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PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,

AND

JAMES STRONG, S.T.D.

VOL. X.—SU–Z.

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SU.

Suada, the Roman personification of *persuasion*; the Greek *Peitho*.

Suadēla, the diminutive of SUADA (q. v.).

Su'äh (Heb. סוּחַ, *Su'ach*, *sweeping* [Gesen.], or *riches* [Fürst]; Sept. Σουέ), first named of the eleven "sons" of Zophah an Asherite (1 Chron. vii, 36). B.C. apparently cir. 1020.

Suarès (or **Suarez**), JOSEPH MARIE, a French prelate and antiquarian, was born July 5, 1599, at Avignon, and educated at his native place. Having embraced the ecclesiastical state, he became the coadjutor of his uncle Francisco Suarez (q. v.) as provost of the cathedral, and afterwards went to Rome, where cardinal Barberini gave him charge of his library. Having received several additional honors, he was at length promoted by Urban VIII, in 1633, to the bishopric of Vaison, in which capacity he attacked Calvinism; but he finally resigned in favor of his brother Charles, and retired to Rome, where he died, Dec. 7, 1677. His antiquarian writings are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

His brother CHARLES JOSEPH, born at Avignon in 1618, became priest in 1641, succeeded to the bishopric of Vaison in 1666, and died there Nov. 7, 1670.

A nephew of both the preceding, LOUIS ALPHONSE, born June 6, 1642, at Avignon, studied theology at the Seminary of St. Sulpice, succeeded his uncle as bishop of Vaison in 1671, held a synod there in 1673, and died March 13, 1685, near Sorgues, in Vaucluse.

A nephew of the last preceding, LOUIS MARIE, was bishop of Acqs (now Dax) in 1736, and died April 17, 1785.

Suarez, FRANCISCO, a Spanish Jesuit, born at Granada, Jan. 5, 1548, was a professor of reputation at Alcala, at Salamanca, and at Rome. He was afterwards invited to Coimbra, Portugal, where he became the principal professor of divinity. He died at Lisbon, Sept. 25, 1617. He was an author of the most voluminous kind, and the Jesuits consider him the greatest and best scholastic divine that their order has produced. See his writings in Hoefer, *Nouv. Biog. Générale*, s. v. He is the principal author of the system of congruism, which is at bottom only that of Molina. Father Noël, a French Jesuit, made an abridgment of the works of this commentator (Geneva, 1732, fol.). There is a *Life* of him by Antony Deschamps (Perpignan, 1671, 4to).

Suayambhu, in Hindû mythology, was the son of Bramah and ancestor of the human race. His daughter Devagdhi was married to Kartama, one of the great progenitors, and bore nine daughters, who became the wives of the nine remaining progenitors. By Satarupa, the daughter of Bramah, Suayambhu became the father of five other children, whose offspring contributed towards the extension of the human family.—Vollmer, *Wörterb. d. Mythol.* s. v.

Su'ba (Σουβάς v. r. Σαβιή), a name given only in the Apocrypha (1 Esdr. v, 34) among the sons of Solomon's servants who returned with Zerubbabel from the Captivity; but not found in the parallel Hebrew lists (Ezra ii, 35–37; Neh. vii, 37–39).

Su'baï (Συβαΐ), a Græcized form (1 Esdr. v, 30) of the SHALMAI (q. v.) of the Hebrew lists (Ezra ii, 46; Neh. vii, 48).

Subarrhation, a term denoting the delivery by the bridegroom to the bride of the ring and other gifts at the time, and during the act, of marriage.

Subcanon, an inferior or minor canon (q. v.).

Subchancellor, or **Scribe**. The notary of Italian cathedrals is the chancellor's vicar, called also registrar or matricular, and at St. Paul's, in 1280, designated as *scriptor librorum*. He acted as assistant secretary, librarian, lecturer in theology and law, and teacher of reading.

Subchanter, or **Succentor**, the deputy of the precentor, the principal among the vicars in choir. The precentor sat on the right-hand side of the choir, and the succentor on the left. His office was usually the gift of the chapter; occasionally, however, he was nominated by the precentor. There were two kinds of subchanters: 1. The succentor of canons, or succentor-major (first mentioned in the 11th century), at York, Bayeux, Paris, Amiens, Glasgow, Châlons, Girgenti, Wells, and Salisbury, acted as precentor's deputy with regard to the canons; he ranks after the subdean, and the office was given by the diocesan. At Amiens he installs canons in the lower stalls; at Rouen he holds a prebend and regulates processions; he is often called *préchantre* in distinction from the *grand chantre*. 2. A vicar, deputy, and assistant precentor. At Seville and Placentia and in England he tabled the ministers for service; at Chichester and Hereford he chastised the boys, and ordinarily his duties were confined to ordering processions, delating offenders, and general supervision of the lower choir: he could not correct a canon. His office appears at Chichester and St. David's in the 13th century; he corresponds to the precentor of the new foundations. At Lichfield and St. David's the subchanter is head of the Vicar's College.

Subdeacon. The ancient Christian Church had but two classes of officers, the *presidents*, προιστάμενοι, ποιμένες, ἡγούμενοι, also ἐπίσκοποι, πρεσβύτεροι, and the *servants*, διάκονοι; the former being charged with functions within the field of worship, while the latter were employed in administering the charities of the Church. In time, the episcopacy was developed out of the presbyterate, and the subdiaconate from the diaconate. The latter was always regarded by the Church as of human invention, and as having been introduced "utilitatis causa" (see Morinus, *Comm. de S. Eccles. Ordinat. Exercitat.* xi, 1). Its introduction was, more-

ever, gradual, and not uniform throughout the Church. Some churches were without subdeacons as late as the middle of the 9th century; and, before the hierarchy assumed a rigid and unchangeable form, the subdiaconate was not regarded an indispensable preliminary to the diaconate. The existence of subdeacons in the Church of Rome as early as A.D. 250 is shown in a letter of pope Cornelius to bishop Fabius of Antioch (Euseb. *Hist. Eccles.* vi, 43; comp. Jaffé, *Regest. Pontif.* No. 8); in Spain as early as A.D. 305, in ch. 30 of the Synod of Elvira; in Africa about the middle of the 3d century, in different letters of Cyprian (2, 3, 29, 30, etc.); and in the East by the middle of the 4th century, as appears from determinations of the Synod of Laodicea in 361 (Dist. xxiii, 21–23), and a letter of Athanasius (*Ad Solitar.* A.D. 330).

The subdeacons were reckoned among the class of *Ordines Minores*, and their functions were of inferior dignity. They were permitted to touch the sacred vessels if empty, in this having a pre-eminence over other *Minores;* but, in general, their duties were simply the receiving of oblations (hence *Oblationarii*), the care of the tombs of martyred saints, the guarding of church-doors during the administration of the sacrament, etc. In course of time the reading of the lesson from the epistles was added and became their leading function.

The importance of the subdiaconate was enhanced when Gregory the Great included it under the operation of the law of celibacy (Dist. xxxi, 1), and yet more when its members were made eligible to the episcopal office by the Council of Benevento in the pontificate of Urban II, 1091. The question now arose whether the subdiaconate must not be counted among the *Ordines Majores*, which was finally determined by Innocent III in favor of such promotion. Subdeacons thereby acquired the rights of the superior orders as respects personal independence, etc. They assume a title at ordination, take vows of celibacy, etc., and are forbidden to return to secular life. Their ordination is, however, peculiar, in that the candidates are not presented to the consecrating bishop by the archdeacon, the laying-on of hands and questioning of the people are not used, and the consecration is performed instead by "traditio instrumentorum et vestium." The beginning of the twenty-second year was fixed by the Council of Trent (Sess. xxiii, 12, *De Reform.*) as the proper age for entering on this office, and a year is required to intervene before ordination to the diaconate may follow; bishops, however, may depart from this rule when needful (Sess. xxiii, 11; Richter, *Kirchenrecht*, § 113). At the present time, the subdiaconate exists simply as a stage on the way to higher stations, and its functions are generally performed by laymen and presbyters. The term is sometimes used in Protestant churches, but without denoting any distinction of order.

See Morinus, *De Sacris Ordinationibus*, pt. iii, exercit. 12; Thomassinus, *Vet. et Nov. Eccl. Discipl.* xx, 30 sq., Seitz, *Recht des Pfarramtes*, II, i, 415 sq.; Richter, *Kirchenrecht*, § 91, 103, 113; Coleman, *Ancient Christ. Exemplified*, viii, 11; Herzog, *Real-Encyklop.* s. v.; Walcott, *Sacred Archæol.* s. v.

Subdean. There were three kinds of subdeans: 1. The vice-dean. 2. The dean's vicar, his subofficer, assistant when present, and deputy when absent, vicegerent in choir, as at Lichfield: both had a similar office, that of supplying the duties of the dean in his absence. 3. The capitular subdean; the perpetual subdean, who is said to hold a place which is a quasi-dignity in the gift of a bishop. He has a stall, and corresponds to the foreign archpriest having parochial charge of the close. The office was founded in Salisbury in 1021. For a full account of his duties in the several cathedrals, see Walcott, *Sacred Archæol.* s. v.

Subdiaconissa, a term applied, in the early Church, to the wife of a subdeacon.

Subĭgus, a Roman divinity, the god of the wedding-night, whose office it was to render the newly married maidens favorably disposed towards their husbands.

Subintroductæ (*συνείσακτοι*) was a term applied to females kept by persons of clerical rank. Celibacy and chastity were regarded as identical from an early period in the Church, and in consequence ascetics invented the plan of remaining unmarried and taking into spiritual union with themselves young virgins (*ἀδελφαί, sorores*, sisters). The relation is already hinted at in Hermas, but becomes more frequent in the 3d century, when Cyprian condemns it. Its spiritual character was speedily lost, and it soon became necessary to legislate against the abuses to which it gave rise. The question was discussed at the trial of Paul of Samosata, at Antioch, in 269 (see Eusebius). In 305 the Council of Eleberis forbade the clergy to have "sisters" living with them; and that of Ancyra in 314, and of Nice in 325, prohibited association with all females whose relation to the clergyman did not obviate all suspicion (mother, sister, etc.). Subsequent legislation on the part of both Church and State was in the same direction; e. g. of the third Council of Carthage in 397 (Can. 17, 27) and *Cod. de Episc. et Clericis* i, 3, 19 of Honorius and Theodosius, 420; Novella cxxiii, 29; cxxxvii, 1, *in fine*, of Justinian.

The practice of keeping *subintroductæ*, or *extraneæ*, developed into complete concubinage, and became so general that constantly repeated prohibitions became necessary, under penalty of degradation. Upon the whole subject, see Bruns, *Canones Apostol.*, etc. In the 11th century the term *focariæ* began to be applied to this disreputable class ("meretrices foco assidentes"), and the priests were termed *focaristæ*, i. e. *concubinarii, fornicatores*. See Du Fresne, *Glossar.* s. v.; Gieseler, *Kirchengesch.* 4th ed. vol. i–iii, *passim; Gerh. Magni* (d. 1384) *Sermo de Focaristis et Notoriis Fornicat.* (Dresd. 1859); Trident. Conc. Sess. xxv, 14, *De Reform.*—Herzog, *Real-Encyklop.* s. v. See Agapetæ.

Subjectivism is the doctrine of Kant that all human knowledge is merely relative, or, rather, that we cannot prove it to be absolute. According to him, we cannot *objectify the subjective;* that is, we cannot prove that what appears true to us must appear true to all intelligent beings; or that, with different faculties, what now appears true to us might not appear untrue. But to call our knowledge relative is merely calling it human, or proportioned to the faculties of a man; just as the knowledge of angels may be called angelic. Our knowledge may be admitted to be relative to our faculties of apprehending it; but that does not make it less certain. See Fleming, *Vocab. of Philosoph. Science*, s. v.

Sublapsarians, or Infralapsarians, is the name given by the orthodox Reformed theologians to those who consider the divine decree of election as dependent upon that which permitted the introduction of evil. The *supralapsarians*, on the contrary, consider the decree of election, or of predestination to eternal salvation or damnation, as the original decree upon which all others, including that permitting the introduction of evil, depend. The question consequently refers to the order in which these two decrees were promulgated, or, which amounts to the same, to a nearer appreciation of the object of predestination, i. e. whether God in issuing his decree of election considered man (and the angels) as fallen, or simply as subjects whose eternal fate was to be decided apart from the consideration of sin, although, of course, knowing what would be their conduct. Both opinions have been permitted to exist side by side in the Church even in times of the greatest intolerance, as, in reality, the question does in no way affect the *dogma* of predestination. Both systems hold to the fundamental principles that election is *absolute*, not motivated by any cause outside of God's will, *unchangeably* settled since the beginning of the world, and *infallible* in its action. Yet the Synod of Dort, in 1618–19, en-

dorsed the sublapsarian theory, Gomarus alone upholding supralapsarianism, without, however, ceasing to be considered orthodox. The synod had recognised that both systems preserved the same fundamental doctrine, and only preferred sublapsarianism as presenting that doctrine in a form less objectionable to other churches. This question had no connection whatever with Arminianism, for not even the slightest appearance of a concession to those views would have been tolerated. In 1675, at the drawing-up of the *Formula Consensus*, the Swiss refused expressly to endorse sublapsarianism for fear of appearing thereby to cast blame on the supralapsarians. The most eminent theologians, such as Beza, Piscator, Voetius, Gomarus, etc., upheld the stricter system. It is only in modern times that sublapsarianism has come to be considered as a real diminishing of the difficulties of the orthodox Reformed doctrines; but the ancients, who appreciated it more correctly, did not look upon it as such, and consequently did not oppose it. The general principles of the system were as follows: The world, and man at first, answered exactly to the divine plan: man was created in primitive purity, fell by his own voluntary act, and thus became subject to retribution, and this infallibly; and although all are bad alike, yet some are redeemed by grace and made blessed, but the others remain unredeemed, and—as all, even those who are saved, deserve—are damned. All this happens exactly as it was originally decided in the organization of the world, and because it was thus decided. The decrees were all equally promulgated by God from all eternity without one having precedence over the other. Yet we are obliged to distinguish the different decrees according to their relation to each other, as the final decree includes necessarily the means by which its object is to be attained; and these decrees concerning the means even precede the decree on the final result, yet only in causality, not in time, since there is no time with God. The supralapsarian system, on the other hand, holds that the final object of creation, independent from any other, is the revelation, the self-manifestation of God, and that in his two great attributes of mercy and justice—mercy on those he saves, justice on those he leaves to the punishment they deserve. All other decrees serve but as means for this great object of the creation; in this view God created men, then permitted the introduction of sin, thus making them objects of his salvation or of his condemnation, which were decided beforehand. In consequence of these views, that school asserts that in issuing the decree of election God looked on man merely as man, not as man fallen; hence, also, Gomarus names as objects of the decree of predestination the "creaturæ rationabiles, servabiles, damnabiles, creabiles, labiles, et reparabiles," i. e. creatures considered yet as without any determined properties. The sublapsarians arranged the plan of creation in such a manner that God, from motives of his own, decreed to create man, and to allow him to sin, knowing that he would infallibly do so; and from these decrees they make the other decree depend—whereby some are saved, though no better than the others, and the others damned, though no worse; and this manifestation of mercy to some and of justice to others constitutes the justification of the whole. This is their whole difference. The two methods uphold the same doctrine of absolute predestination, only the supralapsarians present it in a stricter, more imperious manner, without, however, lessening the guilt of man or making God the originator of evil; the sublapsarian method is more cautious in its expression, although it upholds predestination as firmly, and the guilt of man in the Fall; for what God allowed in his plan is not permitted because God foresees what will happen, but only because he wills it. The supralapsarians, indeed, say that the Fall itself was predestined, but mean only that it was infallibly to come; while, on the other side, the sublapsarians do not in any way mean that the Fall might not have happened, that it could only be considered in the plan of creation as having occurred, or even that the entrance of sin into the world might have occurred in a different manner than in that which God freely appointed in his scheme of creation. See Hagenbach, *Dogmengesch.* 3d ed. p. 589; Schweizer, *Ref. Dogmatik*, ii, 123 sq.; the same, *Gesch. d. ref. Central-Dogmen*, ii, 43, 55, 181.

Subleyras, Pierre, a French painter and engraver, was born at Uzès in 1699, and was the son of Mathieu Subleyras, a painter of considerable merit. Pierre, at the age of fourteen, went to Toulouse in order to receive lessons from Antoine Rivalx. In 1724 he went to Paris, took the course in the Academy, and in 1726 gained the first prize. He went to Rome in 1728 as royal pensioner, and died there, May 28, 1749. He painted several sacred and ecclesiastical scenes which have been greatly admired. See Hoefer, *Nouv. Biog. Générale*, s. v.

Submission, Act of, an act passed in the reign of Henry VIII, in 1534, which makes royal license necessary to the validity of certain acts of convocation.

SUBMISSION TO GOD implies an entire giving-up of our understanding, will, and affections to him; or, as Dr. Owen observes, it consists in—1. An acquiescence in his right and sovereignty; 2. An acknowledgment of his righteousness and wisdom; 3. A sense of his love and care; 4. A diligent application of ourselves to his mind and will; 5. Keeping our souls, by faith and patience, from weariness and despondency; 6. A full resignation to his will. See Resignation.

Subprebendary, a prebendary in inferior orders.

Subprecentor, an assistant to and substitute for the precentor of a church or cathedral, whose duty it is to attend to and guide the singing in the absence of the precentor.

Subprior, an official in a priory, who is the prior's deputy, and is ordinarily second in rank to the prior.

Subramanya Mahasena, in Hindû mythology, meaning *the great leader of armies*, is a surname of *Kartikeya*, the son of Siva and the sisters Gonya and Uma.

Subruncinātor, a Roman divinity who presided over the weeding and grubbing of gardens.

Subsacrist, an assistant to, or deputy of, the ordinary sacrist or sacristan of a church. They were keepers of the vestry and sacristy, church-cleaners, bell-ringers, etc. At Lincoln they were called stall-keepers; at York, clerks of the vestibule; and at Canterbury, vesturers.

Subsacristan. See Subsacrist.

Subscription, Clerical. Subscription to articles of religion is required of the clergy of every established Church, and of some churches not established.

"The most stringent and elaborate subscription probably ever enforced," says Dr. Stanley, "was that in the duchy of Brunswick, when duke Julius required from all clergy, from all professors, from all magistrates, a subscription to all and everything contained in the Confession of Augsburg, in the Apology for the Confession, in the Smalcaldic Articles, in all the works of Luther, and in all the works of Chemnitz" (*Letter on State of Subscription*, p. 37). The Church of England only requires this kind of assent to the Thirty-nine Articles and the Book of Common Prayer. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test to loyalty. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the *animus imponentis*, especially when creeds have been long established. It is said that the clergy of the churches of England and Scotland seldom consider themselves as fettered by the Thirty-nine Articles or the Confession of Faith, when composing instructions for their parishes or the public at large. It is to be feared, in-

deed, that many subscribe merely for the sake of emolument; and though it be professedly *ex animo*, it is well known that it is not so in reality; for when any one appears to entertain conscientious scruples on the subject, he is told it is a thing of no consequence, but only a matter of form.

Stanley presents the following arguments in favor of repeal: 1. The first is, that there are signs of a growing reluctance, due in some part to the stringency of present subscriptions, on the part of thoughtful young men, to enter the ministry of the Church. 2. There is some recent evidence, especially at the universities, that the abolition of subscription has not tended to the injury of the Church or to any increased disbelief of her doctrines. 3. But, more especially, there is a growing disposition to interpret adhesion to formularies more narrowly than in former times. See Paley, *Mor. Phil.* i, 218; Dyer, *On Subscription;* Doddridge, *Lect.* lect. 70; Conybeare, *Sermon on Subscription; Free and Candid Disquisitions reluting to the Church of England; The Confessional;* Duncan and Miller, *On Creeds;* Stanley, *A Letter to the Lord Bishop of London on the State of Subscription in the Church of England and in the University of Oxford.*

Subsellium, a term given in the early Church to the footstool provided for persons of distinction. Upon Christian monuments God is represented as using the subsellium while receiving the offerings of Cain and Abel; our Lord, when teaching his disciples; and the Holy Virgin, in the adoration of the magi. The episcopal chairs were also provided with them, and, to show their submission to bishops, persons were accustomed to seat themselves thereupon. They were also called *scabellum, subpositorium, suppedaneum.*

Subsellium was likewise a name for the seats of the presbyters, in the ancient Church, on each side of the bishop's throne, in the upper part of the chancel, called the *apsis.* Also the two lower steps in a sedilia, i. e. those for the deacon and subdeacon.

Subsellium.

Subsexton. See SUBSACRISTAN.

Substance (Lat. *sub*, under, *sto* or *stans*, to stand) is literally that which subsists by itself. In Greek, substance is denoted by *οὐσία;* hence, *that which truly is*, or *essence*, seems to be the proper meaning of substance. It is opposed to *accident;* of which Aristotle has said that you can scarcely predicate of it that it is anything. Our first idea of *substance* is probably derived from the consciousness of self—the conviction that, while our sensations, thoughts, and purposes are changing, *we* continue the same. We see bodies, also, remaining the same as to quantity or extension, while their color and figure, their state of motion or of rest, may be changed. Substances are either *primary*, that is, singular, individual substances; or *secondary*, that is, genera and species of *substance.* Substances have also been divided into *complete* and *incomplete*, *finite* and *infinite.* But these are rather divisions of *being.* Substance may, however, be properly divided into matter and spirit, or that which is extended and that which thinks. Substance is given by Aristotle as one of the four principles common to all spheres of reality; the other three being form or essence, moving or efficient cause, and end. He says, further, that the individual alone has *substantial* existence, and defines *οὐσία*, in the sense of the individual substance, as that which cannot be predicated of anything else, but of which anything else may be predicated. Johannes Philoponus of Alexandria, by extending the Aristotelian doctrine, that substantial existence is to be predicated in the fullest sense only of individuals, to the dogma of the Trinity, thereby incurred the accusation of tritheism. John Scotus regarded the Deity as the substance of all things, and could not, therefore, regard individual, concrete things as substances, of which the general may be predicated and in which the accidental is contained. He views all things, rather, as contained in the divine substance. Berengarius of Tours (*De Sacra Cœna*) disputes the theory of a change of *substance*, claimed by the advocates of transubstantiation, without a corresponding change in the accidents, i. e. a change in the bread and wine apparent to the senses. Roscellinus teaches that whatever is a substance is, as such, not a *part;* and the *part* is, as such, not a substance, but the result of that subjective separation of the substance into parts which we make in [thought and in] discourse. Gilbertus thus speaks: The intellect collects the universal, which exists, but not as a substance (*est, sed non substat*), from the particular things which not merely are (*sunt*), but also (as subjects of accidents) have substantial existence, by considering only their substantial similarity or conformity. Descartes defines *substance* as follows: "By *substance* we can only understand that which so exists that it needs nothing else in order to its existence;" and adds that, "indeed, only one substance can be conceived as plainly needing nothing else in order to its existence, namely, God; for we plainly perceive that all others cannot exist without God's assistance." Spinoza understands *substance* to be "that which is in itself, and is to be conceived by itself. There is only one substance, and that is God. This substance has two fundamental qualities or attributes cognizable by us, namely, thought and extension; there is no extended substance as distinct from thinking substance." "There are not two substances equal to each other, since such substances would limit each other. One substance cannot produce or be produced by another substance. Every substance which is in God's infinite understanding is also really in nature. In nature there are not different substances; nature is one in essence, and identical with God." Locke says, "The mind, being furnished with a great number of simple ideas, conveyed to it by sensation and reflection, remarks that a certain number of them always go together; and since we cannot imagine that which is represented by them as subsisting by itself, we accustom ourselves to suppose a substratum in which it subsists, and from which it arises; this substratum we call a *substance.* The idea of *substance* contains nothing but the supposition of an unknown something serving as a support for qualities." Leibnitz gives the name monad to simple, unextended *substance;* that is, a substance which has the power of action; active force (like the force of the strained bow) is the essence of substance. He held that the divisibil-

ity of matter proved that it was an aggregate of substances; there can be no smallest indivisible bodies or atoms, because these must still be extended, and would therefore be aggregates of substances; that the real substances of which bodies consist are indivisible, cannot be generated, and are indestructible, and in a certain sense similar to souls, which he likewise considers as individual substances. The individual, unextended substances were termed by Leibnitz monads. Hume remarks, "We have no clear ideas of anything but perceptions; a *substance* is something quite different from perceptions; hence we have no knowledge of a substance. The question whether perceptions inhere in a material or immaterial substance cannot be answered, because it has no intelligible sense." John Stuart Mill distinguishes substances as bodily and mental, and says, "Of the first, all we know is, the sensations which they give us, and the order of the occurrence of these sensations; i. e. the hidden cause of our sensations. Of the second, that it is the unknown recipient of them." See Fleming, *Vocab. of Philosoph. Sciences*, s. v.; Ueberweg, *History of Philosophy* (see Index).

SUBSTANCE, a term used in technical divinity to describe nearly the same idea as *essence* or *nature*. Thus the Son is said to be the same substance with the Father; that is, truly and essentially God, as the Father is. See CHRISTOLOGY.

Substantialists. The Lutheran heresiologist Schlüsselburg gives this name as a synonym of the Manichees, in his *Catalogue of Heresies*, the second volume of which is entitled *De Secta Manichæorum seu Substantialistarum*.

Substitution. See VICARIOUS SUFFERING.

Substrati (i. e. *prostrators*) were penitents of the third order, so called from the custom of prostrating themselves before the bishop or priest as soon as the sermon was ended, to receive his benediction with the imposition of hands, and be made partakers of those prayers which the congregation particularly offered to God for them; after which they were obliged immediately to depart, before the communion service. They stood until this part of the service in the *nave* of the church, behind the *ambo*. This sort of penitents are mentioned in the Council of Nice, though no particular place is assigned them; but we may collect from Tertullian and Sozomen that their station was in this part of the church; for Tertullian (*De Pudicit.* c. 13), speaking of the Roman discipline, says pope Zephyrin brought penitents into the church in sackcloth and ashes, and prostrated them in the midst before the widows and presbyters, to implore their commiseration and excite their tears. They were also called Kneelers, or *Genuflectentes*. See Bingham, *Christ. Antiq.* bk. viii, ch. v, § 3; bk. xviii, ch. i, § 5.

Subtreasurer, the deputy-receiver of certain rents in a cathedral of the new foundation; a deputy-treasurer; the sacrist; a minor canon who had charge of the church goods, acted as parish priest in the precinct, provided necessaries for divine service, and was librarian. The office is still partially preserved as an assistant in divine service and parochial cure of souls. At Hereford he ranked after the succentor, and sang the Founder's Mass. He is mentioned in 1290 at York, and at Chichester in the 14th century, being the treasurer's vicar, where he made the chrism of oil and balsam.

Subucula (ποδήρης), a cassock, like a rochet, worn under the alb.

Suburbicarian, an epithet applied to those provinces of Italy which composed the ancient diocese of Rome. Concerning this two questions arise: 1. What was the extent of this district? 2. Whether it was the limit of the metropolitical or patriarchal power? Dr. Cave and others think that the notion of suburbicary churches ought not to be extended beyond the limits of the *præfectus urbis*, viz. a hundred miles about Rome; or, at most, not beyond the limits of those ten provinces which were immediately subject to the civil disposition and jurisdiction of the *vicarius urbis*—viz. Campania, Tuscia and Umbria, Picenum Suburbicarium, Valeria, Samnium, Apulia and Calabria, Lucania and Brutii, Sicilia, Sardinia and Corsica—which Dr. Cave supposes to have been the exact and proper limits of the pope's patriarchal power, as he thinks the others were the bounds of his metropolitan jurisdiction.—See Bingham, *Christ. Antiq.* bk. ix, ch. i, § 347.

Suburbs is the rendering, in the A. V., regularly of מִגְרָשׁ, *migrâsh*, properly a *pasture* (1 Chron. v, 16; Ezek. xlviii, 15); hence the open country around a city used for grazing (Numb. xxxv, 2; Josh. xxi, 11; 1 Chron. vi, 40; xiii, 2, etc.), or for any other purpose (Ezek. xxvii, 28; xlv, 2; xlviii, 17). Once (2 Kings xxiii, 11) it stands for פַּרְוָר, *parvâr*, which is but a MS. variation of PARBAR (q. v.).

SUBURBS, in an ecclesiastical sense, meant, in the early Church, all the towns and villages within the region or district to which the city magistrate extended his jurisdiction, whose bounds, for the most part, were the bounds of the bishop's diocese. See Bingham, *Christ. Antiq.* bk. ix, ch. ii, § 3.

Succat is said to have been the proper name of ST. PATRICK (q. v.).

Succensum, an old term for a *censer*. See THURIBLE.

Succentor, a term used to denote—1. A precentor's assistant in a cathedral church; 2. A singer in a collegiate church or chapel; 3. A subprecentor; 4. A cantor.

Succession, APOSTOLICAL, a favorite term with prelatists and High-Churchmen to designate what is claimed to be an unbroken line of clerical ordination from the apostles to the present time. In the Roman Church this claim is put forth in the most absolute and dogmatic manner through the Tridentine canons, which excommunicate and anathematize all other branches of the Christian Church as heretics and schismatics. In the Greek, Syriac, Coptic, Armenian, and Oriental churches generally, the same exclusive principle is maintained, although not avowed in so positive and formal a manner. A similar pretence is set up by many Protestants, such as the established churches of European countries, particularly of Great Britain and Ireland, and so likewise by the Vaudois, the Moravians, and others, who assert that they can trace their clerical pedigree in a direct line to the apostles; and in like manner the Protestant Episcopal Church of the United States, and other offshoots of the English Church, pride themselves upon their ecclesiastical lineage, as being in the "regular succession." On the other hand, the denominations "unchurched" by this claim justly take exception to the clerical genealogy thus arrogated, on the following grounds:

1. *The phrase "apostolic succession" is essentially absurd and self-contradictory.* Strictly construed, it can only mean that the apostles have had a continuous line of successors to the present time. But the apostolic office was *sui generis*, and by its very constitution confined to the first incumbents. This is clear from two inherent qualifications of the order itself, not to mention others.

a. It was necessary that an apostle should have been personally conversant with our incarnate Lord; he must have been an eye-witness of his miracles, have directly received his instructions, and immediately accepted the appointment at his hands (Mark iii, 14; Acts i, 21, 22). On this ground Paul bases his claim to the apostolate (1 Cor. ix, 1), by virtue of the revelation of the Gospel to him without human intervention (xi, 23; Gal. i, 1, 12). Hence the office was in its very nature intransmissible and incapable of succession, as soon, at least,

as all the "original eye-witnesses and ministers of the Word" had deceased. See APOSTLE.

b. The "sign" of an apostle was the power of conferring miraculous endowments upon others by the imposition of hands. This is often referred to in the Acts and Epistles as a distinguishing mark between them and ordinary Christians. All believers during the primitive period of the Church enjoyed these preternatural gifts, which were first imparted on the day of Pentecost (Acts ii, 4); but the apostles alone were empowered to communicate the same to subsequent accessions (viii, 19). Hence when the original apostles died, these miraculous manifestations soon ceased, and have never been renewed. The Roman Catholic Church claims, indeed, a like power of miracle-working for eminent saints of later times, but it has never had the hardihood to aver that its "apostolical succession" is invariably accompanied with this peculiar gift. How preposterous, then, for sober Christians to set up a pretension that legitimately involves such impossibilities! See GIFTS, SPIRITUAL.

2. *Even the claim of an uninterrupted clerical succession is incapable of proof.* All the modern churches of Europe and this country, which set up this claim, trace their lineage ultimately through the Roman pontiffs. But the records of the early popes are irrecoverably lost. It is not certain that Peter (q. v.) ever was in Rome, much less that he ever acted as bishop there. All efforts to make out the asserted succession thus fail at this initial point. Many other links in the chain are historically wanting. The lineage is a myth, or at best a mere eking-out of probabilities by vague and late traditions. This is now candidly admitted by the best and most careful Protestant scholars. The title is indefensible. See POPE. "I am fully satisfied," says bishop Hoadly, "that till a consummate stupidity can be happily established, and universally spread over the land, there is nothing that tends so much to destroy all due respect to the clergy as the demand of more than can be due to them; and nothing has so effectually thrown contempt upon a regular succession of the ministry as the calling no succession regular but what was uninterrupted; and the making the eternal salvation of Christians to depend upon that uninterrupted succession, of which the most learned must have the least assurance, and the unlearned can have no notion but through ignorance and credulity." (See below.)

3. *The claim is offensive and tends to bigotry and exclusiveness.* In the Roman Catholic, Greek, and Anglican churches, this tendency and result are notorious, and in the High-Church party of the Protestant Episcopal Church they are almost equally obvious. In fact, "a good churchman," as he is styled, is compelled by this fact to hold himself aloof from other communions, and such a rule is avowed, more or less distinctly, in the canons and regulations of all the bodies last named. This single circumstance is to-day one of the greatest scandals of Christendom. No principle can be just which leads to such unchristian lack of brotherly kindness. See CHARITY.

4. *The assertion is unnecessary, unwise, and based upon a wrong view of ecclesiastical polity.* The true evidences of an evangelical Church are the conversion, sanctification, and salvation of souls; the propagation of a spiritual Gospel, and the amelioration of the state of society. But the "churchly" claim referred to turns the attention of its adherents too earnestly upon their own organization and technical order, and thus leads them away from a broad and catholic spirit, and from a wholesome personal experience, as well as from the highest forms of individual and collective usefulness. The question with them habitually inclines to be, not what will best promote the welfare of Christendom at large, and most effectually promote personal holiness; but what must be done to subserve party purposes, and keep up the pretensions of a select circle. The Church is too often put in the place both of Christ and man. This, alas, is no ideal picture; it is but the record of sad, solemn fact. Ecclesiasticism and its fellow formalism have ever been the greatest banes to genuine piety, and the direst foes to the real kingdom of God. Bigotry was excusable in Judaism; but sectarianism, of which the fable of "apostolical succession" has been the most fruitful source, is a crime under Christianity. It is both a libel on its name (John xvii, 23) and treason to its first law (1 John ii, 7; iii, 11). Wherever this assumption has been prevalent and active, religious bodies have held points of order and *esprit du corps* among their members in higher esteem than historical truth in profession or vital godliness in practice. Persecution has been more fiercely waged against secession than even against heresy. Zealots for orthodoxy have gathered many a fagot for the martyr, but sticklers for legitimacy have been foremost in kindling the pyre. Even nonconformity has at times caught the passion for its own established system, and Puritans have actually maltreated others — if not burned them at the stake — for refusing the ordinances of the so-called Church. The prelatist smiles at such pseudo-ecclesiasticism, and the Romanist looks with equal contempt upon the Anglican mimicry of "the mother Church;" while the Great Head of all weeps at this petty rivalry as to who shall be esteemed first and greatest in the brotherhood of saints. In this competition all that is more valuable in religion has been lost sight of. Laxity of morals has been winked at, while an infringement of canonical rules has been severely punished. It is the old story over again; making void the law of God by the tradition of men, tithing herbs and neglecting judgment, mercy, and faith. We need ever to revert from the symbols of Christianity to its essentials, or we shall find ourselves holding its form, but denying its power. See PRELACY.

Literature.—This may well be exhibited in brief by the following extract from Eadie's *Eccles. Cyclop.*, which shows how writers in the Episcopal Church are disagreed on the main elements of the question:

I. *On the Office of the Apostles, and whether they had any Successors.*—Until Christ's death the apostles were presbyters, and Christ alone was bishop. 1. This is affirmed by Stillingfleet, *Irenicum*, ii, 218; Spanheim, *Op. Theol.* i, 436; in Ayton, *Constit. of the Ch.* p. 18; Hammond, *Works*, iv, 781, who makes them deacons; Brett, *Divine Right Episcop.* lect. viii, p. 17. 2. This is contradicted, and the apostles made bishops during the same time, by Taylor [Jeremy], *Episcop. Asserted;* id. *Works*, vii, 7, etc., who contradicts himself in *ibid.* xiii, 19 sq.; Scott, in *Christian Life*, iii, 338; Monro, *Inquiry into the New Opinions*, p. 96; Rhind, *Apol.* p. 50, etc.; Willet, *Synopsis Papismi*, p. 236; archbishop of Spalato, in Ayton, *Constit. of the Ch.*, app. p. 7. Archbishop Laud is very positive in affirming that Christ chose the twelve, and made them bishops over the presbyters (*Lit. and Episcop.* p. 195), and bishop Beveridge is as confident that Christ chose these same twelve as presbyters, and not bishops (*Works*, ii, 112). Again, Laud asserts very positively that Christ ordained them, since the word used by Mark is ἐποίησε—He made them (*Lit. and Episcop.* p. 196). Beveridge, on the contrary, declares that Christ did not ordain any of them during his life, and adduces in proof the use of this very term ἐποίησε δώδεκα (*Works*, ii, 112). 3. Others, again, affirm that the apostles were not commissioned till after Christ's resurrection. Sage, quoted in Ayton, *Constit. of the Ch.* app. p. 5, 6; Saravia's *Priesthood*, Spanheim, *Op. Theol.* i, 436; Stillingfleet, *Irenicum*, i, 117, 118, and ii, 218; Whitby, *Annot.* Luke x, 1; Hammond, in *ibid.;* Bellarmine, *De Pontiff.* lib. iv, c. 25; Heber [Bp.], in *Life of Jeremy Taylor*, *Works*, i, 185.

II. *The apostles were extraordinary officers, and could have no successors.* 1. This is affirmed by Pearson, *On the Creed*, p. 16, "who are continued to us only in their writings;" Whitby, in *Comment. Pref. to Titus;* Hoadly [Bp.], *Works*, fol. ii, 827; Barrow, in *Works*, fol. i, 598; Willet, in *Synopsis Papismi*, p. 164, 165; Fell [Bp.], *On Ephes.* v, 9; Hooker, *Eccl. Pol.* vol. iii, bk. vii, § iv, p. 187, Keble's edition; Chillingworth; Hinds, *History of Rise and Progress of Christ.* ii, 70–87; *On Inspiration*, p. 117; Lightfoot, *Works*, xiii, 26, 27, 30, 70, 98, etc., and in other works; Palmer, *On the Ch.* i, 169, 170; Bowers, *Hist. of the Popes*, i, 5, 6; Potter, *On Ch. Government*, p. 121, 117, Amer. ed.; Steele, *Phil. of the Evid. of Christ*, p. 102, 105, 106, 107; Dodwell, *Parenes*, ad. ext. p. 68 (comp. 11, 54, 55, 62, apud Ayton); Davenant [Bp.], *On Col.* vol. i, ch. i; Brett, *Div. Right of Episcop.* lect. xii, p. 26, apud Ayton; Stilling-

fleet, *Irenicum*, ii, 299–301; Spanheim, *Fil. Dissert.* iii, Nos. 25, 37, 34; archbishop Tillotson (see quoted in *Presbyterianism Def.* p. 117, 118). 2. This is most resolutely impugned by Laud (see his *Three Speeches on the Liturgy Episcop.* etc. in Oxf. edit. 1840, passim); Nichols [William], in his *Defence of the Ch. of England;* "Bishops are successors to the apostles, both in name and thing," says Leslie, in *Letter on Episcopacy*, in *The Scholar Armed*, i, 64 et al.; Beveridge, in *Works*, ii, 88, 93, 120, 147, 149, 167, 278; Law, in his *Second Letter to the Bishop of Bangor See*, in *Oxf. Tr.* iii, 156; Stillingfleet [Bp.], in *Works*, i, 371, in art. "Bishop;" Rees, *Cyclop.;* Hicks [Bp.], Rhind, Scott, Monro (see Ayton, *Constit. of the Ch.* app. p. 8, lect. ii); Horniman [Bp.], *Survey of Naphthali*, ii, 191, etc., in Ayton; Hall [Bp.], *Episcop. by Divine Right*, pt. ii. Opinions differ as widely in the Church of England at the present day (see Smyth, *Prelatic Doctrine of Apostolical Succession Examined* [Boston, 1841]).

Succinctorium, or **Succinctory**, an ornament peculiar to the pope, resembling a *maniple* (q. v.), and embroidered with the holy lamb (*Agnus Dei*). It is worn on the left side, being fastened by a cincture, and is, according to some, a substitute for an alms-purse; or

Agnus Dei on the Succinctorium.

according to others it was only a resemblance of the ends of a ribbon, formerly worn by most bishops as a cincture over the alb, and which was called *balteum pudicitiæ*, or "belt of modesty." In the East bishops wear one pendant, of a lozenge form, tasselled, and with a cross on it called *epigonation*.

Succinĕrè (*undersinging*), a term used to describe a mode of singing in common use in the early age of the Church. A precentor began the verse, and the people joined him in the close. It was often used for the sake of variety in the same service, with alternate psalmody. Ecclesiastical historians relate that Athanasius effected his escape from the church in which he was beset by the Arian soldiery by setting the people to this kind of psalmody: he commanded the deacon to read the psalm, and the people (*ὑπακούειν, respondere* or *succinere*) to repeat this clause after him: "For his mercy endureth forever." See Bingham, *Christ. Antiq.* bk. xiv, ch. i, § 12. See Acrostics.

Suc'coth (Heb. *Sukkoth'*, סֻכּוֹת or [in Gen. xxxii, 17; Exod. xii, 37; xiii, 20; Numb. xxxiii, 5, 6] סֻכֹּת, *booths* [as often]; Sept. Σοκχώθ v. r. Σοκχωθά, but σκηναί in Gen. and Psa.; Vulg. *Socoth* or *Soccoth*), the name of at least two Biblical places of early mention, the exact position of neither of which, however, has been clearly identified by modern researches. See also Succoth-benoth.

1. A town of ancient date in the Holy Land, being first heard of in the account of the homeward journey of Jacob from Padan-aram (Gen. xxxiii, 17). The name is derived from the fact of Jacob's having there put up "booths" for his cattle, as well as a house for himself; and these structures, in contrast with the "tents" of the wandering life, indicate that the Patriarch made a lengthened stay there—a fact not elsewhere alluded to. Travellers frequently see such "booths" occupied by the Bedawin of the Jordan valley. They are rude huts of reeds, sometimes covered with long grass, sometimes covered with a piece of a tent. They are much used by a semi-nomad people. This fertile spot must have reminded Jacob of the banks of the Euphrates from which he had recently come. The situation is approximately indicated by the fact that Jacob was on his way from Peniel to Shechem. Peniel was apparently on the north bank of the Jabbok (Gen. xxxii, 22, 23); and it would seem that after his interview with Esau on the south bank, he turned back to avoid further intercourse with his dangerous brother; and instead of following him to Edom, he recrossed the Jabbok and descended to the valley of the Jordan, where he resolved to rest for a time amid its luxuriant pastures (see, however, Kalisch, *ad loc.;* Ritter, *Pal. und Syr.* ii, 447).

The next notice of Succoth is in Joshua's description of the territory of Gad. To this tribe the middle section east of the Jordan was allotted, including the valley of the Jordan up to the sea of Galilee. See Gad. Among the towns in the valley is *Succoth* (Josh. xiii, 27). Nothing more can be inferred from this than that it lay on the east bank of the river.

In the narrative of Gideon's pursuit of Zeba and Zalmunna it is said, "And Gideon came to Jordan, *passed over* . . . and said unto the men of Succoth," etc. (Judg. viii, 5). His course was eastward—the reverse of Jacob's—and he came first to Succoth, and then to Penuel, the latter being farther up the mountain than the former (ver. 8, "went up thence"). The tale there recorded of the mingled cowardice and perfidy of the inhabitants, and of Gideon's terrible vengeance, is one of the most harrowing in the Bible. At that period Succoth must have been a place of importance, when it ventured to refuse the request of Gideon. Its "princes and elders," too, are said to have numbered "threescore and seventeen men."

Though the rulers were slain, the city continued to prosper, and in the days of Solomon it was well known. The sacred historian informs us that the brazen vessels of the Temple were cast "in the circuit (בְּכִכַּר) of the Jordan, in the clay ground, between Succoth and Zarthan" (1 Kings vii, 46; 2 Chron. iv, 17). Succoth gave its name to "a valley" (עֵמֶק), probably a lower section of "the circuit," or great plain of the Jordan (comp. "the *vale* of Siddim," which was also called an *Emek* in "the circuit of the Jordan," Psa. lx, 6).

Jerome observes, in his notes on Genesis: "There is to this day a city of this name (*Succoth*) beyond Jordan in the region of Scythopolis" (*Opera*, ii, 989, ed. Migne); but in the *Onomasticon* both Jerome and Eusebius merely state that it is the place where Jacob dwelt on his return from Mesopotamia, without indicating its site or appearing to know of its existence (s. v. "Scenæ").

Burckhardt, on his way from Beisan to es-Salt, forded the Jordan two hours (about six miles) below the former, and observes in a note (*Travels in Syria*, p. 345), "Near where we crossed, to the south, are the ruins of *Sukkot*." The ruins seem to have been on the east bank of the river, though he does not expressly say so, as later travellers do (see Schwarz, *Palest.* p. 232). This may possibly be the Succoth of Jerome; but it seems too far north to suit the requirements of the narrative in Genesis. Jacob's direct road from the Wady Zerka to Shechem would have led him by the Wady Ferrah, on the one hand, or through Yanûn, on the other. If he went north as far as Sukkot, he must have ascended by the Wady Maleh to Teyasîr, and so through Tubâs and the Wady Bidân. Perhaps his going north was a ruse to escape the dangerous proximity of Esau; and if he made a long stay at Succoth, as suggested in the outset of this article, the détour from the direct road to Shechem would be of little importance to him (see the *Bibliotheca Sacra*, Oct. 1876, p. 742 sq.).

Robinson discovered another ruin, called *Sakût* (which is radically as well as topographically different from the *Sukkot* of Burckhardt), situated on the west bank of the Jordan, about fifteen miles south of Beisan. "Near it is a copious fountain, and the plain around it is covered with most luxuriant vegetation. The ruin is merely that of a common village, a few foundations of unhewn stones" (*Bibl. Res.* iii, 309; comp. Van de Velde, *Travels*, ii, 343). Its position on the west bank pre-

vents its being identified with the Succoth of the Bible, but it is just possible that the name may have been transferred to a spot on the other side (see Ritter, *ut sup.* ii, 446), or it may have been a crusaders' site (see Conder, *Tent Work in Palest.* ii, 62).

Until the position of Succoth is more exactly ascertained, it is impossible to say what was the valley of Succoth mentioned in Psa. lx, 6 and cviii, 7. The same word is employed (Josh. xiii, 27) in specifying the position of the group of towns among which Succoth occurs, in describing the allotment of Gad; so that it evidently denotes some marked feature of the country. It is not probable, however, that the main valley of the Jordan, the *Ghôr*, is intended, that being always designated in the Bible by the name of "the Arabah."

2. The first camping-place of the Israelites when they left Egypt (Exod. xii, 37; xiii, 20; Numb. xxxiii, 5, 6). This place was apparently reached at the close of the first day's march. Rameses, the starting-place, we have shown was probably near the western end of the Wady et-Tumeylát. We have supposed the distance traversed in each day's journey to have been about thirty miles; and as Succoth was not in the Arabian desert, the next station, Etham, being "in the edge of the wilderness" (Exod. xiii, 20; Numb. xxxiii, 6), it must have been along the present pilgrim route called Dub el-Ban, about half-way between the easternmost branch of the Nile and the castle of Ajrûd. It was probably, to judge from its name, a resting-place of caravans, or a military station, or a town named from one of the two. We find similar names in Scenæ Mandræ (*Itin. Ant.*), Scenæ Mandrorum (*Not. Dign.*), or Σκηνὴ Μανδρῶν (*Not. Græc. Episcopatuum*), Scenæ Veteranorum (*Itin. Ant. Not. Dign.*), and Scenæ extra Gerasa (*sic: Not. Dign.*). See, for all these places, Parthey, *Zur Erdkunde des alten Aegyptens*, p. 535. It is, however, evident that such a name would be easily lost, and, even if preserved, hard to recognise, as it might be concealed under a corresponding name of similar signification, though very different in sound, like that of the settlement of Ionian and Carian mercenaries, called τὰ Στρατόπεδα (Herod. ii, 154). See Exode; Red Sea, Passage of.

Suc'coth-Be'noth (Heb. *Sukkoth'-Benoth'*, סְכוֹת־בְּנוֹת, *booths of daughters;* Sept. Σωκχὼθ Βενὶθ v. r. Σοκχὼθ [and even Ῥοκχὼθ] Βενιθεί; Vulg. *Sochoth-benoth*) occurs only in 2 Kings xvii, 30, as the name of some deity whose worship the Babylonian settlers in Samaria are said to have set up on their arrival in that country. It has generally been supposed that this term is pure Hebrew, and as such most interpreters explain it to mean "the booths in which the daughters of the Babylonians prostituted themselves in honor of their idol" (i. e. Mylitta, see Herod. i, 199; Strabo, xvi, 745); others "small tabernacles in which were contained images of female deities" (comp. Calmet, *Commentaire Littéral*, ii, 897). It is in objection to both these explanations that Succoth-benoth, which in the passage in Kings occurs in the same construction with Nergal and various other gods, is thus not a deity at all, nor, strictly speaking, an object of worship. It should be noted, however, that the expression "made" (עָשׂוּ) does not necessarily require such an interpretation. Sir H. Rawlinson thinks that Succoth-benoth represents the Chaldæan goddess *Zir-banit*, the wife of Merodach, who was especially worshipped at Babylon, in conjunction with her husband, and who is called the "queen" of the place. *Succoth* he supposes to be either "a Hamitic term equivalent to *Zir*," or possibly a Shemitic mistranslation of the term—*Zirat*, "supreme," being confounded with *Zarat*, "tents" (see the *Essay* of Sir H. Rawlinson in Rawlinson's *Herodotus*, i, 630). Gesenius arbitrarily alters the reading to סְכוֹת בָּמוֹת, *booths of the high-places* (*Thesaur.* s. v.); and Movers (*Phönic.* i, 596) understands "*involucra* or *secreta mulierum*," having reference to phallus-worship (so Nork, *Mythol.* i, 124). The rabbins (see Kimchi and Jarchi, *ad loc.*) fable that it was a goddess under the form of a *hen and chickens;* which Kircher (*Œd. Æg.* i, 354) regards as an astronomical emblem of the Babylonians. See Selden, *De Diis Syriis*, ii, 7, 308 sq.; Voss, *Theol. Gent.* ii, 22; Creusius, *De Succoth Benoth*, in Ugolino, *Thesaur.* xxiii.

Su'chathite (Heb. only in the plur. *Sukathim'*, שׁוּכָתִים, a patronymic of unknown origin; Sept. Σωκαθιείμ; Vulg. *in tabernaculis commorantes*), a designation of the last-named of the three families of "scribes which dwelt at Jabez" (1 Chron. ii, 55); apparently descendants of some person named Suchah, a Judahite of the family of Caleb.

Suckow, Carl Adolf, a German theologian, was born in 1802 at Münsterburg, in Silesia. He studied theology and philosophy at Breslau, was appointed in 1834 professor of theology and director of the homiletical seminary at Breslau, and died there in 1847. He wrote, *De Protevangelio Jacobi. Pars I, De Argumento ac Indole Protevangelii* (Vratislaviæ, 1830):—*Gedenktage des christl. Kirchenjahres in einer Reihe von Predigten* (Breslau, 1838):—*A. B. C. evangelischer Kirchenverfassung* (ibid. 1846). See *Regensburger Conversations-Lexikon*, s. v.; Zuchold, *Bibl. Theol.* ii, 1292 sq. (B. P.)

Sud (Σούδ v. r. [in No. 2] Σουδά, Σουσά, etc.), the name of a stream and of a person in the Apocrypha.

1. A river in the immediate neighborhood of Babylon, on the banks of which Jewish exiles lived (Bar. i, 4). No such river is known to geographers; but if we assume that the first part of the book of Baruch was written in Hebrew, the original text may have been Sur, the final ר having been changed into ד. In this case the name would represent, not the town of Sora, as suggested by Bochart (*Phaleg*, i, 8), but the river Euphrates itself, which is always named by Arab geographers "the river of Sura," a corruption probably of the "Sippara" of the inscriptions (Rawlinson, *Herod.* i, 611, note 4).

2. A corrupt Græcism (1 Esdr. v, 29) of the name Sia or Siaha (q. v.) in the Hebrew lists (Ezra ii, 44; Neh. vii, 47).

Sudaili, Stephen Bar, a Monophysite monk, who, according to the *Candelabrum Sanctorum* of Abul-faraj (q. v.), in Assemani, *Bibl. Orient.* ii, 291, lived about A.D. 500, at first in Edessa and afterwards in Jerusalem. He is credited with the authorship of a work which circulated under the name of Hierotheus, the teacher and predecessor of Pseudo-Dionysius, in which a limitation of the duration of hell is taught on the authority of a pantheistic interpretation of 1 Cor. xv, 28. Neander regarded the ascription of this work to Sudaili as resting upon a mere assumption on the part of Abul-faraj (*Gesch. d. christl. Rel. u. Kirche*, i, 727), but without having sufficient warrant for his view.

Particulars respecting the mystico-pantheistic theology of Sudaili are furnished by Xenajas or Philoxenus (q. v.) of Mabug in a letter addressed to the presbyters Abraham and Orestes of Edessa, which earnestly warns them against the influence of that learned and subtle monk who formerly sojourned in their city (see extracts in Assemani, *ut sup.* p. 30–33). As there represented, Sudaili taught the essential unity of the Father, Son, and Spirit, of the divine and human nature of Christ, and also of God and all created existences, basing his views on 1 Cor. xv, 28, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. He had inscribed on the wall of his cell the words "Omnis natura Divinitati consubstantialis est," and he continued to elaborate the same idea in his writings after public opinion had compelled the erasure of the inscription in his cell. It is also charged by Philoxenus that Sudaili taught that baptism and the eucharist are superfluous, that he denied the infliction of punishment for sin at the last judgment, and that he promised to pagans and Jews the same heavenly felici-

ties as to Christians, to Judas and Simon Magus equal blessedness with Paul and Peter. It is evident that much of these assertions is dictated by malice and is grossly misrepresented. The same remark applies to the Chiliastic views of Sudaili, who was a consequential adherent of Origenistic doctrines, and must be regarded as holding a spiritualized, idealistic view of the world. He taught three world-periods—the present, corresponding to the sixth day of the week; the millennium, the great Sabbath or rest-day of the week; and the eternity of consummation or of the restoration of all things.

Nothing is known of the personal or literary career of Bar Sudaili. The violent assault of Philoxenus upon his character as a teacher and expositor of the Scriptures appears to have succeeded so far as to cause him to be regarded by all Monophysites as a dangerous heretic. The Jacobites of Syria, e. g., admitted a special sentence of condemnation against him into their formula of ordination. See Assemani, *Bibl. Orient.* vol. i and ii.—Herzog, *Real-Encyklop.* s. v.

Sudarium, or **Sudary** (*sweat-cloth*): 1. The *purificatorium* (q. v.) for wiping the chalice; 2. The *maniple* (q. v.); 3. The *veronica* (q. v.) (the blessing of the priest's eyes with the sudarium was forbidden in 1549); 4. The banner of a bishop's staff, called also *vexillum* (q. v.).

Sudbury, Simon. See Simon of Sudbury.

Suddath, William W., a Presbyterian minister, was born in Fairfax County, Va., July 31, 1826. He professed religion in his nineteenth year, was received by the Lexington Presbytery of the Cumberland Presbyterian Church as a candidate for the ministry, and was licensed to preach in 1847. About this time he entered Chapel Hill College, in Lafayette County, Mo.; studied theology in the Cumberland University at Lebanon, Tenn.; but before graduating he was induced, by the great interest he took in the success of Chapel Hill College, to return to Missouri and accept the professorship of languages in that college. He was afterwards elected president, which position he filled until 1857, when he accepted a call to the chair of languages in the Masonic College at Lexington, Mo. In 1858 he became enlisted for the St. Louis mission, and his far-reaching mind and noble, benevolent heart conceived a plan to relieve it of its embarrassments. But his labors were too great for his physical energies. He gave up his position in the college to engage in the work of his choice: he accepted a call from the Church in St. Joseph, but died Aug. 1, 1860, before assuming the duties of the new position. Mr. Suddath was an eloquent preacher, a scholar, and a Christian gentleman. See Wilson, *Presb. Hist. Almanac*, 1861, p. 236.

Sudhoff, Carl, a doctor of divinity, and prominent theologian of the Calvinistic Church of Germany, who died in the year 1865 at Frankfort-on-the-Main, is the author of, *Weihestunden* (4th ed. Hamm. 1865):—*Der Heidelberger Katechismus zergliedert* (2d ed. Kreuznach, 1854):—*De Convenientia quæ inter utrumque Gratiæ Instrumentum, Verbum Dei, et Sacramentum Intercedat*, etc. (ibid. 1852):—*In der Stille* (Frankfort, 1859, 2 pts.):—*Fester Grund christlicher Lehre, ein Hülfsbuch zum Heidelberger Katechismus* (ibid. 1857):—*Geschichte der christl. Kirche* (2d ed. ibid. 1861, 2 vols.):—*Communionbuch* (2d ed. ibid. 1859):—*Christliche Religionslehre* (ibid. 1861):—*Theologisches Handbuch zur Auslegung des Heidelberger Katechismus* (ibid. 1862). Besides a number of articles for Herzog's *Real-Encyklop.*, he also wrote the lives of C. Olevianus and Z. Ursinus, published in the 8th part of *Leben und ausgewählte Schriften der Väter und Begründer der reformirten Kirche*. See Zuchold, *Bibl. Theol.* ii, 1293 sq. (B. P.)

Su'dias (Σουδίας), a corrupt Greek form (1 Esdr. v, 26) of the name Hodaviah or Hodevah (q. v.) of the Hebrew lists (Ezra iii, 40; Neh. vii, 43).

Sudices, the Fates of the Bohemians and Moravians, supposed to resemble the Roman *Parcæ*.

Sudra, in Hindûism, is the lowest of the four castes among the Hindûs, sprung from Brahma's feet and appointed to serve the other castes. It includes all inferior laborers and servants.

Sudri, one of the four powerful dwarfs of the Norse mythology, who support the arch of the sky at the four regions from which they derive their names. The other dwarfs are Nordri, Westri, and Austri.—Vollmer, *Wörterb. d. Mythol.* s. v.

Suehre, in Persian mythology, is the name of the planet Venus before it was placed in the sky. It is identical with the Arabic *Anahid*. Suehre was an exceedingly charming maiden, of whom two angels became enamoured, and who resisted their advances with the result that she was removed to the skies, while they were banished to the abyss. In her new abode she is served by thousands of celestial spirits, who adore her for her virtue and beauty.

Suemmer Oala, in Lamaism, is a mountain of vast elevation, which is surrounded by three others, upon whose circle rests a second circle of four mountains, all of them being of gold, with the exception of the central one, which is composed of a single green stone. These mountains are the place of abode of the free spirits, Erike Bariksan. The wicked spirits dwell in the caverns of the mountains, and their chief there holds a powerful castle.

Suenes, a Christian nobleman in Persia, who, refusing to deny Christ, had his wife taken from him, and given to one of the emperor's meanest slaves; and what added to his mortification was that he was ordered to wait upon his wife and the slave, which at length broke his heart.

Sueur, Eustache Le, one of the most celebrated of French painters, was born in 1617, and after studying with his father, a sculptor, was placed in the school of Simon Vouet at Paris. He soon excelled his master, and adopted a style which is noted for its simplicity and severity. He has been termed by his admirers the French Raphael; but he was far behind that great master in every respect. He died in 1655. He painted the celebrated series of *St. Bruno*, twenty-two large pictures on wood, in the cloister of the Carthusians at Paris, before his thirtieth year:—*St. Paul Preaching at Ephesus:—The Gentiles Burning their Prescribed Book* (1649), engraved by Picart and Massard:—*Paul Healing the Sick:—Martyrdoms of St. Laurence* and *St. Protais*, both engraved by Gerard Audran. He painted many other celebrated pictures, as, *Christ Scourged:—Christ with Martha and Mary:—The Presentation in the Temple:—The Histories of St. Martin and St. Benedict*.

Suez. See Red Sea.

Suffering-day. See Good-Friday.

Suffering-psalm, the name given to Psalm xxii, "Deus, Deus meus;" used in the services of the Church on Good-Friday.

Suffering-week. See Passion-week.

Sufferings of Christ. See Vicarious Suffering.

Suffetum, Council of (*Concilium Suffetanum*), was held in 528, at which St. Fulgentius was present. Bishop Quod-vult-Deus (who had disputed the point of precedency with him at the Council of Junga, in Africa), at his request, presided.

Suffragan (*suffraganeus*) is the title applied to every ecclesiastic who has to assist his superior. In this way Alcuin explains the term in a letter to Charlemagne: "Suffraganeus est nomen mediæ significationis; ideo nescimus quale fixum ei apponere debeamus, ut presbyterorum, aut abbatum, aut diaconorum, aut cæ-

terorum graduum inferiorum, si forte episcoporum nomen, qui aliquando vestræ civitati subjecti erant, addere debemus" (*Opera*, p. 1160). The term is also used as synonymous with *vicarius* (see Du Fresne, *Glossarium*, s. v.). It is given more especially to bishops, however, and in respect to them with a twofold reference. A *suffragan bishop* is an *episcopus in partibus infidelium* employed as the vicar and assistant of a regular diocesan bishop; but the name is given to the latter also in view of the relation he sustains, if not exempt [see EXEMPTION], to his metropolitan. The relation sustained by all the suffragans of a province (*comprovinciales*) together with their metropolitan, and the rights belonging to the latter in his relation to the suffragans and their subordinates, have been exactly determined, and are stated in Gratian, *Causa* iii, qu. 6, and *Causa* ix, qu. 3. Various decisions occur also in the decretals, which ordain that the consecration of a metropolitan shall be performed by all his suffragans. The rights of metropolitans over their suffragans are limited. See Innocent III in c. 11, *De Officio Judicis Ordinarii*, i, 31.—Herzog, *Real-Encyklop.* s. v. See ARCHBISHOP; METROPOLITAN.

It thus appears that anciently suffragan bishops were all the city bishops of any province under a metropolitan, who were called his suffragans because they met at his command to give their suffrage, counsel, or advice in a provincial synod. In this sense the word was used in England at the time when Linwood wrote his *Provinciale* (in 1430): "They were called suffragans because they were bound to give their suffrage and assistance to the archbishop, being summoned to take part in his care, though not in the plenitude of his power." The suffragans were not the same as CHOREPISCOPI (q. v.), or rural bishops. Thus it was also in other churches. The seventy bishops who were immediately subject to the bishop of Rome, as their primate or metropolitan, were called his suffragans, because they were frequently called to his synods. These bishops were called by the peculiar technical term *libra*, which stood for seventy. Their elections were regulated by the metropolitan, who either ordained them himself, or authorized their ordination. They were summoned by him to attend the provincial synods, and could not disobey such summons under pain of suspension, or some such canonical censure, which was left to the discretion of the metropolitan and the council. From the 13th to the 16th century there were in the English Church a class of bishops (1) holding nominal sees, titulars or *in partibus infidelium*, in Hungary, Greece, and Asia; (2) exiles, temporary or permanent, from bishoprics in Ireland or Scotland, who were called suffragans.

Bishops who had no metropolitan power first began to have suffragans under them in the 10th century. These were styled vicar-generals, vicegerents, *vice-episcopi*, etc. Suffragan bishops were appointed in Germany for the ordination of inferior officers and the consecration and benediction of churches, altars, baptismal waters, etc. Some attempt was made in England, at the beginning of the Reformation, to restore the chor-episcopi, under the name of suffragan bishops. Act 26, Henry VIII, 1534, appointed several towns for suffragan sees. One suffragan bishop was consecrated for Nottingham, and another as bishop of Dover in 1870. A permissive act for bishops suffragan in Ireland was passed in the early part of the present century, and others have recently been consecrated in the colonies. See Bingham, *Christ. Antiq.* bk. ii, ch. xv, § 13–15; ch. xvi, § 12, 17; Coleman, *Ancient Christianity*, p. 139.

Suffrage. In the early Church, one of the ways of designating persons to the ministry was by the ordinary course of *suffrage* and election of the Church. It was also customary for the clergy or presbytery (or the retiring bishop or presbyter) to nominate a person to fill the vacant office, which nomination was followed by the suffrages of the people—suffrages not merely testimonial, but judicial and elective. See Riddle, *Christ. Antiq.* p. 329.

The term was also used to designate—1. The public worship—the united voice and consent of the people in the petitions offered. "See now, then, both learned and unlearned, how prayers and all other *suffrages* are in common to this spiritual Church" (*Lantern of Light*, A.D. 1400). 2. A short form of petition, as in the Litany. Thus, in the Order for the Consecration of Bishops we read that in the Litany as then used, after the words "that it may please thee to illuminate all bishops," etc., "the proper *suffrage* shall be," etc. 3. The versicles after the Creed in Morning and Evening Prayer.

Sûfis, a sect of mystic philosophers in Persia, which was founded in the 9th century by Abul Khair. It has contained among its members many of the most noted Mohammedan scholars and poets. Schamyl, the famous Circassian leader, is said to have belonged to this sect, and to have given to it a semi-political character, directing it especially against the aggressions of the Russians. They are to be found in every part of the empire; have their acknowledged head at Shiraz, and their chief men in all the principal cities. Mr. Martyn, missionary to that country, calls them "mystic latitudinarians." For the tenets, see SÛFISM.

Sûfism, or **Soofism** (Arabic, *sûf, pure, wise*), a certain mystic system of philosophical theology within Islam. Its tenets are, that nothing exists absolutely but God; that the human soul is an emanation from his essence; that every man is an incarnation of Deity; and, though divided for a time from this heavenly source, will be finally reunited with him; that the highest possible happiness will arise from that reunion; and that the chief good of mankind consists in as perfect a union with the Eternal Spirit as the encumbrances of a mortal frame will allow; that, for this purpose, they should break all connection with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediments of clothes; that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic light. It maintains also that, for want of apt words to express the divine perfection and the ardor of our devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a reed torn from its native bank—like wax separated from its delicious honey—the soul of man bewails its disunion with melancholy music, and sheds burning tears; like the lighted taper, waiting passionately for the moment of its extinction, as a disengagement from earthly trammels, and the means of returning to its only beloved. Sûfism teaches four principal degrees of human perfection or sanctity. 1. *Shariat*, or the lowest, is the degree of strict obedience to all the ritual laws of Mohammedanism—such as prayer, fasting, pilgrimage, almsgiving, ablutions, etc.—and the ethical precepts of honesty, love of truth, and the like. 2. *Tarikat*. This degree is attainable by those who, while strictly adhering to the outward or ceremonial injunctions of religion, rise to an inward perception of the mental power and virtue necessary for the nearer approach to the Divinity, the necessity of and the yearning for which they feel. 3. *Hakikal* (truth) is the degree of those who, by continuous contemplation and inner devotion, have risen to the true perception of the nature of the visible and invisible—who, in fact, have recognised the Godhead, and through this knowledge of it have succeeded in establishing an ecstatic relation to it. 4. *Maarifal* is the degree in which man communicates directly with the Deity, and is admitted into a mysterious union with him. Thus it will be seen that the highest aim of the Sûfi is to attain self-annihilation by losing his humanity in Deity. This is to be accomplished by abstracting his mind from all worldly objects, and devoting himself to divine contemplation. Accordingly the Sûfis neglect and despise all outward worship as useless and unneces-

saiy. The Musuavi, their principal book, expatiates largely upon the love of God, the dignity of virtue, and the high and holy enjoyments arising from a union with God. All Sûfistic poetry and parlance are to be taken allegorically and symbolically. They represent the highest things by human emblems and human passions; and religion being with them identical with love, erotic terminology is chiefly used to illustrate the relation of man to God. Thus the beloved one's curls indicate the mysteries of the Deity; sensuous pleasures, and chiefly intoxication, indicate the highest degree of divine love, or ecstatic contemplation. Its principal religious writer is Jalaleddin Rumi, and its theology prevails among the learned Mussulmans, who avow it without reserve. See *Chambers's Encyclop.* s. v.; Gardner, *Faiths of the World*, s. v.; *Christian Observer*, 1819, p. 379; Mill, *Mohammedanism*.

Suger, abbot of St. Denis, and a leading dignitary of the Church and statesman of France in the 12th century, was born probably in the year 1081, and in the neighborhood of St. Omer, and was educated in the Monastery of St. Denis, where the crown-prince, Louis the Fat, was his companion. After completing his studies in 1103, he was employed by abbot Adam of St. Denis in the administration of distant possessions of the convent, and in their defence against the incursions of predatory knights. On the accession of Louis VI to the throne (1108), Suger became his counsellor, and contributed greatly to the subjugation of the barons, who had thrown off all responsibility, and to the establishing of the royal authority, by which the reign of Louis VI became noted in the history of France. He was also an active participant in the dispute about investiture (see the article), which at that time agitated both Church and State, taking sides with the pope, as the policy of France demanded. He was present at the Lateran Council in 1112, which annulled the concessions made by pope Paschal II to Henry V. In 1118 he met the fugitive pope Gelasius II, and, in the name of his king, placed all the resources of France at his disposal against his Italian adversaries. He subsequently negotiated a settlement of the question of investiture, in 1121, which proved satisfactory to both France and the papacy. In 1122 he became the successor of the deceased Adam in the abbacy of St. Denis, and in 1124 he visited Rome to attend the great Lateran Council, and while there so ingratiated himself with the pope, Calixtus II, that the latter proposed to create him cardinal, a project which failed by reason of the decease of the pope. He accompanied the army in a campaign against the emperor Henry V in the same year; and he was at the same time earnestly engaged in endeavoring to induce the king to release the *colones*, or lower orders in the State, from many of their pressing burdens, and to concede the right to form autonomous communes as a means of undermining the feudal system.

About 1127 Suger renounced the habits of his previous worldly life and became an ascetic; and, after having reformed himself, he undertook to enforce the Benedictine rule in all its strictness in the abbey of St. Denis. He fulfilled his spiritual functions conscientiously, and built a magnificent church while himself living in a little cell. His principal merit consists, however, in an excellent administration of the convent, in the conservation of its rights, in the artistic decoration of churches, and in the dissemination of the influences of culture throughout the surrounding wastes. His direction of the affairs of the State still continued, and, when Louis VII ascended the throne (in 1137), became even more pronounced than before. He was associated with bishop Joscelin of Soissons in the regency, and administered the government on the plan of the late king. His boldness appears in his resisting the papal interdict (in 1141) by which Innocent II sought to force a prelate into the archbishopric of Bourges against the expressed will of the king. His endeavor to restrain the king from embarking in his crusade failed; but he was appointed regent of the country during the king's absence, in conjunction with the archbishop of Rheims and count Vermendois. Aided by the pope, he subdued the rebellious nobility, and so wisely administered the finances that he was able to honor the incessant drafts of Louis, and also to erect many edifices, and still save large sums of money to the public treasury. The height of his career was reached when he succeeded in neutralizing the endeavors of Robert of Dreux, the brother of Louis VI, who had returned from the Holy Land in 1148, to seize upon the supreme authority. At the same time, he succeeded in resisting the desires for radical reform fostered by Abelard and Pierre de Bruys, while zealously endeavoring to correct the abuses from which those desires had sprung. He was further successful in a conflict with the canons of St. Geneviève, in Paris, whose convent pope Eugene III had directed him to reform in accordance with the Benedictine rule. Louis VII, on his return, in 1149, publicly thanked the regent and called him the father of his country; and Bernard of Clairvaux and a number of foreign princes wrote to him in token of their admiration and respect. He enjoyed his fame, however, during a brief season only, and died Jan. 12, 1151. His literary remains include only sixty miscellaneous letters (in Duchesne, *Scriptores*, vol. iv), a report of his administration of St. Denis, and a biography of Louis VI which ranks among the superior historical productions of the Middle Ages (both in Duchesne, *ut sup.*).

See *Hist. Lit. de la France*, xii, 361; Bernardi, *Essai Hist. sur l'Abbé Suger*, in *Archives Lit. de l'Europe* (Par. 1807), vol. xiv and xv; Carné, *Études sur les Fondateurs de l'Unité Nat. en France* (ibid. 1848), vol. i; Combes, *L'Abbé Suger* (ibid. 1853); monk Wilhelm's (a contemporary) biography of Suger, in Guizot, *Coll. des Mémoires*, vol. viii.—Herzog, *Real-Encyklop.* s. v.

Suggestum, or **Suggestio** (*a desk*), a name frequently given to the *bema*, or sanctuary, of a church.

SUGGESTUM LECTŌRUM, one of several names given to the AMBO (q. v.), or *reader's desk*.

Sugin (סוגין, from סוג), or *pairs*, is a Masoretic term to denote groups of words which occur in one section several times, once in this connection and once in another connection. These instances having been noticed by the Masorites, they arranged them into סוגין, or pairs. Thus the *Massora Finalis* gives under the letter *He* (p. 216, col. 1) "eleven pairs, each one of which pair alternately occurs with an audible *He* (=Mappik) and with a quiescent *He* (=Raphe):" e. g. מפרה (Prov. xxxi, 10) and מכרה (Gen. xxv, 31); ושערה (Lev. xiii, 20) and ושערה (ver. 4). Or the Masorites tell us of "twenty-two words beginning and ending with *Vav*, each one of which occurs twice: once *Milra*, or with *Vav* conjunctive, and once *Milel*, or with *Vav* conversive," as ויצברו (Gen. xli, 35) and ויצברו (Exod. viii, 10); וירכסו (xxviii, 28) and וירכסו (xxxix, 21). They tell us that "there are four groups of words, each of which occurs twice in the same book: once with a word less and a letter more, and once with a word more and a letter less." The first of such a pair is "Jehovah, thy God, thou shalt fear, and him thou shalt serve" (Deut. vi, 13); the second, "Jehovah, thy God, thou shalt fear, him thou shalt serve, and to him" (x, 20), which will be best illustrated by the Hebrew, viz.:

את יהוה אלהיך תירא ואתו תעבד (Deut. vi, 13).

את יהוה אלהיך תירא אתו תעבד ובו (Deut. x, 20).

They enumerate instances in which four words occur twice in the same sentence, once with the negative particle לא and once without it, as לא אדני (Gen. xxiii, 11) and אדני (ver. 15), or לא תפך (Lev. xiii, 4) and תפך (ver. 20). They mention five pairs of words

which respectively occur once with the *Vav* conjunctive and once without it, as עין רמון (Josh. xix, 7) and ועין רמון (xv, 32); ישששכר זבולן (Exod. i, 3) and וישששכר וזבולן (Gen. xxxv, 23). Without increasing the number the reader is referred to Frensdorff (*Massora Magna*, p. 339 sq.), where, under the heading זוגין, these pairs are given in alphabetical order. A complete list of the above-quoted instances is given by Frensdorff in his *Ochla-ve-Ochla*, p. 14, 52, § 42; p. 14, 52 sq., § 45; p. 133, § 232; p. 138, § 250; p. 138, § 251; and in Levita, *Massoreth Hammasoreth* (ed. Ginsb.), p. 178, 207, 212, 223, 229. (B. P.)

Suicer, Johann Caspar, the author of the *Thesaurus Ecclesiasticus*, was born June 26, 1620. He was educated in Zurich, Montauban, and Saumur. In 1643 he returned to Zurich, and became pastor in the Thurgau, but was recalled in 1644 to the schools of the former city. In 1646 he became inspector of the alumnate and professor of Hebrew, ten years afterwards professor of Greek and Latin in the *Collegium Humanitatis*, and in 1660 professor of Greek and canon in the superior college (*Carolinum*). He remained in this position until 1683, and died Dec. 29, 1684.

Suicer rendered valuable service to theology by his thorough philological labors. His earliest works were text-books for students: *Sylloge Vocum Novi Test.* (Tig. 1648, and 1659 with appended compend of Greek prosody; republished in 1744 by Hagenbach):—*Syntaxeos Græcæ*, etc. (1651):—*Ἐμπυρεύματα Εὐσεβείας, quo duæ Chrysostomi et duæ Basilii M. Homiliæ Continentur*, etc. (1658 and 1681):—Joh. Frisii Tigurini *Dict. Latino-Germ. et Germ.-Lat.* (1661 sq.):—*Commenii Vestibul. Scholarum Usui felicius Accommodatum*, etc. (1665):—finally, the celebrated *Thesaurus Eccles.* (Amst. 1682. 2 vols. fol.; two enlarged eds. 1728 and 1821, with supplements):—*Lexicon Græco-Lat. et Lat.-Græcum* (1683):—and, after Suicer's death, the *Symbol. Nicæno-Const. et ex Antiquitate Eccles. Illustratum* (Traj. ad Rh. 1718, 4to). Various other writings were left in manuscript, and the *Lexicon Græc. Majus* and *Expositio Symbol. et Apost. et Athanasiani* are lost. Suicer's learning in these works, particularly the *Thesaurus*, is so evident that Charles Patin, in his *Travels*, observes that Suicer understood more Greek than all the Greeks taken together.

Suicer took but little part in the doctrinal controversies of his day. He regretted their existence, and assisted his friend Heidegger in securing a modification of the *Formula Consensus*.—Herzog, *Real-Encyklop.* s. v. See Helvetic Consensus.

Suicide (Lat. *sui*, one's self, and *cædere*, to kill) is defined as the killing of one's self with malice aforethought, and while in the possession of a sound mind. It is known in the law as *felo de se*, and is considered felony. In the early Church suicides were called *βιοθάνατοι* (*biothanati*), from offering violence to themselves. Because suicide was a crime that could have no penance imposed upon it, the Church denied the suicide the honor and solemnity of a Christian burial, and allowed him to be excommunicated and deprived of all memorial in her prayers after death. In England this crime was punished not only with forfeiture of goods and chattels, like other felonies, but the body of the suicide was buried in the night at the crossings of two highways with a stake driven through the body. This ancient rule was repealed by Statute 4 George IV, c. 51, and now the burials take place in a churchyard, but be between 9 and 12 P.M.

Suicide is now generally considered a symptom of some form of insanity, permanent or temporary, in which the emotions and passions are excited or perverted. The following statistics respecting suicides are from *Chambers's Encyclopædia*, s. v.: "In the kingdom of Sweden there is calculated to be 1 suicide to every 92,375 inhabitants; in Saxony, 1 to 8446; in Russia, 1 to 34,246; in the United States, 1 to 15,000; in Paris, 1 to 2700; in St. Petersburg and London, 1 to 21,000. In all England the proportion of suicides is 7.4 to every 100,000 people." See Winslow, *Anatomy of Suicide;* Brière de Boismont, *Du Suicide et de la Folie Suicide;* Bertrand, *Traité du Suicide;* Radcliffe, *English Suicide Fields; Medical Critic*, 1862.

Sukkah. See Talmud.

Suk'kiim (Heb. *Sukkiyim'*, סֻכִּיִּים, *booth-dwellers* [Gesen.] or *inhabitants of Sók* [Fürst]; Sept. Τρωγλοδύται; Vulg. *Troglodytæ*; A. V. "Sukkiims"), a nation mentioned (2 Chron. xii, 3) with the Lubim and Cushim as supplying part of the army which came with Shishak out of Egypt when he invaded Judah. If the name be Hebrew, it may perhaps be better to suppose them to have been an Arab tribe like the Scenitæ than Ethiopians. If it is borne in mind that Zerah was apparently allied with the Arabs south of Palestine [see Zerah], whom we know Shishak to have subdued [see Shishak], our conjecture does not seem to be improbable. The Sukkiim may correspond to some one of the shepherd or wandering races mentioned on the Egyptian monuments, but we have not found any name in hieroglyphics resembling their name in the Bible, and this somewhat favors the opinion that it is a Shemitic appellation.—Smith. The Sept. and Vulg. render *Troglodytes*, apparently meaning the Ethiopians by that name, who lived on the western shore of the Arabian Gulf (Strabo, xvii, 786), who might have been employed as fleet and light-armed auxiliaries of the Egyptians (Heliod. *Æth.* viii, 16). Pliny (vi, 34) mentions a Troglodytic city in this direction called *Suche* (see Bochart, *Phaleg*, iv, 29). See Ethiopia.

Suleviæ, a kind of wood-goddesses among the ancient Gauls, who are known to us only from an inscription in bas-relief found near Lausanne, which includes three female figures whose hands are filled with fruit.

Sullivan, Daniel N. V., a minister of the Methodist Episcopal Church, South, was licensed as a local preacher in Alabama in 1833. In 1838 he removed to Texas, and engaged in teaching. In 1840 he was received on trial into the Texas Conference, and served the Church as pastor and presiding elder until his death, at Houston, Feb. 20, 1847. He was a minister of a high order of talents, and especially eminent for his ability in defining and defending the doctrines of the Bible. See *Minutes of Annual Conferences of the M. E. Church, South*, 1847, p. 96.

Sullivan, Lott Bumpus, a Congregational minister, was born at Wareham, Mass., June 27, 1790, and was a graduate of Brown University in the class of 1814. For some time after leaving college he had charge of the Academy in Wrentham, Mass., at the same time reading theology with the Rev. Otis Thompson of Rehoboth, Mass. Having completed his theological studies, he went to Ohio, and was ordained pastor of the Congregational Church in the town of Lyme in that state. Here he remained about six years. Subsequently he resided for ten years and more in Western New York as a missionary in the service of the American Home Missionary Society, and performed a most acceptable work in preaching to several churches in that newly settled region. He did a like service in sparsely settled sections of New Hampshire and Vermont. For several years he resided at Shutesbury, Mass., preaching as opportunity presented. He died at Fall River, Mass., March 1, 1861. See the *Cong. Quarterly*, 1861, p. 216. (J. C. S.)

Sullivan, Samuel B., a minister of the Methodist Episcopal Church, was born Jan. 27, 1825, and was converted at the age of eleven. In 1846 he was licensed to preach, and at the next session of the Erie Conference was received on trial. His ministry, though marked with many conversions, was short, for he died April 9, 1853. He was a man of more than ordinary powers of

mind—fervent, forcible, sublime, and generally powerful in his preaching. See *Minutes of Annual Conferences*, 1853, p. 248.

Sully, Maurice de, a French prelate, was born at Sully-sur-Loire, about the middle of the 12th century, of obscure parentage. Having acquired an education through charity, he taught letters and theology in Paris, and was at length made canon of the Cathedral of Bourges, and eventually of that of Paris, to the bishopric of which he finally attained by some means. He greatly enlarged the edifices, honors, and emoluments of that see, and died Sept. 11, 1196, leaving *Letters*, *Sermons*, and a French translation of the New Testament (Lyons, 1511, 8vo). See Hoefer, *Nouv. Biog. Gén.* s. v.

Sully, Odon (or *Eudes*) **de**, a French prelate, was born about 1165 at La Chapelle d'Angillon (Berri), being the son of Eudes Archambaud, lord of Sully. He was educated at Paris, and in 1184 became singer at the Cathedral of Bourges. In 1187 he visited Rome, and in 1196 succeeded his brother Maurice as bishop of Paris, a see which he is said by Pierre de Blois to have administered with great fidelity, but by others in a mercenary manner. He took the pope's part in the ecclesiastical quarrels of his country at the time, and was compelled to flee, leaving his property to be confiscated by the crown, but was eventually restored with additional honors. A council of Paris was held under him by the papal legate in 1201; he laid the foundation of Porrois, afterwards famous as Port-Royal; and he preached a crusade against the Albigenses. He died at Paris, July 13, 1208. See Hoefer, *Nouv. Biog. Générale*, s. v.

Sulphur is designated in Heb. as גָּפְרִית, *gophrith* (A. V. "brimstone"), and in Greek θεῖον (Plutarch, *Sympos.* iv, 2, 3). In the Scriptures it is very frequently associated with "fire:" "The Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven" (Gen. xix, 24; see also Psa. xi, 6; Ezek. xxxviii, 22). In Job xviii, 15 and Isa. xxx, 33 "brimstone" occurs alone, but no doubt in a sense similar to that in the foregoing passages, viz. as a synonymous expression with lightning, as has been observed by Le Clerc (*Dissert. de Sodomæ Subversione, Commentario Pentateuch Adjecta*, § iv), Michaelis, Rosenmüller, and others. There is a peculiar sulphurous odor which is occasionally perceived to accompany a thunder-storm. The ancients draw particular attention to it: see Pliny (*Hist. Nat.* xxxv, 15), "Fulmina ac fulgura quoque sulphuris odorem habent;" Seneca (*Q. Nat.* ii, 53), and Persius (*Sat.* ii, 24, 25). Hence the expression in the sacred writings "fire and brimstone" to denote a storm of thunder and lightning. The stream of brimstone in Isa. xxx, 33 is, no doubt, as Lee (*Heb. Lex.* p. 123) has well expressed it, "a rushing stream of lightning." From Deut. xxix, 23, "The whole land thereof is brimstone . . . like the overthrow of Sodom," it would appear that native sulphur itself is alluded to (see also Isa. xxxiv, 9). Sulphur is found at the present time in different parts of Palestine, but in the greatest abundance on the borders of the Dead Sea. "We picked up pieces," says Dr. Robinson (*Bibl. Res.* ii, 221), "as large as a walnut near the northern shore, and the Arabs said it was found in the sea near 'Ain el-Feshkhah in lumps as large as a man's fist: they find it in sufficient quantities to make from it their own gunpowder." See Irby and Mangles (*Travels*, p. 453), Burckhardt (*Travels*, p. 394), who observes that the Arabs use sulphur in diseases of their camels, and Shaw (*Travels*, ii, 159). There are hot sulphurous springs on the eastern coast of the ancient Callirrhoe (Irby and Mangles, *Travels*, p. 467; Robinson, *Bibl. Res.* ii, 222). The pieces of sulphur, varying in size from a nutmeg to a small hen's egg, which travellers pick up on the shore of the Dead Sea, have, in all probability, been disintegrated from the adjacent limestone or volcanic rocks and washed up on the shores. Sulphur was much used by the Greeks and Romans in their religious purifications (Juv. ii, 157; Pliny, xxxv, 15); hence the Greek word θεῖον, lit. "the divine thing," was employed to express this substance. Sulphur is found nearly pure in different parts of the world, and generally in volcanic districts. It exists in combination with metals and in various sulphates: it is very combustible, and is used in the manufacture of gunpowder, matches, etc. Pliny (*loc. cit.*) says one kind of sulphur was employed "ad ellychnia conficienda." See Brimstone.

Sulpicians, or Priests of the Society of St. Sulpice. This society was founded in the parish of St. Sulpice, Paris, in 1645, by Jean Jacques Olier de Verneuil. The act founding the society was dated Sept. 6, 1645, and was immediately sanctioned by the authorities. The society is specially devoted to the training of candidates for the priesthood, and is formed into two bands, one devoted to parish work and the other to teaching. Being warmly befriended by St. Vincent de Paul, the Sulpicians soon established themselves in nearly all the dioceses of France, and took the chief part in the education of the French clergy down to the Revolution of 1789. They were suppressed by Napoleon in 1812, but were restored by Louis XVIII. In 1636 Olier formed a company for colonizing the island of Montreal, who purchased it in 1640, sent out Sieur de Maisonneuve with priests and nuns in 1641, and transferred their proprietorship to the Sulpicians in 1656. In 1657 the Sulpicians De Queylus, Souard, and Galinier took possession of the island, but their claims were resisted, and a conflict of jurisdiction arose which had not been settled as late as the early part of 1876. In 1668 the Sulpicians François de Fénelon and Claude Trouvé founded the first Iroquois mission at the western extremity of Lake Ontario, but their labors were confined principally to the Indians near Montreal. In Montreal, in addition to the seminary attached to the Church of Notre Dame, founded in 1657, they possess the Theological Seminary, the Preparatory Seminary, or "College of Montreal," founded in 1773, and several other succursal churches with their residences. Invited by bishop Carroll in April, 1791, a band of four Sulpicians and three Seminarians, headed by François Charles Nagot, sailed for Baltimore, Md., where they formed for a time the clergy of the cathedral. Some of their number went to teach in the Georgetown College, and founded the St. Mary's Theological Seminary, Baltimore, with a college or preparatory school. Pope Gregory XVI raised the seminary to the rank of a university. The collegiate school was removed to Ellicott City, Howard Co., in 1849, and suppressed in 1852.

Sulpicius Severus. See Severus, Sulpicius.

Sulter, in Norse mythology, was the knife of the wicked Hela. The word signifies *devouring hunger*.

Sulzer, Simon, an avowed adherent and advocate of the Lutheran view of the Lord's supper in Switzerland during the period of the Reformation. He was born Sept. 22, 1508—the illegitimate child of a provost of Interlachen. After previous vicissitudes, he was recommended by Berthold Haller (q. v.) to the Council of Berne, and was thus enabled to pursue his studies at the expense of the public treasury, which he did at Basle and Strasburg. He subsequently became a teacher of ancient languages, and was employed in establishing schools throughout the canton of Berne. When Haller died he was deputed to Strasburg to negotiate the call of a successor. He took zealous part with the Strasburg theologians in their attempts at mediation, and even (in 1538) visited Saxony and had an interview with Luther. Having been won over to the position of Luther, Sulzer steadily persevered in defending the Lutheran view of the sacrament; at first in Berne, as professor of dialectics and rhetoric and subsequently of theology, as well as in the pulpit; and afterwards, beginning in 1548, at Basle, where he became pastor of St. Peter's, and in 1552 professor of Hebrew. In 1553 he became the successor of Myconius in the cathedral, and chief pastor of Basle, and with these dignities he

united in 1554 a professorship of theology. In 1563 he acquired the theological doctorate; and he filled, in addition, the position of superintendent of Röteln under the margrave Charles of Baden.

Sulzer entertained the bold project of inducing the Church of Basle to subscribe to the *Form of Concord*, and to refuse the acceptance of the second Helvetic Confession of 1566. See HELVETIC CONFESSION. He succeeded in causing the omission of explanatory notes from future publications of the first Helvetic Confession (of 1534), and in limiting its influence. Sulzer's views on the sacrament are given in the confession which he instigated the burgomaster of Brünn to issue in 1578 (see Hagenbach, *Gesch. d. ersten Basler Confession*). He was also successful in persuading the authorities to permit the use of the organ in the churches and on holidays, and the ringing of the so-called "pope's bell" (a gift from Felix V). He died June 22, 1585. The archives of the Church of Basle and Sulzer's family papers fell into the hands of his heirs, and were partially lost. His successor, J. J. Grynæus, promoted the Reformed theology, but Sulzer's arrangements with regard to organ and bell still continue in force.

See Herzog, *Athen. Raur.* p. 26, where a catalogue of Sulzer's writings may be found; Hundeshagen, *Conflikte des Zwinglianismus, Lutherthums u. Calvinismus* (Berne, 1842), p. 105 sq.; Kirchhofer, *Berth. Haller* (Basle, 1827); Hagenbach, *Die theolog. Schule Basel's*, etc. (1860); Tholuck, in *Gesch. d. akadem. Lebens im 17ten Jahrh.* p. 321 sq.—Herzog, *Real-Encyklop.* s. v.

Sumeru (or **Meru**), the north pole, a mountain of gold and precious stones on which dwell the genii and gods.

Summānus, an Etruscan and Roman divinity, the god of the nightly sky, the lightning-darter of the night, as Jupiter was of the day. His temple stood near the Circus Maximus, and a representation of him in clay was given in the pediment of the Capitoline temple. Whenever a tree was struck by lightning in the night, the *Arval brothers* would offer a black ram to Summanus (Pliny, *H. N.* ii, 53; August. *De Civ. Dei*, iv, 23; Varro, *De Ling. Lat.* v, 74; Livy, xxxii, 29; Ovid, *Fast.* vi, 731; Cicero, *De Div.* i, 10, etc.).

Summer is the invariable rendering in the A. V. of the Heb. קַיִץ, *káyits* (Chald. קַיְט, *káyit*, Dan. ii, 35; New Test. θέρος, *heat*), which properly signifies *harvest* of fruits (not of grain, which is קָצִיר), strictly the *cutting-off* of the fruit (Isa. xvi, 9; Jer. viii, 20; xlviii, 32); specially *fig-harvest*, which in Palestine takes place in August, although the early figs (בִּכּוּרִים) ripen at the summer solstice (Isa. xxviii, 4; Mic. vii, 1); hence the harvest-time of figs, i. e. summer, especially *midsummer*, the hottest season (Psa. xxxii, 4; the droughts of summer, Prov. vi, 8; x, 5; xxvi, 1, xxx, 35; the summer-house, Amos iii, 15); also fruit, specially *figs*, as harvested (viii, 1, 2; comp. Jer. xxiv, 1 sq.). See AGRICULTURE; FIG; HARVEST; PALESTINE; SEASON.

Summerfield, JOHN, a distinguished divine and minister of the Methodist Episcopal Church, was born at Preston, England, Jan. 31, 1798. His father was a local preacher in the Wesleyan Methodist connection in England, and he educated his son in those religious principles which governed his own heart and life. At a suitable age he was put under the tuition of the Moravian Academy at Fairfield, near Manchester, where he gave early indications of that precocious genius for which he was afterwards so eminently distinguished. In 1810 he taught a night-school in order to aid his father, who had become embarrassed. Before he was fifteen he became clerk in a mercantile house in Liverpool, conducting the French correspondence. He now, through moral weakness, fell into evil habits and company, and had also an intense passion for listening to eloquent speakers, whether in the pulpit, the senate-house, at the bar, or on the stage. He would at times shut himself up in his room and study intently for sixteen hours out of the twenty-four with insufficient nourishment. This, together with the terrible remorse he suffered, seriously and permanently injured his constitution. Established in the coal trade by his father, he was so discontented and neglectful that he brought poverty and distress upon his father's family, and was himself thrown into the Marshalsea of Dublin. Here he employed himself in drawing up the necessary memorials of his fellow-prisoners, and was so successful that he continued in this business for some time after his release. In 1817, in great distress and almost despair, he was led by a plain Methodist mechanic to services, and the same night found peace. He became the principal of a "praying association" which exercised in public, and in April, 1818, took his place among the local preachers. He was received on trial in the Methodist Conference of Ireland in 1819, emigrated to America in March, 1821, and was received on trial in the New York Conference. His first appearance in public after his arrival in New York was at the anniversary of the American Bible Society, and his speech on that occasion produced a wonderful effect, and was regarded as one of the very highest efforts of platform eloquence. The following June he was admitted into the Troy Conference. He entered on his labors in New York city, where the churches could not contain the audiences that desired to hear him. Persons of all professions and classes of society were attracted by the fame of his eloquence, and expressed their admiration of the power with which he enchained them to the words that dropped from his lips. He continued to preach to large audiences until early in June, 1822, when his ministrations were suspended by the failure of his health. Desiring a milder climate, he was appointed delegate from the American Bible Society to the Protestant Bible Society in France. He returned to America, April 19, 1824, but was unable to perform regular service, and was appointed by the Missionary Board of the Philadelphia Conference to travel in Pennsylvania and New Jersey and to take up collections. He united with ministers of other denominations in forming the American Tract Society, and his last public act was an eloquent address at its organization. He died June 13, 1825. Mr. Summerfield was very famous as a pulpit orator; naturally eloquent, deeply devoted to the cause of God, possessed of great command of language and of a rich stock of the most useful knowledge, whenever he spoke in the name of God he poured forth from a heart overflowing with the kindliest feelings a stream of evangelical truth which melted his audiences. A "godly sincerity" was evidently the pervading principle of his heart, and a tone of simplicity characterized his style of preaching. James Montgomery, the poet, said of his discourses that "the sermons are less calculated for instantaneous effect than for abiding usefulness." His only publication was, *A Discourse on Behalf of the New York Institution for the Instruction of the Deaf and Dumb* (1822). After his death appeared, *Sermons, and Sketches of Sermons, by Rev. John Summerfield, A. M., with an Introduction by Rev. Thomas E. Bond, M.D.* (N. Y. 1842, 8vo). See Holland, *Memoir of Summerfield's Life and Ministry* (1829, 8vo; 2d ed. 1830, 8vo; N. Y. 8vo; reviewed by L. Bacon in the *Amer. Quar. Rev.* vii, 141; *Christ. Quar. Spec.* ii, 118); his *Life* by Rev. William M. Willett (Phila. 8vo); Sprague, *Annals of the Amer. Pulpit*, vii, 639–654; Fish, *Pulpit Eloquence* (1857), ii, 539; Waterbury, *Sketches of Eloquent Preachers* (1864, 12mo); Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Bangs, *Hist. of the M. E. Church*, iii, 324–329; *Minutes of Annual Conferences*, i, 508; Simpson, *Cyclop. of Methodism*, s. v. (J. L. S.)

Summer-house Silver, a payment made in the mediæval ages by certain tenants of abbeys to the abbot or prior, in lieu of providing a temporary summer habitation for him when he came from a distance to inspect the property.—Lee, *Gloss. of Liturg. Terms*, s. v.

Summers, WILLIAM, a minister of the Methodist Episcopal Church, was born in Fairfax County, Va., in September, 1796. He joined the Church in Leesburgh, O., and in 1832 was admitted on trial in the Pittsburgh Conference. In 1834 he was ordained deacon, and in 1843 received a supernumerary relation; but his health improving, he was made effective at the next conference. In 1853 he was again placed on the supernumerary list, and that relation continued until terminated by death, which came to him in Martinville, O., March 29, 1855. He was kind, courteous, and honorable in his deportment, calm and firm in his purpose, steadfast in his friendship, and faithful and successful as a minister. See *Minutes of Annual Conferences*, 1855, p. 568.

Summerville, JOHN, a Methodist Episcopal minister, was born in the County of Tyrone, Ireland, March 1, 1782. He enjoyed early religious training, was received on trial in the Baltimore Conference in 1812, and filled the following appointments: Trumbull, Tuscarawas, Hinkstone, Oxford, Shenango, Letart Falls, Mansfield, Chautauqua, Ridgeway, Paint Creek, Erie, Youngstown, Deerfield, Lisbon, Canton, Hartford, Butler, Mercer, Centreville, Kittanning, Elizabeth, Waynesburg, and Birmingham. In 1836 he was made a superannuate. He died Oct. 6, 1850. See *Minutes of Annual Conferences*, iv, 602.

Summis Desiderantes AFFECTIBUS is the title of the bull issued by pope Innocent VIII wherein he informed the Germans that their country was overrun by witches, and appointing two inquisitors, Henry Krämer and Jacob Sprenger, for their destruction. See Kurtz, *Church Hist.* i, § 115, 2.

Summists, or **Summistæ,** a name given to those scholastic divines of the Middle Ages who propounded their dogmas in works called *Summæ Theologiæ*. This name was first adopted from the *Summa Universæ Theologiæ* of Alexander Hales, whose renown was eclipsed by that of Albertus Magnus. He was, in turn, surpassed by his disciple Thomas Aquinas, who published his famous work on divinity under the title of *Summa Totius Theologiæ*, and thereby greatly lowered the estimation in which the *Book of Sentences*, written by Peter Lombard, was held. See Van Oosterzee, *Christ. Dogmat.* i, 32.

Summus Sacerdos (Lat. for chief priest), a name given to bishops when it had become the fashion, in the 3d century, to deduce the institution of the ecclesiastical hierarchy from the priests and services of the Temple of Jerusalem. Romish writers apply the title exclusively to the pope of Rome.

Sumner, John Bird, an English prelate, was the eldest son of the Rev. R. Sumner, A.M., many years vicar of Kenilworth and Stoneley, in the County of Warwick, and was born at his father's parsonage house at Kenilworth in 1780. He was sent at an early age to Eton, where he was nominated to a king's scholarship, and, having spent several years on that royal foundation, he passed in the usual course to King's College, Cambridge, of which he became successively scholar and fellow. Not long after having completed his academical course, Mr. Sumner was invited to return as assistant master to Eton, where he remained for several years. During this time he was ordained deacon and priest. He was preferred, about 1820, to the rectory of Maple-Durham, a pleasant and retired village on the banks of the Thames, a few miles above Reading. In 1820 Mr. Sumner was promoted by the ministry of the earl of Liverpool to a canonry in the Cathedral of Durham, which he held for many years, together with his rectory of Maple-Durham. In 1828 the see of Chester became vacant, and canon Sumner, having just received his D.D. from Cambridge, was consecrated bishop in due form. The bishopric being then but poorly endowed, he was allowed to retain the canonry of Durham, but his views would not allow him to retain the rectory of Maple-Durham. While Dr. Sumner held the bishopric of Chester, the Oxford movement commenced and came to a head. From the time that the war cry of Anglo-Catholicism was first sounded in 1833 down to his death, bishop Sumner has ever been among the first and the foremost to denounce the dishonesty of the Tractarian school of theology. In his charges, in addresses, in sermons, he ever and again denounced the Tractarian doctrines and ritual. In the early part of 1848 lord John Russell, who held the post of premier at the time, offered the archbishopric of Canterbury to Dr. Sumner. The offer was accepted, and, much to the satisfaction of the evangelical portion of the Established Church, he was translated from Chester to Canterbury. In 1850 occurred the memorable event called the "Papal Aggression." To that measure of the pope, by which England was portioned out into Roman Catholic dioceses with prelates set over each, archbishop Sumner offered that opposition which was to have been expected, and he denounced the measure in terms of more than usual energy. His grace, as we learn from the "Peerage," was "primate of all England and metropolitan, one of the lords of her majesty's privy council, a governor of the Charterhouse, and visitor of Merton and All-Souls' colleges at Oxford, as well as of King's College, London, of Dulwich College, and of St. Augustine's College, Canterbury," and he enjoyed the patronage of no less than one hundred and sixty-nine livings. He was also most discreet and blameless in the distribution of his clerical patronage, bestowing his best livings on the most exemplary and painstaking of his clergy. He died Sept. 6, 1862. His works are, *Essay on the Prophecies*, etc. (Lond. 1802, 8vo):—*Apostolical Preaching* (1815, 8vo; 9th ed. Lond. 1850, 8vo):—*Records of Creation*, etc. (1816, 1817, 1818, 1825, 1833, 1838, 2 vols. 8vo; 7th ed. 1850, 8vo):—*Evidences of Christianity Derived from its Nature*, etc. (Lond. 1824, 8vo; N. Y. 1825, 12mo):—*Sermons* and *Lectures* (1827–59).

Sumner, Joseph, D.D., a Congregational divine, was born at Pomfret, Conn., Jan. 19, 1740. He graduated at Yale College in 1759, was ordained pastor of the Church at Shrewsbury, Mass., June 23, 1762, and died Dec. 9, 1824. During a period of sixty-two years, he was never absent from the stated communion of his Church. He published, *A Sermon at the Ordination of Samuel Sumner* (1791):—*A Thanksgiving Sermon* (1799):—*A Half-century Sermon* (1812). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Sprague, *Annals of the Amer. Pulpit*, iv, 630, note; *Cong. Quarterly*, 1859, p. 42.

Sumption, THOMAS, a minister of the Methodist Episcopal Church, was born in Cecil County, Md., Dec. 5, 1802. He was converted in 1819, licensed as a local preacher in 1828, and in 1838 was received on trial into the Philadelphia Conference. He received a superannuated relation in 1874, and died in Halifax, Dauphin Co., Pa., May 9, 1874. See *Minutes of Annual Conferences*, 1875, p. 40.

Sumptuary Laws. At an early period Christianity controlled domestic habits in a great variety of ways both in food and dress. Excesses were condemned. Thus Clement of Alexandria says, "Other men, like the unreasoning animals, may live to eat; we have been taught to eat that we may live. For the nourishment of the body is not the work we have to do, nor is sensual pleasure the object of our pursuit, but rather the entrance into those mansions of incorruption whither the divine wisdom is guiding us. We shall therefore eat simple food, as becomes children, and merely study to preserve life, not to obtain luxury. Great varieties of cookery are to be avoided. Antiphanes, the Delian physician, considers variety and research in cookery to be a main cause of disease; yet many have no taste for simplicity, and, in the vainglory of a fine table, make it their chief anxiety to have choice fish-

es from beyond sea." They might "use a little wine for the stomach's sake," as the apostle exhorted Timothy; "for it is good to bring the help of an astringent to a languid constitution; but in small quantity, lest, instead of benefiting, it should be found to produce a fulness which would render other remedies needful; since the natural drink of a thirsty man is water, and this simple beverage alone was supplied from the cleft rock by the Lord for the use of the Hebrews of old.... Water is the medicine of a wise temperance. Young men and maidens should, for the most part, forego wine altogether; for to drink wine during the boiling season of youth is adding fire to fire.... Those who require a mid-day meal may eat bread altogether without wine, and, if thirsty, let them satisfy themselves with water only. In the evening at supper, when our studies are over and the air is cooler, wine may be used without harm perhaps, for it will but restore the lost warmth; but even then it should be taken very sparingly, until the chills of age have made it a useful medicine; and it is for the most part best to mix it with water, in which state it conduces most to health." "Precious vases, rare to be acquired and difficult to be kept, are to be put away from among us," says the same writer that we have been quoting. "Silver sofas, silver basins and saucers, plates and dishes; beds of choice woods decorated with tortoise-shell and gold, with coverlets of purple and costly stuffs, are to be relinquished in like manner. The Lord ate from a humble dish, and reclined with his disciples on the grass, and washed their feet, girded with a towel. Our food, our utensils, and whatever else belongs to our domestic economy should be conformable to the Christian institutions." "It is proper that both the woman and the man should come into the church decently dressed, with no studied steps, in silence, and with a mind trained to real benevolence; chaste in body, chaste in heart, fitted to pray to God. Furthermore, it is right that the woman should be veiled, save when she is at home; for this is respectable and avoids offence." "It is enough to have the disposition which becomes Christian women," says Tertullian. "God looks on the heart. The outward appearance is nothing. Why make a display of the change that has been wrought in us? Rather are we bound to furnish the heathen no occasion of blaspheming the Christian name, and accusing Christianity of being irreconcilable with national customs." Yet he adds, "What reasons can you have for going about in gay apparel when you are removed from all with whom this is required? You do not go the round of the temples; you ask for no public shows; you have nothing to do with pagan festivals. You have no other than serious reasons for appearing abroad. It is to visit a sick brother, to be present at the communion or a sermon; and if offices of courtesy or friendship call you among the pagans, why not appear in your own peculiar armor, that so the difference may be seen between the servants of God and of Satan?" Sumptuary laws have been passed by the State and Church, generally, however, to be disregarded. Roman laws prohibited certain luxuries in dress and food, but they were all habitually transgressed in the later times of the Republic. Such laws were in great favor in the legislation of England from the time of Edward III down to the Reformation (see statute 10 Edward III, c. 3, act 37 Edward III). In France they were as old as Charlemagne, but the first attempt to restrict extravagance in dress was under Philip IV. Scotland had also a similar class of statutes. In all these countries, however, these laws seem to have never been practically observed. Most of the English sumptuary laws were repealed by 1 James I, c. 25, but a few remained on the statute-book as late as 1856.

Sun (prop. שֶׁמֶשׁ, *shémesh*; ἥλιος). In the history of the creation the sun is described as the "greater light," in contradistinction to the moon, or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the day" (Gen. i, 14–16). The "signs" referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer. x, 2; Matt. xxiv, 29, with Luke xxi, 25). The joint influence assigned to the sun and moon in deciding the "seasons," both for agricultural operations and for religious festivals, and also in regulating the length and subdivisions of the "years," correctly describes the combination of the lunar and solar year, which prevailed, at all events, subsequently to the Mosaic period—the moon being the *measurer* (κατ' ἐξοχήν) of the lapse of time by the subdivisions of months and weeks, while the sun was the ultimate *regulator* of the length of the year by means of the recurrence of the feast of Pentecost at a fixed agricultural season, viz. when the corn became ripe. The sun "ruled the day" alone, sharing the dominion of the skies with the moon, the brilliancy and utility of which for journeys and other purposes enhances its value in Eastern countries. It "ruled the day," not only in reference to its powerful influences, but also as deciding the length of the day and supplying the means of calculating its progress. Sunrise and sunset are the only defined points of time, in the absence of artificial contrivances for telling the hour of the day; and, as these points are less variable in the latitude of Palestine than in many countries, they served the purpose of marking the commencement and conclusion of the working-day. Between these two points the Jews recognised three periods, viz. when the sun became hot, about 9 A.M. (1 Sam. xi, 9, Neh. vii, 3); the double light, or noon (Gen. xliii, 16; 2 Sam. iv, 5); and "the cool of the day," shortly before sunset (Gen. iii, 8). The sun also served to fix the quarters of the hemisphere—east, west, north, and south—which were represented respectively by the rising sun, the setting sun (Isa. xlv, 6; Psa. l, 1), the dark quarter (Gen. xiii, 14; Joel ii, 20), and the brilliant quarter (Deut. xxxiii, 23; Job xxxvii, 17; Ezek. xl, 24); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job xxiii, 8, 9). The apparent motion of the sun is frequently referred to in terms that would imply its reality (Josh. x, 13; 2 Kings xx, 11; Psa. xix, 6; Eccles. i, 5; Hab. iii, 11). The ordinary name for the sun, *shémesh*, is supposed to refer to the extreme brilliancy of its rays, producing *stupor* or *astonishment* in the mind of the beholder; the poetical names חַמָּה, *chammâh* (Job xxx, 28; Cant. vi, 10; Isa. xxx, 26), and חֶרֶס, *chéres* (Judg. xiv, 18; Job ix, 7) have reference to its heat, the beneficial effects of which are duly commemorated (Deut. xxxiii, 14; Psa. xix, 6) as well as its baneful influence when in excess (Psa. cxxi, 6; Isa. xlix, 10; Jonah iv, 8; Ecclus. xliii, 3, 4). The vigor with which the sun traverses the heavens is compared to that of a "bridegroom coming out of his chamber," and of a "giant rejoicing to run his course" (Psa. xix, 5). The speed with which the beams of the rising sun dart across the sky is expressed in the term "wings" applied to them (Psa. cxxxix, 9; Mal. iv, 2).

The worship of the sun as the most prominent and powerful agent in the kingdom of nature was widely diffused throughout the countries adjacent to Palestine. The Arabians appear to have paid direct worship to it without the intervention of any statue or symbol (Job xxxi, 26, 27; Strabo, xvi, 784), and this simple style of worship was probably familiar to the ancestors of the Jews in Chaldæa and Mesopotamia. In Egypt the sun was worshipped under the title of Rê or Ra, and not, as was supposed by ancient writers, under the form of Osiris (Diod. Sic. i, 11; see Wilkinson, *Anc. Egypt.* iv, 289). The name came conspicuously forward as the title of the kings—Pharaoh, or rather Phra, meaning "the sun"

(Wilkinson, *Anc. Egypt.* iv, 287). The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt both from the contiguity of On, the chief seat of the worship of the sun as implied in the name itself (On = the Hebrew Bethshemesh, "house of the sun," Jer. xliii, 13), and also from the connection between Joseph and Poti-pherah ("he who belongs to Ra"), the priest of On (Gen. xli, 45). After their removal to Canaan, the Hebrews came in contact with various forms of idolatry which originated in the worship of the sun—such as the Baal of the Phœnicians (Movers, *Phön.* i, 180), the Molech or Milcom of the Ammonites, and the Hadad of the Syrians (Pliny, xxxvii, 71). These idols were, with the exception of the last, introduced into the Hebrew commonwealth at various periods (Judg. ii, 11; 1 Kings xi, 5); but it does not follow that the object symbolized by them was known to the Jews themselves. If we have any notice at all of conscious sun-worship in the early stages of their history, it exists in the doubtful term חַמָּנִים, *chammanim* (Lev. xxvi, 30; Isa. xvii, 8, etc.), which was itself significant of the sun, and probably described the stone pillars or statues under which the solar Baal (Baal-Haman of the Punic inscriptions, Gesenius, *Thesaur.* i, 489) was worshipped at Baal-Hamon (Cant. viii, 11) and other places. Pure sun-worship appears to have been introduced by the Assyrians, and to have become formally established by Manasseh (2 Kings xxi, 3, 5), in contravention of the prohibitions of Moses (Deut. iv, 19; xvii, 3). Whether the practice was borrowed from the Sepharvites of Samaria (2 Kings xvii, 31), whose gods Adrammelech and Anammelech are supposed to represent the male and female sun, and whose original residence (the Heliopolis of Berosus) was the chief seat of the worship of the sun in Babylonia (Rawlinson, *Herod.* i, 611), or whether the kings of Judah drew their model of worship more immediately from the East, is uncertain. The dedication of chariots and horses to the sun (2 Kings xxiii, 11) was perhaps borrowed from the Persians (Herod. i, 189; Curt. iii, 3, 11; Xenoph. *Cyrop.* viii, 3, 24), who honored the sun under the form of Mithras (Strabo, xv, 732). At the same time it should be observed that the horse was connected with the worship of the sun in other countries, as among the Massagetæ (Herod. i, 216) and the Armenians (Xenoph. *Anab.* iv, 5, 35), both of whom used it as a sacrifice. To judge from the few notices we have on the subject in the Bible, we should conclude that the Jews derived their mode of worshipping the sun from several quarters. The practice of burning incense on the house-tops (2 Kings xxiii, 5, 12; Jer. xix, 13; Zeph. i, 5) might have been borrowed from the Arabians (Strabo, xvi, 784), as also the simple act of adoration directed towards the rising sun (Ezek. viii, 16; comp. Job xxxi, 27). On the other hand, the use of the chariots and horses in the processions on festival days came, as we have observed, from Persia; and so also the custom of "putting the branch to the nose" (Ezek. viii, 17) according to the generally received explanation which identifies it with the Persian practice of holding in the left hand a bundle of twigs called Bersam while worshipping the sun (Strabo, xv, 733; Hyde, *Rel. Pers.* p. 345). This, however, is very doubtful, the expression being otherwise understood of "putting the knife to the nose," i. e. producing self-mutilation (Hitzig, *On Ezek.*). An objection lies against the former view from the fact that the Persians are not said to have held the branch to the nose. The importance attached to the worship of the sun by the Jewish kings may be inferred from the fact that the horses were stalled within the precincts of the temple (the term פַּרְוָר, *parvâr*, meaning not "suburb," as in the A. V., but either a portico or an outbuilding of the Temple). They were removed thence by Josiah (2 Kings xxiii, 11). See SUN, WORSHIP OF.

In the metaphorical language of Scripture, the sun is emblematic of the law of God (Psa. xix, 7), of the cheering presence of God (lxxxiv, 11), of the person of the Saviour (John i, 9; Mal. iv, 2), and of the glory and purity of heavenly beings (Rev. i, 16; x, 1; xii, 1).

See Meiner, *Gesch. der Relig.* i, 387 sq.; Nork, *Ueb. d. Sonnencultus d. alt. Völker* (Heilbronn, 1840); Pococke, *Spec. Hist. Arab.* p. 5, 150; Jablonski, *Opusc.* i, 187 sq.; Doughtæi *Analect.* i, 189; Hyde, *Rel. Vett. Persarum*, p. 206 sq.; Eichhorn, *De Sole Invicto Mithra*, in the *Comment. Soc. Gotting.* iii, 153 sq.; Creuzer, *Symbol.* i, 738 sq.; iv, 409 sq.; Bochart, *Hieroz.* i, 141 sq.; Rosenmüller, *Morgenl.* iii, 249 sq.; Bose, *De Josia Quadrigas Solis Removente* (Lips. 1741); Pocarus, *De Simulacris Solaribus Israelitarum* (Jen. 1725); Gesenius, *Monumen. Phœnic.* ii, 349.

Sun, Children of (Armen. *Arevurdis*), an Armenian sect which originated with Sembat, a Paulician. They were also called *Throntrakians* (or *Throndracians*), from the village of Throntrake (Throndrac), where their Church was formed. Sembat, who originated in the province of Ararat, having entered into some connection with a certain Medschusic, a Persian physician and astronomer, was led, under his influence, to attempt a new combination of Parseeism and Christianity. This sect, though it met with no mercy from the bishops, continually revived, and spread widely in Armenia. About 1002 it made the most alarming progress, when it is said to have been joined by Jacob of Harkh. He gave a more distinctively Christian cast to its tenets; journeyed through the country, preaching repentance and inveighing against work-righteousness; and denounced the false confidence which was placed in masses, oblations, alms, and church-prayers for the forgiveness of sins. Finally, the Catholics of the Armenian Church, having secured his person, caused him to be branded with the heretical mark (a fox on the forehead), carried from place to place attended by a public crier to proclaim him a heretic, and finally killed him. See Kurtz, *Church History*, i, 71, 2; Neander, *Church History*, iii, 587.

Sun, Worship of (*Heliolatry*). The worship of the great orb which insures to us light, warmth, and life is as ancient as history. It existed in the earliest ages among the Phœnicians, Egyptians, Persians, and Hindûs, and later among the Greeks and Romans of the West, venerating its object under the different names of Helios or Sol, or of Baal, Osiris, or Mithras. Various forms of sacrifice and prayer characterized this worship among the different nations, but they agreed in regarding the sun as a mighty and superior deity who ruled the world with an independent authority more or less complete. The Greeks alone did not render higher honors to the sun than to the other gods regarded as of superior rank. All Eastern nations considered it as practically the supreme divinity. The Romans, too, maintained the worship of the sun after Heliogabalus had introduced it and had built a temple to Sol. See SUN.

Sunadi was a Hindû divinity, the wife of Utanubaden and mother of the famous Druva, a saint who ruled the kingdom of his father during 26,000 years, and was then translated by Vishnu to the pole-star.

Sundanese Version. Sunda is a dialect spoken in the west of the island of Java, near the Straits of Sunda, and prevails over the third of the island. The dialect belongs to the great Polynesian stock of languages, and the difficulties in mastering the same are best described by the Rev. G. J. Grashius, who studied the language with a view of rendering the translation of the Scriptures as idiomatic as possible. Mr. Grashius writes thus to the British and Foreign Bible Society (60*th Report*, 1864, p. 30):

"You will not be surprised to hear that I have as yet obtained but little insight into the Sundanese language. And this is not exactly a consequence of the difficulty and extent of the subject which is to be mastered—no, it is oc-

casioned by the form in which the matter presents itself. Propose to yourself to learn a language which represents itself to you as a sea in miniature, with all conceivable motions of swelling and floating objects. At one moment you see something, the next it disappears again: at one moment you think you have got hold of something, and formed a right conception of it, and the next you perceive that you are mistaken.

"The study of the Sundanese is, for the greatest part, made more difficult by the childishness which characterizes the language. There is no by-law in it, but yet such a composition of laws that a novice experiences an anxious feeling on first making acquaintance with it—anxious, namely, whether he will penetrate with pleasure into that childish form of thinking and speaking. The fear which at this point I entertained begins gradually to vanish, and I hope soon to be able to speak and write the Sundanese well, if God will but bless and prosper my undertaking.

"By-and-by I shall master the vocabulary; but in this I by no means hurry myself, because otherwise I might easily take things for granted which, by a closer insight into matters and significations, I should be obliged to unlearn. To unlearn takes time, and is very unprofitable for the freshness of mind which is a first requisite for the study of the Sundanese language."

In 1870 the British and Foreign Bible Society's *Report* shows the publication of the Gospel of St. Luke in the Sundanese, and this seems to be the only part printed by the British and Foreign Bible Society, while the Dutch Bible Society has printed the New Test., translated by Mr. Coolsma, who has also translated the Old Test. From the 74*th* (1878) *Annual Report* of the British and Foreign Bible Society we see that the Netherlands Missionary Union have requested the London committee to undertake the publication of Mr. Coolsma's translation of the Old Test., and that the committee have resolved to print the book of Genesis on receiving satisfactory reports as to the reception of Mr. Coolsma's New-Test. translation. (B. P.)

Sunday. I. *Name and Change of Day.*—Sunday is the name of the first day of the week, adopted by the first Christians from the Roman calendar (Lat. *Dies Solis*), *Day of the Sun*, so called because it was dedicated to the worship of the sun. The Christians reinterpreted the heathen name as implying the Sun of Righteousness with reference to his "arising" (Mal. iv, 2). It was also called *Dies Panis* (*Day of Bread*), because it was an early custom to break bread on that day. It is called, also, the Lord's day, its sacred observances being especially in his honor. The apostles themselves introduced the religious observance of Sunday, meeting for divine service (Acts xx, 7; 1 Cor. xvi, 2), and the opposition in the Christian Church to Judaism early led to the substitution of Sunday for the Sabbath; and in the epistle of Ignatius to the Magnesians it is presupposed that even the Jews who had come over to Christianity adopted the same custom. See SYNAGOGUE.

Sunday began, in 1064, at nones (8 P.M.) on Saturday and lasted until Monday. In 994 parishioners were required to attend even-song and nocturns on Saturday. In 696 the Lord's day was reckoned from evening to evening, but in 958 from Saturday nones till light on Monday morning. Islip's *Constitutions* and the Councils of Aix (789), Frejus (791), and Frankfort (794) assign as the cause that vespers are the first office of the morrow. The mediæval tradition was that our Lord was born on Sunday, baptized on Tuesday, and began his fast on Wednesday.

II. *Ecclesiastical Observance of the Day.*—The consecration of Sunday in a special manner to religious employments and the abstaining from all worldly business was established by a synodal law (canon 29, Council of Laodicea) with this restriction, that all Christians should abstain from worldly business if they were able. In the religious services of Sunday we note the following: all fasting was prohibited on that day, even in Lent; Tertullian (*De Coron. Mil.* c. 3) declaring that it was accounted a crime to fast on the Lord's day, and other authorities were equally severe in their denunciations. The reason for this observance was that the day was considered one of joyfulness because of our Lord's resurrection. Yet this rule was not so strictly binding but that when a necessary occasion required, and there was no suspicion of heretical perverseness or contempt, men might fast upon this day (Jerome, *Ep.* 28, *ad Lucinium Bæticum*).

It may here be remarked that another custom was to pray standing on the Lord's day, in memory of our Lord's resurrection. The great care and concern of the primitive Christians for the religious observance of Sunday is seen in their ready and constant attendance upon all the offices and solemnities of public worship, and this, too, even in times of persecution; from their studious observance of the vigils, or nocturnal assemblies preceding the Lord's day; from their attendance, in many places, upon sermons twice a day, and at evening prayers; and from the censures inflicted upon those who violated the laws concerning the religious observance of the day. The celebration of the eucharist was a standing part of divine service every Lord's day, and every communicant was expected to partake thereof. See Bingham, *Christ. Antiq.* bk. xx, ch. ii, § 9–12; bk. xvi, ch. ix, § 2.

The mode in which the early Christians spent the Lord's day is thus described by Dr. Jamieson in his *Manners and Trials of the Primitive Christians:*

"Viewing the Lord's day as a spiritual festivity, a season in which their souls were specially to magnify the Lord and their spirits to rejoice in God their Saviour, they introduced the services of the day with psalmody, which was followed by select portions of the prophets, the gospels, and the epistles, the intervals between which were occupied by the faithful in private devotions. The plan of service, in short, resembled what was followed in that of the vigils, though there were some important differences, which we shall now describe. The men prayed with their heads bare, and the women were veiled, as became the modesty of their sex, both standing—a position deemed the most decent, and suited to their exalted notions of the weekly solemnity—with their eyes lifted up to heaven and their hands extended in the form of a cross, the better to keep them in remembrance of Him whose death had opened up the way of access to the divine presence. The reading of the sacred volume constituted an important and indispensable part of the observance; and, effectually to impress it on the memories of the audience, the lessons were always short and of frequent recurrence. Besides the Scriptures, they were accustomed to read aloud several other books for the edification and interest of the people—such as treatises on the illustration of Christian morals by some pastor of eminent reputation and piety, or letters from foreign churches containing an account of the state and progress of the Gospel. This part of the service—most necessary and valuable at a time when a large proportion of every congregation were unacquainted with letters—was performed at first by the presiding minister, but was afterwards devolved on an officer appointed for that object, who, when proceeding to the discharge of his duty, if it related to any part of the history of Jesus, exclaimed aloud to the people, 'Stand up; the gospels are about to be read;' and then always commenced with 'Thus saith the Lord.' They assumed this attitude, not only from a conviction that it was the most respectful posture in which to listen to the counsels of the King of kings, but with a view to keep alive the attention of the people—an object which, in some churches, was sought to be gained by the minister stopping in the middle of a Scriptural quotation and leaving the people to finish it aloud. The discourses, founded for the most part on the last portion of Scripture that was read, were short, plain, and extemporary exhortations, designed chiefly to stir up the minds of the brethren by way of remembrance, and always prefaced by the salutation, 'Peace be unto you.' As they were very short, sometimes not extending to more than eight or ten minutes' duration, several of them were delivered at a diet, and the preacher was usually the pastor of the place, though he sometimes, at his discretion, invited a stranger, or one of his brethren known to possess the talent of public speaking, to address the assembly. The close of the sermon by himself, which was always the last of the series, was the signal for the public prayers to commence. Previous to this solemn part of the service, however, a crier commanded infidels of any description that might be present to withdraw, and, the doors being closed and guarded, the pastor proceeded to pronounce a prayer, the burden of which was made to bear a special reference to the circumstances of the various classes who, in the primitive Church, were not admitted to a full participation in the privileges of the faithful. First of all, he prayed, in the name of the whole company of believers, for the catechumens—young persons, or recent converts

from heathenism who were passing through a preparatory course of instruction in the doctrines and duties of Christianity—that their understandings might be enlightened, their hearts receive the truth in the love of it, and that they might be led to cultivate those holy habits of heart and life by which they might adorn the doctrine of God their Saviour. Next, he prayed for the penitents who were undergoing the discipline of the Church that they might receive deep and permanent impressions of the exceeding sinfulness of sin, that they might be filled with godly sorrow, and might have grace, during the appointed term of their probation, to bring forth fruits meet for repentance. In like manner, he made appropriate supplications for other descriptions of persons, each of whom left the church when the class to which he belonged had been commended to the God of all grace; and then the brethren, reduced by the successive departures to an approved company of the faithful, proceeded to the holy service of communion."

Those who neglected ordinances were severely censured. Absence from church for three consecutive Sundays was to be visited with excommunication. Irregularities during attendance, such as refusing to join in prayers or receive the communion, or leaving church during sermon, were strongly condemned. In later times severe measures were employed to secure Sabbath observance, and which could only, in many cases, induce hypocrisy, or mere external attendance at church. The kirk-sessions in 1574 appointed "searchers," or "captors," to make the round of the parish and take notice of such as were "vaging abroad." The strange practice lasted for nigh a century and a half. Some of the records of the period are curious. See Walcott, *Sacred Archæol.* s. v. See LORD'S DAY.

III. *Legal Observance of the Day.*—As soon as the Christian religion came to be recognised by the State, laws were enacted for the observance of Sunday. The emperor Constantine made the first law (A.D. 321) to exempt the day from being juridical, as were the others. By this law and others he suspended all actions and proceedings of the law on this day, whether arrests, pleadings, exactions, sentences of judges, executions, excepting only such as were of absolute necessity or of eminent charity, as the manumission of slaves, the appointing of curators and guardians to orphans, and causes relating to matters of preservation and damage, legacies and trusts, exhibiting of wills, and all cases where great damage might be suffered either by delay or by death. Valentinian prohibited all arrests of men for debt, whether public or private, on this day, and Valentinian junior, with Theodosius the Great, appointed all Sundays in the year to be days of vacation from all business of the law whatsoever. In like manner, all secular business or servile employments were forbidden, except only such as men were called to by necessity or some great charity, such as harvesting. By a law of Honorius the judges were enjoined to visit the prisons every Sunday to examine the prisoners and ascertain from them whether the keepers of the prison denied them any office of humanity, and also to give orders that the prisoners, under proper guard, should be allowed to leave the prisons to bathe themselves. Later laws forbade all husbandry on the Lord's day, allowing only such work as was necessary to secure food absolutely required. The Christian laws took care to secure the honor and dignity of the Lord's day by forbidding public games, shows, or ludicrous recreations (*Cod. Justin.* lib. 3, tit. 12, *De Feriis*, leg. 11), and the Church was no less careful to guard the service of this day from the encroachment of all vain pastimes and needless recreations. The Fourth Council of Carthage made a decree (can. 88) excommunicating any person who should forsake the services of the Church to attend a public show.

In England Sunday laws were of early date. The code of Ina, king of the West Saxons (about 693), punished servile work by fine. Alfred the Great (876) forbade work, traffic, and legal proceedings; while the statute 27 Henry IV, c. 5, enacts that all fairs and markets on Sundays, except in harvest, shall cease on pain of forfeiture of goods. The statute 5 and 6 Edward VI, c. 3, makes Sundays, with Christmas and Easter, holydays, but permits work in harvest and in cases of necessity. The statute 1 Elizabeth, c. 2, punishes by fine persons absenting themselves from church without excuse. James I, in 1618, issued his *Book of Sports* (q. v.), in which he declared certain games, sports, etc., lawful on Sundays after divine service. This book was reissued by Charles I in 1638. The statute 29 Charles II, c. 7, enacted "that no tradesman, artificer, workman, laborer, or other person whatsoever shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted);" and "that no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever upon the Lord's day or any part thereof." This, somewhat modified by subsequent laws, is the present Sunday law of England, and is the foundation of the laws on the subject in the United States.

In America the Puritan colonists established, to the full extent of their power, the observance of Sunday as the Christian Sabbath. The early laws of Massachusetts, Connecticut, Georgia, South Carolina, and Virginia compelled attendance at church, the Massachusetts law (1782) providing that such attendance was not obligatory where there was no place of worship which the person could conscientiously attend. When the Federal government was formed and the separation of Church and State was fully recognised, the earlier Sunday laws were modified in conformity with this principle. The courts have been careful to distinguish between Sunday observance as a religious and as a civil institution, and to enforce only the latter. The following are the grounds upon which our Sunday laws rest: The right of all classes, so far as practicable, to rest one day in seven; to worship undisturbed on the day set apart by the majority of the people; the decent respect which should be paid to the religious institutions of the people; the value to the State of Sunday observance, as contributing to popular intelligence and morality. With the partial exception of Louisiana, Sunday laws exist in every state in the Union. These laws differ somewhat in detail and strictness, but the following general characteristics may be noted: Sunday is everywhere held as a *dies non;* public affairs are suspended; legislatures do not sit; courts are not held, except city police-courts for an hour or two; legal processes are not served. In most of the states common labor and traffic are forbidden; contracts made for service on Sunday are invalid; public amusements are prohibited or restricted. In some states exception is made in favor of those who observe the seventh day of the week. In Louisiana the only Sunday law is that which makes it (with Christmas, New-year's-day, etc.) a public rest-day, and provides that citations shall not issue, nor proceedings be had, nor suits instituted on that day, and that it shall not be reckoned in computing interest and in protests, etc. The Constitution of the United States provides that Sunday shall not be reckoned in the ten days within which the president may return any bill; the Federal courts and offices of the departments are closed; the post-office service is restricted; no session of Congress is held, or, if held on that day, it is considered as being part of the preceding Saturday; and provision is made by an act of Congress for the observance of Sunday by the army and navy. Federal legislation respecting Sunday proceeds no further. The constitutionality of Sunday laws has been decided frequently by the highest courts of the several states. Some of our statutes define the extent of the Lord's day. In Connecticut the courts have defined it as extending only from daybreak to the closing of daylight on Sunday. Generally, in New England, it is from sunset on Saturday to sunset on Sunday; but for many purposes, and probably in most of the states for all purposes, it begins only

at midnight between Saturday and Sunday and ends with the next midnight.

In France, during the Revolution, when the Christian calendar was abolished and the decade substituted for the week, every tenth day was made a rest-day, and its observance was enforced by a law (17 Thermidor, an. vi) which required the public offices, schools, workshops, stores, etc., to be closed, and prohibited sales except of eatables and medicines, and public labor except in the country during seed-time and harvest. When the Gregorian calendar was restored, Sunday was recognised in the *Code Napoléon* (art. 25, 260). The law of Nov. 18, 1814, prohibiting ordinary labor, traffic, etc., and declared by the courts in 1838 and 1845 to be still in force, is, practically, a dead letter.

In Switzerland recent legislation has granted to railway employés and all government office-holders at least one Sunday in every three; and still further restriction of Sunday labor is being sought in some of the cantons. The question is agitated in Belgium and Germany of better protection by law of Sunday rest for operatives. See Cox, *Literature of Sab. Question* (Edinb. 1865); *Amer. Law Rev.* vol. ii; *Prot. Episcopal Quar. Rev.* vol. vii; Hopkins, *Sabbath and Free Institutions*, in doc. 29 of N. Y. Sabbath Committee; Judge W. Allen, opinion in *Lindenmüller* vs. *The People*, 33 Barbour, 548; Hessey, *Bampton Lectures* (1860); Schaff, *Anglo-Amer. Sabbath* (1863). See SABBATH.

Sunday, JOHN, or **Shah-Wun-Dais**, was a native Indian, born in New York State in 1795–6. He belonged to the Missisauga section of the Ojibway nation, and when a young man he served in the British army against the United States. He was converted in 1826, and shortly after was appointed a leader among the converted Belleville Indians. He was the earliest evangelical pioneer to the tribes on the north waters of Lakes Huron and Superior. In 1832 he was received into the Conference and was ordained in 1836, and the same year accompanied Rev. William Lord to England to plead the cause of missions, and remained a year at that work. A large part of his ministerial labor was performed under the direction of Rev. William Case; and he had charge of Alderville, Rice and Mud Lake, and Muncietown circuits. He died Dec. 14, 1875. See *Minutes of the Ontario Conference*, 1876, p. 12.

Sunday-school. Among the modern developments of Christianity, Sunday-schools, and what is known as the Sunday-school enterprise, are prominent. To persons familiar with their objects and the scriptural precepts by which they are sanctioned, it seems strange that so long a period elapsed before they came into actual existence. That a leading duty of the Church was to teach all nations was made plain in the great commission of our Lord to his disciples. That little children were included in the scope of that commission was evident from the great Teacher's own command to "suffer little children to come unto him and forbid them not," as well as from his impressive charge to Peter, "Feed my lambs." While evidence is not lacking to indicate that the Christians of the apostolic age both comprehended the duty enjoined by our Lord and illustrated it in adaptation to their circumstances, yet there are too many proofs that in the centuries immediately following, that duty fell into abuse and neglect amid the rapidly growing corruptions of the Church. The ceremonious catechetical system of the 4th and 5th centuries was a labored but poor apology for that neglect, and when it came to an end no substitute was left in its place. Hundreds of years then went by without any general effort on the part of the Church for the religious instruction of children. Following the Reformation of the 16th century catechization in the elements of Scripture doctrine was gradually introduced into most of the Protestant churches, but it was rarely extended to any beyond the recognised children of the Church.

I. *Origin and Early History of the Sunday-school System.*—It was not till near the close of the 18th century that the modern system of Sunday-school instruction took its rise. Although in numerous instances previously catechization had been practiced on the Lord's day, and in several cases individuals remote from each other in time and locality had assembled children for instruction on that day, yet nothing like a general system of teaching the young on Sundays, whether in secular or religious learning, was known prior to 1780. The system that then arose was purely philanthropic in its design, and in its origin contemplated only local results. From an early period in the 17th century, pinmaking had been an important industry in the old city of Gloucester, England. This manufacture employed great numbers of small children, not only residents of the place, but gathered in from surrounding regions. Vast numbers of these children were wholly uneducated, and, being without parental restraint or moral supervision, they naturally fell into gross disorder and immorality, especially on Sundays, when the factories were not in operation. The first person who undertook to remedy this distressing state of things was Mr. Robert Raikes (q. v.), a printer residing in Gloucester, and a member of the Church of England. He found four persons who had been accustomed to instruct children in reading, and engaged their services to receive and instruct such children as he should send to them every Sunday. The children were to go soon after ten in the morning, and stay till twelve. They were then to go home, and return at one; and after reading a lesson, they were to be conducted to Church. After Church they were to be employed in repeating the catechism till half after five, and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulations as stated by Mr. Raikes, in his celebrated letter of June 5, 1784, which conclusively identifies him as the originator of the Sunday-school movement.

As has often happened in other cases of great results from small beginnings, there have been various endeavors to fix the origin of Sunday-schools at earlier periods than that named above. Although it is not difficult to establish priority in several cases, yet there is no other instance of an actual Sunday-school from which continuity or serial connection can be traced down to the present time. If, therefore, mere priority were in question, it would be necessary to go back to the period of Moses, under whom the catechetical system of the Jews was appointed, culminating in the grand sabbatical year (Deut. xxxi, 10–13). But as it is not the origin of catechization (q. v.) which is under consideration, but rather of that form of catechization which, in modern times, is known as the Sunday-school system, it is safe to accept the general verdict of history, according to which Robert Raikes is recognised as its founder. When once the idea of Sunday instruction for the ignorant children of Great Britain was fairly developed, it was seen to have not only great intrinsic merit, but perfect adaptation to other places. Hence the schools of Mr. Raikes soon began to be imitated in all directions, with results of the most encouraging character. A Sunday-school Society was formed in London, and, in various ways, so general an interest was awakened on the subject that in the course of a few years Sunday-schools were commenced in nearly every part of England. They did not, however, become universal, nor in the largest degree useful, until a higher idea than that of mere philanthropy became embodied in them. The plan of employing hired teachers not only made it necessary to raise large amounts of money, but necessarily placed a limit upon their extension and permanence. Besides, it was not possible to secure the best quality of teaching by any appeal to mercenary motives. In discussing this subject at a comparatively early period of the history of Sunday-schools, the Rev. John Angell James said: "Hireling teachers can scarcely be expect-

ed to possess either the zeal or the ability of those who now engage in the work from motives of pure benevolence. Gratuitous instruction was an astonishing improvement of the system, and which does not appear to have entered into the views of its benevolent author. 'If we were asked,' says a writer in the *Sunday-school Repository*, 'whose name stood next to that of Robert Raikes in the annals of Sunday-schools, we should say, the person who first came forward and voluntarily proffered his exertions, his time, and his talents to the instruction of the young and the poor; since an imitation of his example has been the great cause of the present flourishing state of these institutions, and of all that future additional increase which may be reasonably anticipated.'"

While it may not be possible to fix upon any one person as having been the first to commence gratuitous effort in the teaching of Sunday-schools, it is not difficult to determine, from the history of the times, who was probably more instrumental than any other man in establishing and diffusing the system of gratuitous and Christian instruction in those schools. It was the Rev. John Wesley, who, for more than thirty years prior to the first Sunday-school of Raikes, had been in the habit of assembling children in various parts of England for the purpose of religious instruction. It was he who, having recorded in his journal, July 18, 1784, that he found Sunday-schools springing up wherever he went, also recorded these memorable, if not prophetic, words: "Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?" From that time forward notices of Sunday-schools were frequent in his journals. The following is a brief specimen: "July 27, 1787.—We went on to Bolton. Here are eight hundred poor children taught in our Sunday-schools, by about eighty masters, who receive no pay but what they are to receive from their great Master." This record corresponds to the statement made in Myles's *History of the People called Methodists* (Lond. 1803). Having referred to Sunday-schools as an excellent institution begun by Mr. Raikes, the author says, "Mr. Wesley no sooner heard of it than he approved of it. He published an account of it in the *Arminian Magazine* for January, 1785, and exhorted his societies to imitate this laudable example. They took his advice. Laboring, hard-working men and women began to instruct their neighbors' children, and to go with them to the house of God on the Lord's day." Whatever was done by others, the Methodists, from the beginning, practiced only gratuitous instruction in their Sunday-schools. By them the same institution and modes of instruction were simultaneously introduced into the United States of America, under bishop Asbury, who sustained to the American Methodist societies a similar relation to that of Mr. Wesley in England.

As early as the year 1784 the following paragraph was incorporated in the *Discipline of the Methodist Episcopal Church:*

"What shall we do for the rising generation? Who will labor for them? Let him who is zealous for God and the souls of men begin now. 1. Where there are ten children whose parents are in society, meet them at least an hour every week. 2. Talk with them every time you see any at home. 3. Pray in earnest for them. 4. Diligently instruct and vehemently exhort all parents at their own houses. 5. Preach expressly on education."

In sequence of this mandatory rule, addressed primarily to ministers, but involving the co-operation of the laity, Sunday-schools were established in many places. Of one of those schools a very definite and satisfactory record was made. It was taught in 1786, in Hanover County, Va., at the house of Mr. Thomas Crenshaw, who, in 1827, forty-one years later, was a living witness of the fact, as was also the Rev. John Charleston, a minister of thirty-nine years' service in the Church, who had been converted in that school (Bangs, *Hist. of the M. E. Church*). Further historic evidence of the early adoption of organized Sunday-school effort by the Church referred to grew out of the fact that persecution arose on account of its endeavors to instruct the colored children of the South. In Charleston, S. C., the Rev. George Daughaday "was severely beaten on the head, and subsequently had water pumped on him from a public cistern, for the crime of conducting a Sabbath-school for the benefit of the African children in that vicinity." Nevertheless, the Methodist Conference, which met in Charleston in February, 1790, resolved to continue the work. Its minute on the subject was in these words:

"*Ques.* What can be done to instruct poor children, white and black, to read?

"*Ans.* Let us labor, as the heart and soul of one man, to establish Sunday-schools in or near the place of public worship. Let persons be appointed by the bishop, elders, deacons, or preachers, to teach *gratis* all that will attend, and have a capacity to learn. . . . The Council shall compile a proper school-book to teach them learning and piety."

At the period of the origin of Sunday-schools the Methodist Episcopal Church found one of its principal fields of action in the Southern States, being drawn thither by the great spiritual destitution of the inhabitants. But it is easy to understand that, owing to the sparseness of the population and to other reasons, the condition of that region was not favorable to the rapid development and permanent establishment of Sunday-schools. The same thing was, to some extent, true of the entire United States, owing to the general exhaustion of the country following the war of the Revolution and the unsettled condition of affairs in a newly organized government. Hence nearly or quite a quarter of a century passed by before Sunday-schools became common in either the Southern or Northern States.

Meantime they had been making steady and successful progress in Great Britain, where they were promoted by two classes of agencies, the philanthropic and the religious. Owing to the low state of public education in that country, hundreds of thousands of children were wholly dependent upon Sunday-schools for the first elements of instruction. Hence reading and writing were universally taught in the Sunday-schools—the former as essential to the perusal of the Word of God or the Catechism, which from the first were the text-books for all pupils able to use them.

Although much and well-rewarded effort was put forth in behalf of Sunday-schools from purely philanthropic motives, yet the greatest progress made by them and the highest results secured through them were in sequence of avowed and consistent religious effort. When, at length, this species of effort became general, Sunday-schools assumed a position of importance and of promise not before realized. About the same period they began to develop what may be called their cumulative power. This was seen when the first generation of Sunday-school scholars had grown up to become teachers, and felt themselves moved to do for others what had been done for them. In this manner the teaching force in Sunday-schools became greatly augmented. Besides, cases were not rare in which the grown-up scholars of Sunday-schools became ministers of the Gospel, while others, continuing in secular life, became prominent men in business and in society. The strong and effective support rendered by such persons, as well as by many others of less prominence, gave a new impetus to the Sunday-school enterprise, which has been enlarging and repeating itself ever since.

The enlistment of the press as an auxiliary to Sunday-schools was an event of great importance. For a considerable period Sunday-school work was done at a great disadvantage for lack of suitable books of all kinds, not excepting copies of the Scriptures. The organization of the British and Foreign Bible Society in 1804, and subsequently of numerous other societies for the publication and diffusion of the Word of God, tended to a general supply of the Holy Scriptures in forms and at

prices adapted to extensive use in Sunday-schools. Besides Testaments, Bibles, and elementary instruction-books, the first publications introduced extensively into Sunday-schools were called reward-books, on account of their being presented to children as an encouragement for punctual and regular attendance and for the memorization of lessons. At first they were tracts and story-books, in paper covers, of very inferior quality, no others being attainable. About 1810 the Religious Tract Society of London began issuing children's books, prepared and printed specially with reference to Sunday-school patronage. The demand for such books increased in the ratio of their production, so that other religious societies, and even miscellaneous publishers, found it to their interest to provide them. At length the idea of introducing circulating-libraries into Sunday-schools came into vogue, and with it a still greater publication of books designed for juvenile reading, and also for the instruction and aid of teachers.

There are no data for accurately tracing the numerical growth of Sunday-schools in the earlier periods of their history. Nevertheless, it is pleasing to know that some of the workers of those days were not inattentive to the broader aspects of the enterprise in which they were engaged. It was estimated by the Sunday-school Society of London, in 1786, that within five years after the opening of Raikes's first school 250,000 scholars had been enrolled in the schools then established. About forty years later (1827) the American Sunday-school Union estimated that the aggregate number of scholars enrolled in the Sunday-schools of different countries was 1,250,000.

II. *The Second Period of the Sunday-school Enterprise.*—This enterprise, at the present writing, has had a recognised existence of about one hundred years. In considering its history, it seems proper to divide its first century into two periods of fifty years each. The first, which has been summarily sketched above, may be denominated its initial and formative period. The second, now closing, constitutes its period of adolescence. We must look to the future for its full development.

Owing to causes noticed above, it was not earlier than from 1825 to 1830 that the Sunday-school cause came generally and prominently before the American public. Between the years named two leading Sunday-school unions (q. v.) were organized—one in Philadelphia and one in New York. About that time several great publishing societies were established that have given much auxiliary aid to Sunday-school efforts. The idea of religious instruction as the one great business of Sunday-schools had then found universal acceptance. The development of public secular instruction had by that time become so general, at least in the Northern and Central States of the American Union, that Sunday-schools had little occasion to go out of their proper sphere. The movement in behalf of general education in England had begun, having been greatly stimulated by the results of Sunday-schools. The purchase and use of Sunday-school libraries had become common in both countries, and the means of supplying them with suitable books were improving. In short, the Sunday-school enterprise was fairly launched, but no more than that. All the general improvement and progress of the intervening fifty years, together with the united and consecutive efforts of the multiplied workers in Sunday-schools, have been needed to bring those schools to the position they at present occupy.

There are two methods of indicating the progressive advance and the actual results of Sunday-schools. The one is by general statements, and the other by the comparative showing of such numerical statistics as may be found trustworthy. As neither of these modes is fully adequate, both will here be employed to a limited extent, in order that they may as far as possible supplement each other. Within the last fifty years Sunday-schools have come to be regarded as an essential branch of Church action, not merely in England and America, but throughout the Protestant world, whether in home or mission fields. They have also been adopted by Roman Catholics and Jews in Protestant countries. Not to speak of the influence of Sunday-schools in the last-named bodies, it is safe to say that the great majority of all the ministers, missionaries, and communicants of all the Protestant churches of the world are at this time the *alumni* of Sunday-schools, and, as such, their active friends and supporters. The recognised necessities of these schools have given rise to important changes in church architecture, by which nearly every church is provided with accommodations for the instruction of the young in graded classes, ranging from infancy upwards. They have called into existence not only an extensive literature, but also a varied psalmody, contemplating the special tastes and wants of the young. While in England they have been chiefly limited to the poorer and middle classes of the people, in the United States they have claimed, and in fact assumed, a relation to public (week-day) schools corresponding to that which the Sabbath holds to the secular days of the week. In this relation they seek to supplement public and general education with the moral and religious influences of Christianity. In this view, they secure the attendance of scholars from the higher as well as lower classes of the community, and enlist for their instruction a quality of talent and an amount of effort which money could never hire.

In passing from general though significant statements like these to such showings as may be made in figures, it seems necessary to explain that Sunday-school statistics, as minute and comprehensive as are now seen to be desirable, are very difficult to obtain on a large scale. Only in rare instances have governments been interested to collect them, and comparatively few of the promoters of Sunday-schools have so far recognised their importance as to take the requisite steps for securing them. Consequently, up to the present time, there has not been a uniformity of method and the extent of co-operation necessary to making up comprehensive exhibits of numbers and results. The most, therefore, that has been up to this time possible in the way of such exhibits has been to form estimates based upon accurate statistics taken within certain districts or churches, and extending the *pro rata* outward. About the middle of the 19th century an effort was made in England, under government sanction, to ascertain the number and attendance of the Sunday-schools of that country. On a given Sunday (March 30, 1851) the Sunday-schools of England and Wales were simultaneously inspected; and there were found in 23,514 schools, 302,000 teachers and 2,280,000 scholars. The number of children enrolled as scholars was 2,407,409, or about three fifths of the number of children between the ages of five and fifteen enumerated by the census taken within the same limits. A similar proportion of children in American Sunday-schools at the same period would have reached the number of 3,000,000. If to those aggregates the probable number of Sunday-schools in Scotland, Ireland, and other countries at the same date be added, it seems safe to believe that there were in Sunday-schools throughout the world, at the end of 1850, not less than 6,000,000 scholars. Similar estimates made at the end of another quarter of a century indicate that at the end of 1875 there were in operation in all countries 110,000 Sunday-schools, embracing 1,500,000 teachers and 10,000,000 scholars. One statistician of some prominence has since estimated that there are in the United States alone not less than 81,858 Sunday-schools and 6,896,696 scholars. On that basis the above aggregate for all countries might be enlarged. To illustrate the thoroughness with which Sunday-school statistics are taken by at least one of the American churches, and also the instructiveness of such statistics when taken through a series of years, we subjoin the official summary of the Methodist Episcopal Church for the year 1878: Sunday-schools, 19,904;

Sunday-school officers and teachers, 212,442; scholars, 1,511,389; scholars over fifteen years of age, 493,704; scholars under fifteen and not in infant classes, 445,502; scholars in infant classes, 276,553; average attendance, 962,375; volumes in Sunday-school libraries, 1,911,263; annual expenses of the schools, $516,876.96; contributions to the Sunday-school Union for establishing new and aiding poor schools, $32,968.27; officers and teachers who were communicants in the Church, 169,993; scholars who were communicants, 302,145; conversions in connection with the Sunday-schools, 77,644. The total membership of the Church at the same period was 1,688,783, or 35,000 less than the aggregate number of teachers and scholars in the Sunday-schools. A retrospective comparison of the increase of members in the same Church from year to year shows a striking correspondence to the number of reported conversions in the Sunday-schools. To the extent that the above statistics may be considered representative of the condition and work of Sunday-schools in the American churches, they render superfluous any argument to prove the magnitude of that work and its auxiliary power for the promotion of Christian influence.

It is not to be supposed that results of the importance indicated in the foregoing sketch have naturally arisen from the spontaneous growth of Sunday-schools. On the other hand they are only to be attributed to the divine blessing upon the systematic and well-directed efforts of intelligent Sunday-school workers extending through successive years. In fact, a considerable portion of the second half century of Sunday-schools had passed away before it could be said that these schools were thoroughly popular with even the Christian public of America; nor did they become so without great and continuous exertions on the part of enthusiastic friends of the cause. As one great agency for accomplishing that result, Sunday-school conventions were appointed and held in various places and in a great variety of circumstances. There were conventions for cities and towns, for counties, for districts, for conferences, and for states. Some of them were managed by single denominations and some by a union of all denominations. In these conventions, prominent Sunday-school workers came in contact with masses of people, answering objections, diffusing information, and stimulating zeal. Such gatherings gave an opportunity for the discussion of new methods, and became a great agency for the promotion of all real improvements in the organization and conduct of Sunday-schools even in the remotest sections of the land. In proportion as the Sunday-school idea became popular, and agitation in its behalf became unnecessary, conventions of Sunday-school friends and workers began to take the form of institutes after the analogy of teachers' institutes designed to elevate the standard of secular instruction. For a long period the most that was thought possible to be done for the higher training and special instruction of Sunday-school teachers, was sought to be accomplished through superintendents' and pastors' Bible-classes. But at length it was found practicable, with no design of superseding the Bible-classes referred to, to secure many of their benefits on a more popular scale, coupled with the enthusiasm derived from the assembly of numbers of people interested in common objects. Hence at Sunday-school conventions and institutes, lectures were given on important topics, apparatus and new publications were exhibited and explained, and model and normal classes were taught and trained by skilled teachers. By these public proceedings, not only was the better classification and instruction of Sunday-schools promoted, but an *esprit du corps* was aroused among teachers; and in many schools normal departments were established for the special instruction and qualification of teachers.

The success of Sunday-school institutes and normal classes reacted upon the conventional idea and caused it to expand into that of Sunday-school assemblies, designed to continue in session from one to three weeks at a time. In connection with the growing American habit of taking summer vacations and of gathering in masses at popular resorts, Sunday-school assemblies, under wise and energetic management, have speedily grown to be influential of great good and promissory of long continuance. The Chautauqua Sunday-school Assembly, held on the borders of a beautiful lake in Western New York, under the presidency of Dr. John H. Vincent, may be considered at once the originator and model of various similar assemblies already held, and now said to be established for regular annual sessions in different parts of the United States; e. g. at Clear Lake, Ia.; Lake Bluff, Ill.; Loveland and Lakeside, O.; the Thousand Island Park in the St. Lawrence River; and at Round Lake, near Saratoga, N. Y. These assemblies are designed to do, for vast and widely separated sections of America, what was contemplated by the London Sunday-school Union in the erection of a building at 56 Old Bailey, in the heart of London. In that building is a Sunday-school museum and a large hall in which courses of lectures are given, while in other rooms training-classes are taught and competitive examinations held. While the centre of a million-peopled city affords some peculiar advantages for the objects above indicated, and specially in being accessible at all seasons of the year, yet the ample spaces and the romantic associations of a beautiful American grove adapted to such uses leave nothing to be desired in view of the objects of the assembly and during the season allotted to it. Many of the constructions are somewhat rude, but the appointments are in excellent taste and constantly improving. Everything, however, is made subservient to the grand idea of intellectual and spiritual improvement, with specific reference to the promotion of Christ's kingdom upon earth through the agency of Christian instruction. No one can properly appreciate the importance and future bearing of the agencies now under notice without considering that each coming generation will require, in its turn, to be trained and fitted for the ever-expanding work of teaching all nations the truths of the Gospel.

It may here be remarked that Sunday-school conventions have not been limited even to large states; in fact, they have been expanded so as to enlist national and even international representation. A World's Sunday-school Convention met in London in 1862, and a German National Sunday-school Convention in Hamburg in 1874. In the United States, in 1875, twenty-one State Sunday-school conventions were held, besides one of a national and one of an international character. The meeting of leading and delegated Sunday-school workers from different churches and nations has had a happy tendency towards the promotion of practical Christian union on the largest scale. One of the best evidences of this may be instanced in the general adoption since 1872 of a system of international lessons for Bible study. Uniform schemes of simultaneous study had been previously adopted to a considerable extent, especially in Great Britain, where they had long been promoted by the London Sunday-school Union, but never officially accepted throughout the kingdom. As early as 1860 Mr. Orange Judd, editor of the *American Agriculturist*, originated a scheme of lessons having all the essential features of the present International Series —namely, a selection of about seven consecutive verses for each week, in historical order, from the several portions of Scripture. At his suggestion Dr. James Strong drew up such a scheme, which was printed in tabular form in the *Agriculturist* for February, 1862, and hundreds of thousands of copies of it were distributed and used in the Sunday-schools of various denominations throughout the United States. A similar plan was published in the same manner the following year, and in 1862 the first of four consecutive question-books, entitled *Lessons for Every Sunday in the Year*, was prepared under the same auspices, and published in New York.

In 1865 the London system, with some modifications, was brought to the attention of the American public by Rev. J. H. Vincent, then editing a Sunday-school periodical in Chicago. The question was soon after proposed by him in a Sunday-school institute, "Is it practicable to introduce a uniform system of lessons into all our schools?" This question was earnestly and hopefully discussed in various ways for several years following; until, at the National Convention at Indianapolis in 1872, it was answered in the affirmative by a large vote. When the project was agreed to by representatives of the leading denominations in America, it was through friendly correspondence endorsed by the London Sunday-school Union, and has since been in actual and extensive use on both sides of the Atlantic. The international use of systems of lessons, prepared by joint committees, has had a happy tendency to promote increased interest in scriptural study throughout the world. This mode of simultaneous study has been greatly popularized by the publication of notes and comments on the uniform lessons in hundreds of periodicals in various countries and in different languages. At the present time, the system of international study seems to have won general favor throughout the Protestant world, and to have the promise of a long, if not permanent, continuance.

In closing this article, it seems proper to say that it is in the United States that the greatest work has been done in the preparation and publication of Sunday-school literature, although not without a great debt of obligation to English writers. Here Sunday-school circulating-libraries were first adopted as an essential auxiliary of Sunday-school effort. By this means, the influences of the Sunday-school were projected through the secular days of the week. In this country also, Sunday-school requisites and periodicals, combining both elegance and cheapness, have been published in the greatest profusion. The Sunday-school libraries of the United States have, in fact, become so numerous and important as to have challenged and secured a partial enumeration in the official census of the government. The census of 1870 reported 33,580 libraries, and 8,346,153 volumes in those libraries. This aggregate, large as it is, does not include the State of Connecticut, and for other reasons is evidently far below the facts in the case at the present time. No other libraries are so widely diffused as those of Sunday-schools; they are not only found in cities, where most great libraries are established, but in the remotest sections and neighborhoods of the land, and everywhere they are free to all who by attendance on Sunday-schools become entitled to draw their books for themselves or their friends. In so vast an aggregate of volumes, it would not be strange if there were some of an indifferent or even of a very objectionable character. But such would be only exceptions to the general rule that Sunday-school libraries furnish wholesome and attractive reading to millions of youths and children, many of whom, without them, would have no reading, or only that which is bad.

The most cursory view of the various agencies now in active operation as parts of the Sunday-school enterprise can hardly fail to impress any thoughtful mind with the moral grandeur of that enterprise as a whole. Especially will any true Christian that contemplates the feeble beginning of 1780, in comparison with the vast array of Sunday-school activities and agents at work in 1880, be led to exclaim, What hath God wrought through the instrumentality of those who have endeavored to obey the command "Feed my lambs!" When, moreover, he considers the glorious results of the Sunday-school efforts of the past hundred years, and the cumulative power of those that may be made in the centuries to come, he will see that the problem of the world's conversion is in process of solution. (D. P. K.)

SUNDAY-SCHOOL SOCIETIES, UNIONS, etc. Associated Christian effort may be designated as the generic agency by which, under the divine blessing, the great results of the Sunday-school enterprise have been accomplished. Such effort has assumed two forms—1, local; 2, general—each correspondent and supplementary to the other. Local associations, whether in neighborhoods or churches, have from the first been necessary as a means of raising the money to found, and of enlisting the teachers to instruct, Sunday-schools. General associations were also, from an early day, seen to be important for the purpose of awakening public interest and of diffusing information both as to the necessity and the best means of instructing in religious truth. They have likewise had an important function to perform in prompting and guiding individual and local effort in the work of organizing and maintaining Sunday-schools, becoming at the same time an important bond of union between great numbers of schools not locally connected. General associations for these objects have assumed, somewhat interchangeably, the title of societies and unions, the latter predominating, apparently, on account of its expressiveness of their character and objects. The most important of those established in England and America will now be enumerated in chronological order.

I. *English.*—1. In 1785 "The Society for Promoting Sunday-schools in the British Dominions" was organized in London. It was under the leadership of William Fox, who in various ways proved himself to be a true philanthropist, but specially in his zeal, liberality, and personal efforts for the education and moral elevation of the lower classes of his countrymen. This society, during the first sixteen years of its existence, paid out £4000 for the services of hired teachers in Sunday-schools. When, however, the plan of gratuitous teaching came to be universally adopted, and Christians and churches became generally enlisted in promoting Sunday-schools from purely religious motives, the importance and influence of this society declined until it became extinct.

2. In 1803 "The London Sunday-school Union" was organized. It was composed of lay Sunday-school workers of different denominations of Christians residing within a radius of five miles from the city post-office. This limitation was adopted as a measure of convenience and unity of action, but with no design of limiting the influence of the union to the circle thus described. This union has had an honorable and prosperous career from its origin to the present time. It has never controlled a large amount of funds, nor been able to take statistics on any scale of great importance; but it has steadily and consistently pursued its specific designs, and in so doing has been able, from its central position, to influence favorably the Sunday-school cause not only throughout Great Britain, but throughout the world. The following have been its more important functions: 1. The publication of Sunday-school requisites, lesson-papers, and periodicals. Of the latter, *The Sunday-school Teachers' Magazine* and several juvenile monthlies have long held a high rank. 2. The promotion of activity and improvement in the work of Sunday-school instruction. For this object the position of the union, in the practical centre not only of London, but of England, has been eminently favorable. This advantage has been diligently and wisely improved by a succession of intelligent and faithful workers, who, by personal and co-operative efforts, have kept the standard of Sunday-school instruction continually advancing. As a permanent means to this important end, they have secured the erection of a fine building in a central location, in which they maintain courses of lectures, training and model classes, together with competitive examinations for teachers.

3. In 1810 "The Religious Tract Society" of London was founded. This society, although not bearing the name Sunday-school in its title, or specifically naming Sunday-school objects in its constitution, has nevertheless been, from its origin to the present time, one of the

most serviceable auxiliaries to the Sunday-school enterprise. Its publications have been unrivalled for cheapness, elegance, religious character, and adaptation to Sunday-school wants. As such they have challenged and secured the patronage of all Sunday-school workers throughout the British dominions. Vast numbers of them have been reprinted in the United States.

Of several other general associations we are not able to assign the exact date of origin. The order of their establishment is indicated in the list, and the specific object of each is sufficiently expressed by its title. They are as follows: "The Church of England Sunday-school Institute;" "The Ragged Sunday-school Institute;" "The Wesleyan Methodist Sunday-school Union." The Wesleyan Methodist Church has long had a form of denominational action in behalf of both week-day and Sunday school education. It has, moreover, through its publication-office, issued many books for Sunday-schools, as well as requisites and juvenile periodicals. Between the years 1860 and 1870 it thought proper to adopt more specific measures in behalf of its Sunday-school work. Hence the institution of the union last named, and the appointment of a connectional Sunday-school secretary. In general, it may be remarked that the greater part of the churches throughout Great Britain maintain their Sunday-schools by individual Church effort, often aided by the co-operative influence of local unions.

II. *American.*—1. Not counting the Church action alluded to in the preceding article, the first general Sunday-school organization established in the United States dated from Jan. 11, 1791. It was formed in Philadelphia, under the title of "The First-day or Sunday School Society." It was composed of members representing different denominations of Christians, among whom were several members of the Society of Friends. "The first article of the constitution of this society required that the instruction given in the schools established under its auspices or receiving its beneficence should 'be confined to reading and writing from the Bible and such other moral and religious books as the society may from time to time direct.' The teachers were paid for their services." Like its predecessor of similar design in London, this society did not have a very long or influential career. Neither did the New York Sunday-school Union, formed in 1816, nor the Philadelphia Sunday and Adult School Union formed in Philadelphia in 1817.

2. In 1824 the last-named association was merged in "the American Sunday-school Union." This union, like that of London, is composed of laymen belonging to different denominations of Christians; but from the first it has assumed and maintained a far more prominent position and more aggressive modes of action than its English prototype. It has undertaken the double work of the publication of Sunday-school literature and the missionary enterprise of founding Sunday-schools on the frontier and in all destitute portions of the United States. For these objects, it has appealed to its supporting churches for funds. Those appeals have been honored in large amounts from year to year; and thus, during more than half a century, it has carried forward a grand and expanding work in many places where denominational effort could not have commanded success. As an indication of the work it is and has been accomplishing, we subjoin its principal items of statistics for the year ending March 1, 1879: Sunday-schools organized, 1087, containing 4915 teachers and 39,769 scholars. Schools aided, 2718, containing 16,622 teachers and 152,962 scholars. Miles travelled by its agents and missionaries, 232,622. Addresses delivered, 5521. Bibles distributed, 2137. Testaments distributed, 6668. Families visited, 14,140. It has expended in missionary operations an aggregate of $2,471,620, while the value of books and papers it has put in circulation is not less than $7,000,000. It is easy to perceive that such a system of evangelical effort, steadily and energetically pursued for a long series of years, must result in an amount of good quite beyond the power of figures to enumerate or words to express. When to this grand idea is added that of the influence of a rich and abundant Sunday-school literature, diffused on business principles and through business agencies among the various Sunday-schools of the land, the mind strives in vain to comprehend the full extent of the significance and hopefulness of this system of effort. From the nature of its work, the American Sunday-school Union is unable to take what may be called permanent statistics, or to follow the schools it has founded into their subsequent changes and developments. Its office is usually that of a pioneer, making preliminary organizations which, in the course of years—and often of a very few years—expand, subdivide, and become merged in the more permanent work of the various churches.

3. In 1827 "The Sunday-school Union of the Methodist Episcopal Church" was organized in New York, in a form which also contemplated the publication and diffusion of religious tracts and the Holy Scriptures. Although all these objects had been previously contemplated and promoted by regular Church action as taken in 1784 and subsequently, it was thought proper, in 1827, to make special efforts in their behalf by the joint and special organization referred to. In 1840 the Sunday-school Union under notice was reorganized as a separate institution, and in 1844 its interests and functions were brought into greater prominence by the appointment of an official Sunday-school editor, who was also made corresponding secretary of the union. These movements were in harmony with the original policy of the Church that instituted them, namely, to promote Sunday-school instruction as a branch of regular Church action. For such action on a large scale circumstances at the last-named period were highly favorable. The Church had then become extended throughout the whole country, so that it could reach almost any inhabited place by its regular agencies. Its plan, therefore, was to stimulate its ministers and members to universal activity, in accordance with its rules, adopted in 1784 and 1790. This plan saved the great expense of sending out and maintaining special Sunday-school missionaries, while it made sure of responsible and resident agents wherever the work was undertaken. By similar agencies it was sought everywhere to promote a higher grade of Sunday-school activity and improved methods of instruction. For the production of an extensive and varied Sunday-school literature, provided under official editorship, the union was able to avail itself of an organized and most effective publishing establishment, owned by the Church, with the best of facilities for diffusing its printed matter. In these circumstances, all collections for the missionary department of Sunday-school effort were applied directly and exclusively to the distribution of books, at cost price, to be used by persons engaged in founding new or maintaining poor schools. Probably no more thorough and efficient system of Church effort in behalf of Sunday-schools was ever organized, inclusive of the system of statistics by which its workings are shown from year to year. Some of the results of the action of that system, running on in regular course, may be inferred from the statistical summaries given in the foregoing article.

4. "The Protestant Episcopal Sunday-school Union" was organized in New York, at about the period when the two unions last named had their origin; but, for some reason, it never secured a strong support from the Church in whose interest it was founded and whose name it bore. It acted for a time as a publication society, being often aided by individual congregations in the issue of particular books. After some years of a rather languid existence, its interests were sold out to a private bookseller. A similar result occurred to the Evangelical Knowledge Society, an organization also projected, about 1850, by ministers and members of the

Protestant Episcopal Church, in the idea of securing and diffusing a more evangelical literature than that furnished by the union last named.

5. It is proper to say here that neither the Presbyterian nor Baptist churches of the United States have organized Sunday-school unions. They have availed themselves to a large extent of the publications of the American Sunday-school Union, and also, in part, of the juvenile literature issued by their respective boards of publication, as well as that of the American Tract Society.

6. In 1832 "The Massachusetts Sabbath-school Society" was founded in Boston, by representatives of the Congregational churches of New England. Its modes of action were denominational, and its publications were numerous and good, but after some years of independent existence the interests of the society were blended with those of the Congregational Publishing Society and the American Home Missionary Society. Neither of those societies publish Sunday-school statistics.

7. "The (Dutch) Reformed Sunday-school Union" was organized in New York about 1850, and for several years proceeded quite actively to promote the Sunday-school interests of the Church it represented. It published a small catalogue of Sunday-school books and requisites, but did not long maintain a separate existence, its interests having been merged in those of a publishing society of a more general character.

8. It is not within the scope of this article to notice the numerous local Sunday-school associations that have sprung up in the cities, towns, counties, or even states of the American Union. Many of them have had but a brief existence. Others have been maintained for continuous years, happily illustrating the principles of Christian union, but rarely engaging in the enterprise of publication. Some of them have collected statistics, but usually within limited spheres.

9. The Foreign Sunday-school Association of New York and vicinity had a germinal existence as far back as 1864, but did not secure an incorporation till 1878. It is composed of practical Sunday-school workers, who, by means of correspondence, co-operation with missionaries, and judicious donations, seek to promote the organization and maintenance of Sunday-schools in countries foreign to the United States and outside of the British possessions. It claims to have "been the means of planting 1977 Sunday-schools in Germany, 1130 in France, 150 in Italy, 30 in Portugal, 40 in Japan, 405 in German Switzerland, besides some schools in China, Greece, Hungary, Holland, and other countries." Its published report for 1879 contains numerous interesting facts, and authorizes the hope that in years to come grand results may ensue from beginnings which are at first necessarily feeble, so far as human agency is involved.

The fact that the Sunday-school enterprise, during the first century of its history, has, with the divine blessing, come so fully to pervade English-speaking countries, and has made a hopeful commencement in many and remote foreign nations, deserves to be taken as a promise of success during the centuries to come of inestimable extent and value. (D. P. K.)

Sunday Service OF THE METHODIST EPISCOPAL CHURCH was an abridgment of the Prayer-book of the Church of England, prepared by Mr. Wesley. It was arranged for the use of the Methodists in America, when he recommended their organization into a Methodist Episcopal Church. It was entitled *The Sunday Service of the Methodists of North America, with other Services*, and was adopted by the General Conference of 1784. It was published in connection with the *Discipline* (Phila. 1785; Lond. 1786). This appears to have been the last time the *Sunday Service* was published in connection with the *Discipline*, and at the General Conference of 1792 all reference to the use of a Sunday Service was stricken out. It gradually dropped out of use. The M. E. Church, South, in 1866, ordered that the Prayer-book as printed by Mr. Wesley in 1786 should be reprinted for the use of their Church, and the same service is used in many Wesleyan churches in England, though generally the churches using a service prefer the regular English Prayer-book. See Simpson, *Cyclop. of Methodism*, s. v.

Sundays, Special. There are a number of Sundays in the year which have received names suggested by events happening upon or near those days. We give below a classified list:

ADVENT (q. v.). The Sundays in Advent are called in the Greek Church by a certain number in connection with St. Luke's Gospel; thus, Advent Sunday is the "Tenth of Luke." The third Sunday in Advent is called *Gaudete*, from the Introit.

After EPIPHANY (q. v.). It is called in the Greek Church "Sunday after the Lights;" in the north of Italy "Marriage Sunday," from the Gospel. The second Sunday after Epiphany is known as the "Fifteenth of Luke."

Before SEPTUAGESIMA (q. v.), called in the Greek Church "Sunday of the Publican and Pharisee."

SEPTUAGESIMA (q. v.), called by the Greeks "Sunday of the Prodigal," and in the West "Close of Alleluia."

SEXAGESIMA (q. v.), in the Greek Church "Sunday of Apocreos," because meat is not eaten beyond it. It was also called "Sunday of the Sower."

QUINQUAGESIMA (q. v.), called *Quinquagesima Pœnitentiæ*; also *Esto Mihi* (Psa. xxxi, 2), from the Introit; in Germany "Priest's Fortnight," ecclesiastics commencing their fast on this day; and in the Greek Church *Tyrophagus*, because cheese is no longer eaten.

In LENT (q. v.).

1. Quadragesima (q. v.), called *Invocavit* (Psa. xci, 15); in the East "Orthodoxy Sunday" in England (994) "Holy Day."
2. Reminiscere, from the Introit (Psa. xxv, 6); and in France "Transfiguration," from the Gospel in the Paris use.
3. Oculi, from the Introit (Psa. xxv, 15); and in the East "Adoration of the Cross."
4. Lætare (Isa. liv, 1), "Sunday of the Golden Rose" (q. v.); "Refreshment Sunday" (Gen. xliii); "Midlent Sunday;" in the Greek Church "Sunday of the Great Canon," from a special hymn. In England it was known as "Care-Sunday" (*Kar*, a *penalty*); "Mothering-Sunday" (Gal. vi, 21), when all persons made their offerings in the cathedral or mother-church; "Simnel" or "Carling Sunday," from eating fine wheat-cakes or beans on this day.
5. Judica (Psa. xliii, 1), "Passion Sunday;" "Dimanche Reprus," from veiling the images; "Sunday of the Quintain" in France, from the sports of the day; "Black Sunday" in Germany, from the veiling of the crosses when the words "Jesus hid himself" were read.

PALM-SUNDAY (q. v.), also "Sunday of the Willow-boughs."

EASTER (q. v.).

1. First Sunday after Easter, or Octave, has various appellations: *Dominica in Albis*, persons who were baptized at Easter laying aside the white robes then received; *Dies Neophytorum*, the newly baptized being then recognised as actual members of the Church; *Quinquagesima* (q. v.); *Pascha Clausum*, close of Easter; *Octava Infantium*, in allusion to the newly baptized; *Quasimodogeniti*, in allusion to man's renovation by the Resurrection.
2. The second Sunday was known as that of the "Three Ointment-bearers," from the Gospel; "St. Thomas," or "Renewal Sunday" (John xx, 27); *Misericordias Domini*, from the Introit (Psa. xxiii, 5); "Sunday of White Cloths" or "after the exhibition of relics."
3. "Of the Paralytic" in the Greek Church; in the Latin, *Jubilate*, from the Introit (Psa. lxii, 2).
4. Mid-Pentecost; in the Greek Church "Of the Samaritan;" in the Latin from the Introits, *Cantate* (Psa. xcviii, 1); *Rogate* (Song of Sol. ii, 14); *Exaudi* (Psa. xxvii, 7).
5. Rogation (q. v.); in the Greek Church "Of the Blind-man."

WHIT-SUNDAY (q. v.).

TRINITY SUNDAY (q. v.); in the East "All Saints' Sunday;" in France "King of Sundays," or "Blessed Sunday." 1. "Sunday of the rich man and Lazarus" was the term used to designate the first Sunday after Trinity. 15. "Sunday of the Lilies" is the name by which the fifteenth Sunday after Trinity is known.

After Ascension; in the East "Sunday of the 318," in allusion to the Nicene fathers; at Rome "Sunday of Roses," so called by Innocent III in 1130, roses being thrown from the roof of Santa Maria Rotunda, symbolical of the gifts of the Spirit. Sundays after Pentecost, Sundays from Whit-Sunday to Advent; but in England, anciently as now, Sundays after Trinity.

Sunias, an epithet of the Grecian *Minerva*, from her temple at Sunium in Attica (Pausan. i, 1, 1).

Sunisactanism (*συνείσακτος, introduced with*), a name given to the practice by which many of the clergy evaded the rigorous laws respecting celibacy. It is sometimes called *domesticism*, and consisted in keeping female inmates in their dwellings, with whom they professed to live in chaste affection, but who were known to be concubines. Jerome and Chrysostom severely reprehended the clergy on account of the gross licentiousness of which they were guilty, while at the same time they were professing the highest purity. See AGAPETÆ.

Sunna, one of the Norse asas, the daughter of Mundilfare, the star-god. Her brother and herself were possessed of extraordinary beauty, which induced their parents to name them the sun and moon (Sol, or Sunna, and Maani); but the gods considered the bestowal of such names a crime, and accordingly kidnapped the children, afterwards placing them in charge of the sun and the moon wagons which were formed out of sparks of fire which flew from Muspelheim into the kingdom of the asas. The horses which drew the wagons were named Alswidur and Arvarkur (the "universal scorcher" and the "early wake"). They speeded rapidly on their courses because Skoll and Hate, two mighty giants in the form of wolves, followed swiftly on their heels to devour them. It would seem that the ancient Germans also worshipped the sun under this title as a shining, light-radiating being. See NORSE MYTHOLOGY.

Sunna (Arab. *custom, legal usage*) originally denotes among Moslems the sayings and the example of Mohammed and his community, provided they are in accordance with the Koran, the meaning of which, however, is itself explained by the Sunna. The term is therefore (though incorrectly) used for the collections of moral and legal traditions traced to the Prophet, which supplement the Koran, somewhat like the Mishna (q. v.), which supplements the laws of the Pentateuch. The Sunna not only comprises religious doctrines and practice, but also civil and criminal laws and the usages of common life—the way to eat and to drink, and to dress, and the like. This tradition is first heard of during the civil wars among the adherents of the new faith, about half a century after the Flight. The single traditions, as we now possess them, rarely exceed six lines. The diction is carefully wrought, and the form is that of a dialogue. For the credibility and canonicity of a tradition it was originally necessary that it should have been *heard* by one truthful witness; but this law was much relaxed in after-time. At the end of the 3d century (H.), a countless number of individual collections (*Mosnad*), mostly of an apocryphal character, had been produced by different theologians, but the first who sifted them critically, and without regard to any special theological system, was Bochary (d. 256 H.). His collection contains 7275 single traditions, 4000 of which, however, occur twice in the work. Moslim, his pupil, supplemented Bochary with another collection, containing 12,000, again including 4000 repetitions. Besides these, there are four more "canonical" collections—by Abû Dawûd (d. 275 H.), Tirmidzy (d. 279), Nasây (d. 303), and Mâga (d. 273). The Sunna, as we have it in these collections, contains, broadly speaking, more truth than it is generally supposed to contain, and, critically used, is, besides the Koran, the most authentic source of Islam. A selection from the different collections (both canonical and otherwise), called *Mishcat Al-Masabîh*, has been translated into English by Capt. Matthews (Calcutta, 1809). Fragments from Bochary are found in the German translation, by Von Hammer, in the *Fundgruben des Orients*. See SONNA.

Sunnites, traditionists, or believers in the Sunna (q. v.); the name of the "orthodox" Moslems, as opposed to the Shiites (q. v.). They are subdivided into four principal sects, who, though at issue on different minor points, yet are acknowledged by each other to belong to the faithful and to be capable of salvation, and they each have a special oratory at Mecca. The first of these sects are the Hanefites, founded by Abû Hanifa, who died 150 years after the Hegira. They are emphatically called "the followers of reason," while the other three are guided exclusively by tradition. They allow reason to have a principal share in their decisions on legal and other points. To this sect belong chiefly the Turks and Tartars. The second sect are the Malekites, founded by Malek Ibn-Ans, who died at Medina about 180 H. As one of the chief proofs of his real piety and humility, it is recorded that when asked for his decision on forty-eight questions, he would only decide on sixteen, freely confessing his ignorance about the others. In Barbary and other parts of Africa, the greatest part of his adherents are found. Mohammed Al-Shâfeï, born in Palestine, 150 H., but educated in Mecca, is the founder of the third sect, the Shâfeïtes. He was a great enemy of the scholastic divines, and seems altogether to have been of an original cast of mind. He never swore by God, and always took time to consider whether he should at all answer any given question or hold his peace. The most characteristic saying recorded of him is, "Whosoever pretends to love both the work and the Creator at the same time is a liar." He is accounted of such importance that, according to his contemporaries, "he was as the sun to the world, and as health to the body;" and all the relations of the traditions of Mohammed were said to have been asleep until he came and woke them. He appears to have been the first who reduced Moslem jurisprudence into a method, and thus made it, from a number of vague sayings, a science. His followers are now chiefly found in Arabia and Persia. Ahmed Ibn-Hanbal founded the fourth sect, the Hanbalites. He was born 164 H., and was a most intimate friend of Shâfeï. His knowledge of the traditions (of which he could repeat not fewer than a million) was no less famed than was his piety. He taught that the Koran was not created, but everlastingly subsisted in the essence of God—a doctrine for which he was severely punished by the caliph Al-Motasem. On the day of his death, no less than 20,000 unbelievers (Jews, Christians, and Magians) are said to have embraced the Mohammedan faith. Once very numerous, the Hanbalites now are but very rarely met with out of Arabia. On the differences between the Sunnites and Shiites, see SHIITES. See SONNITES.

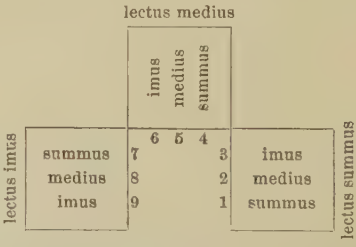
Sunyabadis, a sect of Hindû Atheists, or rather Nihilists, who held that all notions of God and man are fallacies, and that nothing exists. Whatever we look upon is regarded as vacuity. Theism and Atheism, Maya and Brahm, all is false, all is error.

Suovetaurilia, peculiar sacrifices among the ancient Romans, so named because they consisted of a pig, a sheep, and an ox. These were offered at the general lustration of the Roman people, which took place every five years. The Suovetaurilia, indeed, formed a part of every lustration, and the victims were carried around the thing to be purified, whether it was a city, a people, or a piece of land. The same sacrifices existed among the ancient Greeks, under the name of Trittya. A representation of the celebration of these sacrifices is found on the Triumphal Arch of Constantine at Rome. See SACRIFICE.

Sup (*δειπνέω*). Our information on this subject is but scanty. The early Hebrews do not seem to have given special names to their several meals, for the terms rendered "dine" and "dinner" in the A. V. (Gen. xliii, 16; Prov. xv, 17) are in reality general expressions, which might more correctly be rendered "eat" and "portion of food." In the New Test. we have the Greek terms *ἄριστον* and *δεῖπνον*, which the A. V. renders respectively "dinner" and "supper" (Luke xiv,

12; John xxi, 12), but which are more properly "breakfast" and "dinner." There is some uncertainty as to the hours at which the meals were taken. The Egyptians undoubtedly took their principal meal at noon (Gen. xliii, 16); laborers took a light meal at that time (Ruth ii, 14; comp. ver. 17); and occasionally that early hour was devoted to excess and revelling (1 Kings xx, 16). It has been inferred from those passages (somewhat too hastily, we think) that the principal meal generally took place at noon. The Egyptians do, indeed, still make a substantial meal at that time (Lane, *Mod. Egypt.* i, 189), but there are indications that the Jews rather followed the custom that prevails among the Bedawin, and made their principal meal after sunset, and a lighter meal at about 9 or 10 A.M. (Burckhardt, *Notes*, i, 64). For instance, Lot prepared a feast for the two angels "at even" (Gen. xix, 1–3); Boaz evidently took his meal late in the evening (Ruth iii, 7); the Israelites ate *flesh* in the evening, and *bread* only, or manna, in the morning (Exod. xvi, 12); the context seems to imply that Jethro's feast was in the evening (xviii, 12, 14). But, above all, the institution of the Paschal feast in the evening seems to imply that the principal meal was usually taken then: it appears highly improbable that the Jews would have been ordered to eat meat at an unusual time. In the later Biblical period we have clearer notices to the same effect. Breakfast took place in the morning (John xxi, 4, 12), on ordinary days not before 9 o'clock, which was the first hour of prayer (Acts ii, 15), and on the Sabbath not before 12, when the service of the synagogue was completed (Josephus, *Life*, § 54); the more prolonged and substantial meal took place in the evening (*ibid.* § 44; *War*, i, 17, 4). The general tenor of the parable of the great supper certainly implies that the feast took place in the working-hours of the day (Luke xiv, 15–24); but we may regard this, perhaps, as part of the imagery of the parable rather than as a picture of real life. See Supper.

The posture at meals varied at different periods. There is sufficient evidence that the old Hebrews were in the habit of *sitting* (Gen. xxvii, 19; Judg. xix, 6; 1 Sam. xx, 5, 24; 1 Kings xiii, 20), but it does not hence follow that they sat on chairs; they may have squatted on the ground, as was the occasional, though not perhaps the general, custom of the ancient Egyptians (Wilkinson, *Anc. Egypt.* i, 58, 181). The table was in this case but slightly elevated above the ground, as is still the case in Egypt. At the same time, the chair was not unknown to the Hebrews, but seems to have been regarded as a token of dignity. The Hebrew term is *kissê* (כִּסֵּא). There is only one instance of its being mentioned as an article of ordinary furniture, viz. in 2 Kings iv, 10, where the A. V. incorrectly renders it "stool." Even there it seems probable that it was placed more as a mark of special honor to the prophet than for common use. As luxury increased, the practice of sitting was exchanged for that of reclining. The first intimation of this occurs in the prophecies of Amos, who reprobates those "that lie upon beds of ivory, and stretch themselves upon their couches" (vi, 4); and it appears that the couches themselves were of a costly character—the "corners" or *edges* (iii, 12: the word is *peâh*, פֵּאָה, which will apply to the *edge* as well as to the angle of a couch. That the seats and couches of the Assyrians were handsomely ornamented appears from the specimens given by Layard [*Nineveh*, ii, 300–302]), being finished with ivory, and the seat covered with silk or damask coverlets. (The A. V. has "in Damascus in a couch;" but there can be no doubt that the name of the town was transferred to the silk stuffs manufactured there, which are still known by the name of "damask.") Ezekiel, again, inveighs against one who sat "on a stately bed with a table prepared before it" (xxiii, 41). The custom may have been borrowed, in the first instance, from the Babylonians and Syrians, among whom it prevailed at an early period (Esth. i, 6; vii, 8). A similar change took place in the habits of the Greeks, who are represented in the Heroic Age as *sitting* (*Il.* x, 578; *Od.* i, 145), but who afterwards adopted the habit of reclining, women and children excepted. Sitting appears to have been the posture usual among the Assyrians on the occasion of great festivals. A bas-relief on the walls of Khorsabad represents the guests seated on high chairs (Layard, *Nineveh*, ii, 411). In the time of our Saviour reclining was the universal custom, as is implied in the terms (*ἀνακεῖσθαι, κατακεῖσθαι, ἀνακλίνεσθαι, κατακλίνεσθαι*) used for "*sitting* at meat," as the A. V. incorrectly has it. The couch itself (*κλίνη*) is only once mentioned (Mark vii, 4; A. V. "tables"), but there can be little doubt that the Roman *triclinium* had been introduced, and that the arrangements of the table resembled those described by classical writers. Generally speaking, only three persons reclined on each couch, but occasionally four, or even five. The couches were provided with cushions, on which the left elbow rested in support of the upper part of the body, while the right arm remained free. A room provided with these was described as *ἐστρωμένον*, lit. "spread" (xiv, 15; A. V. "furnished"). As several guests reclined on the same couch, each overlapped his neighbor, as it were, and rested his head on or near the breast of the one who lay behind him; he was then said to "lean on the bosom" of his neighbor (*ἀνακεῖσθαι ἐν τῷ κόλπῳ*, John xiii, 23; xxi, 20; comp. Pliny, *Epist.* iv, 22). The close proximity into which persons were thus brought rendered it more than usually agreeable that friend should be next to friend, and it gave the opportunity of making confidential communications (John xiii, 25). The ordinary arrangement of the couches was in three sides of a square, the fourth being left open for the servants to bring up the dishes. The couches were denominated respectively the highest, the middle, and the lowest couch; the three guests on each couch were also denominated highest, middle, and lowest—the terms being suggested by the circumstance of the guest who reclined on another's bosom always appearing to be *below* him. The *protoklisia* (*πρωτοκλισία*, Matt. xxiii, 6), which the Pharisees so much coveted, was not, as the A. V. represents it, "the uppermost *room*," but the highest seat in the highest couch—the seat numbered 1 in the annexed diagram. See Accubation.



Some doubt attends the question whether the females took their meals along with the males. The present state of society in the East throws no light upon this subject, as the customs of the harem date from the time of Mohammed. The cases of Ruth amid the reapers (Ruth ii, 14), of Elkanah with his wives (1 Sam. i, 4), of Job's sons and daughters (Job i, 4), and the general intermixture of the sexes in daily life, make it more than probable that they did so join; at the same time, as the duty of attending upon the guests devolved upon them (Luke x, 40), they probably took a somewhat irregular and briefer repast. See Dine.

Before commencing the meal, the guests washed their hands. This custom was founded on natural decorum; not only was the hand the substitute for our knife and fork, but the hands of all the guests were dipped into one and the same dish; uncleanliness in such a case would be intolerable. Hence not only the Jews, but

Washing before or after a Meal. (From Lane's *Modern Egyptians.*)

the Greeks (*Od.* i, 136), the modern Egyptians (Lane, i, 190), and many other nations have been distinguished by this practice; the Bedawin, in particular, are careful to wash their hands *before*, but are indifferent about doing so *after* their meals (Burckhardt, *Notes*, i, 63). The Pharisees transformed this conventional usage into a ritual observance, and overlaid it with burdensome regulations—a wilful perversion which our Lord reprobates in the strongest terms (Mark vii, 1–13). Another preliminary step was the grace or blessing, of which we have but one instance in the Old Test. (1 Sam. ix, 13), and more than one pronounced by our Lord himself in the New Test. (Matt. xv, 36; Luke ix, 16; John vi, 11); it consisted, as far as we may judge from the words applied to it, partly of a blessing upon the food, partly of thanks to the Giver of it. The Rabbinical writers have, as usual, laid down most minute regulations respecting it, which may be found in the treatise of the Mishna entitled *Berachoth*, ch. vi–viii. See WASH.

The mode of taking the food differed in no material point from the modern usages of the East; generally there was a single dish, into which each guest dipped his hand (Matt. xxvi, 23); occasionally separate portions were served out to each (Gen. xliii, 34; Ruth ii, 14; 1 Sam. i, 4). A piece of bread was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed ψωμίον, "a sop," John xiii, 26) or into the dish of meat, whence a piece was conveyed to the mouth between the layers of bread (Lane, i, 193, 194; Burckhardt, *Notes*, i, 63). It is esteemed an act of politeness to hand over to a friend a delicate morsel

A Party at Dinner or Supper. (From Lane's *Modern Egyptians.*)

(John xiii, 26; Lane i, 194). In allusion to the above method of eating, Solomon makes it a characteristic of the sluggard that "he hideth his hand in his bosom, and will not so much as bring it to his mouth again" (Prov. xix, 24; xxvi, 15). At the conclusion of the meal grace was again said, in conformity with Deut. viii, 10, and the hands were again washed. See MEAL.

Thus far we have described the ordinary meal. On state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, in connection partly with public, partly with private events. In the first class we may place the great festivals of the Jews (Deut. xvi; Tob. ii, 1); public sacrifices (Deut. xii, 7; xxvii, 7; 1 Sam. ix, 13, 22; 1 Kings i, 9; iii, 15; Zeph. i, 7); the ratification of treaties (Gen. xxvi, 30; xxxi, 54); the offering of the tithes (Deut. xiv, 26), particularly at the end of each third year (xiv, 28). In the second class, marriages (Gen. xxix, 22; Judg. xiv, 10; Esth. ii, 18; Tob. viii, 19; Matt. xxii, 2; John ii, 1); birthdays (Gen. xl, 20; Job i, 4; Matt. xiv, 6, 9); burials (2 Sam. iii, 35; Jer. xvi, 7; Hos. ix, 4; Tob. iv, 17); sheep-shearing (1 Sam. xxv, 2, 36; 2 Sam. xiii, 23); the vintage (Judg. ix, 27); laying the foundation-stone of a house (Prov. ix, 1–5); the reception of visitors (Gen. xviii, 6–8: xix, 3; 2 Sam. iii, 20; xii, 4; 2 Kings vi, 23; Tob. vii, 9; 1 Macc. xvi, 15; 2 Macc. ii, 27; Luke v, 29; xv, 23; John xii, 2); or any event connected with the sovereign (Hos. vii, 5). "The day of the king," in this passage, has been variously understood as his birthday or his coronation; it may, however, be equally applied to any other event of similar importance. On each of the above-mentioned occasions a sumptuous repast was prepared; the guests were previously invited (Esth. v, 8; Matt. xxii, 3), and on the day of the feast a second invitation was issued to those that were bidden (Esth. vi, 14; Prov. ix, 3; Matt. xxii, 3). The visitors were received with a kiss (Tob. vii, 6; Luke vii, 45); water was produced for them to wash their feet with (Luke vii, 44); the head, the beard, the feet, and sometimes the clothes were perfumed with ointment (Psa. xxiii, 5; Amos vi, 6; Luke vii, 38; John xii, 3); on special occasions robes were provided (Matt. xxii, 11; comp. Trench, *On Parables*, p. 230); and the head was decorated with wreaths (Isa. xxviii, 1; Wisd. ii, 7, 8; Josephus, *Ant.* xix, 9, 1). This custom prevailed extensively among the Greeks and Romans. Not only were chaplets worn on the head, but festoons of flowers were hung over the neck and breast (Plutarch, *Symp.* iii, 1, 3; Martial, x, 19; Ovid, *Fast.* ii, 739). They were generally introduced after the first part of the entertainment was completed. They are noticed in several familiar passages of the Latin poets (Horace, *Carm.* ii, 7, 24; *Sat.* ii, 3, 256; Juven. v, 36). The regulation of the feast was under the superintendence of a special officer, named ἀρχιτρίκλινος (John ii, 8; A. V. "governor of the feast"), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the toasts and amusements; he was generally one of the guests (Ecclus. xxxii, 1, 2), and might therefore take part in the conversation. The classical designation of this officer among the Greeks was συμποσίαρχος; among the Romans *magister* or *rex convivii*. He was chosen by lot out of the guests (Smith, *Dict. of Antiq.* p. 925). See ARCHITRICLINUS. The places of the guests were settled according to their respective rank (Gen. xliii, 33; 1 Sam. ix, 22; Mark xii, 39; Luke xiv, 8; John xiii, 23); portions of food were placed before each (1 Sam. i, 4; 2 Sam. vi, 19; 1 Chron. xvi, 3), the most honored guests receiving either larger (Gen. xliii, 34; comp. Herod. vi, 57) or more choice (1 Sam. ix, 24; comp. *Il.* vii, 321) portions than the rest. The importance of the feast was marked by the number of the guests (Gen. xxix, 22; 1 Sam. ix, 22; 1 Kings i, 9, 25; Luke v, 29; xiv, 16), by the splendor of the vessels (Esth. i, 7), and by the profusion or the excellence of the viands (Gen. xviii, 6; xxvii, 9; Judg. vi, 19; 1 Sam. ix, 24; Isa. xxv, 6; Amos vi, 4). The meal

was enlivened with music, singing, and dancing (2 Sam. xix, 35; Psa. lxix, 12; Isa. v, 12; Amos vi, 5; Ecclus. xxxii, 3–6; Matt. xiv, 6; Luke xv, 25), or with riddles (Judg. xiv, 12); and amid these entertainments the festival was prolonged for several days (Esth. i, 3, 4). Entertainments designed almost exclusively for drinking were known by the special name of *mishtéh* (מִשְׁתֶּה). This resembled the *comissatio* of the Romans, which took place after the supper, and was a mere drinking revel, with only so much food as served to whet the palate for wine (Smith, *Dict. of Antiq.* p. 271).—Smith. See BANQUET. Instances of such drinking-bouts are noticed in 1 Sam. xxv, 36; 2 Sam. xiii, 28; Esth. i, 7; Dan. v, 1; they are reprobated by the prophets (Isa. v, 11; Amos vi, 6). Somewhat akin to the *mishteh* of the Hebrews was also the *kômos* (κῶμος) of the apostolic age, in which gross licentiousness was added to drinking, and which is frequently made the subject of warning in the Epistles (Rom. xiii, 13; Gal. v, 21; Eph. v, 18; 1 Pet. iv, 3). See DRINK.

Super-altar, a term given—1. To a portable altar, placed on the altar itself at the time of the celebration of the Christian eucharist, or set up separately. Hincmar (867) allowed the use of a consecrated slate, marble, or a black stone slab, probably owing to the needs of the Crusaders and the deficiency of churches. It was large enough to contain the chalice and host. See ALTAR, PORTABLE. 2. Ordinarily and commonly this term is applied to the ledge behind the altar, on which relics, flowers, candlesticks, and the altar-cross stand. It is very frequently so applied in the ancient Church of England.

Superannuated PREACHERS are ministers in the Methodist churches who, by reason of age, infirmity, or afflictions, are disabled from preaching, but remain members of the Annual Conferences. In the American churches they retain all the rights and privileges of active ministers except being eligible to appointments. In the English Wesleyan Church, if members of the Legal Hundred or Constitutional Conference, they cease to be members of that body. Their restoration to the effective relation depends upon the vote of the Conference.

I. *Rights, etc.*—When a superannuated preacher lives out of the bounds of his Conference, he is entitled to a seat in the Quarterly Conference, and the privileges of membership in the Church where he resides. He is entitled, if needy, to receive a share of the proceeds of the collection taken in the churches for Conference claimants, and of the chartered fund. Each Quarterly Conference is directed to estimate the amount needed for the support of these preachers or their widows, and forward a certificate to the Annual Conference. The case is considered by the Conference stewards, and on their report the amount to be distributed is decided by the vote of the Conference.

II. *Duties, etc.*—It is the duty of the superannuated preacher to forward annually to the Conference of which he is a member a certificate of his Christian and ministerial character, signed by the presiding elder of the district or the preacher in charge of the work where he resides. Without such certificate he has no claims on the Conference for support.

In 1876 there were in the Methodist Episcopal Church 1103 superannuated preachers. The Methodist Episcopal Church, South, in 1875, reported 259. See *Discipline of the M. E. Church;* Simpson, *Cyclop. of Methodism,* s. v.

Superattendens. The Greek word ἐπίσκοπος, *episcopus,* has always been retained in the Church to denote the chief minister in sacred things. It was sometimes translated by Latin writers into *superattendens,* i. e. superintendent. See BISHOP.

Superbia, the Roman personified *pride,* a daughter of Æther and Earth.

Supererogation (*opus supererogationis*). The distinction between *præcepta* and *consilia evangelica,* or between the positive duties enjoined by the law and the moral requirements of the Gospel, which the faithful are at liberty to comply with or not, referring chiefly to 1 Cor. vii, 6, and treated in the *Catechism. Roman.* iii, 3, 24, is of very ancient origin. Scholastic theology insisted most particularly on that distinction, and established it in the form in which it has since been held by all orthodox Roman Catholics. If the observance of the obligatory commandments constitutes all the duties of man, then his undertaking to accomplish the non-obligatory *consilia* may be looked upon as a sort of traffic, the object of which is to gain by this accomplishment a certain degree of *merit.* We acquire by it a sort of surplus, and this is what is designated as *opus supererogationis.* This doctrine of supererogatory merits is not symbolical, for the Council of Trent does not express itself on that point. On the other hand, the principle that the righteous may fully satisfy the divine law *pro hujus vitæ statu* by works done in God is fully established by Conc. Trid. Sess. vi, can. 16. This is also the case with the other principle, "Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita, aut ipsum justificatum bonis operibus . . . non vere mereri augmentum gratiæ, vitam æternam et ipsius vitæ æternæ . . . consecutionem atque etiam gloriæ augmentum; anathema sit" (Sess. vi, can. 32). Finally, the symbolic books of the Roman Catholic Church recognise also the voluntary assumption of the vows of obedience, poverty and chastity (Sess. xxv, can. 1), of which Bellarmine (*De Monachis,* c. viii) says they are "nec præcepta nec indifferentia, sed Deo grata et ab illo commendata." If a satisfactory fulfilment of the law is possible, if good works constitute a desert, then the scholastic notion of the *opera supererogativa* becomes a natural consequence. This doctrine, in short, is the result of the system. It is the natural consequence of that conception of the law in relation to the justification of man. It is supported by tradition from the time of Alexander of Hales (*Summa,* pt. iv, qu. 23, a. 2, m. 3; Albertus Magnus, *Sent.* iv, dist. 20, a. 16, 17; Thomas Aquinas, *Suppl.* tert. part. *Summæ Theol.* qu. 13, a. 1), and has not only never been denied, but always asserted and defended against all attacks by the most eminent theologians of the Roman Catholic Church. The assertion "ut unus posset pro altero satisfacere," in the *Catech. Rom.,* can only be explained in view of that doctrine. If we now inquire further into its consequences, as attempted by more modern theologians, Möhler, for instance (*Neue Untersuchungen,* 2d ed. p. 305 sq.), we find an inextricable confusion in the conception of the law. Möhler starts from the admission that the moral law, as the absolute will of God, and the unity of the human will with the divine by love, which it requires, cannot be surpassed. Yet his conception of the law is erroneous and a mere abstraction, for, on the one hand, he considers it as without limits, infinite; and, on the other, as resolving itself into a number of separate commandments, each of which constitutes a duty. Thus considered, no one can do more than the law requires, though any one can do more than is required by the separate commandments taken individually. From the moment that by his entering into communion with Christ love becomes the ruling principle of a man's life, he has absolutely fulfilled the moral law. Regeneration being presupposed, there are yet different degrees in the effects of love, and these degrees are not regulated by any law. Hence every one may accomplish certain duties as if they were not duties for him, thus overstepping the common limits of duty and attaining to a higher degree of perfection. According to this argumentation, the moral law would constitute, so to speak, an imaginary quantity, consisting, on the one hand, in the complete body of the divine commandments, and, on the other, in a number of imputations separate from these commandments, and very difficult to define particular-

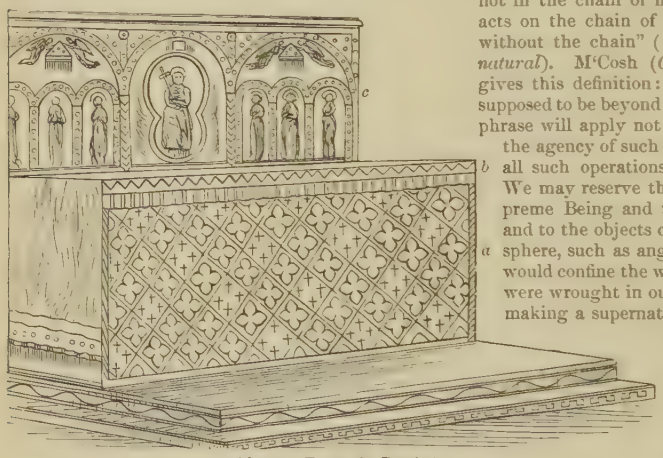
ly. This, then, brings us back again to the distinction between *præcepta* and *consilia*, as the basis of the *opera supererogativa*. Protestantism, on the contrary, looks upon the divine law as one indivisible, and being in this form the rule of all human life and action. Objectively, it is the expression of the idea of that which is good in itself, while subjectively it finds its accomplishment in love. But in order to satisfy the manifold exigencies of life, it presents itself also in the form of a plurality of commandments. These, however, are not to be considered as separate from each other, nor, when taken together, as forming an incommensurable whole; but, as it is man's duty to do in every circumstance that which is good in itself, *each distinct commandment is to be looked upon as the seal of the complete moral idea, as the whole divine law in its relation to the circumstance under consideration.* As to which of the many commandments finds its application in a given case, this is a question entirely distinct from that which is objectively to be defined. The perception of it is given to the regenerate by the Holy Spirit through a conscience filled with love. It is evident that in this system there is no possibility of supposing a human power in those regenerated in Christ by virtue of which they could, under any circumstance, do more than is required of them, i. e. more than that which is absolutely good in itself. Thus, we may not only assert *in abstracto* that the young woman who devotes her life to taking care of the sick, or the missionary, does not thereby attain a higher degree of moral perfection than others who contribute but a mite towards the advancement of the kingdom of God. All depends in this respect on the individual, and on the position in which God has placed him. Thus, a young woman who, having an aged mother dependent on her care, should enter an order—such, for instance, as the Sisters of Mercy—would do a bad action. Of the woman who anointed him our Lord said himself, "She hath done what she could" (Mark xiv, 8). In Luke xvii, 10, he says, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants." Of the stewards, it is required that they should be found faithful, and nothing else. Of Christ himself it is said that he was "obedient unto death, even the death of the cross" (Phil. ii, 8), and to be more than obedient is impossible, while to be less is to be disobedient. The contrary doctrine, which ascribes merits to man aside from the grace of God, is not only immoral, but positively irreligious. It is even illogical when looked at from the Roman Catholic standpoint, since (Möhler, p. 300) no living man ever accomplishes the whole law. See Janow, *De Regulis; Conf. Aug.* art. xxvii; *Apol.* n. 140, 163, 187, 269; *Art. Smalc.* iii, 3, 322; *Conf. Angl.* xiv.

We should neglect one of the principal consequences of the theory of the *opus supererogativum* if we forgot to consider its relation to indulgences (q. v.). While the sacrament of penance and the absolution connected with it grant exemption from sin and from eternal punishment, the Church possesses a means of lessening or even remitting the temporal punishments required by divine justice by means of indulgences. These temporal punishments are otherwise to be undergone partly on this earth, as penances and ecclesiastical expiations (*pœnæ vindicativæ*), partly afterwards in purgatory (Perrone, ix, 2). But whence does the Church possess the power thus to set up as the "representative of God's mercy and justice in our time," and as such to exercise such a right of grace as is so far from being ecclesiastical in its character that it extends (under some restriction) even beyond this life? How can it defend the assumption of a *potestas conferendi indulgentias a Christo concessa*, mentioned in Conc. Trid. Sess. xxv? On this point they refer, as was already done by Alexander of Hales, to the *thesaurus supererogationis perfectorum* founded by the supererogatory merits of Christ and of the saints: "Est indulgentia remissio pœnæ temporalis adhuc post absolutionem sacramentalem peccatis debitæ, in foro interno coram Deo valida, facta per applicationem thesauri Ecclesiæ a superiore legitimo" (Perrone, ix, 1). That there exists such a fund capable of atoning for all the sins of humanity, of any kind, the basis and foundation of which are the infinite merits of the Son of God as man, and of Christ in his saints (Klee, *Dogm.* ii, 335), is considered as *fidei proximum*. Aside from the fact that it is implicitly established by the sanction of indulgences (Conc. Trid. Sess. xxv, can. 21), it is confirmed by the express declarations of popes Clement VI (*Const. Unigenitus*), Leo X, Pius V, Gregory XIII, Pius VI, and Benedict XIV. See also Alex. Ales. pt. iv, qu. 23, a. 1, m. 1; Albertus Magnus, *Sent.* iv, dist. 20, a. 17, 18; Thomas Aquinas, pt. iii, qu. 25, a. 1; *Sent.* iv, dist. 20, qu. 1, a. 3; *Summ. adv. Gent.* iii, 156; Bonaventura, *Sent.* iv, dist. 20, pt. ii, qu. 1; Bellarmine, *De Indulg.* c. ii, iii; Veronius, *Regula Fidei*, ii, 4; Bossuet, *Exposition*, § 8; Ballerini [Peter], *Summ. Theol. Præl.* iii. Still there may remain some doubt as to whether the *merita* on which the system of indulgences rests is to be considered as active performances in the strict sense of the *opus supererogationis*, or as unmerited sufferings, such as those undergone by the saints, and which were not to be considered as punishments, but which thus served to atone beforehand for the faults afterwards committed by the universality of sinners. It is only in the first case that the doctrine of the *opus supererogationis* forms the basis of the system of indulgences, or the notion of the *opus supererogativum* must also embrace the superfluous sufferings of the perfect; and on this the orthodox writers of the Roman Catholic Church do not agree. In their polemical defences of the doctrine of a fund of merits, they mostly base themselves on the second consideration. If we leave these, we find in their other works so much that is obscure and indefinite on this as well as on most other points that it is impossible for Protestant expositors to attempt to define the doctrine of the Church without being at once accused by Roman Catholics of misunderstanding their authors. The same Möhler who in *Neue Untersuchungen*, § 68, derives the *thesaurus* from the excessive sufferings of some, in § 69, p. 411, considers good works as efficient as undeserved sufferings in freeing the yet ensnared members of the body of Christ. This is still more expressly asserted by Klee (*Dogm.* ii, 334) and Bellarmine (*De Monach.* c. vii, viii). And it could not be otherwise, for the *thesaurus*, that basis of indulgences, the product of the "merita Christi et sanctorum, quatenus hæc *satisfactoria* sunt," is alone "norunt theologi omnes *opera bona* esse meritoria, impetratoria, *et satisfactoria*." Thus the *opera supererogativa* contribute unquestionably to making up the fund of merits imparted to those who need it in the form of indulgences. "Les bonnes œuvres de tous les hommes, le sang des martyrs, les sacrifices et les larmes de l'innocence s'accumulent sans relâche pour faire équilibre au mal. L'action de grâces, la prière, les satisfactions, les secours, les inspirations, la foi, l'espérance et l'amour circulent de l'un à l'autre comme des fleuves bienfaisans" (De Maistre, *Soirées de St.-Pétersbourg*).

This doctrine of the *opus supererogationis* was attacked by Wycliffe (*Dial.* p. 287), and sharply criticised in Joh. von Wesel's *Adv. Indulg. Disput.* The position of the Reformers on that question may be seen in Melancthon (*Loci, De Satisfactione*) and Calvin (*Inst.* iii, 5). It was afterwards treated by Chemnitz (i, *De Bonis Opp.* qu. 3; ii, *De Indulg.*), Chamier (*Panstratia Cathol.* iii, lib. 24, *De Satisfactionibus Alienis*), and Jo. Gerhard (*Loc.* xv, 9, ed. Cotta). The Synod of Pistoja (*Propos. XLI*), in 1876, took the same views in the Roman Catholic Church. If Protestant polemists have occasionally failed to observe that the vicarious satisfaction of the saints does not refer to sin itself, but to the temporal consequences of sin pardoned, this has, nevertheless, made no practical difference. We may also notice here the evident incongruity between the Roman Catholic essays on this subject and the fundamental truth of Christ's all-sufficient merits. For, admitting

the fundamental distinction made by the Thomists between *meritum de condigno* and *meritum de congruo*, since the merit of Christ remains still the active principle of the supererogatory merits of the saints, the latter cannot increase the *value* of the merits of Christ, but only the *quantity* or *number*. "Per modum cumuli adjiciuntur satisfactionibus Christi, quin istis ulla ratione derogetur." The merits of others, consequently, are reversible merely as satisfactory services, not as personal moral actions, and thus are looked upon only as means of application of the merits of Christ as manifested in supererogative works. "Non habent nisi rationem medii, quo Christi pretium nobis applicatur" (Bellarmine, *De Indulg.* i, 4, n. 4).—Herzog, *Real-Encyklop.* s. v. See MERIT.

Superfrontāle, a term applied to—1. The back wall of the altar, which received either stone-reliefs or a metal covering with embossed designs and enamel-work. 2. The modern name for a covering for the top of the altar, which commonly hangs down about six inches all round and is fringed. It is ordinarily made of silk velvet, satin, or damask, and is placed over the three white linen cloths which customarily cover and preserve the altar slab.



Altar. (From St. Denis.)
a, Frontal; *b*, Superfrontal No. 2; *c*, Superfrontal No. 1.

Superhumeral Cloth, a term used to designate the *amice* (q. v.).

Superhumerālè, a term for the archiepiscopal *pall* (q. v.).

Superindicta were taxes imposed by the Roman emperors, beyond the ordinary canonical taxes, upon great exigencies and extraordinary occasions. The ordinary taxes were called indictions, so those extraordinary were called superindictions. From these the clergy were universally exempted by several laws of the Christian emperors.—Bingham, *Christ. Antiq.* bk. v, ch. iii, § 8.

Superinspector, a word by which Latin writers have translated *episcopus* (ἐπίσκοπος), or *bishop* (q. v.).

Superinstitution is, in the Anglican Church, the institution to a benefice over the head of a beneficiary supposed to be dead after prolonged absence.

Superintendent. 1. The officer of the early Church who was also called *overseer*, or *bishop* (ἐπίσκοπος). 2. The officer in the English Wesleyan Church who has charge of a circuit; he is responsible to the Conference for the maintenance of discipline and order in all the societies of the circuit, and presides as chief pastor in all circuit courts. The superintendent or one of his colleagues must make the circuit plan, arrange for the quarterly visitation of the classes, change or re-elect the stewards—the nomination being with himself, the vote with the leaders' or quarterly meetings. All the minor details connected with the management of the circuit are in his hands. 3. An ecclesiastical superior in several Reformed churches where episcopacy is not admitted, particularly among the Lutherans in Germany and the Calvinists in some other places. The superintendent is similar to a bishop, only his power is somewhat more restrained than that of our diocesan bishops. He is the chief pastor, and has the direction of all the inferior pastors within his district or diocese.

Superior, an official exercising jurisdiction: the chief of a confraternity, brotherhood, sisterhood, monastery, or convent. In most orders the "superior" or other head of a convent is elected by the members of the convent, and the superiors in a province elect the provincial.

Superioress, a female superior of a convent or nunnery.

Supernatural. This is a word which is popularly used in opposition to "natural," things and events which are not within the ordinary concrete experience and knowledge of mankind being looked upon as forming part of a separate system of things and events. "That is supernatural, whatever it be, that is either not in the chain of natural cause and effect, or which acts on the chain of cause and effect in nature from without the chain" (Bushnell, *Nature and the Supernatural*). M'Cosh (*On the Supernatural*, p. 146, 147) gives this definition: "We may speak of whatever is supposed to be beyond the natural as *preternatural*. The phrase will apply not only to the divine action, but to the agency of such beings as ghosts and dæmons—to all such operations as witchcraft and necromancy. We may reserve the phrase *supernatural* to the Supreme Being and to the works performed by him, and to the objects created by him beyond the natural sphere, such as angels and the world to come. We would confine the word *miracle* to those events which were wrought in our world as a sign or proof of God making a supernatural interposition or a revelation to man. We must not look upon creation as *supernatural*, but we do look upon it as miraculous." So far as our investigation pushes out into the world of nature, we find that law and order exist, and every increase of knowledge reveals to us further illustrations of the assertion that "order is Heaven's first law." Belief in the supernatural does not, therefore, require us to believe in any violation of law, since all reasoning which starts from what we know leads to the conclusion that "supernatural phenomena are as much the result of law as phenomena which are called 'natural.'" See MIRACLE.

Supernaturalist, a name commonly given in Germany at the end of the last and the beginning of the present century to all who believed in supernatural agency as exerted in the inspiration of the Scriptures, the performance of the miracles therein recorded, etc. Their opponents are called *Antisupernaturalists*.

Supernumerary PREACHER. 1. In the Methodist Episcopal Church, a "supernumerary preacher is one who, because of impaired health, is temporarily unable to perform effective work. He may receive an appointment or be left without one, according to the judgment of the Annual Conference of which he is a member; but he shall have no claim upon the beneficiary funds of the Church except by vote of the Conference, and he shall be subject to all the limitations of the *Discipline* in respect to reappointment and continuance in the same charge that apply to effective preachers. In case he be left without an appointment, he shall have a seat in the Quarterly Conference, and all the privileges of membership in the place where he may reside" (*Discipline*, xviii, 1). In 1800, on motion of Dr. Coke, super-

numerary preachers, their widows and orphans, were to have the same support which was then accorded to effective preachers. The funds of the Conferences increasing, as well as the advantages of membership multiplying, great difficulties arose, and in 1860 the General Conference abolished the relation so far as the Annual Conferences were concerned. In 1864 the relation was restored with the definition at present given, with the provision that no supernumerary preacher shall have a claim upon the beneficiary funds of the Church without a vote of the Annual Conference. In 1876 the number of supernumerary preachers was reported at 701.

2. Among the English Wesleyans, in order to secure the relation of supernumerary the consent must be obtained of the May District Meeting. They receive a maintenance according to the number of years they have been in the active work. This is derived from the Annuitant Society, which is in reality their own life-assurance fund, and provides, to a certain extent, for the support and education of their children. Upon entering into business they are reckoned as local preachers, after four years as superannuated, and if members of the legal hundred, are superseded. They are under the supervision of the District Meeting: and if their names are on the minutes, they are members of the Quarterly, Local Preachers', and District Meetings. See Simpson, *Cyclop. of Methodism*, s. v.

Superpellice (or *Superpelliceum*), a SURPLICE (q. v.).

Superpositio, a word used in the ancient Church to designate a fast, which lasted not only through the day, but till the morning of the following day, or for several days together, as was usual in the Passion week. The stations, or fasts on stationary days, terminated at three o'clock in the afternoon. See FASTING; STATION.

Superpurgation, purgation or cleaning beyond what is needed.

Super-slab, or SUPER-TABLE. See ALTAR, PORTABLE.

Superstition (*δεισιδαιμονία, dæmon-terror*). Festus, governor of Judæa, informed Agrippa that Paul had disputed with the other Jews concerning matters of their own superstition (Acts xxv, 19), in which he spoke like a true pagan, equally ignorant of the Christian religion and of the Jewish. Paul, writing to the Colossians (ii, 23), recommends to them not to regard false teachers, who would persuade them to a compliance with human wisdom in an affected humility and superstition; and, speaking to the Athenians, he says, "I perceive that in all things ye are too superstitious" (Acts xvii, 22). The heathen idea of religion has always been one of terror. A superstitious man looks on God as a severe and rigid master, and obeys with fear and trembling. Varro says the pious man honors and loves God, the superstitious man dreads him, even to terror; and Maximus Tyrius observes that a man truly pious looks on God as a friend full of goodness, whereas the superstitious serves him with base and mean flattery. In the New Test., however, the word "superstition" or "superstitious" is used in a less offensive sense. Festus, a governor newly arrived in his province, would hardly have paid so ill a compliment to Agrippa, a king of the Jewish religion, as to call his religion superstitious; and when Paul at Athens tells the Areopagites that they are too superstitious, he uses a word no doubt susceptible of a good as well as of a bad sense, as it would have been highly indecorous, nor less unnecessary, to calumniate the religious disposition of his judges whom he was addressing. If we take the word in the sense of worship or reverence, Festus may say, "Paul and the Jews differ in respect of certain objects of spiritual reverence," and Paul may say, "I perceive ye are greatly attached to objects of spiritual reverence," not only without offence, but as a very graceful introduction to a discourse which proposed to describe the only proper object of such reverence. See PAUL.

The Hebrews were never given to such gross superstition as the heathen nations of antiquity; yet there are traces of the same weakness of the human mind in their various modes of divination (q. v.) and their views of possessed persons (q. v.). A special instance has been found in the case of Azazel (q. v.); also in the satyr (q. v.) and the night-monster (q. v.). See also SPECTRE.

The modern Mohammedans are given to superstitions. Those of Egypt may be found in Lane's *Modern Egyptians*, i, 322, 336, 376; ii, 283, 308, 312. In Palestine the peasantry have numerous superstitions: they believe in incantations, in charms, in divination by sand and other means, and in the evil eye, their children being left purposely dirty, or even besoiled, in order to avoid the consequences of an envious look. The belief in spirits is also general. These include, first, the Jan, or powerful dæmon, good or bad, the latter kind having for bodies the tall smoke-pillars of the whirlwind, so commonly seen in summer; secondly, the Afrît, who is seemingly equivalent to a ghost; thirdly, the ghoul or hag of the cemetery, which feeds on the dead (a place haunted by one of these dæmons is carefully avoided, or at least never approached without the most polite salutations, intended to appease the unseen spirit); fourthly, there are Kerâd, or goblins, whose name is akin to the Arabic word for monkey; lastly, there is the Shaitân, or Satan, a name often applied to human beings of an evil disposition (Conder, *Tent Work in Palest.* ii, 233). See DÆMON.

On the general subject, see Xavier, *De Superstitione Judæor.* (Hamb. 1720); Reineccius, *id.* (pref. to Christiani's *Werke* [Leips. 1705]); Spizelius, *Δεισιδαιμονία Ebræo-gentilis* (ibid. 1608); Manzel, *De Voce Δεισιδαιμονία* (Rost. 1758); and the monographs cited by Danz, *Wörterb.* s. v. "Aberglaube." See WITCH.

SUPERSTITION (Lat. *superstitio*) had for its ancient sense that of worship over and above that which was appointed by proper authority. Hence religious systems not recognised by the Roman State were called "superstitions," Christianity itself being for some centuries among the number. The word has been used so indefinitely that it is difficult to determine its precise meaning. It does not seem always to have been used in a bad sense in old English, as is shown by Acts xvii, 22, where it represents *δεισιδαιμονία*, a word used by the apostle as indicating that the Athenians were a God-fearing people who would not refuse to listen to his appeal about the "unknown God." Superstition must not be understood to mean an "excess of religion, as if any one could have too much of true religion, but any *misdirection* of religious feeling, manifested either in showing religious veneration or regard to objects which deserve *none*—that is, properly speaking, the worship of false gods—or in an excess of veneration for an object deserving some veneration, or the worship of God through the medium of improper rites and ceremonies" (Whately, *On Bacon*, p. 155). It is generally defined to be the observance of unnecessary and uncommanded rites and practices in religion; reverence of objects not fit for worship; too great nicety, fears, or scrupulousness; or extravagant devotions; or religion wrong directed or conducted. The word may be applied to the idolatry of the heathens, the traditions of the Jews, the unscriptural rites of the Catholics; to the dependence placed by many on baptism, the Lord's supper, and other ceremonies. It may be extended to those who, without any evidence, believe that prophecies are still uttered or miracles are performed. Some forms of intellectual scepticism involve superstition of a far more dangerous kind than that involved in the credulity of ignorant piety, as belief in witchcraft, magic, table-turning, spirit-rapping, etc.

Superstition, says Claude, usually springs either (1) from servile fear, which makes people believe that God

is always wrathful, and invents means to appease him; or (2) from a natural inclination we all have to idolatry, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them; or (3) from hypocrisy, which makes men willing to discharge their obligations to God by grimace and by zeal for external services; or (4) from presumption, which makes men serve God after their own fancies. See Claude, *Essay on the Composition of a Sermon*, ii, 49, 299; Saurin, *Sermons* (Eng. ed.), v, 49; Gregory, *Essays*, Essay 3; Blunt, *Dict. of Hist. Theol.* s. v.; Buck, *Dict.* s. v.; Fleming, *Vocabulary of Phil. Science*, s. v.

Arab Repast.

Supertōtus, a long garment like a modern great-coat, resembling a straight-cut cloak in some particulars, worn over the secular and religious dress in mediæval times as a protection against the weather.

Superville, Daniel de, a Protestant theologian, was born at Saumur, in August, 1657, of a respectable Dutch family, and, being early designated for the sacred ministry, studied theology at Saumur and Geneva, and in 1683 was called to take charge of the Church of Loudun. On the Revocation of the Edict of Nantes, he took refuge in Rotterdam, whence he could not be drawn by offers from Berlin, Loudun, and Hamburg. In 1691 the authorities of the city created for him an express pastorate, which he occupied till his death, June 9, 1728. He was of a sweet disposition, a lively imagination, and a happy delivery. He published several sermons and devotional works, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Supervisor Cantōrum, the master of the choristers.

Supervisor Opĕris, the superintendent of works, also called *magister operis*.

Suph (סוּף, a *sea-weed* [see Flag], Jon. ii, 6) is the characteristic epithet of the Red Sea (q. v.), which abounds in sedge (Exod. x, 19, and often). In one passage (Deut. i, 1) it has been supposed by some to designate a place, but no locality of that name has been discovered, and most interpreters (with the Sept. and Vulg.) understand it there to stand for the Red Sea (by the omission of יָם, *sea*). So in Numb. xxi, 14, סוּפָה, *suphâh* (Sept. Ζωόβ; Vulg. *Mare Rubrum*), some think a place (perhaps the same) to be indicated, but others with better reason render the word as an appellative, *storm*, i. e. violence (as in Job xxi, 18, and elsewhere).

Supper δεῖπνον (Mark vi, 21; Luke xiv, 12, 16; John xii, 2, etc.; sometimes rendered "feast"), a word used indifferently in the Homeric age for the early or the late meal, its special meaning being the *principal* meal. In later times, however, the term was applied exclusively to the late meal—the δόρπον of the Homeric age. It was the chief meal of the Jews, and also of the Greeks and Romans, being taken towards or at evening, after the labors of the day were over (Matt. xxiii, 6; Mark xii, 39; Luke xx, 46). In the New Test. it is also specially spoken of the paschal supper (John xiii, 2; iv, 21, 20), and of the Lord's supper (1 Cor. xi, 20); and of any meal (ver. 21); metaphorically of a marriage-feast, as figurative of the Messiah's kingdom (Rev. xix, 9); and of heaps of the slain as a feast for birds of prey (ver. 17). See Sup.

A modern Oriental supper-party is thus described by Lamartine: "Our apartments consisted of a pretty court, decorated with Arabic pilasters, and with a spouting fountain in the centre falling into a large marble basin; round this court were three rooms and a divan, that is to say, a chamber larger than the others, formed by an arcade, which opened on the inner court, and which had neither door nor shutters to close it. It is a place of transition between the house and the street, serving as a garden to the lazy Mussulmans, its motionless shade supplying for them that of the trees, which they have neither the industry to plant nor energy to go and seek where nature herself causes them to grow. Our rooms, even in this magnificent palace, would have appeared ruinous to the poorest hut of our peasants; the windows had no glass, an unknown luxury in the East, notwithstanding the rigor of winter in these mountains; no beds, tables, or chairs; nothing but the naked walls, mouldering and riddled with rat and lizard holes; and as a floor, the beaten clay, uneven, and mixed with chopped straw. Slaves brought mats of rush, which they stretched upon this floor, and Damascus carpets, with which they covered the mats; they afterwards brought a small table of Bethlehem manufacture, made of wood, encrusted with mother-of-pearl. These tables are not half a foot either in diameter or in height; they resemble the trunk of a broken column, and are not capable of holding more than the tray on which the Mohammedans place the five or six dishes which compose their repasts. Our dinner, which was served on this table, consisted of a pilau, of a dish of sour milk mixed with oil, and certain gourds like our cucumbers, stuffed with hashed mutton and boiled rice. This is, in fact, the most desirable and savory food which one can eat in the East. No knives, spoons, or forks; they eat with the hands: but the repeated ablutions render this custom less revolting for the Mussulmans." See Eating.

SUPPER OF THE LORD (Κυριακὸν δεῖπνον), so called by Paul in his historical reference to the Passover supper as observed by Jesus on the night in which he was betrayed (1 Cor. xi, 20; Matt. xxvi, 20–31).

I. *Scriptural Statements.*—Several controverted points may perhaps be best adjusted by a connected harmony of the last Passover of the Lord, constructed from the evangelic narratives alluding to it, but filling up the various omitted circumstances from the known Passover rites. See Passover.

"Now, when it was evening, Jesus sat down with the twelve (Matt.) apostles" (Mark). The first customary washing and purifications being performed, the blessing over the *first cup* of wine, which began the feast, would be pronounced, probably in the usual form —"We thank thee, O God, our Heavenly Father, who hast created the fruit of the vine." Considering the

peculiarity of the circumstances, and the genius of the new dispensation about to be established — that the great Teacher had already declared the superiority of simple forms to the involved traditions of the Jewish doctors, and that his disciples alone were present on this occasion—it may be supposed that, after the blessing over the herbs, the recital of the liturgy (or *hagadah*) explanatory of the redemption of their ancestors from Egyptian bondage would be somewhat simplified, and perhaps accompanied with new reflections.

Then probably the *second cup* of wine was mingled, and with the flesh of the paschal lamb, feast-offerings, and other viands, placed before the Lord. "And he said unto them, With desire have I desired to eat this Pascha with you before I suffer; for I say unto you, I shall no more eat thereof until it be fulfilled in the kingdom of God. And he took the [second] cup, and gave thanks, and said, Take this, and divide among you, for I say unto you, I will not henceforth drink of the fruit of the vine until the kingdom of God shall come" (Luke).

When the wine distributed to each would be drunk off, one of the unleavened cakes would next be broken, the blessing said over it, and a piece distributed to each disciple, probably with the usual formula—"This is the bread of affliction which your fathers did eat in the land of Egypt;" i. e. not the identical bread, transubstantiated, but a memorial or sign of it. The company would then proceed with the proper supper, eating of the feast-offering, and, after a benediction, of the paschal lamb.

The translation of the phrase δείπνου γενομένου (which immediately follows) by "supper being ended" has much confused the various narratives, and led many to think that Judas was present at the Lord's supper, properly so called. The true reading probably is γινομένου (not γενομένου), as understood by the Arabic and Persic translators, in the sense "while supper was about," or "during supper-time."

"And as they were at supper, the devil having now put it into the heart of Judas to betray him; Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and was going to God, riseth from supper; and," after due preparations, "began to wash the disciples' feet" (John). After this striking symbolic exhortation to humility and mutual service (John xiii, 6-20), "Jesus was troubled in spirit, and bare witness, and said, Verily, verily, I say unto you, that one of you will betray me. Then the disciples looked on one another, doubting of whom he spake" (John). "And they were very sorry, and began each of them to say unto him, Lord, is it I?" (Matt.). "One of the disciples, leaning back on Jesus' breast, saith unto him, Lord, is it I? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And after dipping the sop he giveth it to Judas Iscariot. Then Satan entered into him. Jesus saith unto him, What thou doest, do quickly. He then, on taking the sop, went immediately out; and it was night" (John).

The supper would then proceed until each had eaten sufficient of the paschal lamb and feast-offering.

"And as they were eating, Jesus took the bread," the other unleavened cake left unbroken, "and blessed" God "and brake it, and gave it to the" eleven "disciples, and said, Take eat; this is my body (Matt., Mark), which is broken for you: this do in remembrance of me" (Luke, Paul, 1 Cor. xi, 24).

The supper being concluded, the hands were usually washed the second time, and the *third cup*, or "cup of blessing" (1 Cor. x, 16) prepared, over which the master usually gave thanks for the covenant of circumcision and for the law given to Moses. Jesus, therefore, at this juncture announced, with peculiar appropriateness, his New Covenant.

"After the same manner, also, Jesus took the cup after supper, and, having given thanks, gave it to them, saying, Drink all of you out of it; for this is my blood of the new covenant, which is shed for many for forgiveness of sins (Matt.): this do, as oft as ye drink, in remembrance of me" (1 Cor. xi, 24). "But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new (καινόν) with you in my Father's kingdom" (Matt.).

"And when they had sung a hymn" (Matt.), probably the Hallel, our Lord discoursed long with his disciples about his approaching death and departure (John xiii, 31; xiv, 31); and when he had finished he said, "Arise, let us go hence." "And they went out on to the Mount of Olives" (Matt.).

II. *Ecclesiastical Usage.* — A multitude of disputes and controversies have existed in the Church, from the earliest ages of Christianity, regarding the nature, observance, and elements of the Lord's supper. On these points the reader may consult the following works: Pierce, Waterland, Cudworth, Hoadley, and Bell, *On the Eucharist;* Orme, *Lord's Supper Illustrated* (Lond. 1832); Goodman, *On the Eucharist* (ibid. 1841); Coleman, *Christ. Antiq.;* Halley, *On the Sacraments* (ibid. 1845); De Linde and Mearns, *Prize Essays on the Jewish Passover and Christian Eucharist* (ibid. 1845).

The early Church appears, from a vast preponderance of evidence, to have practiced communion weekly, on the Lord's day.

The custom, which prevailed during the first seven centuries, of mixing the wine with water, and in the Greek Church with *hot* water, appears to have originated with the ancient Jews, who mingled their thick wine with water (Mishna, *Terumoth*, xi). Maimonides (in *Chomets ve-Matsah*, § vii) states that the proportion of pure wine in every cup must not be less than the fourth part of a quarter of a hin, besides water which must needs be mingled, that the drinking of it may be *the more pleasant.* The raisin-wine often employed both by the ancient and modern Jews (*Arbah Turim*, § 483, date 1300) contains water of course. Remnants of this custom are still traceable in the East. The Nestorian Christians, as late as the 16th century, as we find from the old travellers, celebrated the eucharist in such wine, made by steeping raisins one night in water, the juice being pressed forth (Osorius, *De Reb. Emanuel.* lib. iii; Boter, *Rel.* ii, 3; Odoard Barboso, ap. Ramum. i, 313; Brerewood, *On the Diversities of Languages* [1622], p. 147). The Christians of India (said to be converted by St. Thomas) used raisin-wine, as also do some of the Syrian churches at the present day (Ross, *Pansebeia* [1683], p. 492; Ainsworth, *Travels in Asia Minor* [1842]). The third Council of Braga would not permit the use of the pure "fruit of the vine," for they condemned as heretics "those who used *no other wine* but what they pressed out of the clusters of grapes, which were then presented at the Lord's table" (Bingham, *Christ. Antiq.* bk. v, ch. ii). The wine used by our Lord was of course fermented, as no other could have been procured at that season of the year, and as it seems to be contrasted with the *new* wine of the heavenly kingdom (Matt. xxvi, 29). See WINE.

As regards the bread, many of the Eastern churches use unfermented bread in the communion. "The Greek Church adopts a leavened bread, but the Roman Church has it unleavened; and this difference has been the cause of much controversy, though it seems easy to decide which kind was used by Jesus, the last supper having been on one of the 'days of unleavened bread,' when no other kind could be eaten in the land of Judæa." The Protestant churches, generally, pay little regard to the *nature* of the elements, but use the ordinary bread, as well as wine, of the country. It was probably from regarding in a similar way the bread and wine as mere ordinary beverage that some of the ancient sects gave up the wine altogether, and substituted other things. Epiphanius (*Hæres.* 49) and Augustine (*Hæres.* 28) mention an ancient sect of Christians in Phrygia, called Artotyrites, because they used bread

and cheese. Others made use of bread and water only; and the third Council of Braga (A.D. 675) condemns a custom of communicating in bread and milk. See LORD'S SUPPER.

Supplicatio, a solemn thanksgiving or supplication to the gods among the ancient Romans, on which occasion the temples were thrown open, and the statues of the gods carried on couches through the public streets that they might receive the prayers of the people. A *supplicatio* was appointed by the senate when a victory had been gained, or in times of public danger and distress.

Supplication of Beggars is a book which appeared mysteriously in London about A.D. 1527, setting forth the rapacity and licentiousness of the clergy. It eventually came into the hands of Henry VIII, who, after hearing it read, said, "If a man should pull down an old stone-wall, and begin at the lower part, the upper part might chance to fall upon his head," thus broadly intimating that the clergy were the foundations of the rotten old Church; and should an attempt be made to reform them, the whole structure would tumble down. See Burchard, *Hist. of Congregationalism*, i, 26.

Supplication of Commons is a notable book published in 1546, with the full title of *A Supplication of the Poor Commons to the King*. It was a sort of counterpart to the *Supplication of Beggars*, and made complaints against the character and conduct of the clergy, especially the monks. See Strype, *Memoirs*, i, 608–621; Burchard, *Hist. of Congregationalism*, i, 33.

Supplicationes (Gr. λιτανείαι), in its original signification, is but another name for *prayers* in general, of whatever kind, that either were made publicly in the church or by any private person. The term is applied both to litanies and short prayers, with brief petitions and responses. See LITANY.

Supralapsarians, persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, *supra lapsum*, antecedently to any knowledge of the fall of Adam, and independent of it, to reject some and save others; or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall. See SUBLAPSARIANS.

Supramanya, a Hindû deva, son of Siva, and sprung from the eye in the forehead of that god. He fought the giant Sura Parpma, and with the most powerful weapon of his father split him in two, after seven days of battle. The festival Kandershasta is celebrated in his honor.

Supremacy, PAPAL. The papists claim for the See of Rome, represented in the person of the pope, "a principality of power over all others, as the mother and mistress of all Christian churches;" and all other patriarchs are required to receive their palls from the Roman pontiff. This doctrine is chiefly built on the supposed primacy of Peter, of whom the pope is the pretended successor; a primacy so far from being countenanced by Scripture that we find it there absolutely forbidden (Luke xxii, 24; Mark ix, 35). The authority of the Roman See was first recognised by the fourth Lateran Council, A.D. 1215, and was first protested against by the authors of the Reformation. The title of "mother of churches," claimed by the Church of Rome, must certainly belong to the Church at Jerusalem, and was given to that Church by the second Council of Constantinople, A.D. 381. See PRIMACY.

SUPREMACY, ROYAL. In the Church of England all ecclesiastical jurisdiction is annexed to the crown; and it is ordained that no foreign potentate shall exercise any power, civil or religious, within the limits of that kingdom. Canon ii of the Church of England says:

"Whosoever shall hereafter affirm that the king's majesty hath not the same authority in causes ecclesiastical that the godly kings had among the Jews and Christian emperors of the primitive Church, or impeach any part of his regal supremacy in the said causes restored to the crown, and by the laws of this realm therein established, let him be excommunicated *ipso facto*, and not restored, but only by the archbishop, after his repentance and public revocation of those his wicked errors."

In the United States, of course, no supremacy or interference in spiritual affairs on the part of the civil authorities is recognised.

Sur (Heb. *Sûr*, סוּר, *removed*, as in Isa. xlix, 21; Sept. *αἱ ὁδοί*; Vulg. *Sur*), the name of one of the gates of the Temple at Jerusalem (2 Kings xxiii, 6); called in the parallel passage (2 Chron. xxiii, 5) "the gate of the *foundation*," יְסוֹד, *yesôd* (which is the preferable reading), being apparently that which led across to Zion by the causeway or bridge. See TEMPLE.

Sur (Σούρ; Vulg. omits), one of the places on the sea-coast of Palestine, which are named as having been disturbed at the approach of Holofernes with the Assyrian army (Judith ii, 28). It cannot be Tyre, the modern *Sûr*, since that is mentioned immediately before. Some have suggested *Dor*, others a place named *Sora*, mentioned by Stephanus of Byzantium as in Phœnicia, which they would identify with *Athlit*; others, again, *Súrafend*. But none of these are satisfactory. The apocryphal character of the book itself makes us suspicious of the accuracy of the name. See JUDITH.

Sura Deva, in Hindû mythology, is the goddess of wine, who sprang out of the milk-sea when the mountain Mandar was cast into it, in order to prepare the drink amrita.

Sura Parpma, in Hindû mythology, is the giant with whom Supramanya (q. v.) fought. After he had been cut into pieces by the latter, one half changed itself into a peacock, and the other half into a cock. Siva used the first as an animal for riding, and the second served as a watcher for the house in which the wagon of Siva stood.

Surcingle is a band of black silk or stuff, fringed at the ends, and bound round the waists of the clergy so as to confine and keep the cassock in place.

Surenhusius (*Surenhus*), WILLEM, professor of Greek and Hebrew at Amsterdam, flourished in the end of the 17th and the beginning of the 18th century. He edited a beautifully printed edition of the *Mischna, sive totius Hebræorum Juris, Rituum, Antiquitatum, et Legum Oralium Systema, cum Clarissimorum Rubbinorum Maimonidis et Bartenoræ Commentariis Integris*, etc. (Amst. 1690–1703, 6 vols. fol.), which has ever since remained the best edition (see Wolf, *Bibl. Hebr.* ii, 886). He published also סִפְרָה נִשׂוּאִים, *sive* Βίβλος Καταλλαγῆς, *in quo secundum Vett. Theoll. Hebb. formulas allegandi et modos interpretandi conciliantur loca ex V. in N. T. allegata* (ibid. 1713, 4to), a work of unsurpassed value on the subject to which it relates.

Sureties is a name given to sponsors in virtue of the security given through them to the Church that the baptized shall be "virtuously brought up to lead a godly and a Christian life." See SPONSOR.

Surety (some form of עָרַב, *aráb*, *to barter*, and especially *to deposit a pledge*, either in money, goods, or in part payment, as security for a bargain; ἔγγυος). "Suretyship" in the A. V. is usually the rendering for תּוֹקְעִים, *tokeim*, literally in marg. "those that strike (hands)," from תָּקַע, *to strike* (Gesenius, *Thesaur.* p. 1517). The phrase תְּשׂוּמֶת יָד, *tesûmeth yâd* (Sept. *παραθήκη*), "depositing in the hand," i. e. giving in pledge, may be understood to apply to the act of pledging, or virtual, though not personal, suretyship (Lev. vi, 2 [Heb. v, 21]). In the entire absence of commerce,

the law laid down no rules on the subject of suretyship; but it is evident that in the time of Solomon mercantile dealings had become so multiplied that suretyship in the commercial sense was common (Prov. vi, 1; xi, 15; xvii, 18; xx, 16; xxii, 26; xxvii, 13). But in older times the notion of one man becoming a surety for a service to be discharged by another was in full force (see Gen. xliv, 32), and it is probable that the same form of undertaking existed, viz. the giving the hand to (striking hands with), not, as Michaelis represents, the person who was to discharge the service—in the commercial sense the debtor—but the person to whom it was due, the creditor (Job xvii, 3; Prov. vi, 1; Michaelis, *Laws of Moses*, § 151, ii, 322, ed. Smith). The surety, of course, became liable for his client's debts in case of his failure. In later Jewish times the system had become common, and caused much distress in many instances, yet the duty of suretyship in certain cases is recognised as valid (Ecclus. viii, 13; xxix, 14, 15, 16, 18, 19). See PLEDGE.

The earliest form of suretyship mentioned in Scripture is the pledging of person for person, as when Judah undertook with his father to be surety for Benjamin (אֶעֶרְבֶּנּוּ, *I will exchange for him*, put myself in place of him, Gen. xliii, 9); and when circumstances emerged which seemed to call for the fulfilment of the obligation, he actually offered himself in the room of Benjamin. In this sense the psalmist asks God to be surety for him for good (Psa. cxix, 122), as did also, in his great distress, Hezekiah (Isa. xxxviii, 14), though the sense here is a little weakened in the A. V. by the rendering "undertake for me." More commonly, however, the kind of suretyship spoken of had reference to pecuniary obligations or debts, and forms the subject of prudential advices and warnings in the book of Proverbs (vi, 1; xi, 15; xvii, 18; xx, 16). In the first of these passages, the dangerous practice of entering into sureties is put in two forms—first, "if thou be surety for thy friend," then "if thou hast stricken thy hand with a stranger;" there being no further difference between them than that the one has respect to the thing itself, the other to the mode of going about it: the person agreeing to become surety gave his hand to his friend. Hence, also, in Prov. xvii, 18, a man "who strikes hands," that is, readily becomes a surety, is declared to be void of understanding. In the highest sense the term is applied to Christ, who, in his character as mediator, is represented as "the surety (ἔγγυος) of a better covenant" (Heb. vii, 22), having made himself responsible for all that in this covenant was required to be accomplished for the salvation of those who were to share in its provisions. See MEDIATION.

SURETY. In the ancient Church the clergy were forbidden to be bondsmen or sureties for any other man's appearance in court, because it was thought that such sort of encumbrances might bring detriment to the Church in distracting her ministers from constant attendance upon divine service.

Surin, JEAN JOSEPH, a French ascetic writer, was born at Bordeaux in 1600, entered the Order of the Jesuits at fifteen years of age, and soon distinguished himself by his profound piety and knowledge of human nature. In 1634 he was sent to take charge of the Ursuline convent in London, and began a series of exorcisms against the evil spirits supposed to prevail there, but eventually became himself the victim of the dæmoniacal possession, and was required to return to Bordeaux. In 1637 he again went to London, and remained there, with partial seasons of lucidity, for many years, but was at length removed from place to place in hopes of relief. He recovered his sanity in 1658, and died at Bordeaux, April 21, 1665, leaving several works on practical religion, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Surinam (*Negro-English*) **Version.** Negro-English, or, as it might be designated with equal propriety, Negro-Dutch, is the language of the Dutch colony of Surinam, in Guiana, and is current among a population of at least 100,000 people. Ever since 1738 there has existed in Surinam a mission of the United Brethren. The language is a compound of English and Dutch, with a sprinkling of Spanish, Portuguese, French, and African or Indian words. Prior to the year 1813, the greater part of the New Test. was translated into that language. In 1828 Moravian missionaries completed a version of the entire New Test. The MS. was sent to Germany, and was revised by Hans Wied, who for upwards of twenty years had resided in Surinam, and who expressed the opinion that the translation was "as perfect as possible." With the aid of the British and Foreign Bible Society, an edition of 1000 copies was printed in London. This edition was soon exhausted, and, as a result of these publications, more than 12,000 converts were added to the Church. Another edition of the New Test. and Psalms was prepared by the Moravian missionary Treu, and, with the aid of the Netherlands and the British and Foreign Bible societies, 2000 copies were printed in 1846. Whether the Old Test. has been translated and printed, we are not able to say. (B. P.)

Surius, LAURENTIUS, a Carthusian monk, was the child of Lutheran, or, as others say, of Romish parents. He was born at Lubeck in 1522, and educated at Frankfort-on-the-Oder and at Cologne. At the latter place he became acquainted with Canisius (q. v.), and joined the Roman Catholic Church. In 1542 he entered the Carthusian Order and devoted himself to monastic asceticism and literary labor. He displayed both zeal for Romanism and hatred for the Reformation, whose leaders he charged with having borrowed their doctrines from Mohammed. Besides translating various mystical writings by Tauler, Ruysbroeck, Suso, etc., Surius composed a *Commentarius Brevis Rerum in Orbe Gesturum ab Anno* 1500 (Lov. 1566). This book was designed to oppose the famous Protestant work by Sleidan (q. v.), but was devoid of any particular value; but it was, nevertheless, carried forward by Isselt and others to 1673. Additional works by Surius are, *Homiliæ sive Conciones Præstantissimorum Eccl. Doctorum*, etc. (Col. 1569–76). —*Conciliu Omnia*, etc. (ibid. 1567):—and *Vitæ Sanctorum ab Aloysio Lipomanno olim Conscriptæ* (ibid. 1570 76, 6 vols. fol.), which was repeatedly reprinted, the best edition being that of Cologne, 1618. A seventh vol. was added after the death of Surius by the Carthusian Jacob Mosander. Surius died May 23, 1578. See *Biog. Universelle*, tom. xliv (Par. 1826); and Herzog, *Real-Encyklop.* s. v.

Surlet (de Chokier), the name of an old French family, which dates from the year 1170, and culminated in the person of Fastré Baré de Surlet, who died about 1473. The emperor Ferdinand II ennobled the family of Surlet in 1630 with the title *de Chokier*. The following members deserve mention here:

1. JEAN, born at Liege, Jan. 14, 1571, studied at Louvain, and took his degrees at Orleans. He became canon of St. Lambert, abbé of St. Hadelin of Visé, and vicar-general of the diocese of Liege, where he distinguished himself by his zealous charity and erudition. He died about 1655, leaving several works on ecclesiastical matters, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

2. JEAN ERNEST, nephew of the preceding, became canon of Liege and abbé of Visé. He founded the house of the Incurables and that of the Filles Repenties at Liege, and died about 1683.

3. JEAN FRÉDÉRIC, uncle of Jean, was a learned canon of Liege, who wrote *Enchiridion Præcationum* (Liege, 1636), and died March 15, 1635.

Surname. Names were at first expressive, as those of Scripture. According to Du Cange, surnames were originally written, not after the Christian-name, but above it, and so were "*supernomina*"—overnames. The first or Christian name is usually given at bap-

tism. Hereditary surnames did not exist in England till after the Norman Conquest. They are taken from locality, as Field or Forest; from occupation, as Fisher or Miller, Pilgrim or Palmer; from personal qualities, as Black or Brown; from natural objects, as Lemon or Lamb, Peel or Hog, Steel or Jewel, etc. As distinct from the surname, the sirname or sire's-name is a natural addition, with son, Mac, or Fitz, O, ap, wich, or sky (all signifying son), as Donaldson or Macdonald, Fitzgerald, O'Connell, Alexandrowich, Petrousky — ap Howel becoming Powel, and ap Richard becoming Prichard.

Surplice (Lat. *superpelliceum*, over the pelisse), a long, loose linen garment worn by clergymen of the Church of England during the performance of divine service. Surplices are also worn by the fellows of colleges or halls, and by all the scholars and students in the universities of Oxford and Cambridge upon Sundays, holidays, and even during their attendance at the college chapels or churches. It is also worn for the service of the choir. Its use dates back to an early day. Paulinus sent a lamb's-wool coat to Severus, and Ambrose complains of the use of beaver skins and silk dresses. The white garment of the clergy is mentioned by Gregory Nazianzen, Jerome, Clement of Alexandria, Honorius, and Ivo of Chartres. The Council of Basle required the surplice to reach below the middle of the thigh. The Gilbertines wore a hooded surplice. At Burgos, in summer, the canons wear, instead of a cope and mozzetta (their winter habit), a sleeved surplice raised on the shoulders. The name is first mentioned by Odo of Paris and Stephen of Tournay, in the 12th century. The origin of the surplice is thus given by Durand: "It was so called because anciently this garment was put upon leathern coats made of the skins of dead animals (*super tunicas pellicas de pellibus mortuorum animalium factas*), symbolically to represent that the sin of our first parents, which brought man under the necessity of wearing garments of skin, was now hid and covered by the robe of Christ's innocence and grace." The name and color (white) signify holiness of life joined to penitence. The use of the surplice was strongly objected to by the Calvinistic and Zwinglian reformers on the Continent, and by the Puritans in England, who regarded it as a relic of popery. The argument against it is to be found in Beza, *Tractat. Theolog.* iii, 29; and its defence in Hooker, *Eccles. Polity*, v, 29. Much controversy has been held of late years as to the propriety of the surplice being worn by the preacher in the pulpit, which is contrary to the more general practice of the Anglican Church. The surplice and alb (q. v.) are slight variations of what was originally one vestment. Foreign surplices are much shorter than those used in England. In Italy the short surplice is called a *cotta*. See ORNAMENTS, ECCLESIASTICAL.

Surplice-fee is a fee paid to the clergy for occasional duties. This seems to have been unknown in the ancient Church; indeed, several laws were passed by the early Church commanding the gratuitous performance of all religious offices.

Surrogate is a name (meaning one substituted, or appointed in the place of another) commonly applied in ecclesiastical usage to an officer delegated by the bishop to grant licenses for marriages, probates of wills, etc., in large towns. A surrogate is, properly speaking, the deputy or substitute of an ecclesiastical judge.

Sursum Corda. In the ancient service of the Church, it was the duty of the deacon to summon each class of worshippers separately to engage in prayer by saying, "Let us pray." Other forms for announcing the time of prayer were also used, as "Give audience," "Lift your heart" (*Sursum corda*). This rite is described in detail in the eighth book of the *Apostolical Constitutions*, where it is said that the high-priest or celebrant at mass says, "Lift up your hearts," and the faithful respond, "We lift them up unto the Lord." In its English form it is found in the Communion Service of the Church of England.

Surtur, in Norse mythology, is the mighty ruler of Muspelheim, the implacable enemy of the asas, who, in the conflagration of the universe, will lead the armies of the sons of Muspel, join himself with the serpent Midgard and the wolf Fenris, assail the residences of the gods, besiege all the asas in a tremendous battle, and finally bring on the overthrow of the world. See NORSE MYTHOLOGY.

Surya, in Hindû mythology, is the sun (not the sun-god, for that is called Indra), which in India is an object of worship as the celestial genius. He rides in a car drawn by seven green horses, whose leader is called Arun. A thousand genii are in his train, who adore him and sing hymns to him. Surya is often removed from his car, and has impressed the earth with numerous legends of his power. He has many names, among which, however, the following twelve are chief, indicating his attributes in various relations, and also measurably the months: Varuma, Surya, Vedang, Bhanu, Indra, Ravi, Gobasti, Yama, Svarna reta, Divakai, Mitra, and Vishnu (in the permanent sense of the word). Among all nations we find at the lowest stages the powers of nature, and especially the heavenly bodies, adored as mighty deities. See URANOLATRY.

Sus. See CRANE; HORSE.

Su'sa (Esth. xi, 3; xvi, 18). See SHUSHAN.

Su'sanchite (Chald. only in the emphat. plur., *Susankayè'*, שׁוּשַׁנְכָיֵא; Sept. Σουσαναχαῖοι; Vulg. *Susanechæi*) is found once only (in Ezra iv, 9, where it occurs among the list of the nations whom the Assyrians had settled in Samaria, and whose descendants still occupied the country in the reign of the Pseudo-Smerdis). There can be no doubt that it designates *the Susians*, either the inhabitants of the city Susa or those of the country (Susis or Susiana) of which Susa was the capital. Perhaps as the Elamites are mentioned in the same passage, and as Daniel (viii, 2) seems to call the country Elam and the city Shushan (or Susa), the former explanation is preferable. See SHUSHAN.

Susan'na (Σουσάννα v. r. Σωσάννα; i. e. שׁוֹשַׁנָּה, *Shoshannâh*, a *lily* [q. v.]), the name of two females in the Bible. The name likewise occurs in Diod. Sic. as that of the daughter of Ninus (ii, 6); and *Sheshan* (1 Chron. ii, 31, 34, 35) is of the same origin and meaning (Gesen. *Thesaur.* s. v.).

1. The heroine of the story of the Judgment of Daniel in the Apocrypha, otherwise called

SUSANNA, THE HISTORY OF, being one of the appendices to the canonical book of Daniel. See DANIEL, APOCRYPHAL ADDITIONS TO.

1. *Title and Position.*—This Apocryphal piece has different titles. Sometimes it is called (Σουσάννα) *Susanna*, sometimes (Δανιήλ) *Daniel*, and sometimes (Διάκρισις Δανιήλ) *The Judgment of Daniel*. Equally uncertain is its position. The Vat. and Alex. MSS. and the Vet. Lat. place it before the first chapter of Daniel, while the Sept., after the Cod. Chisianus and Theodotion, ed. Complu., put it after ch. xii.

2. *Design.*—The object of this attractive story is to celebrate the triumph of womanly virtue over temptations and dangers, and to exalt the wisdom of Daniel in saving the life of the pious heroine. Chrysostom rightly sets forth the beautiful lesson of chastity which this story affords, when he says, "God permitted this trial, that he might publish Susanna's virtue and the others' incontinence; and, at the same time, by her exemplary conduct, give a pattern to the sex of the like resolution and constancy in case of temptation" (*Serm. de Susanna*). The story of Susanna is therefore read in the Roman Church on the vigil of the fourth Sunday in Lent, and in the Anglican Church on Nov. 22.

3. *Character, Author, Date, and Original Language.*—Though the form of this story, as we now have it, shows that it is greatly embellished, yet there is every reason to believe that it is not wholly fictitious, but based upon fact. The paronomasias in Daniel's examination of the elders, when he is represented as saying to the one who affirmed he saw the crime committed, *ὑπὸ σχῖνον, under a mastich-tree,* "the angel of God hath received sentence of God, *σχίσαι σε μέσον, to cut thee in two;*" and to the other, who asserted he saw it committed, *ὑπὸ πρῖνον, under a holm-tree,* "the angel of the Lord waiteth with the sword, *πρίσαι σε μέσον, to cut thee in two,*" only prove that the Greek is an elaboration of an old Hebrew story, but not that it originated with the Alexandrine translator of Daniel. The Song of Solomon may have suggested material to the author. The opinion of Eusebius, Apollinarius, and Jerome, that the prophet Habakkuk is the author of the History of Susanna is evidently derived from the Greek inscription of the History of Bel and the Dragon. See APOCRYPHA.

2. One of the women who ministered to our Lord's personal wants out of their private means (Luke viii, 2, 3). A.D. 28.

SUSANNA was held by the ancient Church to be a symbol of resurrection, and also a type of the persecuted Church—the two elders representing the pagans and the Jews. Representations of her are frequently found in France, in cemeteries, on sarcophagi. She is sometimes standing between two old men, sometimes between two trees behind which the men are hiding. Sometimes she is represented as a lamb between a fox and a leopard. In France she still appears as the representative of the Christian Church, the persecutors being Arians, Goths, and Vandals.—Martigny, *Dict. des Antiq. Chrét.* s. v.

Antique Representations of Susanna.

Susceptōrès (receivers), a term applied—1. To deaconesses, who assisted in undressing and dressing candidates for baptism, in anointing, and the like. 2. To sponsors, with special reference to the services rendered immediately before and after the rite of baptism.

Su'si (Heb. *Susi'*, סוּסִי, *horseman;* Sept. Σουσί), the father of Gaddi, which latter was the commissioner from the tribe of Manasseh to explore Canaan the first time (Numb. xiii, 11). B.C. ante 1657.

Susil, FRANZ, a Roman Catholic divine, was born in 1804 at Neu-Rausnitz, near Austerlitz. In 1827 he received holy orders, and in 1837 was appointed professor at Brünn. He died June 1, 1868, at Bystric, in Moravia. Susil was one of the most prominent theologians and poets of Moravia. Of his works, which are all written in the Czechian language, we mention the *Works of the Apostolic Fathers* (1837, and often):—*Ecclesiastical Hymns* (1846; 2d ed. 1859):—and a *Commentary on the Gospels* (1864–67), 4 vols. See *Literarischer Handweiser für das katholische Deutschland,* 1868, No. 69, p. 307 sq. (B. P.)

Suso, HEINRICH, a Mystic, was born March 21, 1300, at Constance. His real name was *Von Berg;* but, having been greatly influenced by the tender piety of his mother, he assumed her name when her death, in his eighteenth year, caused him to seek satisfaction for his soul in inward peace. He had been a student at Constance and Cologne, and now was strongly influenced by Master Eckart; but imagination and feeling were more powerful with him than the speculative faculty. His mysticism required a concrete form in which to clothe the idea, and such he found in the "wisdom" of the writings of Solomon. Identifying this "eternal wisdom" now with Christ and again with the Blessed Virgin, he expended upon it his love and the devotion of his life. He graved upon his breast, with an iron pencil, the name of Jesus. Having returned to the Convent of Constance, he gave himself to solitary mortifications, and had many visions. While there he also wrote his (German) book *On the Eternal Wisdom,* in 1338, which was designed to teach pious souls how to imitate Christ in his sufferings. Having reached the age of forty years, he concluded his penances and became a preacher, or, as he phrased it, "a knight of God," and his labors were largely beneficial to the community. He entered into relations with other mystical teachers, especially Tauler and Heinrich von Nördlingen. He induced many noble ladies to devote themselves to a quiet and charitable life, aided in the formation of organizations of the Friends of God (q. v.), and founded a Brotherhood of the Eternal Wisdom, for which he composed a rule and a number of prayers. These labors exposed him to criticism and even dangers. He was even accused of disseminating the heretical teachings of the Brothers of the Free Spirit (q. v.). In his latter days he was chosen prior of his convent. Soon afterwards he related the history of his inner and outer life to his friend the nun Elizabeth Stäglin, and she wrote the narrative without his knowledge; but it was subsequently revised and completed by his hand, and received into the collection of his works as part first. Part second was the book of *Eternal Wisdom;* part third, his book of *Truth,* like the other in dialogue form, and intended to satisfy the inquiries of a disciple of the truth. The conclusion consists of several miscellaneous letters. Suso died Jan. 25, 1365, in the Dominican convent at Ulm. His writings evince no connected system. His matter is generally borrowed, and only the imaginative, romantic style is peculiar to him. His fundamental idea is that of Eckart, that *being* forms the highest conception, and that *being* is God. All created being is a mirror of God, and to recognise God in this mirror is to *speculate.* No name can exhaust the idea of God. He is equally "an eternal nothing" and the "most essential something;" he is a "ring whose centre is everywhere and whose circumference is nowhere." To gaze upon God is the highest joy. Creatures are eternal in God as their "Exemplar," and they have no distinguishing qualities until after their "outflow" from God, when they have entered into the creature state. They all have the yearning to return into their original and restore the interrupted unity. Similar is Suso's representation of the Trinity. The Son is the Eternal Word which proceeds from the Father; the love which reunites them is the Holy Spirit. The sin-stained human soul can find no other way to God than Christ, and more particularly than the imitation of his sufferings. The distinction between Creator and creat-

ure never ceases, however; so that, despite his mystical spirit, Suso does not cross the line where the pantheistic blending of the created and the Eternal Spirit begins. Suso was, in brief, the representative of poetic mysticism —a real poet, who is unable to apprehend an idea without clothing it in symbolic form; and he was in no true sense either a philosopher or a practical man of affairs. Suso's writings appeared at Augsburg, 1482 and 1512, fol. Diepenbrock published them in 1829 at Ratisbon (2d ed. 1838); in Latin, by Surius (q. v.), 1555 and often. From the Latin they were rendered into French and Italian, and even into German again. A book, *Von den neun Felsen* (*Of the Nine Rocks*), which was long attributed to Suso, was written in 1392 by the Strasburger Rulman Merswin.—Herzog, *Real-Encyklop.* s. v.

Suspension, an ecclesiastical act of two kinds: 1. One of the several sorts of punishment inflicted upon offending members of the clergy. This relates either to the revenues of the clergyman or to his office, and hence is called *suspensio a beneficio* and *suspensio ab officio*. Suspension from benefice deprives the offender of the whole or a part of his revenue. Suspension from office is various: *ab ordine*, where a clerk cannot exercise his ministry at all; *ab officio*, where he is forbidden to exercise it in his charge or cure. In all these cases the incumbent retains his order, rank, and benefice in distinction to the penalties of solemn deposal and degradation, by which he forfeits all rights of his order and benefice. All persons who can excommunicate can suspend. Suspension must be preceded by a monition, and its cause must be stated in the formal act: "Forasmuch as you have been proved to have committed such and such things, therefore we suspend you from the office and execution of your orders." Every act of jurisdiction, such as absolution, is null and void during suspension, if it has been publicly announced; but the ministration of baptism or communion is valid. Suspension is removed by absolution, by revocation of the sentence, by expiration of its time, and by dispensation. 2. The other sort of suspension, which extends also to the laity, is suspension from entering a consecrated building, church, or chapel, or from hearing divine service, "commonly called mass," and from receiving the holy sacrament; which, therefore, may be called a temporary excommunication. See André, *Du Droit Canonique*, i, 943; ii, 1110; Maillane, *Du Droit Canonique*, v, 352; Blunt, *Dict. of Doctrinal Theology*, s. v.; Riddle, *Christ. Antiq.* p. 342.

Suspicion consists in imagining evil of others without proof. It is sometimes opposed to charity, which thinketh no evil. "A suspicious temper checks in the bud every kind affection; it hardens the heart, and estranges man from man. What friendship can we expect from him who views all our conduct with distrustful eyes, and ascribes every benefit we confer to artifice and stratagem? A candid man is accustomed to view the characters of his neighbors in the most favorable light, and is like one who dwells amid those beautiful scenes of nature on which the eye rests with pleasure. On the contrary, the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveller in the wilderness who discerns no objects around him but what are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl." See Barrow, *Sermons;* Gisborne, *Sermons;* Dwight, *Theology;* James, *On Charity*.

Sustentation Fund. 1. *English Wesleyan.*—A fund formed in the several districts which has for its object the raising of such an amount in each district as, being divided among the poorer circuits, will secure to their preachers a much larger salary than could be paid them without supplementary aid. The whole is under the supervision of Conference. 2. *Free Church of Scotland.*—A fund provided for the support of ministers of that Church. The idea was probably derived by Dr. Chalmers from the Wesleyans; and a scheme was devised by him and made public before the Disruption, and is now carried into operation throughout Scotland. The amount of this fund for 1873 to 1874 was £152,112.

Sutcliffe (or **Soutcliffe**), **Matthew**, an English divine, was educated at Trinity College, Cambridge. In 1586 he was installed archdeacon of Taunton, and on Oct. 22, 1588, confirmed dean of Exeter. He died in 1629. He acquired some celebrity by his College of Polemical Divines, which came to naught shortly after his death. Among his works are, *A Treatise of Ecclesiastical Discipline* (Lond. 1591, 4to):—*De Presbyterio, ejusque Nova in Ecclesia Christiana Politeia* (ibid. 1591, 4to):—*De Catholica et Orthodoxa Christi Ecclesia* (ibid. 1592, 2 vols.):—*De Pontificis Injusta Dominatione in Ecclesia, contra Bellarminum* (ibid. 1599, 5 vols.):—*De Turco-Papismo*, or *Resemblance between Mahometanism and Popery* (ibid. 1599, 4to):—*De Purgatorio*, etc. (ibid. 1599, 4to):—*De Vera Christi Ecclesia* (ibid. 1600, 4to):—*De Missa, adversus Bellarminum* (ibid. 1603, 4to):—*De Indulgentiis et Jubileo* (ibid. 1606, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Sutcliffe, Robert Burns, a minister of the Methodist Episcopal Church, was born in Yorkshire, England, in 1815, and came to America in 1835, settling in Trenton, N. J. In 1854 he was admitted on trial into the New Jersey Conference, and was actively employed up to the time of his death, which occurred at Vincentown, Feb. 18, 1874. See *Minutes of Annual Conferences*, 1874, p. 36.

Suthdure (Sax. *south door*), the place where canonical purgation was performed. When a fact charged against a person was unproved, the accused was brought to the south door of his parish church, and then, in the presence of the faithful, made oath of his innocency. This is one reason why large south porches are found in ancient churches.

Suthreh Shahis, a division of the Sikhs in Hindustan whose priests may be known by particular marks. Thus they make a perpendicular black streak down the forehead, and carry two small black sticks, each about half a yard in length, with which they make a noise when they solicit alms. They lead a wandering life, begging and singing songs in the Punjabi and other dialects, mostly of a moral and mystic tendency. They are held in great contempt, and are frequently disreputable in character. They consider Tegh Bahader, the father of Guru Govind, as their father.

Sutphen, Joseph Walworth, a Presbyterian minister, was born at Sweden, N. Y., in 1825. He entered Hamilton College, and graduated in 1847; after which he entered the Union Theological Seminary, in 1848; from whence he graduated in 1851. He was ordained with a view of his entering the foreign field as missionary, and on Nov. 7, 1851, departed for Marsovan, in the Turkish empire. His service was brief, as he had but scarcely begun his labors when he was called to the heavenly world.

Sutphen, Morris Crater, D.D., a Presbyterian minister, was born Dec. 1, 1837, at Bedminster, N. J. He united with the Church Aug. 16, 1855. He graduated from Princeton College in 1856. After teaching in a private family in Virginia, he entered Princeton Theological Seminary, from whence he graduated after a three years' course. In both college and seminary he gained a high position as a scholar. He was licensed by the Presbytery of Elizabethtown, at Rahway, N. J., and on May 1, 1860, was ordained by the Presbytery of Philadelphia, and installed as collegiate pastor of the Spring Garden Church in that city, to serve as co-pastor with the venerable John McDowell, D.D., at whose death, Feb. 13, 1863, he became sole pastor. After a pastorate of great fidelity and fruitfulness, in which he became quite popular, he became collegiate pastor with

the venerable J. McElroy, D.D., of the Scotch Church in New York, and was installed April 28, 1866. He was obliged to resign in 1872, on account of aphonia, which a journey to Europe failed to remedy. After his return he spent a winter in Florida, and made an effort to supply the pulpit of the Jacksonville Church, but was obliged to relinquish it. Returning to the North, his health continued to fail, and he died at Morristown, N. J., June 18, 1875. Dr. Sutphen was a talented, popular, and useful preacher, a man of genial spirit, a Christian gentleman, a laborious pastor, and a hard student, and was successful in all departments of Christian work. He was offered the presidency of three colleges, and at one time a professorship in one of the theological seminaries of the Church, but to none of these did he consider his health adequate. He was engaged during the latter part of his life in preparing a *Manual of Family Worship*. (W. P. S.)

Sutra is the second division of the sacred writings of the Buddhists, addressed to the laity. The following will show how these sacred writings are classified: The *Dharmma*, divided into the *Suttani* and *Abhidhammani*; again divided into—1. *Winaya*, or discipline; 2. *Sutra*, or discourses; 3. *Abhidharmma*, or pre-eminent truths. The Sutra Pitaka contains seven sections, called *Sangis*; and, including both text and commentary, has 396,500 stanzas. See Hardy, *Eastern Monachism*.

Sutri (near Rome), COUNCIL OF (*Concilium Sutrinum*), was held in December, 1046, by Henry the Black, king of Germany. Gregory VI was invited to this council, and came, hoping to be recognised as sole pontiff; but, finding various difficulties and obstacles in the way, he renounced the papacy, stripped himself of his ornaments, and gave back the pastoral staff, after having held the papal chair about twenty months. After the council, Henry, accompanied by the prelates who had been present, went to Rome, and by common consent of the Romans and Germans, Suidger was elected pope, who took the name of Clement II, and was consecrated on Christmas-day. See Mansi, *Concil.* ix, 943; Baronius, *Annal.* A.D. 1046.

Suttee (Sansc. *sati, virtuous*, i. e. wife), the name given in Hindustan to a woman who voluntarily sacrifices herself by burning upon the funeral pyre of her husband, and also to the rite itself. The practice has not been confined to India, where it has had effect for many centuries, but has existed in other countries. Diodorus Siculus gives an instance which occurred in the army of Eumenes more than 300 years B.C. The period of its origin in India is unknown, though it is certainly of great antiquity. Although the practice is not enjoined by their sacred books, yet it is based by the orthodox Hindûs on the injunction of their Shastras, and there can be no doubt that various passages in their Purânas and codes of law countenance the belief which they entertain of its merit and efficiency. Thus the *Brahma-Purâna* says, "No other way is known for a virtuous woman after the death of her husband; the separate cremation of her husband would be lost (to all religious intents). If her lord die in another country, let the faithful wife place his sandals on her breast, and, pure, enter the fire." The faithful widow is pronounced no suicide by the recited text of the *Rig-Veda*. The code of Vyâsa says, "Learn the power of that widow who, learning that her husband has deceased and been burned in another region, speedily casts herself into the fire." And the code of Angiras, "That woman who, on the death of her husband, ascends the same burning pile with him is exalted to heaven, as equal in virtue to Arundhati (the wife of Vasishtha). She follows her husband to heaven, and will dwell in a region of joy for so many years as there are hairs on a human body, viz. thirty-five millions. As long as a woman (in her successive migrations) shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she not be exempted from springing again to life in the body of some female animal. When their lords have departed at the fated time of attaining heaven, no other way but entering the same fire is known for women whose virtuous conduct and whose thoughts have been devoted to their husbands, and who fear the dangers of separation."

The mode of performing suttee varies in some unimportant respects, but its principal features are the same. An oblong space, seven feet by six feet, is enclosed by bamboo stakes about eight feet long, driven into the earth, within which a pile is built of straw, boughs, and logs of wood. After certain prayers and ablutions have been gone through with, the body of the deceased husband is brought from the house and placed upon the pile; sometimes in a little arbor of wreathed bamboos, hung with flowers within and without. Then the wife appears, and is unveiled by the Brahmins, herself removing the ornaments from her person, distributing them among her friends, by whom they are highly prized. She reserves only one jewel, the *tali*, or amulet, placed round her neck by her deceased husband on the nuptial day. Led by the principal Brahmin, she walks three times around the pile, and then ascends to the side of her husband. Embracing the body, she lies or sits beside it, whereupon the nearest relative applies the torch. The shrieks of the dying woman, if she utters any, are drowned by the shouts of the spectators and the noise of drums.

Efforts to suppress this rite were made as early as the 16th century by the Mohammedan emperor Akbar, but without much effect. The practice continued to such an extent that between 1815 and 1826 there were 7154 cases reported in Bengal alone. In 1829 lord Bentinck, governor-general, enacted a law declaring all aid, assistance, or participation in any act of suttee to be murder, and punishable as such. In 1847, during lord Hardinge's administration, the prohibitory edict was extended to the native states in subsidiary alliance with the government of India, and the practice may be considered to be practically extinct.

An attempt, of late years, has been made by rajah Radhankant Deb to show that in a text belonging to a particular school of the *Black Yajur-Veda* there is really a passage which would justify the practice of suttee; but the text cited by him is of doubtful canonicity; and, moreover, there is a text in the *Rig-Veda* which, if properly read, directs the widow, after attending to her husband's funeral ceremonies, to return home and attend to her domestic duties. See Wilson, *On the Supposed Vaidik Authority for the Burning of Hindû Widows* (Lond. 1862), vol. ii.

Sutton, Alvah A., a minister of the Methodist Episcopal Church, was born in Vermont, June 19, 1846. He went to Minnesota in 1869, and engaged in teaching and farming. In 1873 he took work under the presiding elder, and supplied Long Prairie charge for two years. In 1875 he was ordained deacon, admitted into the Minnesota Conference, and appointed to the Brainerd Mission. He died Feb. 15, 1876. See *Minutes of Annual Conferences*, 1876, p. 126.

Sutton, Amos, an English missionary, was born at Sevenoaks, Kent, in 1798. He was ordained for the mission work at Derby in 1824, and sent to Orissa, India. He left this field once for a visit to England and America. His death took place at Cuttack, India, Aug. 17, 1854. He translated the Scriptures into Oriya, compiled an Oriya dictionary, grammar, and lesson-book, besides writing *The Family Chaplain* (Calcutta, 1831–32, 2 vols. 8vo):—*Rise and Progress of the Mission at Orissa* (Phila. 18mo):—*Orissa and its Evangelization* (Derby, Eng. 8vo; Boston, 1850, 8vo):—*Hymn-book for Mission Congregations*:—and *Guide to the Saviour*.

Sutton, Charles Manners, D.D., an English prelate, was the fourth son of lord George Manners Sutton, and was born in 1755. He was educated at Emmanuel

College, Cambridge; appointed dean of Peterborough, 1791; bishop of Norwich, 1792; dean of Windsor, 1794; and archbishop of Canterbury, 1805. He died July 21, 1828. He published, *Five British Species of Orobanche* (*Transactions* of the Linn. Soc. 1797, iv, 173):—*Sermons* (1794, 4to; 1797, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sutton, Christopher, a learned English divine, was a native of Hampshire, and entered Hart Hall, Oxford, in 1582, aged seventeen years, but was soon transferred to Lincoln College. He was made prebendary of Westminster, 1605; prebendary of Lincoln, 1618, and died in 1629. He published, *Disce Mori* (Lond. 1600, 24mo, with several later editions, N. Y. 1845, 16mo):—*Disce Vivere* (Lond. 1608, 12mo; 1853, 18mo; N. Y. 16mo):—*Godly Meditations upon the Most Holy Sacrament of the Lord's Supper* (Lond. 1622, 12mo; late editions, 1838, 1847, 1849; Oxf. 1839, 1844, 18mo; N. Y. 1841, 16mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sutton, Henry, a minister of the Methodist Episcopal Church, was born near Princeton, N. J., July 20, 1808. Leaving home, he resided for some time in Trenton, N. J., where he united with the Church. After preaching a year, he entered the Philadelphia Conference on trial in 1835. In 1858 he was made supernumerary, and after sustaining that relation for several years, was placed on the superannuated list, and there remained until his death, in Philadelphia, Pa., March 23, 1876. He was then a member of the Wilmington Conference. See *Minutes of Annual Conferences*, 1877, p. 12.

Sutton, Richard, the co-founder of Brasenose College, Oxford, was the younger son of Sir William Sutton. Of the time or place of his birth we have no certain account, but we know that he practiced as a barrister of the Inner Temple. In 1490 he purchased some estates in Leicestershire, and afterwards increased his landed property in different counties. In 1498 he was a member of Henry VIII's privy council, and in 1505 was one of the governors of the Inner Temple. We find him, in 1513, acting as steward of the Monastery of Sion, near Brentford, Middlesex. He died about 1524. His bequests were almost all of a religious or charitable kind. His benefactions to Brasenose College were especially liberal, he having completed the building and doubled its revenues, besides leaving to it several valuable estates. He bore the expense of publishing the very rare book *The Orcharde of Syon*.

Sutton, Stephen B., a minister of the Methodist Episcopal Church, was born in Clermont County, O., Feb. 14, 1819, and united with the Church in February, 1837. He was licensed to preach March 16, 1844, and was admitted on trial into the Indiana Conference in October, 1851. He died at Martinsville, December, 1863. Mr. Sutton was very successful in his work, having admitted about 1275 persons into the Church. See *Minutes of Annual Conferences*, 1864, p. 201.

Sutton, Thomas (1), founder of the Charterhouse school and hospital, was born at Knaith, Lincolnshire, in 1532. He was educated at Eton and Cambridge, but at what college is uncertain. After travelling abroad for some time, he returned home in 1562; was retained by the duke of Norfolk, and afterwards became secretary to the earl of Warwick and his brother, earl of Leicester. In 1569 he became master of ordnance at Berwick, and shortly after obtained a patent for the office of master-general of the ordnance of the North, which he retained until 1594. He entered into business, and was at the time of his death (at Hackney, Dec. 12, 1611) the richest untitled subject in the kingdom. He endowed the Charterhouse in 1611 with the bulk of his property. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Sutton, Thomas (2), D.D., an English clergyman, was born at Bampton, Westmoreland, and entered Queen's College, Oxford, in 1602, at the age of sixteen. He became perpetual fellow in 1611, lecturer of St. Helen's, Abington, Berks, and minister of Calham, and afterwards minister of St. Mary Overies, Southwark. He was drowned at sea in 1623. He published separate *Sermons* (Lond. 1615, 8vo; 1616, 8vo; 1626, 4to; 1631, 4to):—*Lectures on Romans, ch. xi* (1632, 4to):—and left in MS. *Lectures on Romans, ch. xii*, and *Psalm cxix.* See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sutton, William, a minister of the Methodist Episcopal Church, was born in Virginia about 1783, and in 1810 was licensed to preach. In 1823 he was ordained deacon by bishop M'Kendree, and in 1829 elder by bishop Roberts, and after this gave the Church faithful service for twenty-nine years. He died at London, Madison Co., O., Dec. 13, 1858. See *Minutes of Annual Conferences of the M. E. Church, South*, 1859, p. 190.

Suva, in Japanese mythology, is the god of the chase and the tutelary patron of all hunters. Large processions are annually formed in his honor.

Svadilfur, in Norse mythology, was a famous horse of the giant who built the castle of the gods. He projected a great fortress for the asas who were defending themselves against the ice-giants; and he offered himself as an architect to erect it, provided they would give him three winters to finish it, and the beautiful Freia as a wife and the sun and moon as servants. By the advice of Loke, the asas accepted the offer, on the condition that he should fulfil it in one winter, and without any other help than the horse Svadilfur. The giant agreed to this, and his horse exhibited such extraordinary strength that he easily lifted stones of the greatest weight, which would have required a hundred horses to carry; and the building was already completed, except a single gate, before the asas had thought it possible. They then threatened Loke with death if he did not break up the contract. Loke thereupon assumed the form of a beautiful mare, and so engaged the stallion Svadilfur that he broke the rope by which he was held and followed Loke, who took him far enough away. From this connection sprang Odin's famous eight-footed horse Sleipner, who was fleeter than the wind and never tired. The architect saw himself deserted by his help, and sought to assume his gigantic form in order to finish the work with all his strength; but in the dilemma of the gods as to whether in that case they should abide by their word, or whether the giant should not be required to finish the work as he was, Thor suddenly appeared with his hammer and slew the giant.

Svaha, in Hindû mythology, was the spouse of the fire-god Agni.

Svainshaugi, or Swains' Hill, in Norse mythology, was a place which appears to have been originally the residence of dwarfs, inasmuch as the *Edda* mentions several of these as coming thence to Orwanga (arrow-field) and Jornwall (iron or battle field).

Svaixdunoka, in Slavic mythology, was the brilliant bride of the star-god. She was worshipped by the heathen Prussians as a friendly, benign goddess, who kept the stars in their courses when her husband dropped their reins in his wild chase on the moon-car through storm and cloud.

Svaixtix, in Slavic mythology, was the god of the stars and of sunlight, whom the ancient Prussians revered in common with the Wends and Slavs in Pomerania, etc. He was represented in exceedingly rich clothing, had flames and rays about his head, and a tuft of hair on the middle of his crown, which rose like a flame of fire. From old Rhetræan works of art we infer, notwithstanding the inscription which calls him *Belbog* (i. e. *biali bog*, a good deity, in opposition to Czernebog,

the evil god), that he was a malicious deity, since he appears as fierce and forbidding; but we must bear in mind that sculpture must rise to a high grade before noble and inviting forms can be represented. This art was at that time in such infancy that we can only wonder how the figures are shapely at all. Svaixtix was the most benevolent deity; he illuminated the night by the glimmer of the stars, by the aurora and the snow-light, and, like the sun-god, imparted growth to seeds and warmth and fruitfulness to the soil.

Svakons, in Lettish mythology, were soothsayers who foretold fortunes from flame and the smoke of a light.

Svalgoni, in Lettish mythology, were priests who understood nuptial ceremonies, examined bridegrooms and brides who were about to marry, tied the conjugal knot, and pronounced the blessing upon them in the name of Deity.

Svantevit, in Slavic mythology, was the most revered and conspicuous of the gods among the Wends. At Arkona, on the island of Rügen, stood his gigantic image, which was far and wide, for the whole southern coast of the Baltic Sea, the central point of worship. Svantevit was an enormous colossus, which on four necks bore four heads with shorn hair and short beard. His clothing was like that of the Wends in general: a gown extending to the knees, made of cloth or felt, with long wide sleeves; a girdle held it together; the legs were bare; on the feet he wore coarse bark shoes; an immense sword hung at his side; and in the right hand he carried a large bow resting on the ground; his left hand held a cornucopia, which was annually filled with wine. In addition to these insignia, his image, which stood in Rhetra, had also a long-bearded human head on the breast. Svantevit was both a good and an evil deity, as the cornucopia and the bow indicated—the latter for war, the former for peace. He overshadowed the whole earth with his four heads; hence his counsel was highly prized and his oracles were the most conspicuous, as his cultus involved earthly power and authority. He was worshipped with drunken revelries, and large offerings, including, not unfrequently, human victims, were made; but, it would seem, only when he was angry. His service was attended to by one high-priest, who, on the day of the great harvest festival, personally swept the temple, and that with restrained respiration, so as not to offend the god with his breath. Wine only was poured into his great cornucopia; and from the quantity that remained over from the preceding year an augury was drawn as to the abundance or otherwise of the next year's crop. The temple and the image of the god were destroyed by Waldemar I, on the baptism of the people. The public worship of this god thereafter ceased, although it privately continued, so that even now many old peasants regard the spot with superstitious awe. The interpretation of the name as *Holy Veit* (Sanctus Vitus) is probably only an instance of the corruption or extension of language.

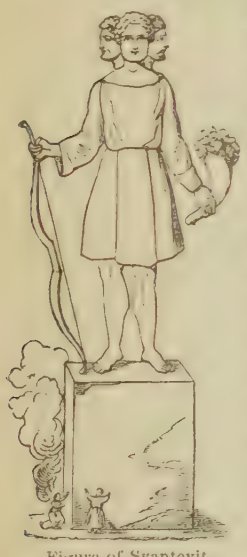


Figure of Svantevit.

Svartalfhein, in Norse mythology, was the native place of all evil genii or black elves.

Svarthœfde, in Norse mythology, was the original ancestor of all magicians, who learned his art from the gods themselves, and transmitted it to his descendants.

Svasudes, in Slavic mythology, was the god of summer, represented by the warm beams of spring that introduced summer. He was worshipped by the Wends and Slavs as a deity of the second rank.

Svava, in Norse mythology, was a beautiful daughter of king Eylimi, who became famous through Helgi Haddinga, the son of Hiorward, king of Norway. The last had made a vow to call his own the fairest woman of the earth; and thus he already had three wives—Alfhild, the mother of Hedin; Säreid, the mother of Humlung; and Sinriod, the mother of Hilming—when he heard that Sigurlin was the handsomest of women. He immediately wooed her through the jarl Atli, but was rejected through fear of other suitors. Thereupon he made war upon her father, and at length seized Sigurlin. She was, however, already the mother of a son, the famous Helgi, who remained quiet until the kind-hearted Svava aroused him, gave him the name of Helgi, and allied herself to him as a godmother. Defended by the bad and charming Walkur, and armed with a never-failing sword, Helgi signalized himself by deeds of the greatest heroism; but he was, nevertheless, slain by Atli, the son of Hrodmar. No sooner, however, was Helgi reborn as the son of king Sigmund and the beautiful Borghili than Svava also reappeared in a second incarnation as the Shild virgin Sigrun. Helgi was but one day old when he stood in armor and longed for the battle and victory. He crept, in female attire, into the house of the powerful but wicked king Hundingur, explored it as a waiting-maid, and then attacked and slew him in a dreadful contest. Helgi next wooed the beautiful and formerly loved Svava, now Sigrun; but had yet to undergo many a severe contest, since she was already betrothed to Hodbrod, a son of king Gramnar of Sweden, but not loved by her. Helgi attacked him also, overcame and slew him in a battle at Frekastein, and was approaching the goal of his wishes when a new obstacle arose in the person of his own brother Hedin. The latter was returning home to Julaabend when he met an ugly old witch, out of the forest, riding on a wolf, which she drove with reins of twisted snakes, and she offered herself as a Walkur to the beautiful youth as a protectress; but when he disdained her, she angrily cried, "Thou shalt pay for this with Braga's cup." When Hedin reached his home, he wildly swore that he would possess himself of Sigrun, his brother's bride, and he accordingly went immediately to seek his brother for that purpose. The latter not only treated him kindly, but, having been already mortally wounded in battle, surrendered her to his brother. When Helgi arrived in Walhalla, all the joys of heaven could not supply the place of the beautiful Sigrun; he therefore returned to his tomb, and rested there all night by the side of the lovely Sigrun till the morning light announced the end of his delight; and, mounting his steed, he returned to the halls of Walhalla. Helgi was a third time born as the *second* Haddinga, while Svava, likewise, a third time appeared as Kara, daughter of Halfdan, who was king of Denmark, and, with the spouse of his daughter, ruled over land and sea.

Sverga Divi, in Hindû mythology, is a section of genii who execute the immediate commands of Indra, the Indian sun-god. They seem not to have a large form, since they often ask human help in order to defend them against the Assurs, or evil genii.

Sviartovit (Slavic, *holy warrior*), the most celebrated deity of the ancient Baltic Slavonians, whose temple and idol were at Arkona, the capital of the island of Rügen. This last stronghold of Slavonic idolatry was taken and destroyed, A.D. 1168, by Waldemar I, king of Denmark. See SLAVONIANS.

Svidor and **Svipall**, in Norse mythology, are surnames of *Odin*.

Svipul, in Norse mythology, was one of the beautiful Walkurs, or female spirits who order the battle.

Swaddle (חָתַל, *to bandage*, σπαργανόω; but עָפַח, in Lam. ii, 23, means to *bear upon the palm*), to swathe an infant with cloths in order to keep its tender limbs from injury, a practice common in the East (Ezek. xvi, 4; Luke ii, 7). See BIRTH.

Swaddlers, an absurd nickname given by the Irish Roman Catholics to the early Methodists. It is said to have originated from John Cennick preaching a sermon on the Babe "wrapped in swaddling-clothes," the ignorant Roman Catholics who heard it or heard of it supposing the "swaddling-clothes" to be an invention of the Protestants. In the year 1738 a ballad-singer named Butler actually raised riots in Dublin and elsewhere to the cry of "Five pounds for the head of a swaddler!" and he and his allies called themselves "Antiswaddlers."

Swahili Version. The Swahili, which was formerly described as *Kisuaheli* (that is, "according to Swahili"), is spoken at Zanzibar and for a considerable distance down the East Coast of Africa, besides being likely to become an important means of communication with inland tribes. The language is evidently an offshoot of the Kaffir family, but is strongly impregnated with Arabic words, being a connecting-link between the two opposite families of speech. A tentative translation of the New Test. was made by the Rev. Dr. Krapf when in Eastern Africa a few years ago, but he never so far perfected his work as to render it prudent to propose its publication. Independently of Dr. Krapf's work, the attention of others had been drawn to this important subject; and when the Rev. Dr. Steere returned to England in 1869 he brought with him a translation of St. Matthew and the book of Psalms, which he had himself prepared during a residence of several years at Zanzibar. In the same year the Gospel of St. Matthew was printed; and as this was the first time any part of the Scriptures had been published in that language, and the circulation must of necessity be limited, only a small edition was issued. In 1871 the book of Psalms was printed, which was followed in 1875 by the publication of St. John's Gospel, and in 1877 by that of St. Luke, the latter as translated by the late missionary Rebmann, but with the orthography made to conform to that of bishop Steere. From the *Report* for the year 1877, we see that a proposal was made to use the Arabic characters for this version, but the committee of the British and Foreign Bible Society could not approve of it, inasmuch as the weight of evidence went to show that any natives who were acquainted with the Arabic characters could read the pure Arabic version, while for the rest the Kisuaheli in Roman characters was far simpler. Altogether the missionaries circulated in about nine years (i. e. since the publication of St. Matthew in 1869 to March 30, 1878) 4048 copies. Thus encouraged, bishop Steere is preparing a translation of the other books of the Bible. (B. P.)

Swaim, John Sanford, a minister of the Methodist Episcopal Church, was born at Chatham, N. J., May 1, 1806, and united with the Church at the age of fourteen. He was admitted on trial in the Philadelphia Conference in 1834, and continued actively engaged in the pastorate until 1863. He then entered the Christian Commission, and was appointed to Hilton Head. In 1864 he was made supernumerary, and appointed missionary to Jacksonville, Fla. Finding the climate congenial to his health, he continued to reside there until his death, Nov. 18, 1875. See *Minutes of Annual Conferences*, 1876, p. 42.

Swaim, Samuel Budd, D.D., an able minister of the Baptist denomination, was born at Pemberton, N. J., June 22, 1809, and was a graduate of Brown University in the class of 1830 and of the Newton Theological Institution in the class of 1833. He was ordained at Haverhill, Mass., Nov. 7, 1833. For some time he was professor in Granville College (now Denison University). In 1838 he took charge of the First Baptist Church in Worcester, Mass., where his ministry was an eminently successful one, and continued sixteen years. From 1854 to 1862 he was pastor in West Cambridge, and then became an agent for the American Baptist Home Missionary Society. His death took place Feb. 3, 1865. (J. C. S.)

Swain, Charles W., a minister of the Methodist Episcopal Church, was born at New Bedford, Mass., Oct. 22, 1793. He united with the Church in Richmond, Clermont Co., O., in 1819, and in 1831 was admitted on trial into the Ohio Conference, and in due time received deacon's and elder's orders. He was actively engaged in the ministry (excepting one year's service as agent of the Ohio Wesleyan University) until the fall of 1855. In 1856 he took a superannuated relation, and made his home in Easton until his death, April 25, 1870. Mr. Swain assisted in organizing a temperance society in New Richmond, O., as early as Sept. 1, 1829, the first of the kind west of the Alleghany Mountains. See *Minutes of Annual Conferences*, 1870, p. 166.

Swain, Nathan, a Methodist Episcopal minister, was born in 1767, and converted when fourteen years of age. In 1799 he was admitted on trial in the Philadelphia Conference, in 1801 admitted into full connection and ordained deacon, and in 1803 ordained elder. He continued effective, with the exception of two years, until 1816, when he took a supernumerary relation, which he sustained until 1832, when he became superannuated, and so remained until his death, March 1, 1845. See *Minutes of Annual Conferences*, iv, 14.

Swain, Richard, a Methodist Episcopal minister, was a native of New Jersey. In 1789 he was admitted on trial, in 1791 into full connection, and filled the following stations: Trenton, N. J., in 1789; Flanders, in 1790–91; Middletown Circuit, Conn., in 1792; New London, in 1793; Salem, N. J., in 1794; Burlington, in 1795; Freehold, in 1796; Trenton, in 1797; Freehold, in 1798; Salem, in 1799 and 1800; Bethel, in 1801; Cape May, in 1802; Salem, in 1803. He became supernumerary in 1804–7, and died Jan. 17, 1808. He was a man of great usefulness in the ministry. See *Minutes of Annual Conferences*, i, 159; Stevens, *Hist. of the M. E. Church*, iv, 280; Bangs, *Hist. of the M. E. Church*, ii, 252.

Swallow is the rendering, in the A. V., of two Heb. words, and possibly the true meaning of a third. None of them, however, are very clearly identifiable according to modern scientific classification.

1. דְּרוֹר, *derôr*, prop. *liberty* (as often rendered), i. e. strictly *swiftness*, occurs in two passages only with reference to a bird: Psa. lxxxiv, 3 (Heb. 4), "The *swallow* [hath found] a nest;" Prov. xxvi, 2, "as the *swallow* by flying." The ancient versions, in the former passage, understand a *turtle-dove* (Sept. τρωγών; Vulg. *turtur*), and in the latter a *sparrow* (στρουθός, *passer*). The radical signification of the word favors the idea that it may include the swallow, with other swiftly flying or free birds. The old commentators (so the rabbins), except Bochart (*Hieroz.* ii, 590 sq.), who renders it "columba fera," apply it to the swallow, from the love of freedom in this bird and the impossibility of retaining it in captivity (De Wette, Umbreit, Ewald, Gesenius, *Thesaur.* p. 355). It is more likely that it was so named from its rapidity of flight. It probably, therefore, is more properly the "swift" or "black martin," and probably the *dururi*, mentioned by Forskål as migrating to Alexandria from Upper Egypt about the end of October (*Descript. Anim.* p. 10). The frequenting of public buildings by this class of birds (Herod. i, 159; Ælian, *V. H.* v, 17) is proverbial (Schultens, *Monum.*

Vett. Arab. Carm. p. 1; Niebuhr, *Reisen*, ii, 270). See SPARROW.

2. עָגוּר, *'agûr*, the *twitterer*, also occurs twice: Isa. xxxviii, 14, "Like a crane [or] a *swallow*, so did I chatter;" Jer. viii, 7, "The turtle and the crane and the *swallow* observe the time." In both these passages it is associated with a third term, סוּס, *sûs* (v. r. סִיס, *sîs*), rendered "crane," but in the former passage the connective וְ ("and," "or") is wanting. The Sept. in Isa. renders both words by the single one χελιδών, Vulg. *pullus hirundinis;* and in Jer. χελιδὼν ἀγροῦ, *hirundo et ciconia;* thus agreeing with the A. V. in denoting the *swallow*. Bochart, however (*Hieroz.* ii, 614 sq.), maintains that *'agûr* is the proper Hebrew designation of the crane. He compares the word with the Chald. כּוּרְכְּיָא, *kurkeya*, the Arab. *kurki*, the Gr. γέρανος, the Welsh *garan*, and the Germ. *kran*, all of which are, like it, onomatopoetic. The twittering or querulous sound (צִפְצֵף) and the migratory habit are both characteristics which meet in the crane; its cry is often compared by the poets with that of a person in distress or grief, and its migratory habits are frequently dwelt upon by ancient writers (Aristot. *Anim.* viii, 12; Ælian, *Anim.* iii, 13, 23; Pliny, x, 31; Quint. Curt. *Smyrn.* ii, 107; xiii, 102 sq.). This view has been followed by Rosenmüller, Maurer, and Henderson in their comments on Isaiah. Gesenius, though seeming to favor this view in his commentary on Isaiah, repudiates it in his *Thesaurus*, where he treats *'agûr* as a verbal adjective signifying *chattering* or *twittering*, and regards it as an epithet of the swallow in the passage in Isaiah, and as a designation of the swallow in that in Jeremiah. This is followed by Knobel (*Der Prophet Jesaia erklärt*). It is in favor of this that in the former the copulative is wanting between the two words: but this may be explained as a case of asyndeton (as in Hos. vi, 3; Hab. iii, 11, etc.); whereas the insertion of the וְ in the other passage seems clearly to prove that *'agûr* and *sûs* denote different birds. Hitzig, indeed, proposes to strike out this copula, but without sufficient reason. Maurer derives עָגוּר from an Arabic root signifying *turbavit aquam*, so as to designate an aquatic bird; Knobel would trace it to another Arabic root meaning *to mourn piteously*. The סוּס, *sûs*, if distinct from the עָגוּר, *'agûr*, is probably a large species of swallow, and the latter term, when not a mere epithet of the former, probably signifies a peculiar kind of heron. *Sîs*, however, may perhaps be an imitative name expressive of the swallow's voice or twitter; and in Dr. Kennicott's remark that in thirteen codices of Jeremiah he read *Isis* for *sîs* we find the source of the ancient fable of the Egyptian *Isis* being transformed into a swallow. See CRANE.

Whatever be the precise rendering, the characters ascribed in the several passages where the names occur are strictly applicable to the swallow, viz. its swiftness of flight, its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared, indeed, in common with several others. We may observe that the garrulity of the swallow was proverbial among the ancients (see Nonn. Dionys. ii, 133, and Aristoph. *Batr.* 93). Hence its epithet κωτιλάς, "the twitterer," κωτιλάδας δὲ τὰς χελιδόνας, Athen. 622. See Anacr. 104, and ὀρθρογόη, Hesiod, *Op.* 566; and Virgil, *Georg.* iv, 306. Although Aristotle, in his *Natural History*, and Pliny, following him, have given currency to the fable that many swallows bury themselves during winter, yet the regularity of their migration, alluded to by the prophet Jeremiah, was familiarly recognised by the ancients. See Anacreon (*Od.* xxxiii). The ditty quoted by Athen. (360) from Theognis is well known—

Ἦλθ' ἦλθε χελιδών, καλὰς ὥρας ἄγουσα,
Καλοὺς ἐνιαυτούς, ἐπὶ γαστέρα λευκά, ἐπὶ νῶτα μέλαινα.

So Ovid (*Fast.* ii, 853), "Prænuntia veris hirundo."

The species of Syria and Palestine, so far as they

The Swift (*Cypselus apus*).

are known, appear all to be the same as those of Europe. The following are the most abundant: 1. *Cypselus apus*, the common swift or black martin, distinguished by its larger size, short legs, very long wings, forked tail, and by all the toes of the feet turning forward: these, armed with small, crooked, and very sharp claws, enable the bird to hang against the sides of walls, but it cannot rise from the ground on account of the length of its wings. The last two, but more particularly this species, we take to be the *derôr*, on account of the name *durari*, already mentioned; which was most probably applied to it because the swift martin prefers towers, minarets, and ruins to build in, and is, besides, a bird to which the epithet "free" is particularly applicable. On the European coast of the Mediterranean it bears the name of *barbota*, and in several parts of France, including Paris, is known by the vulgar name of "le Juif," the Jew; and, finally, being the largest and most conspicuous bird of the species in Palestine, it is the type of the heraldic martlet, originally applied in the science of blazon as the especial distinction of Crusader pilgrims, being borrowed from Oriental nations, where the bird is likewise honored with the term *hagi*, or pilgrim, to designate its migratory habits. The *derôr* being mentioned as building on the altar seems to imply a greater generalization of the name than we have given it; for habits of nesting in immediate contact with man belong only to the house and window swallows; but in the present instance the expression is not meant to convey a literal sense, but must be taken as referring to the whole structure of the Temple, and in this view the swift bears that character more completely than the other. It is not necessary to dilate further on the history of a genus of birds so universally known. 2. *Hirundo rustica*, or *domestica* (var. *Cahirica*), the chimney swallow, with a forked tail, marked with a row of white spots, whereof *Hirundo Syriaca*, if at all different, is most likely only a variety. 3. *Chelidon urbica*, the martin, or common window swallow. 4. *Cotyle riparia*, sand-martin, or shore-bird, not uncommon in Northern Egypt, near the mouths of the Delta, and in Southern Palestine, about Gaza, where it nestles in holes, even on the sea-shore. Besides these, the Eastern or russet swallow (*Hirundo rufula*, Tem.), which nestles generally in fissures in rocks, and the crag-martin (*Cotyle rupestris*, Linn.), which is confined to mountain gorges and desert districts, are also common. (See *Ibis*, i, 27; ii, 386.) The crag-martin is the only member of the genus which does not migrate from Palestine in winter. Of the genus *Cypselus* (swift), besides the one first noted above, the splendid alpine swift (*Cypselus melba*, Linn.) may be seen in all suitable localities. A third species, peculiar, so far as is yet known, to the north-east of Palestine, has recently been described under the name of *Cypselus Galileensis*. See Tristram, *Nat. Hist. of the Bible*, p. 204; Wood, *Bible Animals*, p. 381 sq.; Lewysohn, *Zoologie des Talmuds*, p. 206. See BIRD.

Swan is the rendering, in the A. V., of תִּנְשֶׁמֶת, *tinshémeth*, in two of the three passages where this word occurs, namely, Lev. xi, 18; Deut. xiv, 16, where it stands in the list of unclean birds (Sept. πορφυρίων, ἶβις; Vulg., copyingly, *porphyrio, ibis;* Samaritan the same). Bochart (*Hieroz.* ii, 290) explains it *noctua* (owl), and derives the name from שָׁמַם, *shamám*, "to astonish," because other birds are startled at the apparition of the owl. Gesenius suggests the *pelican*, from נָשַׁם, "to breathe, to puff," with reference to the inflation of its pouch. Whatever may have been the bird intended by Moses, these conjectures cannot be admitted as satisfactory, the owl and pelican being both distinctly expressed elsewhere in the catalogue. Giggeius wavered between these two; and Dr. Mason Harris, seemingly not better informed, and confounding the American red species with the white one of Africa, guessed that *porphyrion* must mean the *flamingo*. Parkhurst, deriving the word from נָשַׁם, *nashám*, "to breathe," was inclined to render *tinshémeth* by "goose;" but as this bird is not by the present Jews deemed unclean, it may be confidently assumed that no mistake in this matter can have occurred during any period, and consequently that the goose cannot have been marked unclean by the law and afterwards admitted among the clean birds with its name transferred to another species. The Hebrew *Dictionary* by Selig Newman, it is true, renders *tinshémeth* "swan;" but the Polyglots show the great uncertainty there is in several of the names of both the chapters in question. The swan, for which some recent scholars contend, asserting that it was held sacred in Egypt, does not occur, so far as has been ascertained, in any Egyptian ancient picture, and is not a bird which, in migrating to the south, even during the coldest seasons, appears to proceed farther than France or Spain, though, no doubt, individuals may be blown onward in hard gales to the African shore. Only two instances of swans have been noticed so far to the south as the sea between Candia and Rhodes: one where a traveller mentions his passing through a flock reposing on the sea during the night; the other recorded by Hasselquist, who saw one on the coast of Egypt. But it may be conjectured that they mistook pelicans for swans, particularly as the last mentioned are fresh-water birds, and do not readily take to the true salt sea. Mr. Strickland, indeed, says of the mute swan (*Cygnus olor*), that it visits Smyrna Bay in winter; and Mr. Yarrell, on the authority of Mr. Bennett, tells us that the hooper (*C. ferus*) sometimes goes as far south as Egypt and Barbary. He adds that "they visit Corfu and Sicily in very severe winters; and Mr. Drummond saw a few on the lakes of Biserta, and one in the Lake of Tunis at the end of April, 1845." But these are very rare instances. Nor, if it had been known to the Israelites, is it easy to understand why the swan should have been classed among the unclean birds. The renderings of the Sept., *porphyrio* and *ibis*, are either of them more probable. Neither of these birds occurs elsewhere in the catalogue. The porphyrion, or purple gallinule, cannot have been unknown to the translators, as it was, no doubt, common in the Alexandrian temples, and was then, as it is now, seen both in Egypt and Palestine. Πορφυρίων, *porphyrio antiquorum*, Bp., the purple water-hen, is mentioned by Aristotle (*Hist. Anim.* viii, 8), Aristophanes (*Av.* 707), Pliny (*Hist. Nat.* x, 63), and is more fully described by Athenæus (*Deipn.* ix, 388). The circumstance of the same Heb. name being given to the chameleon (see below) may have arisen from both having the faculty of changing colors, or being iridescent; the first, when angry, becoming green, blue, and purple—colors which likewise play constantly on the glossy parts of the second's plumage. The porphyrion is superior in bulk to the common water-hen, or gallinule; has a hard crimson shield on the forehead, and flesh-colored legs; the head, neck, and sides are of a beautiful turquoise blue, the upper and back parts of a dark but brilliant indigo. It is allied to the corn-crake, and is the largest and most beautiful of the family *Rallidæ*, being larger than the domestic fowl. From the extraordinary length of its toes, it is enabled, lightly treading on the flat leaves of water-plants, to support itself without immersion, and apparently to run on the surface of the water. It frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt. Athenæus has correctly noted its singular habit of grasping its food with its very long toes and thus conveying it to its mouth. It is distinguished from all the other species of *Rallidæ* by its short, powerful mandibles, with which it crushes its prey, consisting often of reptiles and young birds. It will frequently seize a young duck with its long feet, and at once crunch the head of its victim with its beak. It is an omnivorous feeder, and, from the miscellaneous character of its food, might reasonably find a place in the catalogue of unclean birds. Its flesh is rank, coarse, and very dark-colored. It was anciently kept tame in the precincts of pagan temples, and therefore, perhaps, was marked unclean, as most, if not all, the sacred animals of the heathens were. When, in the decline of idolatry, the dog, peacock, ibis, the purple bird in question, and other domesticated ornaments of the temples had disappeared, Gesner's researches show how early and long the writers of the Middle Ages and of the Revival of Literature were perplexed to find again the porphyrion of the ancients, although modern naturalists have not the shadow of a doubt upon the subject, the species being, moreover, depicted upon Egyptian monuments. The *Porphyrio hyacinthinus* is the species most common in Europe, although there are several others in Asia and Africa; *Porphyrio erythropus*, abundant on the south-east coast of Africa, appears to be that which the pagan priests most cherished.

Purple Gallinule (*Porphyrio hyacinthinus*).

The same Heb. word *tinshémeth* (תִּנְשֶׁמֶת; Sept. ἀσπάλαξ v. r. σπάλαξ; Vulg. *talpa*) in Lev. xi, 30, being found among the unclean "creeping things that creep upon the earth," evidently no longer stands for the name of a bird, and is rendered "mole" by the A. V., adopting the interpretation of the Sept., Vulg., Onkelos, and some of the Jewish doctors. Bochart has, however, shown that the Heb. *chôled* (חֹלֶד), the Arabic *khuld* or *khild*, denotes the "mole," and has argued with much force in behalf of the "chameleon" being the *tinshémeth*. The Syriac version and some Arabic MSS. understand "a centipede" by the original word, the Targum of Jonathan a "salamander;" some Arabic versions read *sammâbras*, which Golius renders "a kind of lizard." In Lev. xi, 30, the "chameleon" is given by the A. V. as the translation of the Heb. *chôach* (חוֹחַ), which in all

probability denotes some larger kind of lizard. See CHAMELEON. The only clue to an identification of *tinshémeth* is to be found in its etymology, and in the context in which the word occurs. Bochart conjectures that the root (נָשַׁם, *nasham*, to breathe) from which the Heb. name of this creature is derived has reference to a vulgar opinion among the ancients that the chameleon lived on air (comp. Ovid, *Met.* xv, 411, "Id quoque quod ventis animal nutritur et aura," and see numerous quotations from classical authors cited by Bochart, *Hieroz.* ii, 505). The lung of the chameleon is very large, and when filled with air it renders the body semi-transparent; from the creature's power of abstinence, no doubt, arose the fable that it lived on air. It is probable that the animals mentioned with the *tinshémeth* (Lev. xi, 30) denote different kinds of lizards; perhaps, therefore, since the etymology of the word is favorable to that view, the chameleon may be the animal intended by *tinshémeth* in the above passage. As to the change of color in the skin of this animal, numerous theories have been proposed; but, as this subject has no scriptural bearing, it will be enough to refer to the explanation given by Milne-Edwards, whose paper is translated in vol. xvii of the *Edinburgh New Philosophical Journal*. The chameleon belongs to the tribe *Dendrosaura*, order *Saura*; the family inhabits Asia and Africa and the south of Europe. The *Chameleo vulgaris* is doubtless the species mentioned in the Bible. See Tristram, *Natural History of the Bible*, p. 249; Wood, *Bible Animals*, p. 87, 488. See LIZARD.

SWAN (myth. and astron.), a beautiful constellation in the Milky-way, which may be readily known from the five bright stars, arranged in the form of a cross, of which it is composed. It is situated between Cepheus and Vulpes, to the east of the Lyre. On bright wintry nights the naked eye may count a hundred and fifty stars in this large constellation. The Swan commemorates the form chosen by Jupiter when he deceived Nemesis and Leda, or possibly the singing swan, sacred to Apollo, into which Orpheus was, at death, transformed.

Swan, Roswell Randall, a Congregational minister, was born at Stonington, Conn., June 16, 1778; was fitted for college by Rev. Hezekiah N. Woodruff, of Stonington, and graduated from Yale College in 1802. He united with the College Church Dec. 1, 1799. His purpose to enter the ministry was not formed until March, 1804, and shortly after he commenced the study of theology under Dr. Emmons, of Franklin, Mass. In October of the same year, after a severe illness, he continued his studies with Dr. Perkins, of West Hartford. His license to preach was granted him by the Hartford North Association, at Northington, Feb. 6, 1805. Owing to ill-health, he did not immediately settle, but in December took charge of an academy in Stonington, and supplied the vacant Church there. He was ordained pastor of the Church in Norwalk Jan. 14, 1807, where he continued until his death, March 22, 1818. See Sprague, *Annals of the Amer. Pulpit*, ii, 485.

Swan, Samuel, a Presbyterian minister, was born in the island of Dominica, Nov. 30, 1798. While Samuel was a child his father returned to his native country, Scotland. Here the son received a liberal education, completing his course at the Glasgow University. At the age of nineteen he came with the family to Philadelphia, from whence he soon went to Princeton Seminary. He was licensed to preach by the Philadelphia Presbytery April 17, 1823, and received as a licentiate in the Presbytery of Huntington, Pa. He received a call from the Sinking Valley Church, which he declined to accept, and was dismissed to the Redstone Presbytery. His next call was to the churches of Fairfield, Ligonier, and Donegal, which he accepted, and was installed June 17, 1824. He proved to be a devoted, self-denying, and successful pastor, and for seventeen years and a half retained the esteem and growing confidence of his three churches. Becoming seriously crippled by a shivered limb, he was compelled to relinquish so extensive a charge, and he accordingly resigned, and accepted a call to the Johnstown Church, Pa., where he was installed in 1841. Half of his time was occupied by the Church at Armagh. Here he continued until 1855. In 1856 he removed to Leland, La Salle Co., Ill., where he made an extensive purchase of land; and though he had no pastoral charge, he continued to preach the Gospel as he had opportunity. From 1869 to 1871 he resided at Aurora, Ill. For the purpose of giving his children an education, he returned East, and, though advanced in years, continued to preach until the end of his pilgrimage, Aug. 5, 1877. (W. P. S.)

Swanger, JOHN P., a minister of the Methodist Episcopal Church, was born in Mifflin County, Pa., Feb. 15, 1836. He was converted and united with the Church in 1854, and in 1859 was received on trial in the East Baltimore Conference. His ministry, however, was of short duration, as he died June 29, 1867, in Baltimore. See *Minutes of Annual Conferences*, 1868, p. 27.

Swarm is the rendering, in the A. V., of two very different Hebrew words.

1. עֵדָה, *'edâh* (usually rendered "congregation" or "assembly"), is employed to designate the swarm of bees and honey found by Samson in the lion's carcass (Judg. xiv, 8). The lion which Samson slew had been dead some little time before the bees had taken up their abode in the carcass, for it is expressly stated that "after a time" Samson returned and saw the bees and honey in the lion's carcass, so that "if," as Oedmann has well observed, "any one here represents to himself a corrupt and putrid carcass, the occurrence ceases to have any true similitude, for it is well known that in these countries, at certain seasons of the year, the heat will, in the course of twenty-four hours, so completely dry up the moisture of dead camels, and that without their undergoing decomposition, that their bodies long remain, like mummies, unaltered and entirely free from offensive odor." To the foregoing quotation we may add that very probably the ants would help to consume the carcass, and leave, perhaps, in a short time, little else than a skeleton. Herodotus (v. 114) speaks of a certain Onesilus, who had been taken prisoner by the Amathusians and beheaded, and whose head, having been suspended over the gates, had become occupied by a swarm of bees; comp. also Aldrovandus (*De Insect.* i, 110). Dr. Thomson (*Land and Book*, ii, 362) mentions this occurrence of a swarm of bees in a lion's carcass as an extraordinary thing, and makes an unhappy conjecture that perhaps "hornets," *debabir* in Arabic, are intended, "if it were known," says he, "that they manufactured honey enough to meet the demands of the story." It is known, however, that hornets do not make honey, nor do any of the family *Vespidæ*, with the exception, so far as has been hitherto observed, of the Brazilian *Nectarina mellifica*. See BEE.

2. עָרֹב, *'arôb*, is the term applied to the fourth of the plagues (q. v.) of Egypt (Exod. viii, 8-31; "divers sorts of flies," Psa. lxxviii, 45; cv, 31). It is regarded by most interpreters as a species of *gadfly*, or *tabanus* (Michaelis, *Supplem.* p. 1960), such as is still very troublesome to animals in Egypt (Forskål, *Descr. Anim.* p. 85; Rüppell, *Arab.* p. 73). See Bochart, *Hieroz.* iii, 472; Werner, in the *Miscell. Lips. Nov.* iii, 201 sq. See FLY.

Swayze, John J., a minister of the Methodist Episcopal Church, was born at Poughkeepsie, N. Y., Aug. 30, 1812. He was received on trial in the Pittsburgh Conference in 1829, and labored with great acceptability, filling the office of presiding elder nine successive years. He took a superannuated relation in 1852, and died Feb. 18, 1853. See *Minutes of Annual Conferences*, 1853, p. 242.

Swayze, William, a Methodist Episcopal minister, was born in Sussex County, N. J., Nov. 18, 1784.

In his youth he was led by a pious African to hear a Methodist preacher near Baltimore, was converted, and soon after felt impressed that it was his duty to preach the Gospel, and labored as a local preacher to great advantage for several years. He was admitted into the New York Conference on trial in May, 1807, and for eight years labored successfully within the bounds of that conference. "He became emphatically a 'son of thunder,' attracting great crowds of people to his ministry, and speaking with a power and pathos that few have ever equalled, moving and exciting many—some to tears, others to cry for mercy, while others would shout for joy" (Gregg, p. 177). In 1816 he was transferred to the Ohio Conference; in 1817 appointed to Columbus Circuit; in 1818 to Deer Creek Circuit, including Chilicothe; in 1820 presiding elder of Ohio District, where "his labors, for almost four years, were crowned with unexampled success." In 1824, by the division made by the General Conference, he fell in the Pittsburgh Conference, and was appointed to Erie District; in 1828 to Canton District; in 1830, conference missionary; in 1832, retransferred to Ohio Conference; in 1834 to Pittsburgh Conference; after which, he was superannuated until death, March 29, 1841. See *Minutes of Annual Conferences*, iii, 238; Stevens, *Hist. of the M. E. Church*, iv, 339–341. (J. L. S.)

Swearing (some form of אָלָה or שָׁבַע, ὄμνυμι), is an appeal to God in attestation of the truth of what one says, or in confirmation of what one promises or undertakes. The Latin term is *jusjurandum* or *juramentum*. Cicero (*De Officiis*, iii, 29) correctly terms an oath a religious affirmation; that is, an affirmation with a religious sanction. This appears from the words which he proceeds to employ: "Quod autem affirmate, quasi Deo teste, promiseris, id tenendum est. Jam enim non ad iram deorum, quæ nulla est, sed ad justitiam et ad fidem pertinet;" which in effect means that an oath is an appeal to God, as the source and the vindicator of justice and fidelity. Hence it appears that there are two essential elements in an oath—first, the human, a declared intention of speaking the truth or performing the action in a given case; secondly, the divine, an appeal to God, as a being who knows all things and will punish guilt. According to usage, however, there is a third element in the idea which "oath" commonly conveys, namely, that the oath is taken only on solemn, or, more specifically, on juridical occasions. The canon law gives all three elements when it represents *judicium, veritas, justitia* as entering into the constitution of an oath —*judicium*, judgment or trial on the part of society; *veritas*, truth on the part of the oath-taker; *justitia*, justice on the part of God.

The practice of taking oaths existed before the time of Moses. It is found as early as the days of Abraham, who made the oldest servant of his family swear he would select for Isaac a wife of his own kindred (Gen. xxiv, 2, 3, 37). It is here observable that the oath is a private, not a judicial one; only that the authority of Abraham, as patriarch, must be taken into account. An oath was sometimes a public and general bond, obliging the parties who took it to a certain course—a case in which it appears to have been spontaneous and voluntary; as when, in Judges xxi, the men of Israel swore, saying, "There shall not any of us give his daughter unto Benjamin to wife" (comp. ver. 5). From 1 Kings xviii, 10, it appears to have been customary to require, on occasions of great concern, a public oath, embracing even an entire "kingdom and nation;" but whether taken individually or by some representative we have no means of ascertaining. Such a custom, however, implying as it does a doubt of the public faith of a people, would hardly be submitted to, unless on the part of an inferior.

Oaths did not take their origin in any divine command. They were a part of that consuetudinary law which Moses found prevalent, and was bound to respect, since no small portion of the force of law lies in custom, and a legislator can neither abrogate nor institute a binding law of his own mere will. Accordingly, Moses made use of the sanction which an oath gave, but in that general manner, and apart from minute directions and express words of approval, which shows that he merely used, without intending to sanction, an instrument that he found in existence and could not safely dispense with. Examples are found in Exod. xxii, 11, where an oath is ordered to be applied in the case of lost property; and here we first meet with what may strictly be called a judicial oath (Lev. vi, 3–5).

An oath, making an appeal to the divine justice and power, is a recognition of the divinity of the being to whom the appeal is made. Hence to swear by an idol is to be convicted of idolatry. Such an act is accordingly given in Scripture as a proof of idolatry and a reason for condign punishment. "How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods" (Jer. v, 7; xii, 16; Amos viii, 14; Zeph. i, 5).

This appeal to God was in frequent use among the Hebrews, as a confirmation of both statements (Matt. xxvi, 74) and promises (1 Sam. xix, 6; xx, 17; 2 Sam. xix, 23; xv, 21; 1 Macc. vii, 35. For covenant oaths, see Gen. xxxi, 53 sq.; Josh. ix, 15; 2 Kings xi, 4; 1 Macc. vii, 15; Josephus, *Ant.* xiv, 1, 2. For oaths of allegiance see 2 Sam. xv, 21; Josephus, *Ant.* xv, 10, 4) in both public and private life (e. g. Judg. xxi, 5; 1 Kings xviii, 10; Ezra x, 5; and Gen. xxiv, 37; l, 5; Matt. xiv, 7), as also before the Judges (Exod. xxii, 11; Lev. vi, 3, 5); but the Mosaic law does not attempt to regulate its use. Perjury is forbidden (xix, 12), but on religious grounds, as a profanation of God's name. The usual oath was by Jehovah (Deut. vi, 13; comp. Gen. xiv, 22; Judg. xxi, 7; Ruth i, 17; 1 Sam. xiv, 44; 2 Sam. xix, 7; 1 Kings i, 29; ii, 23; Isa. xix, 18; lxv, 16; Jer. iv, 2; xxxviii, 16), while the apostates swore by strange gods (v, 7; xii, 16; Amos viii, 14; Zeph. i, 5). Sometimes an oath was made by the life of the person addressed (2 Kings ii, 2; 1 Sam. i, 26; xx, 3; comp. Euripides, *Hel.* 835), by the life of the king (1 Sam. xvii, 55; xxv, 26; 2 Sam. xi, 11), or by his head, even when not in his presence (a common oath in Egypt, Gen. xlii, 15, and still used in Persia, Rosenmüller, *Morgenl.* i, 200 sq.; Morier, *Second Journey;* comp. Strabo, xii, 557; Herodotus, iv, 68; Curtius, vi, 11, 18; Lucian, *Catapl.* 11; Suetonius, *Calig.* 27; Vegetius, *De Re Mil.* ii, 5; Tertullian, *Apol.* 52; Zorn, *Biblioth. Antiq.* i, 812 sq. In the *Gospel according to Nicodemus*, Pilate swears *by the safety of Cæsar;* comp. Rein, *Röm. Criminalrecht*, p. 534). More rarely, the oath was by the head of the swearer (Matt. v, 36; comp. Virgil, *Æn.* ix, 300; Ovid, *Trist.* iv, 4, 45; Juvenal, vi, 17), by some important member of the body, as the eyes (Ovid, *Amor.* iii, 3, 13; Tibullus, iii, 6, 47; Plautus, *Menæc.* v, 9, 1); by the earth (Matt. v, 35; Sil. Ital. viii, 105; Euripides, *Hippolytus*, 1029); by heaven and the sun (Matt. v, 34; Talmud Babyl. *Berach.* 55; comp. Kor. xci, 5; liii, 1; lvi, 77; Virgil, *Æn.* xii, 176, 197; ix, 429; Aristophanes, *Eq.* 705; Plutarch, 129; Euripides, *Medea*, 746; Pausanias, viii, 18, 1; Philostratus, *Her.* ii, 11; and Wettstein, i, 305); by the angels (Josephus, *War*, ii, 16, 4). It was a part of the punctiliousness of the later Jews to prefer rather to swear by the sun, the earth, or heaven than by God himself (Philostratus, ii, 271). Some swore by the Temple (Matt. xxiii, 16; comp. Lightfoot, p. 280), or parts of it (Matt. xxiii, 16; comp. Wettstein *ad loc.*), or by Jerusalem, the holy city (Matt. v, 35; Mishna, *Kethuboth*, ii, 9; Lightfoot, p. 280). So among other ancient nations, the altar was touched in swearing (comp. Doughtæus, *Analect.* ii, 26; Lakemacher, *Observ.* ix, 112 sq. on Sil. Ital. iii, 82. On the oath CORBAN [q. v.], see Josephus, *Apion*, i, 22, 453).

The form of swearing by Jehovah, always the most usual oath (see above), was very simple—"The Lord do this or that to me if I swear falsely" (Ruth i, 17; 2 Sam. iii, 9, 35; 1 Kings ii, 23; 2 Kings vi, 31), or "As Jeho-

vah liveth" (חַי יְהוָה, or חַי אֱלֹהִים, Ruth iii, 13; Judg. viii, 19; 2 Sam. ii, 27; Jer. xxxviii, 16); at greater length, "Jehovah be a true and faithful witness between us" (יְהִי יְהוָה בָּנוּ לְעֵד אֱמֶת, Jer. xlii, 5). Formulas of terrible import were used by the later Jews (see Josephus, *Life*, § 53; comp. Lysias, *Pro. Con. Aristoph.* 32). Of the ceremonies usually observed by those who took oaths we know but little. In patriarchal antiquity it was usual to put the hand under the thigh (Gen. xxiv, 2; xlvii, 29). On this practice Aben-Ezra observes, "It appears probable to me that the meaning of this custom was as if the superior said, with the consent of his slave, 'If thou art under my power, and therefore prepared to execute my commands, put thy hand, as a token, under my thigh.'" Winer, however, thinks that, as it was usual to swear by the more important parts of the human frame, so this was a reference to the generative powers of man. But see on this interpretation, as well as on the general question of swearing by parts of the body, Meiner, *Gesch. der Relig.* ii, 286 sq. It is, however, certain that it was usual to touch that by which a person swore. Other instances may be seen in Niedek, *De Populor. Adorat.* p. 213 sq., and p. 218, which go immediately to confirm the idea advanced by Winer. The Targum of Jonathan (on Gen. xxiv, 2) supposes the hand to have been placed on the section of circumcision (comp. Jerome, *ad loc.*). Gramberg (*Religionsid.* i, 439) most strangely connects this custom with the licentious worship of Baal and Astarte. (For other views see Dreyer, *Miscel. üb. einige Gegenst. des teutsch. Rechts*, p. 115 sq.; Mähn, in Bertholdt's *Journ.* vii, 118 sq.).

The more usual employment of the hand was to raise it towards heaven; designed, probably, to excite attention, to point out the oath-taker, and to give solemnity to the act (Gen. xiv, 22, 23). In the strongly anthropomorphitic language of parts of the Scripture even God is introduced saying, "I lift up my hand to heaven, and say, I live forever" (Deut. xxxii, 40). Some suppose that a similar license is employed whenever the Almighty is represented as in any way coming under the obligation of an oath (Gen. xxii, 16, 17; Exod. vi, 8; Ezek. xx, 5; Heb. vi, 17). Instead of the head, the phylactery was sometimes touched by the Jews on taking an oath (Maimon. *Shebuoth*, c. 11). Even the Deity is sometimes introduced as swearing by phylacteries (*Tanch.* fol. vi, 3; Otho, *Lex.* p. 757). "Giving the hand" (Ezek. xviii, 12) was a ceremony used between equals; the violation of this pledge was believed to be a most atrocious crime, and hence the prophet denounces vengeance on the king of Babylon, who had broken a covenant after having "given his hand." We meet with the representation of the pledge given by the joining of hands, in connection with some religious ceremony, on many ancient coins, of which the accompanying engravings are specimens. They are taken from golden coins in the British Museum. See HAND. Swearing by dipping the hands in the blood

Coins struck to Commemorate Peace.

of a victim was the most solemn form of oath among the ancient Greeks, and was chiefly used in concluding alliances offensive and defensive. See COVENANT.

The Rabbinical writers indulge in much prolixity on the subject of oaths, entering into nice distinctions, and showing themselves exquisite casuists. A brief view of their disquisitions may be seen in Otho, *Lex.* p. 347 sq. Some oaths they declared invalid: "If any one swear by heaven, earth, the sun, and such things, although there may be in his mind while using these words a reference to Him who created them, yet this is not an oath; or if any one swear by one of the prophets or by some book of Scripture, having reference to Him who sent the prophet and gave the book, nevertheless this is not an oath" (Maimon. *Hal. Shebuoth*, c. 12). So the Mishna (*Shebuoth*, c. 4): "If any one adjures another by heaven or earth, he is not held bound by this." It is easy to see that oaths of this nature, with authoritative interpretations and glosses so lax, could hardly fail to loosen moral obligation, and to lead to much practical perjury and impiety. Minute casuistical distinctions undermine the moral sense. When a man may swear and yet not swear, by the same formula appear to bind himself and yet be free, contract with his associates an obligation from which he may be released by religious authorities, the basis of private virtue and the grounds of public confidence are at once endangered. Besides, the practice of unauthorized and spontaneous oath-taking, which seems even in the earlier periods of Jewish history to have been too common, became, about the time of our Lord, of great frequency, and must have tended to lower the religious as well as weaken the moral character. Peter's conduct is a striking case in point, who "began to curse and to swear, saying, I know not the man" (Matt. xxvi, 74). An open falsehood thus asserted and maintained by oaths and imprecations shows how little regard there was at that time paid to such means of substantiating truth. The degree of guilt implied in such lamentable practices is heightened by the emphasis with which the Mosaic law guarded the sanctity of the divine name and prohibited the crime of perjury and profanation (Exod. xx, 7; Lev. xix, 12; Deut. v, 11; Matt. v, 33).

The levity of the Jewish nation in regard to oaths, though reproved by some of their doctors (Otho, *Lex.* p. 351: Philo, ii, 194), was notorious; and when we find it entering as an element into popular poetry (Martial, xi, 9) we cannot ascribe the imputation to the known injustice of heathen writers towards the Israelites. This national vice, doubtless, had an influence with the Essenes (q. v.) in placing the prohibition of oaths among the rules of their reformatory order. Modern Orientals habitually use the exclamation *Inshallah* ("in the name of God") on the most trivial occasions.

That no case has been made out by Christian commentators in favor of judicial swearing we do not affirm; but we must be excused if we add that the case is a very weak one, wears a casuistical appearance, and as if necessitated in order to excuse existing usages and guard against errors imputed to unpopular sects, such as the Quakers and Mennonites. If inferential and merely probable conclusions, such as the case consists of, may be allowed to prevail against the explicit language of Jesus and James, Scripture is robbed of its certainty, and prohibitions the most express lose their force. For instance, it has been alleged that our Lord himself took part in an oath when, being adjured by the high-priest, he answered "Thou hast said" (Matt. xxvi, 63, 64). But what has this to do with his own doctrine on the point? Placed at the bar of judgment, Jesus was a criminal, not a teacher, bound by the laws of his country—which it was a part of his plan never unnecessarily to disregard—to give an answer to the question judicially put to him, and bound equally by a regard to the great interests which he had come into the world to serve. Jesus did not swear, but was sworn. The putting the oath he could not prevent. His sole question was, Should he answer the interrogatory?—a question which depended on considerations of the highest moment, and which he who alone could judge decided in the affirmative. That question in effect was, "Art thou the Messiah?" His reply was a simple affirmative. The employment of the adjuration was the

X.—D

act of the magistrate, to have objected to which would have brought on Jesus the charge of equivocation, if not of evasion, or even the denial of his "high calling." The general tendency of this article is to show how desirable it is that the practice of oath-taking of all kinds, judicial as well as others, should at least be diminished till, at the proper time, it is totally abolished; for whatsoever is more than a simple affirmation cometh from the Evil One, ἐκ τοῦ πονηροῦ (Matt. v, 37), and equally leadeth to evil. See Lydii *Diss. de Juramento;* Nicolai, *De Juram. Hebræorum, Græcorum, Romanorum, aliorumque Populorum;* Seldeni *Diss. de Juramentis;* Molembecii *De Juramento per Genium Principis;* Spenceri *Diss. de Juramento per Anchialum*—all of which may be found in vol. xxvi of Ugolino's *Thesaurus Antiq. Sacr.* See also Hansen, *De Jurament. Vett.* in Grævius, *Thesaurus;* Carpzov, *Appar.* p. 652 sq.; Steinler, *De Jurejur. Sec. Discip. Heb.* (Lips. 1736); Purmann, *De Jurejur. ex Mente Hebr.* (Frankf. 1782); Valckenaer, *De Ritib. in Jurejur. a Vet. Hebr. et Græc. Observ.* (Franek. 1735; and in Oelrich's *Collect.* I, ii, 175 sq.); especially Bassek, *De Jurejur. Vet. impr. Rom.* (Traj. ad Rh. 1727); Lasaulx, *Ueb. d. Eid bei d. Griech.* (Würzb. 1844); *Ueb. d. Eid bei d. Röm.* (ibid. 1844); Otho, *Lex. Rabbin.* p. 347 sq. A more recent authority may be found in Stäudlin, *Geschichte der Vorstell.* s. v. "Eide;" see also Tyler, *Oaths: their Origin,* etc. See OATH.

SWEARING, PROFANE, was severely condemned in the ancient Church, and seems to have been a common practice. Swearing, or foolish or wicked adjurations by any creature or dæmon, by the emperor's genius, by angel and by saint, were reprobated. Perjured persons were placed under special penance. Profanity is also punishable by the civil law of Great Britain, and by the laws of some of the states of the United States.

Sweat (זֵעָה, Gen. iii, 19; יֵזַע, Ezek. xliv, 18; ἱδρώς, Luke xxii, 44) was one of the physical phenomena attending our Lord's agony in the garden of Gethsemane as described by Luke (xxii, 44): "His sweat was as it were great drops (literally clots, θρόμβοι) of blood falling down to the ground." The genuineness of this verse and of the preceding has been doubted, but is now generally acknowledged. They are omitted in A and B, but are found in the Codex Sinaiticus (ℵ), Codex Bezæ, and others, and in the Peshito, Philoxenian, and Curetonian Syriac (see Tregelles, *Greek New Test.;* Scrivener, *Introd. to the Crit. of the New Test.* p. 434), and Tregelles points to the notation of the section and canon in ver. 42 as a trace of the existence of the verse in the Codex Alexandrinus.

Of this malady, known in medical science by the term *diapedesis,* there have been examples recorded both in ancient and modern times. Aristotle was aware of it (*De Part. Anim.* iii, 5). The cause assigned is generally violent mental emotion. "Kannegiesser," quoted by Dr. Stroud (*Phys. Cause of the Death of Christ,* p. 86), "remarks, 'Violent mental excitement, whether occasioned by uncontrollable anger or vehement joy, and in like manner sudden terror or intense fear, forces out a sweat, accompanied with signs either of anxiety or hilarity.' After ascribing this sweat to the unequal constriction of some vessels and dilatation of others, he further observes: 'If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody.'" Dr. Millingen (*Curiosities of Medical Experience,* p. 489, 2d ed.) gives the following explanation of the phenomenon: "It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibres could not produce so powerful a revulsion. It may also arise in cases of extreme debility, in connection with a thinner condition of the blood."

The following are a few of the instances on record which have been collected by Calmet (*Diss. sur la Sueur du Sang*), Millingen, Stroud, Trusen (*Die Sitten, Gebräuche und Krankheiten d. alt. Hebr.* [Breslau, 1853]), in addition to those given under BLOODY SWEAT. Scherkius (*Obs. Med.* iii, 458) says that in the plague of Miseno in 1554 a woman who was seized sweated blood for three days. In 1552 Conrad Lycosthenes (*De Prodigiis,* p. 623, ed. 1557) reports, a woman sick of the plague sweated blood from the upper part of her body. According to De Thou (I, xi, 326, ed. 1626), the governor of Montemaro, being seized by stratagem and threatened with death, was so moved thereat that he sweated blood and water. In the *Mélanges d'Histoire,* (iii, 179), by Dom Bonaventure d'Argonne, the case is given of a woman who suffered so much from this malady that, after her death, no blood was found in her veins. Another case of a girl of eighteen who suffered in the same way is reported by Mesaporiti, a physician at Genoa, accompanied by the observations of Valisneri, professor of medicine at Padua. It occurred in 1703 (*Phil. Trans.* No. 303, p. 2144). There is still, however, wanted a well-authenticated instance in modern times observed with all the care and attested by all the exactness of later medical science. That given in Caspar's *Wochenschrift,* 1848, as having been observed by Dr. Schneider, appears to be the most recent, and resembles the phenomenon mentioned by Theophrastus (*London Med. Gaz.* 1848, ii, 953). For further reference to authorities, see Copeland, *Dict. of Medicine,* ii, 72.

Swedberg, JESPER, bishop of Skara, in Sweden. His father's name was *Jacobson,* but, according to a frequent Swedish custom, the son, on taking his degree at the university, assumed the name of Swedberg. He was born Aug. 28, 1653, in the province of Dalecarlia. Having received a university education, he was ordained in 1685, and became successively court chaplain, professor of theology in the University of Upsala (1692), and provost of the cathedral there. He was a pious, eloquent, and active man, a somewhat voluminous writer, chiefly on devotional subjects. He stood high in his native country, and many of his hymns are still among the favorite ones in the Swedish Lutheran service. He was the father of Emanuel Swedenborg. He was made bishop of Skara in 1702, about the time that he visited England. The Swedish Church in London and the Swedish congregations settled on the banks of the Delaware, in America, were placed by the king under his episcopal supervision; and his letters to the latter colony, still preserved in the records of the Church at Wilmington, show a warm interest in their affairs. From the information which he had obtained from this correspondence he published a work concerning America, a copy of which is in the library of Harvard College. He also published a *Psalm-Book* (1694), which was suppressed as pietistic; and the first *Swedish Grammar* (1722). Bishop Swedberg died July 26, 1735. (W. B. H.)

Sweden, a kingdom in the northern part of Europe. In conjunction with Norway it forms the Scandinavian peninsula, occupying itself the larger part of this peninsula. Its geographical position is between lat. 55° 20′ and 69° N. and long. 11° 10′ and 24° 10′ E., and it extends not far from 1000 miles from north to south, and in its greatest breadth 300 miles from east to west. It is bounded on the north by Norwegian Lapland, east by Russia, south by the Gulf of Finland and the Baltic, and west by the Sound, the Cattegat, and Norway. The country has the characteristic features of all northern regions. Many parts of it, especially in the north, are barren and unproductive. Its immense forests are a source of great revenue, the wood being used not only for fuel, but entering quite generally into the construction of the exterior as well as the interior parts of all buildings, and furnishing also a profitable article for export. All the grains peculiar to northern countries are raised in Sweden, not only in sufficient quantity for home consumption, but also for export.

In some of the metals it is very rich, and no small part of the wealth of the country comes from the working of mines of gold, silver, iron, copper, etc. The description which has been given of Norway, so far as the natural productions of the country are concerned, will apply to Sweden, and renders any minute detail in this respect unnecessary. See NORWAY.

The great political divisions of Sweden are three—Gothland, Svealand, and Norrland. Gothland has thirteen subdivisions, Svealand eight, and Norrland five—the whole giving an area of 171,730 square miles, and having a population of a little more than four millions and a quarter. The largest city is Stockholm, having a population in 1874 of nearly 150,000. The only other city of considerable size in Sweden is Gothenburg, which has a population of over 60,000; but there is quite a large number of cities and towns having a population of over 12,000.

I. *History.*—The early history of Sweden is involved in great obscurity, nor do we find much in that history that will interest the general reader until we come down to the time of Gustavus Vasa, who, with great heroism, made an attack on Christian II, and succeeded in obtaining the throne in 1523. The next character that stands out prominently on the pages of Swedish history is Gustavus Adolphus, the great champion of the Protestant faith, and the powerful foe with whom Austria had to contend during the important period of the Thirty Years' War. Gustavus was most fortunate in his counsellors and statesmen, especially in his chancellor, the wise and good Oxenstiern (q. v.), who, after the death of his sovereign at the battle of Lutzen in 1662, was intrusted with the management of affairs during the minority of Christina, the daughter of Gustavus, who succeeded to the throne. Passing over a few years, we come to the period during which the celebrated Charles XII sat on the throne, whose wonderful martial exploits form one of the most brilliant pages of modern history. At the commencement of his reign the kingdom of Sweden was at the height of its power and of its glory. When he closed his administration, and, by his death, Sweden came under the dominion of his sister, Ulrica Eleonora, its prospects were far from flattering. She surrendered herself to the control of her husband, Frederick of Hesse-Cassel, whose administration of the affairs of Sweden was most unfortunate and humiliating. In making terms of peace with the enemies with whom she had been at war for so long a time, cessions of large territories which were once within the boundaries of the kingdom had to be made. Ulrica dying without issue, the throne passed into the hands of Adolphus Frederick, in fulfilment of one of the terms of peace prescribed by the empress of Russia in the treaty of 1743. His reign of twenty years was one of constant commotion and trouble. At his death, in 1771, his son Gustavus III succeeded to the crown and reigned twenty years, when he was assassinated, and his son Gustavus IV, a minor in age, came to the throne, with his uncle, the duke of Södermannland, as regent. For various reasons the young king, after a few years, was compelled to abdicate, and his uncle, the regent, under the title of Charles XIII, became king. Upon his decease, Feb. 5, 1818, the French marshal Bernadotte was elected king, taking the title of Charles XIV. During his reign of twenty-six years, Sweden enjoyed a good degree of prosperity, and recovered, in considerable measure, what she had lost under the reigns of his predecessors. At his death, in 1844, his son Oscar I succeeded him and perfected the plans of his father for developing the resources of the country and adding to its material wealth. His reign lasted fifteen years (1844–59), during the last two of which, on account of his ill-health, his son and successor had acted as regent. This son, Charles XV, was king for thirteen years (1859–72). During his administration, liberal ideas gained the ascendency, and the result was the introduction into the government of many constitutional reforms. Charles died in 1872, and was succeeded by the present king, Oscar II.

II. *Religion.*—Christianity was first introduced into Sweden in the year 830 by Anschar, a monk of Corbey, Westphalia, although the Swedish historians assert that many of the people embraced the Gospel still earlier, and that in 813 a church was erected at Linköping by Herbert, a Saxon ecclesiastic. The labors of Anschar were followed up by his successor, Rembert, who founded several churches, but gained few converts. Several of Rembert's successors failed to prosecute the work, and Christianity became almost extinct; and it was not until 1026 that Sweden became a Christian state. The Reformation commenced in Sweden in 1524 under Gustavus I, who secretly encouraged the preaching of Lutheran doctrines, in order, when he had formed a party of sufficient strength, to seize the revenues of the dominant Church and abolish its worship. One of the most popular and able missionaries of the Reformation was Olaf Petri, who published the New Test. in the Swedish language. The bishops called upon the king to suppress the translation, who treated their proposal with indifference, and consented to a public disputation at Upsala between the Romish and Protestant parties. This controversy tended to open the eyes of the people to the errors of the Romish creed, and they welcomed the missionaries to their houses. Gustavus seized at once two thirds of the whole ecclesiastical revenues, and authorized the clergy to marry and mix with the world. He also declared himself a Lutheran, nominated Lutherans to the vacant sees, and placed Lutherans in the parish churches. In the course of two years the Romish worship was solemnly and universally abolished, and the Confession of Augsburg was received as the only rule of faith. John, who succeeded to the throne in 1569, had married Catharine of Poland, a Roman Catholic, and soon displayed a decided leaning towards the old faith. In the fervor of his zeal he prepared a new liturgy, entitled "Liturgy of the Swedish Church, Conformable to the Catholic and Orthodox Church." This liturgy was rejected by the mass of the clergy of both churches, and even the papal sanction was refused. Still, the king so far prevailed as to induce the Swedish Church to revise its liturgy, and to declare all opposed to revision guilty of schism. On his death, his brother Charles became regent, and one of his first acts was to induce the Synod of Upsala (1593) to abolish the liturgy prepared by the late king and depose those ecclesiastics who had defended it. Sigismund, hearing of these proceedings, came to Sweden and inaugurated violent measures in behalf of the Romish faith, which were so generally opposed by clergy and people that he returned in disgust to Poland. Charles took up the work of reform, caused a decree to be published in 1600 that the Confession of Augsburg should be the only rule of faith in Sweden, that all Romish priests should leave the country in six weeks, and prescribing general conformity under penalty of banishment. Under queen Christina the Church sank into a deplorable condition of spiritual declension and decay. There was a religious awakening, however, under the preaching of Ulstadius, who suffered for his zeal by a long imprisonment. To put an end to what was called in ridicule *Pietism*, an act was passed in 1713, and a still more stringent one in 1726, prohibiting, under heavy penalties, all private religious meetings or conventicles. These harsh measures and the desire for true spirituality led a number of the people to seek permission to have the old books used in the churches of their parishes, or to have regularly ordained pastors serve them, promising themselves to maintain them, in addition to paying all dues, as formerly, to the parish priest. This was refused, and they withdrew from the worship of the national Church, enduring many disabilities, as denial of marriage, fines, and penalties. It was not till 1873 that dissenting ministers were allowed to marry.

The established Church of Sweden is Lutheran, all

sects of Christians, however, being tolerated. The king nominates the archbishop and the bishops from a list of names presented to him by the ecclesiastical authorities. The archbishop of Upsala is the head of the Swedish Church, having under him eleven bishops. All ecclesiastical matters of importance are subject to the decision of the king. A revolution in religious matters is now going on in Sweden which cannot fail, in time, to make itself felt in its influence on the future destiny of the national Church. Especially prosperous have been the missionary operations of the Baptists under the labors of the Rev. Andreas Wiberg and his fellow-laborers. Thousands of converts have been gathered into Baptist churches, and the work of evangelization seems to be but in its infancy.

In 1854 the Rev. O. P. Petersen was commissioned by the Missionary Society of the Methodist Episcopal Church to open missions in the Scandinavian missionary; he had, as an assistant missionary, Peter Larssen, who went to Sweden and visited several families at Calmar. A mission was begun in 1864 at Wisby, in the island of Gothland, and from that time the work has been very prosperous. The General Conference of 1876 ordered the Swedish mission to be organized into an Annual Conference, which was effected under the presidency of bishop Andrews at Upsala, Aug. 7, 1876. The following is a summary of the statistics of the mission for 1879: Number of ministers, 54; local preachers, 69; Sunday-schools, 138; teachers and officers, 505; Sunday-school scholars, 5500; members and probationers, 6800; churches, 38; probable value of churches, $396,825.

III. *Education.*—To the credit of Sweden it is to be said that she has provided most liberally for the education of the young. There is a common-school system, instruction being gratuitous, and children not attending the regular government schools are obliged to furnish certificates that they are under the tuition of private teachers. The result of all this careful and systematic attention to education is that seldom is a Swede found who cannot read and write. The higher seats of learning are well patronized. The University of Upsala takes high rank among the literary institutions of Northern Europe. Its home is in the town from which it takes its name—Upsala, forty-five miles north-west of Stockholm, a place of some 12,000 inhabitants. The attendance of students is large, as high sometimes as 1500, who gather here not only to pursue the regular course of collegiate study, but to listen to lectures from the professors of theology, law, medicine, and philosophy. The university has a valuable library of over 100,000 volumes, several museums and collections, a botanical garden, and an observatory. Both the army and the navy are well represented by schools, the former having two well-conducted institutions, one at Carlberg and another at Marieberg, designed especially for the training of officers of the engineering and artillery departments, and the latter having a school for naval cadets at Stockholm. There are to be found in Sweden—as there are in all countries where the people are well educated—in all towns and villages, libraries, museums of art, etc., societies for the promotion of science and literature, publications in the form of newspapers and periodicals of many kinds, so that the diffusion of knowledge is wide-spread and healthy.

IV. *Literature.*—See Adlerfeldt, *Histoire Militaire de Charles XII* (Paris, 1741, 3 vols. 12mo); Brown, *Memoirs of the Sovereign of Sweden and Denmark* (Lond. 1804, 3 vols. 8vo); Arndt, *Erinnerungen aus Schweden* (Berlin, 1818, 8vo); Dunham, *History of Denmark, Sweden, and Norway* (Lond. 1833–34, 3 vols. 12mo); Gall, *Reise durch Schweden in* 1836 (Bremen, 1838, 2 vols. 12mo); Laing, *Tour in Sweden in* 1838 (Lond. 1839, 8vo); Sylvanus, *Rambles in Sweden and Gothland, with Etchings by the Way-side* (ibid. 1847, 8vo); Tham, *Beskrifning öfver Sveriges Rike* (Stockh. 1849–56, 7 vols. 8vo); Marryatt, *Year in Sweden and Gothland* (Lond. 1862, 8vo).

Swedenborg, Emanuel, the founder of the New Jerusalem Church (q. v.), was born in Stockholm, Sweden, Jan. 29, 1688. His ancestry were not noble, but of high respectability among the miners of the great Stora-Kopparberg, in the province of Dalecarlia. His father, Jesper Swedberg (q. v.) or Svedberg, married Sarah, daughter of Albrecht Behm, assessor of the Royal Board of Mines. Emanuel was their second son and third child. After the elevation of the father to the prelacy as bishop of Skara, the name was changed and the family ennobled by queen Ulrica Eleonora in 1719.

Reared amid pious influences, the accounts we have of his earliest years seem to indicate a childhood of unusual thoughtfulness and susceptibility to religious impressions. He says of himself, "From my fourth to my tenth year my thoughts were constantly engrossed by reflecting on God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare, at times, that certainly the angels spake through my mouth." Great care was bestowed on his education, which was acquired principally at the University of Upsala, where he took his degree of Ph.D. in 1709, in his twenty-second year. He then visited England, spending a year at Oxford and three more on the continent of Europe. At this time he was already a member of the Royal Society of Sciences of Upsala, corresponding with it while abroad. He sought everywhere the society of the learned, and commenced publishing works almost immediately on his return, some of them poetical, others mathematical. His mind took an industrious and practical turn, and for many years he was almost wholly employed in scientific pursuits, in mining, engineering, and physiological studies. His family connections were influential—one sister married Eric Benzelius, afterwards archbishop of Upsala; another was the wife of Lars Benzelstierna, governor of a province, whose son became a bishop; while other members of the family rose to ecclesiastical and civil dignities. He had a large circle of friends among the nobility and higher classes, and enjoyed abundant patronage at court. His rank entitled him to a seat in the Swedish Parliament, and about 1721 he was appointed by Charles XII assessor of the Board of Mines, which made him also a member of the Cabinet. In 1724 he was solicited to accept the professorship of mathematics in the University of Upsala, but preferred the position he already occupied.

Twelve years later we find him beginning to publish his philosophical works: first, *Opera Philosophica et Mineralia* (Leipsic and Dresden, 3 vols. fol.), under the patronage of the duke of Brunswick; afterwards, his *Principia: The Principles of Natural Things, or New Attempts at a Philosophical Explanation of the Phenomena of the Elementary World:*—then came *Outlines of a Philosophical Argument on the Infinite and the Final Cause of Creation, and on the Intercourse between the Soul and the Body:*—followed, a few years later, by the *Economy of the Animal Kingdom* (Amsterdam, 2 vols. 4to); and the *Animal Kingdom* (vol. i, at the Hague; vol. ii, Lond. 1745). There were many other tracts, essays, and volumes of minor importance, his last work of this nature being the *Worship and Love of God.* These works are generally acknowledged as belonging to the highest order of philosophical thought. His declared object in all his investigations was to behold the wisdom and goodness of the Creator in all his works; giving his life to the discovery of truths, determined to rise through their different degrees to those of the highest order, for the sake of doing something useful to mankind and advancing the best interests of society. The accounts show him to have been at this period a man of solid virtue, piety, and decorum. These are the "rules of life" which he wrote down and preserved for his own guidance:

1. Often to read and meditate on the Word of God.
2. To submit everything to the will of Divine Providence.

3. To observe in everything a propriety of behavior, and always to keep the conscience clear.
4. To discharge with fidelity the functions of my employment and the duties of my office, and to render myself in all things useful to society.

He was a member of the principal scientific and philosophical societies of Northern Europe.

In 1745, at the age of fifty-seven—in the full maturity of his powers, in the enjoyment of honorable station, and of an enviable reputation at home and abroad for worth, learning, and extraordinary capacity—he ceased from his other labors and began to devote himself to theology, to the promulgation of the doctrines of the New Jerusalem Church. Having been, as he declared, called by the Lord to be the messenger of a New Dispensation of Heavenly and Divine Truth, he was no longer at liberty to pursue his former courses of occupation and study, but thenceforward applied himself, with all the diligence of his character, to the duties of his new office. The following are some of his own words with respect to this "call" and mission, written to Rev. Dr. Hartley, rector of Winwick, England, in reply to inquiries. After speaking of the circumstances of his previous career, he continues, "But I regard all that I have mentioned as matters respectively of little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743, when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and to publish various *arcana* that have been seen by me or revealed to me—as, respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom. The only reason of my later journeys to foreign countries has been the desire of being useful, by making known the arcana intrusted to me." At another time, late in life, he writes, to the landgrave of Hesse-Darmstadt, "The Lord, our Saviour, had foretold that he would come again into the world, and that he would establish there a new Church. He has given this prediction in the Apocalypse (xxi and xxii), and also in several places in the evangelists. But, as he cannot come into the world again in person, it was necessary that he should do it by means of a man, who should not only receive the doctrine of this new Church in his understanding, but also publish it by printing; and so the Lord had prepared me for this office from my infancy; he has manifested himself in person before me, his servant, and sent me to fill it. This took place in the year 1743. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare, in all truth, that such is the fact. This favor of the Lord in regard to me has only taken place for the sake of the new Church which I have mentioned above, the doctrine of which is contained in my writings." Except in this chief object and in the character of his writings, his habits of life underwent no change. His outward demeanor remained the same, with an increase of spiritual piety and prayerfulness, the same dignity and quiet urbanity of manner marked his intercourse with others, the same solid sense and enlightened intelligence characterized his conversation. His intercourse with the best society of the realm and the most eminent men of his time was uninterrupted. He retained his seat in the Swedish Parliament, and became more prominent in State affairs than he had ever been before.

Swedenborg's first theological publication, and his largest work, is the *Arcana Cœlestia*, or *Heavenly Mysteries*, a commentary, in eight quarto volumes, on the book of Genesis, with a large part of Exodus; in which, with many other observations and doctrines, the text is unfolded as to what he calls its "spiritual sense." The design seems to be to discover a Christian meaning and application in all things of the "law and the prophets;" the method pursued does not appear to be much unlike that of other Christian commentators, except in the extent to which the principles of symbolism are carried and the results arrived at. He maintains that such a secondary sense runs through all the books given by immediate divine dictation — Law, Former Prophets, Later Prophets, and Psalms—and that these books are written according to a uniform law, called that of "correspondence," or the law of universal analogy between spiritual and natural things, which law it is one great object of his writings to unfold. His citations and comparison of Scripture texts are remarkably full and exhaustive.

From the time of his alleged "call," he wrote and published almost constantly until his death. The *Arcana* was finished in 1756. His succeeding works are, *An Account of the Last Judgment, and the Destruction of Babylon; showing that all the Predictions in the Apocalypse are at this Day Fulfilled: Being a Relation of Things Heard and Seen* (Lond. 1758):—*Concerning Heaven and its Wonders, and concerning Hell; from Things Heard and Seen* (ibid. 1758):—*The Four Leading Doctrines of the New Jerusalem, viz. Concerning the Lord, Sacred Scripture, Faith, and Life* (Amster. 1763); —*Angelic Wisdom concerning the Divine Love and the Divine Wisdom* (ibid. 1763):—*Angelic Wisdom concerning the Divine Providence* (ibid. 1764):—*The Apocalypse Revealed, wherein are Disclosed the Arcana there Foretold, which have hitherto Remained Concealed* (ibid. 1766): —*The Apocalypse Explained according to the Spiritual Sense; in which are Revealed the Arcana which are there Predicted and have been hitherto Deeply Concealed* (published after his death, in 5 vols. 8vo), a much larger and fuller work than the preceding:—*The Delights of Wisdom concerning Conjugal Love: after which follow the Pleasures of Insanity concerning Scortatory Love* (Amster. 1768). *The True Christian Religion, containing the Universal Theology of the New Church, Foretold by the Lord in Daniel vii*, 13, 14, *and in Revelation xxi*, 1, 2 (ibid. 1771), contains his body of divinity, and is divided into fourteen chapters, under appropriate heads. There are also a number of minor treatises and tracts. All these works were written originally in Latin, and were distributed by the author to the principal universities and seats of learning.

In addition to his philosophical acquirements, Swedenborg was learned also as a Hebrew and Greek scholar. He died in London, March 29, 1772, maintaining to the last the truth of his alleged disclosures. He did not attempt to collect congregations, nor organize a church. For an account of the followers of his doctrines, see New Jerusalem Church. (W. B. H.)

Sweet, Elisha, a minister of the Methodist Episcopal Church, was born at Gorham, Ontario Co., N. Y., in 1810. He was admitted into the Genesee Conference in 1847, in which conference and the East Genesee he spent his ministerial life, three years of which he was superannuated. He died Sept. 7, 1869. See *Minutes of Annual Conferences*, 1870, p. 281.

Sweet, John Davis, a Baptist minister, was born at Kingston, Mass., Oct. 16, 1838. He was the son of a Unitarian clergyman. From his early life he developed a marked taste for literary pursuits, and in his preparatory studies took high rank as a scholar. In the fall of 1857 he entered Harvard College, one year in advance, and distinguished himself by his application to his college tasks. Having overworked himself, he sought to recruit his health by foreign travel. Returning home, he embarked in business; but, his friends urging him to direct his attention to the ministry, he abandoned his secular pursuits, and was ordained as pastor of the Baptist Church in Billerica, Mass., in October, 1863, where he remained nearly five years—1863-68—

securing in a marked degree the affection of his Church and the respect of the people of the village in which he had his home. He was publicly recognised as pastor of the First Baptist Church in Somerville, Mass., May 4, 1868. He had commenced his work in the new field of his labor, and was prosecuting it with rare success, when he was stricken down by disease. One of the last records which he made in his diary a few days before his death was the following: "In looking over my ministry of nearly seven years, I feel I ought to drop on my knees and thank God that he ever called me to this glorious work. Some are always speaking of the trials of the ministry; but I can say, on reviewing mine, that it has been one bright day, with few clouds to dim the brightness. I love the work." He died in August, 1869. See Warren [G. F.], *Memorial Sermon.* (J. C. S.)

Sweet Cane. See CANE.

Sweet Singers, a small Scottish sect, called from their founder, John Gib, the GIBBITES (q. v.). They forsook all worldly business, and professed to be entirely devoted to fasting and prayer in the open fields. The name "Sweet Singers" was given to them from their habit of "wailing a' portion" of the more mournful psalms. They renounced and denounced the use of metrical psalms, the translation of the Bible, Longer and Shorter Catechisms, the Confession of Faith, the Covenant, names of months and days, the use of churches and church-yards; all kinds of tolls, custom, and tribute, all sports, and, indeed, everything and everybody but themselves. They finally undertook a pilgrimage to the Pentland Hills, where they remained some days, with a resolution to sit till they saw the smoke of the desolation of Edinburgh, which their leader had predicted. They were committed to prison in Edinburgh in April, 1681, but were soon released. See Blunt, *Dict. of Sects,* s. v.; M'Crie, *Scottish Church History,* ii, 195.

SWEET SINGERS, the English RANTERS (q. v.) of the 17th century, so called by some contemporary writers.

Sweet Wine. See WINE.

Sweetman, JOSEPH, a Presbyterian minister, was born at Freehold, Monmouth Co., N. J., March 9, 1774. His mother was a granddaughter of Walter Kerr, who was banished from Scotland for his unwavering adherence to Covenanter principles and his opposition to prelacy. When Joseph was about three months old, his parents removed to Charlton, Saratoga Co., N. Y. He graduated at Union College in 1797, being one of the three students that composed the graduating class, and receiving its first honors. He studied theology privately, was ordained by Albany Presbytery, and installed pastor of Salem Church, Washington Co., N. Y., Sept. 17, 1800. On account of failing health, he resigned his pastoral charge Oct. 8, 1817, and was never again installed pastor of a Church, but from that time till his death devoted himself to aiding young men in preparing for the ministry. He was the founder of the "Sweetman Scholarship" in Princeton Theological Seminary, N. J. He died Dec. 10, 1863. Mr. Sweetman was vigorous in intellect and eloquent in manner. He was a very benevolent man: that he might have to give, he was industrious, economical, and prudent. See Wilson, *Presb. Hist. Almanac,* 1863, p. 57; also 1864, p. 198.

Sweetser, SETH, D.D., a Congregational minister, was born at Newburyport, Mass., March 15, 1807. He was prepared for college in Newburyport Academy, under the tuition of Leonard Withington, D.D., and graduated from Harvard College in 1827. He then taught school for two years (1827–29) in Geneseo, N. Y., after which he returned to Harvard College as a tutor, remaining there until 1831, when he entered Andover Theological Seminary, where, after a full course of three years, he graduated in 1834. He was ordained Nov. 23, 1836, and was called to Gardiner, Me., where, after preaching two years, he was dismissed, Nov. 8, 1838, to the pastorate of the Calvinist Church, Worcester, Mass., was installed Dec. 19 of the same year, and remained in this office until his death, having had a colleague after 1874. Here the great work of his life was done. He was a trustee of Leicester Academy and of Phillips Academy, Andover, from 1850, and president of the latter board from 1864. He was a trustee of the Worcester Free Industrial Institute and of Worcester Memorial Hospital. He was also a member of the council of the American Antiquarian Society, a corporate member of the American Board of Commissioners for Foreign Missions from 1854, one of the vice-presidents of the American Home Mission Society from 1864, and president of the American Education Society. From 1866 to 1873 he was overseer of Harvard College, during which time he published various *Reports, Sermons,* and *Addresses;* also several articles in the *Bibliotheca Sacra.* He died from the effect of a spinal injury and pulmonary disease combined March 24, 1878. (W. P. S.)

Swell, in music, a set of pipes in an organ with a separate key-board, and forming a separate department, which are capable of being increased or diminished in intensity of sound by the action of a pedal on a series of shades or shutters overlapping each other like Venetian window-blinds, within which the pipes in question are enclosed. On a well-constructed swell a practiced performer can imitate not only a gradual *crescendo* and *diminuendo,* but also a *sforzando,* a very small opening sufficing to make an immediate burst upon the ear; while, when the shutters are closed, an imitation of an echo is produced.

Swelling (גְּאוֹן, *gaôn,* "excellency," "pride," etc.) OF JORDAN is a phrase occurring in the A. V. at Jer. xii, 5; xlix, 19; l, 44, but which should be rendered "*pride* of Jordan," as in Zech. xi, 3. It refers to the verdure and thickets along the banks, lined with willows, tamarisks, and cane, in which the lions once made their covert; but has no allusion to overwhelming billows from a rise of the waters (Reland, *Palæst.* p. 274). See JORDAN.

Swert (or **Sweerts**), FRANCIS, a Flemish historian and antiquary, was born in Antwerp in 1567. He devoted much of his time to study, and published a great many works which brought him considerable reputation: *Narrationes Historicæ in Deorum Dearumque Capita,* etc. (Antwerp, 1602, 4to):—*Lacrimæ in Funere Ab. Ortelii, cum Ortelii Vita* (1601, 8vo):—*Meditationes J. Cardinalis de Turrecremata in Vitam Christi, cum Vita Card.* etc. (Cologne, 1607, 12mo):—*Selectæ Orbis Christianæ Deliciæ* (ibid. 1608, 1625, 8vo). He died in 1629.

Swift, Elisha Pope, D.D., an eminent divine of the Presbyterian Church, was born at Williamstown, Mass., Aug. 12, 1792. His paternal grandfather was the Hon. Heman Swift; his father, the Rev. Seth Swift, pastor at one time of the Congregational Church in Williamstown; and his mother was a descendant of Rev. John Eliot, well known in the annals of American history as the "Apostle to the Indians." He graduated with honor at Williams College, Sept. 1, 1813, and at the Theological Seminary, Princeton, N. J., in 1816; was licensed by New Brunswick Presbytery at Lawrenceville, N. J., April 24, 1816, and on Sept. 19 of the same year he met the American Board of Commissioners for Foreign Missions at Hartford, Conn., and was accepted as a foreign missionary, though he was informed that he could not be sent abroad for some months. On Sept. 3, 1817, he was ordained by a Congregational council as an evangelist to the heathen, the late Lyman Beecher, D.D., preaching the ordination sermon in Park Street Church, Boston, Mass. The interval between his licensure and his entering a permanent field of labor, a period of some two and a half years,

was filled up with laborious efforts in behalf of the foreign missionary cause—travelling, for the most part, on horseback, preaching almost daily, collecting funds, forming auxiliary societies, and awakening the people everywhere to the claims of this great enterprise. At length he was obliged, on account of the want of funds on the part of the board, to relinquish his long-cherished desire of being a foreign missionary. In October, 1818, he became pastor of the Church in Dover, where he labored diligently, but under great discouragements; in November, 1819, he was installed by a committee of the Redstone Presbytery as pastor of the Second Presbyterian Church of Pittsburgh, Pa., and immediately entered upon his labors in that community, which he subsequently adorned and blessed until he became secretary and general agent for the Western Foreign Missionary Society, March 1, 1833. "This society," to use his own language, "has since become, as it was intended at its very outset it should, the Board of Foreign Missions of the General Assembly of the Presbyterian Church" (a history of which is published in the *Presb. Hist. Almanac* for 1861). He was also deeply interested in theological education, and took an active part in the establishment of the Allegheny Theological Seminary, Allegheny, Pa.; and was connected with it from its inception until his death, a period of forty years. He was one of the first directors, also an agent to collect funds, and the first instructor in theology, which office he held for about two years and for which he declined to receive any remuneration. In 1835 he received a unanimous call to become the pastor of the First Presbyterian Church in Allegheny, and after about twelve months, during which time he made such arrangements as to secure the continued efficiency of the Missionary Society, he accepted the invitation, and was installed in this, his last, longest, and most important pastorate. He died April 3, 1865. Dr. Swift was a man of uncommon power of intellect and unusual tenderness of heart. As a Christian he was pre-eminent for his humility and devotion. He took a deep interest in all educational, eleemosynary, or Christian enterprises, and was a patriot in the truest sense of the term. He was a leader in all the various courts of the Church, made so by the breadth of his views, the wisdom of his counsels, the integrity and loveliness of his character, and his manifest freedom from all selfishness and ambition. It was, however, as a preacher that he shone most conspicuously. See Wilson, *Presb. Hist. Almanac*, 1866. p. 172.

Swift, Job, a Congregational minister, was born at Sandwich, Mass., June 17 (O. S.), 1743, and removed in early youth to Kent, Conn. He graduated from Yale College in 1765, having made a profession of religion while in college. He studied theology under Dr. Bellamy, was licensed to preach in 1766, and in 1767 became pastor of the Church in Richmond, Mass. After a pastorate of seven years he left Richmond, and, having preached in different places for about a year, became pastor in Amenia, N. Y. In the spring of 1783 he removed to Manchester, Vt., where he preached between two and three years. On May 31, 1786, he was settled over the Church in Bennington, from which he made many missionary tours into the western and northern sections of the state. Leaving Bennington June 7, 1801, he removed to Addison, on Lake Champlain, where he purchased a farm. He established a Church there and officiated as its pastor, and also continued his missionary labor. He died on a missionary tour at Enosburg, Oct. 20, 1804. Mr. Swift acted as a chaplain in the army during most of the Revolutionary war. See Sprague, *Annals of the Amer. Pulpit*, i, 640.

Swift, Jonathan, D.D., a prelate and satirist, was born in Dublin, Nov. 30, 1667, and when about a year old was carried by his nurse to Whitehaven, Cumberland, England, where he was kept for three years. His father, who died three months before he was born, left his family in great poverty, and they were supported by relatives. Swift, when six years old, was sent to the school of Kilkenny, and remained there until removed to Trinity College, Dublin, which he entered as a pensioner, April 24, 1682. He received his degree of A.B. Feb. 15, 1685, but he remained in the college until 1688, when he went to England to visit his mother, and was on her recommendation admitted into the house of Sir William Temple. In 1694 he went to Ireland, took orders in the Church—that of deacon Oct. 18, 1694, of priest Jan. 13, 1695—and obtained a small living, which he threw up in two years and returned to England. He lived as a friend with Temple until the death of the latter, Jan. 27, 1698, and in 1699 accompanied lord Berkeley to Ireland as his chaplain and private secretary. Being deprived of this office, he was given the rectory of Agher, and the vicarages of Laracor and Ruthbeggan, worth altogether £230 a year. The

Laracor Church.

prebend of Dunlavin was bestowed upon him soon afterwards. He still continued to reside with lord Berkeley until 1700, when the latter returned to England and Swift took possession of Laracor. He performed his duties as a country clergyman with exemplary diligence. His appointment to the deanery of St. Patrick's was made Feb. 23, 1713, and early in June he left England to take possession. He soon returned to England on a political mission, and again visited England to solicit the remission of the "first-fruits." In 1741 Swift's memory failed, his understanding was much impaired, and he became subject to violent fits of passion which soon terminated in furious lunacy. In 1742 he sank into a state of quiet idiocy, and died Oct. 19, 1745. Dr. Samuel Johnson (*Lives of the English Poets*) gives the following estimate of dean Swift: "He was a churchman rationally zealous; he desired the prosperity and maintained the honor of the clergy; of the Dissenters he did not wish to infringe the toleration, but he opposed their encroachments." To his duty as dean he was very attentive. In his Church he restored the practice of weekly communion, and distributed the sacramental elements in the most solemn and devout manner with his own hand. He came to Church every morning, preached commonly in his turn, and attended the evening anthem, that it might not be negligently performed. The suspicions of his irreligion proceeded in a great measure from his dread of hypocrisy: instead of wishing to seem better, he delighted in seeming worse than he was. In London he went to early prayers lest he should be seen at Church; he read prayers to his servants every morning with such dexterous secrecy that Dr. Delany was six months in his house before he knew it. He gave great attention to political matters, and, indeed, it is to his political writings that he is principally indebted for his fame. In addition to these works, some poems, etc., he published several *Sermons* and *Tracts* upon religious and ecclesiastical matters. Of his works several editions have been printed, that of Sir Walter Scott being considered the best (Edinb. 1819, 19 vols. 8vo). See Allibone, *Dict. of*

Brit. and Amer. Authors, s. v.; Chalmers, *Biog. Dict.* s. v.; *English Cyclop.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Swift, Seth, brother of Job Swift, was a Congregational minister. He was born in Kent, Conn., Oct. 30, 1749, graduated at Yale in 1774, studied theology under Dr. Bellamy, and was ordained pastor of the Church in Williamstown, Mass., May 27, 1776, which charge he retained until his death, Feb. 13, 1807. He was greatly beloved by his people, and honored and revered by the whole community. See Sprague, *Annals of the Amer. Pulpit*, i, 645.

Swift Beast. See Camel.

Swinden, Tobias, an English clergyman, was rector of Cuxton, Kent, in 1688, and vicar of Shorne in 1689. He died in 1719. He published, *Sermon on Luke xi*, 2 (1713, 8vo):—*An Enquiry into the Nature and Place of Hell*, which he located in the sun (Lond. 1714, 8vo; translated into French by Bion [Amst. 1728, 8vo], and German). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Swine (חֲזִיר, *chazir*; Sept. ὗς, ὕειος, σῦς; New Test. χοῖρος). Allusion will be found in the Bible to these animals, both in their domestic and in their wild state. See Tristram, *Nat. Hist. of the Bible*, p. 145; Wood, *Bible Animals*, p. 292.

1. The flesh of swine was forbidden as food by the Levitical law (Lev. xi, 7; Deut. xiv, 8). The abhorrence which the Jews as a nation had of it may be inferred from Isa. lxv, 4, where some of the idolatrous people are represented as "eating swine's flesh," and as having the "broth of abominable things in their vessels;" see also lxvi, 3, 17; and 2 Macc. vi, 18, 19, in which passage we read that Eleazar, an aged scribe, when compelled by Antiochus to receive in his mouth swine's flesh, "spit it forth, choosing rather to die gloriously than to live stained with such an abomination." The use of swine's flesh was forbidden to the Egyptian priests, to whom, says Sir G. Wilkinson (*Anc. Egypt.* i, 322), "above all meats it was particularly obnoxious" (see Herodotus, ii, 47; Ælian, *De Nat. Anim.* x, 16; Josephus, *Apion*, ii, 14), though it was occasionally eaten by the people. The Arabians also were disallowed the use of swine's flesh (see Pliny, *H. N.* viii, 52; Koran, ii, 175), as were also the Phœnicians, Æthiopians, and other nations of the East.

No other reason for the command to abstain from swine's flesh is given in the law of Moses beyond the general one which forbade any of the mammalia as food which did not literally fulfil the terms of the definition of a "clean animal," viz. that it was to be a cloven-footed ruminant. The pig, therefore, though it divides the hoof, but does not chew the cud, was to be considered unclean; and consequently, inasmuch as, unlike the ass and the horse in the time of the Kings, no use could be made of the animal when alive, the Jews did not breed swine (Lactant. *Instit.* iv, 17). It is, however, probable that dietetical considerations may have influenced Moses in his prohibition of swine's flesh. It is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to leprosy the necessity for the observance of a strict rule. "The reason of the meat not being eaten was its unwholesomeness, on which account it was forbidden to the Jews and Moslems" (Sir G. Wilkinson's note in Rawlinson's *Herodotus*, ii, 47). Ham. Smith, however (Kitto, *Cyclop.* s. v.), maintains that this reputed unwholesomeness of swine's flesh has been much exaggerated; and recently a writer in Colburn's *New Monthly Magazine* (July 1, 1862, p. 266) has endorsed this opinion. Other conjectures for the reason of the prohibition, which are more curious than valuable, may be seen in Bochart (*Hieroz.* i, 806 sq.). Callistratus (apud Plutarch. *Sympos.* iv, 5) suspected that the Jews did not use swine's flesh for the same reason which, he says, influenced the Egyptians, viz. that this animal was sacred, inasmuch as by turning up the earth with its snout it first taught men the art of ploughing (see Bochart, *Hieroz.* i, 806, and a dissertation by Cassel, entitled *De Judæorum Odio et Abstinentia a Porcina ejusque Causis* [Magdeb.]; also Michaelis, *Comment. on the Laws of Moses*, art. 203, iii, 230, Smith's transl.). Although the Jews did not breed swine during the greater period of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food. See Plumptre, *Bible Educator*, i, 280 sq.

At the time of our Lord's ministry it would appear that the Jews occasionally violated the law of Moses with respect to swine's flesh. Whether "the herd of swine" into which the devils were allowed to enter (Matt. viii, 32; Mark v, 13) were the property of the Jewish or Gentile inhabitants of Gadara does not appear from the sacred narrative; but that the practice of keeping swine did exist among some of the Jews seems clear from the enactment of the law of Hyrcanus, "ne cui porcum alere liceret" (Grotius, *Annot. ad Matt.* loc. cit). Allusion is made in 2 Pet. ii, 22, to the fondness which swine have for "wallowing in the mire;" this, it appears, was a proverbial expression, with which may be compared the "amica luto sus" of Horace (*Ep.* i, 2, 26). Solomon's comparison of a "jewel of gold in a swine's snout" to a "fair woman without discretion" (Prov. xi, 22), and the expression of our Lord, "neither cast ye your pearls before swine," are so obviously intelligible as to render any remarks unnecessary. The transaction of the destruction of the herd of swine already alluded to, like the cursing of the barren fig-tree, has been the subject of most unfair cavil: it is well answered by Trench (*Miracles*, p. 173), who observes that "a man is of more value than many swine;" besides which it must be remembered that it is not necessary to suppose

Ancient Egyptian Pigs; rarely seen in the sculptures, and never before the 18th dynasty.

1. Sows with young pigs. 2. Young pigs. 3. Boars. *a* is a whip, knotted like some of our own. *b*, a *gayd*, or noose, often used as the emblem of a shepherd.

that our Lord *sent* the devils into the swine. He merely permitted them to go, as Aquinas says, "quod autem porci in mare præcipitati sunt non fuit operatio divini miraculi, sed operatio dæmonum e permissione divina;" and if these Gadarene villagers were Jews and owned the swine, they were rightly punished by the loss of that which they ought not to have had at all. See Tacit. *Hist.* v, 4; Juven. *Sat.* xiv, 98; Macrob. *Sat.* ii, 4; Josephus, *Ant.* xiii, 8, 2; Philo, *Opp.* ii, 531; Mishna, *Baba Kama*, vii, 7; Talm. Hieros. *Shekal.* fol. 47, 3; Lightfoot, *Hor. Heb.* p. 315 sq.; Otho, *Lex. Rab.* p. 530 sq.

2. The wild boar of the wood (Psa. lxxx, 13) is the common *Sus scrofa* which is frequently met with in the woody parts of Palestine, especially in Mount Tabor. The allusion in the psalm to the injury the wild boar does to the vineyards is well borne out by fact. "It is astonishing what havoc a wild boar is capable of effecting during a single night; what with eating and trampling underfoot, he will destroy a vast quantity of grapes" (Hartley, *Researches in Greece*, p. 234). See Boar.

Swinerton, Asa V., a minister of the Methodist Episcopal Church, was born at Danvers, Mass., in 1802. He joined the New England Conference on trial in 1831. When the Providence Conference was formed in 1841, he continued on the district of which he was presiding elder, and thus became a member of the latter Conference. He continued to labor, with the exception of one year (supernumerary), until 1863, his death taking place at Monument, Mass., Oct. 12 of that year. See *Minutes of Annual Conferences*, 1864, p. 51.

Swiney, Samuel T., a minister of the Methodist Episcopal Church, South, was born in West Feliciana Parish, La. Of the circumstances of conversion, etc., we have no particulars. He joined, probably, the Mississippi Conference in 1856, and after a number of years became supernumerary, and died Aug. 14, 1869. See *Minutes of Annual Conferences of the M. E. Church, South*, 1869, p. 341.

Swinnock, George, an English clergyman, was vicar of Great Kymble, Bucks, from which he was ejected for nonconformity in 1662. He afterwards became pastor at Maidstone, where he died in 1673. His writings are: *Heaven and Hell Epitomized* (Lond. 1659, 8vo; 1663, 4to):—*Christian Man's Calling* (in 3 pts. 4to: i, 1662; ii, 1663; iii, 1665):—also *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Swinton, John, an English divine and antiquary, was born in 1703 at Bexton, Cheshire. He was educated at Wadham College, Oxford, was chaplain to the factory at Leghorn, and died April 4, 1777, keeper of the university records at Oxford. He contributed vols. vi and vii (the *Life of Mohammed* and the *History of the Arabs*) to the *Modern Universal History*, and wrote many learned dissertations on Phœnician and other antiquities. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Swithin, St., an English ecclesiastic of the 9th century, was chaplain to king Egbert, and tutor to his son Ethelwolf, by whom he was made chancellor. He had the charge of the education of king Alfred, whom he accompanied to Rome. In 852 he was consecrated bishop of Winchester. William of Malmesbury records of him that he was "a rich treasure of all virtues, and those in which he took most delight were humility and charity to the poor." The origin of the tribute called "Peter's pence" (q. v.) has often been assigned to Swithin, and he is said to have procured an act of the Witenagemote enforcing, for the first time, the universal obligation of paying tithes. Swithin died July 2, 862. See Mrs. Jameson, *Legends of the Monastic Orders*, p. 89.

Swithin's Day. The following is said to be the origin of the old adage "If it rain on St. Swithin's Day, there will be rain more or less for forty succeeding days." In the year 865 St. Swithin, bishop of Winchester—to which rank he was raised by king Ethelwolf the Dane—was canonized by the then pope. He was singular for his desire to be buried in the open church-yard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads that it was disgraceful for the saint to lie in the open church-yard, resolved to remove his body into the choir, which was to have been done with solemn procession on July 15. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design as heretical and blasphemous; and instead they erected a chapel over his grave, at which many miracles are said to have been wrought. The value to be placed upon the popular notion that if it rain on July 15 it will do so for forty succeeding days may be learned from the following facts from the Greenwich observations for twenty years: It appears that St. Swithin's Day was wet in 1841, and there were 23 rainy days up to Aug. 24; 1845, 26 rainy days; 1851, 13 rainy days; 1853, 18 rainy days; 1854, 16 rainy days; and in 1856, 14 rainy days. In 1842 and following years St. Swithin's Day was dry, and the result was, in 1842, 12 rainy days; 1843, 12 rainy days; 1844, 20 rainy days; 1846, 21 rainy days; 1847, 17 rainy days; 1848, 31 rainy days; 1849, 20 rainy days; 1850, 17 rainy days; 1852, 19 rainy days; 1855, 18 rainy days; 1857, 14 rainy days; 1858, 14 rainy days; 1859, 13 rainy days; and in 1860, 29 rainy days. These figures show the superstition to be founded on a fallacy, as the average of twenty years proves rain to have fallen upon the largest number of days when St. Swithin's day was dry.

Switzerland, the *Helvetia* of the Latins, is one of the smallest of the European states, lying between 45° 49′ and 47° 50′ N. lat., and 5° 55′ and 10° 30′ E. long., its extreme length from E. to W. being 210 miles, and its extreme breadth not far from 140 miles. It has an area of nearly 16,000 English miles, and is bounded north by Germany, from which it is separated by the Rhine and Lake Constance; on the east by Austria, the valley of the Rhine and the Rhætian Alps being the dividing line between the two countries; on the south by Italy and France, and on the west by France. It is the most mountainous country in Europe, being covered throughout its entire extent by the Alps, which are grouped into several branches. The highest and best-known peaks of the Alps in Switzerland are Matterhorn, or Mont Cervin, Finster-Aarhorn, and Jungfrau. Mont Blanc was once included in the mountains of Switzerland, but at the close of the Franco-Italian war it was transferred to France. The principal lakes of Switzerland are Lake of Neufchâtel, Lake of Geneva, Lake Thun, Lake Lucerne, Lake Zurich, and Lake of Constance. Its great rivers are the Rhine and the Rhone, with their many tributary streams. The glaciers are the great feeders of these streams and rivers, and are in themselves objects of great interest to the lover of nature. The climate of Switzerland is generally cold, as might be expected, the region of perpetual snow being more extensive than in any other mountain system in Europe. In the lowlands and valleys the temperature is warmer, and many of the productions which grow so luxuriantly in Italy are raised there. Agriculture furnishes the chief employment to the inhabitants of this country. There are some kinds of manufactures carried on which are productive, such as cotton, embroidery, and silk stuffs of various kinds. The Swiss also pay great attention to the manufacture of watches, the annual production, in fine, of the cantons being not far from seventeen and a half millions of dollars.

I. *History.*—Our earliest knowledge of Switzerland carries us back to the time when the inhabitants were

alluded to in Roman history as the Helvetii. In those early days, not far from a century before the commencement of the Christian æra, they successfully resisted the attacks of the Romans. The *Commentaries* of Cæsar give us interesting accounts of the attempts of the legions under his command to subdue these hardy dwellers of the mountains and valleys of Helvetia. After many years, by degrees, the Roman arms brought these proud-spirited foes into subjection, and for several centuries the conquerors held dominion over the country. Invasions from the northern tribes of Europe laid waste many sections of the land. These barbarians of the North were at last all brought under the power of the Franks, and Christianity became the prevailing faith. Without tracing the political history of Switzerland through the various phases through which it passed during several centuries, it may suffice to say that it became a federal republic in 1848, and the people are now living under a revised constitution, which was accepted by them in the spring of 1874. This constitution guarantees to the inhabitants of the twenty-five cantons into which Switzerland is divided those rights and immunities which are found in all properly constituted republics. All citizens are equal in the eye of the law. Privileges of place or birth have ceased. Absolute liberty of conscience everywhere prevails. The press is free. The right of association is guaranteed, with the exception that the Jesuits and organizations kindred to them are forbidden. The capital of the confederated states is Berne.

II. *Religion.*—Christianity was first introduced into Switzerland about A.D. 610 by St. Gall, a native of Ireland and pupil of Columban. He was one of twelve Irish monks who labored to disseminate Christianity throughout Europe. They first took up their residence at the head of Lake Zurich, and, burning with zeal, set fire to the pagan temples, casting the idols into the lake. Driven away by the inhabitants, they settled at Bregentz, but at the end of two years were banished from this place also, and all left for Italy except St. Gall, who was too ill to be removed. He repaired to a sequestered spot, and with a few adherents built the Monastery of St. Gall in the canton of the same name. After his death, several of his scholars and monks from Ireland continued his work, until paganism lost its hold and Romanism was substituted in its place.

With reference to the Reformation, D'Aubigné says: "From 1519 to 1526 Zurich was the centre of the Reformation, which was then entirely German, and was propagated in the eastern and northern parts of the confederation. Between 1526 and 1532 the movement was communicated from Berne; it was at once German and French, and extended to the centre of Switzerland, from the gorges of the Jura to the deepest valleys of the Alps. In 1532 Geneva became the focus of the light; and the Reformation, which was here essentially French, was established on the shores of the Leman Lake, and gained strength in every quarter." The main instrument in commencing and carrying forward the work of Reformation in Switzerland was Ulric Zwingli (q. v.). In 1513 he commenced the study of the Greek language; and from 1516, when he began to expound the Word of God as preacher in the Abbey of Einsiedeln, Zwingli dates the Swiss Reformation. The influence of the pure faith was soon extensively felt, so that, by the year 1522, we find Erasmus estimating "those" in the cantons "who abhorred the see of Rome" at about 200,000 persons. Gradually changes in the mode of worship were introduced. In 1523 we find the Council of Zurich requiring that "the pastors of Zurich should rest their discourses on the words of Scripture alone;" the abolition of images in churches soon followed; marriage was no longer prohibited to the clergy; and in 1525 the mass was superseded by the simple ordinance of the Lord's supper. In Appenzell the Reformation began about 1521, in Schaffhausen about the same time. The sacramentarian controversy between Luther and Zwingli, and their respective followers, was detrimental to the cause of truth in both Germany and Switzerland; and in the latter, as well as in the former, the rise of the Anabaptist body was both a source of injury and reproach. In the year 1527 Berne became professedly a Reformed canton, and for mutual security allied itself, in 1529, with the canton of Zurich. In 1530, at the Diet of Augsburg, when the Lutheran Confession was presented, the Swiss divines presented another drawn up by Bucer, known, from the four towns it represented—namely, Constance, Strasburg, Lindau, and Meiningen—as the Tetrapolitan Confession. The two confessions only differed as to the sense in which Christ was understood to be really present in the Lord's supper. At this time, also, Zwingli individually presented a confession, to which we find Eck replying. The five Romish cantons, having made ample preliminary preparations, determined by force of arms to check the further progress of Reformed principles in the confederation. The French sympathies of Zwingli, and his hostility to Charles V, deprived the Protestant cantons of German support in the approaching conflict. The Protestant cantons formed a confederacy, and by a resolution adopted at Aarau, May 12, 1531, instituted a strict blockade of the five cantons. Goaded on by the consequent famine and its attendant miseries, these last determined on war, and entered the field on Oct. 6 of the same year, the first engagement, taking place at Cappel, proving most disastrous to Zurich and fatal to Zwingli. The Reformation now took the direction of Geneva, its opinions being first proclaimed by William Farel about 1532. He was banished, but was succeeded by Anthony Fromment, who soon shared the same fate. The following year they were recalled, and the bishops fled. In 1535 the Council of the city proclaimed their adherence to the Reformed faith. The following year witnessed the arrival of John Calvin, and on July 20, 1539, the citizens abjured popery and professed Protestantism. Prior to this, a reaction of the popish and conservative elements in the State led to such dissensions and opposition that Calvin and Farel were banished, but, at the earnest entreaty of the citizens, the former returned in 1541. Whatever difference of opinion there may be with reference to the theological views of the great Genevan Reformer, there can be none as to his intellectual ability, and his wonderful organizing and executive power. His legal training (in early life he had studied law) qualified him to frame a civil code for Geneva, the good effects of which were apparent in the improved state of public morals. "Through his influence," says Hase, "Geneva became a republic firmly established, governed by an oligarchy, pervaded by an ecclesiastical spirit, and renowned in the history of the world. Thither resorted all who during that age were persecuted for their faith, and it became the acknowledged centre of a Reformed Church." See CALVIN. For some years after the death of Calvin (1564), the religious history of Switzerland is closely identified with that of the Catholic reaction from the Reformation. Hopes which had been cherished with regard to the rapid progress of a purer form of Christianity in Germany and France and Switzerland were doomed to be disappointed. For many years the Roman Catholic power in the last of these countries seemed to have the predominance. Towards the close of the 17th century, the strife between the two great religious parties, the papists and the Protestants, began to assume a more open character, and in 1703 the Catholic and the Protestant cantons took up arms against each other. A civil war was carried on for several years. At last, in 1712, a fierce battle was fought at Villmergen, and victory was on the side of the Protestants. The Catholics were completely routed, and two thousand of their number were left dead on the battle-field. See REFORMATION.

At present, a majority of all the inhabitants of Switzerland are Protestants. In eleven of the cantons the Catholics outnumber the Protestants, although the

ecclesiastical government is in a certain sense under the control of the cantonal government. The pope has attempted to do certain things in the regulation of the affairs of those over whom he claims to exercise jurisdiction, but his acts have been declared illegal by the civil authorities, and they are null and void. The "Old Catholics" have obtained possession of several parish churches in three or four of the cantons. The present constitution of Switzerland grants complete and absolute liberty of conscience and of creed. No one can incur any penalties whatsoever on account of his religious opinions. No one is bound to contribute to the expenses of a Church to which he does not belong. Free worship is guaranteed, civil marriage is compulsory, and subsequent religious service is optional. The cantons have the right to maintain peace and order between different religious communities, and to prevent encroachments of ecclesiastical authorities upon the rights of citizens. Bishops must receive the approval of the federal government. Liberty of press, petition, and association is guaranteed; but Jesuits, and all religious orders and associations which are affiliated to them, are prohibited. Of late years much evangelizing work has been done by the Presbyterians, Baptists, and Methodists. In 1849 the Methodist Episcopal Church organized the "Germany and Switzerland Mission," which in 1856 was constituted the German Mission Conference, with Switzerland as one of its districts. The following are its statistics for 1879: Number of preachers, 15; local preachers, 7; Church members, 3441; probationers, 675; Sunday-schools, 119: Sunday-school scholars, 7526; churches, 17; value of churches, $1,268,296. There is also a Methodist book establishment at Bremen and a theological school at Frankfort-on-the-Main.

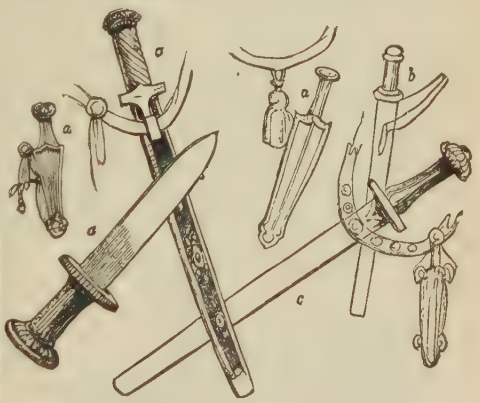
See *Mémoires et Documents publiés par la Société d'Histoire et d'Archéologie de Genève* (Geneva, 1841–47, 5 vols.); Wilson, *Hist. of Switzerland*, in Lardner's *Cabinet Cyclopædia;* Gailleur, *La Suisse* (ibid. 1855–56, 2 vols. 4to); Inglis, *Switzerland* (Lond. 1840, 8vo); Shaw, *History of Switzerland* (N. Y. 1875).

Sword, in the A. V., is the usual rendering of חֶרֶב, *chéreb* (from חָרַב, *to lay waste*), which was simply a large *knife*, as it is rendered in Josh. v, 2; Ezek. v, 1, 2. Less frequent words are רֶצַח, *rétsach*, Psa. xlii, 10 [11], a *crushing* or outbreak ("slaughter," Ezek. xxi, 27); שֶׁלַח, *shélach* (Job xxxiii, 18; xxxvi, 12; Joel ii, 8), a *dart*, as elsewhere rendered; N. T. *ῥομφαία*, a *sabre*, or long and broad sword (Luke ii, 35; Rev. i, 16; ii, 12, 16; vi, 8; xix, 15, 21); elsewhere *μάχαιρα*, a *dagger*, or short sword. See Armor.

1. The first mention of this principal offensive weapon in Bible history is in the narrative of the massacre at Shechem, when "Simeon and Levi took each man his sword, and came upon the city boldly and slew all the males" (Gen. xxxiv, 25). But there is an allusion to it shortly before in a passage undoubtedly of the earliest date (Ewald, i, 446, note): the expostulation of Laban with Jacob (Gen. xxxi, 26). After this, during the account of the conquest and of the monarchy, the mention of the sword is frequent, but very little can be gathered from the casual notices of the text as to its shape, size, material, or mode of use. Perhaps if anything is to be inferred it is that the *chéreb* was not either a heavy or a long weapon. That of Ehud was only a cubit, i. e. eighteen inches, long, so as to have been concealed under his garment, and nothing is said to lead to the inference that it was shorter than usual, for the "dagger" of the A. V. is without any ground, unless it be a rendering of the *μάχαιρα* of the Sept. But even assuming that Ehud's sword was shorter than usual, yet a consideration of the narratives in 2 Sam. ii, 16, and xx, 8–10, and also of the ease with which David used the sword of a man so much larger than himself as Goliath (1 Sam. xvii, 51; xxi, 9, 10), goes to show that the *chéreb* was both a lighter and a shorter weapon than the modern sword. What frightful wounds one blow of the sword of the Hebrews could inflict, if given even with the left hand of a practiced swordsman, may be gathered from a comparison of 2 Sam. xx, 8–12 with 1 Kings ii, 5. A ghastly picture is there given us of the murdered man and his murderer. The unfortunate Amasa actually disembowelled by the single stroke, and "wallowing" in his blood in the middle of the road—the treacherous Joab standing over him, bespattered from his "girdle" to his "shoes" with the blood which had spouted from his victim!

The *chéreb* was carried in a sheath (תַּעַר, 1 Sam. xvii, 51; 2 Sam. xx, 8, only; נְדָן, 1 Chron. xxi, 27, only) slung by a girdle (1 Sam. xxv, 13) and resting upon the thigh (Psa. xlv, 3; Judg. iii, 16), or upon the hips (2 Sam. xx, 8). "Girding on the sword" was a symbolical expression for commencing war, the more forcible because in times of peace even the king in state did not wear a sword (1 Kings iii, 24); and a similar expression occurs to denote those able to serve (Judg. viii, 10; 1 Chron. xxi, 5). Other phrases, derived from the *chéreb*, are, "to smite with the edge (literally 'mouth;' comp. *στόμα*; and comp. 'devour,' Isa. i, 20) of the sword"—"slain with the sword"—"men that drew sword," etc.

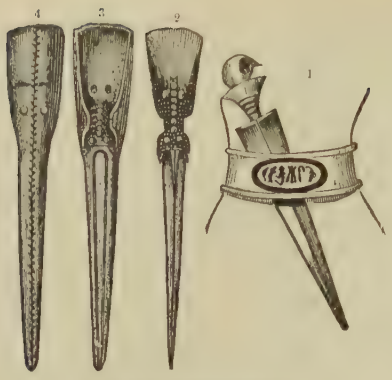
Swords with two edges are occasionally referred to (Judg. iii, 16; Psa. cxlix, 6), and allusions are found to "whetting" the sword (Deut. xxxii, 41; Psa. lxiv, 3; Ezek. xxi, 9). There is no reference to the material of which it was composed (unless it be Isa. ii, 4; Joel iii, 10); doubtless it was of metal, from the allusions to its brightness and "glittering" (see the two passages quoted above, and others), and the ordinary word for blade, viz. לַהַב, "a flame." From the expression (Josh. v, 2, 3) "swords of rock," A. V. "sharp knives," we may perhaps infer that in early times the material was flint. —Smith. See Knife.



Ancient Persian Swords and Daggers.

a. From the sculptures at Persepolis; *b*. From those at Shiraz; *c*. From those at Takht-i-Bostan.

2. The Egyptian sword was straight and short, from two and a half to three feet in length, having generally a double edge, and tapering to a sharp point. It was used for cut and thrust. They had also a dagger, the handle of which, hollowed in the centre, and gradually increasing in thickness at either extremity, was inlaid with costly stones, precious woods, or metals; and the pommel of that worn by the king in his girdle was frequently surmounted by one or two heads of a hawk, the symbol of Phrah, or the Sun, the title given to the monarchs of the Nile. It was much smaller than the sword: its blade was about ten or seven inches in length, tapering gradually in breadth, from one inch and a half to two thirds of an inch, towards the point; and the total length, with the handle, only completed a foot or sixteen inches. The blade was bronze, thicker in the

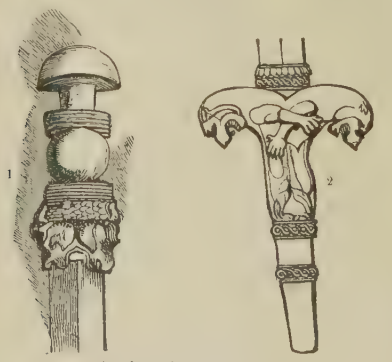


Ancient Egyptian Daggers.

1. Stuck in the belt; 2. Without the sheath; 3. In the sheath; 4. Back of the sheath.

middle than at the edges, and slightly grooved in that part; and so exquisitely was the metal worked that some retain their pliability and spring after a period of several thousand years, and almost resemble steel in elasticity. Such is the dagger of the Berlin collection, which was discovered in a Theban tomb, together with its leathern sheath. The handle is partly covered with metal, and adorned with numerous small pins and studs of gold, which are purposely shown through suitable openings in the front of the sheath; but the upper extremity consists solely of bone, neither ornamented nor covered with any metal casing. Other instances of this have been found; and a dagger in Mr. Salt's collection, now in the British Museum, measuring eleven and a half inches in length, had the handle formed in a similar manner. There was also a falchion called *shopsh*, or *khopsh*, resembling in form and name the κοπίς, or *chopper*, of the Argives, reputed to be an Egyptian colony. It was more generally used than the sword, being borne by light- as well as heavy-armed troops; and that it was a most efficient weapon is evident as well from the size and form of the blade as from its weight, the back of this bronze or iron blade being sometimes cased with brass (Wilkinson, *Anc. Egypt.* i, 358).

3. Assyrian swords, like the sceptres, as seen on the monuments, were often richly decorated. The hilt was generally ornamented with several lions' heads, arranged to form both handle and cross-bar. The scabbard or sheath was elaborately embossed or engraved (Layard, *Nineveh*, ii, 234).



Ancient Assyrian Sword.

1. The hilt; 2. End of the sheath.

4. The Greek and Roman sword (*gladius*, ξίφος, poet. ἄορ, φάσγανον, a glaive, by the Latin poets called *ensis*) had generally a straight two-edged blade, rather broad, and nearly of equal width from hilt to point. The Greeks and Romans wore them on the left

Classical Swords and Daggers.

a. Greek; *b*. Roman; *c*. Ancient, but uncertain; *d*. Dacian.

side, so as to draw them out of the sheath (*vagina*, κολεός) by passing the right hand in front of the body to take hold of the hilt with the thumb next to the blade. The early Greeks used a very short sword. Iphicrates, who made various improvements in armor about B.C. 400, doubled its length. The Roman sword was larger, heavier, and more formidable than the Greek (see Smith, *Dict. of Antiq.* s. v. "Gladius"). The swords of the most ancient times were made of brass or copper, hardened by some process now unknown; and this continued to be the case long subsequently with the Greeks and Romans, as well as among the Phœnicians (Kitto, *Pict. Bible*, note at Numb. xxxi, 8).

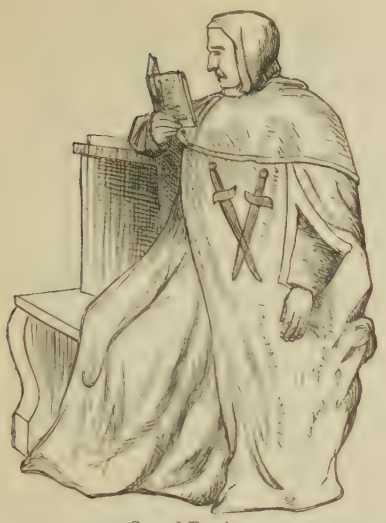
5. The sword is the symbol of war and slaughter (Lev. xxvi, 25; Isa. xxxiv, 5; Rev. xix, 17, 18), of divine judgment (Deut. xxxii, 41; Psa. xvii, 13; Jer. xii, 12; Rev. i, 16), and of power and authority (Rom. xiii, 4). The Word of God is called "the sword," i. e. the weapon or instrument, of the Spirit (Eph. vi, 17).

Modern Oriental Swords and Daggers.

a. Syrian sabre; *b*. Syrian dervish's sabre; *c*. Turkish sabre; *d*. Dagger of the prince royal of Persia; *e*. Albanian dirk; *f*. *Yataghan* of a domestic of the Turkish grand vizier; *g*. Janizary's dagger; *h*. Bedawin Arab's dagger and sheath.

SWORD, BROTHERS OF THE, was an order of knight sword-bearers, founded at the beginning of the 13th century in Livonia; hence the order was sometimes called Livonian Brethren of the Sword. In 1237 the Order of the Teutonic Knights amalgamated with them, and they together gradually subdued all the territories surrounding the Gulf of Riga. (See illustration on opposite page.)

Sword-dance, in Hindûism, is a religious dance performed by Hindû bayaderes who have dedicated themselves to some deity, and involving the display of great skill. Swords are fastened, edge upward, to two long poles, which are inclined against a wall so as to form two half-ladders. The bayaderes ascend these and dance on them, assuming the most graceful attitudes, and displaying inimitable skill and grace of bodily form. While the art of dancing on such vibrating blades may be exceedingly difficult, the reward of the dancers is correspondingly great, so that they are not unfrequently enriched by the receipts from a single performance.



Sword Brother.

Swords and a ducal cap are blessed on Christmas eve, at the midnight mass, by the pope, in order to be sent to favored kings, as Edward IV, 1478; Henry VII, 1505; Henry VIII, 1517. The last gift of this kind was made by Leo XII to the duc d'Angoulême in 1825.

Swormstedt, LEROY, a prominent minister of the Methodist Episcopal Church, was born in Maryland Oct. 4, 1798. When eighteen years of age he professed conversion, and was licensed to preach Jan. 2, 1818. His entrance into the itinerant work was through the Ohio Conference in August, 1818. He was ordained deacon in 1820, and elder in 1822. In 1830 he was appointed presiding elder, and occupied that office until elected assistant agent of the Western Book Concern. After filling this position for eight years, he was elected principal agent in 1844, and continued to be such until 1860, when he took a superannuated relation. After this he declined rapidly in health, and died Aug. 27, 1863. Mr. Swormstedt was a man of vigorous health, scrupulously punctual, an energetic and methodical preacher, and a rigid disciplinarian. See *Minutes of Annual Conferences*, 1863, p. 144.

Syagrius, ST., a French prelate, was born at Autun about 520, of a Gallo-Roman family, and was raised to the episcopal see of Autun about 560, being ordained by Germain, bishop of Paris. His house was a kind of school, where many distinguished ecclesiastics were educated; and he founded likewise a hospital, and adorned the churches of the same city. He deeply sympathized with the conquered Franks. He was active in the ecclesiastical affairs of his time, and died Aug. 27, 600. See Hoefer, *Nouv. Biog. Générale*, s. v.

Sybăris, in Greek mythology, was a monster who occupied a cave on Parnassus and devastated the land around. By the command of the oracle a youth was to be sacrificed to him, and the task fell by lot upon Alcyoneus, son of Diomus, who, adorned with a garland, was brought to the cave; but, charmed with the beauty and youth of the victim, Eurybatus took the garland, went into the cave, fought the monster, and hurled it down a precipice.

Sycamine (*συκάμινος*; Vulg. *morus*) is mentioned once only in the Bible, viz. in Luke xvii, 6, "If ye had faith as a grain of mustard-seed, ye might say to this sycamine-tree, Be thou plucked up," etc. There is no reason to doubt that the *συκάμινος* is distinct from the *συκομωραία* of the same evangelist (xix, 4), although we learn from Dioscorides (i, 180) that this name was sometimes given to the *συκόμορος*. See

Black Mulberry-tree (*Morus nigra*).

SYCAMORE. The sycamine is the mulberry-tree (*morus*), as is evident from Dioscorides, Theophrastus (*H. P.* i, 6, 1; 10, 10; 13, 4, etc.), and various other Greek writers (see Celsius, *Hierob.* i, 288). A form of the same word, *συκαμηνγά*, is still one of the names for the mulberry-tree in Greece (see Heldreich, *Nutzpflanzen Griechenlands* [Athens, 1862], p. 19: "Morus alba L. and M. Nigra L., *ἡ* Μοργά, Μουργγά, and Μουργά, also Συκαμηνγά; pelasg. *murè*"). In his learned essay on the *Trees and Shrubs of the Ancients* (1865), Dr. Daubeny adopts the distinction pointed out by Bodœus and confirmed by Fraas: the *sycamorus* of the Romans, the *συκόμορον* or *συκάμινος* (*ἐν Αἰγυπτῷ*) of Dioscorides, the *συκάμινος Αἰγυπτία* of Theophrastus, is the sycamore-fig, or *Ficus sycomorus* of modern botany. On the other hand, the *συκάμινος* of the Greeks, used simply and without the qualification "Egyptian," the *συκαμηνέα* of Dioscorides, is the *morus* of the Romans—our mulberry. Dr. Sibthorpe, who travelled as a botanist in Greece for the express purpose of identifying the plants known to the Greeks, says that in Greece the white mulberry-tree is called *μουρέα*; the black mulberry-tree, *συκαμενία*. Not only is it the species whose fruit is prized, but it may

Black Mulberry Fruit, Leaf, and Blossom.

be questioned whether the *Morus alba* had found its way into those regions before the introduction of the silk-worm had made its favorite food an object of cultivation. Believed to be a native of Persia, the mulberry, commonly so called, *Morus nigra*, is now spread over the milder regions of Europe, and is continually mentioned by travellers in the Holy Land. As the mulberry-tree is common, as it is lofty and affords shade, it is well calculated for the illustration of the above passage of Luke. See Tristram, *Nat. Hist. of the Bible*, p. 396; Thomson, *Land and Book*, ii, 296. See MULBERRY.

Sycamore is the invariable rendering, in the A. V., of the Heb. שִׁקְמָה, *shikmah'* (which, however, occurs in the sing. only in the Talmud, *Shebiith*, ix, 2; the Bible employs indifferently the masc. plur. שִׁקְמִים, *shikmim*, 1 Kings x, 27; 1 Chron. xxvii, 28; 2 Chron. i, 15; ix, 27; Isa. ix, 10; Amos vii, 14; and the fem. plur. שִׁקְמוֹת, *shikmôth* (Psa. lxxviii, 47), and of the Greek συκομωραία (Luke xix, 4). The Sept. always translates the Heb. word by συκάμινος, *sycamine*, meaning doubtless the Egyptian tree, the συκάμινος Αἰγυπτία of Theophrastus, which is really the sycamore (Dioscorides, i, 180). See Gesenius, *Thesaur. Heb.* p. 1476 *b*; Rosenmüller, *Alterthumskunde*, iv, 281 sq.; Celsius, *Hierob.* i, 310). The *sycamore*, or *fig-mulberry* (from σῦκον, *fig*, and μόρον, *mulberry*), is in Egypt and Palestine a tree of great importance and very extensive use. It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the underside, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, it is said, be punctured with a sharp instrument or the finger-nail (comp. Theophrastus, *De Caus. Plant.* i, 17, 9; *Hist. Pl.* iv, 2, 1; Pliny, *H. N.* xiii, 7; Forskål, *Descr. Plant.* p. 182). This was the original employment of the prophet Amos, as he says vii, 14 ("a gatherer," בּוֹלֵס, Sept. κνίζων, the exact term employed by Theophrastus). Hasselquist (*Trav.* p. 260; Lond. 1766) says, "The fruit of this tree tastes pretty well; when quite ripe it is soft, watery, somewhat sweet, with a very little portion of an aromatic taste." It appears, however, that a species of gall insect (*Cynips sycomori*) often spoils much of the fruit. "The tree," Hasselquist adds, "is wounded or cut by the inhabitants at the time it buds, for without this precaution, as they say, it will not bear fruit" (p. 261). In form and smell and inward structure it resembles the fig, and hence its name. The tree is always verdant, and bears fruit several times in the year without being confined to fixed seasons, and is thus, as a permanent food-bearer, invaluable to the poor.

Sycamore (*Ficus sycomorus*) near Ashkelon. (From a photograph by the Editor.)

Sycamore Fig and Leaf.

In Lower Egypt it buds in March, and ripens early in June, and by the poor of that country as well as of Palestine enormous quantities are consumed. The wood of the tree, though very porous, is exceedingly durable. It suffers neither from moisture nor heat. The Egyptian mummy coffins, which are made of it, are still perfectly sound after an entombment of thousands of years. It was much used for doors and large furniture, such as sofas, tables, and chairs (Wilkinson, *Anc. Egypt.* ii, 110). So great was the value of these trees that David appointed for them in his kingdom a special overseer, as he did for the olives (1 Chron. xxvii, 28); and it is mentioned as one of the heaviest of Egypt's calamities that her sycamores were destroyed by hailstones (Psa. lxxviii, 47). The modern Haipha was the city of sycamores (*Sycominon*, Reland, *Palæst.* p. 1024), and the remains of its grove are still recognisable (Stanley, *Sinai and Pal.* p. 145). It was into a sycamore in the plain of Jericho that Zacchæus climbed in order to get a sight of Jesus passing by (Luke xix, 4); and at the broken aqueduct of Herod's Jericho Mr. Tristram lately found "a fine old sycamore fig-tree, perhaps a lineal descendant, and nearly the last, of that into which Zacchæus climbed" (*Land of Israel*, p. 509). That which is called sycamore in North America, the *Occidental plane* or *button-wood* tree, has no resemblance whatever to the sycamore of the Bible. The name is also applied to a species of maple (the *Acer pseudo-platanus*, or *false plane*), which is much used by turners and millwrights. See Mayer, *De Sycamoro* (Lips. 1694); Warnekros, *Hist. Nat. Sycomori*, in the *Repert. für bibl. Lit.* xi, 224 sq.; xii, 81 sq.; Tristram, *Nat. Hist. of the Bible*, p. 397; Thomson, *Land and Book*, i, 22 sq. See FIG.

Syceas, in Greek mythology, was one of the Titans whom, when Jupiter pursued him, his mother, Earth, received into her womb.

Sy'char (Συχάρ in ℵ, A, C, D; but rec. text Σιχάρ with B; Vulg. *Sichar;* but Codd. Am. and Fuld. *Sychar;* Syriac *Socar*), a place named only in John iv, 5, as "a city of Samaria called Sychar, near the ground which Jacob gave to Joseph his son; and there was the well of Jacob." Sychar was either a name applied to the town of Shechem, or it was an independent place.

1. The first of these alternatives is now almost universally accepted. In the words of Dr. Robinson (*Bibl. Res.* ii, 290), "In consequence of the hatred which existed between the Jews and the Samaritans, and in allusion to their idolatry, the town of Sichem received, among the Jewish common people, the by-name Sychar." It seems to have been a sort

of nickname (perhaps from שֶׁקֶר, *shéker*, "falsehood," spoken of idols in Hab. ii, 18; or from שִׁכּוֹר, *shikkôr*, "drunkard," in allusion to Isa. xxviii, 1, 7), such as the Jews were fond of imposing upon places they disliked; and nothing could exceed the enmity which existed between them and the Samaritans, who possessed Shechem (John iv, 9). It should not be overlooked that John appears always to use the expression λεγόμενος, "called," to denote a sobriquet or title borne by place or person in addition to the name, or to attach it to a place remote and little known. Instances of the former practice are xi, 16; xx, 24; xix, 13, 17; of the latter, xi, 54. The son of Sirach speaks of "the foolish people that dwell in Sikima" (l, 28). See Lightfoot, *Opera*, ii, 586; Lange, *Life of Christ*, ii, 337; Hengstenberg, *On St. John iv*, 5. Jerome, in speaking of Paula's journey, says, "She passed *Sichem*, not, as many erroneously call it, *Sichar*, which is now *Neapolis*" (*Epist. ad Eustoch.* in *Opp.* i, 888, ed. Migne). In his questions on Genesis he says that, according to Greek and Latin custom, the Heb. *Sichem* is written *Sicima;* but that the reading *Sichar* is an error: he adds that it was then called *Neapolis* (*Opp.* ii, 1004, ed. Migne). So Adamnan writes to Arculf, who travelled in the 7th century: "He visited the town called in Hebrew *Sichem*, but by the Greeks and Latins *Sicima*, and now more usually *Sychar*" (*Early Travels*, Bohn, p. 8). In the 12th century Phocas says, "Sichar was the metropolis of the Samaritans, and was afterwards called Neapolis" (Reland, *Palæst.* p. 1009).

On the contrary, Eusebius (*Onomast.* s. v. Συχάρ and Λουζά) says that Sychar was in front of the city of Neapolis; and, again, that it lay by the side of Luza, which was three miles from Neapolis. Sychem, on the other hand, he places in the suburbs of Neapolis by the tomb of Joseph. The Bordeaux Pilgrim (A.D. 333) describes Sechim as at the foot of the mountain, and as containing Joseph's monument and plot of ground (*villa*). He then proceeds to say that a thousand paces thence was the place called Sechar. Moreover, had such a nickname been applied to Shechem so habitually as its occurrence in John would seem to imply, there would be some trace of it in those passages of the Talmud which refer to the Samaritans, and in which every term of opprobrium and ridicule that can be quoted or invented is heaped on them. It may be affirmed, however, with certainty that neither in Targum nor Talmud is there any mention of such a thing. Lightfoot did not know of it. The numerous treatises on the Samaritans are silent about it, and recent close search has failed to discover it. See Shechem.

But Jerome's view soon became the prevailing one, and has continued to be so. Robinson adheres strongly to it; and in regard to one of the chief objections urged on the other side, that Jacob's well, which stands at the entrance into the valley where Shechem or Nablûs is situated, is about a mile and a half from the town, so that a woman would hardly have gone so far to draw water, since there was plenty of good water near at hand, he thinks that the town probably had extensive suburbs in the Gospel age which did not exist in the time of Eusebius, and might have approached quite near to the well of Jacob—just as Jerusalem anciently extended much farther north and south than at the present day (*Researches*, iii, 121). Porter takes the same general view, and says, in regard to the distance of the well, that persons "who use such arguments know little of the East. The mere fact of the well having been Jacob's would have brought numbers to it had the distance been twice as great. Even independent of its history, some little superiority in the quality of the water, such as we might expect in a *deep* well, would have attracted the Orientals, who are, and have always been, epicures in this element" (*Handbook for Pal.* p. 342). It may be added that there is no need for supposing this well to have been the one commonly frequented by the people of Nablûs. The visit of the woman to it may have been quite an occasional one, or for some specific purpose.

2. It has been thought that Sychar may be identified with the little village of *Askar*, on the south-eastern declivity of Mount Ebal (Van de Velde, *Memoir*, p. 350; Thomson, *Land and Book*, ii, 206). The etymology, however, is against it, and also the topography. Our Lord was on his way to Galilee. The great road runs past the mouth of Wady Nablûs. Jacob's well is on the southern side of the opening; and Askar about half a mile distant on the northern side. The main road passes quite close to both. Our Lord sat down by the well while the disciples turned aside into the city to buy bread. Had Askar been the city, this would have been unnecessary; for by continuing their route for a short distance farther they would have been within a few paces of the city. There is, besides, a copious spring at Askar. In the *Quarterly Statement* of the "Pal. Explor. Fund," for July, 1877, p. 149 sq., Lieut. Conder gives a further description of the village of Askar, and some additional reasons for identifying it with Sychar; but they are not conclusive.

Sy'chem (Acts vii, 16). See Shechem.

Sy'chemite (Judith v, 16). See Shechemite.

Sycites, in Greek mythology, was a surname of *Bacchus* in Lacedæmon, as having been the first to plant the fig (συκῆ).

Sydesmen (more properly *Synodsmen*) are Church officers, anciently appointed to assist the church-wardens in making presentments of ecclesiastical offences at the bishop's *synods* or visitations. By the 90th canon, they are to be chosen yearly, in Easter week, by the parish priest and parishioners, if these can agree; otherwise they are to be appointed by the ordinary of the diocese. Of late years this office has devolved on the church-wardens. The old English term for sydesmen was "sithcondmen," or "sithcundmen."

Sye'lus (Συῆλος v. r. Ἡσύηλος and ἡ σύνοδος), a corrupt Greek form (1 Esdr. i, 8) for *Jehiel* (q. v.) of the Heb. (2 Chron. xxxv, 8).

Sye'nè (Heb. *Sevenêh*, סְוֵנֵה; Sept. Συήνη; Vulg. *Syene*), a town of Egypt on the frontier of Cush, or Ethiopia. The prophet Ezekiel speaks of the desolation of Egypt "from Migdol to Seveneh, even unto the border of Cush" (xxix, 10), and of its people being slain "from Migdol to Seveneh" (xxx, 6). Migdol was on the eastern border [see Migdol], and Seveneh is thus rightly identified with the town of Syene, which was always the last town of Egypt on the south, though at one time included in the nome Nubia. Its ancient Egyptian name is *Sun* (Brugsch, *Geogr. Inschrift.* i, 155, tab. i, No. 55), preserved in the Coptic *Souan*, *Senon*, and the Arabic *Aswân*. The modern town is slightly to the north of the old site, which is marked by an interesting early Arab burial-ground, covered with remarkable tombstones, having inscriptions in the Cufic character. Champollion suggests the Coptic derivation *sa* "causative," and *ouên* or *ouēn*, "to open," as if it signified the opening or key of Egypt (*L'Égypte*, i, 161–166), and this is the meaning of the hieroglyphic name. It is the natural boundary of Egypt at the south (Ptolemy, ix, 5; Pliny, *Hist. Nat.* v, 10; xii, 8; Strabo, p. 787, 815), being situated at the foot of the first cataract on the Nile (Murray, *Handbook for Egypt*, p. 463). See *Jour. Sac. Lit.* Oct. 1851, p. 158. See Egypt.

Syene is represented by the present *Aswân* or *Es-Suân*, which exhibits few remains of the ancient city, except some granite columns of a comparatively late date and the shrine of a small temple. This building has been supposed by late travellers to have contained the famous well of Strabo (*Geog.* xvii, p. 817), into which the rays of a vertical sun were reported to fall at the summer solstice—a circumstance, says the

geographer, that proves the place "to lie under the tropic, the gnomon at midday casting no shadow." But although excavations have been carried on considerably below the pavement, which has been turned up in search of the well it was thought to cover, no other results have been obtained than that this shrine was a very improbable site for such an observatory, even if it ever existed; and that Strabo was strangely misinformed, since the Egyptians themselves could never in his time have imagined this city to lie under the tropic; for they were by no means ignorant of astronomy, and Syene was, even in the age of Hipparchus (B.C. 140, when the obliquity of the ecliptic was about 23° 51′ 20″), very far north of that line. The belief that Syene was in the tropic was, however, very general in the time of the Romans, and is noticed by Seneca, Lucan, Pliny, and others. But, as Sir J. G. Wilkinson remarks, "a well would have been a bad kind of observatory if the sun had been really vertical; and if Strabo saw the meridian sun in a well, he might be sure he was not in the tropic" (*Mod. Egypt and Thebes*, ii, 286). The same writer adds, "Unfortunately, the observations of the ancient Greek writers on the obliquity of the ecliptic are not so satisfactory as might be wished; nor are we enabled, especially as La Grange's theory of the annual change of obliquity being variable is allowed to be correct, to ascertain the time when Aswan might have been within the tropic, a calculation or traditional fact in which, perhaps, originated the erroneous assertion of Strabo." The latitude of Aswan is fixed by Wilkinson at 24° 5′ 30″, and the longitude is usually given as 32°·55′.

Sygn, in Norse mythology, was one of the female asas, goddess of justice, who takes charge of decisions and prevents any one denying anything. She guarded the doors of the palace of Wingolf, so that foreigners could not enter unawares.

Sykes, Arthur Ashley, an English divine, was born in London about 1684. He was educated at St. Paul's School, and was admitted to Corpus Christi College, Cambridge, 1701, taking his degree of A.B. in 1704–5 and A.M. in 1708. After leaving college he served as assistant in St. Paul's School, but was collated to the vicarage of Godmersham, Kent, in 1712–13, by archbishop Tenison. In April, 1714, he was instituted to the rectory of Dry-Drayton, Cambridgeshire, and in the August following resigned the vicarage of Godmersham. He was instituted to the rectory of Rayleigh, Essex, November, 1718, and resigned the living of Dry-Drayton. In December following he was appointed afternoon preacher of King Street Chapel, Golden Square, a chapel of ease to St. James's, Westminster. The morning preachership becoming vacant in 1721, Mr. Sykes was appointed to it. In January, 1723–24, he was appointed to the prebend of Alton-Borealis, Salisbury, and three years after became precentor of the same cathedral. He also received the following appointments: assistant preacher at St. James's, Westminster, April, 1725; dean of St. Burien, Cornwall, February, 1739; prebendary of Winchester, Oct. 15, 1740. He died Nov. 15, 1756. His published works number sixty-three, of which we notice, *An Essay upon the Truth of the Christian Religion* (Knapton, 1725, 8vo; 2d ed. 1775, 8vo):—*Principles and Connection of Natural and Revealed Religion* (1740, 8vo):—*Credibility of Miracles and Revelation* (1742, 8vo):—*Essay on Sacrifices* (1748, 8vo):—*Scripture Doctrine of Redemption of Man by Jesus Christ* (1755, 8vo):—*Paraphrase and Notes upon the Epistle to the Hebrews* (1755, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Sykes, Oliver, a minister of the Methodist Episcopal Church, was born at Suffield, Conn., 1778. He was converted in his twenty-second year, and in 1806 was received on trial into the New York Conference. In 1810 he became superannuated, and held that relation through most of his life. He died Feb. 11, 1853. He left property, about $2500, to the Missionary Society, for the benefit of the China Mission. See *Minutes of Annual Conferences*, 1853, p. 212.

Sylea, in Greek mythology, was a daughter of king Corinthus and wife of Polypemon, to whom she bore Sinis, the pine-tree bender, a notorious robber.

Syleus, in Greek mythology, was a tyrant of Aulis, who compelled all foreigners who entered his dominions to labor in his garden. Hercules killed him, together with his daughter Xenodice. Another daughter was educated by her brother Dicæus; she fell in love with Hercules, and died of grief because she could not be his. He also loved her so deeply that he was with difficulty restrained from casting himself upon her funeral pyre.

Syllăbæ enthronistĭcæ (Συλλαβαὶ ἐνθρονιστικαί), circular letters written by bishops recently installed to foreign bishops, to give them an account of their faith and orthodoxy, that they might receive letters of peace and communion from them. See Bingham, *Christ. Antiq.* bk. ii, ch. xii, § 10.

Syllăbus, an abstract; a compendium containing the heads of a lecture or sermon.

SYLLABUS (Gr. συλλαβός, a *collection*, i. e. *catalogue*), PAPAL, is the title given to the appendix to the encyclical letter issued by pope Pius IX, Dec. 8, 1864. It was "a list of the principal errors of the day pointed out in the consistorial allocutions, encyclical and other apostolical letters of pope Pius IX," and enumerating, under ten general heads or sections, eighty of these errors. These ten sections of errors are entitled, "I. Pantheism, Naturalism, and Absolute Rationalism;" "II. Moderate Rationalism;" "III. Indifferentism, Toleration;" "IV. Socialism, Communism, Secret Societies, Bible Societies, Clerico-liberal Societies;" "V. Errors respecting the Church and her Rights;" "VI. Errors of Civil Society, as much in themselves as considered in their relations to the Church;" "VII. Errors in Natural and Christian Morals;" "VIII. Errors as to Christian Marriage;" "IX. Errors regarding the Civil Power of the Sovereign Pontiff;" "X. Errors referring to Modern Liberalism." Some of the specifications under these general heads have respect to religious freedom, the separation of Church and State, the civil contract of marriage, education outside of the control of the Roman Catholic Church, the conflict between the civil law and the spiritual authority of the Church, the immunities of the clergy, the cessation of the pope's temporal power, etc. Much excitement was created by the appearance of this bull and syllabus, especially in France; Jules Baroche, minister of public worship, forbidding the bishops to publish the syllabus and the doctrinal part of the bull. Elsewhere the civil governments did not interfere.

For literature, see Schulte, *The Power of the Romans over Princes, Countries*, etc. (1871); Fessler, *True and False Infallibility of the Popes* (Vienna, 1871; Lond. and N. Y. 1875); Gladstone, *The Vatican Decrees in their Bearing on Civil Allegiance* (1874), with replies by Newman, Manning, and others.

Syllis, in Greek mythology, was a nymph beloved by Apollo, and the mother by him of Xenixippus.

Sylliturgus (Συλλείτουργος), a Greek term to designate the assistant during the offering of the Christian sacrifice.

Sylphs, in the fantastic system of the Paracelsists, are the elemental spirits of the air, who, like the other elemental spirits, hold an intermediate place between immaterial and material beings. They eat, drink, speak, move about, beget children, and are subject to infirmities like men; but, on the other hand, they resemble spirits in being more nimble and swift in their motions, while their bodies are more diaphanous than those of the human race. They also surpass the latter in their knowledge both of the present and the future, but have no soul; and when they die, nothing is left. In form they are ruder, taller, and stronger than men, but stand nearest to them of all the elemental spirits, and as a

consequence hold intercourse with human creatures. When they have children by marriage with mortals, the children have souls, and belong to the human race. Originally masculine, they have come, probably by the etherealization of poets, to be considered as feminine.

Sylvester Gozzoloni. See Sylvestrians.

Sylvester I, pope, was born in Rome about the year 270, and was the son of Rufinus and St. Justa. At thirty years of age he is said to have been ordained by bishop (pope) Marcellinus, and on Jan. 31, 314, he was chosen to succeed Melchides in the pontificate. His administration is celebrated for the Council of Nicæa (q. v.), held in 325, which, however, Sylvester did not attend, on account of his infirmities; and he was represented by two priests, called Guy and Vincent, while Osius, bishop of Cordova, presided in his name. He is the author of several rules to the clergy. The account given of the donation to him of the city of Rome by Constantine is wholly apocryphal. He died in Rome, Dec. 31, 335, and was succeeded by Marcus.

Sylvester II, one of the most learned of the mediæval popes, originally called *Gerbert*, was born at Aurillac, in Auvergne, early in the 10th century. He was educated in the monastery of his native village, but went early to Spain, where he learned mathematics, and afterwards to Rome. He was appointed abbot of the Monastery of Bobbio, where he taught with much distinction and success. At a later period he went to Germany as preceptor of the young prince Otho, afterwards Otho II, and ultimately became secretary to the archbishop of Rheims, and director of the cathedral school, which became eminent under his care. The archbishop having been deposed, Sylvester was elected to the archbishopric; but he was afterwards set aside, the deposition of his predecessor having been declared invalid. In the year 998, however, he was appointed archbishop of Ravenna, whence he was called to the pontifical throne, April 2, 999, as the successor of Gregory V. He renounced the liberal tendencies of his earlier years, confirmed the judgment of John XV with regard to the Synod of Rheims, and established Arnulph in his archbishopric; convened a synod in 1001 at Rome, which placed the Convent of Gandersheim under the jurisdiction of the bishop of Hildesheim; and awarded title and crown to the king St. Stephen of Hungary, besides conferring on him the right to determine in ecclesiastical matters in his kingdom. While considering a plan for a crusade to the Holy Land, he died in Rome, May 12, 1003, and was succeeded by John XVIII. He was a man of rare acquirements for his age. He was an adept in mathematics and in practical mechanics and astronomy, in which departments his attainments acquired for him, among his contemporaries, the evil reputation of a magician. He is also believed to have been acquainted with Greek, and perhaps with Arabic. Of all his works, which were numerous, his letters (printed by Du Chesne in the *Historians of France*) have attracted most notice, from their bearing on the history of an obscure period. His literary remains have been published by Masson and others, more recently by Pertz, though not complete. See Richeri *Hist. Lib. iv*, in Pertz, *Monum. Germ. Historica Script.* (Hanov. 1838), tom. iii; Mabillon, *Vet. Analecta* (Paris, 1723), p. 102 sq.; Hock, *Gerbert od. Papst Sylvester II u. sein Jahrhundert* (Vienna, 1837). See also Budinger on the scientific and political importance of Gerbert (Cassel, 1851); Herzog, *Real-Encyklop.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Sylvester III, antipope, was born in Rome, May 1, 1044; and while known as John, bishop of Sabina, he was set on the pontifical throne through the influence of the consul Ptolemæus, in place of the juvenile Benedict IX, who had been expelled for his vices. Sylvester reigned but three months, when the counts of Frascati took up arms to replace Benedict. The latter, seeing he was despised by the clergy, sold the tiara to John Gratian, whom he crowned as Gregory VI. The emperor Henry III held, in December, 1046, a council at Sutri, when the three popes were all deposed, and Clement II was elected. See Pope.

Sylvestrians is the name of an order of monks founded by Sylvester Gozzoloni, who was born in 1170 (or 1177) at Osimo, in the Papal States. He was educated at Padua and Bologna, and received a canonry at Osimo, which he renounced about 1217, in order to devote himself in solitude to a contemplative life of asceticism. Pupils and followers gathered about him, with whom he founded a monastery in 1231 on Mount Fano, in which the Benedictine rule was adopted, coupled with a vow of rigid poverty. Innocent IV confirmed the foundation (1247), and the order spread, particularly in Umbria, Tuscany, and Ancona. It was united with that of Vallambrosa in 1662, but again separated from it in 1681, and was endowed with new constitutions by Alexander VIII (1690), which provided for the celebration of matins at night, for reciprocal and also self-inflicted flagellations on every Wednesday and Friday in Advent and Lent, and for abstinence from the use of flesh, milk, and eggs on every Friday and every Church festival. A considerable number of convents, of nuns as well as monks, belonged to this order in its flourishing period; but it is now insignificant. Leo XII purposed to dissolve the order and incorporate its members with other organizations; but it has, nevertheless, been preserved to our time. An order of female Sylvestrians exists in Perugia. The direction of the order is placed in the hands of a general and a procurator-general, the former being chosen for four and the latter for three years. The habit is composed of a gown, scapulary, cowl, and mantle; its color is dark brown. The general wears violet, and is privileged to bear the *pontificalia* (q. v.). —Herzog, *Real-Encyklop.* s. v.

Symæthis, in Greek mythology, was a Trinacrian nymph, goddess of the river of the like name, beloved of Faunus, to whom she bore Acis.

Symbol (from *σύν* and *βάλλω*, *to throw together*, i. e. by comparison), an abstract or compendium, a sign or representation of something moral, by the figures or properties of natural things. Hence symbols are of various kinds, as hieroglyphics, types, enigmas, parables, fables, etc. (q. v. severally). See Lancaster, *Dict. of Scripture Symbols;* Bicheno, *Symbolical Vocabulary*, in his *Signs of the Times;* Faber, *On the Prophecies;* Jones [W.], *Works*, vol. iv; Wemyss, *Clavis Symbolica;* Mills, *Sac. Symbology* (Edinb. 1853); Fairbairn, *Typol. of Script.; Brit. and For. Evan. Rev.* 1843, p. 395. See Symbolism.

SYMBOL (Gr. *Σύμβολον*, *sign, token*), a title anciently given to the Apostles' Creed (Cyprian, *Ep.* 76; Rufinus, *De Symbolo;* Augustine, *De Fide et Symbolo;* and Hilary, *De Trin.* cap. xii). The ecclesiastical origin of the term is much disputed, but its most probable meaning was that of a contract, or bond of our faith. One reason for the name derives it from a Greek word signifying a throwing or casting together, and alleges that the apostles each contributed an article to form the Creed, putting their joint opinion or counsel in an abridged shape. The other is the opinion that this Creed was used in times of persecution as a watchword or mark whereby Christians (like soldiers in the army) were distinguished from all others.

The term *symbol*, importing an emblem or sensible representation, is also applied in the holy eucharist to the sacred elements, which there set forth the body and blood of Christ.

Symbolical Books. This title designates the public confessions of faith of the different Christian churches or denominations; in other words, the writings in which an ecclesiastical communion publishes to the world the tenets that bind together its members and distinguish it from other communions of believers or unbelievers. For the *idea* of a symbol we refer to the article Symbolics.

The only symbol which finds universal acceptance in the Church is the Apostles' Creed. As the Church creed *κατ' ἐξοχήν*, it is distinguished from the Scriptures upon which it is based, but also, on the other hand, from the private writings and confessions of the teachers of the Church, however greatly the latter may be esteemed. The later symbolical *books* differ from the briefer symbolical *formulas*, which alone served the purposes of the Church before the Reformation, in being more extensive and detailed, and in constituting the confessions of particular churches only (*symbola particularia*), while the great creeds (Apostles', Nicene, Athanasian) have œcumenical value. The phrase *Libri Symbolici* originated in the Lutheran Church, and was first applied to its own confessional writings when they appeared in the *Book of Concord;* but its use extended, and has long been current in all the churches and sects of Christendom.

Considerable diversity of opinion has existed with reference to the importance and value of symbolical writings. The Church of Rome regards the symbol as the immovable and unchangeable rule of faith, and therefore as the binding norm of doctrine. This does not, according to Thomas Aquinas (*Summa Theol.* ii, 2, 1, 9), detract from the supreme authority of the Scriptures, because the symbol is merely an extract from Scripture. In substance there is but one symbol; each additional formula is simply an exposition and closer determination of the original creed. Variations are to be understood as different aspects of the truth, assumed in view of the varying oppositions it has to encounter. The Church is accordingly competent to formulate a new symbol for the exposition of the truth, though not to set aside, or even to alter, the traditional creed (Thom. Aquinas, *ut sup.*).

The Church of the Reformation asserted the sole authority of Holy Scripture in matters of doctrine; and although it received the œcumenical symbols, it determined their character as being *testimonia fidei* simply, i. e. testimonies certifying the understanding of the Word of God current in the Church at a given time. The worth of confessions is accordingly made to depend on their agreement with the Scriptures, and they may be altered and improved. The author of the *Augustana* repeatedly undertook a thorough revision of his work; Luther did the same with the *Smalcald Articles;* and the evangelical estates not only approved of Melancthon's *Variata*, but in 1537 directed their theologians at the Convention of Smalcald to revise the confession. The beginnings of an obligatory support of the confession are, however, apparent at an early day. Subscription to the *Augsburg Confession* was occasionally required during the fourth decade of the 16th century, and in 1533 the theological faculty of Wittenberg were required by statute to teach sound doctrine as contained in the ancient creeds and the *Augsburg Confession.* A growing disposition to insist on uniformity of teaching became manifest, and it was this which gave rise to the Osiandrian Controversies (q. v.). In the middle of the 16th century the various *corpora doctrinæ* began to appear: in 1560 the *Corpus Doctr. Philippicum;* in 1561 the *C. D. Pomeranicum;* in 1567 the *C. D. Pruthenicum*, etc. The conclusion was made in 1576 with the *Formula of Concord* (q. v.), and this names the writings to which symbolical authority is given by reason of a unanimous approval of their teachings, and is itself included among them. A rigid subscription was demanded in the countries where these writings were received by the civil government. The dispute with Calixtus (q. v.) led the Lutheran theologians to postulate a mediate inspiration, and consequently a divine authority, for the symbolical books; but the distinction between the canon of Scripture and such standards is nevertheless constantly preserved in word, if not always in fact. In reality, the symbolical books were regarded as a *κανὼν τῆς πίστεως* throughout the 17th century side by side with the Scriptures, inasmuch as the faith was grounded directly on the symbol rather than on the Bible.

The Reformed churches have produced no written symbol which has formal authority over them all; but they have cherished a very definite conviction of confessional unity among them, as may appear from the fact that the different Reformed confessions, and particularly the more important of them, the *Helvetica, Gallicana, Scotica, Belgica*, etc., are received in all such churches as embodiments of the pure type of doctrine, and from the further fact that the members of a Church holding to one of these confessions may pass beyond the territory within which such confession has authority, but cannot pass from one confession to another by joining a Church which adheres to another of the Reformed confessions. All such persons are regarded simply as members of the Reformed Church. The number of Reformed symbols was influential also in directing attention upon their substance rather than upon the formulated letter, it being conceded that with respect to the latter the confession is not infallible and incapable of further improvement. Such changes, however, are not to be needlessly undertaken, nor may individuals subject the confessional standards at will to experiments in the interests of novelty. Great care has ever been exercised to preserve the purity of the confessional symbols, in some instances carried to the extent of requiring the subscription of the clergy and the officers of state to doctrinal standards settled by law. (Basle and Geneva even required such subscription of the body of their citizens. The Reformed Church of East Friesland alone never required subscription to its symbol.) The 17th century produced symbols in this body also, e. g. the *Canons of Dort* and the *Helvetic Consensus*, both of which go beyond even the *Formula of Concord* in scholastic rigidness. The beginning of the 18th century saw a reaction, however; Spener already ventured to doubt the necessity of symbols, since the Church had so long existed without them, and expressed his dissent from the doctrine of their inspiration and infallibility. A century afterwards it was conceded that obligation to adhere to the symbol holds only with reference to essentials; and a majority of critics asserted that the unessential, not directly religious and merely theological, which deserves no place at all in a creed, was greatly in excess over that which is really essential. The conflict with rationalism caused many modifications in the views of the churches; but subscription to the creed was generally insisted on, though the obligation thus assumed was often but lightly felt. In the present period, the reaction against rationalism has occasioned a revival of 17th-century confessionalism in many quarters: and, on the other hand, a liberal tendency requires a breaking-away from the authority of symbols as being simply monuments of the faith of our fathers and evidences of former conquests, and also as being adverse to the genius of Protestantism. See CONFESSION OF FAITH.

The abstract right of the Church to require submission to its standards is evident, but it is a question which must be answered, May the *Protestant* Church assert that right, and, if it may, then to what extent? It is evident that the more recent symbols, as being more restrictive and separative in character than the older confessions and creeds, are of inferior authority. It is also clear that the spirit and substance of a confession have greater importance than attaches to the form or letter. Neither the *Augsburg Confession* nor the *Heidelberg Catechism* constitutes the Protestant Confession of Faith, and must be regarded simply as essays towards formulating the body of Protestant doctrine, which may be tested by criticism and revised. Doctrinal purity in the concrete is, after all, a relative thing, and the Church is under the necessity of persisting in the work of grounding its teachings more solidly on the Word of God and of developing them further towards their ultimate consummation. A distinction must accordingly be admitted between heterodoxy of a more or less serious type, which consists in departing in some

points from the accepted standards of a Church, and heresy, which removes the foundations and destroys the faith itself. It is none the less certain, however, that Protestantism requires an inner unity and a durable basis of character. Every step of its progress must be in harmony with its fundamental principles, which are laid down in the confessions formulated by its founders. Those symbols attest a faith which belongs equally to our fathers and to us. The liberty of *teaching*, moreover, needs to be guarded, lest it degenerate into license and anarchy contrary to the Word of God and the order of the Church. Protestantism certainly has the right to protect its truth against neologizing antichristianity, and also against un-Protestant Romanism—in a word, against manifest perversion. The subscription to symbols required of its accredited teachers can hardly, however, be without conditions. Perhaps the utmost extent to which such requirement should be pressed is a cordial acceptance of principles upon which the confessions are based, leaving particulars to be determined by the conscience of the subscriber. In any case, the symbols are entitled to respect so far as to make them the subject of earnest and loving study, and to protect them against abuse from professed adherents.

Literature.—Early Protestant writers have no separate *locus* for symbolical books, and but few treat of them even incidentally (see Hase, *Hutterus Redivivus*. p. 115, note 1). Among later doctrinal writers, see Twesten (1826), i, 50 sq.; Hase (3d ed. 1842), p. 498 sq.; Martensen, p. 74 sq. Controversial writings are partially given in Hase, *ut sup.* A comprehensive monograph is Johannsen's *Wissenschaftl. u. hist. Unters. üb. d. Rechtmässigkeit d. Verpflicht. auf symb. Bücher*, etc. (Altona, 1833). See also id. *Anfänge des Symbolzwangs*, etc. (Leips. 1847); Matthes, *Vergleichende Symbolik* (ibid. 1843), p. 2 sq.; Schenkel, *Ursprüngl. Verhältn. d. Kirche zum Staat*, in the *Stud. u. Krit.* 1850, ii, 454 sq.; Höfling, *De Symb. Natura, Necessitate, Auctoritate, et Usu* (Erl. 1835); Bretschneider, *Unzulässigkeit d. Symbolzwangs*, etc. (Leips. 1841); Rudelbach, *Einl. in d. Augsb. Confession*, etc. (Dresd. 1841); Sartorius, *Nothw. u. Verbindl. d. kirchl. Glaubensbekenntnisse* (Stuttg. 1845); Schleiermacher, *Eigentl. Werth . . . d. symb. Bücher*, in *Ref. Alm.* (Frankf. 1819), p. 335 sq.; id. *Sendschr. an v. Cölln u. Schulz*, in the *Stud. u. Krit.* 1831, i, 3 sq.; id. *Prakt. Theologie*, p. 622 sq.; De Wette, *Lehreinheit d. evan. Kirche*, in the *Stud. u. Krit.* 1831, ii, 221 sq.; Ullmann, *Altenb. kirchl. Angel.* etc., in the *Stud. u. Krit.* 1840, ii; Scherrer, *Die Princip. u. fakt. Stellung d. schweiz.-ref. Kirche*, etc., in the *Verhandl. d. schweiz. Predigergesellsch. zu St. Gallen*, 1844; *Die gegenw. Krisis d. kirchl. Lebens*, etc. (Gött. 1854); Petri, *Beleucht. d. gött. Denkschrift*, etc. (Hanov. 1854); *Erklärung der Denkschr.* (Gött. 1854); Nitzsch, *Prakt. Theol.* i.

Among editions of Lutheran symbolical writings, those of Rechenberg, *Concordia*, etc. (Lips. 1678, 8vo, and often; last ed. 1756), and of Hase, *Libri Symb. Eccl. Ev.* etc. (ibid. 1837), deserve mention. The Reformed confessions have not been gathered into a single collection, the best and most complete collection being that of Niemeyer, *Collect. Conf. in Eccl. Ref. Publicat.* (ibid. 1840), cum Append. Other collections are by Augusti (Elberfeld, 1827), German by Mess (Neuwied, 1828, 1830, 2 pts.; comp. Schweizer, *Ref. Glaubensl.* i, 122), and Heppe, *Bekenntnissschriften d. ref. Kirchen Deutschl.* (Elberfeld, 1860). The *Libri Symbolici Eccl. Romano-Catholicæ* were edited by Danz (Vimar. 1836) and Streitwolf et Klener (Gött. 1837 sq.); the *Libri Symb. Eccl. Orientalis* by Kimmel (Jena, 1843; cum Append. ibid. 1850). For the symbolical books and writings of particular churches and denominations, see the respective articles.—Herzog, *Real-Encyklop.* s. v.

Symbolics. The meaning of this term will vary with that assigned to the original word from which it is derived: *σύμβολον* (from *συμβάλλειν*) has a primary reference to the fitting-together of two separate objects, e. g. the parts of a ring or of other "tessera hospitalitatis." *Σύμβολον* (related to *σῆμα*) next came to denote every mark or sign by which the connection of individuals to a whole, e. g. a corporation or association, might be indicated. Such were the badges which secured admission to a banquet, the "tessera militaris," the flag, the password, etc. In time, whatever might be employed to illustrate abstract or supersensual ideas to the senses came to be termed a symbol, and this may be regarded the current meaning of the word to-day. As Christianity, like all religions, has its symbols, it is as proper to speak of *Christian symbolics* as of heathen (or ancient). A rich symbolism runs through the whole of Christian liturgics, e. g. the symbolism of the cross, etc.; but in the organism of theological study the term *symbolics* has no reference to such symbols. The reference is rather to the formulated and written *confessions* of the Church, which, more than any badge, are suited to indicate the union of individuals in one and the same ecclesiastical organization. Of these symbols the most ancient are baptismal confessions, from which the *Symbolum Apostolicum* was developed, which forms the rallying-point of all who are adherents of Christianity. Heretical tendencies afterwards compelled the Church to formulate the great creeds—the Nicene, the Nicene-Constantinopolitan, and the so-called Athanasian—in which the marks of orthodoxy were determined and made prominent; and, in addition to the foregoing so-called *œcumenical symbols*, other minor creeds and confessions were called into being by the force of events from time to time.

The rise of Protestantism furnished a new class of symbols which were intended to serve as marks of distinction between the old papal and the new evangelical churches. Of these the first was the *Augsburg Confession* (q. v.) of 1530, and the supplementary symbolical books of the Lutheran Church, closing with the *Book of Concord* in 1580. The Reformed churches framed distinct symbols of their own—the *Zwinglian*, the *Tetrapolitana*, etc. Of this class the *Thirty-nine Articles* of the Church of England, the *Heidelberg Catechism*, and the second *Helvetic Confession* (see the respective articles) acquired especial prominence. The Romish Church, for its part, was obliged, by the rise of Protestantism, to formulate its faith anew with a view to marking the features peculiar to its teachings, which was done in the *Professio Fidei Tridentina* and the *Catechismus Romanus* (see the corresponding articles). The accumulation of this wealth of material has operated decisively upon symbolics, so that the term has come to denote *the science which is employed upon the doctrines that distinguish the several confessions of Christendom.* Its *method* may be historical, statistical, polemical, or irenical; but the ground upon which it operates can only be that of comparison of dogmas.

Like the history of doctrines, to which it stands related, symbolics is a modern branch of theological science, but is possessed of so much individuality as to necessitate a separate treatment. The foundation for the science was laid in the preliminary works of Walch, Semler, Planck, and others (see below, *Literature*), while its actual beginnings date to Winer and Marheineke. The former drew up tables in which he simply presented to view, side by side, the differences existing in the various confessions, while the latter sought to exhibit the internal unity of each separate confession. It is evident that the treatment of symbolics requires the use of both these methods, and will vary according as the writer occupies the ground of one confession or another, or as he places himself *above all confessions.* It was because of this fact that Möhler's *Symbolik*, from the Roman Catholic point of view, drew forth the famous work of Baur from the Evangelical position (see below). The science speedily developed the necessity for examining its material, not simply in the letter of the symbolical books, but in the spirit of the confessions. Every detail has accordingly been made the subject of earnest study; and the ethical, social, political, and artistic bear-

ings and differences of the various symbols have been examined. This fact gives rise to the question whether the term symbolics is adequate to the thing it is intended to represent; but all attempted substitutes have been so clumsy that they failed to win their way into favor. In Great Britain and America the subject is usually included under dogmatic theology (q. v.).

Literature.—Walch, *Introd. in Libros Symb. Eccl. Luth.* (Jen. 1732); Semler, *Apparat. ad Libros Symb. Eccles. Luth.* (Halle, 1775); Feuerlin, *Bibl. Symbolica* (Gött. 1752, 1768); Planck, *Gesch. d. Entstehung, d. Veränderungen, u. d. Bildung des prot. Lehrbegriffs* (Leips. 1791–1800); id. *Hist. u. vergleichende Darstellung d. verschiedenen Dogm.-Systeme*, etc. (Gött. 1796; 3d ed. 1822); Winer, *Comparative Darst. d. Lehrbegr. d. verschiedenen Kirchenparteien*, etc. (Leips. 1824, etc. 4to); Marheineke, *Symbolik* (Heidelb. 1810, etc.); id. *Inst. Symbolicæ Doctrinarum*, etc. (Berl. 1812, etc.); Marsh, *Comp. View of the Churches of England and Rome* (Lond. 1841, 8vo); Möhler, *Symbolik* (Mayence, 6th ed. 1843); Baur, *Gegensatz d. Katholicismus u. Protestantismus*, etc. (Tüb. 1834). See in connection therewith Sack, Nitzsch, etc.; Köllner, *Symb. aller christl. Conf.* (Hamb. 1837; 1844, 2 vols.); Guericke, *Allgem. christl. Symbol.* [Lutheran] (Leips. 1839); Rudelbach, *Reformation, Lutherthum und Union* (ibid. 1839); Göbel, *Lutherische u. ref. Kirche* (Bonn, 1837); Schneckenburger, *Lutherisch. u. ref. Lehrbegriffe* (Stuttg. 1855, posthumous); Thiersch, *Kathol. u. Protestantismus* [lectures] (Erl. 1848, 2d ed.); Schenkel, *Wesen d. Protestantismus* (Schaffhausen, 1846–52, etc.). See especially Schaff, *Creeds of Christendom* (N. Y. 1877, 3 vols. 8vo).—Herzog, *Real-Encyklop.* s. v. See SYMBOLICAL BOOKS.

Symbolism is that system which represents moral or intellectual qualities by external signs or symbols. It is characteristic of the earlier and ruder stages of development, when the mind and moral nature have not yet grown to the age which takes direct cognizance of mental and moral qualities, or takes cognizance of them only through external signs that bear a real or a conventional resemblance to them. The Old Test. is full of symbolism; the Jewish Temple, like the Tabernacle which it superseded, though no image of the Deity was permitted in it, was itself a symbol of the soul of man, in which God abides, if it be holy and ready to receive him; and all its utensils, as well as all its services, were symbolical. See TYPE, and the various articles on the Old-Test. ceremonials and sacred objects. Symbolism was also naturally characteristic of the Church of the Middle Ages, which undertook to carry home to the eyes, minds, and hearts of the people spiritual truths through external symbols. The origin of some of these it is now difficult to discover. Many naturally suggest the correlative truth to the mind; others make the suggestion through historical or scriptural association. The following is a partial list of some of the principal symbols in use in the Christian churches, for a fuller account of which the reader is referred to Clements [Mrs.], *Handbook of Legendary and Mythological Art*. The glory, aureole, and nimbus all represent light or lightness, and are symbols of sanctity. The nimbus surrounds the head; the aureole the body; the glory unites the two. The nimbus attaches in Roman Catholic art to all saints; the aureole and glory only to the persons of the Godhead and to the Virgin Mary. The fish is an emblem of Christ. See ICHTHYS. The cross, in its various forms, is also an emblem both of Christ and his passion. See CROSS; CRUCIFIX; LABARUM. The lamb is a common symbol of Christ. It derives its significance from the fact that it was one of the chief sacrifices of the Jewish Temple, and from the words of John the Baptist, "Behold the lamb of God, which taketh away the sin of the world" (John i, 29). The lamb is often represented in art bearing a cross. The lion is another symbol of Christ, who in Scripture is called "the Lion of the tribe of Juda" (Rev. v, 5). The pelican, which is said to bare open her breast to feed her young with blood, is an emblem of redemption. The dove is a symbol of the Holy Spirit (Matt. iii, 16): issuing from the mouth of the dying, it is an emblem of the soul. The olive-branch is an emblem of peace (Gen. viii, 11); the palm, of martyrdom (Rev. vii, 9). The lily represents chastity; the lamp, piety (Matt. xxv, 1–12); fire, zeal or the sufferings of martyrdom; the flaming heart, fervent piety and spiritual love; the peacock, immortality; the crow, victory: on women, it signifies the bride of Christ. The sword, axe, lance, and club indicate martyrdom; the skull and scourge, penance; the chalice, faith; the ship, the Christian Church; the anchor, faith (Heb. vi, 19). Each color also has a symbolic meaning in art, for which see article COLOR. In Roman Catholic art, also, each apostle has his own symbol, as follows: Peter, the keys, or a fish; Andrew, the transverse cross which bears his name; James the Greater, the pilgrim's staff; John, the eagle, or the chalice with the serpent; Thomas, a builder's rule; James the Less, a club; Philip, a small cross on a staff, or crosier surmounted by a cross; Bartholomew, a knife; Matthew, a purse; Simon, a saw; Thaddeus, a halberd or lance; Matthias, a lance. The various monastic orders have also each its own symbol. See Jameson and Eastlake, *History of Our Lord as Exemplified in Works of Art* (Lond. 1864, 2 vols.); Didron, *Christian Iconography, or History of Christian Art in the Middle Ages* (ibid. 1851, ed. Bohn).

Symbŏlum (Σύμβολον), a Greek term for (1) the holy eucharist; (2) a creed; (3) a bell. See SYMBOL.

Symè, in Greek mythology, was a nymph, daughter of Ialymus and Dotis. She was beloved of the sea-god Glaucus, who carried her off to an island near Rhodes, on the coast of Caria, which received its name from her (Athenæus, vii, 296). By Neptune she bore Chthonius, who colonized the island from Lindus.

Symeon THE STYLITE. See SIMEON, ST.

Symmachia, in Greek mythology, was a surname of *Venus* at Mantinea, in Arcadia.

Symmachians. The term designates the members of a sect mentioned only by Philaster (*Hær.* lxiii). He describes them as adherents of Patricius, who taught that the human body was not created by God, but by the devil, and that it should be abused in every possible way, suicide even being regarded as allowable. The Symmachians asserted also that every vice and fleshly lust should command the obedience of mankind, and that there is no future judgment for the race. It is more probable, however, that the Symmachians were disciples of Symmachus (q. v.) of Samaria, a Jew who became a Christian, consorted with the Ebionites, and furnished a Greek version of the Old Test. which stands before that of Theodotion in the Polyglot, but is of more recent date than the latter. Petavius (in *Notes on Epiphanius*, ii, 400) endeavors to trace their origin to yet another Symmachus; and Valesius (on Euseb. vi. 17) says that a Jewish-Christian sect originated with the Ebionite Symmachus, of whom Ambrose states, in a commentary on the Epistle to the Galatians, that they descended from the Pharisees, kept the whole law, called themselves Christians, and followed Photinus in the belief that Christ was merely a man. The Manichæan Faustus (see Augustine, *Contra Faust.* xix, 14), on the other hand, describes the Symmachians as Nazarenes, and Augustine adds (*Contra Cresconium*, i, 31) that they were but few in number in his time, and that they practiced both Jewish circumcision and Christian baptism. See Fabricius [Joann. Alb.], *Philastrii de Hæresibus Liber, cum Emend. et Notis* (Hamb. 1725), p. 125.—Herzog, *Real-Encyklop.* s. v.

Symmăchus, pope from A.D. 498 to 514, is noted because of his conflicts with the civil power, and his endeavors to heighten the importance of the Roman see. At the time of his election by the Roman party, the imperial party had elected the archpresbyter Laurentius, who was pledged to sign the *Henoticon* (q. v.).

The determination of the election was left with Theodoric, king of the Goths, and resulted in favor of Symmachus, because he was the first to be anointed or was supported by a majority of votes. At a synod held at Rome in 499 it was thereupon enacted that no vote should be cast for the election of a new pope before the reigning pope had actually died, and that that candidate should be regarded as elected who was supported by all or a majority of the votes of the Roman clergy. At a synod at Rome in 502 Symmachus revoked the enactment of king Odoacer which prohibited the incumbent of the papal chair from selling any portion of the property of the Church, and at the same time he ordained that all interference in the affairs of the Church of Rome should be forbidden to the laity. This provision contributed greatly to the development of the papal power, and has always remained a cardinal principle in the administration of the Romish Church. The party of Laurentius, after a time, brought heavy charges against Symmachus, and Theodoric deputed bishop Peter of Altinum to investigate the case; but, as he became a partisan of Laurentius, the king convoked a new synod at Rome, the *Synodus Palmaris*, in 503. The life of Symmachus was endangered by the machinations of the Laurentines, and he submitted unconditionally to the decisions of the synod, in direct contradiction of his recently promulgated ordinance against the interference of laymen in ecclesiastical matters. He was acquitted without a trial. Bishop Ennodius of Ticinum, in his written defence of this synod, was the first to declare that God has reserved the judgment of the incumbent of the Roman see to himself, while other men must, according to his will, be judged by their fellows. At a synod held at Rome in 504, Symmachus promulgated detailed ordinances against all who should appropriate to themselves any of the possessions of the Church. It is worthy of note that the synods held under his pontificate addressed to him, by way of eminence, the title *Papa*. He appointed bishop Cæsarius of Arles his vicar in Gaul. He banished the remaining Manichæans from Rome and caused their books to be burned, but was himself branded as a Manichæan by the emperor Anastasius. Tradition attributes to him the introduction of the *Gloria in Excelsis* into the Sunday and feast-day services of the Church. He died, as is reported, July 19, 514. See Schröckh, *Christl. Kirchengesch.* xvii, 180, 195–211: Gieseler, *Kirchengesch.* I, ii, 398–405.—Herzog, *Real-Encyklop.* s. v.

Symmăchus, a translator of the Old Test. into Greek, was born in Samaria during the latter half of the 2d century. Originally a Jew, he became a Christian, but embraced the doctrine of the Ebionites.

In spite of the high reputation enjoyed by the Alexandrian version, or Septuagint (q. v.), not only among the Hellenists outside of Palestine, but also within Palestine itself, at a later time it became an object of suspicion to the stricter Jews, owing to polemical reasons, so that, against the Christians, they denied its correctness, and set up another translation in opposition to it. The first who made a version for the use of the Jews was Aquila (q. v.); not much later than Aquila, Theodotion (q. v.) prepared a second, and very soon afterwards another translation was made by Symmachus. From Epiphanius, *De Ponderibus et Mensuris*, c. xvi (whose accounts, however, Bleek pronounces fabulous), we learn that Symmachus was a Samaritan, Σύμαχός τις Σαμαρείτης τῶν παρ' αὐτοῖς σοφῶν . . . νόησας φιλαρχίαν . . . προσηλυτεύει καὶ περιτέμνεται δεύτερον. With Epiphanius agree Athanasius (*Synopsis*), the *Chronicon Paschale*, and Euthymius Zigabenus, in Carpzov, *Critica Sacra*, p. 567. Eusebius (*Hist. Eccles.* vi, 17; and *Demonstr. Evang.* vii, 1) calls him Ἐβιωναῖος, an Ebionite, which is also the opinion of Jerome and modern critics. Fürst and Geiger call him a Jew, and a pupil of R. Meïr (q. v.).

As to the time in which he lived, Epiphanius (*loc. cit.*) places him in the reign of king Severus. With this would agree the fact that Irenæus does not name him, while he mentions Aquila and Theodotion, and that Origen already found his translation in existence. Bleek says that from Eusebius (*loc. cit.*) we may infer "that the translation of Symmachus was little known before the time of Origen, and that Origen had obtained it from a certain woman Juliane, to whom it had come from Symmachus himself." The passage in Eusebius runs thus: Ταῦτα δὲ ὁ Ὠριγένης μετὰ καὶ ἄλλων εἰς τὰς γραφὰς ἑρμηνεῖων τοῦ Συμμάχου, σημαίνει παρὰ Ἰουλιανῆς τινος εἰληφέναι ἣν καὶ φασὶ παρ' αὐτοῦ Συμμάχου τὰς βίβλους διαδέξασθαι.

As to the *genius* of the translation, Epiphanius tells us that he translated in opposition to the Samaritans, πρὸς διαστροφὴν τῶν παρὰ Σαμαρείταις ἑρμηνεύσας. But this supposition is in bad taste, for, in the first place, in Gen. v Symmachus agrees with the Samaritan against the Sept.; in the second place, we cannot see how he should have made his translation in opposition to the Samaritans, who only accept the Pentateuch, while Symmachus's version is on all the books of the Old Test.; and, in the third place, none of the other Church fathers knew anything of his opposition to the Samaritans. The probability is that his whole aim was directed towards a more elegant and finer version; for Symmachus, in his version, betrays the endeavor to satisfy the genius of the Greek language and to keep aloof from every influence of Eastern ideas and the Hebrew original. Thus he forms periods where the original has simply co-ordinate sentences, e. g. 2 Kings i, 2, לכו ודרשו, ἀπελθόντες πύθεσθε; Job xxxiv, 29, והוא ישקט ומי ירשיע, αὐτοῦ δὲ ἠρεμίαν διδόντος τίς κατακρινεῖ; Psa. ix, 4, בשוב אויבי אחור, ἀναστραφέντων τῶν ἐχθρῶν μου. Where the Hebrew circumscribes an adverbial idea by a verb, Symmachus uses an adverb, as Gen. iv, 2, ותסף ללדת, καὶ πάλιν ἔτεκεν; or he uses the adjective for the Hebrew *nomen qualitatis*, as Psa. liv, 24, אנשי דמים ומרמה, μιαφόνοι καὶ δόλιοι. He reduces the Hebrew tropes to the corresponding Greek, e. g. 1 Sam. xx, 25, כפעם בפעם, ὥσπερ ἐιώθει; xxv, 25, אל־נא ישם אדני את־לבו, μὴ πρόσχῃς, ἀξιῶν; מות תמות, in Gen. ii, 17, becomes θνητὸς ἔσῃ. He uses additions for the sake of elegancy: thus, Job xxi, 13, וברגע שאול ירחתו, καὶ τάχεως ἄνοσοι καὶ ἀβασάνιστοι εἰς ᾅδην κατέρχονται; Ezek. xvi, 31, לקלם אתנן, ἐν ἀξιοπιστίᾳ συνάγουσα μισθώματα. Hebrew proper nouns are often translated etymologically, e. g. Deut. xxxii, 49, הר העברים, τὸ ὄρος τῶν διαβάσεων; Isa. xix, 18, עיר החרם, πόλις ἡλίου.

Taken all in all, Symmachus deserves the praise which has been bestowed on his translation, which was called *versio perspicua, manifesta, admirabilis, aperta*. Jerome, *In Amos iii*, 11, speaks of Symmachus, "Non solet verborum κακοζηλίαν, sed intelligentiæ ordinem sequi;" *In Isa. v*, 1, "Symmachus more suo manifestius." Eusebius, *In Psa. xxi*, 31 sq., says, σαφέστερον ὁ Σύμμαχος, and σφόδρα θαυμαστῶς ὁ Σύμμαχος; *In Psa. xlvi*, 10, οὕτως ἠρμήνευσε θαυμαστῶς ὁ Σύμμαχος. Still we cannot characterize his style as being pure Greek or elegant; and Symmachus himself seems to have felt it, for he made a second edition of his translation, in which he corrected all such Hebraisms and harsh expressions as had crept in. Thus Jerome, *In Jer. xxxii*, says, "Symmachi *prima editio* et LXX et Theodotio *solos* (*μόνοι*) interpretati sunt; *secunda* quippe Symmachi vertit *διόλου*;" and *In Nahum iii* he writes, "Symmachus ἀποτυμίας πλήρης, quod possumus dicere *crudelitate* vel *severitate plena*; in *altera* ejus editione reperi μελοκοπίας πλήρης, i. e. *sectionibus carnium et frustis per membra concisis*." Whether his second edition embraced all the books of the Old Test. cannot be decided with certainty, since only a few fragments of the second edition on some of the books are extant.

For philological purposes, Symmachus is just as useful as the other Greek translators. Biblical criticism may also derive some advantage from the translation, of course, by exhibiting the greatest care. Thus Psa. xxx, 13, Symmachus reads as our text, כבוד, and so also the Chaldee, Jerome, Syriac, and Theodotion, against the כבודי of the Sept., Vulg., and Arab.; in lxvi, 13, our text has לרוחה, but Symmachus, the Sept., Syr., and Chald. seem to have read לרוחה.

The fragments of Symmachus's version of the Old Test. are given by Flam. Nobilis in *Vet. Test. sec. LXX Lat. Redditum*, etc. (Rome, 1587); Drusius, *Veterum Interpretum Græcorum in Totum V. T. Fragmenta Collecta*, etc. (Arnheim, 1622); Bos, *V. T. ex Version. LXX Interp. etc., nec non Fragmentis Versionum Aquilæ, Symmachi et Theodotionis* (Franek. 1709); Montfaucon, *Hexaplorum Origenis quæ Supersunt*, etc. (Paris, 1713; in a later edition with notes by K. Bahrdt, Leips. and Lübeck, 1769–70). The fragments on single books were edited by Trendelenburg, *Chrestomathia Hexaplaris* (Lübeck and Leips. 1794); Spohn, *Jeremias Vates e Versione Judæorum*, etc. (Lips. 1794, 1824); Segaar, *Daniel sec. LXX et Tetraplis Origenis*, etc. (Trier, 1775); Scharfenberg, *Animadversiones quibus Fragmenta Versionum V. T. Emendantur* (Lips. 1776–81), spec. i et ii; Schleusner, *Opuscula Critica ad Versiones Græcas V. T.* (ibid. 1812).

Literature. — Eichhorn, *Einleitung in das Alte Testament* (4th ed.), i, 531 sq.; Carpzov, *Critica Sacra*, p. 566 sq.; Keil, *Introduction to the Old Testament*, ii, 233 sq.; Herbst, *Einleitung*, i, 160; Kaulen, *Einleitung in die heilige Schrift* (Freiburg, 1876), p. 79; Field, *Origenis Hexaplorum quæ Supersunt*, etc. (Oxonii, 1871), p. xxxiv; Fürst, *Bibl. Jud.* iii, 399 sq.; Thieme, *Disputatio de Puritate Symmachi* (Lips. 1755); Geiger, *Jüdische Zeitschrift* (Breslau, 1862), i, 39–64, and his *Nachgelassene Schriften* (Berl. 1877), iv, 88 sq.; *Theologisches Universal-Lexikon*, s. v.; Heidenheim, *Vierteljahrsschrift* (1867), iii, 463 sq. See GREEK VERSIONS. (B. P.)

Symmachus, QUINTUS AURELIUS, a præfect, pontiff, and augur of Rome in its declining age, remarkable for his eloquent appeal against the ruin threatened by the triumph of Christianity; he is the author of *Epistles* still extant. His zeal for the ancient faith of Rome exercised throughout life a marked influence upon his character. He was chosen by the senate to remonstrate with Gratian on the removal of the altar of victory (A.D. 382), from their council-hall, and for curtailing the annual allowance to the Vestal Virgins. The emperor banished him from Rome, but in 384, having been appointed præfect of the city, he urged in an epistle to Valentinianus the restoration of pagan deities. In this he was unsuccessful, but without personal loss, being appointed consul under Theodosius in 391.

Symmes, William, D.D., a Unitarian clergyman, was born at Charlestown, Mass., in 1731, and graduated from Harvard College in 1750, where he was a tutor from 1755 to 1758. He began to preach in the North Parish in Andover, and was ordained its pastor Nov. 1, 1758, and continued in that relation until his death, May, 1807. Dr. Symmes was a good scholar, of extensive reading, and an able divine. He published, *Thanksgiving Sermon* (1768):—*Discourse on the Duty and Advantages of Singing Praises to God* (1779):—*Sermon at the General Election* (1785). See Sprague, *Annals of the Amer. Pulpit*, viii, 35.

Symmes, Zachariah, a Congregational preacher, was born at Canterbury, England, April 5, 1599. He was educated at Cambridge, and after leaving the university was employed as tutor in several distinguished families. In 1621 he was appointed lecturer at Athlines, in London, and in September, 1625, he became rector of Dunstable. Embarrassed by his Nonconformity, he emigrated to New England, where he arrived in August, 1634. He was admitted to the fellowship of the Church in Charlestown, Mass., Dec. 6, and on the 22d of the same month was elected and ordained teacher of the same Church, Rev. Thomas James being pastor. About a year afterwards he succeeded to the office of pastor, which he filled until his death, Feb. 4, 1671. See Sprague, *Annals of the Amer. Pulpit*, i, 47.

Sympathy (*συμπάθεια, fellow-feeling*) is the quality of being affected by another's affection. It was originally used, like pity and compassion, to signify our fellow-feeling with the sorrows of others, but now it is used to denote our fellow-feeling with any passion whatever. Sympathy with sorrow or suffering is compassion, with joy or prosperity is congratulation.

Symphony (*συμφωνία*) originally signified the union of several voices in a chant, but by modern musicians it is applied to an instrumental composition, generally used as a kind of introductory movement to anthems and other pieces. Symphonies are introduced with good effect in the interval of the voices, and are called *preludes* when played before the psalmody, *interludes* when they mark the distinction of verses, and *post-ludes* when introduced at the close of the psalm.

Symphoriānus, a Gallic martyr at Autun in the reign of Aurelian. He was cited before the præfect Heraclius because he had refused to honor the statue of Berecynthia, and rejected the influence of appeals and scourgings. His mother supported him with her exhortations to fidelity. He was beheaded without the town walls and buried in a cell in the fields. His grave became so remarkable for cures and miracles that it compelled the reverence even of the heathen. The narrative in the *Acta Beati Symph.*, as here outlined, seems to involve something of fact. The worship of Berecynthia among the Ædui is a historical fact. Gregory of Tours mentions Symphorianus and the miracles wrought by his relics (*De Gloria Mart.* c. 52). Later tradition says that a church was, in time, built over his grave. The story cannot, however, date further back than the days of Gregory, as is evident from the chosen and even pompous language and the legendary conclusion. The death of Symphorianus is variously fixed in A.D. 180 (the reign of Aurelius), 270, or 280 (Aurelian). He is commemorated on Aug. 22. See the *Acta SS.* s. v.—Herzog, *Real-Encyklop.* s. v.

Symphorōsa, the Christian widow of a martyred tribune. Hadrian had built a temple at Tibur (Tivoli), and was about to dedicate it with religious ceremonies when he learned that Symphorosa was a zealous Christian. He caused her, with her seven sons, to be summoned, and sought by persuasion to induce her to offer sacrifices. On her refusal, the emperor threatened her, and had her carried to the Temple of Hercules at Tivoli, where she was beaten with fists, hung up by the hair, and afterwards taken down and drowned. Her brother Eugene, a councillor of Tivoli, recovered the body and buried it in the suburbs. On the following day her sons were brought before the same temple and impaled in various modes, after which their bodies were thrown into a deep pit, which subsequently became known as the pit *ad septem biothanatos*. The persecution then rested for a year and a half, during which period the remains of the martyrs were interred on the Via Tiburtina and honored as they deserved. The natalities of Symphorosa and her sons are observed on July 18 (see Ruinart, *Acta Primorum Martyrum*, p. 18). The legend exists in manuscript form among the writings falsely ascribed to Julius Africanus, and may have originated in the third century, though the contents do not harmonize well with the known ordinary conduct of Hadrian. Ruinart supposes the probable period of the occurrence to have been A.D. 120. See also the *Acta SS.* sub July 18.—Herzog, *Real-Encyklop.* s. v.

Symposia (*συμπόσια, banquets*) is a word occasionally used by ecclesiastical writers to describe the ancient agapæ (q. v.). These *symposia* were held at the

graves of the martyrs; and the festival was designed to be, not only a memorial of the deceased, but, according to Origen, "an odor of a sweet smell in the sight of God;" for the poor and needy, the widows and orphans, met together, and were refreshed by the charity of the rich.

Sympson, Cuthbert, a layman and a deacon of the Congregational Church at Islington, of which Ruft (or Rough) was pastor. He was arrested Dec. 13, 1557, and tortured, being racked three times to make him divulge the members of the Protestant Church of which he was deacon. He was eventually burned at Smithfield, March 28, 1558. See Punchard, *Hist. of Congregationalism*, ii, 326, 347.

Synagogue (*συναγωγή*; other equivalent terms are *προσευχή* or *προσευκτήριον*, i.e. *chapel*; Heb. מוֹעֵד אֵל, or *assembly of God*; Aramaic בי כנשתא, כנשתא), the Jewish place of worship in post-Biblical and modern times. However obscure the origin of these establishments, they eventually became so important and characteristic as to furnish a designation of the Jewish Church itself in later literature.

It may be well to note at the outset the points of contact between the history and ritual of the synagogues of the Jews, and the facts to which the inquiries of the Biblical student are principally directed. 1. They meet us as the great characteristic institution of the later phase of Judaism. More even than the Temple and its services, in the time of which the New Test. treats, they at once represented and determined the religious life of the people. 2. We cannot separate them from the most intimate connection with our Lord's life and ministry. In them he worshipped in his youth and in his manhood. Whatever we can learn of the ritual which then prevailed tells us of a worship which he recognised and sanctioned; which for that reason, if for no other, though, like the statelier services of the Temple, it was destined to pass away, is worthy of our respect and honor. They were the scenes, too, of no small portion of his work. In them were wrought some of his mightiest works of healing (Matt. xii, 9; Mark i, 23; Luke xiii, 11). In them were spoken some of the most glorious of his recorded words (iv, 16; John vi, 59); many more, beyond all reckoning, which are not recorded (Matt. iv, 23; xiii, 54; John xviii, 20, etc.). 3. There are the questions, leading us back to a remoter past, In what did the worship of the synagogue originate? What type was it intended to reproduce? What customs, alike in nature, if not in name, served as the starting-point for it? 4. The synagogue, with all that belonged to it, was connected with the future as well as with the past. It was the order with which the first Christian believers were most familiar, from which they were most likely to take the outlines, or even the details, of the worship, organization, and government of their own society. Widely divergent as the two words and the things they represented afterwards became, the ecclesia had its starting-point in the synagogue.

I. *Name and its Signification.*—The word *συναγωγή*, which literally signifies a *gathering*, is not unknown in classical Greek (Thucyd. ii, 18; Plato, *Repubi.* 526 D), but became prominent in that of the Hellenists. It appears in the Sept. as the translation of not less than twenty-one Hebrew words in which the idea of a gathering is implied (Tromm, *Concordant.* s. v.). But, although the word is there used to denote *any kind of gathering, heap, mass*, or *assemblage*, such as *a gathering of fruits* (for the Heb. אָסָף, אָסִיף, Exod. xxiii, 16; xxxiv, 22), *of water* (מִקְוֶה, מִקְוֵה, Gen. i, 9; Lev. xi, 36), *a heap of stones* (גַּל, Job viii, 17), *a band of singers* (מְחוֹל, Jer. xxxi, 4, 13), *a mass* or *multitude of people* or *soldiers* (אֲסִפָּה, חֵיל, Isa. xxiv, 22; Ezek. xxxvii, 10), *a tribe* or *family* (בַּיִת, 1 Kings xii, 21), etc., yet its predominant usage in this version is to denote *an appointed meeting of people either for civil or religious purposes*, thus being synonymous with *ἐκκλησία*. This is evident from the fact that the Sept. uses *συναγωγή* 130 times for the Hebrew עֵדָה, and twenty-five times for קָהָל, which in seventy instances is rendered in the same version by *ἐκκλησία*. The synonymous usage in the Sept. of these two expressions is also seen in Prov. v, 14, where *ἐκκλησία* and *συναγωγή* stand in juxtaposition for the Hebrew קהל and עדה. In the books of the Apocrypha, the word, as in those of the Old Test., retains its general meaning, and is not used specifically for any recognised place of worship. For this the received phrase seems to be *τόπος προσευχῆς* (1 Macc. iii, 46; 3 Macc. vii, 20). In the New Test., however, we find *συναγωγή*, like *ἐκκλησία*, used metonymically, more especially for *an appointed and recognised Jewish place of worship* (Matt. iv, 23; vi, 2, 5; ix, 35, etc.). Sometimes the word is applied to the tribunal which was connected with or sat in the synagogue in the narrower sense (Matt. x, 17; xxiii, 34; Mark xiii, 9; Luke xxi, 12; xii, 11). Within the limits of the Jewish Church it perhaps kept its ground as denoting the *place* of meeting of the Christian brethren (James ii, 2). It seems to have been claimed by some of the pseudo-Judaizing, half-Gnostic sects of the Asiatic churches for their meetings (Rev. ii, 9). It was not altogether obsolete, as applied to Christian meetings, in the time of Ignatius (*Ep. ad Trall.* c. v; *ad Polyc.* c. iii). Even in Clement of Alexandria the two words appear united as they had done in the Sept. (*ἐπὶ τὴν συναγωγὴν ἐκκλησίας, Strom.* vi, 633). Afterwards, when the chasm between Judaism and Christianity became wider, Christian writers were fond of dwelling on the meanings of the two words which practically represented them, and showing how far the synagogue was excelled by the ecclesia (August. *Enarr. in Psa. lxxx*; Trench, *Synonyms of N. T.* § 1). The cognate word, however, *σύναξις*, was formed or adopted in its place, and applied to the highest act of worship and communion for which Christians met (Suicer, *Thesaur.* s. v.).

More definite than the Greek term synagogue is the ancient Hebrew name, *beth tephillâh* (בֵּית תְּפִלָּה, *τόπος προσευχῆς*, or simply *προσευχή*) = *house of prayer* (Acts xvi, 13, for which the Syriac rightly has בית צלותא; Josephus, *Life*, 54), which is now obsolete, or *beth hak-kenéseth* (בֵּית הַכְּנֶסֶת) = *house of assembly*, which has superseded it. This definite local signification of the term synagogue among the Jews has necessitated the use of another expression for the members constituting the assembly, which is כנישתא or צבור, to express our secondary sense of the word *ἐκκλησία*.

II. *History of the Origin and Development of the Synagogue.*—1. According to tradition, the patriarchs Abraham, Isaac, and Jacob instituted the prayers three times a day (*Berakoth*, 26 b), and had places of worship (comp. the Chaldee paraphrases of Onkelos, Jonathan ben-Uzziel, and the Jerusalem Targum on Gen. xxiv, 62, 63; xxv, 27). We are informed that there were synagogues in the time of the pious king Hezekiah (*Sanhedrin*, 94 b); that the great house (בית גדול) was a stupendous synagogue; that the many houses of Jerusalem (בתי ירושלים) which Nebuchadnezzar burned (2 Kings xxv, 9) were the celebrated 480 synagogues that existed in Jerusalem (Jerusalem *Megillah*, iii, 1), and that in Babylon the synagogue was to be seen in which Daniel used to pray (*Erubin*, 21 a). We have the testimony of Benjamin of Tudela, the celebrated traveller of the Middle Ages, that he himself saw the synagogues built by Moses, David, Obadiah, Nahum, and Ezra (*Itinerary*, i, 90, 91, 92, 106, 153, ed. Ascher [London, 1840]). It is in harmony with this tradition that James declares "Moses of old time hath

in every city them that preach him, being read in the synagogues every Sabbath day" (Acts xv, 21; comp. Philo, ii, 167, 630; Josephus, *Apion*, ii, 18; *Baba Kama*, 82 a; Jerusalem *Megillah*, iv, 1). But these are simply traditions, which love to invest everything with the halo of the remotest antiquity.

2. In the Old Test. itself we find no trace of meetings for worship in synagogues. On the one hand, it is probable that if new moons and Sabbaths were observed at all, they must have been attended by some celebration apart from, as well as at, the tabernacle or the Temple (1 Sam. xx, 5; 2 Kings iv, 23). On the other, so far as we find traces of such local worship, it seems to have fallen too readily into a fetich religion, sacrifices to ephods and teraphim (Judg. viii, 27; xvii, 5) in groves and on high-places, offering nothing but a contrast to the "reasonable service," the prayers, psalms, instruction in the law, of the later synagogue. The special mission of the priests and Levites under Jehoshaphat (2 Chron. xvii, 7–9) shows that there was no regular provision for reading the "book of the law of the Lord" to the people, and makes it probable that even the rule which prescribed that it should be read once every seven years at the Feast of Tabernacles had fallen into disuse (Deut. xxxi, 10). With the rise of the prophetic order we trace a more distinct though still a partial approximation. Wherever there was a company of such prophets, there must have been a life analogous in many of its features to that of the later Essenes and Therapeutæ, to that of the *cœnobia* and monasteries of Christendom. In the abnormal state of the polity of Israel under Samuel, they appear to have aimed at purifying the worship of the high-places from idolatrous associations, and met on fixed days for sacrifice and psalmody (1 Sam. ix, 12; x, 5). The scene in 1 Sam. xix, 20–24 indicates that the meetings were open to any worshippers who might choose to come, as well as to "the sons of the prophet," the brothers of the order themselves. The only pre-exilian instance which seems to indicate that the devout in Israel were in the habit of resorting to pious leaders for blessings and instruction on stated occasions is to be found in 2 Kings iv, 23, where the Shunammite's husband asks, "Wherefore wilt thou go to him (Elisha) to-day? It is neither new moon nor Sabbath." Yet 2 Kings xxii, 8, etc.; 2 Chron. xxxiv, 14, etc., testify undoubtedly against the existence of places of worship under the monarchy. The date of Psa. lxxiv is too uncertain for us to draw any inference as to the nature of the "synagogues of God" (מוֹעֲדֵי אֵל, meeting-places of God), which the invaders are represented as destroying (ver. 8). It may have belonged to the time of the Assyrian or Chaldæan invasion (Vitringa, *De Synag.* p. 396–405). It has been referred to that of the Maccabees (De Wette, *Psalmen*, ad loc.), or to an intermediate period when Jerusalem was taken and the land laid waste by the army of Bagoses, under Artaxerxes II (Ewald, *Poet. Büch.* ii, 358). The "assembly of the elders," in Psa. cvii, 32, leaves us in like uncertainty.

3. During the Exile, in the abeyance of the Temple worship, the meetings of devout Jews probably became more systematic (Vitringa, *De Synag.* p. 413–429; Jost, *Judenthum*, i, 168; Bornitius, *De Synagog.* in Ugolino, *Thesaur.* xxi), and must have helped forward the change which appears so conspicuously at the time of the Return. The repeated mention of gatherings of the elders of Israel, sitting before the prophet Ezekiel and hearing his word (Ezek. viii, 1; xiv, 1; xx, 1; xxxiii, 31), implies the transfer to the land of the Captivity of the custom that had originated in the schools of the prophets. One remarkable passage may possibly contain a more distinct reference to them. Those who still remained in Jerusalem taunted the prophet and his companions with their exile, as outcasts from the blessings of the sanctuary. "Get ye far from the Lord; unto us is this land given in a possession." The prophet's answer is that it was not so. Jehovah was as truly with them in their "little sanctuary" as he had been in the Temple at Jerusalem. His presence, not the outward glory, was itself the sanctuary (xi, 15, 16). The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings (Ezra viii, 15; Neh. viii, 2; ix, 1; Zech. vii, 5). To that period, accordingly, we may attribute the revival, if not the institution, of synagogues, or at least of the systematic meetings on fasts for devotion and instruction (Zech. viii, 19). Religious meetings were also held on Sabbaths and fasts to instruct the exiles in the divine law, and to admonish them to obey the divine precepts (Ezra x, 1–9; Neh. viii, 1, 3; ix, 1–3; xiii, 1–3). These meetings, held near the Temple and in other localities, were the origin of the synagogue, and the place in which the people assembled was denominated בֵּית הַכְּנֶסֶת, *the house of assembly;* hence, also, the synagogue in the Temple itself. The elders of this synagogue handed the law to the high-priest (Mishna, *Yoma*, vii, 1; *Sotah*, vii, 7, 8), aided in the sacrifices (*Tamid*, v, 5), took charge of the palms used at the Feast of Tabernacles (*Sukkah*, iv, 4), accompanied the pilgrims who brought their first-fruits (*Tosiphta Bikkurim*, ii), officiated as judges (*Makkoth*, iii, 12), and superintended the infant-schools (*Sabbath*, i, 3). Assuming Ewald's theory as to the date and occasion of Psa. lxxiv, there must, at some subsequent period, have been a great destruction of the buildings, and a consequent suspension of the services. It is, at any rate, striking that they are not in any way prominent in the Maccabæan history, either as objects of attack or rallying-points of defence, unless we are to see in the gathering of the persecuted Jews at Maspha (Mizpah), as at a "place where they prayed aforetime in Israel" (1 Macc. iii, 46), not only a reminiscence of its old glory as a holy place, but the continuance of a more recent custom. When that struggle was over, there appears to have been a freer development of what may be called the synagogue parochial system among the Jews of Palestine and other countries. The influence of John Hyrcanus, the growing power of the Pharisees, the authority of the Scribes, the example, probably, of the Jews of the "dispersion" (Vitringa, *De Synag.* p. 426), would all tend in the same direction. Well-nigh every town or village had its one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the προσευχή, or place of prayer, sometimes open, sometimes covered in, commonly by a running stream or on the sea-shore, in which devout Jews and proselytes met to worship, and, perhaps, to read (Acts xvi, 13; Josephus, *Ant.* xiv, 10, 23; Juvenal, *Sat.* iii, 296). Sometimes the term προσευχή (=בֵּית תְּפִלָּה) was applied even to an actual synagogue (Josephus, *Life*, § 54). Eventually we find the Jews possessing synagogues in the different cities of Syria, Asia Minor, Greece, Egypt, and wherever they resided. We hear of the apostles frequenting the synagogues in Damascus, Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, Ephesus, etc. (Acts ix, 2, 20; xiii, 14; xiv, 1; xvii, 1, 10, 17; xviii, 4, 19; xix, 8). There were numerous synagogues in Palestine: in Nazareth (Matt. xiii, 54, Mark vi, 2; Luke iv, 16), Capernaum (Matt. xii, 9; Mark i, 21; Luke vii, 5; John vi, 59), etc.; and in Jerusalem alone there were 480 (Jerusalem *Megillah*, iii, 1; Jerusalem *Kethuboth*, xiii) to accommodate the Jews from foreign lands who visited the Temple. There were synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and of the Asiatics (Acts vi, 9; comp. *Tosiphta Megillah*, ii; Babylon *Megillah*, 26 a). When it is remembered that more than 2,500,000 Jews came together to the metropolis from all countries to celebrate the Passover (Josephus, *Ant.* vi, 9, 3; *Pesachim*, 64 a), this number of synagogues in Jerusalem will not appear at all exaggerated. An idea may be formed of the large number of Jews at the time of

Christ, when it is borne in mind that in Egypt alone, from the Mediterranean to the border of Ethiopia, there resided nearly a million of Jews (Philo, *Against Flaccus*, ii, 523); and that in Syria, especially in the metropolis, Antioch, the Jews constituted a large portion of the population (Grätz [2d ed.], iii, 282).

III. *Site, Structure, Internal Arrangement, Use, and Sanctity of the Synagogue.*—1. Taking the Temple as the prototype, and following the traditional explanation of the passages in Prov. i, 21 and Ezra ix, 9, which are taken to mean that the voice of prayer is to be raised on heights (בראש תקרא), and that the sanctuary was therefore erected on a summit (לרומם את בית אלהים), the Jewish canons decreed that synagogues are to be built upon the most elevated ground in the neighborhood, and that no house is to be allowed to overtop them (*Tosiphta Megillah*, iii; Maimonides, *Iad Ha-Chezaka Hilchoth Tephila*, xi, 2). So essential was this law deemed, and so strictly was it observed in Persia, even after the destruction of the Temple, that Rab (A.D. 165–247) prophesied a speedy ruin of those cities in which houses were permitted to tower above the synagogue, while rabbi Ashi declared that the protection of Sora was owing to the elevated site of its synagogues (*Sabbath*, 11 a). Lieut. Kitchener, however, states (*Quar. Statement* of the "Pal. Explor. Fund," July, 1878, p. 123 sq.) that the ruins of the fourteen specimens of ancient synagogues extant in Palestine (all in Galilee) do not correspond to these Talmudical requirements as to location, nor yet to those below as to position; for they are frequently in rather a low site, and face the south if possible. Failing of a commanding site, a tall pole rose from the roof to render it conspicuous (Leyrer, in Herzog's *Real-Encyklop.* s. v.).

Probable Representation of an Ancient Synagogue. (From a stone in the ruined synagogue at Tell Hûm.)

The riverside outside the city was also deemed a suitable spot for building the synagogue, because, being removed from the noise of the city, the people could worship God without distraction, and, at the same time, have the use of pure water for immersions and other religious exercises (Acts xvi, 13; Josephus, *Ant.* xiv, 10, 23; Juvenal, *Sat.* iii, 12, etc.; see also the Chaldee versions on Gen. xxiv, 62). See Proseucha.

The building was commonly erected at the cost of the district, whether by a church-rate levied for the purpose, or by free gifts, must remain uncertain (Vitringa, *De Synagog.* p. 229). Sometimes it was built by a rich Jew, or even, as in Luke vii, 5, by a friendly proselyte. In the later stages of Eastern Judaism it was often erected, like the mosques of Mohammedans, near the tombs of famous rabbins or holy men.

2. The size of a synagogue, like that of a church or chapel, varied with the population. We have no reason for believing that there were any fixed laws of proportion for its dimensions, like those which are traced in the tabernacle and the Temple.

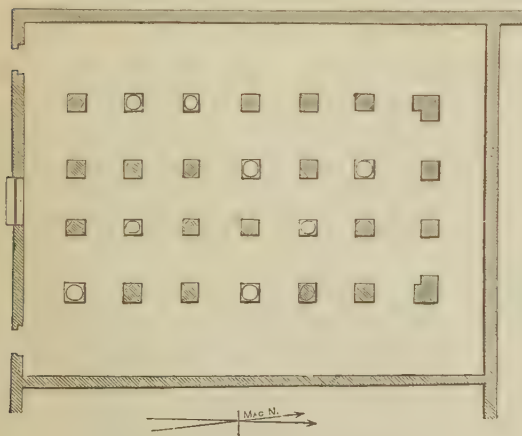
The building itself was generally in the form of a theatre; the door was usually on the west, so that, on entering, the worshippers might at once face the front, which was turned towards Jerusalem, since the law is that "all the worshippers in Israel are to have their faces turned to that part of the world where Jerusalem, the Temple, and the Holy of Holies are" (*Berakoth*, 30 a). This law, which is deduced from 1 Kings viii, 29; Psa. xxviii, 2, and the allegorical interpretation of Song of Songs iv, 4, also obtained among the early Christians (Origen, *Hom. v. in Num.* in *Opp.* ii, 284) and the Mohammedans (Koran, c. ii). See Keblah. Hence all the windows are said to have been generally in the eastern wall, so that the worshippers might look towards the holy city, in accordance with Dan. vi, 10.

Like the Temple, the synagogue was frequently without a roof, as may be seen from the following remark of Epiphanius: "There were anciently places of prayer without the city, both among the Jews and the Samaritans; . . . there was a place of prayer at Sichem, now called Neapolis, without the city in the fields, in the form of a theatre, open to the air, and without covering, built by the Samaritans, who in all things imitated the Jews" (*Contr. Hæres.* lib. iii, hær. 80). It was this, coupled with the fact that the Jews had no images, which gave rise to the satirical remark of Juvenal—

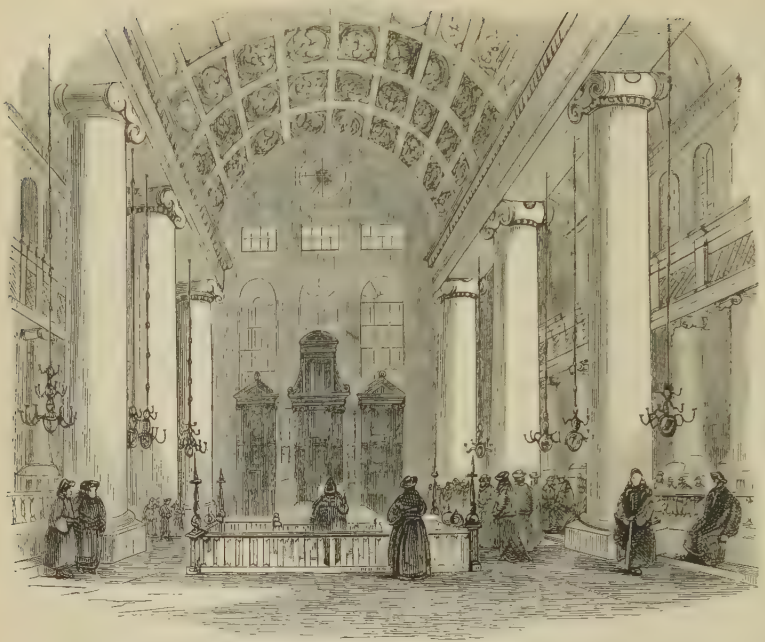
"Nil præter nubes et cœli numen adorant."
(*Sat.* xiv, 98.)

In some places there were temporary *summer* and *winter* synagogues; they were pulled down and re-erected at the beginning of each season, so that the style of building might be according to the period of the year (*Baba Bathra*, 3 b).

3. In the internal arrangement of the synagogue we trace an obvious analogy, *mutatis mutandis*, to the type of the tabernacle. At the wall opposite the entrance, or at the Jerusalem end, stood *the wooden chest* or *ark* (תֵּבָה) containing the scrolls of the law. It stood on a raised base with several steps (סַפְסָל = *subsellium*, הַרְגָּא, Jerusalem *Megillah*, iii, 1), which the priests mounted when they pronounced the benediction (Numb. vi, 24–26) upon the congregation. Hence the phrase עלה לדוכן, which was retained after the destruction of the Temple to describe the act of giving the benediction to the people by the priests (*Rosh Ha-Shanah*, 31 b; *Sabbath*, 118 b). It is necessary to bear in mind that the ancient name for this ark is תֵּבָה (comp. Mishna, *Berakoth*, v, 3, 4; *Taanith*, ii, 1, 2; *Megillah*, iv, 4, etc.), the name afterwards given to it (אָרוֹן) being reserved for the ark-of-the-covenant table, which was wanting in the second Temple. There was a canopy (בִּירָה) spread over the ark, under which were kept the vestments used during the service (Jerusalem *Megillah*, iii). In some places the ark or chest had two compartments, the upper one containing the scrolls of the law, and the lower the synagogical garments of the officers of the community. The ark was not fastened to the wall, but was free, so that it might easily be taken outside the door of the synagogue in case a death occurred in the place of worship, in order that the priests should be able to attend the service; or be removed into the streets when fasts and days of humiliation were kept (Mishna, *Taanith*, ii, 1). See Fast. In later times, however, a recess was made in the wall, and the ark was kept there. This recess was called *the Sanctuary* (קֹדֶשׁ, הֵיכָל). The same thought was sometimes



Plan of Ruined Synagogue at Tell Hûm.



Jewish Synagogue in Amsterdam.

developed still further in the name of *Kophéreth*, or Mercy-seat, given to the lid or door of the chest, and in the veil which hung before it (Vitringa, p. 181). On certain occasions the ark was removed from the recess and placed on the rostrum (בִּימָה = *βῆμα*) in the middle of the synagogue (*Tosiphta Megillah*, iii; Maimonides, *Iad Ha-Chezaka Hilchoth Lulab*, vii, 23). See TABERNACLES, FEAST OF. Within the ark, as above stated, were the rolls of the sacred books. The rollers round which they were wound were often elaborately decorated, the cases for them embroidered or enamelled, according to their material. Such cases were customary offerings from the rich when they brought their infant children on the first anniversary of their birthday to be blessed by the rabbi of the synagogue.

In front of the ark was the desk of the leader of the divine worship; and as the place of the ark was amphitheatral, the desk was sometimes lower and sometimes higher than the level of the room. Hence the interchangeable phrases "*he who descends before the ark*" (יורד לפני התיבה) and "*he who ascends before the ark*" (עובר לפני התיבה) used to designate the leader of divine worship in the synagogue (Mishna, *Taanith*, ii, 2; *Berakoth*, v, 4; *Rosh Ha-Shanah*, iv, 7; *Megillah*, iv, 3, 5, 7, etc.).

The next important piece of furniture was the rostrum or platform (בִּימָה, מִגְדָּל עֵץ = *βῆμα*, בּוּרְסָא), capable of containing several persons (Neh. viii, 4; ix, 4; Josephus, *Ant.* iv, 8, 12). On this platform the lessons from the law and the prophets were read, discourses delivered, etc. (Mishna, *Sotah*, viii, 8; Babylon *Sukkah*, 51 b; *Megillah*, 26 b). See HAPHTARAH. There were no arrangements made at first for laying down the law while reading, and the one upon whom it devolved to read a portion of the pericope had to hold the roll in his hand till the second one came up to read, and relieved him of it. Afterwards, however, there was a reading-desk (אַנְלִיוֹן = *ἀναλογεῖον*) on this platform, and the roll of the law was laid down during pauses, or when *the methurgeman* (מְתוּרְגְּמָן = *interpreter*) was reciting in the vernacular of the country the portion read (*Yoma*, 68 b; *Megillah*, 26 b; Jerusalem *Megillah*, iii). The reading-desk was covered with a cloth (פַּרְכָּא), which varied in costliness according to the circumstances of the congregation (*Megillah*, 26 b). When the edifice was large this platform was generally in the centre, as was the case in the synagogue at Alexandria (*Sukkah*, 51 b).

There were also arm-chairs (קָתֶדְרִין, קָתֶדְרָאוֹת = *καθέδραι*, קְלִשְׁטִרִין = *κλιντῆρες*), or seats of honor (*πρωτοκαθεδρίαι*), for the elders of the synagogue, the doctors of the law, etc. (Matt. xxiii, 2, 6; Mark xii, 39; Luke xi, 43; *Sukkah*, 51 b; Maimonides, *Hilchoth Tephila*, x, 4), to which the wealthy and honored worshipper was invited (James ii, 2, 3). They were placed in front of the ark containing the law, or at the Jerusalem end, in the uppermost part of the synagogue, and these distinguished persons sat with their faces to the people, while the congregation stood facing both these honorable ones and the ark (*Tosiphta Megillah*, iii). In the synagogue at Alexandria there were seventy-one golden chairs, according to the number of the members of the Great Sanhedrim (*Sukkah*, 51 b). See SANHEDRIM. In the synagogue of Bagdad "the ascent to the holy ark was composed of ten marble steps, on the uppermost of which were the stalls set apart for the prince of the Captivity and the other princes of the house of David" (Benjamin of Tudela, *Itinerary*, i, 105, ed. Ascher, Lond. 1840).

There was, moreover, a perpetual light (נֵר תָּמִיד), which was evidently in imitation of the Temple light (Exod. xxviii, 20). This sacred light was religiously fed by the people, and in case of any special mercy vouchsafed to an individual, or of threatening danger, a certain quantity of oil was vowed for the perpetual lamp. This light was the symbol of the human soul (Prov. xx, 27), of the divine law (vi, 23), and of the manifestation of God (Ezek. xliii, 2). It must, however, be remarked that though the perpetual lamp forms an essential part of the synagogical furniture to the present day, and has obtained among the Indians, Greeks, Romans, and other nations of antiquity (Rosenmüller, *Morgenland*, ii, 156), yet there is no mention made of it in the Talmud. Other lamps, brought by devout worshippers, were lighted at the beginning of the Sabbath, i. e. on Friday evening (Vitringa, p. 198).

As part of the fittings, we have also to note (1) another chest for the *Haphtaroth*, or rolls of the prophets; (2) Alms-boxes at or near the door, after the pattern of those at the Temple, one for the poor of Jerusalem, the other for local charities; (3) Notice-boards, on which were written the names of offenders who had been "put out of the synagogue;" (4) A chest for trumpets and other musical instruments, used at the New-Years, Sabbaths, and other festivals (Vitringa, Leyrer, *loc. cit.*).

The congregation was divided, men on one side, wom-

en on the other, a low partition, five or six feet high, running between them (Philo, *De Vit. Contempl.* ii, 476). The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screened off by lattice-work (Leo of Modena, in Picart, *Cérém. Relig.* i).

4. Besides meetings for worship, the synagogues, or, more properly, the rooms connected with them, were also used as courts of justice for the local Sanhedrim (*Targum Jonathan* on Amos v, 12, 15; Jerusalem *Sanhedrin*, i, 1; Jerusalem *Baba Metsia*, ii, 8; Babylon *Kethuboth*, 5 a; *Sabbath*, 150 a). and in it the beadle of the synagogue administered the forty stripes save one to those who were sentenced to be beaten (Mishna, *Makkoth*, iii, 12; comp. Matt. x, 17; xxiii, 34). Travellers, too, found an asylum in the synagogue; meals were eaten in it (*Pesachim*, 101; *Bereshith Rabba*, c. xlv), and children were instructed therein (*Kiddushin*, 30 a; *Baba Bathra*, 21 a; *Taanith*, 24 b; *Berakoth*, 17 a; *Yebamoth*, 65 b). This, however, did not detract from its sanctity; for the synagogue once used for the divine worship was only allowed to be sold on certain conditions (Mishna, *Megillah*, iii, i, 2). When the building was finished, it was set apart, as the Temple had been, by a special prayer of dedication. From that time it had a consecrated character. The common acts of life, such as reckoning up accounts, were forbidden in it. No one was to pass through it as a short cut. Even if it ceased to be used, the building was not to be applied to any base purpose — might not be turned, e. g., into a bath, a laundry, or a tannery. A scraper stood outside the door that men might rid themselves, before they entered, of anything that would be defiling (Leyrer, *loc. cit.*, and Vitringa).

IV. *The Officers and Government of the Synagogue.*— The synagogues of the respective towns were governed by the elders (זְקֵנִים, *πρεσβύτεροι*, Luke vii, 3), who constituted the local Sanhedrim, consisting either of the twenty-three senators or the three senators assisted by four principal members of the congregation (*Megillah*, 27; Josephus, *Ant.* iv, 8, 14; *War*, ii, 20, 5; Acts vii, 5; xxi, 8), as this depended upon the size and population of the place. See SANHEDRIM. Hence these authorized administrators of the law were alternately denominated *shepherds* (פַּרְנָסִים = *ποιμένες*, Jerusalem *Peah*, viii; Babylon *Chagigah*, 60; *Sabbath*, 17 a; Acts xx, 28; Eph. iv, 11), *the rulers of the synagogue*, and *the chiefs* (רַאשֵׁי הַכְּנֶסֶת = *ἀρχισυνάγωγοι*, *ἄρχοντες*, Matt. ix, 18, 23; Mark v, 22; Luke viii, 41; Acts xiii, 15) and *overseers* (מְמוּנִים = *προεστῶτες*, Mishna, *Tamid*, v, 1).

The president of the Sanhedrim was *ex officio* the head or chief of the synagogue, and was therefore, *κατ' ἐξοχήν*, *the ruler of the synagogue* (Mishna, *Yoma*, vii, 1; *Sotah*, vii, 7), while the other members of this body, according to their various gifts, discharged the different functions in the synagogue (1 Tim. v, 17), as will be seen from the following classification. See HIGH-PRIEST.

1. *The Ruler of the Synagogue* (רֹאשׁ הַכְּנֶסֶת = *ἀρχισυνάγωγος*) *and his two Associates.*—Though the supreme official, like the two other members of the local court, had to be duly examined by delegates from the Great Sanhedrim, who certified that he possessed all the necessary qualifications for his office (Maimonides, *Iad Ha-Chezaka Hilchoth Sanhedrin*, ii, 8), yet his election entirely depended upon the suffrages of the members of the synagogue. The Talmud distinctly declares that "no ruler (פַּרְנָס = *ποιμήν*) is appointed over a congregation unless the congregation is consulted" (*Berakoth*, 55 a). But, once elected, the ruler was the third in order of precedence in the Temple synagogue— i. e. first came the high-priest, then the chief of the priests (סָגָן), and then the ruler of the synagogue (Mishna, *Yoma*, vii, 1; *Sotah*, vii, 7), while in the provincial synagogues the respective rulers were supreme, and had the principal voice in the decision and distribution of the other offices. His two judicial colleagues aided him in the administration of the law. See ARCHI-SYNAGOGUES.

2. *The Three Almoners* (גַּבָּאֵי צְדָקָה = *διακόνοι*; Phil. i, 1; 1 Tim. iii, 8, 12; iv, 6).—The office of almoner was both very responsible and difficult, as the poor-taxes were of a double nature; and in periodically collecting and distributing the alms the almoner had to exercise great discretion from whom to demand them and to whom to give them. There were, first, *the alms of the dish* (תַּמְחוּי), consisting of articles of food which had to be collected by the officials daily, and distributed every evening, and to which every one had to contribute who resided thirty days in one place; and there were, secondly, *the alms of the box* (קוּפָּה), consisting of money which was collected every Friday, was distributed weekly, and to which every one had to contribute who resided ninety days in one place. Two authorized persons had to collect the former and three the latter. They were obliged to keep together, and were not allowed to put into their pockets any money thus received, but were to throw it into the poor-box. The almoners had the power of exempting from these poor-rates such people as they believed to be unable to pay, and to enforce the tax on such as pretended not to be in a position to contribute. They had also the power to refuse alms to any whom they deemed unworthy of them. All the three almoners had to be present at the distribution of the alms. The greatest care was taken by the rulers of the synagogue and the congregation that those elected to this office should be "men of honesty, wisdom, justice, and have the confidence of the people" (*Baba Bathra*, 8; *Aboda Sara*, 18; *Taanith*, 24; Maimonides, *Iad Ha-Chezaka Hilchoth Mathenath Anyim*, ix). Brothers were ineligible to this office; the almoners (פרנסין גבאי צדקה) were not allowed to be near relations, and had to be elected by the unanimous voice of the people (Jerusalem *Peah*, viii).

3. *The Legate of the Congregation, or the Leader of Divine Worship* (שְׁלִיחַ צִבּוּר = *ἄγγελος ἐκκλησίας*, *ἀπόστολος*).—To give unity and harmony to the worship, as well as to enable the congregation to take part in the responses, it was absolutely necessary to have one who should lead the worship. Hence, as soon as the legal number required for public worship had assembled (מנין), the ruler of the synagogue (פרנס = *ποιμήν*), or, in his absence, the elders (זקנים = *πρεσβύτεροι*), delegated one of the congregation to go up before the ark to conduct divine service. The function of the apostle of the ecclesia (שלוח צבור) was not permanently vested in any single individual ordained for this purpose, but was alternately conferred upon any lay member who was supposed to possess the qualifications necessary for offering up prayer in the name of the congregation. This is evident from the reiterated declarations both in the Mishna and the Talmud. Thus we are told that any one who is not under thirteen years of age, and whose garments are not in rags, may officiate before the ark (Mishna, *Megillah*, iv, 6); that "if one is before the ark [= ministers for the congregation], and makes a mistake [in the prayer], another one is to minister in his stead, and he is not to decline it on such an occasion" (Mishna, *Berakoth*, v, 3). "The sages have transmitted that he who is asked to conduct public worship is to delay a little at first, saying that he is unworthy of it; and if he does not delay, he is like unto a dish wherein is no salt; and if he delays more than is necessary, he is like unto a dish which the salt has spoiled. How is he to do it? The first time he is asked, he is to decline; the second time, he is to stir; and the third time, he is to move his legs and ascend before the ark" (*Berakoth*, 34 b). Even on the most solemn occasions, when the whole congregation fasted

and assembled with the president and vice-president of the Sanhedrim for national humiliation and prayer, no stated minister is spoken of; but it is said that one of the aged men present is to deliver a penitential address, and another is to offer up the solemn prayers (Mishna, *Taanith*, ii, 1–4). See FAST. On ordinary occasions, however, the rabbins, who were the rulers of the synagogue, asked their disciples to act as officiating ministers before the ark (*Berakoth*, 34 a). But since the sages declared that "if the legate of the congregation (שליח צבור = ἄγγελος ἐκκλησίας, ἀπόστολος) commits a mistake while officiating, it is a bad omen for the congregation who delegated him, because a man's deputy is like the man himself" (Mishna, *Berakoth*, v, 5); and, moreover, since it was felt that he who conducts public worship should both be able to sympathize with the wants of the people and possess all the moral qualifications befitting so holy a mission, it was afterwards ordained that "even if an elder (זקן = πρεσβύτερος) or sage is present in the congregation, he is not to be asked to officiate before the ark; but that man is to be delegated who is apt to officiate, who has children, whose family are free from vice, who has a proper beard, whose garments are decent, who is acceptable to the people, who has a good and amiable voice, who understands how to read the law, the prophets, and the Hagiographa, who is versed in the homiletic, legal, and traditional exegesis, and who knows all the benedictions of the service" (Mishna, *Taanith*, ii, 2; Gemara, *ibid.* 16 a, b; Maimonides, *Iad Ha-Chezaka Hilchoth Tephila*, viii, 11, 12; comp. 1 Tim. iii, 1–7; Tit. i, 1–9). As the legate of the people, the most sacred portions of the liturgy (e. g. עננו, ברכת כהנים, קדושה, קדיש), which could only be offered up in the presence of the legal number, were assigned to him (*Berakoth*, 21 b, and Rashi, *ad loc.*), and he was not only the mouthpiece of those who were present in the congregation on the most solemn feasts, as on the Great Day of Atonement and New Year, but he was the surrogate of those who, by illness or otherwise, were prevented from attending the place of worship (*Rosh Ha-Shanah*, 35; Maimonides, *Iad Ha-Chezaka Hilchoth Tephila*, viii, 10).

4. *The Interpreter, or Methurgemân* (תורגמן, מתורגמן).—After the Babylonian captivity, when the Hebrew language was rapidly disappearing from among the common people, it became the custom to have an interpreter at the reading-desk (בימה) by the side of those who were alternately called up to read the several sections of the lessons from the law and the prophets. See HAPHTARAH. This *methurgeman* had to interpret into Chaldee or into any other vernacular of the country a verse at a time when the lesson from the law was read, as the reader was obliged to pause as soon as he finished the reading of a verse in Hebrew, and was not allowed to begin the next verse till the *methurgeman* had translated it; while in the lesson from the prophets three verses were read and interpreted at a time (Mishna, *Megillah*, iv, 4). The reader and the interpreter had to read in the same tone of voice, and the one was not allowed to be louder than the other (*Berakoth*, 45 a). The interpreter was not allowed to look at the law while interpreting, lest it should be thought that the paraphrase was written down. The office of interpreter, like that of conducting public worship, was not permanently vested in any single individual. Any one of the congregation who was capable of interpreting was asked to do so. Even a minor, i. e. one under thirteen years of age, or one whose garments were in such a ragged condition that he was disqualified for reading the lesson from the law, or a blind man, could be asked to go up to the reading-desk and explain the lesson (Mishna, *Megillah*, iv, 5; Maimonides, *Iad Ha-Chezaka Hilchoth Tephila*, xii, 10–14).

5. *The Chazzân, or Attendant on the Synagogue* (חַזָּן הַכְּנֶסֶת = ὑπηρετής), was the lowest servant, and was more like the sexton or the beadle in our churches. He had the care of the furniture, to open the doors, to clean the synagogue, to light the lamps, to get the building ready for service, to summon the people to worship, to call out (יעמוד) the names of such persons as were selected by the ruler of the synagogue to come up to the platform to read a section from the law and the prophets, to hand the law to ordinary readers, or to the ruler of the synagogue when it had to be given to the high-priest, in which case the ἀρχισυνάγωγος took the law from the *chazan*, gave it to the chief priest, who handed it to the high-priest (Mishna, *Yoma*, viii, 1; *Sotah*, vii, 7); he had to take it back after reading (Luke iv, 17–20), etc. Nothing, therefore, can be more clear than the position which this menial servant occupied in the synagogue in the time of Christ and a few centuries after. The Talmud distinctly declares that the *chazan* is the beadle or the sexton of the congregation, and not the legate or the angel of the church (חזן הוא שמש של הקהל ואינו שליח צבור; comp. *Tosiphta Yoma*, 68 b; and Mishna, *Berakoth*, vii, 1, for the meaning of שמש). The notion that his office resembled that "of the Christian deacon," as well as the assertion that, "like the *legatus* and the *elders*, he was appointed by the imposition of hands," has evidently arisen from a confusion of the *chazan* in the days of Christ with the *chazan* five centuries after Christ. Besides, not only was this menial servant not appointed by the imposition of hands, but the *legatus* himself, as we have seen, had no laying-on of hands. It was about A.D. 520, when the knowledge of the Hebrew language disappeared from among the people at large, that alterations had to be introduced into the synagogical service which involved a change in the office of the *chazan*. As the ancient practice of asking any member to step before the ark and conduct the divine service could not be continued, it was determined that the *chazan*, who was generally also the schoolmaster of the infant school, should be the regular reader of the liturgy, which he had to recite with intonation (*Masecheth Sopherim*, x, 7; xi, 4; xiv, 9, 14; Grätz, *Gesch. der Juden*, v, 26).

6. *The Ten Batlanin, or Men of Leisure* (בטלנין). —No place was denominated a town, and hence no synagogue could legally be built in it, which had not ten independent men who could be permanently in the synagogue to constitute the legal congregation whenever required (Mishna, *Megillah*, i, 3; Maimonides, *Iad Ha-Chezaka Hilchoth Tephila*, xi, 1). These men of leisure were either independent of business because they had private means, or were stipendiaries of the congregation, if the place had not ten men who could entirely devote themselves to this purpose (Rashi, *On Megillah*, 5 a). They had to be men of piety and integrity (*Baba Bathra*, 28 a; Jerusalem *Megillah*, i, 4). By some (Lightfoot, *Hor. Heb. in Matt. iv*, 23, and, in part, Vitringa, p. 532) they have been identified with the above officials, with the addition of the alms-collectors. Rhenferd, however (Ugolino, *Thesaur.* vol. xxi), sees in them simply a body of men, permanently on duty, making up a congregation (ten being the minimum number), so that there might be no delay in beginning the service at the proper hours, and that no single worshipper might go away disappointed. The latter hypothesis is supported by the fact that there was a like body of men, the Stationarii or Viri Stationis of Jewish archæologists, appointed to act as permanent representatives of the congregation in the services of the Temple (Jost, *Gesch. des Judenth.* i, 168–172). It is of course possible that in many cases the same persons may have united both characters, and been, e. g., at once *otiosi* and alms-collectors. In the Middle Ages these ten *Batlanin* consisted of those who discharged the public duties of the synagogue, and were identical with the rulers of the synagogue described above. Thus Benjamin of Tudela tells us that the ten presidents of the ten colleges at

Bagdad were "called the *Batlanin, the leisure men*, because their occupation consisted in the discharge of public business. During every day of the week they dispensed justice to all the Jewish inhabitants of the country, except on Monday, which was set aside for assemblies under the presidency of R. Samuel, master of the college denominated '*Gaon Jacob*,' who on that day dispensed justice to every applicant, and who was assisted therein by the said ten *Batlanin*, presidents of the colleges" (*Itinerary*, i, 101, ed. Ascher, Lond. 1840). This seems to favor the opinion of Herzfeld that the ten *Batlanin* are the same as the ten judges or rulers of the synagogue mentioned in *Aboth*, iii, 10, according to the reading of Bartenora (*Horayoth*, 3 b, etc.; comp. *Gesch. des Volkes Israel*, i, 392).

V. *Worship.*—1. *Its Time.*—As the Bible prescribes no special hour for worship, but simply records that the Psalmist prayed three times a day (Psa. lv, 18), and that Daniel followed the same example (Dan. vii, 11), the men of the Great Synagogue decreed that the worship of the synagogue should correspond to that of the Temple. To this end they ordained that every Israelite is to offer either public or private worship to his Creator at stated hours three times a day—(*a*) in the morning (שחרית) at the third hour=9 A.M., being the time when the daily morning sacrifice was offered; (*b*) in the afternoon or evening (מנחה) at the ninth hour and a half=3 30 P.M., when the daily evening sacrifice was offered; and (*c*) in the evening (מעריב), or from the time that the pieces and the fat of the sacrifices, whose blood was sprinkled before sunset, began to be burned till this process of burning was finished. As this process of burning, however, sometimes lasted nearly all night, the third prayer could be offered at any time between dark and dawn (Mishna, *Berakoth*, iv, 1; Gemara, *ibid.* 26 b; *Pesachim*, 58 a; Jerusalem *Berakoth*, iv, 1; Josephus, *Ant.* xiv, 4, 3). It is this fixed time of worship which accounts for the disciples' assembling together at the third hour of the day (i. e. 9 A.M.) for morning prayer (שחרית) on the Day of Pentecost (Acts ii, 1–15), and for Peter and John's going up to the Temple at the ninth hour (i. e. 3 P.M.) for (מעריב) evening prayer (Acts iii, 1), as well as for Cornelius's prayer at the same hour (x, 30). The statement in Acts x, 9, that Peter went up upon the house-top to pray about the sixth hour (=12 M.), has led some of our best expositors to believe that the hour mentioned in iii, 11 and x, 30 is the time when *the third* prayer was offered. The two passages, however, and the two different hours refer to one and the same prayer, as may be seen from the following canon: "We have already stated that the time for the evening prayer (מנחה) was fixed according to that of the daily evening sacrifice, and since this daily evening sacrifice was offered at the ninth hour and a half (=3.30 P.M.), the time of prayer was also fixed for the ninth hour and a half (=3.30 P.M.), and this was called the *Lesser Minchah* (מנחה קטנה). But as the daily evening sacrifice was offered on the fourteenth of Nisan (ערב פסח) at the sixth hour and a half (=12.30 P.M.), when this day happened to be on a Friday (ערב שבת) [see PASSOVER], it was enacted that he who offers his evening prayer after the sixth hour and a half (=12.30 P.M.) discharges his duty properly. Hence, as soon as this hour arrives, the time of obligation has come, and it is called the *Great Minchah*" (מנחה גדולה; Maimonides, *Iad Ha-Chezaka Hilchoth Tephila*, iii, 2; *Berakoth*, 26 b). This mistake is all the more to be regretted, since the accuracy in such minute matters on the part of the sacred writers shows how great is the trustworthiness of their records, and how closely and strictly the apostles conformed to the Jewish practices. The prayers three times a day were not absolutely required to be offered in public worship in the synagogue every day. The times of public worship were (*a*) Monday and Thursday, which were the two market-days in the week, when the villagers brought their produce into the neighboring town and their matters of dispute before the local Sanhedrim, which held its court in the synagogue (Jerusalem *Megillah*, v, 1; *Baba Kama*, 32 a), and on which the pious Jews fasted (Mark ii, 18; Luke v, 33; xviii, 12; Acts x, 30); (*b*) the weekly Sabbath; and (*c*) feasts and fasts. But though not obligatory, yet it was deemed specially acceptable if the prayers were offered even privately in the synagogue, since it was inferred from Mal. iii, 16 that the Shechinah is present where two or three are gathered together.

2. *The Legal Congregation.*—Though it was the duty of every Israelite to pray privately three times a day, yet, as we have already seen, it was only on stated occasions that the people assembled for public worship in the legally constituted congregation, and recited those portions of the liturgy which could not be uttered in private devotion. *Ten* men, at least, who had passed the thirteenth year of their age (בר מצוה) were required to constitute a legitimate congregation (מנין) for the performance of public worship. This number, which evidently owes its origin to the completeness of the ten digits, is deduced from the expression עדה in Numb. xiv, 27, where it is said "how long shall I bear with this (עדה) *congregation?*" referring to the spies. As Joshua and Caleb are to be deducted from the twelve, hence the appellation congregation remains for the ten, and this number is therefore regarded as forming the legal quorum (Mishna, *Sanhedrim*, i, 6; Maimonides, *Iad Ha-Chezaka Hilchoth Tephila*, xi, 1). "The *Shema* (שמע) must not be solemnly recited, nor must one go before the ark to conduct public worship, nor must the priests raise their hands to pronounce the benediction, nor must the lessons from the law or the prophets be read . . . unless there are ten persons present" (Mishna, *Megillah*, iv, 3).

3. *Ritual.*—The most important features in the institutions of the synagogue are the *liturgy*, the reading of the law and the prophets, and the homilies. To know the exact words of the prayers which our Saviour and his apostles recited when they frequented the synagogue is to us of the utmost interest. That the Jews in the time of Christ had a liturgical service is certain; but it is equally certain that the present liturgy of the synagogue embodies a large admixture of prayers which were compiled after the destruction of the second Temple. Though the poetic genius of the psalmists had vanished and the Temple music was hushed, yet numerous fervent and devout spirits were still unquenched in Israel. These earnest spirits made themselves audible in the synagogue in most devout and touching prayers, embodying the new anxieties, the novel modes of persecution and oppression which the Jews had to endure from the children of Christianity—the religion newly born and brought up in the lap of Judaism—who deemed it their sacred duty to heap unparalleled sufferings upon their elder brothers. These prayers, formed after the model of the Psalms, not only ask the God of Israel to pity the sufferers, to give them patience to endure, and in his own time to confound their enemies and free them from all their troubles, but embody the teachings of the sages and the sentiments propounded by the Haggadists in the Sabbatic homilies. Hence, in describing the ritual of the synagogue, it is most essential to separate the later element from the earlier portions. As it is beyond the limits of this article to trace the rise, progress, and development of all the component parts of the liturgy in its present order, we shall simply detail those portions which are, undoubtedly, the ancient nucleus, which, beyond a question, were used by our Saviour and his disciples, and around which the new pieces were grouped in the course of time.

(1.) *The Hymnal Group* (פְּסוּקֵי זְמִירוֹת).—Just as the Temple building was the prototype for the synagogue edifice, so the Temple service was the model for the ritual of the synagogue. Hence, just as the Temple service consisted of the priests' reciting the ten commandments, pronouncing the benediction upon the people (Numb. vi, 24–27), the offering of the daily morning and evening sacrifice, the Levites' chanting Psa. cxv, 1–16; 1 Chron. xvi, 8–22 (הוֹדוּ) during the morning sacrifice, and Psa. cxvi; 1 Chron. xvi, 23–36 (שִׁירוּ) during the evening sacrifice, so the ritual of the synagogue consisted of the same benediction, the chanting of the sacrificial psalms—as the sacrifices themselves could not be offered except in the Temple—and sundry additions made by Ezra and the men of the Great Synagogue. It is for this reason that the ritual began with the Temple psalms. These were followed by the group consisting of Psa. c [xix, xxxiv, xci, cxxxv, cxxxvi, xxxiii, xcii], xciii, cxlv–cl—those enclosed in brackets being omitted on the Sabbath—1 Chron. xxix, 10–13; Neh. ix, 6–12; Exod. xiv, 30–xv, 18, and sundry sentences not found in the Bible, denominated the order of the *Hymnal Sentences* or "*musical periods.*" The use of this hymnal group as part of both the Temple and the synagogue service is of great antiquity, as is attested by the *Seder Olam*, xiv, and *Masecheth Sopherim;* see also *Sabbath*, 118 b, where we are told that הודו was ordained by David, and שירו by the *Sopherim*, or scribes.

(2.) *The Shema, or Keriath Shema* (קְרִיאַת שְׁמַע).—This celebrated part of the service was preceded by two benedictions, respectively denominated "*the Creator of Light*" (יוצר אור) and "*Great Love*" (אהבה רבה), and followed by one called "*Truth*" (אמת, now expanded into אמת ויציב). The two introductory benedictions were as follows: (*a.*) "Blessed art thou, O Lord our God, King of the universe, who createst light and formest darkness, who makest peace and createst all things! He in mercy causes the light to shine upon the earth and the inhabitants thereof, and in goodness renews every day the work of creation. Blessed art thou, the Creator of light!" (*b.*) "With great love hast thou loved us, O Lord our God; thou hast shown us great and abundant mercy, O our Father and King, for the sake of our forefathers who trusted in thee! Thou who didst teach them the love of life, have mercy upon us, and teach us also . . . to praise and to acknowledge thy unity in love. Blessed art thou, O Lord, who in love hast chosen thy people!" (Mishna, *Tamid*, v, 1; *Berakoth*, 11 b). Thereupon the ten commandments were recited, which, however, ceased at a very early period, because the Sadducees declared that this was done to show that this was the most essential portion of the revealed law (Mishna, *Tamid*, v, 1, with *Berakoth*, 14 b). Then came the *Shema* proper, consisting of Deut. vi, 4–9; xi, 13–21; Numb. xv, 37–41; which was concluded with benediction (*c*), entitled "*True and Established*" (אמת ויציב), as follows: "It is true and firmly established that thou art the Lord our God and the God of our forefathers; there is no God besides thee. Blessed art thou, O Lord, the redeemer of Israel!" (Mishna, *Berakoth*, i, 4; Gemara, *ibid.* 13 a; Mishna, *Tamid*, v, 1; Gemara, *ibid.* 32 b). There is evidently an allusion to the reading of the *Shema* in the reply which our Saviour gave to the lawyer who asked him, "Master, what must I do to inherit eternal life?" when the lawyer forthwith recited the first sentence of the *Shema* (Luke x, 26). See SHEMA.

(3.) The third portion which constituted the ancient liturgy embraces *the* "*Eighteen*" *Benedictions* (שמונה עשרה), called, *κατ' ἐξοχήν*, *the Prayer* (תפלה). They are as follows: *a.* (ברוך) "Blessed art thou, O Lord our God, the God of our fathers Abraham, Isaac, and Jacob; great, omnipotent, fearful, and most high God, who bountifully showest mercy, who art the possessor of all things, who rememberest the pious deeds of our fathers, and sendest the Redeemer to their children's children, for his mercy's sake is love, O our King, Defender, Saviour, and Shield! Blessed art thou, O Lord, the shield of Abraham!" *b.* (אתה גבור) "Thou art powerful, O Lord, world without end; thou bringest the dead to life in great compassion, thou holdest up the falling, healest the sick, loosest the chained, and showest thy faithfulness to those that sleep in the dust. Who is like unto thee, Lord of might, and who resembles thee (a Sovereign killing and bringing to life again, and causing salvation to flourish)? And thou art sure to raise the dead. Blessed art thou, O Lord, who raisest the dead!" *c.* (אתה קדוש) "Thou art holy, and thy name is holy, and the holy ones praise thee every day continually. Blessed art thou, O Lord, the holy God!" *d.* (אתה חונן) "Thou mercifully bestowest knowledge upon men and teachest the mortal prudence. Mercifully bestow upon us, from thyself, knowledge, wisdom, and understanding. Blessed art thou, O Lord, who mercifully bestowest knowledge!" *e.* (השיבנו) "Our Father, lead us back to thy law; bring us very near, O our King, to thy service, and cause us to return in sincere penitence into thy presence! Blessed art thou, O Lord, who delightest in repentance!" *f.* (סלח) "Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed; for thou art forgiving and pardoning. Blessed art thou, O Lord, merciful and plenteous in forgiveness!" *g.* (ראה) "Look at our misery, contend our cause, and deliver us speedily, for thy name's sake, for thou art a mighty deliverer. Blessed art thou, O Lord, the deliverer of Israel!" *h.* (רפאנו) "Heal us, O Lord, and we shall be healed; save us, and we shall be saved; for thou art our boast. Grant us a perfect cure for all our wounds; for thou, O Lord our King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel!" *i.* (ברוך עלינו) "Bless to us, O Lord our God, for good this year, and all its kinds of produce; send thy blessing upon the face of the earth; satisfy us with thy goodness, and bless this year as the years bygone. Blessed art thou, O Lord, who blessest the seasons!" *j.* (תקע) "Cause the great trumpet to proclaim our liberty; raise the standard for the gathering of our captives, and bring us together from the four corners of the earth. Blessed art thou, O Lord, who gatherest together the dispersed of Israel!" *k.* (השיבה) "Reinstate our judges as of old, and our councillors as of yore; remove from us sorrow and sighing; and do thou alone, O Lord, reign over us in mercy and love, and judge us in righteousness and justice. Blessed art thou, O Lord the King, who lovest righteousness and justice!" *l.* (ולמלשינים) "Let the apostates have no hope, and let those who perpetrate wickedness speedily perish; let them all be suddenly cut off; let the proud speedily be uprooted, broken, crushed, and humbled speedily in our days. Blessed art thou, O Lord, who breakest down the enemy and humblest the proud!" *m.* (על הצדיקים) "On the righteous, on the pious, on the elders of thy people, the house of Israel, on the remnant of the scribes, on the pious proselytes, and on us, bestow, O Lord our God, thy mercy; give ample reward to all who trust in thy name in sincerity, make our portion with them forever, and let us not be ashamed, for we trust in thee! Blessed art thou, O Lord, the support and refuge of the righteous!" *n.* (ולירושלים) "To Jerusalem thy city in mercy return, and dwell in it according to thy promise; make it speedily in our day an everlasting building, and soon establish therein the throne of David. Bless-

ed art thou, O Lord, who buildest Jerusalem!" *n'*. (את צמח) "The branch of David, thy servant, speedily cause to flourish, and exalt his horn with thy help, for we look to thy help all day. Blessed art thou, O Lord, who causest to flourish the horn of David!" *o*. (שמע קולנו) "Hear our voice, O Lord our God; have pity and compassion on us, and receive with mercy and acceptance our prayers, for thou art a God hearing prayer and supplications. Our King, do not send us empty away from thy presence, for thou hearest the prayers of thy people Israel in mercy! Blessed art thou, O Lord, who hearest prayer!" *p*. (רצה) "Be favorable, O Lord our God, to thy people Israel, and to their prayer; restore the worship to thy sanctuary, receive lovingly the burnt-sacrifice of Israel and their prayer, and let the service of Israel thy people be always well-pleasing to thee. May our eyes see thee return to Zion in love. Blessed art thou, O Lord, who restorest thy Shechinah to Zion!" *q*. (מודים) "We thankfully confess before thee that thou art the Lord our God, and the God of our fathers, world without end, and that thou art the shepherd of our life and the rock of our salvation from generation to generation; we render thanks unto thee and celebrate thy praises. Blessed art thou, O Lord, whose name is goodness, and whom it becomes to praise!" *r*. (שים שלום) "Bestow peace, happiness, blessing, grace, mercy, and compassion upon us and upon the whole of Israel, thy people. Our Father, bless us all unitedly with the light of thy countenance, for in the light of thy countenance didst thou give to us, O Lord our God, the law of life, loving-kindness, justice, blessing, compassion, life, and peace. May it please thee to bless thy people Israel at all times, and in every moment, with peace. Blessed art thou, O Lord, who blessest thy people Israel with peace!"

These eighteen (really nineteen) benedictions are mentioned in the Mishna, *Rosh Ha-Shanah*, iv; *Berakoth*, iv, 3; *Tosiphta Berakoth*, iii; Jerusalem *Berakoth*, ii; *Megillah*, 17 a. We are distinctly told that they were ordained by the one hundred and twenty elders of the Great Synagogue (*Megillah*, 17 b; *Berakoth*, 33 a; *Siphre* on Deut. xxxiii, 2), and we know that the representatives of the people (אנשי מעמד) recited them in the Temple every day (*Sabbath*, 24 b), that the priests pronounced three of them upon the people every morning in the *Hall of Squares* (לשכת הגזית) in the Temple-court, and that the high-priest prayed the sixteenth (רצה) and the seventeenth (מודים) sections of this litany on the Great Day of Atonement (*Yoma*, 68 b). There can therefore be no doubt that our Saviour and his apostles joined in these prayers when they resorted to the synagogue, and that when the apostles went on the top of the house to pray at the stated hour (Acts i, 13; x, 9) these benedictions formed part of their devotions. It must, however, be remarked that the first three and the last three benedictions are the oldest; that benedictions *d* to *m* were compiled during the Maccabæan struggles and the Roman ascendency in Palestine; and benediction *n* was most probably compiled after the destruction of the second Temple.

But though these three groups (viz. the hymnal group, the *Shema*, and the eighteen benedictions) constituted the liturgy of the Jews when engaged in public or private devotion during the period of the second Temple, yet there were other prayers which could only be recited at public worship when the legal number (מנין) were properly assembled.

4. The *order* of the public worship in the synagogue was as follows:

(1.) *Morning Service.*—The congregation having washed their hands outside the synagogue, and being properly assembled, delegated one of their number to go before the ark and conduct public worship. This *legate of the congregation* (צבור), who, like the rest of the congregation, was arrayed in his fringed garment, and with the phylacteries on his head and left arm [see Fringe; Phylactery], began with reciting the *Kadish* (קדיש), the people responding to certain parts, as follows: "Exalted and hallowed be his great name in the world which he created according to his will; let his kingdom come in your lifetime and in the lifetime of the whole house of Israel very speedily. [Legate and congregation] Amen. Blessed be his great name, world without end. [Legate alone] Blessed and praised, celebrated and exalted, extolled and adorned, magnified and worshipped, be thy holy name; blessed be he far above all benedictions, hymns, thanks, praises, and consolations which have been uttered in the world. [Legate and congregation] Amen. [Legate alone] May the prayers and supplications of all Israel be graciously received before their Father in heaven. [Legate and congregation] Amen. [Legate alone] May perfect peace descend from heaven, and life upon us and all Israel. [Legate and congregation] Amen. [Legate alone] May he who makes peace in his heaven confer peace upon us and all Israel. [Legate and congregation] Amen." The similarity between this very ancient *Kadish* and the Lord's Prayer needs hardly to be pointed out. After this the legate recited in a loud voice the first sentence of the *Shema*, the rest being recited quietly by him and the congregation. Then followed the eighteen benedictions, for the third of which *the Kedushah* (קדושה) was substituted in public worship. It is as follows: "Hallowed be thy name on earth as it is hallowed in heaven above, as it is written by the prophet, and one calls to the other and says [Congregation], Holy, holy, holy, is the Lord God of Sebaoth; the whole earth is filled with his glory! [Legate] Those who are opposite them respond: [Congregation] Blessed be the glory of the Eternal, each one in his station. [Legate] And in thy Holy Word it is written, thus saying: [Congregation] The Lord shall reign forever, thy God, O Zion, from generation to generation. Halleluiah! [Legate] From generation to generation we will disclose thy greatness, and for ever and ever celebrate thy holiness; and thy praise shall not cease in our mouth, world without end, for thou, O Lord, art a great and holy King. Blessed art thou, holy God and King!" On Monday, Thursday, Sabbath, feasts and fasts, lessons from the law and prophets were read, and (with the exception of Monday and Thursday) discourses delivered by the rabbins. The service concluded with the priests' pronouncing the benediction (Numb. vi, 24–27).

(2.) *The Afternoon and Evening Prayer.*—Some of the psalms in the hymnal group were omitted, otherwise the service was similar to that of the morning. The public worship of the feasts and fasts is described in the articles on the respective festivals, and in the article Haphtarah. The other prayers which precede and follow the three ancient groups in the present liturgy of the synagogue are not described in this article because they are of later origin. See Liturgy.

VI. *Judicial Authority.*—1. As the officers of the synagogue were also the administrators of justice, the authority which each assembly possessed extended to both civil and religious questions. The rabbins, or the heads of the synagogue, as it is to the present day, were both the teachers of religion and the judges of their communities. Hence the tribunals were held in the synagogue (Luke xii, 11; xxi, 12), and the *chazzân*, or beadle, who attended to the divine service had also to administer the stripes to offenders (iv, 17–20; comp. Mishna, *Makkoth*, iii, 12; and Matt. x, 17; xxiii, 34; Mark xiii, 9; Acts xxii, 19; xxvi, 11). The rabbins who had *diplomas* from the Sanhedrim, and, after the Sanhedrim ceased, from the *Gaonim* of the respective colleges at Sora and Pumbaditha (q. v.), and who were chosen by the different congregations to be their spiritual heads with the consent of the assembly, selected such of the

members as were best qualified to aid them in the administration of the communal affairs. These constituted a local self-governing and independent college; they issued all the legal instruments, such as marriage contracts, letters of divorce, bills of exchange, business contracts, receipts, etc. They had the power of inflicting corporal punishment on any offender, or to put him out of the synagogue (=excommunicate) altogether (Matt. xviii, 15–17; John ix, 22; xii, 42; xvi, 2). The punishment of excommunication, however, was very seldom resorted to, as may be seen from the fact that though Christ and his apostles opposed and contradicted the heads of the synagogue, yet they were not put out of the synagogue. In some cases they exercised the right, even outside the limits of Palestine, of seizing the persons of the accused and sending them in chains to take their trial before the Supreme Council at Jerusalem (Acts ix, 2; xxii, 5).

2. It is not quite so easy, however, to define the nature of the tribunal and the precise limits of its jurisdiction. In two of the passages referred to (Matt. x, 17; Mark xiii, 9) they are carefully distinguished from the *συνέδρια*, or councils, yet both appear as instruments by which the spirit of religious persecution might fasten on its victims. The explanation commonly given that the council sat in the synagogue, and was thus identified with it, is hardly satisfactory (Leyrer, in Herzog's *Real-Encyklop.* s. v. "Synedrien"). It seems more probable that the council was the larger tribunal of twenty-three, which sat in every city [see COUNCIL], identical with that of the seven, with two Levites as assessors to each, which Josephus describes as acting in the smaller provincial towns (*Ant.* iv, 8, 14; *War*, ii, 20, 5), and that under the term synagogue we are to understand a smaller court, probably that of the ten judges mentioned in the Talmud (Gem. Hieros. *Sanhedr.* loc. cit.), consisting either of the elders, the chazzân, and the legate, or otherwise (as Herzfeld conjectures, i, 392) of the ten Batlanîm, or *otiosi* (see above, IV, 6).

VII. *Relations of the Jewish Synagogue to the Christian Church.*—It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabæan struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the law, and the external ordinances that hedged it round. If pilgrimages were still made to Jerusalem at the great feasts, the habitual religion of the Jews in, and yet more out of, Palestine was connected much more intimately with the synagogue than with the Temple. Its simple, edifying devotion, in which mind and heart could alike enter, attracted the heathen proselytes who might have been repelled by the bloody sacrifices of the Temple, or would certainly have been driven from it unless they could make up their minds to submit to circumcision (Acts xxi, 28). See PROSELYTE. Here, too, as in the cognate order of the scribes, there was an influence tending to diminish and ultimately almost to destroy the authority of the hereditary priesthood. The services of the synagogue required no sons of Aaron; gave them nothing more than a complimentary precedence. See PRIEST; SCRIBE. The way was silently prepared for a new and higher order, which should rise in "the fulness of time" out of the decay and abolition of both the priesthood and the Temple. In another way, too, the synagogues everywhere prepared the way for that order. Not "Moses" only, but "the prophets" were read in them every Sabbath day; and thus the Messianic hopes of Israel, the expectation of a kingdom of heaven, were universally diffused.

1. It will be seen at once how closely the *organization* of the synagogue was reproduced in that of the Ecclesia. Here also there was the single presbyter-bishop [see BISHOP] in small towns, a council of presbyters under one head in large cities. The *legatus* of the synagogue appears in the *ἄγγελος* (Rev. i, 20; ii, 1), perhaps also in the *ἀπόστολος*, of the Christian Church. To the elders as such is given the name of Shepherds (Eph. iv, 11; 1 Pet. v, 1). They are known also as *ἡγούμενοι* (Heb. xiii, 7). Even the transfer to the Christian proselytes of the once distinctively sacerdotal name of *ἱερεύς*, foreign as it was to the feelings of the Christians of the apostolic age, was not without its parallel in the history of the synagogue. Sceva, the exorcist Jew of Ephesus, was probably a "chief priest" in this sense (Acts xix, 14). In the edicts of the later Roman emperors, the terms *ἀρχιερεύς* and *ἱερεύς* are repeatedly applied to the rulers of synagogues (Cod. Theodos. *De Jud.*, quoted by Vitringa, *De Decem Otiosis*, in Ugolino, *Thes.* xxi). Possibly, however, this may have been, in part, owing to the presence of the scattered priests, after the destruction of the Temple, as the rabbins or elders of what was now left to them as their only sanctuary. To them, at any rate, a certain precedence was given in the synagogue services. They were invited first to read the lessons for the day. The benediction of Numb. vi, 22 was reserved for them alone.

2. In the *magisterial functions* of the synagogue also we may trace the outline of a Christian institution. The *ἐκκλησία*, either by itself or by appointed delegates, was to act as a court of arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life (*τὰ βιωτικά*). For these any men of common-sense and fairness, however destitute of official honor and position (*οἱ ἐξουθενημένοι*), would be enough (1 Cor. vi, 1–8). For the elders, as for those of the synagogue, were reserved the graver offences against religion and morals. In such cases they had power to excommunicate, to "put out of" the Ecclesia, which had taken the place of the synagogue, sometimes by their own authority, sometimes with the consent of the whole society (v, 4). It is worth mentioning that Hammond and other commentators have seen a reference to these judicial functions in James ii, 2–4. The special sin of those who fawned upon the rich was, on this view, that they were "*judges* of evil thoughts," carrying respect of persons into their administration of justice. The interpretation, however, though ingenious, is hardly sufficiently supported.

3. The *ritual* of the synagogue was to a large extent the reproduction (here also, as with the fabric, with many inevitable changes) of the statelier liturgy of the Temple. It will be enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the New-Test. history, and with the life and order of the Christian Church. Here, too, we meet with multiplied coincidences. It would hardly be an exaggeration to say that the worship of the Church was identical with that of the synagogue, modified (*a*) by the new truths, (*b*) by the new institution of the supper of the Lord, (*c*) by the spiritual *charismata*.

(1.) From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request (Luke xi, 1), as the Baptist had done before for his disciples, as every rabbi did for his. The forms might be, and were, abused. The Pharisee might in synagogues, or, when the synagogues were closed, in the open street, recite aloud the devotions appointed for hours of prayer, might gabble through the *Shema* ("Hear, O Israel," etc., from Deut. vi, 4), his *Kadish*, his *Shemôneh Esrêh*, the eighteen *Berakoth*, or blessings, with the "vain repetition" which has reappeared in Christian worship. But for the disciples this was, as yet, the true pattern of devotion, and their Master sanctioned it. To their minds there would seem nothing inconsistent with true heart-worship in the recurrence of a fixed order (*κατὰ τάξιν*, 1 Cor. xiv, 40), of the same prayers, hymns, doxologies, such as all liturgical study leads us to think of as existing in the apostolic

age. If the gifts of utterance which characterized the first period of that age led for a time to greater freedom, to unpremeditated prayer, if that was in its turn succeeded by the renewed predominance of a formal fixed order, the alternation and the struggle which have reappeared in so many periods of the history of the Church were not without their parallel in that of Judaism. There also was a protest against the rigidity of an unbending form. Eliezer of Lydda, a contemporary of the second Gamaliel (cir. A.D. 80–115), taught that the legate of the synagogue should discard even the *Shemôneh Esrêh*, the eighteen fixed prayers and benedictions of the daily and Sabbath services, and should pray as his heart prompted him. The offence against the formalism into which Judaism stiffened was apparently too great to be forgiven. He was excommunicated (not, indeed, avowedly on this ground), and died at Cæsarea (Jost, *Gesch. des Judenth.* ii, 36, 45).

(2.) The large admixture of a didactic element in Christian worship, that by which it was distinguished from all Gentile forms of adoration, was derived from the older order. "Moses" was "read in the synagogues every Sabbath day" (Acts xv, 21), the whole law being read consecutively, so as to be completed, according to one cycle, in three years, according to that which ultimately prevailed and determined the existing divisions of the Hebrew text (Leyrer, *loc. cit.*), in the fifty-two weeks of a single year. See BIBLE. The writings of the prophets were read as second lessons in a corresponding order. They were followed by the *Derash*, the λόγος παρακλήσεως (Acts xiii, 15), the exposition, the sermon of the synagogue. The first Christian synagogues, we must believe, followed this order with but little deviation. It remained for them before long to add "the other Scriptures" which they had learned to recognise as more precious even than the law itself, the "prophetic word" of the New Test., which, not less truly than that of the Old, came, in epistle or in narrative, from the same Spirit. See SCRIPTURE.

(3.) To the ritual of the synagogue we may probably trace a practice which has sometimes been a stumbling-block to the student of Christian antiquity, the subject-matter of fierce debate among Christian controversialists. Whatever account may be given of it, it is certain that Prayers for the Dead appear in the Church's worship as soon as we have any trace of it after the immediate records of the apostolic age. It has been well described by a writer whom no one can suspect of Romish tendencies as an "immemorial practice." Though "Scripture is silent, yet antiquity plainly speaks." The prayers "have found a place in every early liturgy of the world." (Ellicott, *Destiny of the Creature*, serm. vi). How, indeed, we may ask, could it have been otherwise? The strong feeling shown in the time of the Maccabees, that it was not "superfluous and vain" to pray for the dead (2 Macc. xii, 44), was sure, under the influence of the dominant Pharisaic scribes, to show itself in the devotions of the synagogue. So far as we trace back these devotions, we may say that there also the practice is "immemorial," as old, at least, as the traditions of the Rabbinic fathers (Buxtorf, *De Synagog.* p. 709, 710; M'Caul, *Old Paths*, ch. xxxviii). The writer already quoted sees a probable reference to them in 2 Tim. i, 18 (Ellicott, *Past. Epistles*, ad loc.). But it is by no means certain that Onesiphorus was at that time dead. See DEAD, PRAYERS FOR THE.

(4.) The conformity extends, also, to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were, in the times of the New Test. (Acts iii, 1; x, 3, 9), and had been, probably, for some time before (Psa. lv, 17; Dan. vi, 10), the fixed times of devotion, known then, and still known, respectively as the *Shacharith*, the *Minchâh*, and the *'Arabîth*; they had not only the prestige of an authoritative tradition, but were connected respectively with the names of Abraham, Isaac, and Jacob, to whom, as to the first originators, their institution was ascribed (Buxtorf, *De Synagog.* p. 280). The same hours, it is well known, were recognised in the Church of the second, probably also in that of the first, century (Clem. Al. *Strom.* loc. cit.; Tertull. *De Orat.* c. xxv). The sacred days belonging to the two systems seem, at first, to present a contrast rather than a resemblance; but here, too, there is a symmetry which points to an original connection. The solemn days of the synagogue were the second, the fifth, and the seventh; the last, or Sabbath, being the conclusion of the whole. In whatever way the change was brought about, the transfer of the sanctity of the Sabbath to the Lord's day involved a corresponding change in the order of the week, and the first, the fourth, and the sixth became to the Christian society what the other days had been to the Jewish.

The following suggestion as to the mode in which this transfer was effected involves, it is believed, fewer arbitrary assumptions than any other [see SABBATH], and connects itself with another interesting custom, common to the Church and the synagogue. It was a Jewish custom to end the Sabbath with a feast, in which they did honor to it as to a parting king. The feast was held in the synagogue. A cup of wine, over which a special blessing had been spoken, was handed round (Jost, *Gesch. des Judenth.* i, 180). It is obvious that, so long as the apostles and their followers continued to use the Jewish mode of reckoning—so long, i. e., as they fraternized with their brethren of the stock of Abraham—this would coincide in point of time with their δεῖπνον on the *first* day of the week. A supper on what we should call Sunday evening would have been to them on the *second*. By degrees [see LORD'S SUPPER] the time became later, passed on to midnight, to the early dawn of the next day. So the Lord's supper ceased to be a supper really. So, as the Church rose out of Judaism, the supper *gave* its holiness to the coming, instead of *deriving* it from the parting day. The day came to be κυριακή, because it began with the δεῖπνον κυριακόν. Gradually the Sabbath ceased as such to be observed at all. The practice of observing both, as in the Church of Rome up to the fifth century, gives us a trace of the transition period. See SUNDAY.

(5.) From the synagogue, lastly, came many less conspicuous practices, which meet us in the liturgical life of the first three centuries. Ablution, entire or partial, before entering the place of meeting (Heb. x, 22; John xiii, 1–15; Tertull. *De Orat.* c. xi); standing and not kneeling, as the attitude of prayer (Luke xviii, 11; Tertull. *ibid.* c. xxiii); the arms stretched out (Tertull. *ibid.* c. xiii); the face turned towards the Keblah of the east (Clem. Al. *Strom.* loc. cit.); the responsive Amen of the congregation to the prayers and benedictions of the elders (1 Cor. xiv, 16). In one strange exceptional custom of the Church of Alexandria we trace the wilder type of Jewish, of Oriental devotion. There, in the closing responsive chorus of the prayer, the worshippers not only stretched out their necks and lifted up their hands, but leaped with wild gestures (τούς τε πόδας ἐπεγείρομεν), as if they would fain rise with their prayers to heaven itself (Clem. Al. *Strom.* vii, 40). This, too, reproduced a custom of the synagogue. Three times did the whole body of worshippers leap up simultaneously as they repeated the great *ter-sanctus* hymn of Isaiah vi (Vitringa, p. 1100 sq.; Buxtorf, ch. x).

VIII. *Literature.*—Jerusalem *Megillah*, c. iii; Maimonides, *Jad Ha-Chezaka Hilchoth Tephilu;* Vitringa, *De Synagoga Vetere* (Weissenfels, 1726); Zunz, *Die gottesdienstlichen Vorträge der Juden* (Berlin, 1832), p. 366 sq.; id. *Die Ritus des synagogalen Gottesdienstes* (ibid. 1859); Edelmann, *Higajon Leb* (Königsb. 1845); Herzfeld, *Geschichte des Volkes Israel* (Nordhausen, 1855, 1857), i, 24–30, 127, 391–394; ii, 129–134, 183–223; Jost, *Geschichte des Judenthums* (Leipsic, 1857–58), i, 38 sq., 168 sq., 262 sq.; Duschak, *Illustrirte Monatsschrift für die gesammten Interessen des Judenthums* (Lond. 1865), i, 83 sq., 174 sq., 409 sq. See also Burmann, *Exercitt. Acad.* ii, 3 sq.; Reland, *Antiq. Sacr.* i, 10; Carpzov,

Appar. p. 307 sq.; Hartmann, *Verbind. des A. T. mit d. Neuen*, p. 225 sq.; Brown, *Antiquities of the Jews*, i, 590 sq.; Allen, *Modern Judaism*, ch. xix; the monographs of Bornitz, *De Vet. Synagogis* (Vitemb. 1650); Leovardic, *De Synagoga et Ecclesia* (s. l. et an.); Rhenferd, *De Otiosis Synagogæ* (Franec. 1686); id. *Archisynagogus Otiosus* (ibid. 1688); Tentzel, *De Proseuchis Samar.* (Vitemb. 1682); and the dissertations cited by Darling, *Cyclop. Bibliog.* col. 1811. See WORSHIP.

SYNAGOGUE, THE GREAT (post-Biblical Hebrew, כְּנֶסֶת הַגְּדוֹלָה; Aramaic, כנשתא רבתא; late Greek and Latin, συναγωγὴ μεγάλη, *Synagoga Magna*), *the Great Assembly*, or *the Great Synod*, according to Jewish tradition, denotes the council first appointed after the return of the Jews from the Babylonian captivity to reorganize the religious life, institutions, and literature of the people. Our information on the subject is chiefly from Rabbinical sources.

I. *Name and its Signification.* — Though the verb כָּנַס, *to gather, to assemble*, occurs in the Old Test. (Esth. iv, 16; 1 Chron. xxii, 2; Ezek. xxii, 21; xxxix, 28; Psa. cxlvii, 2), yet the noun כְּנֶסֶת, *assembly, synagogue*, does not occur in Biblical Hebrew. In the Hebrew Scriptures the terms קָהָל, קְהִלָּה, and אֲסוּפָה are used for *congregation, assembly* [see ECCLESIASTES], and there can be but little doubt that the non-Biblical כְּנֶסֶת is designedly employed to distinguish this assembly from all other gatherings. See SYNAGOGUE. This is also the reason why the article is prefixed to the adjective alone, and not also to the noun — viz. כְּנֶסֶת הַגְּדוֹלָה, *the Great Synagogue* — inasmuch as this singles it out from the other *synagogues*, provincial or local, both great and small, which obtained at the same time, and which were designed for different objects. When Ewald asserts that "in the Mishnic language the substantive and the adjective *never* have the article together (*Lehrbuch*, § 293 a, note), we need only refer to *Sabbath*, xvii, 4; *Yoma*, iv, 3; *Taanith*, iii, 7; *Kethuboth*, vi, 7; *Nedarim*, iii, 11; *Nazir*, viii, 1; *Baba Bathra*, iv, 3; and to innumerable other passages, in refutation of this assertion. According to the most ancient tradition, this assembly or synagogue was styled *great* because of the great work it effected in restoring the divine law to its former greatness, and because of the great authority and reputation which it enjoyed (Jerusalem *Megillah*, iii, 7; Babylon *Megillah*, 13 b; *Yoma*, 69 b; *Erubin*, 13 b; *Zebachim*, 102; *Sanhedrin*, 14 a). The enactments of the Great Synagogue are often quoted in the name of אַנְשֵׁי כְּנֶסֶת הַגְּדוֹלָה, *the men of the Great Assembly*, or those who successively constituted its members during the long period of its existence. The abbreviated forms of these two names to be met with in Jewish literature are כ"ה = כנסת הגדולה and אכ"ה = אנשי כנסת הגדולה. Sometimes this assembly is also designated the 120 elders (מאה ועשרים זקנים, *Megillah*, 17 b, 18 b).

II. *Origin, Date, and Development of the Great Synagogue.* — It is supposed by many that Ezra was the founder of the Great Synagogue, and that he, in fact, was its president. Grätz, however, has adduced the following arguments to prove that Nehemiah originated it after the death of Ezra: 1. The very name of Ezra is not even mentioned in the Biblical register of the representatives (Neh. ix; Ezra v), and it is inconceivable to suppose that the originator would have been omitted; and, 2. Nehemiah, as is well known, went twice from Shushan to Jerusalem to restore order — viz. in the twentieth year of Artaxerxes's reign (B.C. 446), and considerably after the thirty-second year of his reign (B.C. cir. 410). On his second arrival he found Jerusalem in a most deplorable condition: the chiefs of the families had formed alliances with Sanballat the Horonite and Tobiah the Ammonite, enemies of the Jews; the Sabbath was desecrated, and the law of God and of the sanctuary were disregarded (Neh. xiii, 6–31). Now the convention of the Great Synagogue was held expressly for the removal of these very evils; and since the representatives distinctly bound themselves by a most solemn oath to abstain from mixed marriages, to keep the Sabbath holy, and to attend sacredly to the sanctuary and its requirements, there can be no doubt that the synod was convened by Nehemiah *after his second visit* to Jerusalem to devise means in order to meet these perplexing points, and that because these evils disturbed the order of the community, therefore they were made the principal and express objects of the first synod. It is the position of ch. x recording the convention of the Great Synagogue which has caused this error. But it is well known that the book of Nehemiah is not put together in chronological order. Grätz has shown a position of the different chapters in accordance with the above view (Frankel, *Monatsschrift*, vi, 62). See EZRA. It is obvious, however, that Nehemiah acted in perfect concert with Ezra, and hence there is no substantial error in attributing the Great Synagogue to the latter.

As to *its date*, the convention of this Great Synagogue was most probably one of Nehemiah's last acts, and it must have taken place after the death of Artaxerxes, else Nehemiah could not have remained in Jerusalem, since even the second permission to visit that city was granted to him on condition that he should return to Shushan. It could not therefore have taken place before B.C. 424. The Great Synagogue was most probably held a few years after the above date of Nehemiah's second visit. Ezra was doubtless then dead, and this is the reason why his name does not occur in the register of the representatives. The whole period of the Great Synagogue embraces about 104 years (B.C. 404–300), or from the latter days of Nehemiah to the death of Simon the Just (q. v.), who was the last link of the chain constituting the synod (*Aboth*, i, 2). It then passed into the Sanhedrim, when the whole of its constitution was changed. See SANHEDRIM.

The existence of the Great Synagogue, which is attested by the unanimous voice of Jewish tradition, was first questioned by Richard Simon (*Hist. Crit. du Vieux Test.* lib. i, cap. viii). Jacob Alting, with more boldness, rejected it altogether as one of the inventions of tradition ("Synagoga magna enim nec uno tempore nec uno loco vixit, eoque synagoga non fuit, rerum commentum est traditionariorum, qui nullum alioquin nexum παραδόσεως reperire potuerunt," *Opp.* v, 382). He was followed by Rau (*Diatribe de Synag. Magna* [Ultraj. 1726], p. 66, etc.) and Aurivillius (*De Synag. vulgo dicta Magna* [ed. J. D. Michaelis, Götting. 1790]). De Wette (*Einleitung in das A. T.* § 14) contemptuously dismisses it as "a tradition which vanishes as soon as the passages are looked at whereon it is based, and as not even being a subject for refutation." Those who condescend to argue the matter reject this tradition because it is not mentioned in the Apocrypha, Josephus, Philo, or the *Seder Olam*, and because the earliest record of it is in the tract of the Mishna entitled *Aboth*, which belongs to the 1st or 2d century of our æra, but probably represents an earlier age. But surely this argument from the silence of a few writers cannot set aside the express and positive testimony of the Mishna, the Talmud, and the earliest Jewish works. In like manner, the book of Ecclesiasticus, in its catalogue of Jewish heroes (ch. l), does not mention Ezra: Josephus never alludes to the tribunal of twenty-three members, and the earliest patristic literature of the Jews does not breathe a syllable about the Maccabæan heroes. Would it be fair to conclude from this silence that Ezra, the tribunal, and the Maccabees are a myth? In confirmation of the records in the Talmudic literature about the Great Synagogue, the following circumstantial evidence is to be adduced: The errors of the Samaritans became rampant after the death of Nehemiah, while of

the high-priests between Eliashib and Onias I some were insignificant men and others were reprobates. Judaism, moreover, has no record whatever of any distinguished persons during this period. We should therefore have expected the religion of the people to be at the lowest ebb. "But instead of declining, we find Judaism rapidly rising. No trace is to be found in the whole of this period of the disturbances, misconceptions, and errors which prevailed in the time of Ezra, Nehemiah, and Zerubbabel. The law and the precepts were pre-eminently revered. The ancient collection of Ben-Sirach's sayings, which reflects the spirit of the people in the pre-Simonic age, breathes a fervent enthusiasm for the inspired law (comp. Ecclus. ii, 16; vii, 29; ix, 15; x, 19; xv, 1; xix, 17; xxi, 11; xxiii, 27, and especially ch. xxiv). Who, then, has kindled and sustained such an enthusiasm and religious spirit, if not an assembly similar to that convened by Nehemiah?" (Grätz, in Frankel's *Monatsschrift*, vi, 63, etc.).

III. *Number of Members and their Classification.*—We are told that Nehemiah organized the Great Synagogue (comp. Neh. x, 1–10 with *Midrash Ruth*, c. iii; Jerusalem *Shebiith*, v, 1), and that it consisted of 120 members (Jerusalem *Berakoth*, ii, 4; Jerusalem *Megillah*, i; Babylon *Megillah*, 17 b). In looking at the register of the Great Assembly recorded in Nehemiah (x, 1–8), it will be seen that—*a.* Only sixteen out of the twenty-four *chiefs of the priests* (1 Chron. xxiv, 7–18) are enumerated, and that for the eight that are wanting four private persons are given, viz. Zidkijah, Daniel, Baruch, and Meshullam. *b.* Of the six or seven *chief Levites*—viz. Jeshua, Bani, Kadmiel, Hodijah, Sherebiah, Hashabniah—who returned with Zerubbabel and Ezra (Neh. ix, 4, 5; Ezra v, 18, 19, 24), Bani is omitted, and twelve private individuals are mentioned who were undoubtedly the *doctors of the law* (מבינים; Neh. viii, 7; ix, 3). *c.* Of the forty-five *chiefs of the people* (ראשי העם) only half are known as heads of families, and the rest are again distinguished private individuals. Here the families of David and Joab (comp. Ezra viii, 2, 9) are missing. *d.* Of *the representatives of the cities* there are only two mentioned—viz. Anathoth and Nebo—which plainly shows that others are omitted, since these two places did not at all distinguish themselves to be thus singled out. Now, in looking at the peculiar position in which they are placed among the heads of the people in the register of the exiles, it will be seen that the family of Hariph (Joseh) stand first; then follow the names of thirteen cities (viz. Gibeon, Bethlehem, Netophah, Anathoth, Beth-azmaveth, Kirjath-jearim, Chephirah, Beeroth, Ramah, Gaba, Michmas, Beth-el, and Ai); Nebo concludes the catalogue of the cities, and the family of Magbish follows upon it (Ezra ii, 18–30; Neh. vii, 24–33), which exactly corresponds with the order in the register of the Great Synagogue; Hariph begins, then come cities, i. e. Anathoth; Nebai comes last, and then again Magbish (Neh. x, 19, 20). It has been supposed, therefore, that the above-named cities are to be inserted between Hariph and Anathoth. If we add to these fifteen cities the other five specified in the register (viz. Lod, Hadid, Ono, Jericho, and Tekoa—vii, 36, 37), which were represented by this synod, we have in all twenty cities. Under this view, eight divisions of the priests are wanting—the family of Bani is missing from the Levites, seven families of the heads of the people have disappeared—and thirteen of the representatives of the cities have dropped out. Now, if we supply those which seem to have been dropped, and add them up with the private individuals mentioned in the register, we obtain the following representatives in the Great Synagogue: twenty-eight priests, consisting of the twenty-four divisions and the four private individuals; nineteen Levites, being the seven families and the twelve private persons; fifty Israelites, twenty-nine being chiefs of the people and twenty-one private persons—making in all ninety-seven, with Nehemiah ninety-eight, while the remaining twenty-two are the deputations of the cities. We may thus obtain the 120 members of the Great Synagogue mentioned by the unanimous voice of tradition. It will also be seen from the above that these 120 members represented five classes, viz.: 1. *The chiefs of the priestly divisions* (ראשי בית אב); 2. *The chiefs of the Levitical families* (ראשי הלויים); 3. *The heads of the Israelite families* (ראשי העם); 4. *Representatives of cities*, or *the elders* (זקנים; πρεσβύτεροι); 5. *The doctors of the law* (סופרים מבינים; γραμματεῖς), from all grades. This number, however, if thus made up, was most probably restricted to the time of Nehemiah, as there can be no doubt that the assemblies which were afterwards held consisted of a smaller number, since, at the time when the Great Synagogue is held to have passed over into the Great Sanhedrim, the representatives consisted of seventy, which became the fixed rule for the Sanhedrim (q. v.).

IV. *The Work of the Great Synagogue.*—At its first organization under Nehemiah, if the above be its true origin, the representatives bound themselves by a most solemn oath (באלה ובשבועה) to carry out the following six decisions, which were deemed most essential for the stability of the newly reconstructed State: 1. Not to intermarry with heathens; 2. To keep the Sabbath holy; 3. To observe the sabbatical year; 4. Every one to pay annually a third of a shekel to the Temple; 5. To supply wood for the altar; 6. Regularly to pay the priestly dues (Neh. x, 28–39). The foundation for the reorganization and reconstruction of the State and the Temple-service being thus laid at the first meeting of this synod, the obtaining of the necessary materials for the successful rearing-up of the superstructure and the completion of the edifice demanded that the synod should occasionally reassemble to devise and adopt such measures as should secure the accomplishment of the plan and the permanent maintenance of the sanctuary. To this end the members of the Great Synagogue are believed to have collected the canonical Scriptures. This was called forth by the effects of the first decision, which involved the expulsion of Manasseh, son of the high-priest Joiada, by Nehemiah and the synod for refusing compliance with that decision—i. e. to be separated from his heathen wife, the daughter of Sanballat (xiii, 23–29). In consequence of this his father-in-law, Sanballat, obtained permission to build an opposition temple on Mount Gerizim, in which Manasseh became high-priest, and whither he was followed by many of the Jews who sympathized with him. This proceeding, however, compelled them to deny the prophets, because their repeated declarations about the sanctity of Jerusalem did not favor the erection of a temple out of the ancient metropolis. To erect a wall of partition between the Jews and these apostates, and to show to the people which of the ancient prophetical books were sacred, the *Sopherim* and the men of the Great Synagogue compiled the canon of the prophets. As the early prophets and the great prophets—i. e. Isaiah, Jeremiah, and Ezekiel—like the Pentateuch, were already regarded as sacred, it only remained for the Great Synagogue to complete *the prophetical* canon by inserting into it the twelve minor prophets, which this synod accordingly did, as may be seen from *Baba Bathra*, 15; *Aboth di Rabbi Nathan*, c. i; 2 Macc. xii, 13. Although some of these authorities are no longer clear about the books inserted into the canon, yet they all testify to the fact that the members of the Great Synagogue were engaged in collecting the canonical books of the prophets. The Hagiographa were not as yet made up, as is evident from the fact that the younger Sirach did not even know the expression כְּתוּבִים, but used the general term *τὰ ἄλλα* to denote them (*Preface to Ecclus.*), and that in Alex-

andria additions were made to the book of Esther, and other books were inserted in what we now call the Hagiographa, as well as from the circumstance that the canonicity of some of the Hagiographa continued to be a point of difference between the schools of Shammai and Hillel, which could not have been the case if the canon of the Hagiographa had been definitely made up. They also compiled the ritual for private and public worship [see SYNAGOGUE]; and, finally, they introduced schools for the study of the divine law (בית ועד), and defined the precepts of Holy Writ. The whole of this is indicated in the epitome of the three grand maxims transmitted to us in the laconic style of the Mishna: "The prophets transmitted the divine law to the men of the Great Synagogue, who propounded the three maxims — be cautious in judging, get many disciples, and make a hedge about the law" (*Abqth*, i, 1). The other work of the men of the Greek synagogue which has come down to us in the name of the *Sopherim* is given in the article SCRIBE.

V. *Literature.* — Wassermann, in Jost's *Israelitische Annalen* (Frankfort-on-the-Main, 1840), ii, 163 sq.; Sachs, in Frankel's *Zeitschrift für die religiösen Interessen des Judenthums* (Berlin, 1845), ii, 301 sq.; Krochmal, *More Neboche Ha-Seman* (Leopoli, 1851), p. 52 sq., 102 sq., 166 sq.; Herzfeld, *Geschichte des Volkes Israel* (Nordhausen, 1855–57), i, 22 sq., 380 sq.; ii, 53, 244 sq., 264 sq.; Jost, *Geschichte des Judenthums*, i, 35 sq., 95 sq., 270 sq.; Low, *Ben Chananja* (Szegedin, 1858), i, 102 sq., 193 sq., 292 sq., 338 sq.; and especially the elaborate essay of Grätz, in Frankel's *Monatsschrift für Geschichte und Wissenschaft des Judenthums* (Leipsic, 1857), vi, 31 sq., 61 sq.; also Fürst, *Gesch. des Kanons*, p. 22, note. See CANON.

SYNAGOGUE AND CHURCH. The Jewish Church is, in the catacombs, represented as a woman of majestic presence in flowing robes; but in mediæval examples, as on the doorway at Rochester Cathedral, with her eyes bandaged, the tables of the law falling from one hand, and a broken staff in the other (Jer. v, 16, 17). The Church is crowned and sceptred, and holds a church and a cross.

Synallaxis, in Greek mythology, was one of the Ionids, nymphs skilled in medicine, living on the Cytherus, a river of Elis.

Synapte (*συναπτή*) is a Greek term for the Greek Collect in the Liturgy of St. Mark, resembling the *ectene* in that of St. James and of St. Chrysostom. It is used, also, to designate the holy communion.

Synaxarium (*συναξάριον*) is a term for an abridged form of the Greek menology (record of months), an account of the festival being celebrated.

Synaxis (*σύναξις*), an Eastern term signifying, respectively, 1. A collect or short prayer; 2. The holy eucharist, or the Christian sacrifice; 3. An assembly for worship; and, 4. The joint commemoration of saints.

Syncellus (from *συγκέλλω*, *to join*) was an ancient officer attached to the patriarchs or prelates of the Oriental Church as witnesses to their conversation and conduct. Others acted as clerks and stewards. It eventually became a mere title of honor.

Syncellus, GEORGIUS, a Byzantine author and an ecclesiastical dignitary of Constantinople, who lived at the close of the 8th and the beginning of the 9th century after Christ. He has left a *Chronography*, or chronological record of events, extending from the creation to the accession of the emperor Diocletian. He began with Adam, and intended to bring down his compilation to his own time, but death anticipated the completion of his task.

I. *Name.*—He is called Georgius *Abbas* and Georgius *Monachus*, and has sometimes been erroneously identified with Georgius *Hamartolus*, whose works remain still, for the most part, unpublished. The designation of *Syncellus*, which has been given to the chronographer as a distinctive appellation, is no personal name, but a title of dignity. It is derived from his ecclesiastical office in the hierarchy of the metropolitan Church of the Eastern Empire. The syncellus was originally the companion, room-mate, occupant of the same cell with the patriarch—*cohabitator*, *cellaneus*, *concellaneus*. He was to be the constant witness of the purity of the patriarch's life and the propriety of his conduct and conversation, on the same principle as that which requires members of the Jesuit Order to be always accompanied by one of the fraternity. Sometimes one syncellus was appointed, sometimes two, and sometimes more. Frequently the designation was bestowed as an honorary and honorable title. At times the office was employed as a mode of placing spies around the patriarch. The popes of Rome had their syncelli down to the time of Gregory the Great, at least, as has been proved by Ducange, who has discussed the subject with his usual exuberant learning (*Gloss. Med. et Infim. Latin.* s. v.). They were attached, also, to other prelates. The relation was naturally one of great intimacy and confidence, and consequently became one of influence and high distinction. Hence the syncellus seems frequently to have acted as coadjutor to the patriarch, and to have been for a long time regarded as in the legitimate line of succession to the patriarchate. The practice, however, of elevating the syncellus to the patriarchal throne on the death of the metropolitan appears to have never been habitual, and to have been abandoned before the end of the 9th century (Zonaras, XVI, xiii, 25; Gretser et Goar, *Comm. in Codin.* p. 105). The emperor Romanus Lecapenus made his youngest son, Theophylact, syncellus, evidently with a view to the succession to the highest place in the hierarchy (Zonaras, XVI, xviii). The special functions of the office seem to have been gradually abandoned, but the name and dignity were still retained when Codinus prepared his *Court-roll of the Imperial Officials* (see Goar, *Præf. ad Syncellum*, ii, 56).

II. *Life.*—George the Chronographer was syncellus to the patriarch Tarasius, who died in 806. He may have been one of those imposed on that eminent functionary by the emperor Nicephorus as a spy. We know nothing of him except from his name and his title, and from his commemoration by his friend and continuator, Theophanes. The testimony of Theophanes amounts to very little. It is simply that George, the abbot and syncellus, was a distinguished and very learned man, who faithfully and laboriously chronicled the events of the world from Adam, and diligently recorded their chronological succession; that life failed him when he had brought his chronicle down only to the accession of Diocletian; that, on the approach of death, he requested and urged his friend Theophanes to complete his design, and that Theophanes reluctantly undertook and executed this commission. Of George the Chronographer nothing more is reported. After this brief apparition on the stage of history he vanishes into thick darkness, leaving his unfinished work behind him.

III. *Works.* — The only work of George Syncellus which we possess, or know to have been written by him, is his *Chronography*, or *Universal Chronicles*, which comes down, as has been said, to the reign of Diocletian. Had life and health been spared, he would probably, like his continuator, Theophanes, and like the general tribe of mediæval chroniclers, have been fuller, more original, and more instructive in the treatment of contemporaneous events. These events were, in all likelihood, well known to him, from his social and official position, and from the diligent studies which obtained for him the reputation of extraordinary knowledge (*πολυμαθέστατος*). As he died when he had proceeded no further than the accession of Diocletian, nothing can be expected from him but fidelity of compilation and discernment in the selection and use of authorities. Faithfulness and industry may be readily conceded to him. Discretion and sagacity are scarcely among his charac-

teristics. He is exceedingly curt, harsh, dry, jejune, and often confused. His temperament, his vocation, and his times inclined him to credulity and superstition. He introduces his multitudinous extracts in a crude and undigested form, and accepts without hesitation whatever he finds in his texts. Yet his work has a very high value, and largely from this total absence of critical discrimination. It is the most extensive of the Greek chronicles that have come down to us, with the exception of the Sicilian, Alexandrine, or Paschal chronicle. The latter and the chronicle of Eusebius are the only two important chronological treatises that preceded it which have been preserved. Eusebius was sadly mutilated and fragmentary, and was in part restored by the aid of Syncellus. Scaliger, the restorer of Eusebius, contemplated the abandonment of his undertaking when he despaired of obtaining the assistance of Syncellus, which he deemed indispensable. The restoration was, indeed, impracticable without such aid, till the discovery of the complete work, in recent years, in an Armenian MS., which was published at Milan, in 1818, by Mai and Zohrab. The *Chronography* of Syncellus has thus rendered important service. It has other sources of interest. It is throughout a compilation, but a compilation which usually retains the *ipsissima verba* of the authors from whom it borrows, and which records its obligations. Thus have been preserved remnants, more or less extensive, of many writers who would otherwise have perished utterly. The citations from Eusebius have already been referred to. We owe, besides, to Syncellus nearly all that survives of Julius Africanus, most of the fragments of Manetho, and much of the little that is left of Berosus, who strangely illustrates the Book of Genesis, and corroborates the remarkable discoveries of the late George Smith. Among the shattered remnants imbedded in the chronicle of Syncellus —like broken columns, ruined architraves, dismembered friezes, and mutilated statues in mediæval walls and fortalices—may be found passages from books of various kinds, including many from partially or wholly lost Apocrypha. There are extracts from the Life of Adam, the Book of Enoch, the History of Judith, Hermes, Zosimus the philosopher, etc. Some of these excerpts are very curious, and perpetuate the memory of remarkable superstitions and of quaint legends of the antique world. It would be misplaced labor to investigate here the chronological accuracy of Syncellus, or to comment upon his chronological statements. The service has been rendered laboriously, if not altogether satisfactorily, by the Dominican Goar, who added a *Canon Chronographicus* to the *editio princeps* of the work. The history of the MS. used by Goar is curious. It was preserved in the library of the patriarch at Constantinople. It reappeared in the Royal Library of France. A notice, in Greek, appended to the MS. states that it was purchased at Corinth, for four pieces of gold (χρυσινοῦς), by John Abrami (or Abrams), in the month of November, 1507, or mundane year 7016 (of the æra of Constantinople). It was probably one of the many waifs from the Ottoman capture of Constantinople. For some time it was believed to have been lost from the Royal Library. It reached Scaliger's hands. It was, in time, restored to the royal repository, where it still remains, if it did not perish in the fires of the Commune. The supposed date of this MS. is 1021. It is somewhat mutilated, and one leaf is lost; but it is the most complete MS. of this author. Dindorf regards as of much higher mark another Parisian MS., which he also employed in his recension of the text for the Bonn series of the *Byzantine Historians*. This has lost many leaves in the middle, and, like Coleridge's *Christabel*, has neither beginning nor end.

IV. *Literature.*—Georg. Syncelli *Chronographia*, Ed. J. Goar (Par. 1652). This edition is accompanied with copious emendations and annotations, with an instructive preface, and with a full chronographical canon. *Georg. Syncellus et Nicephorus C. P.* ex recensione Guilelmi Dindorfii (Bonnæ, 1829, 2 vols. 8vo). Dindorf republishes the *apparatus literarius* of Goar, and adds a reprint of Bedovii *Dissertatio de Georgii Syncelli Chronographia*. (G. F. H.)

Syncretism (*συγκρητισμός, union*). This term is employed in Church history to designate the movement to promote union among the various evangelical parties of Germany in the 17th century. The word occurs in Plutarch (ii, 490 B; ed. Reiske, vii, 910)—perhaps the only instance among the writers of antiquity—and is there illustrated by the idea that the Cretans, though frequently at war among themselves, were accustomed to unite their powers against the attacks of any foreign foe (*καὶ τοῦτο ἦν ὁ καλούμενος ὑπ' αὐτῶν συγκρητισμός*). Erasmus adopted the word into the *Adagia* (chil. i, cent. 1, No. 11, p. 24), and defined it to signify the union of parties who have need of each other or who desire to make head against a common foe, though they may not be influenced to form such union because they are one at heart. Both the word and the idea came into common use soon afterwards. Zwingli, for example, in a letter to Œcolampadius of the year 1525, recommends such a syncretism (*Opp.* ed. Schuler et Schulthess, vii, 390); Bucer employs the term frequently in connection with his efforts towards union after the publication of the Augsburg Confession (*Opp.* viii, 577), as does also Melancthon with reference to the same business (*Corp. Ref.* ii, 485 sq.; i, 917; *Opp. Mel.* ed. Vitemb. iv, 813). The apostate Staphylus (q. v.) charges the Reformers with being simply Babel-builders, and in setting forth his proofs represents the Lutherans as being *Syncretizantes* (Calov. *Syncret. Hist.* i, 2). Zach. Ursinus (q. v.) also employs the term in an unfavorable sense (*Opp. Ursini* [Neustadt, 1589], ii, 305, on Isa. ix, 6). Syncretism is thus shown to have been a current term with all persons of humanistic culture in the 16th century, and to have been employed, according to circumstances, with a favorable or unfavorable meaning to designate an alliance of dissenting parties in despite of all dissent. The twofold use of syncretism as a term of commendation or censure continued throughout the 17th century, but with a gradual predominance of the latter idea, arising from the increased importance which came to be attached to every variation of doctrinal beliefs. In 1603 the Romish theologian Windeck wrote against the Protestants a *Prognosticon Futuri Status Ecclesiæ*, in which he advised the Romanists to cultivate greater harmony, in the words "Si saperent Catholici, et ipsis cara esset reipublicæ Christianæ salus, syncretismum colerent." The Heidelberg theologian David Pareus (q. v.) responded in his *Irenicum, sive de Unione Evangel. Concilianda*, with an appeal to both wings of the Protestant Church for an alliance against their common foe; but Leonhard Hutter rejected the idea of such an alliance as preposterous (*Ἐξέτασις Ἐλεγκτική*, etc. [Wittenb. 1614]), and a Jesuit, Adam Contzen, followed in a polemic of eight hundred and sixty-one pages, entitled *De Pace Germaniæ Libri II* (Mayence, 1616, 8vo), whose principal purpose was a demonstration of the impossibility of any union between the Lutheran and Reformed parties of the Protestant Church. The tendency, scarcely interrupted by the raging of the Thirty Years' War, of Lutheran and Romanist zealots to magnify existing differences of opinion and intensify their influence drew forth the protest of Calixtus (q. v.). He stigmatized it as shameful, and urged the making of distinctions between doctrines of greater and inferior importance; and, while he wished the further development of doctrinal matters to be relegated to the schools, he also urged that a practical sympathy and fellowship be cultivated between the churches. This brought on him a storm of obloquy. The Wittenberg faculty issued two opinions, warning against such "syncretismus diversarum religionum," and deprecating the Sandomir Consensus (q. v.); and in the same year (1645) a Jesuit, Veit Erbermann, wrote a work entitled *Εἰρηνικὸν Catholicum*, etc., that de-

serves notice as being the probable source of a new interpretation of the word syncretism, by which it came to denote, not, as aforetime, the practical association of religionists holding divergent views upon some questions, but an intermixing of the religions themselves. The new rendering of the word furnished the opponents of Calixtus with additional weapons, of which they were not slow to avail themselves. See Dannhauer, *Mysterium Syncretismi*, etc. (Strasb. 1648), where the idea of syncretism is made to include every form of hurtful association or intermixture, e. g. of Eve with the serpent, of the chemical or mechanical intermixture of heterogeneous elements in nature, etc. With Calovius (q. v.) begins emphatically the use of the term syncretism as denoting an improper and unallowable approximation of Lutheran and Reformed Christians towards each other. This view underlies the phrase *Syncretistic Controversies* (q. v.) as used in ecclesiastical history. The more benevolent meaning was gradually laid aside, and even Calixtus was constrained to refuse his consent to the application of the term to his position. The perversion has retained its hold upon the popular usage until now, and has doubtless contributed towards the unauthorized assumption of a derivation of syncretism from *συγκεράννυμι*.—Herzog, *Real-Encyklop.* s. v.

Syncretistic Controversies. The title applies in ordinary practice to such disputes only as originated in connection with efforts made in the second half of the 17th century to promote union and fellowship between the Protestant churches of Germany. These disputes raged less between Reformed and Lutheran theologians than between the strict and the liberal wing of the Lutheran Church itself. The progress of controversy, moreover, generally resulted in the interweaving of extraneous and foreign matters with the direct question at issue; and in this way the syncretistic controversies became also disputes with reference to the degree of freedom to be allowed theological schools and theological science, the disputants being known as *Gnesiolutherani* and *Moderatiores*. The term *syncretism* (q. v.) is not broad enough to cover all these several disputes, but is in practice so employed by all parties. Everything prior to the transactions of the year 1645 must be regarded as preliminary to the syncretistic controversies proper. From that date we may distinguish three periods to the death of Calovius and the practical end of the dispute.

1. *From the Colloquy of Thorn to the Death of George Calixtus* (1645–56).—Calovius had succeeded in preventing the selection of Calixtus as the delegate of Dantzic to the Colloquy of Thorn; and when the latter was appointed to serve for Königsberg instead, Calovius caused him to be deprived of all opportunity to co-operate with the Lutheran delegates. Calixtus thereupon associated and counselled with the Reformed theologians, and thereby gave opportunity for his opponents to fasten on him the charge of an unwarrantable combining of diverse religions—a charge persistently urged, though he publicly and in writing rejected the Reformed Confession of Thorn. The next measure was a union of all the Saxon theologians, led by Weller, the superintendent of Brunswick, in a censure of the University of Helmstädt, which favored Calixtus, on the alleged ground that it had made innovations in doctrine and had departed from the generally received *Consensus Formula et Catechesis Rudiorum*. To this Calixtus responded with a denial under date of Feb. 26, 1647; but with no other result than that of increasing the eagerness with which every peculiarity in the teaching of Helmstädt was scanned for the discovery of error. In Prussia, the appointment of the Calixtines Chr. Dreier and Johann Latermann to the faculty of Königsberg excited similar disputes, which called forth numerous volumes in defence of either side; and Calovius, who had been superseded by Dreier, continued to fan the flame from a distance, even after Myslenta, its originator, had died (in 1653).

The increasing prominence of the electors palatine and Brandenburg was in this period regarded with anxiety by the electoral court of Saxony, and the representatives of the latter, in the Peace Congress of Westphalia, had standing instructions, accordingly, to prevent, if possible, the concession of rights to the Reformed churches equal to those enjoyed by the Lutheran; but the endeavor failed altogether. The class of Lutheran theologians which approved the action of the congress in this regard was accordingly not in favor in electoral Saxony; and as early as Jan. 21, 1648, the theologians of Wittenberg and Leipsic were commanded to investigate the errors of the Helmstädt theologians, and state them "article by article." In the following year the elector addressed to the dukes of Brunswick a paper in which he rehearsed all the objections of his theologians against Calixtus and Helmstädt, and requested that the latter, as disturbers of the Church and State, should be forbidden to write against the Saxon divines. In November, 1650, Calovius, the redoubtable defender of Lutheran orthodoxy, was called to the faculty of Wittenberg. An immense quantity of controversial writings preceded and followed this event. The dukes of Brunswick refused to accede to the request to silence their theologians, and caused a defence of their position to be written by Horneius, and a reply to the elector by Calixtus himself; and they also rejected the proposition to convene a diet of theologians, as tending rather to increase than diminish the troubles of the Church. They proposed instead a convention of "political councillors who love peace and are acquainted with affairs;" but this was rejected by Saxony. On Jan. 9, 1654, twenty-four accredited representatives of evangelical powers united in a renewed proposition to submit the questions in dispute to a body of peacefully inclined theologians and statesmen for discussion; but the elector of Saxony, acting under the advice of his theologians, would not entertain the project. The Saxons now pursued the plan of dismissing the party of Helmstädt from the Lutheran Church more zealously than before, and in the course of their labors produced a work which was expected to serve as the confession of faith of all who would continue in the purified Church—the *Consensus Repetitus Fidei vere Lutheranæ*. To secure the largest possible number of supporters, a mass of writings in harmony with its teachings was issued; but it became speedily apparent that but few were ready to adopt the new confession, and this fact, coupled with the death of George Calixtus in the spring of 1656, caused a cessation of the strife.

Five years of almost total quiet ensued, interrupted only by slight agitations in Brandenburg, where the Lutheran preacher Samuel Pomarius (q. v.) was suspended for preaching against the Reformed and the syncretists. This period was followed, however, by

2. *Renewed Conflicts* (1661–69).—The immediate occasion of strife was found in the measures taken by the landgrave of Hesse-Cassel, William VI, to secure a religious constitution for his land which should be sufficiently broad and generous to comprehend both Lutherans and Reformed under its operation. His endeavors culminated in a convention which met at Cassel, consisting of two members of the (Reformed) University of Marburg and two theologians belonging to the (Lutheran) faculty of Rinteln. A declaration was drawn up which recognised existing divergencies of opinion between the parties, but at the same time showed an agreement between them on all essential matters, and on the ground of such consent urged the exercise of brotherly love and the recognition of both parties as belonging to one Church, sharing in a common faith and looking towards a common heaven. The appearance of this declaration roused the Wittenbergers to action. They issued a circular asking the support of all good Lutherans against the Cassel colloquy, and induced the faculties of Jena and Leipsic to unite with them in admonishing the theologians of Rinteln con-

cerning the lapse of which they had been guilty. A fusilade of papers in Latin and German, aimed at both the learned world and the public, was now kept up until after the death of William VI, in 1666, when the zeal of Rinteln became much cooler in consequence of benefits conferred on the Reformed at the expense of the Lutheran party.

The renewal of the dispute in Hesse soon reacted upon Brandenburg, whose duke was brother-in-law to the landgrave, and thoroughly in sympathy with his plans. The government issued a manifesto deprecating the custom of discussing points of controversy in the pulpit and before mixed audiences, and soon afterwards (Aug. 21. 1663) a colloquy was summoned to Berlin for the purpose of "inaugurating a state of fraternal unity." The Lutherans, however, proved unyielding, the poet Paul Gerhardt (q. v.) in particular being fixed in his opposition to any compromise, and the colloquy ended without result. Various orders now followed in quick succession, by which preachers were forbidden to apply opprobrious names to their opponents in the pulpit, and also to attribute to them doctrines inferred from their principles, but not avowed by them. The Lutherans refused to sign a pledge of obedience to these edicts, this being in their eyes tantamount to a formal abandonment of their position. The government eventually compelled them to yield, though many chose deposition from office and exile rather than submission.

A new phase of the dispute began in 1664 with the publication of a great collection of *Consilia Theologica Witebergensia*, which included a multitude of judgments against Calixtus and the syncretists, and also the *Consensus Repetitus Fidei vere Lutheranæ*. The exclusion of the syncretists was now less aimed at than the rallying of all strict Lutherans about the *Consensus* as a new confession of faith. The terms of the *Consensus*, however, implicitly condemned Calixtus and his adherents as non-Lutheran and heretical: and the new movement accordingly drew out the son of Calixtus, Frederick Ulric, who from this time made it the object of his life to resist the persistent attacks of Calovius on his father's character and work. Both were extremists, and could not substantiate all the assertions they put forth; but the party of Calovius triumphed over Calixtus for a time through the efforts of a new combatant whom they had gained to their support—the youthful Strauch, professor of history and assessor in theology at Wittenberg. The University of Helmstädt, on the other hand, enlisted the services of Herman Conring (q. v.), a scholar and statesman of European fame, and he succeeded in so presenting to view the danger to the peace of the Church and to the liberty of teaching which grew out of the attempt to force the *Consensus* upon the Church as a confession of faith, that universities and princes were alarmed, and a period of quiet was secured, 1669.

3. *Final Conflict.*—Calovius reopened the war in 1675 with accustomed energy; and although the temper of the time was changing, and disgust with the interminable quarrel began to be manifested, he was able, by 1679, to compel the entire University of Jena to disavow all sympathy with syncretism. This, however, proved to be his last victory. His aged patron, the elector Johann Georg II of Saxony, died in the following year, and the new ruler was not so fond of controversy as the old one had been. In 1682 the *Historia Syncr.*, which Calovius had made a storehouse of the details of his life-long contest, and published anonymously to evade the law forbidding such publications, was bought up and prevented from circulating among the people by the government. He died of apoplexy Feb. 21, 1686. No considerable features in connection with the syncretistic controversy appear after the death of Calovius. Lutherans and members of the Reformed Church in Germany neither desired nor sought fraternity with each other during more than another century. When the Revocation of the Edict of Nantes occurred, in 1685, only the Reformed population in Germany welcomed the fugitive Protestants from France. The end of the controversy—a peaceful separation between theology and religion, the regulation of the boundaries intervening between Church and school, between confession and science, between that which is and that which is not, obligatory upon all Christians—was not attained. Calovius held pure doctrine to be the one thing needful, and regarded *that* as fixed and settled, so that every soul is required to simply accept it as the truth. Calixtus did not believe the acceptance of doctrine to be, upon the whole, the essential thing in Christianity, nor that all doctrine has equal importance; and he held that the points of belief which a Christian absolutely *must* receive are but few. He was thus able to overlook minor differences and desire fraternity among all Protestant Christians.

The literature of the controversy is vast. See especially Calovius, *Hist. Syncret.;* Walch, *Streitigkeiten d. luth. Kirche*, pt. i and iv; Tholuck, *Akad. Leben d. 17ten Jahrh.* (1854), pt. ii; id. *Lebenszeugen d. luth. Kirche* (Berl. 1859); id. *Kirchl. Leben d. 17ten Jahrh.* (ibid. 1861); Gass, *Gesch. d. prot. Dogmatik* (ibid. 1857), vol. ii; and the works mentioned s. v. "Calixtus, George."—Herzog, *Real-Encyklop.* s. v.

Syncretists (*συγκρητισταί, unionists*), persons who advocate a system of union and harmony which was attempted to be introduced into the Lutheran Church in the 17th century. It originated with Calixtus, professor of divinity at Helmstädt, who, in examining the doctrines professed by the different bodies of Christians, discovered that, notwithstanding there were many things to be reprobated, there was so much important truth held by them in common that they ought to banish their animosities, and live together as disciples of one common Master. His object was to heal the divisions and terminate the contests which prevailed. Like most men of a pacific spirit, he became the butt of all parties. He was accused of Calvinism, Roman Catholicism, Arianism, Socinianism, Judaism, and even Atheism. His bitterest opponent was Buscher, a Hanoverian clergyman, who published a book against him entitled *Crypto-Papismus Novæ Theologiæ Helmstadiensis*. The subject was taken up by the Conference held at Thorn in the year 1645, to which Calixtus had been sent by the elector of Brandenburg; and the whole force of the Saxon clergy was turned against him, as an apostate from the strict and pure principles of Lutheranism. This great man continued, however, with consummate ability, to defend his views and repel the attacks of his enemies till his death, in 1656. But this event did not put a stop to the controversy. It continued to rage with greater or less violence till near the close of the century, by which time most of those who took part in it had died. To such a length was the opposition to Calixtus at one time carried that, in a dramatic piece at Wittenberg, he was represented as a fiend with horns and claws. Those who sided with him were called *Calixtines* or *Syncretists*. See SYNCRETISM.

Syndics (*σύνδικοι*), or DEFENSORES, were officers whose duty it was to watch over the rights of the poor and of the Church, to act as superintendents of the *Copiatæ* (q. v.), and to see that all clerks attended the celebration of morning and evening service in the church. See Bingham, *Christ. Antiq.* bk. iii, ch. ii.

Synecdēmi (*συνέκδημοι, fellow-pilgrims*), a name given by the Paulicians in the 9th century to their teachers, because they were all equal in rank, and were distinguished from laymen by no rights, prerogatives, or insignia.

Synedrians (from *σύνεδρος, a sitting together*), a name given by the Novatians to orthodox Christians, because they charitably decreed in their synods to receive apostates and such as went to the Capitol to sacrifice into their communion again upon their sincere repentance.

Synergism (*συνεργέω, to work together*) is the doctrine that the human will co-operates with divine grace in the work of conversion, as it was advanced by Erasmus in his controversy with Luther, and afterwards represented by Melancthon and his school. Luther taught that sin had absolutely ruined man, making of his reason a ravenous beast and of his will a slave, so that it is impossible for him to contribute in any way towards his conversion; and in the first edition of his *Loci Communes* Melancthon's teaching is in entire harmony with Luther's view. Such a view necessarily resulted in the doctrine of predestination, and both Luther and Melancthon traced everything back to God as the first cause, the sin of Judas no less than the conversion of Paul. It was, however, an unnatural view for Melancthon to hold, and he receded from it into the dualistic idea that human liberty must be recognised as a factor in conversion by the side of the divine necessity. In the third edition of the *Loci* sin is derived from the will of the devil and of man, instead of that of God; not everything, consequently, is to be ascribed to the divine causality, and there is a realm of contingencies by the side of the realm of necessity which is founded on the freedom of the human will. A certain measure of volitional freedom to perform outward works of obedience to the divine law remains to man even after the Fall; but he cannot, without the aid of the Holy Spirit, quantitatively and qualitatively fulfil that law, and accordingly in every good action three causes work together (*συνεργοῦσι*)—the Word of God, the Holy Spirit, and the human will, which does not resist the Word of God, and is at times described directly as *facultas sese applicandi ad gratiam*. The doctrine of predestination fell, of course, so soon as man came to be regarded as other than a volitionless statue. This synergistic theory of Melancthon's was admitted into the Leipsic Interim (q. v.) in the words "God does not operate on man as on a block, but draws him in such a way that his will co-operates." It was also advocated in a polemical address by Johann Pfeffinger, professor and pastor at Leipsic (1555), against whom Amsdorff (q. v.) contended, in 1558, that "it is presumptuous to hold that man could, in the exercise of his natural powers, prepare and fit himself to receive grace." Pfeffinger had said, however, that the Holy Spirit must first arouse the will, after which the latter is required to do its part in conversion. From this personal stage the question was lifted into the schools by Flacius (q. v.). He denied all participation of the will in the work of conversion, because it is dead to all good, wanting in all powers for good, and inclined to evil constantly. God, therefore, is the sole agent in conversion, and man is not only passive, but also unwilling. To the defence of such postulates Flacius devoted two days in a disputation at Jena, which latter university now became the centre of strict Lutheranism as against Wittenberg, where the spirit of Melancthon ruled. The next measure of this Lutheran champion was the publication of the *Weimar Book of Confutations*, which committed the duke of Saxony to the defence of orthodoxy, and served, at the same time, to refute all the errors of the time. It likewise occasioned the overthrow of Strigel (q. v.), who had been forced to aid in making a first draft of the book, but was unwilling to admit into it any of the improvements suggested by Flacius, and wrote against it in the form in which it was given to the world. He was seized and imprisoned on Easterday, 1559, but was soon afterwards liberated in deference to the censure with which public opinion everywhere visited that act of violence; and a colloquy was ordered to be held at Weimar in August, 1560, with a view to settling the dispute. On this occasion Flacius inconsiderately asserted that original sin is not an accident, but part of the substance of man, and obstinately refused to retract the statement. The favor of the court now began to wane, and in exactly the same degree did the Flacianist divines rage against all who refused to sustain their opinions. Punishment naturally followed, and reached its culmination in the dismissal from office of Flacius and his clique, Dec. 10, 1561. Strigel, on the other hand, was induced to draw up a *Declaration* of his views, and was thereupon reinstated, which event was followed by an explanatory *Superdeclaration* from the hand of superintendent Stössel, designed to conciliate the opposite party (*Cothurnus Stoesselii*, in Salig, iii, 891). Strigel, however, refused to accept the interpretation of his views given by Stössel, and took refuge "from the machinations of false brethren" in Leipsic. The Lutherans who rejected Stössel's compromise were banished, to the number of forty. The accession of John William to the throne of ducal Saxony (1567) restored the Flacianists, Flacius himself excepted, to power; a futile colloquy was held for the purpose of giving peace to the Church at Altenburg, Oct. 21, 1568; and the duke was eventually constrained to order the forming of the *Corpus Doctrinæ Thuringicum* (Jena, 1571) with a view to the protection of assailed orthodoxy. The *Formula of Concord* gave the finishing stroke to the conflict, and settled it substantially in harmony with the Flacian view. See Salig, *Hist. d. Augsb. Conf.* i, 648; Walch, *Religionsstreitigkeiten innerhalb d. luth. Kirche*, i, 60; iv, 86; Planck, *Gesch. d. prot. Lehrbegriffs*, iv, 553; Schlüsselberg, *Catalogi Hæret.* v; Galle, *Melancthon*, p. 326; Thomasius, *Bekenntniss d. luth. Kirche*, etc., p. 119; Döllinger, *Reformation*, iii, 437; Schmid, in *Zeitschr. f. hist. Theol.* 1849, p. 13; Preger, *M. Flacius Illyricus*, etc., ii, 104–227.—Herzog, *Real-Encyklop.* s. v.

Synesius, bishop of Ptolemais, was first a pagan, then a Christian, and always a rhetorician. He lived at the close of the 4th and the beginning of the 5th century of our æra. He was a late representative of the rhetorical declaimers of the Hellenic schools, and of the Neo-Platonic philosophers. He was also a pagan and a Christian poet, an elegant gentleman of leisure, and a bishop of the African Church. Contrasts were combined and reconciled in the man and in his career. He lived in an age of transitions; and he is, in his writings and in his fortunes, typical of the age in which he lived. The biography and the literary remains of Synesius are much more interesting and instructive for the light which they shed upon the social, intellectual, and religious condition of provincial life in the Roman empire during the first period of its manifest dissolution than for any influence exercised by him on the literature, the philosophy, the paganism, or the Christianity of his times, or on the sentiments, convictions, or character of subsequent generations. He was designated by Casaubon "the sweetest of philosophers and the delight of the pious muses" ("suavissimus philosophus et piarum delicium musarum," *Præf. Ep. Greg. Nyssen.*); yet few authors have excited so much admiration and been so seldom read. Few have been so often quoted by the few who were acquainted with him, and been so inaccessible for many generations, even to professed scholars. The attractions of Synesius are so special in their character that they address themselves to a very limited class of students. The period which he illustrates is so obscure, so disheartening, and so little considered, that only the frequenters of the by-ways of history are likely to turn their regards to it. More than two centuries intervened between two editions of his works. After this long interval, three complete editions have been published within the last twenty years. One is only a Latin version, another is a French translation, and the third is no more than a reprint of the Greek text and Latin rendering from the edition of 1640, with some slight corrections. The writings of Synesius, in prose or verse, inspired by pagan or by Christian influences, are much less notable for literary charm, for vigorous thought, or for philosophical reflection than as a presentation of the feelings, the aspirations, the struggles, the difficulties, the hazards, the gratifications, the annoyances, the occupations, and the associations of a cul-

tivated country gentleman, *de provincia*, under the reign of Arcadius and Honorius, when all parts of the empire were falling to pieces. They, accordingly, interpret the times for us, and require to be interpreted by them.

I. *Character and Circumstances of the Age.*—The life of Synesius was cast in a stormy period; and the storms were not limited to his own province, but swept over the whole empire. It was the age of general dissolution, political, social, intellectual, and religious; an age of usurpations and civil discords; of crimes in the palace and treacheries in the State; of barbarian invasions; of permanent dismemberments; of strife between pagans and Christians; of controversies, heresies, and schisms in the Christian Church; of social depravation and decay; of universal disintegration, and of rapid material decline. The date of the birth of Synesius is undetermined. If he was born in 370, it occurred only seven years after the death of the pagan emperor and the failure of his attempt to restore paganism. When Synesius died, if he died in 431, Genseric and his Vandals had seized a large part of Africa; Britain, Gaul, and Spain had been cut off from the Roman dominion. During his lifetime usurper had sprung up after usurper; Asia Minor and Greece and Italy had been ravaged by the Goths; Constantinople had been threatened and Rome thrice captured by them, and Alaric had led his wild hosts from the Alps to Scylla and Charybdis. While Synesius was still a child in the cradle, Firmus had revolted in Egypt, and the insurrection had been revived after the lapse of a few years, to be crushed out in the Gildonic war. Strangely enough, to none of these portentous events is any distinct allusion made in the remains of this author, except to the Gothic insurrection in Phrygia. There is a possible reference to the Gildonic war (*Catastasis*, ii, 1). In the early oration delivered before the emperor Arcadius there is a clear exposition of the fearful perils from the Northern hordes impending over the empire (*De Regno*, c. xxi–xxiv). Was his mind so engrossed by literary labors, by philosophical speculations, and by troubles nearer home that the great calamities of the time occurred without attracting his attention? Or was his pen arrested by despair, even in his candid communications to his friends? Yet the invasions and the mutilations of the empire in the gloomy chasm between the birth and the death of Synesius were not the most grievous calamities of those years. Even more grievous was the social condition which invited the invasions, and rendered resistance impracticable. There was no cohesion or concert between the provinces; no devotion to emperor or empire; nothing but division, isolation, misery everywhere—as a consequence, in part at least, of imperial rule and imperial administration. The organization of the government was impotent for defence, or for that vigorous attack which is often the best means of defence. It was ingeniously devised for inflicting needless and paralyzing restraint, and for extorting revenue from penury and wide-spread distress. Lands were left uncultivated and almost without inhabitants. Wide tracts relapsed into forest or marsh. The people were ground by taxes and the ruinous modes of collecting them. Movement and enterprise were prevented in order to facilitate fiscal arrangements. Bridges were broken down by time and neglect. Roads were left without repair, and became impassable. Communication was rendered difficult. Commerce, manufactures, and industry of all kinds were harassed and impeded in many ways. In numerous extensive regions banditti lurked in the woods, infested the highways, and ransacked villages. So great was the wretchedness which had driven these outcasts into nefarious courses that a presbyter nearly contemporary with Synesius undertook their exculpation. One book of the *Theodosian Code*, whose compilation falls within this age, is occupied with defining and enforcing the liabilities to municipal and other public burdens, and with regulating and restricting the exemptions from them, which were often arbitrarily and capriciously accorded. The hard struggle for bare life engrossed nearly all thoughts; and irregular, treacherous, and violent proceedings became familiar, while unrestrained license was common whenever opportunities of indulgence presented themselves. The general demoralization and the social disintegration were aggravated by divisions in the Christian Church, which weakened the authority of the new religion, and by the great contention between Christianity, often sadly corrupted, and the expiring paganism, which was cognizant of its disease, but not of its approaching dissolution. All the bonds of government, law, morals, and religion were fearfully enfeebled. Full and indisputable information in regard to these sorrowful generations is contained in the *De Civitate Dei* of Augustine and the *De Gubernatione Dei* of Salvian of Marseilles. Yet, despite all interruptions and apprehensions, philosophy and literature continued to be cultivated. Philosophy lost itself in Neo-Platonic fantasies and Oriental mysticism. Literature was, in large part, made up of pedantic epistles and rhetorical affectations. It was the æra of Libanius, Themistius, and Symmachus. No severer censure of it need be sought than is contained in the productions of Synesius. It was, however, also the æra of the great Christian orators and fathers, who contended earnestly against vice in high places, oppression and wrong wherever they were found, and the manifold distresses of the people. Ambrose, Basil, Augustine, John Chrysostom, Jerome, and the two Gregories illustrated the Christian Church in that age, and attracted the admiration of pagans as well as of the followers of their own creed. To none of them does Synesius make any reference. These, then, were the varied, and in many respects alarming, aspects of the years which measured the career of Synesius, and by them its anomalies are rendered intelligible.

II. *Life.*—Synesius was probably born about the year 370. Some authorities say in 375. His birthplace was Cyrene, the capital of Cyrenaica, the tract which stretches along the African coast westward from Egypt. Cyrene was a Dorian colony of the mythical ages; and Synesius claimed for himself the most illustrious Laconian descent. In his denunciation of Andronicus, he contrasts the splendor of his own lineage with the mean extraction of the imperial governor. "In default of other merit," says he, "I descend from Eurysthenes—from ancestors whose names, from Eurysthenes, who led the Dorians into Laconia, down to my father, are inscribed in the public registers" (*Epist.* lvii; comp. *Catastasis*, ii, 5). This deduces his line from the royal house of Sparta, though he has blundered in his statement of the ancient legend. His family was opulent (*Epist.* cxxxiii). He had a city house, and country estates in which he took unceasing delight. Nevertheless, he diligently sought exemption from civic and fiscal burdens. His love of letters and philosophy must have been manifested early, for his tastes were already decided and much accomplishment attained when he proceeded to Alexandria (394) to attend the Neo-Platonic and other courses in that tumultuous city. Here he became acquainted with the beautiful, brilliant, and unfortunate Hypatia. He enrolled himself among her disciples. He secured her esteem and regard, and always retained the warmest admiration for her. Seven of his letters are addressed to her. On returning from Egypt, he went to Athens, to complete his education at that old centre of learning and refinement, whence had issued, in the preceding generation, the emperor Julian and many of his distinguished contemporaries, pagan and Christian. He was utterly disenchanted by his visit, and made no long stay (*Epist.* liv, cxxxv). After deserting Athens, he paid a second visit to Alexandria, as is shown by a graphic and humorous letter (*ibid.* iv), describing the hazards of shipwreck to which he was exposed on his return. (Druon, p. 587–589, discusses the calculations of Petavius and Tillemont, and assigns this voyage to 397.) Soon after his return, he was sent by

his fellow-citizens to Constantinople, to present their petitions and a golden crown to the young emperor Arcadius (*De Regno*, c. ii). He was a youthful ambassador. He appears to have discharged his mission with ability, acceptance, and some degree of success. The emperor was still under tutelage. Everything was in confusion. The court was distracted by bitter rivalries. Alaric had recently ravaged Greece and threatened Athens. During his stay the insurrection of the Goths in Phrygia occurred. It was no wonder that he experienced frequent inattention and disheartening procrastinations, and that he was at times reduced almost to destitution and despair. He had the honor of delivering a public harangue before the emperor. He gained influential friends, established a reputation for literary talent, and acquired elegant correspondents, who would display and eulogize his epistles at Constantinople, while he would pay the same compliment to theirs at Cyrene. One thing he accomplished for himself—immunity from public dues. An earthquake hastened and excused his departure from the capital of the Eastern Empire. On reaching home he found his country desolated by barbarian war, an affliction from which it had seldom been entirely free for five centuries. The nomads from the edges of the Libyan desert were making frightful irruptions, plundering, destroying, murdering, and meeting with little and only ineffectual resistance (*Epist.* civ, cxiii, cxxiv). The governor and officials were more studious of pillaging than of repelling other pillagers. Synesius, calling to mind his Laconian descent and the example of Leonidas, and having apparently had some military training himself in his youth, roused his neighbors to action, and led them against the spoilers. This war with the nomads, which was renewed from time to time, is mentioned in many of his letters, and forms the subject of a special tract. These productions exhibit the weakness and wretchedness of the province—the neglect, imbecility, cowardice, and rapacity of the imperial authorities, and the disgust of Synesius at the conduct of both the people and the officials. After the war was over, or, rather, in the intervals of partial or local repose, he enjoyed an elegant and learned retreat in his country residences, finding occupation in study, literary production, and rural pursuits, and relaxation in hunting, manly sports, and an active correspondence. Two years and more after the close of his embassy he revisited Alexandria. It was during this visit that he married. He received his wife from the hands of the patriarch; and to her and to his children he remained always tenderly attached. His marriage was his first visible contact with Christianity. It was, perhaps, decisive. It is no violent presumption to suppose that his wife was Christian, as he received her from the Christian bishop of Alexandria (*Epist.* cv). "The unbelieving husband *may have been* sanctified by the believing wife;" or the wife may have been chosen with a prevenient disposition to believe. There is no evidence, no intimation of this. The *Dion* was written about this time. It is pagan. The treatise *On Dreams* was composed after his marriage. It is mystical and Neo-Platonic, and accords with Christianity as little as Cicero's dialogue *De Divinatione*. After an abode at Alexandria of more than two years, and the birth of a son, he came back to Cyrene, which was shortly afterwards besieged by the barbarians. During the succeeding years he must have inclined more and more to Christianity, but without renouncing his philosophical dogmas. The date of his conversion cannot be ascertained. He must have been reputed a Christian, or "almost a Christian," when elected bishop of Ptolemais (409, 410). The episcopate was a very different function then from what it has been in serener and more settled periods. The bishop was the guide, the advocate, the protector, the support, and often the judge of the Christian flock. His civil attributes were of the utmost importance to the daily life of his people. Character was of more immediate concern to them than doctrine. Synesius had gained and deserved the esteem and confidence of his countrymen. The metropolitan Church of Ptolemais demanded him for its bishop. He was unwilling to incur the solemn responsibilities of the position. He declined, he protested, he urged objections which might be deemed insuperable. He could not put away the wife to whom he was devoted; he was unwilling to forego the pleasures of the chase, the other recreations of the country, and the literary and philosophical ease which had been the charm of his life. He had neither relish nor aptitude, he thought, for the multifarious and exacting business which would devolve upon him. He could not surrender the Neo-Platonic convictions which he had approved, expounded, and still believed; yet he recognised that they were at variance with Christian doctrine. In an elaborate letter to his brother he presents earnestly the grounds of his hesitation and reluctance. He begs him to lay his views before the patriarch Theophilus, whose decision he agrees to receive as the decree of God (*Epist.* cv). The patriarch must have recommended his acceptance of the sacred honor, notwithstanding his *Nolo episcopari*. He was consecrated at Alexandria by Theophilus. Seven months afterwards, being still in that city, he declared that "he would have preferred many deaths to the episcopate" (*Epist.* xcv). Did he separate from his wife? Druon thinks that he did. It has been more frequently supposed that the separation was not required of him. Did he yield his convictions in regard to the pre-existence of souls, the non-resurrection of the body, and the incompatibility of Christian doctrine with revealed truth? M. Druon again confidently concludes that he did. Other inquirers, ancient and modern, believe, with more probability, that he continued to entertain them, for some time at least, after his elevation. He may have acted on the convenient principle of Scævola and Varro, which he avowed in the letter to his brother, that many things in religion are allegorical, which it is expedient to inculcate upon the vulgar, who are unable to receive truth in its purity. At any rate, he discharged with energy, resolution, integrity, and skill the administrative and other external offices of the episcopate. He boldly assailed the tyranny and rapacity of the governor of the province, and succeeded in relieving the provincials of his rule. His denunciation of Andronicus survives. Another incident of his episcopal aptitudes is preserved. He effected an amicable and satisfactory settlement between two of his suffragans for the possession of a dismantled fortress on the border of their respective dioceses. There was ample occasion for the display of his sagacity and fortitude. The ravages of the nomads were renewed. The Ausurians besieged Ptolemais. The resistance of the inhabitants was sustained by the courage of their bishop, who continued zealous in seeking protection for the province, and has transmitted to our days the record of its woes. How much longer he guided his diocese we do not know. The date usually assigned for his death (430, 431) is founded on a dubious conjecture. In this date M. Druon does not concur. He considers a letter to Hypatia, written from a sick-bed, and ascribed to 413, to be his latest epistolary or other production (*Epist.* xvi) (Druon, p. 551); and believes that he escaped, by an earlier death, the affliction of knowing the tragic fate of "his teacher, mother, sister, friend." It would be strange, had he known it, that no mention of her murder occurs in letter or other treatise. A fantastic legend, two centuries after his death, attributed to him a miracle for the proof of the resurrection. The greatest of all miracles, in his case, was that, being, or having been, a Neo-Platonist, he became a bishop of the Christian Church without the full renunciation of his views; that, being a provincial of an African province, he acquired eminence in diplomacy, in philosophy, and in poetry; that, living amid the turbulences, vices, and meannesses of the 5th century, he maintained the reputation of an innocent, sincere, and gallant man.

III. *Works.*—The works of Synesius, usually brief—for the *Dion* is one of the longest—are numerous and varied. They are of great interest. We may concede to Synesius grace of expression; we may admit the exuberance of his fancy and the propriety of his reflections; we may enjoy the freshness and simplicity of many of his letters, and the unalloyed purity of his sentiments; but these merits may easily be exaggerated, and do not constitute his chief claim to enduring consideration. It is the striking portraiture of the manifold phases of an unhappy period, when civilization was sinking under a mortal agony, that gives a value to his remains far transcending their literary and philosophical excellences. These excellences were, indeed, counterbalanced by very grave defects. The style of Synesius is too often characterized by affectations, strained fancies, and a conscious craving for display. His philosophy is without originality. Yet even his philosophy merits attention, as illustrating the fine gradations by which pagan speculation melted into the semblance of Christianity without divesting itself of its pagan phrase and spirit.

The works of Synesius which survive (for his juvenile poem, the *Cynegetica*, or, *On Hunting*, has been lost) are, an *Address to Paeonius, with the Gift of an Astrolabe*, invented or improved by himself, in which he encouraged his friend to prosecute the study of astronomy:—an *Oration on Government*, delivered at Constantinople before the emperor Arcadius: it is somewhat commonplace, but is remarkable for the boldness and freedom of its utterance and for its sound sense:—*Dion*, which is so called in honor of Dion Chrysostom, his exemplar in style and habit of thought. This treats of the training of a philosopher, or, rather, of what had been the aim and the result of his own education in philosophy. It is, in some sort, a semi-pagan anticipation of the *Religio Medici* of Sir Thomas Browne. The treatise is at times transcendental, but abounds in high fancies and generous aspirations. The *Encomium on Baldness* is a rhetorical extravaganza, a counterpart and reply to Dion Chrysostom's *Eulogy of Hair*. The speculation *On Dreams* is simply a specimen of superstition and Neo-Platonic mysticism. It was honored or loaded with a commentary by Nicephorus Gregoras. The *Catastasis*, or *Catastases*—for the production consists of two distinct parts—is chiefly a mournful recitation of the miseries of Cyrenaica, induced by chronic misgovernment and oppression, and by the reiterated invasions of the nomads. It is, perhaps, the strongest testimony to the weakness, impoverishment, and disorganization of the provinces of the empire that he ascribes the calamities which he specially deplores to only one thousand Ausurians, and says that they were defeated and scattered by forty imperial troopers, Unnigardæ. The second *Catastasis* is a eulogy of Anysius, the leader of these Unnigardæ, and the military chief of the province. These *Catastases* resemble the overwrought declamations of the professional rhetoricians. In the same strain, also, is the declamation *Against Andronicus*. A fable, entitled *The Egyptian*, or *On Providence*, is a regret for the deposition and a laud for the restoration of his friend and correspondent Aurelian, the prætorian præfect. A couple of brief *Homilies* are entitled to no special notice.

The most important and the most interesting of the remains of Synesius are his *Letters*, 157 or 159 in number, according as the *Denunciation of Andronicus* is excluded from or is included in the series of *Epistles*, and ten *Hymns*. The letters are of diverse style, and on the most dissimilar occasions. Some are formal letters of civility; others are written to be paraded by his correspondents among their acquaintances. These are strained, rhapsodical, and ostentatious, and are more notable for literary filigree than for their contents. Other letters are friendly communications or earnest expositions. They are simple, fresh, natural, earnest, and modern in their cast. His correspondence with his brother is direct and affectionate, and is rendered attractive by the revelation of his disposition, feelings, and circumstances. The family and serious letters make a favorable contrast to the redundant epistolography of Libanius and Symmachus, and afford in an equal degree pleasure and instruction.

There is much variance of opinion in regard to both the character and the dates of the *Hymns* of Synesius. Druon has endeavored to fix their chronology, but hardly secures confidence in his conclusions. The first two were, almost certainly, the earliest. They are thoroughly Neo-Platonic, and probably pagan. The rest may be Christian, with a diminishing Neo-Platonic complexion. The only one entirely free from this philosophical characteristic is the short one numbered the tenth. Druon assigns seven of the hymns to the years preceding his conversion. This conclusion is not apt to win assent. The third hymn is Neo-Platonic, but it is as Christian as the ninth. The later Neo-Platonism apes so closely and so habitually the language and sentiments of Christianity, and the Christianity of Alexandria is often so deeply imbued with Neo-Platonism, that exact discrimination between pagan and Christian utterances is not always possible. The convictions of men were then in a transition stage in everything, and paganism and Christianity frequently lapsed into each other. There is a passage in the third hymn (ver. 210–230) which may be simply Neo-Platonic, but it bears a striking resemblance, in thought and expression, to parts of the Athanasian Creed. As the conversion of Synesius cannot be fixed to any certain date, and as he avowed his inability to renounce his philosophic opinions when chosen bishop, all the hymns may have been composed under Christian influences, and all but the last may retain Neo-Platonic tendencies, without being thereby rendered pagan. But these questions cannot be discussed here. The hymns of Synesius exhibit no eminent poetic merit. Their attraction lies in their philosophy, in their ease of expression and facility of versification. It was a strange adaptation of Anacreontic metre to fit it to philosophical and theological songs. Yet it may well be asked what meaning should be attached to the claim of Synesius, in the opening of the seventh hymn, to have been the first to tune his lyre in honor of Jesus.

IV. *Literature.*—*Synesii Opera*, ed. Turnebi (ed. princeps, Paris, 1553, fol.); *id.* ed. Morell. (ibid. 1612, fol.; corr. et aucta, 1640, 1653); *id.* apud *Cursum Patrologiæ*, etc., ed. Migne (Latin, ibid. 1859, 8vo; Greek and Latin, ibid. 1864, 8vo); Druon, *Œuvres de Synésius, trad. en Français* (ibid. 1878, 8vo); *Synesii Hymni*, ed. Boissonade, apud *Poett. Gr. Sylloge* (ibid. 1824–32); *Synesii Hymni Metrici*, ed. Flack (Tüb. 1875); *Synesii Epistolæ*, ed. Herscher, apud *Epistologr. Gr.* (Paris, 1873); Chladni, *Theologumena Synesii* (Wittenb. 1713, 4to); Boysen, *Philosophumena Synesii* (Halle, 1714, 4to); Clausen, *De Synesio Philosopho* (Hafn. 1831); Krauss, *Obss. Crit. in Synesii Cyren. Epistolas* (Ratisbon, 1863); Ellies Dupin, *Nouveau Bibliothèque des Auteurs Ecclésiastiques;* Tillemont, *Histoire Ecclésiastique*, xii, 499–544; Ceillier, *Hist. des Auteurs Sacrés*, x, 1496–1517; Villemain, *L'Éloquence Chrétienne au IVe Siecle* (Paris). (G. F. H.)

Synge, Edward, an Irish prelate, was born at Inishonane, April 6, 1659, and was the second son of Edward, bishop of Cork. He was educated at the grammar-school at Cork, and at Christ Church, Oxford, finishing his studies in the University of Dublin. His first preferment was to two small parishes in the diocese of Meath, which he exchanged for the vicarage of Christ Church, Cork, where he served for over twenty years. In 1699 he was offered the deanery of Derry, but declined it for his mother's sake. He was chosen proctor for the chapter in the Convocation of 1703, and soon after was presented with the crown's title to the deanery of St. Patrick's, Dublin. The title being thought defective, the chancellorship was presented to Mr. Synge, which gave him the care of St. Werburgh's, Dublin. In

1713 he was chosen proctor for the chapter of St. Patrick's, and on Dr. Sterne's promotion to the see of Dromore, the archbishop of Dublin appointed Dr. Synge his vicar-general, in which office he continued until he was appointed bishop of Raphoe, in 1714. He was made archbishop of Tuam in 1716, over which see he presided until his death, July 21, 1741. He published many sermons and religious tracts, of which a collective edition, under the title of *Works* (Lond. 1740, 4 vols. 12mo; 1744, 1759), was issued. The best-known of his works is *The Gentleman's Religion*. His *Treatise on the Holy Communion* was published at Philadelphia in 1849, 32mo. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Synisactæ (*συνείσακται*), a Greek term for priests' *concubines*. See SUBINTRODUCTÆ.

Synistaměni (*συνιστάμενοι, standing together*), a name given in the Eastern Church to the fourth order of penitents, called in the Latin Church *consistentes*. They were so called from their having liberty (after the other penitents were dismissed) to stand with the faithful at the altar, and join in the common prayers and see the oblation offered. Still they could not yet make their own oblations, nor partake of the eucharist. See Bingham, *Christ. Antiq.* bk. xviii, ch. ii.

Synnada, COUNCIL OF (*Concilium Synnadense*), was held about 230, or, according to some, in 256, upon the subject of Cataphrygian baptism. Baptism received out of the Church was declared to be null and void. See Mansi, *Concil.* i, 760.

Synod (from *σύνοδος, a gathering*), a meeting or assembly of ecclesiastical persons to consult on matters of religion. (See the monographs cited in Volbeding, *Index Programmatum*, p. 165.) Of these there are four kinds, viz.—1. General, where bishops, etc., meet from all nations. These were first called by the emperors; afterwards by Christian princes; till, in later ages, the pope usurped to himself the greatest share in this business, and by his legates presided in them when called. See ŒCUMENICAL. 2. National, where those of one nation only come together to determine any point of doctrine or discipline. The first of this sort which we read of in England was that of Herudford, or Hertford, in 673; and the last was held by cardinal Pole in 1555. See COUNCIL. 3. Provincial, where those only of one province meet, now called the *convocation* (q. v.). 4. Diocesan, where those of but one diocese meet to enforce canons made by general councils or national and provincial synods, and to consult and agree upon rules of discipline for themselves. These were not wholly laid aside till, by the act of submission (25 Hen. VIII, art. 19), it was made unlawful for any synod to meet but by royal authority. See SYNODS.

Synod is also used to signify a Presbyterian Church court, composed of ministers and elders from the different presbyteries within its bounds, and is only subordinate to the General Assembly (q. v.).

SYNOD, ASSOCIATE, the highest ecclesiastical court among the united Presbyterian Dissenters in Scotland, the powers of which are, in a great measure, analogous to those of the General Assembly in the established kirk. See SCOTLAND, CHURCHES IN.

SYNOD, HOLY, the highest court of the Russo-Greek Church, established by the czar Peter in 1723, and meeting now at St. Petersburg. Each diocese sends in a half-yearly report of its churches and schools. The members composing it are two metropolitans and as many bishops, with procurators, attorneys, and other lay officials. See RUSSIAN CHURCH.

SYNOD, HOLY GOVERNING, is the highest court of the Greek Church, established in Greece after the recovery of its independence. It met first at Syra in 1833, and in 1844 was recognised by the constitution, which also enacted that the king should be a member of the established Church. The members of synod were at first appointed by the king, but are now chosen by the clergy, the bishop of Attica being perpetual president. In 1850 it was formally recognised by the patriarch of Constantinople, through the mediation of Russia, but on the condition that it should always receive the holy oil from the mother Church. See GREEK CHURCH.

SYNOD, REFORMED. See COVENANTERS; PRESBYTERIAN CHURCHES.

SYNOD, RELIEF. See SCOTLAND, CHURCHES IN.

Synodāles TESTES were persons anciently summoned out of every parish in order to appear at the episcopal synods, and there attest or make preferment of the disorders of the clergy and people. In after-times they were a kind of empanelled jury, consisting of two, three, or more persons in every parish, who were, upon oath, to present all heretics and other irregular persons. These, in process of time, became standing officers in several places, especially in great cities, and hence were called SYDESMEN (q. v.). They were also called *Questmen*, from the nature of their office in making inquiry concerning offences. But this latter duty devolved mostly upon the church-wardens.

Synodals was a term applied to (1) provincial constitutions or canons read after the synods in parish churches; (2) to procurations, so called because the bishop held his synod and visitation together; (3) to the payments made a bishop by his clergy in virtue of his holding a synod. See SYNODATICUM.

Synodatĭcum, or CATHEDRATĬCUM, is the annual tribute paid by incumbents of benefices in the Church of Rome to the bishop of the diocese, in token of subjection to the episcopal *cathedra*. It is generally paid at the time of the convening of the diocesan synod. The earliest direct mention of this impost occurs in the transactions of the second Synod of Braga, A.D. 572 (sess. ii, can. 2, in c. 1, caus. x, qu. iii), where various extortions on the part of Spanish bishops are forbidden, and they are permitted only in connection with the visitations of their districts "honorem cathedræ suæ id est duos solidos . . . per ecclesias tollere." The same synod forbids the payment of an impost by candidates for ordination, which is also termed *cathedraticum*, but must not be confounded with the *synodaticum*. The seventh Council of Toledo, A.D. 646, confirmed the action of Braga; and Charles the Bald, in 844, directed the payment of two solidi, or an equivalent in kind (Pertz, *Monum. Germaniæ*, iii, 378), and devolved this collection for the bishops on the archpresbyters. Pope Alexander III conceded to bishops who should obtain a church from the hands of the laity the right to impose on it the *cathedraticum* (c. 9, X, *De Censibus*, iii, 39); and both Innocent III (c. 20, X, *De Censibus*) and Honorius III (c. 16, X, *De Officio Judicis Ordinarii*, i, 31) expressed themselves in favor of its being rendered. Other references may be found in Du Fresne, s. v. "Cathedraticum" and "Synodus;" Benedict XIV, *De Synod. Diœcesana*, lib. v, c. vi, 1 and 2; Richter, *Kirchenrecht* (5th ed.), § 233, note 4, etc.; Gudenus, *Cod. Diplomat.* i, No. 93, p. 260. The Council of Trent discontinued the payment of many heavy impositions connected with visitations (sess. xxiv, can. 3, *De Reform.*); but various declarations of the *Congregatio pro. Interpret. Conc. Trident.* have left the *cathedraticum* in force (see Ferraris, *Bibl. Canon.* s. v. "Cathedraticum;" Thomassin, *Vet. ac Nov. Eccl. Discipl.* III, ii, 32, 34; Benedict XIV, *ut sup.* 6 and 7; *Declarationes* 18–26 in the edition of Trent by Richter and Schulte, *loc. cit.*).

This impost is termed *cathedraticum* "in honorem cathedræ," and *synodaticum* as being collected during the session of synod; but it has in practice been paid at other times as well, and is exacted even where no synod is held, unless a custom recognised in law forbids (Benedict XIV, *ut sup.* etc.). A tax expressive

of subordination is required in any case, amounting generally to two solidi. It must be paid by all churches and benefices and their incumbents, and also by seminaries with which benefices are incorporated, and lay unions having a church of their own. Regulars are exempt with reference to convents and convent churches in which they personally minister. The Order of St. John of Jerusalem is likewise exempt. In practice, however, it has not always been possible to collect these taxes. Austria ceased to pay them under imperial rescripts of 1783 and 1802, and in many other districts of Germany they were quietly discontinued. Their validity was decreed in Bavaria, on the other hand, so late as 1841 (see Permaneder, *Handb. d. Kirchenrechts*, 3d ed., p. 319, note).—Herzog, *Real-Encyklop.* s. v.

Synodĭcæ (*συνοδικαί*) were letters written by a new bishop informing other bishops of his promotion, and to testify his desire to hold communion with them. A neglect to write such letters was interpreted as a refusal to hold such communion and a virtual charge of heresy upon his fellows. Circular letters summoning the bishops to a provincial synod were also called *Synodicæ*.

Synodītæ (from *σύνοδος, a community*) were monks who lived in communities or convents, differing in this respect from the *Anchorets*.

Synods form a noticeable feature in the history of the general Church. Particular synods have served to indicate particular stages in the progress or retrogression of the life of the Church, as respects the development of knowledge and teaching, the formation of the worship and the constitution of the Church itself; and all synods serve, more clearly than other institutions, to reveal the ruling spirit, the measure of strength, or the type of disease, in any given period. The breadth of the field covered by this title will appear from the fact that Mansi's (q. v.) collection of the acts, etc., of councils, extending only into the 15th century, embraces 31 volumes folio.

With respect to the origin of synods opinions differ. Some authors hold them to have been divinely instituted through the agency of the apostles (Acts xv, especially ver. 28, "It seemed good to the Holy Ghost, and to us"), while others concede to them a merely accidental rise. The council in Acts xv must certainly be considered a synod, though it does not appear that it was designed to introduce a permanent institution. On the other hand, the situation of the Church and the progress of events furnished the providential conditions by which ecclesiastical assemblies became necessary, so that the theory of a merely human origin for them cannot be accepted. The history of our subject, excluding the period since the Reformation, admits of being divided into five periods.

I. *The Beginnings of the Institution of Synods as Furnished by Provincial Synods* (to A.D. 325).—The earliest of such synods of which mention is made are one alleged to have been held in Sicily in A.D. 125 against the gnostic Heracleon (q. v.), and one at Rome under bishop Telesphorus (d. 139); but there is not the slightest evidence that either of them was held. The earliest of which we have authentic information were held in Asia Minor against the Montanists (Eusebius, *Hist. Eccl.* v, 16), probably not before A.D. 150. Soon afterwards various synods were held to discuss the celebration of Easter (*ibid.* v, 23) and other questions; so that Tertullian speaks (*De Jejuniis*, c. 13) of the convening of such bodies as a custom among the Greeks, and thereby at the same time implies that such assemblies were not known in his own (African) Church. Such conferences promoted Christian unity and laid the foundation for a government of the churches by superior authority. By the middle of the 3d century synods were regularly held in each year, and were attended by bishops and elders, so that they had already become a fixed and periodically recurring institution, in which the different churches shared in the persons of their appropriate representatives (see Firmilian's letter to Cyprian, *Epp.* No. 75). The earliest synods in the West were held in Africa about A.D. 215, and soon such assemblies became frequent. The next stage in the development of synods appears in the extension of their jurisdiction over larger areas than a single district or province, by which the inauguration of œcumenical councils was prepared for. At Iconium, in 256, representatives were present from Galatia, Cilicia, etc. Every part of Spain was represented at Elvira; and the Synod of Arles, in 314, was attended by bishops from Gaul, Britain, Germany, Spain, North Africa, and Italy.

II. A.D. 325 to 869.—The œcumenical synods of the Greek Church, beginning with that of Nicæa (q. v.) and closing with the fourth Council of Constantinople (q. v.).

III. A.D. 869 to 1311.—Councils of the Western Church under the direction of the papacy, including a great number of provincial and national synods whose proceedings indicated both the utmost devotion and the most decided opposition to the rule of the popes—ending with the general Council of Vienne in Gaul (q. v. severally).

IV. A.D. 1311 to 1517.—Councils ostensibly aiming to secure reform "in head and members"—Pisa, Constance, and Basle (q. v. severally).

V. A.D. 1517 to 1563.—The Reformation and the reactionary Synod of Trent (q. v.).

For an enumeration and characterization of the more important synods see the article COUNCILS, to which we also refer for a list of sources.—Herzog, *Real-Encyklop.* s. v.

Synŏdus (*σύνοδος*), a term applied in the early Church to the building (church) in which the synod was held. It was simply transferred from the assembly to denote the place of assembly, as was done with the word *ecclesia*.

Synthrŏnus (*σύνθρονος*), a Greek term to signify the seats of a bishop and his clergy in the bema of an Oriental Church.

Syn'tyche (*Συντύχη, with Fate*), a female member of the Church of Philippi, mentioned (Phil. iv, 2, 3) along with another named Euodias (or rather Euodia). A.D. 57. To what has been said under the latter head the following may be added: The apostle's injunction to these two women is that they should live in harmony with each other, from which we infer that they had, more or less, failed in this respect. Such harmony was doubly important if they held office as deaconesses in the Church, and it is highly probable that this was the case. They had afforded to Paul active co-operation under difficult circumstances (*ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι*, ver. 3), and perhaps there were at Philippi other women of the same class (*αἵτινες*, ibid.). At all events, this passage is an illustration of what the Gospel did for women, and women for the Gospel, in the apostolic times; and it is the more interesting as having reference to that Church which was the first founded by Paul in Europe, and the first member of which was Lydia. Some thoughts on this subject will be found in Rilliet, *Comm. sur l'Épître aux Philipp.* p. 311–314.

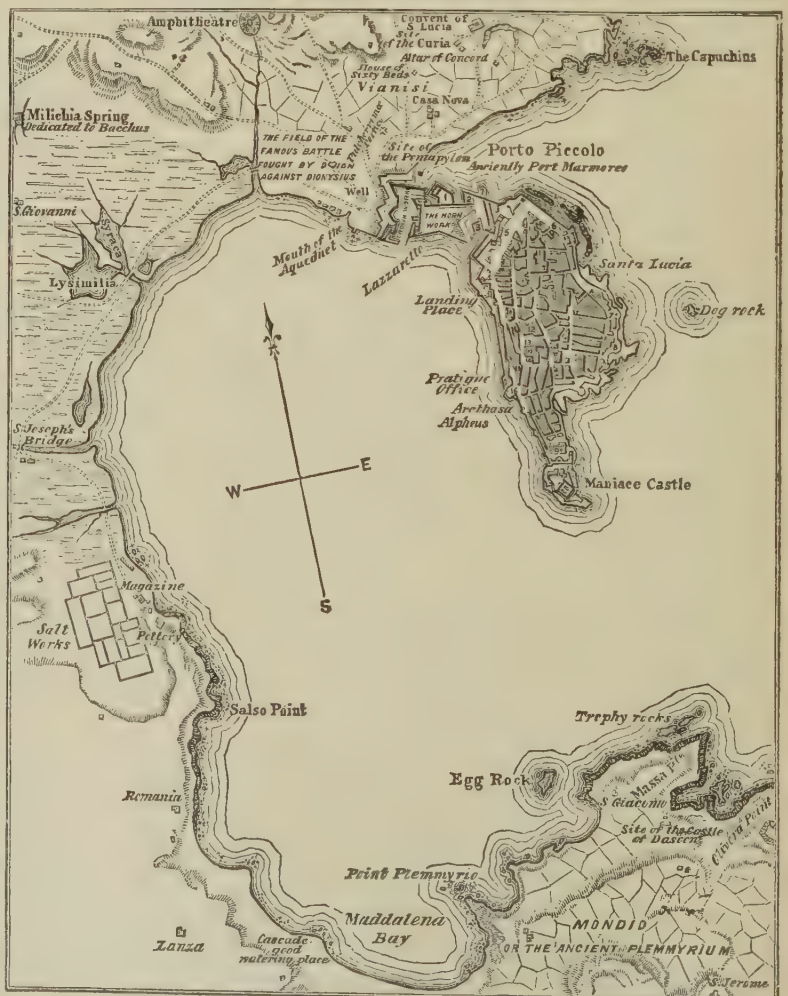
Synusiastæ (*συνουσιασταί*) were those who held that the incarnation of our Lord was effected by a blending or commixture of the Divine substance with the substance of the human flesh. The name is taken from the statement of the doctrine *συνουσίωσιν γεγενῆσθαι καὶ κρᾶσιν τῆς θεότητος* (Theod. *Hær. Fab.* iv, 9). Theodoret calls this sect *Polemians*, one of the Apollinarist sects; and Apollinaris himself, in the latter part of his life, added to his distinguishing heresy regarding the soul of our Lord either this heresy or one closely akin to it. At the Lateran Council in A.D. 649 were quoted two extracts from Polemon's works, from which it appears that the Synusiastæ retained the heresy regarding the soul of our Lord, denying him a human

will, and asserting that he was to himself a rational soul. They seem to have been led to the adoption of the heresy in this manner. At the outbreak of the controversies regarding the incarnation, some asserted the conversion of the substance of the Godhead into the substance of flesh, others that the Divine nature supplied in Christ the place of the human soul. The attempt to hold these two tenets together resulted in a denial of an ἐνανθρώπησις altogether. To avoid this denial, it was allowed that the flesh of man was assumed, but so blended with the Divine substance as to eliminate that tendency to sin which it was alleged could not but be resident in human nature. Diodorus of Tarsus and Theodotus of Antioch wrote against this heresy. See Cave, *Hist. Lit.*; Blunt, *Dict. of Sects*, etc., s. v.

Syr'acuse (Συρακοῦσαι; Lat. *Syracusæ*), a celebrated city on the eastern coast of Sicily, whither Paul arrived in an Alexandrian ship from Melita, on his voyage to Rome (Acts xxviii, 12). It had a fine prospect from every entrance both by sea and land. Its port, which had the sea on both sides of it, was almost all of it environed with beautiful buildings, and all that part of it which was without the city was on both sides banked up and sustained with very fair walls of marble. The city itself, while in its splendor, was the largest and richest that the Greeks possessed in any part of the world. For (according to Strabo) it was twenty-two miles in circumference, and both Plutarch and Livy inform us that the spoil of it was equal to that of Carthage. It was the oldest of the Greek colonies, being founded by Corinthians, and in a manner consisted of four cities united into one; or, as others express it, it was called quadruplex, as being divided into four parts, Acradina, Tyche, Neapolis, and the island of Ortygia. The first of these contained the famous Temple of Jupiter, the second the Temple of Fortune, the third a large amphitheatre, and a wonderful statue of Apollo in the midst of a spacious square, and the fourth the two temples of Diana and Minerva, and the renowned fountain of Arethusa. For about two hundred and fifty years the city made little noise in the world; but in the next two hundred and eighty it became conspicuous in war, in sea trade, and in wealth, under its kings Gelon, Dionysius, elder and younger, Dion, Agathocles, and Hiero.

About B.C. 210 this city was taken and sacked by Marcellus, the Roman general, and, in storming the place, Archimedes, the great mathematician, who is esteemed the first inventor of the sphere (and who, during the siege, had sorely galled the Romans with astonishing military engines of his own invention), was slain by a common soldier while intent upon his studies. After it was thus destroyed by Marcellus, Augustus rebuilt that part of it which stood upon the island, and in time it so far recovered as to have three walls, three castles, and a marble gate, and to be able to send out twelve thousand horse soldiers and four hundred ships. In A.D. 675 the Saracens seized on it, but in 1090 it was taken from them by Roger, duke of Apulia. It yet exists under its original name (Ital. *Siracasa*), and is still much frequented on account of its commodious harbor. Paul stayed here three days as he went prisoner to Rome (Acts xxvii, 12); here also Christianity was early planted, and still, at least in name, continues; but the city has lost its ancient splendor, though it is a bishop's see.

The magnificence which Cicero describes as still remaining in his time was no doubt greatly impaired when Paul visited it. The whole of the resources of Sicily had been exhausted in the civil wars of Cæsar and Pompey, and the piratical warfare which Sextus Pompeius, the youngest son of the latter, subsequently carried on against the triumvir Octavius. Augustus



Plan of Syracuse and its Environs.

restored Syracuse, as also Catana and Centoripa, which last had contributed much to the successful issue of his struggle with Sextus Pompeius. Yet the island Ortygia and a very small portion of the mainland adjoining sufficed for the new colonists and the remnant of the former population. But the site of Syracuse rendered it a convenient place for the African cornships to touch at, for the harbor was an excellent one, and the fountain Arethusa in the island furnished an unfailing supply of excellent water. The prevalent wind in this part of the Mediterranean is the W.N.W. This would carry the vessels from the corn region lying eastward of Cape Bon, round the southern point of Sicily, Cape Pachynus, to the eastern shore of the island. Creeping up under the shelter of this, they would lie either in the harbor of Messana or at Rhegium, until the wind changed to a southern point and enabled them to fetch the Campanian harbor Puteoli or Gaeta, or to proceed as far as Ostia. In crossing from Africa to Sicily, if the wind was excessive, or varied two or three points to the northward, they would naturally bear up for Malta; and this had probably been the case with the "Twins," the ship in which Paul found a passage after his shipwreck on the coast of that island. Arrived in Malta, they watched for the opportunity of a wind to take them westward, and with such a one they readily made Syracuse. To proceed farther while it continued blowing would have exposed them to the dangers of a lee-shore, and accordingly they remained "three days." They then, the wind having probably shifted into a westerly quarter so as to give them smooth water, coasted the shore and made (περιελθόντες κατηντήσαμεν εἰς) Rhegium. After one day there, the wind got round still more and blew from the south; they therefore weighed, and arrived at Puteoli in the course of the second day of the run (Acts xxviii, 12–14).

In the time of Paul's voyage, Sicily did not supply the Romans with corn to the extent it had done in the time of king Hiero, and in a less degree as late as the time of Cicero. It is an error, however, to suppose that the soil was exhausted; for Strabo expressly says that for *corn* and some other productions, Sicily even surpassed Italy. But the country had become depopulated by the long series of wars, and when it passed into the hands of Rome, her great nobles turned vast tracts into pasture. In the time of Augustus the whole of the centre of the island was occupied in this manner, and among its exports (except from the neighborhood of the volcanic region, where excellent wine was produced), fat stock, hides, and wool appear to have been the prominent articles. These grazing and horse-breeding farms were kept up by slave labor; and this was the reason that the whole island was in a chronic state of disturbance, owing to the slaves continually running away and forming bands of brigands. Sometimes these became so formidable as to require the aid of regular military operations to put them down; a circumstance of which Tiberius Gracchus made use as an argument in favor of his measure of an Agrarian law (Appian, *B. C.* i, 9), which would have reconverted the spacious grass-lands into small arable farms cultivated by Roman freemen.

In the time of Paul there were only five Roman colonies in Sicily, of which Syracuse was one. The others were Catana, Tauromenium, Thermæ, and Tyndaris. Messana too, although not a colony, was a town filled with a Roman population. Probably its inhabitants were merchants connected with the wine-trade of the neighborhood, of which Messana was the shipping port. Syracuse and Panormus were important as strategical points, and a Roman force was kept up at each. Sicilians, Sicanians, Morgetians, and Iberians (aboriginal inhabitants of the island, or very early settlers), still existed in the interior, in what exact political condition it is impossible to say; but most likely in that of villeins. Some few towns are mentioned by Pliny as having the Latin franchise, and some as paying a fixed tribute; but, with the exception of the five colonies, the owners of the soil of the island were mainly great absentee proprietors, and almost all its produce came to Rome (Strabo, vi, 2; Appian, *B. C.* iv, 84 sq.; v, 15–118; Cicero, *Verr.* iv, 53; Pliny, *H. N.* iii, 8). For a full account of ancient Syracuse, see Smith's *Dict. of Geog.* s. v., and the literature there cited; also Göller, *De Situ et Origine Syracusarum* (Lips. 1818); for the modern city, Bädeker, *Southern Italy*, p. 308 sq. See SICILY.

Coin of Syracuse.

Syr'ia, a province and kingdom of Western Asia, the name, extent, and boundaries of which have been subjects of no little difficulty to both sacred and classical geographers. As including Palestine, it is of intense interest in Bible geography.

I. *Name.*—1. The word *Syria* does not occur in Hebrew; but in the A. V. it is the usual, though not the uniform, rendering of the word *Arâm* (אֲרָם). Thus in Gen. x, 22, *Aram*, the youngest son of Shem, is mentioned as the founder of the Aramæan nation, from whom the whole country colonized by his descendants took its name. The country is therefore rightly called "Aram" in Numb. xxiii, 7; but the very same Hebrew word is rendered *Mesopotamia* in Judg. iii, 10, and *Syria* in x, 6.

Aram was a wide region. It extended from the Mediterranean to the Tigris, and from Canaan to Mount Taurus. It was subdivided into five principalities: 1. *Aram-Dammesek* (called in the A. V. "Syria of Damascus"); 2. *Aram-Maachah;* 3. *Aram-Beth-Rechob;* 4. *Aram-Zobah;* and 5. *Aram-Naharaim* (Mesopotamia in the A. V.). These have already been described. See ARAM. When the kingdom of Damascus attained to great power under the warlike line of Hadad, it was called by way of distinction *Aram*, which unfortunately is rendered "Syria" in the A. V. (2 Sam. viii, 5, 12; 1 Kings x, 29; xv, 18; 2 Kings v, 1; xxiv, 2, etc.). This lax method of translation was borrowed from the Sept. and Vulg. versions. The Targums retain *Aram;* and it would tend much to geographical accuracy and distinctness were the Hebrew proper names uniformly retained in the A. V.

The region comprehended by the Hebrews under the name Aram was not identical with that which the Greek writers and the authors of the New Test. included under Syria. It embraced all Mesopotamia and Assyria, while it excluded Phœnicia and the whole territory colonized by the Canaanites. See CANAAN.

In the New Test. the name Syria (Συρία) is not employed with great definiteness. In fact, it is doubtful if ever the Greek geographers were agreed as to the exact boundaries of the country so called. Matthew, after mentioning the mighty works and wondrous teachings of our Lord in Galilee, says: "His fame went throughout all Syria," alluding apparently to the country adjoining Galilee on the north (iv, 24). Luke applies the name to the Roman province of which Cyrenius was governor, and which did not include Palestine (ii, 2). In the same restricted sense the word is used in Acts xv, 23. The apostles in Jerusalem wrote

"unto the brethren of the Gentiles in Antioch, and Syria, and Cilicia;" and afterwards it is said that Paul, setting out from Antioch, "went through Syria and Cilicia" (ver. 41; comp. Gal. i, 21). A wider signification seems to be attached to the name in other passages. It is said of Paul, when going to Jerusalem, "that he sailed thence (from Greece) into Syria"—giving this general name to Palestine as well as the country north of it (Acts xviii, 18; xx, 3). In one passage taken from the Sept. the name is employed as an equivalent of the Hebrew *Aram* (Luke iv, 27; comp. 2 Kings v, 20).

2. The origin of the word is not quite certain. Some make it a contraction or corruption of *Assyria* (Scylax, *Peripl.* p. 80; Dionys. Perieg. 970–975; Eustath. *Comment.* ad loc., etc.). Herodotus says, "The people whom the Greeks call *Syrians* are called *Assyrians* by the barbarians" (vii, 63); and these names were frequently confounded by the later Greek writers (Xenoph. *Cyr.* vi, 2, 19; viii, 3, 24); and apparently also by some of the Latins (Pliny, *H. N.* v, 13). A much more probable etymology is that which derives *Syria* from *Tsûr* (צוּר), the Hebrew name of the ancient city of Tyre. The distinction between Syria and Assyria is very great in Hebrew. The Greek form of the name derived from *Tsûr* would be *Tsuria;* but as this could not be expressed by Greek letters, it was softened down to Συρία. *Assyria* is in Hebrew אַשּׁוּר, and in Greek Ἀσσυρία, and sometimes Ἀτουρία. "A still greater distinction between the names is found in the Assyrian inscriptions, where Assyria is called *As-sur*, while the Tyrians are the *Tsur-ra-ya*, the characters used being entirely different" (Rawlinson, *Herod.* i, 63, note). Tyre was the most important city along the Mediterranean coast. With it and its enterprising merchants the Greeks soon became familiar; and they gave to the country around it the general name *Syria*—that is, "region of Tyre."

It is interesting to observe that the connection between Syria and Aram is noticed by Strabo when commenting on a stanza of Pindar: "Others understand *Syrians* by the *Arimi*, who are now called *Aramæi*" (xiii, 626, and xvi, 785); and again, "Those whom we call Syrians (Σύρους) are by the Syrians themselves called Armenians and *Arammæans*" (Ἀραμμαίους; i, 2, 34).

The name Syria was thus of foreign origin. It was never adopted or acknowledged by the people themselves; nor was it ever employed by native authors except when writing in Greek for Greeks. At the present day it is unknown in the country. It has been seen that in ancient times the name *Aram* was specially applied to Damascus and its kingdom. There is something analogous to this in modern usage. *Esh-Sham* is the name now commonly given to both city and country, though in more correct language the former is styled *Dimishk esh-Sham.*

II. *Extent and Boundaries.*—1. Ancient geographers do not agree as to the extent of Syria. Herodotus makes it reach to the Black Sea on the north (i, 6); to Paphlagonia and the Mediterranean on the west (i, 72; ii, 12, 116); to Egypt on the south (ii, 158, 159); and to Media and Persia on the east (vii, 63). He confounded Syria and Assyria, and hence arose the error into which he fell regarding the extent of the former. The same view is taken by Xenophon (*Anab.* i, 4, 11–19). Even Strabo states in one place that "the name Syria seems to extend from Babylonia as far as the bay of Issus, and anciently from this bay to the Euxine. Both tribes of the Cappadocians—those near the Taurus, and those near the Pontus—are called to this day Leuco-Syrians." It is clear, however, from a subsequent sentence, that he in this place fell into the error of Herodotus; for he thus remarks, "When the historians of the Syrian empire say that the Medes were conquered by the Persians, and the Syrians by the Medes, they mean no other Syrians than those who built the royal palaces of Babylon and Nineveh; and Ninus who built Nineveh in Aturia was one of these Syrians" (xvi, 737). It is evident that for Syrians the name *Assyrians* should here be substituted. The great similarity of the names, no doubt, tended to create this confusion.

When writing directly of the country of Syria, Strabo is more accurate. He describes its extent, boundaries, and divisions with great minuteness. "Syria is bounded on the north by Cilicia [comp. Acts xv, 23] and Mount Amanus; on the east by the Euphrates and the Arabian Scenitæ, who live on this side [west] of the Euphrates; on the south by Arabia Felix and Egypt; on the west by the Egyptian and Syrian seas, as far as Issus" (xvi, 749). Pliny gives substantially the same boundaries. He says, however, that some geographers divide the country into four provinces—Idumæa, Judæa, Phœnicia, and Syria (*H. N.* v, 13; comp. Josephus, *Ant.* x, 6, 1).

Ptolemy confines Syria within the same limits on the north, west, and east; but he marks its southern boundary by a line running from Dor, at the base of Carmel, by Scythopolis and Philadelphia, to Alsadamus Mons (Jebel Haurân). He thus includes Phœnicia, Galilee, and a portion of Peræa, but excludes Judæa and Idumæa (v, 15).

2. In this article the name Syria is confined to what appears to be its more strict New-Test. signification. Its boundaries may be given as follows: Palestine on the south; the Mediterranean on the west; Cilicia and Mount Amanus on the north; and the Euphrates and desert of Palmyra on the east. Its length, from the mouth of the Litâny on the south to the bay of Iskanderûn on the north, is 250 miles, and its breadth averages about 130 miles. Its area may thus be estimated at 32,500 square miles. It lies between lat. 33° 13′ and 36° 42′ N., and long. 35° 45′ and 38° E.

III. *Physical Geography.*—Syria, like Palestine, is divided into a series of belts, extending in parallel lines from north to south. (1.) A narrow belt of plain along the seaboard. It embraces the plain of Issus, now Iskanderûn, on the north, extending as far as the bold promontory of Râs el-Khanzîr. South of the promontory is the fertile plain of Seleucia, now Suweidîyeh, at the mouth of the Orontes. Then follows the peak of Casius, which dips into the sea; and from its southern base down to the mouth of the Litâny stretches the plain of Phœnicia, varying in breadth from ten miles at Ladikîyeh to half a mile at Sidon. It is nearly all fertile; and some portions of it at Sidon, Beirût, and Tripoli are among the richest and most beautiful in Syria. (2.) A belt of mountains, the backbone of the country. It commences with the ridge of Amanus on the north; then follows Bargylus in the centre, and Lebanon on the south. (3.) The great valley of Cœle-Syria, and its northern extension the valley of the Orontes, form the next belt, and constitute one of the most remarkable features of the country. (4.) The mountain-chain of Antilebanon, though broken by the plain of Hamath, finds a natural prolongation in the ridge which rises in the parallel of the city of Hamath and runs northward beyond Aleppo. (5.) Along the whole eastern border from north to south extends an arid plateau, bleak and desolate, the home of the roving Bedawin.

1. *Plains.*—The plains of Phœnicia have already been noticed under that head.

By far the most important part of Syria, and, on the whole, its most striking feature, is the great valley which reaches from the plain of Umk, near Antioch, to the narrow gorge on which the Litâny enters in about lat. 33° 30′. This valley, which runs nearly parallel with the Syrian coast, extends the length of 230 miles, and has a width varying from 6 or 8 to 15 or 20 miles. The more southern portion of it was known to the ancients as Cœle-Syria, or "the Hollow Syria," and has already been described. See Cœle-Syria. In length this portion is rather more than 100 miles, terminating with a screen of hills a little south of Hums, at which point the north-eastern direction of the valley also ceases, and it begins to bend to the north-west.

The plain of Hamath is very extensive. It joins Cœle-Syria on the south, and extends northward on both sides of the Orontes as far as Apamea, about seventy miles; while its breadth from the base of Lebanon to the desert is nearly thirty. Its surface is almost perfectly flat, its soil generally a rich black mould; water is abundant. Upon it once stood the large cities of Riblah, Laodicea ad Libanum, Emesa, Arethusa, Larissa, Hamath, and Apamea; all of which, with the exception of Hamath and Emesa (now Hums), are either in ruins or have dwindled down to poor villages.

The plain of Damascus and its continuation towards Haurân on the south are exceedingly fertile. See Damascus.

The little plain of Issus between the mountains and the bay is now a pestilential marsh, on the borders of which stands the miserable village of Iskanderûn, the only seaport of Antioch and Aleppo.

The plain of Suweidîyeh, at the mouth of the Orontes, is still a lovely spot, in part covered with orchards and mulberry plantations. On its northern border lie the ruins of Seleucia, the port from which Paul embarked on his first missionary journey (Acts xiii, 2–4), and once so celebrated for its docks and fortifications (Polybius, bk. v).

2. *Mountains.*—(1.) The parallel ranges of Lebanon and Antilebanon have already been noticed under their own titles. At the southern end of the former is the pass called in Scripture "the entrance of Hamath" (q. v.).

(2.) Beyond this, in a line with Lebanon, rises the range of Bargylus, which extends to Antioch. It is a rugged limestone ridge, rent and torn by wild ravines, thinly peopled, and sparsely covered with oaks. Its elevation is much inferior to Lebanon, and does not average more than 4000 feet. In the parallel of Antioch the chain meets the Orontes, and there sweeps round in a sharp angle to the south-west, and terminates in the lofty peak of Casius, (now Jebel Akra), which rises abruptly from the sea to a height of 5700 feet, forming one of the most conspicuous landmarks along the coast of Syria. The Bargylus range has received the name Jebel en-Nusairîyeh, from the mysterious and warlike tribe of Nusairîyeh, who form the great bulk of its inhabitants.

At the northern extremity of the range, on the green bank of the rapid Orontes, stand the crumbling walls and towers of Syria's ancient capital, Antioch (q. v.), now dwindled down to a poor town of some 6000 inhabitants. A few miles west of it, in a secluded mountain glen, are the fountains and ruins of Beit el-Ma, which mark the site of the once celebrated Daphne (Murray, *Handbook for Syr. and Pal.* p. 602).

(3.) Beyond the valley through which the Orontes breaks narrow and wild, rises steeply another mountain-range, which runs northward till it joins the Taurus, and has an average elevation of nearly 6000 feet. The scenery of this range is very grand—deep ravines shut in by cliffs of naked rock, conical peaks clothed with the dark foliage of the prickly oak, and foaming torrents fringed with dense copses of myrtle and oleander. On the west it sends out the lofty promontory of Râs el-Khanzîr, which shuts in the plain of Suweidîyeh; and farther north the curve of the bay of Iskanderûn sweeps so close to the rocky base of the range as to leave a pass only a few feet broad between the cliff and the sea. Here are the ruins of an ancient arch marking the site of the celebrated Syrian Gates; to the north of it is the battle-field of Issus. The southern section of this range was anciently called Pieria, and gave its distinguishing name to the city (*Seleucia Pieria*) at its base; the northern section was called Amanus. The whole ridge is now usually called Jawar Dagh, though the southern portion is perhaps more commonly known as Râs el-Khanzîr.

(4.) On the eastern bank of the Orontes, near the ruins of Apamea, rises another but much lower range of hills, which runs northward, not in a regularly formed ridge, but rather in detached clumps, to the parallel of Aleppo. The hills are mainly calcareous, well wooded in places, and intersected at intervals by fertile plains and vales. They are interesting to the traveller and antiquarian as containing some of the most remarkable ruins in Syria (Murray, *Handbook*, p. 615 sq.). The southern section is called Jebel Riha, the central Jebel el-'Ala, and the northern Jebel Simân, from its having been the home of St. Simeon Stylites.

3. *The Northern Highlands.*—Northern Syria, especially the district called Commagene, between Taurus and the Euphrates, is still very insufficiently explored. It seems to be altogether an elevated tract, consisting of twisted spurs from Taurus and Amanus, with narrow valleys between them, which open out into bare and

sterile plains. The valleys themselves are not very fertile. They are watered by small streams, producing often abundant fish, and, for the most part, flowing into the Orontes or the Euphrates. A certain number of the more central ones, however, unite and constitute the "river of Aleppo," which, unable to reach either of the oceanic streams, forms (as we have seen) a lake or marsh, wherein its waters evaporate. Along the course of the Euphrates there are rich land and abundant vegetation; but the character of the country thence to the valley of the Orontes is bare and woodless, except in the vicinity of the towns, where fruit-trees are cultivated, and orchards and gardens make an agreeable appearance. Most of this region is a mere sheep-walk, which grows more and more harsh and repulsive as we approach the south, where it gradually mingles with the desert. The highest elevation of the plateau between the two rivers is 1500 feet; and this height is reached soon after leaving the Euphrates, while towards the west the decline is gradual.

4. *The Eastern Desert.*—East of the inner mountain-chain, and south of the cultivable ground about Aleppo, is the great Syrian desert, an "elevated dry upland, for the most part of gypsum and marls, producing nothing but a few spare bushes of wormwood, and the usual aromatic plants of the wilderness." Here and there bare and stony ridges of no great height cross this arid region, but fail to draw water from the sky, and have, consequently, no streams flowing from them. A few wells supply the nomad population with a brackish fluid. The region is traversed with difficulty, and has never been accurately surveyed. The most remarkable oasis is at Palmyra, where there are several small streams and abundant palm-trees. See TADMOR. Towards the more western part of the region along the foot of the mountain-range which there bounds it, is likewise a good deal of tolerably fertile country, watered by the streams which flow eastward from the range, and after a longer or a shorter course are lost in the desert. The best-known and the most productive of these tracts, which seem stolen from the desert, is the famous plain of Damascus—the el-Ghutah and el-Merj of the Arabs—already described in the account given of that city. See DAMASCUS. No rival to this "earthly paradise" is to be found along the rest of the chain, since no other stream flows down from it at all comparable to the Barada; but wherever the eastern side of the chain has been visited, a certain amount of cultivable territory has been found at its foot; corn is grown in places, and olive-trees are abundant (Burckhardt, *Travels in Syria*, p. 124–129; Pococke, *Description of the East*, ii, 146). Farther from the hills, all is bare and repulsive—a dry, hard desert like that of the Sinaitic peninsula, with a soil of marl and gravel, only rarely diversified with sand.

5. *Rivers.*—(1.) The Orontes is the largest river in Syria. It is now called el-'Asy ("The Rebellious"), and also el-Maklûb ("The Inverted"), from the fact of its running, as is thought, in a wrong direction. Its highest source is in the plain of Bukâ'a (Cœle-Syria), at the base of Antilebanon, beside the ruins of the ancient city of Lybo. It runs north-west across the plain to the foot of Lebanon, where its volume is more than trebled by the great fountain of Ain el-'Asy. Hence it winds along the plain of Hamath, passing Riblah, Hums, Hamath, and Apamea. At Antioch it sweeps round to the west through a magnificent pass, and falls into the Mediterranean at Seleucia. Its scenery is in general tame and uninteresting. Its volume above Hamath is less than that of the Jordan, but lower down it receives several tributaries which greatly increase it. Its total length is about 154 miles.

(2.) The Litâny is the next river in magnitude. Its principal sources are in the valley of Bukâ'a, at Baalbek, Zahleh, and Anjar (the ancient Chalcis). After winding down the Bukâ'a to its southern end, it forces its way through a sublime glen, which completely intersects Lebanon, and falls into the sea a few miles north of Tyre.

(4.) The rivers Eleutherus, Lycus, and Adonis have been noticed in the article LEBANON, and the Abana and Pharpar under DAMASCUS.

(5.) A small stream called Nahr Koweik rises near the village of Aintab, flows southward through a narrow glen to Aleppo, waters the town and its gardens, and empties itself in winter into a marsh some twenty miles farther south. It seems to be the Chalus of Xenophon (*Anab.* i, 4, 9).

(6.) The Sajur rises a little farther to the north, in the mountains north of Aintab. Its course for the first twenty-five miles is south-east, after which it runs east for fifteen or twenty miles, finally resuming its first direction, and flowing by the town of Sajur into the Euphrates. It is a larger river than the Koweik, though its course is scarcely so long.

6. *Lakes.*—There are only two lakes of any importance in Syria.

(1.) One lies some miles north of Antioch, and is called Bahr el-Abiad, "White Lake." It is about twenty-five miles in circuit, but has a broad margin of marsh, which is flooded after heavy rains.

(2.) The other lake is on the Orontes, west of Hums, and is called Bahr Kades. It is about six miles long by from two to three broad, and is in a great measure, if not entirely, artificial. It is formed by a dam built across the valley. The water is thus raised to an elevation sufficient to supply the town and irrigate the surrounding plain (Porter, *Damascus*, ii, 344).

(3.) The Sabakhah is a salt lake, into which only insignificant streams flow, and which has no outlet. It lies midway between Balis and Aleppo, the route between these places passing along its northern shore. It is longer than the Lake of Antioch, but narrower, being about thirteen miles from east to west, and four miles only from north to south, even where it is widest.

(4.) The Bahr el-Merj, like the piece of water in which the Koweik, or river of Aleppo, ends, scarcely deserves to be called a lake, since it is little better than a large marsh. The length, according to colonel Chesney, is nine miles, and the breadth two miles (*Euphrat. Exp.* i, 503); but the size seems to vary with the seasons, and with the extent to which irrigation is used along the course of the Barada. A recent traveller, who traced the Barada to its termination, found it divide a few miles below Damascus, and observed that each branch terminated in a marsh of its own; while a neighboring stream, the Awaj, commonly regarded as a tributary of the Barada, also lost itself in a third marsh separate from the other two (Porter, in *Geograph. Journ.* xxvi, 43–46).

7. *Cities.*—The principal cities and towns of Syria are the following: Damascus, pop. 150,000; Aleppo, pop. 70,000; Beirût, pop. 80,000; Hamath, pop. 30,000; Hums, pop. 20,000; Tripoli, pop. 13,000; Antioch, Sidon, and Ladikîyeh. Besides these, which occupy ancient sites, there were in former times Palmyra, in the eastern desert; Abila, on the river Abana; Chalcis, Heliopolis, and Lybo, in the valley of Cœle-Syria; Laodicea ad Libanum, Arethusa, and Apamea, in the valley of the Orontes; Seleucia, Aradus, and Byblos [see GEBAL], on the seacoast, and many others of less importance.

IV. *Political Geography.*—Syria has passed through many changes. Its ancient divisions were numerous, and constantly varying. The provinces of the Biblical Aram have already been noticed. See ARAM. Phœnicia was generally regarded as a distinct principality [see PHŒNICIA], and the warlike tribes of Lebanon appear to have remained almost in a state of independence from the earliest ages. See LEBANON. The political divisions, as enumerated by Greek and Roman geographers, are indefinite and almost unintelligible. Strabo mentions five great provinces: 1. *Commagene*, a small territory in the extreme north, with Samosata for capital, situated on the Euphrates. 2. *Seleucia*, lying south

of the former, was subdivided into four districts according to the number of its chief cities: (1) Antioch Epidaphne; (2) Seleucia, in Pieria; (3) Apamea; and (4) Laodicea. In the district of Antioch was another subdivision, situated near the Euphrates, and called Cyrrhestice, from the town Cyrrhestis, which contained a celebrated temple of Diana. Southward were two subdivisions (apparently) of Apamea, called Parapotamia and Chalcidice, bordering on the Euphrates, and inhabited by Scenitæ. The territory of Laodicea extended south to the river Eleutherus, where it bordered on Phœnice and Cœle-Syria. 3. *Cœle-Syria*, comprising Laodicea ad Libanum, Chalcis, Abilene, Damascus, Ituræa, and others farther south, included in Palestine. 4. *Phœnicia*. 5. *Judæa* (*Geogr.* xvi, 748 sq.).

Pliny's divisions are still more numerous than those of Strabo. It appears that each city on rising to importance gave its name to a surrounding territory, larger or smaller, and this in time assumed the rank of a province (Pliny, *H. N.* v, 14–21).

Ptolemy mentions thirteen provinces: Commagene, Pieria, Cyrrhestica, Seleucis, Casiotis, Chalibonitis, Chalcis, Apamene, Laodicene, Phœnicia, Cœle-Syria, Palmyrene, and Batanæa, and he gives a long list of the cities contained in them. He excludes Palestine altogether (*Geogr.* v, 15).

Under the Romans Syria became a province of the empire. Some portions of it were permitted to remain for a time under the rule of petty princes, dependent on the imperial government. Gradually, however, all these were incorporated, and Antioch was the capital. Under Hadrian the province was divided into two parts: *Syria Major* on the north, and *Syria-Phœnice* on the south. Towards the close of the 4th century another partition of Syria was made, and formed the basis of its ecclesiastical government: 1. *Syria Prima*, with Antioch as capital; 2. *S. Secunda*, with Apamea as capital; 3. *Phœnicia Prima*, including the greater part of ancient Phœnicia—Tyre was its capital; 4. *Phœnicia Secunda*, also called *Phœnicia ad Libanum*, with Damascus for capital ("Car. a St. Paul," *Geog. Sac.* p. 287).

At the present time Syria forms a portion of three pashalics—Aleppo, Damascus, and Sidon.

V. *Climate, Inhabitants*, etc.—1. The temperature of Syria greatly resembles that of Palestine. The summits of Hermon and Lebanon are crowned with perpetual snow, and the high altitudes along these ranges are as cool as the south of England; but, on the other hand, the low marshy plains of the interior are very hot. The seaboard, being much exposed to the sun's rays, and sheltered by the mountains behind, is generally sultry and subject to fevers; but there are a few places—such as Sidon, Beirût, and Suweidîyeh—where the soil is dry and the air pure. Rain is more abundant than in Palestine, and even during summer light showers occasionally fall in the mountains.

2. The present population of Syria is estimated at 1,880,000. Arabic is their vernacular. They consist of Mohammedans, Yezidees, Druses, Romanists, Jews, and Greek Christians. The Mohammedans, who probably comprise three fourths of the whole, are seldom associated with the progress of arts or industry, and, though possessing the influence which belongs to the ruling authorities, are rarely instrumental in the creation of capital or the diffusion of civilization. Most of the commercial establishments are either in the hands of the Christian or Jewish population. The agricultural produce of Syria is far less than might be expected from the extensive tracts of fertile lands and the favorable state of the climate. Regions of the highest fertility remain fallow, and the want of population for the purposes of cultivation is most deplorable. The commerce of Syria is in an equally low state. Volney but faithfully depicted Syria when he described it as "a land of almost unparalleled natural resources, comprising within its limits every estimable variety of climate and of soil." Yet Syria, under the execrable Mussulman rule, is almost the lowest in the scale of nations; but even in the present state of things she produces silk, cotton, and wool—three staple articles of demand. A change has been brought about during the last few years in the external features of Oriental dress, and in Syria more especially, which, with the decline of their own manufactures, has tended to introduce the cheaper fabrics of Europe. The issue of the recent Turko-Russian war has been to place Syria under the nominal protectorate of Great Britain, with promises of social reform, which, however, the Turks are slow in bringing about. See TURKEY.

VI. *History.*—1. The first occupants of Syria appear to have been of Hamitic descent. The Canaanitish races, the Hittites, Jebusites, Amorites, etc., are connected in Scripture with Egypt and Ethiopia, Cush and Mizraim (Gen. x, 6, 15–18); and, even independently of the evidence, there seems to be sufficient reason for believing that the races in question stood in close ethnic connection with the Cushitic stock (Rawlinson, *Herod.* iv, 243–245). These tribes occupied not Palestine only, but also Lower Syria, in very early times, as we may gather from the fact that Hamath is assigned to them in Genesis (x, 18). Afterwards they seem to have become possessed of Upper Syria also, for when the Assyrians first push their conquests beyond the Euphrates, they find the Hittites (*Khatti*) established in strength on the right bank of the great river. After a while the first comers, who were still to a great extent nomads, received a Shemitic infusion, which most probably came to them from the south-east. The family of Abraham, whose original domicile was in Lower Babylonia, may, perhaps, be best regarded as furnishing us with a specimen of the migratory movements of the period. Another example is that of Chedorlaomer with his confederate kings, of whom one at least—Amraphel—must have been a Shemite. The movement may have begun before the time of Abraham, and hence, perhaps, the Shemitic names of many of the inhabitants when Abraham first comes into the country, as Abimelech, Melchizedek, Eliezer, etc. The only Syrian town whose existence we find distinctly marked at this time is Damascus (Gen. xiv, 15; xv, 2), which appears to have been already a place of some importance. Indeed, in one tradition Abraham is said to have been king of Damascus for a time (Nic. Dam. *Fragm.* 30); but this is quite unworthy of credit. Next to Damascus must be placed Hamath, which is mentioned by Moses as a well-known place (Numb. xiii, 21; xxxiv, 8), and appears in Egyptian papyri of the time of the eighteenth dynasty (*Cambridge Essays*, 1858, p. 268). Syria at this time, and for many centuries afterwards, seems to have been broken up among a number of petty kingdoms. Several of these are mentioned in Scripture, as Damascus, Rehob, Maachah, Zobah, Geshur, etc. We also hear occasionally of "*the kings* of Syria and of the Hittites" (1 Kings x, 29; 2 Kings vii, 6)—an expression indicative of that extensive subdivision of the tract among numerous petty chiefs which is exhibited to us very clearly in the early Assyrian inscriptions. At various times different states had the pre-eminence, but none was ever strong enough to establish an authority over the others.

2. The Jews first come into hostile contact with the Syrians, *under that name*, in the time of David. The wars of Joshua, however, must have often been with Syrian chiefs, with whom he disputed the possession of the tract about Lebanon and Hermon (Josh. xi, 2–18). After his time the Syrians were apparently undisturbed, until David began his aggressive wars upon them. Claiming the frontier of the Euphrates, which God had promised to Abraham (Gen. xv, 18), David made war on Hadadezer, king of Zobah, whom he defeated in a great battle, killing 18,000 of his men, and taking from him 1000 chariots, 700 horsemen, and 20,000 footmen (2 Sam. viii, 3, 4, 13). The Damascene Syrians, having endeavored to succor their kinsmen, were likewise de-

feated with great loss (ver. 5); and the blow so weakened them that they shortly afterwards submitted and became David's subjects (ver. 6). Zobah, however, was far from being subdued as yet. When, a few years later, the Ammonites determined on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with Beth-Rehob, sent them 20,000 footmen, and two other Syrian kingdoms furnished 13,000 (x, 6). This army being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia (ver. 16), and tried the chance of a third battle, which likewise went against him, and produced the general submission of Syria to the Jewish monarch. The submission thus begun continued under the reign of Solomon, who "reigned over all the kingdoms from the river [Euphrates] unto the land of the Philistines and unto the border of Egypt; they brought presents and served Solomon all the days of his life" (1 Kings iv, 21). The only part of Syria which Solomon lost seems to have been Damascus, where an independent kingdom was set up by Rezon, a native of Zobah (xi, 23–25). On the separation of the two kingdoms, soon after the accession of Rehoboam, the remainder of Syria no doubt shook off the yoke. Damascus now became decidedly the leading state, Hamath being second to it, and the northern Hittites, whose capital was Carchemish, near Bambuk, third. See CARCHEMISH. The wars of this period fall most properly into the history of Damascus, and have already been described in the account given of that city. See DAMASCUS. Their result was to attach Syria to the great Assyrian empire, from which it passed to the Babylonians, after a short attempt on the part of Egypt to hold possession of it, which was frustrated by Nebuchadnezzar. From the Babylonians Syria passed to the Persians, under whom it formed a satrapy in conjunction with Judæa, Phœnicia, and Cyprus (Herod. iii, 91). Its resources were still great, and probably it was his confidence in them that encouraged the Syrian satrap Megabazus to raise the standard of revolt against Artaxerxes Longimanus (B.C. 447). After this we hear little of Syria till the year of the battle of Issus (B.C. 333), when it submitted to Alexander without a struggle.

3. Upon the death of Alexander, Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (B.C. 321), Seleucus Nicator received Mesopotamia and Syria, and though, in the twenty years of struggle which followed, this country was lost and won repeatedly, it remained finally, with the exception of Cœle-Syria, in the hands of the prince to whom it was originally assigned. That prince, whose dominions reached from the Mediterranean to the Indus, and from the Oxus to the Southern Ocean, having, as he believed, been exposed to great dangers on account of the distance from Greece of his original capital, Babylon, resolved, immediately upon his victory of Ipsus (B.C. 301), to fix his metropolis in the West, and settled upon Syria as the fittest place for it. Antioch was begun in B.C. 300, and, being finished in a few years, was made the capital of Seleucus's kingdom. The whole realm was thenceforth ruled from this centre, and Syria, which had long been the prey of stronger countries, and had been exhausted by their exactions, grew rich with the wealth which now flowed into it on all sides. The luxury and magnificence of Antioch were extraordinary. Broad straight streets, with colonnades from end to end, temples, statues, arches, bridges, a royal palace, and various other public buildings dispersed throughout it made the Syrian capital by far the most splendid of all the cities of the East. At the same time, in the provinces, other towns of large size were growing up. Seleucia in Pieria, Apamea, and both Laodiceas were foundations of the Seleucidæ, as their names sufficiently indicate. Weak and indolent as were many of these monarchs, it would seem that they had a hereditary taste for building; and so each aimed at outdoing his predecessors in the number, beauty, and magnificence of his constructions. As the history of Syria under the Seleucid princes has been already given in detail in the articles treating of each monarch [see ANTIOCHUS; DEMETRIUS; SELEUCUS, etc.], it will be unnecessary here to do more than sum it up generally. The most flourishing period was the reign of the founder, Nicator. The empire was then almost as large as that of the Achæmenian Persians, for it at one time included Asia Minor, and thus reached from the Ægean to India. It was organized into satrapies, of which the number was seventy-two. Trade flourished greatly, old lines of traffic being restored and new ones opened. The reign of Nicator's son, Antiochus I, called Soter, was the beginning of the decline, which was progressive from his date with only one or two slight interruptions. Soter lost territory to the kingdom of Pergamus, and failed in an attempt to subject Bithynia. He was also unsuccessful against Egypt. Under his son, Antiochus II, called Θεός, or "the God," who ascended the throne in B.C. 261, the disintegration of the empire proceeded more rapidly. The revolt of Parthia in B.C. 256, followed by that of Bactria in B.C. 254, deprived the Syrian kingdom of some of its best provinces, and gave it a new enemy which shortly became a rival and finally a superior. At the same time, the war with Egypt was prosecuted without either advantage or glory. Fresh losses were suffered in the reign of Seleucus II (Callinicus), Antiochus II's successor. While Callinicus was engaged in Egypt against Ptolemy Euergetes, Eumenes of Pergamus obtained possession of a great part of Asia Minor (B.C. 242); and about the same time Arsaces II, king of Parthia, conquered Hyrcania and annexed it to his dominions. An attempt to recover this latter province cost Callinicus his crown, as he was defeated and made prisoner by the Parthians (B.C. 226). In the next reign, that of Seleucus III (Ceraunus), a slight reaction set in. Most of Asia Minor was recovered for Ceraunus by his wife's nephew, Achæus (B.C. 224), and he was preparing to invade Pergamus when he died poisoned. His successor and brother, Antiochus III, though he gained the surname of Great from the grandeur of his expeditions and the partial success of some of them, can scarcely be said to have really done anything towards raising the empire from its declining condition, since his conquests on the side of Egypt, consisting of Cœle-Syria, Phœnicia, and Palestine, formed no sufficient compensation for the loss of Asia Minor, which he was forced to cede to Rome for the aggrandizement of the rival kingdom of Pergamus (B.C. 190). Even had the territorial balance been kept more even, the ill policy of making Rome an enemy of the Syrian kingdom, with which Antiochus the Great is taxable, would have necessitated our placing him among the princes to whom its ultimate ruin was mainly owing. Towards the east, indeed, he did something, if not to thrust back the Parthians, at any rate to protect his empire from their aggressions. But the exhaustion consequent upon his constant wars and signal defeats—more especially those of Raphia and Magnesia—left Syria far more feeble at his death than she had been at any former period. The almost eventless reign of Seleucus IV (Philopator), his son and successor (B.C. 187–175), is sufficient proof of this feebleness. It was not till twenty years of peace had recruited the resources of Syria in men and money that Antiochus IV (Epiphanes), brother of Philopator, ventured on engaging in a great war (B.C. 171)—a war for the conquest of Egypt. At first it seemed as if the attempt would succeed. Egypt was on the point of yielding to her foe of so many years, when Rome, following out her traditions of hostility to Syrian power and influence, interposed her mediation, and deprived Epiphanes of all the fruits of his victories (B.C. 168). A greater injury was about the same time (B.C. 167) inflicted on Syria by the folly of Epiphanes himself. Not content with replenishing his treasury by the plunder of the Jewish Temple, he madly ordered the desecration of the Holy of Holies, and thus caused the

revolt of the Jews, which proved a permanent loss to the empire and an aggravation of its weakness. After the death of Epiphanes the empire rapidly verged to its fall. The regal power fell into the hands of an infant, Antiochus V (Eupator), son of Epiphanes (B.C. 164); the nobles contended for the regency; a pretender to the crown started up in the person of Demetrius, son of Seleucus IV; Rome put in a claim to administer the government; and amid the troubles thus caused the Parthians, under Mithridates I, overran the eastern provinces (B.C. 164), conquered Media, Persia, Susiana, Babylonia, etc., and advanced their frontier to the Euphrates. It was in vain that Demetrius II (Nicator) made an attempt (B.C. 142) to recover the lost territory; his boldness cost him his liberty; while a similar attempt on the part of his successor, Antiochus VII (Sidetes), cost that monarch his life (B.C. 128). Meanwhile, in the shorn Syrian kingdom, disorders of every kind were on the increase; Commagene revolted and established her independence; civil wars, murders, mutinies of the troops, rapidly succeeded one another; the despised Jews were called in by both sides in the various struggles; and Syria, in the space of about ninety years, from B.C. 154 to B.C. 64, had no fewer than ten sovereigns. All the wealth of the country had been by this time dissipated—much had flowed Romewards in the shape of bribes; more, probably, had been spent on the wars; and still more had been wasted by the kings in luxury of every kind. Under these circumstances, the Romans showed no eagerness to occupy the exhausted region, which passed under the power of Tigranes, king of Armenia, in B.C. 83, and was not made a province of the Roman Empire till after Pompey's complete defeat of Mithridates and his ally Tigranes in B.C. 64.

The chronology of this period has been well worked out by Clinton (*Fast. Hell.* iii. 308-346), from whom the following table of the kings, with the dates of their accession, is taken.

Kings.	Length of Reign.	Date of Accession.
1. Seleucus Nicator	32 years.	Oct. 312
2. Antiochus Soter	19 "	Jan. 280
3. Antiochus Theos	15 "	Jan. 261
4. Seleucus Callinicus	20 "	Jan. 246
5. Seleucus Ceraunus	3 "	Aug. 226
6. Antiochus Magnus	36 "	Aug. 223
7. Seleucus Philopator	12 "	Oct. 187
8. Antiochus Epiphanes	11 "	Aug. 175
9. Antiochus Eupator	2 "	Dec. 164
10. Demetrius Soter	12 "	Nov. 162
11. Alexander Bala	5 "	Aug. 150
12. Demetrius Nicator (1st reign)	9 "	Nov. 146
13. Antiochus Sidetes	9 "	Feb. 137
14. Demetrius Nicator (2d reign)	3 "	Feb. 128
15. Antiochus Grypus	13 "	Aug. 125
16. Antiochus Cyzenicus	18 "	113
17. Antiochus Eusebes and Philippus	12 "	95
18. Tigranes	14 "	83
19. Antiochus Asiaticus	4 "	69

4. As Syria holds an important place, not only in the Old Test., but in the New, some account of its condition under the Romans must now be given. That condition was somewhat peculiar. While the country generally was formed into a Roman province, under governors who were at first proprætors or quæstors, then proconsuls, and finally legates, there were exempted from the direct rule of the governor, in the first place, a number of "free cities," which retained the administration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and, secondly, a number of tracts which were assigned to petty princes, commonly natives, to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation (Appian, *Syr.* 50). The free cities were Antioch, Seleucia, Apamea, Epiphaneia, Tripolis, Sidon, and Tyre; the principalities, Commagene, Chalcis ad Belum (near Baalbek), Arethusa, Abila or Abilene, Palmyra, and Damascus. The principalities were sometimes called kingdoms, sometimes tetrarchies. They were established where it was thought that the natives were so inveterately wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom. (*a.*) Commagene was a kingdom (*regnum*). It had broken off from Syria during the later troubles, and become a separate state under the government of a branch of the Seleucidæ, who affected the names of Antiochus and Mithridates. The Romans allowed this condition of things to continue till A.D. 17, when, upon the death of Antiochus III, they made Commagene into a province; in which condition it continued till A.D. 38, when Caligula gave the crown to Antiochus IV (Epiphanes), the son of Antiochus III. Antiochus IV continued king till A.D. 72, when he was deposed by Vespasian, and Commagene was finally absorbed into the empire. He had a son, called also Antiochus and Epiphanes, who was betrothed to Drusilla, the sister of "king Agrippa," and afterwards the wife of Felix, the procurator of Judæa. (*b.*) Chalcis "ad Belum" was not the city so called near Aleppo, which gave name to the district of Chalcidice, but a town of less importance near Heliopolis (Baalbek), whence probably the suffix "ad Belum." It is mentioned in this connection by Strabo (xvi, 2, 10), and Josephus says that it was under Lebanon (*Ant.* xiv, 7, 4), so that there cannot be much doubt as to its position. It must have been in the "Hollow Syria"—the modern Bukâ'a—to the south of Baalbek (Josephus, *War*, i, 9, 2), and therefore probably at Anjar, where there are large ruins (Robinson, *Bibl. Res.* iii, 496, 497). This, too, was generally, or perhaps always, a "kingdom." Pompey found it under a certain Ptolemy, "the son of Mennæus," and allowed him to retain possession of it, together with certain adjacent districts. From him it passed to his son, Lysanias, who was put to death by Antony at the instigation of Cleopatra (about B.C. 34), after which we find its revenues farmed by Lysanias's steward, Zenodorus, the royalty being in abeyance (Josephus, *Ant.* xv, 10, 1). In B.C. 22 Chalcis was added by Augustus to the dominions of Herod the Great, at whose death it probably passed to his son Philip (*ibid.* xvii, 11, 4). Philip died A.D. 34; and then we lose sight of Chalcis, until Claudius, in his first year (A.D. 41), bestowed it on a Herod, the brother of Herod Agrippa I, still as a "kingdom." From this Herod it passed (A.D. 49) to his nephew, Herod Agrippa II, who held it only three or four years, being promoted from it to a better government (*ibid.* xx, 7, 1). Chalcis then fell to Agrippa's cousin, Aristobulus, son of the first Herodian king, under whom it remained till A.D. 73 (Josephus, *War*, vii, 7, 1). About this time, or soon after, it ceased to be a distinct government, being finally absorbed into the Roman province of Syria. (*c.*) Arethusa (now Restun) was for a time separated from Syria, and governed by phylarchs. The city lay on the right bank of the Orontes, between Hamah and Hums, rather nearer to the former. In the government were included the Emiseni, or people of Hums (Emesa), so that we may regard it as comprising the Orontes valley from the Jebel Erbayn, at least as high as the Bahr el-Kades, or Baheiret-Hums, the lake of Hums. Only two governors are known—Sampsiceramus, and Jamblichus, his son (Strabo, xvi, 2, 10). Probably this principality was one of the first absorbed. (*d.*) Abilene, so called from its capital Abila, was a "tetrarchy." It was situated to the east of Antilibanus, on the route between Baalbek and Damascus (*Itin. Ant.*). Ruins and inscriptions mark the site of the capital (Robinson, *Bibl. Res.* iii, 479–482), which was at the village called el-Sûk, on the river Barada, just where it breaks forth from the mountains. The limits of the territory are uncertain. We first hear of this tetrarchy in Luke's gospel (iii, 1), where it is said to have been in the possession of a certain Lysanias at the commencement of John's ministry, which was probably A.D. 25. Of this Lysanias nothing more is known; he certainly cannot be the Lysanias who once held Chalcis, since that Lysanias died above sixty years previous-

ly. Thirteen years after the date mentioned by Luke (A.D. 38), the heir of Caligula bestowed "the tetrarchy of Lysanias," by which Abilene is no doubt intended, on the elder Agrippa (Josephus, *Ant.* xviii, 6, 10), and four years later Claudius confirmed the same prince in the possession of the "Abila of Lysanias" (*ibid.* xix, 5, 1). Finally, in A.D. 53, Claudius, among other grants, conferred on the younger Agrippa "Abila, which had been the tetrarchy of Lysanias" (*ibid.* xx, 7, 1). Abila was taken by Placidus, one of the generals of Vespasian, in B.C. 69 (Josephus, *War*, iv, 7, 6), and thenceforth was annexed to Syria. (*e.*) Palmyra appears to have occupied a different position from the rest of the Syrian principalities. It was in no sense dependent upon Rome (Pliny, *H. N.* v, 25), but, relying on its position, claimed and exercised the right of self-government from the breaking-up of the Syrian kingdom to the reign of Trajan. Antony made an attempt against it in B.C. 41, but failed. It was not till Trajan's successes against the Parthians, between A.D. 114 and A.D. 116, that Palmyra was added to the empire. (*f.*) Damascus is the last of the principalities which it is necessary to notice here. It appears to have been left by Pompey in the hands of an Arabian prince, Aretas, who, however, was to pay a tribute for it, and to allow the Romans to occupy it at their pleasure with a garrison (Josephus, *Ant.* xiv, 4, 5; 5, 1; 11, 7). This state of things continued most likely to the settlement of the empire by Augustus, when Damascus was attached to the province of Syria. During the rest of Augustus's reign, and during the entire reign of Tiberius, this arrangement was in force; but it seems probable that Caligula, on his accession, separated Damascus from Syria and gave it to another Aretas, who was king of Petra, and a relation (son?) of the former. See ARETAS. Hence the fact noted by Paul (2 Cor. xi, 32), that at the time of his conversion Damascus was held by an "ethnarch of king Aretas." The semi-independence of Damascus is thought to have continued through the reigns of Caligula and Claudius (from A.D. 37 to A.D. 54), but to have come to an end under Nero, when the district was probably reattached to Syria.

The list of the governors of Syria, from its conquest by the Romans to the destruction of Jerusalem, has been made out with a near approach to accuracy, and is as shown in the adjoining table.

The general history of Syria during this period may be summed up in a few words. Down to the battle of Pharsalia, Syria was fairly tranquil, the only troubles being with the Arabs, who occasionally attacked the eastern frontier. The Roman governors labored hard to raise the condition of the province, taking great pains to restore the cities, which had gone to decay under the later Seleucidæ. Gabinius, proconsul in the years B.C. 56 and 55, made himself particularly conspicuous in works of this kind. After Pharsalia (B.C. 46) the troubles of Syria were renewed. Julius Cæsar gave the province to his relative Sextus in B.C. 47; but Pompey's party was still so strong in the East that in the next year one of his adherents, Cæcilius Bassus, put Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded upon terms which he himself offered to his antagonists. Many of the petty princes of Syria sided with him, and some of the nomadic Arabs took his pay and fought under his banner (Strabo, xvi, 2, 10). Bassus had but just made his submission, when, upon the assassination of Cæsar, Syria was disputed between Cassius and Dolabella, the friend of Antony, a dispute terminated by the suicide of Dolabella, B.C. 43, at Laodicea, where he was besieged by Cassius. The next year Cassius left his province and went to Philippi, where, after the first unsuccessful engagement, he, too, committed suicide. Syria then fell to Antony, who appointed as his legate L. Decidius Saxa, in B.C. 41. The troubles of the empire now tempted the Parthians to seek a further extension of their dominions at the expense of Rome, and Pacorus, the crown-prince, son of Arsaces XIV, assisted by the Roman refugee Labienus, overran Syria and Asia Minor, defeating Antony's generals, and threatening Rome with the loss of all her Asiatic possessions (B.C. 40–39). Ventidius, however, in B.C. 38, defeated the Parthians, slew Pacorus, and recovered for Rome her former boundary. A quiet time followed. From B.C. 38 to B.C. 31 Syria was governed peaceably by the legates of Antony, and, after his defeat at Actium and death at Alexandria in that year, by those of Augustus. In B.C. 27 took place that formal division of the provinces between Augustus and the Senate from which the imperial administrative system dates; and Syria, being from its exposed situation among the *provinciæ principis*, continued to be ruled by legates, who were of consular rank (*consulares*), and bore severally the full title of "Legatus Augusti pro prætore." During the whole of this period the province enlarged or contracted its limits according as it pleased the reigning emperor to bestow tracts of land on the native princes, or to resume them and place them under his legate. Judæa, when attached in this way to Syria, occupied a peculiar position. Partly, perhaps, on account of its remoteness from the Syrian capital, Antioch, partly, no doubt, because of the peculiar character of its people, it was thought best to make it, in a certain sense, a separate government. A special procurator was therefore appointed to rule it, who was subordinate to the governor of Syria, but within his own province had the power of a legatus. See JUDÆA. Syria continued without serious disturbance from the expulsion of the Parthians (B.C. 38) to the breaking-out of the Jewish war (A.D. 66). In B.C. 19 it was visited by Augustus, and in A.D. 18–19 by Germanicus, who died at Antioch in the last-named year. In A.D. 44–47 it was the scene of a severe famine. See AGABUS.

TABLE OF THE ROMAN GOVERNORS OF SYRIA.

Names.	Titles of Office.	Date of Entering Office.	Date of Quitting Office.
M. Æmilius Scaurus.....	Quæstor pro Prætore....	B.C. 62	B.C. 61
L. Marcius Philippus....	Proprætor.....	" 61	" 59
Lentulus Marcellinus....	Proprætor.....	" 59	" 57
Gabinius.....	Proconsul.....	" 56	" 55
Crassus.....	.....	" 55	" 53
Cassius.....	Quæstor	" 53	" 51
M. Calpurnius Bibulus..	Proconsul.....	" 51	" 47
Sext. Julius Cæsar.....	.....	" 47	" 46
Q. Cæcilius Bassus.....	Prætor.....	" 46	" 44
(Q. Cornificius .....) (L. Statius Murcus....) (Q. Marcius Crispus...)	(received authority from the Senate to dispossess Bassus, but failed.)		
C. Cassius Longinus.....	Proconsul.....	B.C. 43	B.C. 42
L. Decidius Saxa.....	Legatus.....	" 41	" 40
P. Ventidius Bassus.....	Legatus.....	" 40	" 38
C. Sosius.....	Legatus.....	" 38	" 35
L. Munatius Plancus....	Legatus.....	" 35	" 32
L. Calpurnius Bibulus...	Legatus.....	" 31	" 31
Q. Didius.....	Legatus.....	" 30	.....
M. Valerius Messalla....	Legatus.....	" 29	" 29
Varro.....	Legatus.....	" 24	.....
M. Vipsanius Agrippa...	Legatus.....	" 22	" 20
M. Tullius.....	Legatus.....	" 19(?)	.....
M. Vipsanius Agrippa...	Legatus.....	" 15	.....
M. Titius.....	Legatus.....	" 11	" 7
C. Sentius Saturninus...	Legatus.....	" 7	" 3
P. Quintilius Varus.....	Legatus.....	" 3	A.D. 5
P. Sulpicius Quirinus....	Legatus.....	A.D. 5	.....
Q. Cæcilius Metellus Creticus Silanus	Legatus.....	.....	" 17
M. Calpurnius Piso.....	Legatus.....	" 17	" 19
Cn. Sentius Saturninus..	Prolegatus.....	" 19	.....
L. Pomponius Flaccus...	Proprætor.....	" 22	" 33
L. Vitellius.....	Legatus.....	" 35	" 39
P. Petronius.....	Legatus.....	" 39	" 42
Vibius Marsus	Legatus.....	" 42	" 48
C. Cassius Longinus.....	Legatus.....	" 48	" 51
T. Numidius* Quadratus.	Legatus.....	" 51	" 60
Domitius Corbulo.....	Legatus.....	" 60	" 63
Cincius.....	Legatus.....	" 63	.....
C. Cestius Gallus.....	Legatus.....	" 65	" 67
P. Licinius Mucianus....	Legatus.....	" 67	" 69

* Called "Vinidius" by Tacitus.

5. A little earlier Christianity had begun to spread into it, partly by means of those who "were scattered" at the time of Stephen's persecution (Acts xi, 19), partly by the exertions of Paul (Gal. i, 21). The Syrian Church soon grew to be one of the most flourishing (Acts xiii, 1; xv, 23, 35, 41, etc.). Here the name of "Christian" first arose — at the outset no doubt a gibe, but thenceforth a glory and a boast. Antioch, the capital, became, as early probably as A.D. 44, the see of a bishop, and was soon recognised as a patriarchate. The Syrian Church is accused of laxity both in faith and morals (Newman, *Arians*, p. 10); but, if it must admit the disgrace of having given birth to Lucian and Paul of Samosata, it can claim, on the other hand, the glory of such names as Ignatius, Theophilus, Ephraem, and Babylas. It suffered many grievous persecutions without shrinking; and it helped to make that emphatic protest against worldliness and luxuriousness of living at which monasticism, according to its original conception, must be considered to have aimed. The Syrian monks were among the most earnest and most self-denying; and the names of Hilarion and Simeon Stylites are enough to prove that a most important part was played by Syria in the ascetic movement of the 4th and 5th centuries.

6. The country remained under Roman and Byzantine rule till A.D. 634, when it was overrun by the Mohammedans under Khaled. Sixteen years later Damascus was made the capital of the Mohammedan empire. In the 11th century the Crusaders entered it, captured its principal cities, with the exception of Damascus, and retained possession of them about a hundred years. For more than two centuries after the expulsion of the Crusaders, Syria was the theatre of fierce contests between the warlike hordes of Tartary and the Mameluke rulers of Egypt. At length, in A.D. 1517, it was captured by the Turks under sultan Selim I, and became a portion of the Ottoman empire.

In 1798 Bonaparte landed in Egypt with a powerful army, and, having subjected that country to the arms of France, marched into Syria, affecting the utmost respect for the Mohammedan doctrine and worship, and claiming a divine commission as regenerator of the East. He laid siege to Acre; but, the Turkish garrison being animated by the presence of 300 British sailors under sir Sidney Smith, at the expiration of sixty days the French general was compelled to retire, after the sacrifice of a large number of his most gallant soldiers. A powerful army of Turks, who had advanced from Damascus to raise the siege of Acre, were next attacked by Napoleon at the base of Mount Tabor, and routed with great slaughter, thousands being driven into the Jordan. Jaffa (Joppa) fell into his hands, and, contrary to the usages of war, 1200 prisoners were shot or despatched with the bayonet. But the French campaign in Syria was of short duration. On June 15, 1799, the army under Bonaparte arrived at Cairo, having traversed the Great Desert; and after the battle of Aboukir, in the following month, when 18,000 Turks perished on the field, the general deputed the command to Kleber, and sailed for France.

Syria remained under the Turks till 1830, when Mohammed Ali, pasha of Egypt, declaring war with his sovereign, the sultan, sent an army into Palestine, under the command of his son Ibrahim, which speedily captured Acre, Tripoli, Aleppo, and Damascus, and, defeating the Turks in various battles, crossed the Taurus, and prepared to march on Constantinople itself. The sultan was obliged to invoke the aid of Russia against the conqueror of Syria; and 20,000 Russians, under count Orloff, hastily landed on the Asiatic territory, encamping between Ibrahim and the Bosphorus. The sultan then entered into negotiation with the Egyptian general, and solemnly confirmed to Mohammed Ali the viceroyalty of the whole territory from Adana, on the frontiers of Asia Minor, to the Nile. The Syrians soon discovered that their new masters were not a whit less rapacious than the Turks, and several insurrections took place in Mount Lebanon and various districts of Syria in 1834. The presence of Mohammed Ali himself, with large reinforcements, suppressed for a moment the spirit of disaffection, and in the following year the Druses and Christians of Lebanon were disarmed. Ground down, however, by the utmost tyranny, the Syrians again revolted in 1837; they were chastised by Ibrahim, and again reduced to subjection. In 1840, in consequence of a treaty between England, Russia, Austria, and Prussia, the seaport towns of Syria were bombarded by a British squadron; and, the Egyptians being compelled to evacuate the whole of Syria, the supremacy of the Turks was once more established over the country, which they have ever since held.

VII. *Literature.* — See, in general, Smith, *Dict. of Class. Geog.* s. v.; M'Cullough, *Geog. Dict.* s. v. On the geography, see Pococke, *Description of the East*, ii, 88 209; Burckhardt, *Travels in Syria and the Holy Land*, p. 1–309; Robinson, *Later Biblical Researches*, p. 419–625; Stanley, *Sinai and Palestine*, p. 403–414; Porter, *Five Years in Damascus;* Ainsworth, *Travels in the Track of the Ten Thousand*, p. 57–70; *Researches*, etc., p. 290 sq.; Wortabet, *The Syrians* (Lond. 1856); Chesney, *Euphrates Expedition;* Thomson, in the *Bibliotheca Sacra*, vol. v; Burton and Drake, *Unexplored Syria* (Lond. 1872). On the history under the Seleucidæ, see (besides the original sources) Clinton, *Fasti Hellenici*, vol. iii, Appendix iii, p. 308–346; Gardner, *Seleucid Coins* (Lond. 1878); Vaillant, *Imperium Seleucidarum* (Par. 1681); Frölich, *Annales Rerum et Regum Syriæ* (Vien. 1744); and Flathe, *Gesch. Macedon.* (Leips. 1834). On the history under the Romans, see Norisius, *Cenotaphia Pisana*, in *Opp.* iii, 424–531; Gibbon, *Decline and Fall*, etc. On the modern history and condition, see Castille, *La Syrie sous Méhemet Ali;* Bowring, *Report on Syria;* Ritter, *Syrien und Paläst.;* Murray and Bädeker, *Syria and Palest.*

SYRIA, MISSIONS IN. The origin of the Syrian mission dates back as far as 1823. When the two American missionaries Bird and Goodell arrived in that year, the civil and the social condition of Jerusalem and Palestine were such that these gentlemen were advised to make Beirût the centre of their operations. Soon several English missionaries were added to the Protestant force at that time, and the papal Church became thoroughly alarmed. Letters were addressed from Rome to the different patriarchs to render, if possible, the undertaking of the missionaries ineffectual. The letters were answered by the anathemas against the "Bible men;" yet, notwithstanding all this, the missionaries took a hopeful view of their prospects, and commenced schools in 1824 at Beirût. The first was a mere class of six Arab children, taught daily by the wives of the missionaries. Soon an Arab teacher was engaged, and before the year ended the pupils had increased to fifty. In 1827 they had already 600 children in thirteen schools, and more than 100 of these pupils were girls. That the Romish ecclesiastics were hostile to these schools need not be mentioned. The troubles which commenced in 1826 with the invasion of the Greeks, and the constant apprehension of an approaching war, made it necessary to suspend the mission for a time, which happened in the year 1828, and thus the first period in the Syrian mission closed. The second period commences with the year 1830, when the station at Beirût was resumed. In 1834 an Arabic press arrived at Beirût, which proved a great help in the mission-work, especially in the controversy which Mr. Bird had with the papal bishop of Beirût. In 1835 a high-school was commenced, but missionary work was impeded by the wars of Lebanon. These troubles lasted till the year 1842. In the year 1844 the missionaries held a convention, the result of which was that it was recognised as a fact of fundamental importance that the people within the bounds of the mission were Arabs, whether called Greeks, Greek Catholics, Druses, or Maronites,

and that the divers religious sects really constituted one race. It was also agreed upon that wherever small companies were ready to make a credible profession of piety, they were entitled to be recognised as churches, and had a right to such a native ministry as could be given them. About that time a call for preaching came from Hasbeiya, a village of four or five thousand inhabitants, situated at the foot of Mount Hermon, and about fifty miles south-east of Beirût. A considerable body of Hasbeiyans had seceded from the Greek Church, declared themselves Protestants, and made a formal application to the mission for religious instruction. Seventy-six of these people were added to the Church of Christ. A persecution against the Protestants now ensued, who fled to Abeih, where the high-school was revived under the charge of Mr. Calhoun. A chapel for public worship was fitted up, and here, as also at Beirût, there was preaching every Sabbath in the Arabic language, with an interesting Sabbath-school between the services. In the spring of the year 1845 war broke out afresh between the Druses and Maronites, and Lebanon was again purged by fire. The consequence was that the schools in the mountains were broken up; but in the following year, when Dr. Van Dyck was ordained to the work of the Gospel ministry, there were ten schools in the charge of the station at Abeih, with 436 pupils. Connected with the Beirût station were four schools for boys and girls, and one for girls alone. In Sûk el-Ghûrb, a village four miles from Abeih, a Protestant secession from the Greek Church was in progress, embracing fourteen families, and religious services were held with them every Sabbath. At Bhamdûn, the summer residence for the brethren of the Beirût station, there were a number of decided Protestants, and even in Zahleh, the hot-bed of fanaticism, there were men who openly argued from the Gospel against the prevailing errors. Missionary work had now so increased that in the year 1847 an earnest and eloquent appeal from the missionaries for an increase to their number was made to the Prudential Committee. The appeal was published, but it continued painfully true that the harvest was plenteous, while the laborers were few. In the same year the Protestants of Hasbeiya sent one of their number to Constantinople to lay their grievances before the sultan. The appeal was successful, and the principle of tolerating and acknowledging the Protestants as a Christian sect was recognised, in spite of the bull of excommunication of the Greek patriarch. The most important event, however, in the year 1848 was the formation of a purely native Church at Beirût, and the beginning of translating the Scriptures into Arabic, which was committed to Mr. Eli Smith, who was assisted by Butrus el-Bistany and Nasif el-Yasiji. In the same year Aleppo was made a missionary station, but it was left in 1855 to be cultivated by the Armenian mission, the language in that region being chiefly the Turkish. At that time the Gospel was preached statedly at sixteen places. At four of these—Beirût, Abeih, Sidon, and Hasbeiya—churches had been organized. The anathemas of the Maronite clergy, once so terrific, had lost their power, and the most influential inhabitants were on friendly terms with the mission, and in favor of education and good morals. Things had changed in the last fifteen years for the better in a most remarkable way. We have now arrived at the year 1857, which opened with the death of Dr. Eli Smith, the translator of the Bible into Arabic. He had departed at Beirût, Sabbath morning, Jan. 11, and was succeeded in the work of translation by Dr. Van Dyck, who had been removed for that purpose from Sidon to Beirût. In the year 1859 the translation of the New Test. was completed and published under the care of Dr. Van Dyck, who then proceeded with the translation and publication of the Old Test., which was completed Aug. 22, 1864. The British and Foreign Bible Society requested permission to adopt this version, instead of the one formerly issued by them. The result of a friendly negotiation was that the American and the British and Foreign Bible Society agreed to publish the version conjointly from electrotype plates furnished by the former.

The civil war which broke out in Syria in 1860, and which was noted for savage massacres on Lebanon, at Hasbeiya, Damascus, and elsewhere, although doubtless injurious to the missionary work in its direct effects, was the means of an interesting development of the missionary spirit. Not less than six different missionary societies were formed, embracing nearly all the Protestants of the various towns and villages, and a commendable degree of liberality was shown by the natives in collecting and contributing. The number of converts increased, churches and stations were multiplied and provided with native preachers and pastors, and a proposal was made for a Protestant college. The demand for the Scriptures and other religious works was so great that the press was unable to meet it. In 1862 the printing alone amounted to 8000 volumes and 9000 tracts, making an aggregate of 6,869,000 pages. Besides the Protestant college, which was proposed in 1861 and incorporated in 1863, in accordance with the laws of the state of New York, a theological seminary was commenced at Abeih in May, 1869, which opened with seven students. In the year 1870 the Syrian mission was transferred from the American Board to the Presbyterian Board of Missions, under whose care it is still carried on.

Beirût is one of the missionary centres for the revival of Bible Christianity in Bible lands. Among the chief instrumentalities for the development of this city are the benevolent and literary institutions founded by foreign missionary zeal. First among them are the American Protestant institutions under the care of the Presbyterian Board of Foreign Missions in New York. They are manned by a noble band of Christian scholars, as Drs. H. H. Jessup, D. Bliss, C. V. A. Van Dyck, G. E. Post, and Profs. James S. Dennis, E. R. Lewis, and Hall. In the year 1877, when Dr. Philip Schaff visited Beirût, a new mission chapel, with a native pastor, had just been opened in the eastern part of the city. There are the American Female Seminary and the printing-press and Bible depository, which sent forth in 1876 no less than 38,450 volumes (or 13,786,980 pages) of Bibles, tracts, and other books, including a series of text-books and juvenile works. There is the "Syrian Protestant College," which is independent of the mission, but grew out of it, and promotes its interest. In 1877 it numbered over 100 pupils of different creeds and nationalities. The college embraces, besides the literary department—Arabic language and literature, mathematics, the natural sciences, the modern languages, and Turkish law and jurisprudence—a medical school, under the management of Dr. Post; an observatory, under Dr. Van Dyck, who sends daily by telegraph meteorological observations to the observatory of Constantinople; a library, and a museum of natural curiosities. The entire Syrian mission of the American Presbyterian Board embraces, according to the statistics of 1879, 29 American missionaries (12 men and 17 women), 3 native pastors, 112 teachers, 15 licensed preachers, 10 other helpers—total force, 140; 12 churches, 716 communicants, 115 received on profession, 66 preaching-places, and 45 Sunday-schools with 1895 pupils. The principal stations outside of Beirût are Tripoli, Abeih, Sidon, and Zahleh. Besides these flourishing Presbyterian institutions, the schools of Mrs. M. Mott, Miss Jessie Taylor, and the deaconesses of Kaiserswerth deserve most honorable mention. The Jesuits are also very active in Beirût in the interest of the Roman Catholic Church. They are just now issuing a new Arabic translation of the Bible, evidently in opposition to Dr. Van Dyck's translation, which is widely circulated in the East. From Dr. Schaff's work, *Through Bible Lands*, we subjoin the following statistics concerning the

Beirût Schools at the Close of 1877.

	Schools.	Teachers.	No. of Pupils.		
			Boys.	Girls.	Total.
Protestant Schools — American, English, German, and Native..	30	116	761	2281	3042
Orthodox Greek	15	33	928	425	1353
Papal (United) Greek	3	11	227	....	227
Maronite (Roman Catholic)	10	25	820	....	820
Syriac	1	2	80	....	80
Jewish	3	7	125	....	125
Jesuit	14	29	1024	....	1024
Sisters of Charity (Roman Catholic)	4	31	....	1110	1110
Sisters of Nazareth	2	18	....	340	340
Mohammedan	11	23	805	....	805
Total	93	295	4770	4156	8926

Besides Beirût, we may mention Damascus, the hotbed of Mohammedan fanaticism. A daily diligence connects this place with Beirût. "It seems a hopeless task," says Dr. Schaff, "to plant Protestant Christianity in such a place as Damascus. Nevertheless, the thing has been done, and not altogether without result." Since 1843 the United Presbyterian Church of America and the Presbyterian Church of Ireland have maintained jointly a mission, with a church for converts from Jews and Greek Christians, and with schools. The buildings were burned during the massacre of 1860, but have been substantially rebuilt. The Protestant community there is now larger than before the massacre. Worship is conducted twice every Sunday in Arabic, and occasionally in English. Besides this Presbyterian mission, there is an Episcopal mission, with a chapel built by the London Society for Promoting Christianity among the Jews. Adjoining the chapel are several fine schoolrooms for boys and girls. Altogether this society employs there a missionary staff of five persons. Connected with this society is also a depot, where Bibles and other books, such as the *Pilgrim's Progress*, are for sale. The missionary operations at Damascus are but small beginnings; but the time is not far distant when, as Abd-el-Kader prophesied, "the mosques of Damascus will be turned into Christian churches."

From the work recently published by Dr. Schaff, *Through Bible Lands*, we extract the following table.

In conclusion, we will mention the fact that the last mission year has been signalized by the establishment of a British protectorate over Syria and all Asiatic Turkey, and by a new departure in the Syrian Protestant College, in the adoption of the English language as the common medium of instruction. See Anderson, *History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches* (Boston, 1872–73, 2 vols.); Schaff, *Through Bible Lands* (N. Y., 1879); besides the annual reports of the different societies. Some of the publications from the Jesuit press at Beirût are mentioned in *Literarischer Handweiser*, 1864, p. 209 sq. (B. P.)

Among the most notable missionary efforts in Palestine are the German colonies at Haifa and Jaffa. They belong to a religious society known as "The Temple," which originated among the Pietists of Würtemberg, who accept Bengel's theory of the prophecies of the book of Revelation as set forth in his *Gnomon of the N. T.* In 1867 an expedition of twelve men, sent out from the parent society at Kirschenhardthof, established themselves at Semûmeh, near Nazareth, but soon died of malarial fever. On Aug. 6, 1868, another company set out, and, arriving in Palestine in October, separated into two colonies, one settling at Haifa, under the presidency of G. D. Hardegg, and the other at Jaffa, under Christopher Hoffmann. Their object was a religious one, to prepare the Holy Land for Christ's personal coming in the Millennial reign. They purchased land, built houses, and have addressed themselves at once to agriculture. At Jaffa they have two settlements—one called Sarôva, about two and a half miles north of the town, consisting in 1872 of ten houses; the second, near the walls of Jaffa, was bought from the surviving members of an American colony which came to grief (for this last see Ridgaway, *Lord's Land*, p. 485), and this settlement included thirteen houses, with a school and a hotel. The Jaffa colony in all numbered in 1872 one hundred men, seventy women, and thirty-five children; two of the colonists were doctors, and some twenty were mechanics, the rest being farmers. The Haifa colony in 1875 numbered 311, having been lately reinforced by new arrivals from Germany. Both colonies are well established, having neat and comfortable houses, and signs of external prosperity, being engaged in various trades and manufactures, as well as farming. They have little influence, however, over the native population and small security for permanence, although for the present fully tolerated by the Turkish authorities and highly respected by their neighbors (see Conder, *Tent-Work in Palest.* ii, 301 sq.).

At Jaffa there has lately been likewise established an agricultural colony of Jews from Germany, who have a small but flourishing establishment just outside the city.

Besides the episcopal mission in Jerusalem [see Palestine, Missions in], the Church of England has mission stations at Nablûs and various other points in Palestine, where religious services are held with more or less regularity. At Nazareth is an elegant Protestant church founded by the English Missionary Society in connection with the Anglo-Prussian bishopric of Jerusalem, where an ordained clergyman (formerly Rev. J. Zeller, now Rev. F. Bellamy) officiates, assisted by a native catechist. In the same town is a hospital founded by the Edinburgh Medical Missionary Society, which dispenses medical aid to all applicants; and likewise an orphanage, established by the Ladies' Society for Promoting Female Education in the East, which educates and cares for about forty girls, chiefly of Christian parentage. See Turkey.

Statistics of General Protestant and Evangelical Work in Syria at the Close of 1877.

Names of Societies.	Foreign Laborers.	Native Laborers.	Preaching Stations.	Average Congregations.	Communicants.	Schools.	Scholars.
American Presbyterian Mission	29	135	68	2838	619	83	3,925
Syrian Protestant College	6	7	1	100	....	4	103
British Syrian Schools	7	75	...	.....	....	27	2,844
Church of Scotland Mission to the Jews	2	9	...	.....	....	2	624
Miss Taylor's Moslem Girls' Schools	1	5	1	40	....	2	196
Native Protestant School (Eastern Quarter)	...	2	1	60	....	1	60
Lebanon Schools of the Free Church of Scotland	3	33	4	130	15	23	1,024
Anglo-American Friends' Society (Quaker)	1	15	2	120	....	12	345
Society for Promoting Female Education in the East (English)	2	2	...	.....	....	1	63
Mrs. Watson's School	1	2	...	.....	....	1	22
Mr. B. Bistany's National College	...	7	...	.....	....	1	40
Mr. Suleeby's School	...	5	1	20	....	4	110
Prussian Deaconesses	14	7	1	250	21	2	203
Church of England Mission to the Jews (in Damascus)	2	3	1	.....	....	.....	.....
Church Missionary Society (in the Haurân)	1	4	1	.....	....	4	200
Reformed Presbyterian Mission (Latakiah)	8	8	2	150	50	7	400
Total	77	319	83	3708	705	174	10,159

Missionary work has thus a foothold in Syria, but owing to the severe Moslem laws against proselytism, it accomplishes as yet but little direct spiritual results (see Collins, *Miss. Enterprise in the East*, Lond. 1873).

Syr'iac (Dan. ii, 4), or Syrian Tongue (Ezra iv, 7) or Language (2 Kings xviii, 26; Isa. xxxvii, 11), is the rendering in the A. V. of the Hebrew אֲרָמִית, *Aramith*, which is the fem. of

sults were the recovery of the border-towns and their territories "from Ekron even unto Gath," i. e. in the northern district. The success of Israel may be partly ascribed to their peaceful relations at this time with the Amorites (1 Sam. vii, 9–14).

2. *Under the Hebrew Monarchy.*—The Israelites now attributed their past weakness to their want of unity, and they desired a king, with the special object of leading them against the foe (1 Sam. viii, 20). It is a significant fact that Saul first felt inspiration in the presence of a pillar (A. V. "garrison") erected by the Philistines in commemoration of a victory (x, 5, 10). As soon as he was prepared to throw off the yoke he occupied with his army a position at Michmash, commanding the defiles leading to the Jordan valley, and his heroic general Jonathan gave the signal for a rising by overthrowing the pillar which the Philistines had placed there. The challenge was accepted; the Philistines invaded the central district with an immense force (a copyist's clerical exaggeration [see NUMBER]), and, having dislodged Saul from Michmash, occupied it themselves, and sent forth predatory bands into the surrounding country. The Israelites shortly after took up a position on the other side of the ravine at Geba, and availing themselves of the confusion consequent upon Jonathan's daring feat, inflicted a tremendous slaughter upon the enemy (ch. xiii, xiv). No attempt was made by the Philistines to regain their supremacy for about twenty-five years, and the scene of the next contest shows the altered strength of the two parties: it was no longer in the central country, but in a ravine leading down to the Philistine plain, the valley of Elah, the position of which is about fourteen miles south-west of Jerusalem; on this occasion the prowess of young David secured success to Israel, and the foe was pursued to the gates of Gath and Ekron (ch. xvii). The power of the Philistines was, however, still intact on their own territory, as is proved by the flight of David to the court of Achish (xxi, 10–15), and his subsequent abode at Ziklag (ch. xxvii), where he was secured from the attacks of Saul. The border warfare was continued; captures and reprisals, such as are described as occurring at Keilah (xxiii, 1–5), being probably frequent. The scene of the next conflict was far to the north, in the valley of Esdraelon, whither the Philistines may have made a plundering incursion similar to that of the Midianites in the days of Gideon. The battle on this occasion proved disastrous to the Israelites: Saul himself perished, and the Philistines penetrated across the Jordan, and occupied the forsaken cities (xxxi, 1–7). The dissensions which followed the death of Saul were naturally favorable to the Philistines; and no sooner were these brought to a close by the appointment of David to be king over the united tribes than the Philistines attempted to counterbalance the advantage by an attack on the person of the king; they therefore penetrated into the valley of Rephaim, south-west of Jerusalem, and even pushed forward an advanced post as far as Bethlehem (1 Chron. xi, 16). David twice attacked them at the former spot, and on each occasion with signal success, in the first case capturing their images, in the second pursuing them "from Geba until thou come to Gazer" (2 Sam. v, 17–25; 1 Chron. xiv, 8–16). About seven years after the defeat at Rephaim, David, who had now consolidated his power, attacked them on their own soil, and took Gath, with its dependencies (1 Chron. xviii, 1), and thus (according to one interpretation of the obscure expression "Metheg-ammah" in 2 Sam. viii, 1) "he took the arm-bridle out of the hand of the Philistines" (Bertheau, *Comm.* on 1 Chron.), or (according to another) "he took the bridle of the metropolis out of the hand of the Philistines" (Gesenius, *Thesaur.* p. 113)—meaning in either case that their ascendency was utterly broken. This indeed was the case; for the minor engagements in David's lifetime probably all took place within the borders of Philistia; Gob, which is given as the scene of the second and third combats, being probably identical with Gath, where the fourth took place (2 Sam. xxi, 15–22; comp. the Sept., some of the copies of which read Γέθ instead of Γόβ).

The whole of Philistia was included in Solomon's empire, the extent of which is described as being "from the river unto the land of the Philistines, unto the border of Egypt" (1 Kings iv, 21; 2 Chron. ix, 26), and again, "from Tiphsah unto Gaza" (1 Kings iv, 24; A. V. "Azzah"). The several towns probably remained under their former governors, as in the case of Gath (1 Kings ii, 39), and the sovereignty of Solomon was acknowledged by the payment of tribute (iv, 21). There are indications, however, that his hold on the Philistine country was by no means established; for we find him securing the passes that led up from the plain to the central district by the fortification of Gezer and Bethhoron (ix, 17), while no mention is made either of Gaza or Ashdod, which fully commanded the coast-road. Indeed the expedition of Pharaoh against Gezer, which stood at the head of the Philistine plain, and which was quite independent of Solomon until the time of his marriage with Pharaoh's daughter, would lead to the inference that Egyptian influence was paramount in Philistia at this period (ver. 16).

Under the later Jewish kings these signs of aggression on the part of the Philistines increase. The division of the empire at Solomon's death was favorable to the Philistine cause: Rehoboam secured himself against them by fortifying Gath and other cities bordering on the plain (2 Chron. xi, 8): the Israelitish monarchs were either not so prudent or not so powerful, for they allowed the Philistines to get hold of Gibbethon, commanding one of the defiles leading up from the plain of Sharon to Samaria, the recovery of which involved them in a protracted struggle in the reigns of Nadab and Zimri (1 Kings xv, 27; xvi, 1). Judah meanwhile had lost the tribute; for it is recorded, as an occurrence that marked Jehoshaphat's success, that "*some* of the Philistines brought presents" (2 Chron. xvii, 11). But this subjection was of brief duration: in the reign of his son Jehoram they avenged themselves by invading Judah in conjunction with the Arabians, and sacking the royal palace (xxi, 16, 17). The increasing weakness of the Jewish monarchy under the attacks of Hazael led to the recovery of Gath, which had been captured by that monarch in his advance on Jerusalem from the western plain in the reign of Jehoash (2 Kings xii, 17), and was probably occupied by the Philistines after his departure as an advanced post against Judah: at all events it was in their hands in the time of Uzziah, who dismantled (2 Chron. xxvi, 6) and probably destroyed it; for it is adduced by Amos as an example of divine vengeance (Amos vi, 2), and then disappears from history. Uzziah at the same time dismantled Jabneh (Jamnia), in the northern part of the plain, and Ashdod, and further erected forts in different parts of the country to intimidate the inhabitants (2 Chron. xxvi, 6). The prophecies of Joel and Amos prove that these measures were provoked by the aggressions of the Philistines, who appear to have formed leagues both with the Edomites and Phœnicians, and had reduced many of the Jews to slavery (Joel iii, 4–6; Amos i, 6–10). How far the means adopted by Uzziah were effectual we are not informed; but we have reason to suppose that the Philistines were kept in subjection until the time of Ahaz, when, relying upon the difficulties produced by the Syrian invasions, they attacked the border-cities in the Shephelah, and "the south" of Judah (2 Chron. xviii, 18).

From this time the notices of the Philistines are largely involved in the movements of the great powers surrounding Palestine. Isaiah's declarations (xiv, 29–32) throw light upon these subsequent events: from them we learn that the Assyrians, whom Ahaz summoned to his aid, proved themselves to be the "cockatrice that should come out of the serpent's (Judah's)

[J. B.] (Hal. 1756), Michaelis [J. D.] (Gött. 1768, etc.), Agrell (Upsal, 1791; Lond. 1816), Svanborg (Upsal, 1795), Lengerke (Regiom. 1836), Larsow (Berol. 1841). See the *Jour. of Sac. Lit.* Oct. 1862; an art. on the *Syro-Arabian Languages and Literature*, in the *Christ. Rev.* xvii, 393 sq.; on *Syriac Biblical Literature*, in the *Church Rev.* v, 36 sq.; on *Syriac Philology*, in the *Biblioth. Sacra*, viii, 554 sq.; and the list in Uhlemann's *Syr. Grammar*, p. 22 sq.

Grammars on the Syriac, exclusively, are those of Dilherr (2d ed. Hal. 1646), Opitius (Leips. 1691), Leusden (Ultraj. 1658), Beveridge (Lond. 1658), Michaelis [C. B.] (Hal. 1741), Michaelis [J. D.] (Gött. 1784), Adler (Alton. 1784), Zel (Lemgo, 1788), Tyschen (Rost. 1793), Yates (Lond. 1821), Ewald (Erlang. 1826), Hoffmann, (Hal. 1827), Uhlemann (Berl. 1829; N. Y. 1855), Tullberg (Lond. 1827), Phillips (2d ed. ibid. 1845), Cowper (ibid. 1860), Merx (Halle, 1867). A *Grammar of the Modern Syriac Language*, by Rev. D. T. Stoddard, is printed in the *Jour. of the Amer. Oriental Society* (N. Y. 1855), vol. v, No. 1. Lexicons have been executed by Gutbir (Hamb. 1667; new ed. by Henderson, Lond. 1836) and Schaaf (Lugd. Bat. 1708); the abstract of the Syriac part of Castell's *Heptaglot Lex.* by Michaelis [J. D.] (Gött. 1788); Smith, *Thesaurus* (Lond. 1858), pt. i. A new and extensive Syriac lexicon was undertaken by Prof. Bernstein of Germany. Syriac chrestomathies are those of Kirsch (Leips. 1789), Grimm (Lemgo, 1795), Knaes (Gött. 1807), Hahn and Sieffert (Leips. 1825), Oberleitner (Vien. 1826), Döpke (Gött. 1829), Wenig (Innsbr. 1865), and Rödiger (2d ed. Halle, 1868). The most convenient reading-book for beginners is the *Syriac New Test.*, published by Bagster (Lond.), and containing a brief lexicon edited by Dr. Henderson. See SHEMITIC LANGUAGES.

Syriac Literature. The Syriac literature is preeminently religious. The oldest monument is the Syriac version of the Bible, called the *Peshitha* or *Peshito*, for which see SYRIAC VERSIONS. Like the Jews, the Syrians treated their Bible in Masoretic manner, which may be seen from the superscriptions added to some books. Thus we read at the end of Job, שלם כתבא דאיוב צדיקא טבירא איתבה ו פתגמא מנגנ, i. e. "Here ends the book of the just and noble Job; it contains 2553 verses." The result of critical care for the Peshito is contained in a work speaking of the variety of single readings, of the correct reading of difficult words, and in which the pronunciation of proper names according to the Greek mode is taught. The title of this collection is כורסא דשמחא ודקריתא דעיתקתא ורחרתא איך משלמניתא קרפיתא, i. e. "Book of the names and readings of the Old and New Test. according to the Karkaphic recension." The latter expression denotes that the work was prepared in the Jacobitic monastery *Karkaph*, which by a mistake lent the name and idea of a *Karkaphic* or *Karkaphensian recension* (see Martin, *Tradition Karkaphienne, ou la Massore chez les Syriens* [Paris, 1870]). After this, all notices concerning a Karkaphensian version which are found in the introductions to and cyclopædias and dictionaries of the Bible must disappear once for all. The same French writer also called attention to the fact that, like the Jews, who have an Eastern and Western, a Babylonian and Palestinian, Masorah, so likewise we must distinguish between an Eastern and Western, a Nestorian and Jacobitian, Masorah among the Syrians; and this he laid down in his *Syriens Orientaux et Occidentaux* (ibid. 1872): "Essai sur les deux principaux dialectes Araméens;" to which we may add a third essay by the same author: *Histoire de la Ponctuation ou de la Massore chez les Syriens* (ibid. 1875). These three essays are very important for the reading and understanding of the Syriac version. Passing over the other versions, which will be treated in the art. SYRIAC VERSIONS, we must state that the *deuterocanonical books*, which are not found in Lee's edition of the Peshito, were already translated before the 4th century, for Ephrem the Syrian already quotes them. Thus under the formula of γέγραπται he cites Ecclus. iii, 6, 7, 9, 12, 13 (*Opp. Græc.* i, 85); xi, 5 (*ibid.* p. 92); iv, 7 (*ibid.* p. 101); with καθὼς γέγραπται he quotes Wisd. iv, 7; viii, 1–17 (*ibid.* p. 241); iii, 1; iv, 15 (*ibid.* p. 256); vii, 16 (*ibid.* ii, 28); Ecclus. ii, 1 he introduces with ὡς ἡ γραφὴ φησι (*ibid.* ii, 327), etc. In 1861 Lagarde published the apocryphal books of the Old Test. under the title *Libri Apocryphi V. T. Syriace;* Ceriani, in his *Monumenta Sacra et Profana*, tom. i, published the apocalypse of Baruch and the epistle of Jeremiah; in the 5th vol. the 4th book of Esdras; and in the 7th vol. (Mediol. 1874) he published the Wisdom of Solomon and Ecclesiasticus.

The apocryphal literature of the New Test., as far as it has been published, is given by Renan, *Fragments du Livre Gnostique intitulé Apocal. d'Adam ou Penitence ou Testament d'Adam, publié d'après deux versions Syr.*, in the *Jour. As.* sér. v, tom. ii, p. 427; by Lagarde, in *Didascalia Apostolorum Syriace* (Lips. 1854); by Cureton, in his *Ancient Documents*, and Lagarde's *Reliquiæ Juris Eccles. Antiquissimæ Syriace*, 1856; by H. Cowper, in the *Apocr. Gospels and other Documents*, etc. (2d ed. Lond. 1867); and by Wright, *Contributions to the Apocryphal Literature of the New Test., collected and edited from Syrian MSS. in the British Museum* (ibid. 1865).

Between the translation of the Scriptures and the classic period of Syriac literature there existed a gap covering about three hundred years, which is now filled through Cureton's *Ancient Syriac Documents relative to the Earliest Establishment of Christianity in Edessa* (Lond. 1864). Eusebius, in his Church History, tells us that he translated the correspondence between Christ and king Abgar of Edessa, together with the narrative of the healing and conversion of that king by Thaddæus, one of the seventy disciples, from the archives of Edessa. A part of this report has been found in Nitrian MSS. of the 5th and 6th centuries, under the title *The Doctrine of Addai* (lately published, with an English translation by Philipps, Lond. 1876). From this we learn that Addai, one of the seventy, converted not only the king Abgar Ukkama, but also a great many of the people, and built churches in and about Edessa. Addai was succeeded by Aggæus, who was murdered. Besides Aggæus, a good many others suffered martyrdom, for which comp. *Acta Martyrorum Orient. et Occident.* (Rom. 1748, 2 tomi, ed. Assemani).

I. *Orthodox Writers.*—Towards the middle of the 4th century begins *the golden æra of Syriac literature*, and under this head we mention Jacob, bishop of Nisibis (q. v.). Although later MSS. contain something under his name, yet no genuine works are now extant. Contemporary with Jacob was Aphraat or Farhad, surnamed the "Persian sage," the author of homilies written between 337 and 345, and published by Antonelli in the Armenian, with a Latin paraphrase, in 1756, but of late in the original Syriac by Wright (Lond. 1869). Prof. Bickell translated eight of these homilies into German (in the *Bibliothek der Kirchenväter* [Kempten, 1874], No. 102, 103). On Aphraat see Sasse, *Prolegomena in Aphraatis Sapientis Persæ Sermones Homileticos* (Lips. 1878), and Schönfelder, in the *Tübinger theolog. Quartalschrift*, 1878, p. 195–256.

Of greater renown was Ephrem (q. v.), who died in A.D. 373, and whose writings were translated not only into Latin and Greek, but also into the Armenian, Coptic, Arabic, Abyssinian, and Slavonic. Besides Ephrem, we mention Gregory, abbot in Cyprus about 390, author of epistles; Balæus, whose hymns are given by Overbeck in his *S. Ephræmi Syri, Babulæ, Balæi aliorumque Opera Selecta* (Oxford, 1865); by Wenig, in his *Schola Syriaca* (Innsbruck, 1866); and in a German translation by Bickell, in *Ausgewählte Gedichte der syrischen Kirchenväter* (Kempten, 1872). Balæus's contemporary

was Cyrillonas, whose hymns were also translated by Bickell (*loc. cit.*).

Towards the end of the 4th and beginning of the 5th century lived and wrote Maruthas, bishop of Tagrit, author of a martyrology (printed in Assemani's *Bibliotheca*) and hymns. The canons of the Synod of Seleucia (410) concerning Church discipline, and bearing his name and that of Isaac, bishop of Seleucia, have been published after a Paris MS. by Lamy: *Concilium Seleuciæ et Ctesiphonti habitum anno* 410, *ed. vert. illustr.* (Louvain, 1869); Rabula, bishop of Edessa (died 435), author of epistles, canons, and hymns, for which comp. Overbeck (*loc. cit.*) and Bickell. In the year 460 died Isaac the Great (q. v.), presbyter of Antioch. His hymns are translated by Zingerle, in the *Tübinger theolog. Quartalschrift*, 1870, and by Bickell, in the *Kemptner Bibliothek der Kirchenväter*, 1872, No. 44. The latter has also published *S. Isaaci Antiocheni, Doctoris Syrorum, Opera omnia, ex omnibus, quotquot extant, Codicibus Manuscriptis cum varia lectione Syriace Arabiceque primus edidit, Latine vertit, Prolegomenis et Glossario auxit* (Giessen, 1873–77, 2 vols.); see also Zingerle, *Monumenta Syriaca ex Romanis Codicibus Collecta* (Œniponti, 1869), i, 13–20. Contemporary with Isaac was the monk Dada, who wrote about three hundred works on Biblical, homiletical, and hagiographical matter. About the same time lived Cosmas, the biographer of Simeon the Stylite (see *Biblioth. Orient.* and *Acta Martyrorum Oriental.*). Towards the end of the 5th and beginning of the 6th century lived Joshua the Stylite of Edessa, author of a chronicle covering the years 495–507, which has been edited by Martin, *Chronique de Josué le Stylite, écrite vers l'an* 515. *Texte et Traduction* (Leips. 1876), and Jacob, bishop of Sarug (q. v.). In the work by Abbelûs, *De Vita et Scriptis S. Jacobi Batnarum Sarugi in Mesopotamia Episcopi* (Louvain, 1867), three biographies of Sarug are given. More recent is Martin's *Evêque-Poète au Ve et au VIe Siècles, ou Jacques de Saroug, sa Vie, son Temps, ses Œuvres, ses Croyances*, in the *Revue des Sciences Ecclésiastiques*, Oct. and Nov. 1876, p. 309–352, 385–419. According to Martin, Sarug was a heretic, for he says, "Jacob was born, lived, and died in heresy; he loved everything which the Church condemned, and condemned everything that the Church loved at that time." His hymns Bickell published in a German translation in the *Ausgewählte Gedichte syrischer Kirchenväter*. Of Sarug's writings, some were published in the *Monumenta Syriaca*, i, 21–96; ii, 52–63; 76–166; in Assemani's *Acta Martyr.* ii, 230; Cureton, *Ancient Documents*, p. 86 sq.; Wenig, *Schola Syr.* p. 155; by Zingerle, in the *Zeitschrift der deutsch. morgenl. Gesellsch.* 1858, p. 115; 1859, p. 44; 1860, p. 679; 1864, p. 751; 1866, p. 511; by the same author, six homilies were published at Bonn in 1867. Martin published in the *Zeitschrift der deutsch. morgenl. Gesellsch.* 1875, p. 107–137, *Discours de Jacques de Saroug sur la Chute des Idoles;* and *ibid.* 1876, p. 217–275, *Lettres de Jacques de Saroug aux moins du Convent de Mar Bassus et à Paul d'Edesse, relevées et traduits;* Dr. R. Schröter, *ibid.* 1877, p. 360, the *Consolatory Epistle to the Himyaritic Christians*, in the original Syriac, with notes. In the 6th century also lived John Saba, a monk, a native of Nineveh, author of sermons and epistles, published in Greek (Leips. 1770), and Isaac of Nineveh (q. v.) (see *Monumenta Syriaca*, i, 97–101), author of an ascetic work in seven books, and known in the Greek translation, made by Fabricius and Abraham, and given under the title *Libri de Contemptu Mundi*, in the 11th vol. of the *Magna Bibliotheca Patrum*, where they are erroneously ascribed to Isaac of Antioch. With Isaac of Nineveh the list of orthodox writers is closed, and we come now to

II. *Heterodox Writers.*—1. *The Nestorians.*—Without entering upon the history of these Christians, we will only remark that the catalogue of Ebedjesu on Nestorian writers was first published by Abraham Ecchellensis (Rome, 1653), but more correctly by Assemani in the 3d vol. of his *Biblioth. Orient.* Besides, we find many literary and historical notices in Assemani's catalogue of the Oriental MSS. of the Vatican Library, or in the *Bibliothecæ Apostol. Vatic. Codicum MSS. Catalogus S. E. et J. S. Ass. recensuerunt Tom. II, complectens Libros Chald. sive Syros* (ibid. 1758), and in the Appendix by Cardinal Mai, in the *Catal. Codd. Bibl. Vatic. Arabb. etc., item ejus partis Hebrr. et Syriacc. quam Assemani in editione prætermiserunt* (ibid. 1831). See NESTORIANS.

The earliest writers among the Nestorians were Barsuma (q. v.), bishop of Nisibis and author of epistles; Narses (d. 496), surnamed "the Harp of the Spirit," author of commentaries on the Old Test., three hundred and sixty orations, a liturgy, a treatise on the sacrament of baptism, another on evil morals, various interpretations, paracletic sermons, and hymns (see Schönfelder, *Hymnen, Proklamationen u. Martyrergesänge des Nestorian Breviers*, in the *Tübinger theolog. Quartalschrift*, 1866, p. 177 sq.); Mar Abba (d. 552), who wrote a commentary on the Old Test. and a translation of the Old Test. from the Sept., the latter not extant; Abraham of Kashkar, author of epistles and a commentary on the dialectics of Aristotle; Paul of Nisibis, an exegetical writer; Babæus or Babi, surnamed "the Great," archimandrite of Nisibis in 563, a voluminous writer and author of *On the Incarnation*, an exposition of the ascetical treatise of Evagrius of Pontus, a history of the Nestorians, hymns for worship through the circle of the year, an exposition of the sacred text, monastic rules, etc.; Iba, Kuma, and Proba, doctors of Edessa, who translated in the 5th century the commentaries of Theodore of Mopsuestia and the writings of Aristotle into Syriac; Hanana of Adiabene, an exegetical writer; Joseph the Huzite, a mystic; John Saba, author of epistles; John of Apamea, author of ascetical treatises. Famous as grammarians and lexicographers were Honain Ibn-Ishak (d. 876), Bar-Ali (about 885), Bar-Bahlul (about 963), and Elias bar-Shinaja (d. 1049).

Of the writers whose works were published, at least in parts, we mention Jesujabh of Adiabene, patriarch about 660, and author of *Du-Huphok Chusobee*, or *On the Conversion or Change of Opinions*, an exhortation to certain disciples, and a ritual; Thomas Margensis, about the middle of the 9th century, author of a history of the monastery of Beth-Abe, published by Assemani; John bar-Abgora, patriarch about 900, and author of canons, Church questions, and decisions, in part given by Assemani; George, metropolitan of Arbela and Mossûl, author of an explanation of the liturgy, by Assemani; and Timothy II, patriarch about 1318, author of a treatise on the sacraments, also given by Assemani. The ethical work, *The Book of the Bee*, by Solomon, bishop of Bassora (about 1222), has lately been published with a Latin translation by Schönfelder, *Salomonis Ep. Bassorensis Liber Apis, Syriacum Arabicumque textum Latine vertit* (Bamberg, 1866); George Varda, two of whose hymns are given in an English translation by Badger, in his *The Nestorians and their Rituals* (Lond. 1852), ii, 51, 83, 95; Chamis bar-Kardache, whose hymn on the incarnation is also given by Badger (*loc. cit.* p. 39). The latest writer among the Nestorians was Ebedjesu (q. v.), metropolitan of Saba (d. 1318).

After the 16th century, a great part of the Nestorians returned to the Church of Rome. From their midst a number of polemical writings in the Syriac language were published against the errors of their countrymen, as the *Three Discourses on Faith*, about the year 1600, by the archimandrite Adam (afterwards as bishop of Amida, called Timothy). These discourses are given by P. Strozza, in his *De Dogmatibus Chaldæorum Disput.* (Rom. 1617), and in *Synodalia Chaldæorum* (ibid.), where also the synodical letter of the patriarch Elias to Paul V, in a Latin translation, and the hymn of the patriarch Ebedjesu in honor of Pius IV, in the Syriac, is given. About 1700 the patriarch Joseph II wrote the *Clear Mirror*, parts of which are given by Assemani, and

in our days the Chaldæan priest Jos. Guriel published at Rome (1858) his *Lectiones Dogmatt. de Divini Incarnatione quas in Perside habebat.*

2. *The Monophysites.*—Of this class of writers we mention John, bishop of Tella, whose canons were published by Lamy in *De Syrorum Fide in Re Eucharistica*, p. 62–97 (see also Land, *Anecdota Syriaca*, ii, 169, and *Cod. Mus. Brit.* add. 12,174, fol. 152); Paul, bishop of Callinicum, the first translator of Severus's writings; Xenajas or Philoxenus (q. v.), bishop of Hierapolis (Mabug), the author of a Bible translation, commentaries *De Trinitate et Incarnatione* and *De Uno ex Trinitate Incarnato et Passo* (Jacob of Edessa calls Xenajas one of the four classic writers of Syria); Simeon, bishop of Betharsam (d. 525), author of epistles, given by Assemani in the *Bibl. Orient.* i, 346. 361; Peter of Callinicum (578–591), author of polemical works and hymns (see *Cod. Mus. Brit.* add. 14,591, p. 69); John of Ephesus (q. v.), author of an ecclesiastical history; Jacob of Edessa (q. v.), author of a recension of the Syro-Hexaplaric translation, fragments of which are given by Ceriani in the 2d and 5th vols. of his *Monumenta Sacra*; besides, he wrote commentaries and scholia on the Holy Scriptures (published by Philipps, *Scholia on Passages of the Old Test.* [Lond. 1864]), epistles (given in the *Bibl. Orient.* i, 479, and by Wright, in the *Jour. of Sac. Lit.* Jan. 1867), canons (given by Lagarde, in *Reliquiæ Juris Eccles. Syr.* p. 117, and by Lamy, in *De Syrorum Fide in Re Eucharistica*, p. 98); his essay on the *Shem Hammephorash* was published by Nestle in the *Zeitschrift der deutsch. morgenl. Gesellschaft*, 1878, iii, 465 sq.; he also introduced a more correct vocalization (see Martin, *Jacques d'Edesse et les Voyelles Syriennes* [Paris, 1870]); George, bishop of the Arabs, in the beginning of the 8th century (see Lagarde, *Analecta*, p. 108–134); Dionysius, patriarch of Telmachar, who, perusing the works of Eusebius, Socrates, and John of Ephesus, wrote annals from the Creation to A.D. 775, the first book of which was published by F. Tullberg, *Dionysii Telmahhrensis* (Upsala, 1850), lib. i; John of Dara (q. v.), author of four books on the resurrection of the body (extant), two books on the ecclesiastical and celestial hierarchies, four books on the priesthood, and a liturgy (see Zingerle, in the *Tübinger theolog. Quartalschrift*, 1867, p. 183–205; 1868, p. 267–285; *Monumenta Syriaca ex Rom. Collecta*, i, 105 sq., and Overbeck, *loc. cit.* p. 409); Moses bar-Cephas (q. v.), author of a commentary on the Paradise (published by Masius in a Latin translation at Antwerp in 1569); besides, he wrote on the hexæmeron, an exposition of the Old and New Test., tracts on the liturgy, and seven homilies: Masius's *Mosis Barceph.* 3 *Libri Comment. de Paradiso ad Ignat. Lat. redd.* is also found in the *Bibl. Patr. Lugdun.* xvii, 456; Dionysius bar-Çalib (d. 1171), commentator; of his commentaries only those on the four gospels are extant: he also wrote on the incarnation and sacraments (not extant), against certain heresies (not extant), and an oration and tracts on ordination, schism, and confession (extant); John of Mardin (d. 1165) (see the *Bibl. Orient.* ii, 217 sq.); Jacob of Maiperkin, author of a dogmatical work, *The Book of Treasures*, mentioned by Assemani, and an address to such as are to be ordained (given in part in a Latin translation by Denzinger in his *Ritus Orientalium in Administrandis Sacramm.* [Würzburg, 1863], ii, 106 sq.). The series of monophysitic writers is closed by a man who surpassed all his predecessors, namely, Gregory Abulfaraj bar-Hebræus. As the literature given under the art. ABULFARAJ (q. v.) is very deficient, and has of late greatly increased, we give it here by way of supplement. As a historian, Bar-Hebræus proved himself in his chronicle, which is now complete in the edition by Abbelûs and Lamy, *Gregorii bar-Hebræi Chronicon Ecclesiasticum quod e Codice Musei Britannici Descriptum Conjuncta Opera Ediderunt, Latinitate Donarunt Annotationibusque Theologicis, Historicis, Geographicis et Archæologicis Illustrarunt* (Louvain, 1872, 1874, 1877, 3 vols.); that part of the chronicle which treats of the crusade of king Richard I of England is given in the original with an English translation in the *Syriac Reading Lessons*, published by Bagster and Sons (Lond.). Of his dogmatical works, we mention *Menorath Kudshi*, i. e. "the lamp of the sanctuary," a body of theology extant in Arabic, written in the Syrian character; *Kothobo Dazeljie*, i. e. "the book of rays," a compendium of theology, extensively described by Assemani. He also wrote *Kothobo da-Dubori*, i. e. "the book of morals," a compendium of ethics, chiefly deduced from the fathers and ascetical writers, and *Kothobo da-Tunoye Maphregoni*, "the book of pleasant narratives," a collection of anecdotes, stories, and sentiments from Persian, Indian, Hebrew, Mohammedan, and Christian writers, in twenty chapters (see Adler, *Brevis Linguæ Syriacæ Institutio* [Altona, 1784]). The ecclesiastical and civil law he treats in his *Kothobo da-Hudoye*, i. e. "the book of directions," published in a Latin translation by Mai in the 10th vol. of his *Scriptorum Veterum Nova Collectio* (Rom. 1838). His *Autsar Rozi*, or "treasury of mysteries"—his greatest exegetical work—is a commentary on the Holy Scriptures, and has elicited many monographs. Larsow's intention to publish a new edition has not been realized. Of monographs, we mention the general *Prœmion* and the *Scholia on Job*, in *Kirsch Chrestom. Syr.* (Leips. 1832, ed. Bernstein), p. 143, 186; Rhode, *Abulpharagii Scholia in Psa. v et xviii* (Breslau, 1832); Winkler, *Carmen Deborœ cum Scholiis Barhebræanis* (ibid. 1839); Tullberg, *Scholia in Jesajam et in Psalmos Scholiorum Specimen* (*Prœm. et Schola in Psa. i, ii, xxii* [Upsala, 1842]); Knobloch, *Greg. B. H. Scholia in Psa. lxviii, primum ed. et ill.* (Breslau, 1852); Koræn and Wennberg, *Greg. B. H. Scholia in Jerem.* (Upsala, 1852); id. *Greg. B. H. Scholia in Psa. viii, xl, xli, l* (Breslau, 1857, ed. R. S. F. Schröter); id. *Scholia in Gen. xlix, l; Exod. xxxii–xxxiv; Judg. v*, in *Zeitschrift der deutsch. morgenl. Gesellsch.* xxiv, 495 sq.; id. *Scholia on Psa. iii, iv, vi, vii, ix–xv, xxiii, liii* (together with bar-Hebræus's preface to the New Test. in the same review, xxix, 247–303); id. *Greg. B. H. Scholia in Jobi i* (Breslau, 1858, ed. Bernstein); Schwarz, *Gregorii bar-Ebhraya in Evangelium Johannis Commentarius. E Thesauro Mysteriorum Desumptum, edidit* (Götting. 1878); Klamroth, *Gregorii Abulfaragii bar-Ebhraya in Actus Apostolorum et Epistulas Catholicas Adnotationes, Syriace* (ibid. 1878). He was also not only distinguished as a poet and grammarian, but combined also both qualities in that of a grammatical poet. His short grammar in metre was published by Bertheau, *Greg. B. H. Gramm. Linguæ Syr. in Metro Ephræmeo* (Götting. 1843), while Martin published the *Œuvres Grammaticales d'Aboulfaradj dit bar-Hebræus* (Paris, 1872, 2 vols.). Of his poems, Wolff published a *Specimen Carminum pr. ed. vert. ill.* (Lips. 1834), and Lengerke, *Ab. Carmm. Syrr. aliquot adhuc inedita ed. vert. ill.* (Königsberg, 1836–38); but lately they have been published by A. Scebabi, *Gregorii bar-Hebræi Carmina Correcta, ac ab eodem Lexicon Adjunctum* (Rom. 1877). See MONOPHYSITES.

3. *Monothelitic Writers.*—The only writer who certainly belonged to this sect was Thomas of Haran, bishop of Kapharlab, who in 1089 sent an apology of the monothelitic doctrine to the patriarch John of Antioch. But there is a controversy whether the patriarch of Antioch, John Maro, was a Catholic, monothelite, or a mystical person, and whether the Maronites were already orthodox before the crusades. The writings which go under his name, the *Metul Kohunotha*, a treatise on the priesthood, and a commentary on the liturgy, are not his—the former belongs to John of Dara, the latter to Dionysius bar-Çalib. But there is no reason to deny him the authorship of the treatise on the faith of the Church against the Monophysites and Nestorians, which is preserved in a MS. dated 1392, and written in Syriac with an Arabic translation.

III. *Translations.*—The translations made from the

Greek into Syriac are very numerous, especially of the writings of the apostolic fathers. The Syrians had both epistles of Clement of Rome to the Corinthians (see Lagarde, *Clementis Romani Recognitiones Syriace* [Lips. 1861]; id. *Clementina* [ibid. 1865]; Funk, *Die syrische Uebersetzung der Clemensbriefe*, in the *Theolog. Quartalschrift*, 1877, p. 477; and Hilgenfeld, *Die Briefe des römischen Clemens und ihre syrische Uebersetzung*, in the *Zeitschrift für wissensch. Theol.* 1877, xx, pt. 4). On the seven epistles of Ignatius of Antioch, see, as for the controversy, the art. Ignatius of Antioch, and add Lipsius, *Ueber das Verhältniss der 3 syr. Briefe des Ignatius zu den übrigen Recenss. der ignat. Literatur* (ibid. 1859), and Merx, *Meletemata Ignatiana* (Breslau, 1861).

A somewhat peculiar work is the *Gnomology* mentioned by Origen, and ascribed to Sixtus I (in the beginning of the 2d century), published in Latin by Hillesemius in 1574 and by Siber in 1725. Lagarde has published it in the Syriac according to Nitrian MSS. in his *Analecta*. Very important also are the contributions of the Syrian Church to the apologetic literature of the 2d century. In Cureton's *Spicilegium* we find an oration of Melito of Sardes, written about A.D. 160 to Marc Aurel, in which he tries to show the folly of polytheism and seeks to gain him for the Christian faith. A German translation of this oration was made by Wette, in the *Tübinger Quartalschrift*, 1862. Besides this oration, Cureton also gives some fragments from Melito's writings on the body and soul, on the cross and faith. In the same *Spicilegium* we find another apologetic work, which is otherwise mentioned as the "oration to the Greeks" by Justin. The Syrian text ascribes it to Ambrose, a Greek. Fragments of a Syrian translation of Irenæus are given by Pitra in the *Spicilegium Solesmense* (Paris, 1852), i, 3, 6.

The Nitrian MSS. also contain much material pertaining to the works of Hippolytus, the author of the *Philosophumena*. Lagarde, who published a Greek edition of Hippolytus (*Hippolyti Romani quæ feruntur omnia Græce* [Lips. 1858]), has collected the Syrian fragments in his *Analecta*, p. 79–91; and in his *Appendix ad Analecta sua Syriaca* (ibid. 1858), he gives Arabic fragments of Hippolytus's commentary on the Apocalypse. As for the Syriac fragments, they contain an extract of Hippolytus's commentary on Daniel. Chapters viii and xi he refers to Persia, Alexander, and Antiochus Epiphanes; the four kingdoms (ch. ii and vii) are the Babylonian, Persian, Macedonian, and Roman; the ten horns (ch. vii) he refers to ten kingdoms growing out of the Roman empire, three of which—Egypt, Ethiopia, and Libya—will be annihilated by the antichrist. Besides the commentary on Daniel, these fragments also contain a scholium on the authors, division, collection, and order of the Psalms, fragments of a commentary on the Song of Songs, also fragments of a treatise on the resurrection (in which the deacon Nicolaus is designated as the author of the Nicolaitans) addressed to the empress Mammæa, on the Passover, the four animals by Ezekiel, and the genealogy of Jesus Christ.

In Lagarde's *Reliquiæ Juris Eccles. Antiquissimæ Syriace* (Lips. 1856), we also have the minutes of the Carthagenian Synod of 256, together with Cyprian's epistles and the *Epistola Canonica* of Peter of Alexandria in the Syrian version, while the *Analecta* by the same author contain Syriac writings and fragments of Gregory Thaumaturgus. A fragment of an epistle of pope Felix I to Maximus of Alexandria is contained in Zingerle's *Monumenta Syriaca*. This much for the ante-Nicene period. As to the *post-Nicene period*, we mention two works of Harris Cowper, *Analecta Nicæna* (Lond. 1857), fragments relating to the Council of Nice, and *Syriac Miscellanies* (ibid. 1861), or extracts relating to the first and second general councils, and various quotations. In these two works we have Constantine's invitatory address to the bishops of the Nicene Council, his decree against Arius, and the episcopal signatures to councils of the 4th century.

A great favorite with the Syrian translators was Eusebius of Cæsarea, whose ecclesiastical history is preserved for the greatest part in London and St. Petersburg MSS. of the 5th and 6th centuries. Specimens of the Syriac translation were given by Cureton in the *Corpus Ignatianum*, in the *Spicilegium* and *Ancient Documents*, while Wright is preparing a Syriac edition, who also edited and translated in the *Jour. of Sac. Lit.* July, Oct., 1866, a treatise *On the Star*, ascribed to Eusebius, and which is found in a MS. of the 6th century. The *Theophany* (Θεοφανεία), long lost, was discovered by Tattam in a Nitrian monastery, and was edited, under the title *Eusebius on the Theophania or Divine Manifestation of Jesus Christ*, by Lee (Lond. 1842), who also translated the same into English (ibid. 1843). The MS. is now in the British Museum, and Lee assigns it to A.D. 411. The *Theophania* has the same object in view as the ἀπόδειξις εὐαγγελική, the *Demonstratio Evangelica*. It speaks in the *first book* of the Logos, the mediator between God and the world, and the prototype of the divine ideas expressed in the Creation, refuting at the same time atheism, polytheism, pantheism, and materialism. The *second book* treats of the fall and sin, and of the necessity of a divine intervention for the conversion and sanctification of mankind; the *third* speaks of the incarnation of the divine Logos, his redeeming death, resurrection, etc.; the *fourth* speaks of the fulfilment of the prophecies of Christ concerning the extension of his kingdom, the destruction of Jerusalem, the Temple, etc.; the *fifth book* refutes the objections made to Christ's miracles as being magical humbug or invented by his disciples.

Of greater import are the *Festal Letters* of Athanasius, long lost in the Greek original, but found in a Nitrian MS., from which they were edited by Cureton in 1846, who also published an English translation in 1848; another English translation is given by Burgess and Williams in the *Library of the Fathers* (Oxford, 1854); they were translated into German and annotated by Larsow (Leips. 1852), while the original, with a Latin translation, is given by Mai in the *Nova Patrum Bibliotheca* (Rom. 1853), vi, 1–168.

Besides the writers already mentioned, we must name Titus, bishop of Bostra, who wrote four books against the Manichæans, imperfect in the Greek, but complete in the Syriac translation, and edited by Lagarde, *Titi Bostreni contra Manichæos Libri IV Syriace* (Berl. 1859); Cyril of Alexandria, whose commentary on Luke has been edited by Payne Smith, *S. Cyrilli Alex. Archiep. Commentarii in Lucæ Evangelium* (Oxford, 1858). Of the translations of Gregory of Nyssa and Chrysostom only a few fragments have been published (see Zingerle, *Monumenta Syriaca*, i, 111, 117). The *Physiologus*, erroneously ascribed to Basil, was published (1795) by Tyschen, *Physiologus Syrus, seu Hist. Animalium xxxii in Sacra Scriptura Memoratorum*. A part of the *Paradise*, an account of the acts and discourses of the most eminent Egyptian monks, erroneously ascribed to Palladius and Jerome, has been published by Dietrich, *Codd. Syriacorum Specimina, quæ ad Illustrandam Dogmatis de Cœna Sacra, nec non Scripturæ Syr. Historiam facerent* (Marburg, 1855).

After the 5th century the translations from Greek Church fathers gradually cease, because the Syrians from that time on either belong to the Nestorians or Monophysites. The Nestorians translated the writings of Diodorus and Theodore of Mopsuestia for excerpts from their writings (see Lagarde, *Analecta*), while Theodore's commentary on Genesis has lately been published by Sachau, *Theodori Mopsuesteni Fragmenta Syriaca, edidit atque in Lat. serm. vertit* (Lips. 1869); the Monophysites translated Severus's writings, whose homilies were translated at the same time by Paul of Callinicum, and later by Jacob of Edessa. Four visitation discourses of Severus are translated into Latin from the

Syriac by Mai in *Scriptt. Veterum, Nova Coll.* ix, 742 sq. Some fragments from Jacob's translation of Severus's homilies are published by Martin, who also published Jacob's epistle to George, bishop of Sarug, concerning Syriac orthography (see *Jacobi Episc. Edesseni Epistola ad Georgium Episc. Sarugensem de Orthographia Syriaca; subsequuntur ejusdem Jacobi necnon Thomæ Diaconi Tractatus de Punctis aliaque Documenta in eandem materiam* (Paris, 1869), to which must be added Phillips, *A Letter by Mar Jacob on Syriac Orthography*, also a *Tract* by the same author, and a *Discourse by Gregorius bar-Hebr. on Syriac Accents* (Lond. 1869), to which are added appendices. In fine, we mention the translation of the epistles of pope Julius I, which is given by Lagarde in his *Analecta*, p. 67–79, while the original Greek is contained in Mai's *SS. Vett. Nova Coll.* vii, 165, and in the Appendix to Lagarde's *Titi Bostreni*. Of translations from other languages besides the Greek, little is to be said, unless we mention the works into modern Syriac issued from the press at Urumiah, as the translation of the Bible, of Baxter's *Rest of the Saints*, Bunyan's *Pilgrim's Progress*, etc.

IV. *Liturgies.*—The Syrian churches are rich in sacramental liturgies. The Eastern Syrians use a liturgical form which has been transmitted to them by the apostles of Edessa and Seleucia, Addai and Maris, while the Western Syrians use the liturgy of James, which has become the basis for the liturgical service throughout the Orient. The works which treat on the Oriental liturgies are Assemani's *Codex Liturg.* (Rom. 1749–66); Rénaudot, *Liturgiarum Orientt. Collectio* (Par. 1716); Daniel, *Cod. Lit.* (Lips. 1853), tom. iv; Neale, *History of the Holy Eastern Church* (Lond. 1850); Neale and Littledale, *The Liturgies of SS. Mark, James, Clement, Chrysostom, and Basil, and the Church of Malabar* (2d ed. ibid. 1869), translated with introduction and appendices.

The liturgical service (*Kurbono*, "the oblation or access;" also *Kudsho*, "the holy ritual") of all the Syrian churches consists of two principal parts, the first being performed in the public congregation, composed alike of the faithful and the general hearers, but the second available only to the baptized, or believers. This latter part is called *anaphora*, or "the uplifting," a term referring both to the presentation of the eucharistic materials on the altar and to the devotional elevation of the mind in the communicants. Of these anaphoras, a few are the productions of Syrian fathers; the rest are versions or adaptations from the Greek. The oldest anaphora is that of James, which is the basis of that great number of anaphoras which are used among the Jacobites and Maronites. The lesser liturgy of James is an abridgment of the former by Gregory bar-Hebræus. This is used on comparatively private occasions, as baptisms and matrimony. To Peter, chief of the apostles, are ascribed the Jacobitic anaphoras, found by Rénaudot and by Howard in his *Christians of St. Thomas and their Liturgies from Syriac MSS.* (Oxf. and Lond. 1864). The *Liturgy of the Twelve Apostles*, compiled by Luke, is found by Rénaudot, Howard, Neale, and Littledale. There are also liturgies ascribed to John, Mark, Clement of Rome, Dionysius of Athens, Ignatius of Antioch, Matthew the pastor, Xystus and Julius (bishops of Rome), and Celestine, whose liturgy Wright published (*The Liturgy of St. Celestine, Bishop of Rome*) in the *Jour. of Sac. Lit.* April, 1867, p. 332. To orthodox Greek fathers are ascribed the anaphoras of Eustathius of Antioch, Basil, Gregory of Nazianzum, Chrysostom, and Cyril of Alexandria. To orthodox Syrians are ascribed the anaphoras of Maruthas, Jacob of Sarug, and Simeon the Persian. To Greek heretics belong the anaphoras of Severus of Antioch and Dioscurus of Alexandria.

All these anaphoras are either spurious or very dubious, while those prepared by the bishops, especially the patriarchs of the Syrian Jacobites, have more historical foundation in their favor. Of such we mention Philoxenus, Jacob Bardæus, Thomas of Charchel, John of Bassora, Jacob of Edessa, Eleazar bar-Sabetha of Babylon (also called "Philoxenus of Bagdad" in the 9th century), Moses Barcepha, John bar-Shushan (d. 1073), John of Haran and Mardin (d. 1165; in Catholic missals erroneously called "Chrysostom"), Dionysius bar-Çalib, the patriarchs Michael the Elder, John Scriba or the Lesser (towards the beginning of the 13th century), John Ibn-Maadani (d. 1263), Gregory bar-Hebræus, Dioscorus of Kardu (at the end of the 13th century), and Ignatius Ibn-Wahib (d. 1332).

All the anaphoras which we have mentioned are published either in the original or in a translation, but there are some which are extant only in MS. or known from incidental quotations. Altogether there are about sixty anaphoras belonging to the family of Syro-Jacobitic liturgies.

From the West-Syrian liturgies we come now to East-Syrians, who, as we have already stated, used a liturgical form transmitted to them from Addai and Maris, which is the *Norma normans*, while sometimes the anaphoras of Theodore of Mopsuestia and Nestorius is used. The latter was, according to Ebedjesu, translated by Thomas of Edessa and Marabba. The anaphoras of Narses, Barsumas, and Diodore of Tarsus, mentioned by Ebedjesu, are lost. The liturgy of the apostles, together with the Gospels and Epistles, is found in Syriac in the *Missale Chaldaicum ex Decreto S. Congreg. de Propaganda Fide editum* (Rom. 1767); *Ordo Chaldaicus Missal Beatorum app. juxta Ritum Eccles. Malabar.* (ibid. 1774); *Ordo Chaldaicus Rituum et Lectionum juxta Morem Eccl. Mal.* (ibid. 1775); *Tukhse we Kerjane da Chedata wa de Attiketha akh Tekhsa Kaldaja de Malabar* (ibid. 1844) (comp. also Rénaudot, Neale, and Littledale [*loc. cit.*]).

V. *Ritual.*—The main work on this subject is Denzinger's *Ritus Orientalium, Coptorum, Syrorum et Armenorum in Administrandis Sacramentis* (Würzburg, 1863–64, 2 vols.), who collected his material from Assemani, *Codex Liturg. Ecclesiæ Universæ in XV libr. distributus* (Rom. 1749–66), and perused that left by the late Rénaudot, as well as the documents copied for that purpose by Zingerle from MSS. at Rome. The ritual for "baptism" among the *Nestorians*, said to be used by the apostles Addai and Maris, and fixed by Jesujab of Adiabene in the 7th century, is found in the *Cod. Lit.*, by Badger in his *Nestorians*, and Denzinger. The *Jacobites* have many baptismal rituals, one of which is ascribed to James, the brother of the Lord; while another, transmitted by Christ to the apostles, and instituted by Severus, is, according to a Florentine MS., said to have been translated into Syriac by Jacob of Edessa (comp. Assemani, *Bibliothecæ Mediceæ, Laurentianæ et Palatinæ Codicum Manuscript. Orient. Catalogus* [Flor. 1742], p. 83). The same Severus is said to have prepared two other baptismal rituals; besides, there is one by Philoxenus for cases of emergency. In three forms (for a boy, a girl, and many candidates) we have an order of baptism ascribed to Jacob of Edessa; another, called after St. Basil, is said to be of Melchitic origin, although the Jacobites use it. All these orders are found by Assemani and Denzinger. The *Maronites* also use the formulæ of the apostles James and Jacob of Edessa; besides, they have one by Jacob of Sarug, an anonymous one, and one named after St. Basil. The latter two are only found by Denzinger, the first also by Assemani. The distribution of the "eucharist" is described in the liturgies. The "penitential rite" as prescribed by the Nestorian Jesujab of Adiabene, together with that of the Jacobite Dionysius bar-Çalib and other Jacobitic documents, are given by Denzinger, who also gives the Nestorian and Maronitic rite of "ordination," on which also see Lee, *The Validity of the Holy Orders of the Church of England* (Lond. 1869). The order for "matrimony" according to the Nestorian and Jacobitic rite is also given by Denzinger. The

sacrament of "extreme unction" has gradually disappeared among the Nestorians, although there is no doubt that it existed at an early time, as may be seen from several allusions made to it by Ephrem (see also *Cod. Vat. Syr.* 119, p. 127–128). The Jacobitic *Ordo Lampadis* (as this sacrament is called by the Western Syrians), Denzinger gives after Trombellii *Tractatus III de Extrema Unctione* (Bologna, 1776). In conclusion, we only add that the extensive Nestorian ritual for the burial of a priest is given in English by Badger (*loc. cit.* ii, p. 282 sq.), and in the *Officium Defunctorum, ad Usum Maronitarum Gregorii XIII Impensa Chaldaicis Characteribus Impressum* (Rom. 1585), we find the ritual for the dead, both clerical and lay.

VI. *The Breviary.*—On this subject see, besides the breviaries, Badger (*loc. cit.* ii, 16–25), Dietrich (*Commentatio de Psalterii Usu Publico et Divisione in Ecclesia Syriaca* [Marburg, 1862]), and the art. BREVIARY in this Cyclopædia. The Nestorian office in its present form may be traced back to the 5th century. As early as the 5th century Theodul wrote on the mode of the recitation of the psalms in the office (q. v.). Narses wrote proclamations and hymns for the same, and Micha and Abraham of Bethrabban treat of the *Kathismata* (q. v.) of the nocturn. In the 6th century, Marabba instituted antiphons (canons) for all psalms, while Babæus arranged the hymns for the days of the saints and other festivals. In the 7th century, according to the testimony of Thomas Margensis, the *Proprium de Tempore* (chudra) was arranged by Jesujab of Adiabene, which occasionally was altered by the insertion of new prayers and hymns, until it received its final revision about 1250 in the monastery of Deir Ellaitha at Mosûl.

For better understanding, it is necessary to know the division of the Psalter among the Nestorians, which almost corresponds to that of the Greek Church. The book of Psalms is divided into twenty hullalas, to which is added as the twenty-first the song of Exod. xvi and Deut. xxxii. The hullalas are again subdivided into fifty-seven (inclusive of Exod. xvi and Deut. xxxii, sixty) marmithas. Each marmitha is preceded by a prayer and succeeded by the *Gloria Patri*. Each psalm has an antiphon (canon) after the first verse, which serves very often to impress the whole with a specific Christian character. The psalms thus arranged were printed at Mosûl in 1866 and twice at Rome, *Psalterium Chaldaicum in Usum Nationis Chald. editum* (1842), and *Breviarium Chald. in Usum Nat. Chald. a Jos. Guriel, secundo editum* (1865). As it is not the object of this article to give a description of the breviary, we here mention only, for such as are interested, Dietrich, *Morgengebete der alten Kirche des Orients für die Festzeiten* (Leips. 1864); *Takhsa de teshmeshatha itanjatha de jaumatha shechime ve da star ve methida Kethaba dakdam vadebathar* (Mosûl, 1866); Schönfelder, in the *Tübinger Quartalschrift*, 1866, p. 179 sq.

The Western Syriac or Jacobitic office, with which the Maronitic corresponds for the greater part, is distinguished not only from the Eastern Syriac, but also from all others, in not having the psalms as its main substance. The Jacobitic office is found in *Breviarium Feriale Syriacum SS. Ephræmi et Jacobi Syrorum juxta Ritum ejusdem Nationis, quod incipit a Feria II usque ad Sabbatum inclusive; additis variis Hymnis ac Benedictionibus. Ab Athan. Saphar Episcopo Mardin* (Rom. 1696). The Sunday office may be found in *Officium Feriale juxta Ritum Ecclesiæ Syrorum* (ibid. 1851). The office for the Passion week was published by Clodius from a Leipsic MS. in 1720, *Liturgiæ Syriacæ Septimanæ Passionis Dom. N. I. Chr. excerptum e Cod. MS. Biblioth. Lips. ed. ac notis illustr.*

The Maronitic festival office is found in *Officia Sanctorum juxta Ritum Ecclesiæ Maronitarum* (Rom. 1666, 2 vols. fol.), and in *Breviarium Syriacum, Officium Feriale juxt. Rit. Eccl. Syr. Maron. Innocentii X Pont. Max. Jussu Editum, Denuo Typis Excusum* (5th ed. ibid. 1863), with an appendix containing the *Officium Defunctorum* and other prayers. An edition of the office was published on Mount Lebanon in 1855, *Be shem abba va bera va ructia de Kudsha aluha sharira tabeinan shechimetha akh ejada de ita de Maronaje.*

It may not be out of order to speak here of the Syrian Church lectionary. The MSS. of the Syriac New Test. are strangers to the modern division of the books into chapters and verses, instead of which they divide the several books (except the Apocalypse) into reading-lessons of different lengths, but averaging about fifteen of our verses. Thus the first lesson (Matt. i, 1–17) is for the Sunday before Christmas; the second (ver. 18–25) is entitled the revelation to Joseph; the third (ii, 1–12), vespers of Christmas; the fourth (ver. 13–18), matins of slaughter of the infants, etc. The four Gospels contain 248 lessons, of which seven are unappropriated or serve for any day, and the remaining 241 serve for 252 different occasions. The Acts and the Epistles (which are collectively called the *Apostles*) contain 242 lessons, of which twenty are unappropriated, and the remaining 222 serve for 241 occasions. On most of the occasions there was one lesson appointed from the Gospels, and one also from the Apostles. A tabular view of these lessons is given in the first appendix to Murdock's *New Test.* from the Syriac Peshito version (N. Y. 1869).

VII. *Hymnology.*—According to Hahn, the first hymnologist of the Syrians was the celebrated Gnostic Bardesanes, who flourished in the second half of the 2d century. In this he is in some degree supported by Ephrem in his *Fifty-third Homily against Heretics* (ii, 553), where, although he does not actually assert that Bardesanes was the inventor of measures, yet he speaks of him in terms which show that he not only wrote hymns, but also imply that at least he revived and brought into fashion a taste for hymnology:

> "For these things Bardesanes
> Uttered in his writings.
> He composed odes,
> And mingled them with music;
> He harmonized psalms
> And introduced measures—
> By measures and balances
> He divided words.
> He thus concealed for the simple
> The bitter with the sweet;
> For the sickly do not prefer
> Food which is wholesome.
> He sought to imitate David,
> To adorn himself with his beauty
> So that he might be praised by the likeness.
> He therefore set in order
> Psalms one hundred and fifty,
> But he deserted the truth of David,
> And only imitated his numbers."

It is to be regretted that of the hymns of Bardesanes—which, it appears, in consequence of their high poetic merit, exercised an extensive influence over the religious opinions of the age in which he lived, and gave so much strength and popularity to his Gnostic errors—a very few fragments only remain. These fragments are to be found scattered through the works of Ephrem. For Bardesanes, see the excellent monograph by Hahn, *Bardesanus Gnosticus Syrorum Primus Hymnologus* (Lips. 1819), who makes the following beautiful remark: "Gnosticism itself is poetry; it is not therefore wonderful that among its votaries true poets should have been found. Tertullian mentions the psalms of Valentinus; and Marcus, his disciple, a contemporary of Bardesanes, inculcated his Gnosticism in a song, in which he introduced the Æons conversing" (*loc. cit.* p. 28).

Harmonius, the son of Bardesanes, stands next in the history of this subject, both chronologically and for his successful cultivation of sacred poetry. He was educated in the language and wisdom of Greece, and there can be no question that he would make his knowledge of the exquisite metrical compositions of that literature bear on the improvement of his own. This is said on

the presumption that the accounts of the ecclesiastical historians Sozomen and Theodoret are credible. The former states, in his *Life of Ephrem*, lib. iii, c. 16, that "Harmonius, the son of Bardesanes, having been well educated in Grecian literature, was the first who subjected his native language to metres and musical laws (*πρῶτον μέτροις καὶ νόμοις μουσικοῖς τὴν πάτριον φωνὴν ὑπαγαγεῖν*), and adapted it to choirs of singers, as the Syrians now commonly chant—not, indeed, using the writings of Harmonius, but his numbers (*τοῖς μέλεσι*); for, not being altogether free from his father's heresy and the things which the Grecian philosophers boasted of concerning the soul, the body, and regeneration (*παλιγγενεσίας*), having set these to music he mixed them with his own writings." The notice of Theodoret is yet more brief. He says (lib. iv, c. 29): "And since Harmonius, the son of Bardesanes, had formerly composed certain songs, and, mingling his impiety with the sweetness of music, enticed his hearers and allured them to destruction, having taken from him metrical harmony (*τὴν ἁρμονίαν τοῦ μέλους*), Ephrem mixed godliness with it," etc. This statement is not confirmed by Ephrem, who attributes to the father what the Greek historians ascribe to the son. Hahn admits, without any expressed hesitation, the testimony of the Greek historians, their mistake as to the invention of the metres excepted, and ingeniously traces to Harmonius certain features of the Syriac poetry (*Ueber den Gesang in der syrischen Kirche*, p. 61). Assemani, in his *Bibliotheca Orientalis*, i, 61, makes an incidental allusion to Harmonius, intimating that in the later transcriptions of Syriac literature his name and influence were acknowledged, since both he and his father, Bardesanes, are mentioned in MSS. as the inventors of metres.

Until we come to Ephrem, there is one more name which has historical or traditionary importance in Syriac metrical literature—that is Balæus, or more properly Balai, who, as Hahn says (*Bardesanus*, p. 47), "gave his name to the pentasyllabic metre, because the orthodox Syrians entertained a horror of Bardesanes." Before Ephrem, according to the catalogue of Ebedjesu, lived Simeon, bishop of Seleucia, who suffered martyrdom about the year 296. Two of his hymns are, according to Assemani, to be found in the sacred offices of the Chaldæans. The greatest of all hymn-writers whose works are extant, and whose hymns have been translated into German as well as into English (see Burgess, *Metrical Hymns and Homilies* [Lond. 1853]), was Ephrem Syrus (q. v.) Besides these writers, the following are mentioned by Ebedjesu: Paulona, a disciple of Ephrem; Marutha, bishop of Maiphercata; Narses of Edessa, surnamed "the harp of the spirit," who used the hexasyllabic metre; Jacob of Edessa; Babi bar-Nisibone, about A.D. 720; Jacob, bishop of Chalatia, about A.D. 740; Shalita, bishop of Rashana, about A.D. 740; Saliba of Mesopotamia, about A.D. 781; Chabib-Jesu bar-Nun of Bethabara, about A.D. 820; Jesujahab bar-Malkun of Nisibis, about A.D. 1222; Chamisius bar-Kardachi; George Varda, about 1538; Simeon, bishop of Amiola, about 1616; and Gabriel Hesna.

VIII. *Literature.*—Assemani, *Bibliotheca Orient. Clementino-Vatic.* (Rom. 1719–28, 3 vols.; abridg. ed. by Pfeiffer, Erlangen, 1776, 2 vols.); Assemani [S. E. and J. S.], *Bibliothecæ Apostol. Vatic. Codic. MSS. Catal.* (Rom. 1785 sq.); Mai, *Catal. Codd. Bibl. Vatic. Arab. etc., item ejus partis Hebr. et Syriaci quam Assemani in editione sua prætermiserunt* (ibid. 1831); Rosen, *Catal. Codd. MSS. Orientalium qui in Museo Britannico asservantur* (Lond. 1838 sq.); Wiseman, *Horæ Syriacæ* (Rom. 1829); Wenrich, *De Auctorum Græc. Versionibus et Commentariis Syriacis* (Lips. 1842). Besides the works already mentioned in this article, see the article "Syrische Sprache u. Literatur" in the *Regensburger Allgemeine Real-Encyklop.*; Etheridge, *The Syrian Churches and Gospels* (Lond. 1846); Bickell, "Syrisches für deutsche Theologen" in the *Liter. Handweiser*, No. 77, 78, 79, 80, 82, 86, 88, 91, 92; id. *Conspectus Rei Syrorum Literariæ Additis Notis Bibliographicis et Excerptis Anecdotis* (Münster, 1871); Hermann, *Bibliotheca Orientalis et Linguistica* (Halle, 1870); and Friederici, *Bibliotheca Orientalis* (Lond. 1876, 1877, 1878). (B. P.)

Syriac Liturgy. See JAMES, ST., LITURGY OF; SYRIAC LITERATURE.

Syriac Versions. The following account of the translations of the Holy Scriptures in the ancient Syriac language is sufficiently copious on the general subject. See VERSIONS.

I. *The Old Testament.*—There are two Syriac translations of this part of the Bible, one made directly from the original, and the other from an ancient Greek version.

A. *From the Hebrew.*—1. *Name.*—In the early times of Syrian Christianity there was executed a version of the Old Test. from the original Hebrew, the use of which must have been as widely extended as was the Christian profession among that people. Ephrem the Syrian, in the latter half of the 4th century, gives abundant proof of its use in general by his countrymen. When he calls it "our version," it does not appear to be in opposition to any other Syriac translation (for no other can be proved to have then existed), but in contrast with the original Hebrew text, or with those in other languages (Ephrem, *Opera Syr.* i, 380, on 1 Sam. xxiv, 4). At a later period this Syriac translation was designated *Peshito*, a term in Syriac which signifies *simple* or *single*, and which is thought by some to have been applied to this version to mark its freedom from glosses and allegorical modes of interpretation (Hävernick, *Einleit.* I, ii, 90). It is probable that this name was applied to the version after another had been formed from the Hexaplar Greek text. (See below.) In the translation made from Origen's revision of the Sept., the critical marks introduced by him were retained, and thus every page and every part was marked with asterisks and obeli, from which the translation from the Hebrew was free. It might, therefore, be but natural for a bare text to be thus designated, in contrast with the marks and the citations of the different Greek translators found in the version from the Hexaplar Greek.

2. *Date.*—This translation from the Hebrew has always been the ecclesiastical version of the Syrians; and when it is remembered how in the 5th century dissensions and divisions were introduced into the Syrian churches, and how from that time the Monophysites and those termed Nestorians have been in a state of unhealed opposition, it shows not only the antiquity of this version, but also the deep and abiding hold which it must have taken on the mind of the people, that this version was firmly held fast by both of these opposed parties, as well as by those who adhere to the Greek Church, and by the Maronites. Its existence and use prior to their divisions is sufficiently proved by Ephrem alone. But how much older it is than that deacon of Edessa we have no evidence. From Bar-Hebræus (in the 13th century) we learn that there were three opinions as to its age: some saying that the version was made in the reigns of Solomon and Hiram; some that it was translated by Asa, the priest who was sent by the king of Assyria to Samaria; and some that the version was made in the days of Addai the apostle and of Abgarus, king of Osrhoëne (at which time, he adds, the *Simple* version of the New Test. was also made) (Wiseman, *Horæ Syriacæ*, p. 90). The first of these opinions, of course, implies that the books written before that time were then translated; indeed, a limitation of somewhat the same kind would apply to the second. The ground of the first opinion seems to have been the belief that the Tyrian king was a convert to the profession of the true and revealed faith held by the Israelites; and that the possession of Holy Scripture

in the Syriac tongue (which they identified with his own) was a necessary consequence of this adoption of the true belief: this opinion is mentioned as having been held by some of the Syrians in the 9th century. The second opinion (which does not appear to have been cited from any Syriac writer prior to Bar-Hebræus) seems to have some connection with the formation of the Samaritan *version* of the Pentateuch. As that version is in an Aramæan dialect, any one who supposed that it was made immediately after the mission of the priest from Assyria might say that it was then first that *an* Aramæan translation was executed; and this might afterwards, in a sort of indefinite manner, have been connected with what the Syrians themselves used. James of Edessa (in the latter half of the 7th century) had held the third of the opinions mentioned by Bar-Hebræus, who cites him in support of it, and accords with it.

It is highly improbable that any part of the Syriac version is older than the advent of our Lord, those who placed it under Abgarus, king of Edessa, seem to have argued on the theory that the Syrian people then received Christianity; and thus they supposed that a version of the Scriptures was a necessary accompaniment of such conversion. All that the account shows clearly is, then, that it was believed to belong to the earliest period of the Christian faith among them: an opinion with which all that we know on the subject accords well. Thus Ephrem, in the 4th century, not only shows that it was then current, but also gives the impression that this had even then been long the case. For in his commentaries he gives explanations of terms which were even then obscure. This might have been from age: if so, the version was made comparatively long before his days; or it might be from its having been in a dialect different from that to which he was accustomed at Edessa. In this case, then, the translation was made in some other part of Syria; which would hardly have been done unless Christianity had at such a time been more diffused there than it was at Edessa. The dialect of that city is stated to have been the purest Syriac; if, then, the version was made for that place, it would no doubt have been a monument of such purer dialect. Probably the origin of the Old Syriac version is to be compared with that of the Old Latin [see VULGATE]; and it probably differed as much from the polished language of Edessa as did the Old Latin, made in the African province, from the contemporary writers of Rome, such as Tacitus. Even though the traces of the origin of this version of the Old Test. be but few, yet it is of importance that they should be marked; for the Old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use, and, indeed, the only translation of the kind before that of Jerome which was made subsequently to the time when Ephrem wrote. This Syriac commentator *may* have termed it "our version" in contrast with all others then current (for the Targums were hardly versions), which were merely reflections of the Greek and not of the Hebrew original.

3. *Origin.*—The proof that this version was made from the Hebrew is twofold: we have the direct statements of Ephrem, who compares it in places with the Hebrew, and speaks of this origin as a fact; and who is confirmed (if that were needful) by later Syrian writers; we find the same thing evident from the internal examination of the version itself. Whatever internal change or revision it may have received, the Hebrew groundwork of the translation is unmistakable. Such indications of revision must be afterwards briefly specified.

From Ephrem having mentioned *translators* of this version, it has been concluded that it was the work of several: a thing probable enough in itself, but which could hardly be proved from the occurrence of a casual phrase, nor yet from variations in the rendering of the same Hebrew word; such variations being found in almost all translations, even when made by one person—that of Jerome, for instance; and which it would be almost impossible to avoid, especially before the time when concordances and lexicons were at hand. Variations in general phraseology give a far surer ground for supposing several translators.

It has been much discussed whether this translation were a Jewish or a Christian work. Some, who have maintained that the translator was a Jew, have argued from his knowledge of Hebrew and his mode of rendering. But these considerations prove nothing. Indeed, it might well be doubted if in that age a Jew would have formed anything except a Chaldee Targum; and thus diffuseness of paraphrase might be expected instead of closeness of translation. There need be no reasonable objection made to the opinion that it is a Christian work. Indeed it is difficult to suppose that, before the diffusion of Christianity in Syria, the version could have been needed.

4. *History.*—The first printed edition of this version was that which appeared in the Paris Polyglot of Le Jay in 1645; it is said that the editor, Gabriel Sionita, a Maronite, had only an imperfect MS., and that, besides errors, it was defective as to whole passages, and even as to entire books. This last charge *seems* to be so made as if it were to imply that books were omitted besides those of the Apocrypha, a part which Sionita confessedly had not. He is stated to have supplied the deficiencies by translating into Syriac from the Vulgate. It can hardly be supposed but that there is some exaggeration in these statements. Sionita may have filled up occasional hiatus in his MS.; but it requires very definite examination before we can fully credit that he thus supplied whole books. It seems needful to believe that the defective books were simply those in the Apocrypha, which he did not supply. The result, however, is, that the Paris edition is but an infirm groundwork for our speaking with confidence of the text of this version.

In Walton's Polyglot, 1657, the Paris text is reprinted, but with the addition of the apocryphal books which had been wanting. It was generally said that Walton had done much to amend the texts upon MS. authority; but the late Prof. Lee denies this, stating that "the only addition made by Walton was some apocryphal books." From Walton's Polyglot, Kirsch, in 1787, published a separate edition of the Pentateuch. Of the Syriac Psalter there have been many editions. The first of these, as mentioned by Eichhorn, appeared in 1610; it has by the side an Arabic version. In 1625 there were two editions; the one at Paris edited by Gabriel Sionita, and one at Leyden by Erpenius from two MSS. These have since been repeated; but anterior to them all, it is mentioned that the seven penitential Psalms appeared at Rome in 1584. An English *Translation of the Psalms of David* was made from the Peshito by A. Oliver (Bost. 1861).

In the punctuation given in the Polyglots, a system was introduced which was in part a peculiarity of Gabriel Sionita himself. This has to be borne in mind by those who use either the Paris Polyglot or that of Walton; for in many words there is a redundancy of vowels, and the form of some is thus exceedingly changed.

When the British and Foreign Bible Society proposed more than fifty years ago to issue the Syriac Old Test. for the first time in a separate volume, the late Prof. Lee was employed to make such editorial preparations as could be connected with a mere revision of the text, without any specification of the authorities. Dr. Lee collated for the purpose six Syriac MSS. of the Old Test. in general, and a very ancient copy of the Pentateuch; he also used in part the commentaries of Ephrem and of Bar-Hebræus (see the *Class. Journal*, 1821, p. 245 sq.). From these various sources he constructed his text, with the aid of that found already in the Polyglots. Of course the corrections depended on the editor's own judgment; and the want of a specification of

the results of collations leaves the reader in doubt as to what the evidence may be in those places in which there is a departure from the Polyglot text. But though more information might be desired, we have in the edition of Lee (Lond. 1823) a veritable Syriac text, from Syriac authorities, and free from the suspicion of having been formed in modern times by Gabriel Sionita's translating portions from the Latin.

But we now have in the MS. treasures brought from the Nitrian valleys the means of far more accurately editing this version. Even if the results should not appear to be striking, a thorough use of these MSS. would place this version on such a basis of diplomatic evidence as would show positively how this earliest Christian translation from the Hebrew was read in the 6th or 7th century, or possibly still earlier: we could thus use the Syriac with a fuller degree of confidence in the criticism of the Hebrew text, just as we can the more ancient versions of the New Test. for the criticism of the Greek.

In the beginning of 1849 the Rev. John Rogers, canon of Exeter, published *Reasons why a New Edition of the Peschito, or Ancient Syriac Version of the Old Testament, should be published.* There was a strong hope expressed soon after the issue of Canon Rogers's appeal that the work would be formally placed in a proper manner in the hands of the Rev. Wm. Cureton, and thus be accomplished under his superintendence at the Oxford University press. Canon Rogers announced this in an Appendix to his pamphlet. This, however, has not been effected.

The only tolerable lexicon for the Old.-Test. Peshito is Michaelis's enlarged reprint of Castell (Gött. 1878, 2 pts. 8vo), for Bernstein did not live to publish more than one part of his long-expected lexicon. See Syriac Language.

5. *Identity.*—But, if the printed Syriac text rests on by no means a really satisfactory basis, it may be asked, How can it be said positively that what we have *is* the same version substantially that was used by Ephrem in the 4th century? Happily, we have the same means of identifying the Syriac with that anciently used as we have of showing that the modern Latin Vulgate is substantially the version executed by Jerome. We admit that the common printed Latin has suffered in various ways, and yet at the bottom and in its general texture it is undoubtedly the work of Jerome: so with the Peshito of the Old Test., whatever errors of judgment were committed by Gabriel Sionita, the first editor, and however little has been done by those who should have corrected these things on MS. authority, the identity of the version is too certain for it to be thus destroyed, or even (it may be said) materially obscured.

From the citations of Ephrem, and the single words on which he makes remarks, we have sufficient proof of the identity of the version; even though at times he also furnishes proof that the copies as printed are not exactly as he read. (See the instances of accordance, mostly from the places given by Wiseman, *Hor. Syr.* p. 122, etc., in which Ephrem thinks it needful to explain a Syrian word in this version, or to discuss its meaning, either from its having become antiquated in his time, or from its being unused in the same sense by the Syrians of Edessa.)

The proof that the version which has come down to us is substantially that used by the Syrians in the 4th century is, perhaps, more definite from the comparison of words than it would have been from the comparison of passages of greater length; because in longer citations there always might be some ground for thinking that perhaps the MS. of Ephrem might have been conformed to later Syriac copies of the sacred text; while, with regard to peculiar words, no such suspicion can have any place, since it is on such words still found in the Peshito that the remarks of Ephrem are based. The fact that he sometimes cites it differently from what we now read only shows a variation of copies, perhaps ancient, or perhaps such as is found merely in the printed text that we have.

6. *Relations to other Texts.*—It may be said that the Syriac *in general* supports the Hebrew text that we have: how far arguments may be raised upon minute coincidences or variations cannot be certainly known until the ancient text of the version is better established. Occasionally, however, it is clear that the Syriac translator read one consonant for another in the Hebrew, and translated accordingly; at times another vocalization of the Hebrew was followed.

A resemblance has been pointed out between the Syriac and the reading of some of the Chaldee Targums. If the Targum is the older, it is not unlikely that the Syriac translator, using every aid in his power to obtain an accurate knowledge of what he was rendering, examined the Targums in difficult passages. This is not the place for formally discussing the date and origin of the Targums (q. v.); but if (as seems almost certain) the Targums which have come down to us are almost without exception more recent than the Syriac version, still they are probably the successors of earlier Targums, which by amplification have reached their present shape. Thus, if existing Targums are more recent than the Syriac, it may happen that their coincidences arise from the use of a common source—an earlier Targum.

But there is another point of inquiry of more importance: it is, how far has this version been affected by the Sept.? and to what are we to attribute this influence? It is possible that the influence of the Sept. is partly to be ascribed to copyists and revisers; while, in part, this belonged to the version as originally made. For, if a translator had access to another version while occupied in making his own, he might consult it in cases of difficulty; and thus he might unconsciously follow it in other parts. Even knowing the words of a particular translation may affect the mode of rendering in another translation or revision. Thus a tinge from the Sept. may easily have existed in this version from the first, even though in whole books it may not be found at all. But when the extensive use of the Sept. is remembered, and how soon it was superstitiously imagined to have been made by direct inspiration, so that it was deemed canonically authoritative, we cannot feel wonder that readings from the Sept. should have been, from time to time, introduced; this may have commenced probably before a Syriac version had been made from the Hexaplar Greek text; because in such revised text of the Sept. the additions, etc., in which that version differed from the Hebrew would be so marked that they would hardly seem to be the authoritative and genuine text. (See the article following.)

Some comparison with the Greek is probable even before the time of Ephrem; for, as to the apocryphal books, while he cites some of them (though not as Scripture), the apocryphal additions to Daniel and the books of Maccabees were not yet found in Syriac. Whoever translated any of these books from the Greek may easily have also compared with it in some places the books previously translated from the Hebrew.

7. *Recensions.*—In the book of Psalms this version exhibits many peculiarities. Either the translation of the Psalter must be a work independent of the Peshito in general, or else it has been strangely revised and altered, not only from the Greek, but also from liturgical use. Perhaps, indeed, the Psalms are a different version; and that in this respect the practice of the Syrian churches is like that of the Roman Catholic Church and the Church of England in using liturgically a different version of the book so much read ecclesiastically.

It is stated that, after the divisions of the Syrian Church, there were revisions of this one version by the Monophysites and by the Nestorians; probably it would

be found, if the subject could be fully investigated, that there were in the hands of different parties copies in which the ordinary accidents of transcription had introduced variations.

The *Karkaphensian* recension mentioned by Bar-Hebræus was only known by name prior to the investigations of Wiseman; it is found in two MSS. in the Vatican. In this recension Job comes before Samuel; and immediately after Isaiah the minor prophets. The Proverbs succeed Daniel. The arrangement in the New Test. is quite as singular. It begins with the Acts of the Apostles and ends with the four Gospels; while the epistles of James, Peter, and John come before the fourteen letters of Paul. This recension proceeded from the Monophysites. According to Assemani and Wiseman, the name signifies *mountainous*, because it originated with those living about Mount Sagara, where there was a monastery of Jacobite Syrians, or simply because it was used by them. There is a peculiarity in the punctuation introduced by a leaning towards the Greek; but it is, as to its substance, the Peshito version.

B. *The Syriac Version from the Hexaplar Greek Text.*—1. *Origin and Character.*—The only Syriac version of the Old Test. up to the 6th century was apparently the Peshito as above. The first definite intimation of a portion of the Old Test. translated from the Greek is through Moses Aghelæus. This Syriac writer lived in the middle of the 6th century. He made a translation of the *Glaphyra* of Cyril of Alexandria from Greek into Syriac; and, in the prefixed epistle, he speaks of the versions of the New Test. and the *Psalter*, "which Polycarp (rest his soul!), the chorepiscopus, made in Syriac for the faithful Xenaias, the teacher of Mabug, worthy of the memory of the good" (Assemani, *Bibliotheca Orientalis*, ii, 83). We thus see that a Syriac version of the Psalms had a similar origin to the Philoxenian Syriac New Test. We know that the date of the latter was A.D. 508; the Psalter was probably a contemporaneous work. It is said that the Nestorian patriarch Marabba, A.D. 552, made a version from the Greek; it does not appear to be in existence, so that, if ever it was completely executed, it was probably superseded by the Hexaplar version of Paul of Tela; indeed, Paul may have used it as the basis of his work, adding marks of reference, etc.

This version of Paul of Tela, a Monophysite, was made in the beginning of the 7th century, for its basis he used the Hexaplar Greek text—that is, the Sept., with the corrections of Origen, the asterisks, obeli, etc., and with the references to the other Greek versions. The Greek text at its basis agrees, for the most part, with the Codex Alexandrinus. But it often leans to the Vatican, and not seldom to the Complutensian texts. At other times it departs from all.

The Syro-Hexaplar version was made on the principle of following the Greek, word for word, as exactly as possible. It contains the marks introduced by Origen, and the references to the versions of Aquila, Symmachus, Theodotion, etc. In fact, it is from this Syriac version that we obtain our most accurate acquaintance with the results of the critical labors of Origen.

2. *History.*—Andreas Masius, in his edition of the book of Joshua (Antwerp, 1574), first used the results of this Syro-Hexaplar text; for, on the authority of a MS. in his possession, he revised the Greek, introducing asterisks and obeli, thus showing what Origen had done, how much he had inserted in the text, and what he had marked as not found in the Hebrew. The Syriac MS. used by Masius has long been lost; though in this day, after the recovery of the Codex Reuchlini of the Apocalypse (from which Erasmus first edited that book) by Prof. Delitzsch, it could hardly be a cause for surprise if this Syriac Codex should again be found.

It is from a MS. in the Ambrosian library at Milan that we possess accurate means of knowing this Syriac version. The MS. in question contains the Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, minor prophets, Jeremiah, Baruch, Daniel, Ezekiel, and Isaiah. Norberg published, at Lund in 1787, the books of Jeremiah and Ezekiel from a transcript which he had made of the MS. at Milan. In 1788 Bugati published at Milan the book of Daniel; he also edited the Psalms, the printing of which had been completed before his death in 1816; it was published in 1820. The rest of the contents of the Milan Codex (with the exception of the apocryphal books) was published at Berlin in 1835, by Middeldorpf, from the transcript made by Norberg; Middeldorpf also added the fourth (second) book of Kings from a MS. at Paris. Rördam issued *Libri Judicum et Ruth secundum Versionem Syriaco-Hexapalarem ex Codice Musei Britannici nunc primum editi, Græce translati, Notisque illustrati* (in two fasciculi, 1859, 1861, Copenhagen, 4to). A competent scholar has undertaken the task of editing the remainder—Dr. Antonio Ceriani, of Milan. In 1861 appeared his *Monumenta Sacra et Profana* (Milan, tom. i, fascic. i), containing, among other ancient documents, the Hexaplar-Syriac Baruch, Lamentations, and the Epistle of Jeremiah. In the preface the learned editor states his intention to publish, from the Ambrosian MS. and others, the entire version, even the books printed before, of whose inaccurate execution he speaks in just terms. A second part has since appeared.

Besides these portions of this Syriac version, the MSS. from the Nitrian monasteries now in the British Museum would add a good deal more: among these there are six from which much might be drawn, so that part of the Pentateuch and other books may be recovered. These MSS. are like that at Milan, in having the marks of Origen in the text, the references to readings in the margin; and occasionally the Greek word itself is thus cited in Greek. The following is the notation of these MSS., and their contents and dates:

12,133 (besides the Peshito Exodus), *Joshua* (defective), cent. vii. "Translated from a Greek MS. of the Hexapla, collated with one of the Tetrapla."
12,134, *Exodus*. A.D. 697.
14,434, *Psalms* formed from *two* MSS. cent. viii (with the Song of the Three Children subjoined to the second). Both MSS. are defective. Subscription, "According to the Sept."
14,437, *Numbers* and 1 *Kings*, defective (cent. vii or viii). The subscription to 1 Kings says that it was translated into Syriac at Alexandria in the year 927 (A.D. 616).
14,442, *Genesis*, defective (with 1 Sam. Peshito). "According to the Sept." (cent. vi).
17,103, *Judges* and *Ruth*, defective (cent. vii or viii). Subscription to Judges, "According to the Sept.;" to Ruth, "From the Tetrapla of the Sept."

Rördam issued at Copenhagen in 1859 the first portion of an edition of the MS. 17,103: another part has since been published. Some of these MSS. were written in the same century in which the version was made. They may probably be depended on as giving the text with general accuracy.

C. *Other Texts.*—The list of versions of the Old Test. into Syriac often appears to be very numerous; but on examination it is found that many translations, the names of which appear in a catalogue, are really either such as never had an actual existence, or else that they are either the version from the Hebrew, or else that from the Hexaplar text of the Sept., under different names, or with some slight revision. To enumerate the supposed versions is needless. It is only requisite to mention that Thomas of Harkel, whose work in the revision of a translation of the New Test. will have to be mentioned, seems also to have made a translation from the Greek into Syriac of some of the apocryphal books—at least, the subscriptions in certain MSS. state this.

II. *The Syriac New-Testament Versions.*—These we may conveniently enumerate under five heads, including several recensions under some of them, but treating separately the notable "Curetonian text."

A. *The Peshito-Syriac New Test.* (text of Widmanstadt, and Cureton's Gospels).—In whatever forms the Syriac New Test. may have existed prior to the time

of Philoxenus (the beginning of the 6th century), who caused a new translation to be made, it will be more convenient to consider all such most ancient translations or revisions together; even though there may be reasons afterwards assigned for not regarding the version of the earlier ages of Christianity as absolutely one.

1. *Date.*—It may stand as an admitted fact that a version of the New Test. in Syriac existed in the 2d century; and to this we may refer the statement of Eusebius respecting Hegesippus, that he "made quotations from the Gospel according to the Hebrews and the Syriac," ἔκ τε τοῦ καθ' Ἑβραίους εὐαγγελίου καὶ τοῦ Συριακοῦ (*Hist. Eccl.* iv, 22). It seems equally certain that in the 4th century such a version was as well known of the New Test. as of the Old. It was the companion of the Old Test. translation made from the Hebrew, and as such was in habitual use in the Syriac churches. To the translation in common use among the Syrians, orthodox, Monophysite, or Nestorian, from the 5th century and onward, the name of Peshito has been as commonly applied in the New Test. as the Old. In the 7th century at least the version so current acquired the name of *old*, in contrast to that which was then formed and revised by the Monophysites.

Though we have no certain data as to the origin of this version, it is probable on every ground that a Syriac translation of the New Test. was an accompaniment of that of the Old; whatever therefore bears on the one, bears on the other also.

2. *History.*—There seem to be but few notices of the old Syriac version in early writers. Cosmas Indicopleustes, in the former half of the 6th century, incidentally informs us that the Syriac translation does not contain the Second Epistle of Peter, 2 and 3 John, and Jude. This was found to be correct when, a thousand years afterwards, this ancient translation became again known to Western scholars. In 1552, Moses of Mardin came to Rome to pope Julius III, commissioned by Ignatius, the Jacobite (Monophysite) patriarch, to state his religious opinions, to effect (it is said) a union with the Romish Church, and to get the Syriac New Test. printed. In this last object Moses failed both at Rome and Venice. At Vienna he was, however, successful. Widmanstadt, the chancellor of the emperor Ferdinand I, had himself learned Syriac from Theseus Ambrosius many years previously; and through his influence the emperor undertook the charge of an edition which appeared in 1555, through the joint labors of Widmanstadt, Moses, and Postell. Some copies were afterwards issued with the date of 1562 on the back of the title.

In having only three Catholic epistles, this Syriac New Test. agreed with the description of Cosmas; the Apocalypse was also wanting, as well as the section John viii, 1–11; this last omission, and some other points, were noticed in the list of errata. It also wants some words in Matt. x, 8 and xxvii, 35; two verses in Luke xxii—viz. 17, 18; and 1 John v, 7, all which are absent from Syriac MSS. In 2 Cor. v, 8 it has *in the leaven of purity*, which is found in Nestorian sources alone; but it has the usual reading in Heb. ii, 9, not the Nestorian one χωρὶς θεοῦ. The editors appear to have followed their MSS. with great fidelity, so that the edition is justly valued. In subsequent editions endeavors were made conjecturally to amend the text by introducing 1 John v, 7 and other portions which do not belong to this translation. One of the principal editions is that of Leusden and Schaaf; in this the text is made as full as possible by supplying every lacuna from any source; in the punctuation there is a strange peculiarity, that in the former part Leusden chose to follow a sort of Chaldee analogy, while, on his death, Schaaf introduced a regular system of Syriac vocalization through all the rest of the volume. The Lexicon which accompanies this edition is of great value. This edition was first issued in 1708: more copies, however, have the date 1709; while some have the false and dishonest statement on the title-page, "Secunda editio a mendis purgata," and the date 1717. The late Prof. Lee published an edition in 1816, in which he corrected or altered the text on the authority of a few MSS. This is so far independent of that of Widmanstadt. It is, however, very far short of being really a critical edition. In 1828 the edition of Mr. William Greenfield (often reprinted from the stereotype plates), was published by Messrs. Bagster; in this the text of Widmanstadt was followed (with the vowels fully expressed), and with certain supplements within brackets from Lee's edition. For the collation with Lee's text Greenfield was not responsible. There are now in Europe excellent materials for the formation of a critical edition of this version: it may, however, be said that, as in its first publication the MSS. employed were honestly used, it is in the text of Widmanstadt in a far better condition than is the Peshito Old Test. The best lexicon, which also serves for a concordance, is Schaaf's (1709, 4to). The Peshito has been translated into English by Etheridge (1846, 1849, 2 vols. 12mo); and better by Murdock (in 1 vol. 8vo, N. Y. 1851).

3. *Character.*—This Syriac version has been variously estimated: some have thought that in it they had a genuine and unaltered monument of the 2d, or perhaps even of the 1st century. They thus naturally upheld it as almost co-ordinate in authority with the Greek text, and as being of a period anterior to any Greek copy extant. Others, finding in it indubitable marks of a later age, were inclined to deny that it had any claim to a very remote antiquity. Thus La Croze thought that the commonly printed Syriac New Test. is not the Peshito at all, but the Philoxenian executed in the beginning of the 6th century. The fact is, that this version as transmitted to us contains marks of antiquity, and also traces of a later age. The two things are so blended that, if either class of phenomena alone were regarded, the most opposite opinions might be formed. The opinion of Wettstein was one of the most perverse that could be devised: he found in this version readings which accord with the Latin; and then, acting on the strange system of criticism which he adopted in his later years, he asserted that any such accordance with the Latin was a proof of corruption from that version: so that with him the proofs of antiquity became the tokens of later origin, and he thus assigned the translation to the 7th century. With him the real indications of later readings were only the marks of the very reverse. Michaelis took very opposite ground to that of Wettstein; he upheld its antiquity and authority very strenuously. The former point could be easily proved, if one class of readings alone were considered; and this is confirmed by the contents of the version itself. But, on the other hand, there are difficulties, for very often readings of a much more recent kind appear; it was thus thought that it might be compared with the Latin as found in the Codex Brixianus, in which there is an ancient groundwork, but also the work of a reviser is manifest. Thus the judgment formed by Griesbach seems to be certainly the correct one as to the peculiarity of the text of this version. He says (using the terms proper to his system of recensions): "Nulli harum recensionum Syriaca versio, prout quidem typis excusa est, similis, verum nec ulli prorsus dissimilis est. In multis concinit cum Alexandrina recensione, in pluribus cum Occidentali, in nonnullis etiam cum Constantinopolitana, ita tamen ut quæ in hanc posterioribus demum seculis invecta sunt, plerique repudiet. *Diversis ergo temporibus ad Græcos codices plane diversos iterum iterumque recognita esse videtur*" (*Nov. Test. Proleg.* lxxv). In a note Griesbach introduced the comparison of the Codex Brixianus, "Illustrari hoc potest codicum nonnullorum Latinorum exemplo, qui priscam quidem versionem ad Occidentalem recensionem accommodatam representant, sed passim ad juniores libros Græcos reficiam. *Ex hoc genere est Brixianus Codex Latinus*, qui non raro a

Græco-Latinis et vetustioribus Latinis omnibus solus discedit, et in Græcorum partes transit." Some proof that the text of the common printed Peshito has been re-wrought will appear when it is compared with the Curetonian Syriac Gospels.

4. *Minor Recensions.*—Whether the whole of this version proceeded from the same translator has been questioned. Not only may Michaelis be right in supposing a peculiar translator of the Epistle to the Hebrews, but also other parts may be from different hands; this opinion will become more general the more the version is studied. The revisions to which the version was subjected may have succeeded in part, but not wholly, in effacing the indications of a plurality of translators. The Acts and Epistles seem to be either more recent than the Gospels, though far less revised; or else, if coeval, far more corrected by later Greek MSS.

There is no sufficient reason for supposing that this version ever contained the four catholic epistles and the Apocalypse, now absent from it, not only in the printed editions but also in the MSS.

Some variations in copies of the Peshito have been regarded as if they might be styled Monophysite and Nestorian recensions; but the designation would be far too definite, for the differences are not sufficient to warrant the classification.

The MSS. of the *Karkaphensian* recension (as it has been termed) of the Peshito Old Test. contain also the New with a similar character of text.

B. *The Curetonian Syriac Gospels.*—This, although in reality but a variety of the Peshito, exhibits such marked peculiarities that it may almost be called a distinct version.

1. *History, Date, and Contents.*—Among the MSS. brought from the Nitrian monasteries in 1842, Dr. Cureton noticed a copy of the Gospels differing greatly from the common text; and this is the form of text to which the name of "Curetonian Syriac" has been rightly applied. Every criterion which proves the common Peshito not to exhibit a text of extreme antiquity, equally proves the early origin of this. The discovery is in fact that of the object which was wanted, the want of which had been previously ascertained. Dr. Cureton considers that the MS. of the Gospels is of the fifth century, a point in which all competent judges are probably agreed. Some persons, indeed, have sought to depreciate the text, to point out its differences from the Peshito, to regard all such variations as corruptions, and thus to stigmatize the Curetonian Syriac as a corrupt revision of the Peshito, barbarous in language and false in readings. This peremptory judgment is as reasonable as if the old Latin in the Codex Vercellensis were called an ignorant revision of the version of Jerome. The judgment that the Curetonian Syriac is older than the Peshito is not the peculiar opinion of Cureton, Alford, Tregelles, or Biblical scholars of the school of ancient evidence in this country, but it is also that of Continental scholars, such as Ewald, and apparently of the late Prof. Bleek.

The MS. contains Matt. i–viii, 22; x, 31–xxiii, 25; Mark, the four last verses only; John i, 1–42; iii, 6–vii, 37; xiv, 11–29; Luke ii, 48–iii, 16; vii, 33–xv, 21; xvii, 24–xxiv, 41. It would have been a thing of much value if a perfect copy of this version had come down to us; but as it is, we have reason greatly to value the discovery of Dr. Cureton, which shows how truly those critics have argued who concluded that such a version must have existed, and who regarded this as a proved fact, even when not only no portion of the version was known to be extant, but also when even the record of its existence was unnoticed. For there is a record showing an acquaintance with this version, to which, as well as to the version itself, attention has been directed by Dr. Cureton. Bar-Salibi, bishop of Amida in the 12th century, in a passage translated by Dr. C. (in discussing the omission of three kings in the genealogy in Matthew), says: "There is found occasionally a Syriac copy, made out of the Hebrew, which inserts these three kings in the genealogy; but afterwards it speaks of *fourteen* and not of *seventeen* generations, because fourteen generations has been substituted for seventeen by the Hebrews on account of their holding to the septenary number," etc. This shows that Bar-Salibi knew of a Syriac text of the Gospels in which Ahaziah, Joash, and Amaziah were inserted in Matt. i, 8; there is the same reading in the Curetonian Syriac: but this might have been a coincidence. But in ver. 17 the Curetonian text has, in contradiction to ver. 8, *fourteen* generations and not *seventeen;* and so had the copy mentioned by Bar-Salibi: the former point might be a mere coincidence; the latter, however, shows such a kind of union in contradiction as proves the identity very convincingly. Thus, though this version was unknown in Europe prior to its discovery by Dr. Cureton, it must in the 12th century have been known as a text sometimes found; and, as mentioned by the Monophysite bishop, it might be more in use among his co-religionists than among others. Perhaps, as its existence and use is thus recorded in the 12th century, some further discovery of Syriac MSS. may furnish us with another copy so as to supply the defects of the one happily recovered.

2. *Relation to the Peshito and to Older Texts.*—In examining the Curetonian text with the common printed Peshito, we often find such identity of phrase and rendering as to show that they are not wholly independent translations; then, again, we meet with such variety in the forms of words, etc., as seems to indicate that in the Peshito the phraseology had been revised and refined. But the great (it might be said characteristic) difference between the Curetonian and the Peshito gospels is in their readings; for while the latter cannot in its present state be deemed an unchanged production of the 2d century, the former bears all the marks of extreme antiquity, even though in places it may have suffered from the introduction of readings current in very early times.

The following are a few of the very many cases in which the ancient reading is found in the Curetonian, and the later or transition reading in the Peshito. For the *general authorities* on the subject of each passage, reference must be made to the notes in critical editions of the Greek New Test.

Matt. xix, 17, τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; the *ancient* reading, as we find in the best authorities, and as we know from Origen; so the Curetonian: *tí me légeis ágathón*; the common text with the Peshito. Matt. xx, 22, the clause of the common text, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι (and the corresponding part of the following verse), are in the Peshito; while we know from Origen that they were in his day a peculiarity of Mark: omitted in the Curetonian with the other best authorities. In fact, except the Peshito and some revised Latin copies, there is no evidence at all extant for these words prior to the 5th century. Matt. v, 4, 5: here the ancient order of the beatitudes, as supported by Origen, Tertullian, the canons of Eusebius, and Hilary, is that of placing μακάριοι οἱ πραεῖς, κ. τ. λ., *before* μακάριοι οἱ πενθοῦντες, κ. τ. λ.; here the Curetonian agrees with the distinct testimonies for this order against the Peshito. In i, 18, we know from Irenæus that the name "Jesus" was not read; and this is confirmed by the Curetonian: in fact, the common reading, however widely supported, could not have originated until Ἰησοῦς χριστὸς was treated as a combined proper name, otherwise the meaning of τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις would not be "the birth of Jesus Christ," but "the birth of Jesus as the Christ." Here the Curetonian reading is in full accordance with what we know of the 2d century in opposition to the Peshito. In vi, 4 the Curetonian omits αὐτὸς; in the same ver. and in ver. 6 it omits ἐν τῷ φανερῷ: in each case with the best authorities, but against the Peshito. Matt. v. 44 has been amplified by copyists in an extraordinary manner: the words in brackets show the amplifications, and the place from which each was taken: ἐγὼ δὲ λέγω ὑμῖν. Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν [εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, Luke vi, 28; καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, ver. 27], καὶ προσεύχεσθε ὑπὲρ τῶν [ἐπηρεαζόντων ὑμᾶς καί, ver. 35] διωκόντων ὑμᾶς. The briefer form is attested by Irenæus, Clement, Origen, Cyprian, Eusebius, etc.; and though the inserted words and clauses are found in almost all Greek MSS. (except Codices Vaticanus and Sinaiticus), and in many versions, including the Peshito, *they are not in the Curetonian Syriac.* Of a similar kind are Matt. xviii, 35, τὰ πα-

ραπτώματα αὐτῶν: Luke viii, 54, ἐκβαλὼν ἔξω πάντας καὶ: ix, 7, ὑπ' αὐτοῦ; ver. 54, ὡς καὶ Ἠλίας ἐποίησεν: xi, 2, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς: ver. 29, τοῦ προφήτου: ver. 44, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί: John iv, 43, καὶ ἀπῆλθεν: v, 16, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι: vi, 51, ἣν ἐγὼ δώσω: ver. 69, τοῦ ζῶντος.

On the other hand, the Curetonian often changes the text for the worse, as in the following examples:

In Luke xxiv the fortieth verse is omitted, contrary to the Peshito and the most ancient uncial MSS. A, B, ℵ. In Matt. xxii, 35, καὶ λέγων is read by the Curetonian; but it is absent from the Peshito, which is supported by B and ℵ. In vii, 22, the words "have we not eaten and drunk in thy name?" are inserted without any MS. authority, apparently from Luke xiii, 26. In xi, 23, instead of the usual Greek text, it has "thou shalt not be exalted to heaven, but;" contrary to all authority, and betraying at the same time a Greek original with μή. In xxi, 9, it is added at the end, "and many went out to meet him, and were rejoicing and praising God concerning all that which they saw," words wholly unauthorized. In ver. 23, διδάσκοντι is omitted without authority. In xxiii, 18, from ὃς ἐὰν to ἐστιν are also left out, contrary to all external evidence. In Luke viii, 16, is the unauthorized addition "he set forth another parable." In xi, 29, "except the sign of the prophet Jonas" is omitted, contrary to MSS. Luke xx, 12 is omitted without authority. In xxii, ver. 20 is wanting, and ver. 19 is put before ver. 17; διδόμενον is also absent in ver. 19 without authority. In John v, 8, we have the addition "go away to thy house." So, too, in ver. 9, "and he took up his bed" is omitted. In vi, 20, μὴ φοβεῖσθε are left out, against MS. authority.

The following are points of comparison with the noted early MSS.:

It often agrees with B, C, D, and the old Latin version before it was corrected by Jerome, especially its MSS. a, b, c; with D most of all. Very seldom does it coincide with A alone. Thus in Matt. xix, 9 the words καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται are omitted, as in D, a, b, e, ff; and to ver. 28 a long passage is added which is only in D, a, b, c, d. It omits xvi, 2, 3, with B and two other uncial MSS.; though the old Italic has them, as well as D. In xiii, 55, it has *Joseph* with B, C, the old Italic, Vulgate, and other authorities.

3. *Hebrew Original of Matthew.*—It is not needful for very great attention to be paid to the phraseology of the Curetonian Syriac in order to see that the Gospel of Matthew differs in mode of expression and various other particulars from what we find in the rest. This may lead us again to look at the testimony of Bar-Salibi; he tells us, when speaking of this version of Matthew, "there is found occasionally a Syriac copy *made out of the Hebrew;*" we thus know that the opinion of the Syrians themselves in the 12th century was that this translation of Matthew was not made from the Greek, but from the Hebrew original of the evangelist: such, too, is the judgment of Dr. Cureton: "this Gospel of Matthew appears at least to be built upon the original Aramaic text, which was the work of the apostle himself" (*Preface to Syriac Gospels*, p. vi).

We know from Jerome that the Hebrew Matthew had מחר where the Greek has ἐπιούσιον. We do not find that word here, but we read for both ἐπιούσιον and σήμερον at the end of the verse, "*constant* of the day." This might have sprung from the interpretation, "morrow by morrow," given to מחר; and it may be illustrated by Old-Test. passages, e. g. Numb. iv, 7. Those who think that if this Syriac version had been made from Matthew's Hebrew we ought to find מחר here forget that a translation is not a verbal transfusion.

We know from Eusebius that Hegesippus cited from the gospel according to the Hebrews, and from the Syriac. Now in a fragment of Hegesippus (Routh, i, 219) there is the quotation, μακάριοι οἱ ὀφθαλμοὶ ὑμῶν οἱ βλεπόντες καὶ τὰ ὦτα ὑμῶν τὰ ἀκούοντα, words which might be a Greek rendering from Matt. xiii, 16, as it stands in this Syriac gospel as we have it, or probably also in the Hebrew work of the apostle himself.

From these and other particulars, Dr. Cureton concludes that in this version Matthew's gospel was translated from the apostle's Hebrew (Syro-Chaldaic) original, although injured since by copyists or revisers. The same view is maintained by the abbé Lehir (*Étude*, etc. [Par. 1859]); but it is vigorously rejected by Ewald (*Jahrb. d. bibl. Wissenschaft*, vol. ix) and many later critics.

C. *The Philoxenian Syriac Version, and its Revision by Thomas of Harkel.*—Philoxenus, or Xenaias, bishop of Hierapolis or Mabug at the beginning of the 6th century (who was one of those Monophysites that subscribed the *Henoticon* of the emperor Zeno), caused Polycarp, his chorepiscopus, to make a new translation of the New Test. into Syriac. This was executed in A.D. 508, and it is generally termed Philoxenian from its promoter. In one passage Bar-Hebræus says that it was made *in the time of* Philoxenus; in his *Chronicon* that it was done by *his desire;* and in another place of the same work that it was his own production. Moses Aghelæus (Assemani, *Biblioth. Oriental.* ii, 83) states that its author was Polycarp, rural bishop of Philoxenus. In an Arabic MS., quoted by Assemani (*ibid.* ii, 23), Philoxenus is said by a Jacobite author to have translated the four Gospels into Syriac.

1. *History.*—This version has not been transmitted to us in the form in which it was first made; we only possess a revision of it, executed by Thomas of Harkel in the following century (*The Gospels*, A.D. 616). Pococke, in 1630, gives an extract from Bar-Salibi, in which the version of Thomas of Harkel is mentioned; and though Pococke did not know *what* version Thomas had made, he speaks of a Syriac translation of the Gospels communicated to him by some learned man whom he does not name, which, from its servile adherence to the Greek, was no doubt the Harklean text. In the *Bibliotheca Orientalis* of Assemani there were further notices of the work of Thomas; and in 1730 Samuel Palmer sent from the ancient Amida (now Diarbekir) Syriac MSS. to Dr. Gloucester Ridley, in which the version is contained. Thus he had two copies of the Gospels, and one of all the rest of the New Test., except the end of the Epistle to the Hebrews and the Apocalypse. No other MSS. appear to have yet come to light which contain any of this version beyond the Gospels. From the subscriptions we learn that the text was revised by Thomas with *three* (some copies say *two*) Greek MSS. *One* Greek copy is similarly mentioned at the close of the Catholic epistles.

Ridley published in 1761 an account of the MSS. in his possession, and a notice of this version. He had intended to edit the text: this was, however, done by White, at different times from 1778 to 1803. After the publication of the Gospels, the researches of Adler brought more copies into notice of that part of the Harklean text. From one of the MSS. in the Vatican, John's Gospel was edited by Bernstein in 1851. It will be noticed that this version differs from the Peshito in containing all the seven Catholic epistles.

2. *Character.*—In describing this version as it has come down to us, the *text* is the first thing to be considered. This is characterized by extreme literality: the Syriac idiom is constantly bent to suit the Greek, and everything is in some manner expressed in the Greek phrase and order. It is difficult to imagine that it could have been intended for ecclesiastical reading. It is not independent of the Peshito, the words, etc., of which are often employed. As to the kind of Greek text that it represents, it is just what might have been expected in the 6th century. The work of Thomas in the text itself is seen in the introduction of obeli, by which passages which he rejected were condemned; and of asterisks, with which his insertions were distinguished. His model in all this was the Hexaplar Greek text. The MSS. which were used by Thomas were of a different kind from those employed in making the version; they represented in general a much older and purer text. The margin of the Harklean recension contains (like the Hexaplar text of the Sept.) readings mostly, apparently, from the Greek MSS. used. It has been ques-

tioned whether these readings are not a comparison with the Peshito; if any of them are so, they have probably been introduced since the time of Thomas. It is probable that the Philoxenian version was very literal, but that the slavish adaptation to the Greek is the work of Thomas; and that his *text* thus bore about the same relation to that of Philoxenus as the Latin Bible of Arias Montanus does to that of his predecessor Pagninus. For textual criticism this version is a good authority as to the text of its own time, at least where it does not merely follow the Peshito. The amplifications in the margin of the book of Acts bring a MS. used by Thomas into close comparison with the Codex Bezæ. One of the MSS. of the Gospels sent to Ridley contains the Harklean text, with some revision by Bar-Salibi.

The marginal readings are probably the most valuable part of the version in a critical view. One of the Greek MSS. compared by Thomas had considerable affinity to D in the Gospels and Acts. Of 180 marginal readings, about 130 are found in B, C, D, L, i, 33, 69, etc. With D alone of MSS. it harmonizes nineteen times in the Gospels; with D and B seven times. With the Alexandrian, or A, alone, it agrees twice, but with it and others, D, L, eight times. With the Vatican, or B, alone, it harmonizes twice, but with it and others four times (see Adler, p. 130, 131).

D. *Syriac Versions of Portions Wanting in the Peshito.*—(I.) *The Second Epistle of Peter, the Second and Third of John, and that of Jude.*—The fact has already been noticed that the old Syriac version did not contain these epistles. They were published by Pococke in 1630 from a MS. in the Bodleian. The version of these epistles so often agrees with what we have in the Harklean recension that the one is at least dependent on the other. The suggestion of Dr. Davidson (*Biblical Criticism*, ii, 196) that the text of Pococke is that of Philoxenus before it was revised by Thomas seems most probable. But, if it is objected that the translation does not show as great a knowledge of Greek as might have been expected in the translation of the rest of the Philoxenian, it must be remembered that here he had not the Peshito to aid him. In the Paris Polyglot these epistles were added to the Peshito, with which they have since been commonly printed, although they have not the slightest relation to that version.

(II.) *The Apocalypse.*—In 1627 De Dieu edited a Syriac version of the Apocalypse from a MS. in the Leyden library, written by one "Caspar from the land of the Indians," who lived in the latter part of the 16th century. A MS. at Florence, also written by this Caspar, has a subscription stating that it was copied in 1582 from a MS. in the writing of Thomas of Harkel in 622. If this is correct, it shows that Thomas by himself would have been but a poor translator of the New Test. But the subscription seems to be of doubtful authority; and, until the Rev. B. Harris Cowper drew attention to a more ancient copy of the version, we might well be somewhat uncertain if this were really an ancient work. It is of small critical value, and the MS. from which it was edited is incorrectly written. It was in the MS. which Abp. Usher sent as a present to De Dieu in 1631, in which the *whole* of the Syriac New Test. is said to have been contained (of what version is unknown), that having been the only complete MS. of the kind described; and of this MS., in comparison with the text of the Apocalypse printed by De Dieu, Usher says, "the Syriac lately set out at Leyden may be amended by my MS. copy" (Todd, *Walton*, i, 196, note). This book, from the Paris Polyglot and onward, has been added to the Peshito in this translation. Some have erroneously called this Syriac Apocalypse the *Philoxenian*, a name to which it has no title: the error seems to have originated from a verbal mistake in an old advertisement of Greenfield's edition (for which he was not responsible), which said "the *Apocalypse* and the *Epistles* not found in the Peshito are given from the Philoxenian version."

(III.) *The Syriac Version of John viii*, 1–11.—From the MS. sent by Abp. Usher to De Dieu, the latter published this section in 1631. From De Dieu it was inserted in the London Polyglot, with a reference to Usher's MS., and hence it has passed with the other editions of the Peshito, where it is a mere interpolation.

A copy of the same version (essentially) is found in Ridley's *Codex Barsalibæi*, where it is attributed to Maras, 622; Adler found it also in a Paris MS. ascribed to Abbas Mar Paul.

Bar-Salibi cites a different version, out of Maras, bishop of Amida, through the chronicle of Zacharias of Melitina. See Assemani (*Biblioth. Orient.* ii, 53 and 170), who gives the introductory words. Probably the version edited is that of Paul (as stated in the Paris MS.), and that of Maras the one cited by Bar-Salibi; while in Ridley's MS. the two are confounded. The Paul mentioned is apparently Paul of Tela, the translator of the Hexaplar Greek text into Syriac.

E. *The Jerusalem Syriac Lectionary.*—The MS. in the Vatican containing this version was pretty fully described by S. E. Assemani in 1756 in the catalogue of the MSS. belonging to that library; but so few copies of that work escaped destruction by fire that it was virtually unpublished and its contents almost unknown. Adler, who, at Copenhagen, had the advantage of studying one of the few copies of this catalogue, drew public attention to this peculiar document in his *Kurze Uebersicht seiner biblisch-kritischen Reise nach Rom* (Altona, 1783), p. 118–127, and, still further, in 1789, in his valuable examination of the Syriac versions. The MS. was written in 1031 in peculiar Syriac writing; the portions are, of course, those for the different festivals, some parts of the Gospels not being there at all. The dialect is not common Syriac; it was termed the *Jerusalem* Syriac from its being supposed to resemble the Jerusalem Talmud in language and other points. The grammar is peculiar; the forms almost Chaldee rather than Syriac; two characters are used for expressing PH and P.

In Adler's opinion its date as a version would be from the 4th to the 6th century; but it can hardly be supposed that it is of so early an age, or that any Syrians then could have used so corrupt a dialect. It may rather be supposed to be a translation made from a Greek lectionary, never having existed as a substantive translation. To what age its execution should be assigned seems wholly uncertain. A further account of the MS. of this version, drawn up from a comparison of Assemani's description in the Vatican catalogue, and that of Adler, with the MS. itself in the Vatican Library, is given in Horne's *Introd.* iv, 284–287. The only complete passage published till recently was owing to Adler—viz. Matt. xxvii, 3–32; and scholars could only repeat or work upon what he gave. But the version has been published entire by Minischalchi Erizzo (Verona, 1861, 1864, 2 vols. 4to; the first containing the text, with a Latin translation; the second, prolegomena and a glossary). Critical editors of the Greek Testament cannot now overlook this very valuable document, whose readings are so important. It contains the following portions of the Gospels: all Matthew except iii, 12; v, 34–41; vi, 25–34; vii, 19–23; viii, 14–19; x, 9–15, 23–31, 34–36; xi, 16–26; xii, 1–29, 38–50; xiii, 1–43, 55–58; xiv, 1–13, 35, 36; xv, 1–20, 29–31; xvi, 1–12, 20–28; xvii, 20, 27; xviii, 5–9, 11, 21, 22; xix, 1, 2, 13–15; xx, 17–28; xxi, 44–46; xxvi, 40–43; all Mark except i, 12–34, 45; ii, 13, 18–22; iii, 6–35; iv; v, 1–23, 35–43; vi, 6–13, 31–56; vii, 1–23; viii, 1–26, 32, 33; ix, 1–15, 31, 41–50; x, 1–31, 46–52; xi, 1–21, 26–33; xii, 1–27; xiii; xiv; xv, 1–15, 33–42; all Luke except i, 69–75, 77–79; iii, 23–38; iv, 1–15, 37–44; v, 12–16, 33–39; vi, 11–16, 24–30, 37–49; vii, 17, 18, 30–35; viii, 22–25, 40; ix, 7–26, 45–56; x, 13–15, 22–24; xi, 1–26, 34–54; xii, 1, 13–15, 22–31, 41–59; xiii, 1–10, 30–35; xiv, 12–15, 25–35; xv, 1–10; xvi, 1–9, 16–18; xvii, 1, 2, 20–37; xviii, 1, 15–17, 28–34; xix, 11–48; xx, 9–44; xxi, 5–7,

20–24, 37, 38; xxii, 40, 41, 46–71; xxiii, 1–31, 50–56; all John except ii, 23–25; iii, 34–36; iv, 1–4, 43–45; vi, 34, 45, 46, 71; vii, 30–36; xi, 46, 55–57; xiii, 18–30; xix, 21–24.

As to the readings, it appears to us that they are such as characterized the 5th and 6th centuries. The text is not that of א, B, Z, or even D, but rather that of A and C. In Matt. vi, it has the doxology of the Lord's Prayer, which is not in א, B, D, Z; it has John vii, 53–viii, 11; contains John v, 3, 4; has the usual order of the fourth and fifth verses in Matt. v; and has the later enlarged form of ver. 44. It also contains the last twelve verses of Mark xvi, contrary to א and B; has *υἱος*, not *θεός*, in John i, 18; and in Matt. xxii, 35 has the later reading *καὶ λέγων*, omitted in B, L, and the Peshito. It has also *οἱ ἑῶδεκα* in Luke xxii, 14, with A, C, E, etc., but contrary to א, B, D, the Curetonian Syriac, and Italic. In John i, 27 it has the words *ἐμπροσθέν μου γέγονεν*, contrary to א, B, L, and the Curetonian Syriac; but with A, E, F, etc., the old Italic, Vulgate, and Peshito. In Matt. xix, 17 it has the old and genuine *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*, in John iii, 15, *μὴ ἀπόληται ἀλλά* are omitted with א and the Curetonian Syriac, E, etc. On the whole, while it is easy to see a number of the oldest readings in the text, such as those in א, B, the old Italic, D, etc., yet the readings of a later period prevail. Its text, though often differing from the Peshito, is neither older nor better.

III. *Literature.*—Adler, *N. T. Versiones Syriacæ, Simplex, Philoxeniana et Hierosolymitana denuo examinatæ* (1789); Wiseman, *Horæ Syriacæ* (1827); Ridley, *De Syriacarum N. Fœderis Versionum Indole atque Usu*, etc. (1761); Winer, *Commentatio de Versionis N. T. Syriacæ Usu Critico caute Instituendo* (1823); Wichelhaus, *De Novi Test. Versione Syriaca Antiqua quam Peschitho vocant* (1850); Bernstein, *De Charklensi N. T. Translatione Syriaca Commentatio* (1857); Cureton, *Ancient Recension of the Syriac Gospels* (preface, etc., 1858); Lee, *Prolegomena to Bagster's Polyglot;* Reusch, *Syrus Interpres cum Fonte N. T. Græco collatus* (1741); Storr, *Observationes super N. T. Versionibus Syriacis* (1772); Löhlein, *Syrus Ep. ad Ephesios Interpres* (1835); Michaelis [J. D.], *Curæ in Versionem Syriacam Actuum Apostolicorum* (1755); Credner, *De Prophetarum Min. Vers. Syr. quam Peschito vocant Indole* (1827); the *Introductions* of De Wette, Herbst, and Bleek, with Davidson's *Treatise on Biblical Criticism*, vol. ii; also the literature referred to by Walch, *Bibl. Theol.* iv, 143 sq.; Rosenmüller, *Handbuch*, iii, 19 sq., 91 sq.; Danz, *Theol. Wörterb.* p. 927; Darling, *Cyclop. Bibliog.* col. 70; and Herzog, *Real-Encyklop.* s.v.

SYRIAC (*Peshito*) VERSION, RELATION OF, TO THE SEPTUAGINT AND CHALDEE. One of the most mooted points which have vexed scholars is the question as to the relation of the Peshito to the Sept. and Chaldee version.

I. *Relation to the Septuagint.*—A good deal has been written concerning this question, *pro* and *con*. To the former side belong Gesenius, Credner, Hävernick, and Bleek; to the latter, Hirzel and Herbst. Without adducing the arguments used on both sides, it must be admitted that an influence of the Sept. upon the Peshito cannot be denied, and to this supposition we are led by a comparison of the one with the other. To make our assertion good, we will present the following passages from different books, and the reader can draw his own inferences. We commence with the book of Genesis:

ii, 2. Sept. *τῇ ἕκτῃ*—Syr. שתיתאה. From the art. *Talmudic Notices on the Septuagint*, s. v. SEPTUAGINT in this *Cyclopædia*, it will be seen that the Sept. changed here purposely "seventh" into "sixth." If the Peshito version were made only from the original Hebrew, there was no reason why the השביעי of the Hebrew should be translated as if it read הששי, like the reading of the Sam., Sam. vers., and Syr., which all followed the Sept.

ii, 4. ארץ ושמים—Sept. *τὸν οὐρανὸν καὶ τὴν γῆν*; Syr. שמיא וארעא.

23. מאיש—Sept. *ἐκ τοῦ ἀνδρὸς αὐτῆς*; Syr. דמן גברה.

24. והיו—Sept. *καὶ ἔσονται οἱ δύο*; Syr. ונהוון תריהון.

iii, 2. מפרי עץ—Sept. *ἀπὸ παντὸς ξύλου*; Syr. also has כל.

7. עלה—Sept. *φύλλα*; Syr. טרפא.

9. ויאמר—Sept. *καὶ εἶπεν Ἀδάμ*; Syr. also supplies אדם.

11. ויאמר—Sept. *καὶ εἶπεν αὐτῷ ὁ θεός*; Syr. ואמר לה מריא.

16. אל־האשה—Sept. *καὶ τῇ γυναικί*; Syr. ולאנתתא.

iv, 8. אחיו—Sept. *διέλθωμεν εἰς τὸ πέδιον*; Syr. נגדא לחקלתא.

10. ויאמר—Sept. *καὶ εἶπε κύριος*; Syr. ואמר לה מריא.

צעקם—Sept. *βοᾷ*; Syr. גלא.

15. לכן—Sept. *οὐχ οὕτως*; Syr. לאחכנא.

17. בשם—Sept. *ἐπὶ τῷ ὀνόματι*; Syr. בעלשם.

25. את־אשתו—Sept. *Εὔαν τὴν γυναῖκα αὐτοῦ*; Syr. לחוא אנתתה.

ותלד—Sept. *καὶ συλλαβοῦσα ἔτεκεν*; Syr. וילדת ובטנת.

v, 23. ויהי—Sept. *καὶ ἐγένοντο*; Syr. והוו (id. ver. 31).

29. ממעשנו—Sept. *ἀπὸ τῶν ἔργων ἡμῶν*; Syr. מן עבדין.

מן—Sept. *καὶ ἀπό*; Syr. ומן.

vi, 20. מכל—Sept. and Syr. ומכל.

vii, 2. שנים—Sept. *δύο δύο*; Syr. תרין תרין.

3. גם—Sept. and Syr. וגם.

8. וכל—Sept. and Syr. ומכל.

20. החרים—Sept. *τὰ ὄρη ὑψηλά*; Syr. טורא רמא.

viii, 7. ויצא יצוא ושוב—Sept. *καὶ ἐξελθὼν οὐκ ἀνέστρεψε*; Syr. ונפק מפק ולא חפך.

17. כל—Sept. and Syr. וכל (id. ver. 19).

22. וקר—Sept. and Syr. קר.

וקיץ—Sept. and Syr. קיץ.

ix, 2. בכל—Sept. *καὶ ἐπὶ πάντα*; Syr. ועלכל.

5. מיד איש—Sept. *ἐκ χειρός*; Syr. ומן אידא.

7. שרצו—Sept. *καὶ πληρώσατε*; Syr. ואולדו.

10. בבהמה—Sept. *καὶ ἀπὸ κτηνῶν*; Syr. ועם בעירא.

xi, 27. את נחור—Sept. *καὶ τὸν Ναχώρ*; Syr. ולנחור.

xii, 3. ומקללך—Sept. *καὶ τοὺς καταρωμένους σε*; Syr. ומלטניך.

7. ויאמר—Sept. *καὶ εἶπεν αὐτῷ*; Syr. ואמר לה.

13. נא—Sept. and Syr. omit (id. xiii, 8).

xiii, 7. וישב—Sept. *κατῴκουν*; Syr. ויתבין.

xiv, 1. אריוך—Sept. and Syr. ואריוך.

ותרעל—Sept. *Θαργάλ*; Syr. תרעיל.

2. שנאב—Sept. and Syr. וישנאב.

5. בהם, in Ham—Sept. *ἅμα αὐτοῖς*; Syr. דבהין.

6. בהרם—Sept. *ἐν τοῖς ὄρεσι*; Syr. דבטורי.

7. שדה, the country—Sept. *τοὺς ἄρχοντας*; Syr. רישנא.

10. סדם עמרה—Sept. *Σοδόμων καὶ βασιλεὺς Γομόρρας*; Syr. דסדום ומלכא דעמורא.

xiv, 20. בידך—Sept. ὑποχειρίους σου; Syr. באידיך.

xv, 5. ויאמר—Sept. καὶ εἶπεν αὐτῷ; Syr. ואמר לה.

6. והאמן—Sept. καὶ ἐπίστευσεν Ἄβραμ; Syr. והימין אברם.

xvi, 2. נא—Sept. and Syr. omit.

6. בידך—Sept. ἐν ταῖς χερσί σου; Syr. באידוכי.

15. ילדה—Sept. ἔτεκεν αὐτῳ; Syr. דאתילד לה.

xvii, 16. מלכי—Sept. καὶ βασιλεῖς; Syr. ומלכא.

19. אלהים—Sept. ὁ θεὸς πρὸς Ἄβραάμ; Syr. לאברהם.

—לזרעו—Sept. καὶ τῷ σπέρματι αὐτοῦ; Syr. ולזרעה.

xviii, 5. אחר—Sept. καὶ μετὰ τοῦτο; Syr. ובתר כן.

17. מאברהם—Sept. ἀπὸ Ἀβραὰμ τοῦ παιδός μου; Syr. מן עבדי אברהם.

20. כי רבה—Sept. πεπληθύνται πρός με; Syr. עלתקדמי.

29. לא אעשה—Sept. οὐ μὴ ἀπολέσω; Syr. לא אחבלאן.

xix, 3. אפה—Sept. ἔπεψεν αὐτοῖς; Syr. אפא לחון.

7. ויאמר—Sept. εἶπε δὲ πρὸς αὐτούς; Syr. ואמר לחון.

12. מן המקום—Sept. ἐκ τοῦ τόπου τούτου; Syr. מן אתרא הנא.

xx, 15. אבימלך—Sept. Ἀβιμέλεχ τῷ Ἀβραάμ; Syr. לאברהם.

xxi, 8. ויצחק—Sept. Ἰσαὰκ ὁ υἱὸς αὐτοῦ; Syr. ברא לסחקועה.

10. עם (2.)—Sept. and Syr. omit.

13. לגוי—Sept. εἰς ἔθνος μέγα; Syr. לעמא רבא.

14. שם—Sept. καὶ ἐπέθηκεν; Syr. וסם.

33. ויטע—Sept. καὶ ἐφύτευσεν Ἀβραάμ; Syr. ונצב אברהם.

xxii, 13. אחר—Sept. εἷς; Syr. חד.

16. את יחידך—Sept. τοῦ ἀγαπητοῦ δὲ ἐμέ; Syr. ליחידיך מני.

xxiii, 14. לו—Sept. and Syr. omit.

19. על פני—Sept. ὃ ἔστιν ἀπέναντι; Syr. דכדם.

xxiv, 21. מחריש—Sept. καὶ παρεσιώπα; Syr. ומתבקא.

25. גם מקום—Sept. καὶ τόπος; Syr. ואף אתרה.

31. ויאמר—Sept. καὶ εἶπεν αὐτῷ; Syr. ואמר לה.

33. ויאמר דבר—Sept. καὶ εἶπεν, Λάλησον; Syr. ואמרין לה אמר.

38. לבני—Sept. τῷ υἱῷ μου ἐκεῖθεν; Syr. לברי מן תמן.

40. וישלח—Sept. αὐτὸς ἐξαποστελεῖ; Syr. הו נחרד.

54. שלחני—Sept. ἐκπέμψατέ με ἵνα ἀπέλθω; Syr. שדרוני אזל.

55. ויאמר אחיה—Sept. εἶπαν δὲ οἱ ἀδελφοὶ αὐτῆς; Syr. ואמרו לה אחין.

—אחר—Sept. καὶ μετὰ ταῦτα; Syr. והידין.

60. רבקה—Sept. Ῥεβέκκαν τὴν ἀδελφὴν αὐτῶν; Syr. לרבקא חתחוו.

xxv, 5. ליצחק—Sept. Ἰσαὰκ τῷ υἱῷ αὐτοῦ; Syr. ליסחק ברה.

8. ושבע—Sept. καὶ πλήρης ἡμερῶν; Syr. ושבע יומתה.

Without enlarging our collation, it must be seen at once that the agreement between the Sept. and the Syriac version cannot be merely accidental, and the most sceptic must admit that the Sept. has been made use of by the Syriac translators. Is this inference correct, we may go a step farther and say what holds good for the one must also be good for the other; or, in other words, the Syriac translator made use of the Sept. for the other books too. And, indeed, Gesenius has produced a number of examples from the book of Isaiah to show that the Sept. was followed even in free and arbitrary interpretations (comp. his *Commentar über den Jesaia*, i, 82 sq.); and, in like manner, Credner, who has minutely examined the minor prophets in his *De Prophetarum Minorum Versionis Syriacæ quam Peschito vocant Indole*, thinks that the Sept. was employed there. A similar result will be achieved in comparing the book of Jeremiah. Thus,

ii, 25. נואש—Sept. ἀνδριοῦμαι; Syr. אתחיל: both derive it from איש, instead of from יאש (comp. also xviii, 12).

34. כיעלכל אלה—Sept. ἐπὶ πάσῃ δρυΐ; Syr. תחית כל אילן: both probably reading אֵלָה.

iii, 2. כָּעֲרָבִי—Sept. κορώνη; Syr. נעבא, reading כָּעֹרֵב.

8. משבח—Sept. κατοικία; Syr. עמורתא, deriving from ישב.

viii, 21. השברתי—Sept. and Syr. omit.

xv, 6. נלאיתי הנחם—Sept. καὶ οὐκέτι ἀνήσω αὐτούς; Syr. ותוב לא אשביק להון: both reading חַנָּחֵם for חִנַּחֵם.

xvii, 16. יום אנוש—Sept. ἡμέραν ἀνθρώπου; Syr. יומא דברנשא: both reading אֱנוֹשׁ.

xviii, 14. מצור שדי—Sept. ἀπὸ πέτρας μαστοί; Syr. מן טור תריא: both reading שָׁדַי.

xlviii, 2. גם מדמן תדמי—Sept. καὶ παῦσιν παύσεται; Syr. אפן משתק אן חשתקין: both regarded מִדְמֵן not as a *proper noun*, but as an Aramaic infinitive of דָּמַם.

l. 21. ואל יושבי פקוד חרב. In the Masoretic text the Athnach under פקוד indicates that it belongs to יושבי. The Sept. connects פקוד with חרב, also reading חָרֶב ἐκδικησον μάχαιρα; in like manner the Syr. connects and translates אתעזרו חרבא.

It would be useless to adduce more examples for our supposition, since we do not write a dissertation, but for a cyclopædia which, so far as the point in question is concerned, has treated that subject in such a full way as neither the introductions to the Old Test. nor cyclopædias and dictionaries of the Bible have done before, if they ever touched this point fully.

There is yet another matter which we should not pass over, and to which, as it seems, little attention has been paid. We mean the titles of the Syriac psalms, which are found neither in the Hebrew nor in the editions of the Sept. The titles are partly historical, partly dogmatical; the former speak of David or the Jewish people, the latter of Christ and his Church. Now the question arises, if the Syriac translators really perused the Sept., as our supposition is, how is it that the titles found in the Syriac psalms are not to be met with in the Sept.? But the question is easily answered, when we consider the fact that these titles are not only found in the commentary of Eusebius, but also in the *Codex Alexandrinus*. From the latter they were reprinted in Walton's *Polyglot* (vol. vi, pt. vi, p. 137 sq.), and again by Grabe, in the fourth volume of his edition of the Sept. A comparison of the titles as found in the Alex. Codex with those in the Peshito shows that the dogmatical part of these titles are a later addition, otherwise we could not account for the omission in the Greek, if really the latter had copied the Peshito. Deducting these additions, the titles otherwise agree with each other. Thus the title of Psa. ii reads: *προφητεία περὶ Χριστοῦ καὶ κλήσεως ἐθνῶν*; Syr. מטל קריתא דאמא

רמז נבויתא מטל שחה דמשיחא: Psa. iii, *προφητεία γενησομένων ἀγαθῶν τῷ Δαυίδ*; Syr. אמיר לדויד על טבתא דעתידין: Psa. iv, *προφητεία τῷ Δαυὶδ περὶ ὧν πέπονθεν*; Syr. לדויד מטל הלין דשח.

II. *Relation to the Chaldee.*—That there is a tolerable likeness between the Syriac and Chaldee in many places cannot be denied. Gesenius has produced a number of examples from Isaiah to show that the Targum was used there (*Comment.* i, 83 sq.). Credner is of the same opinion in regard to the minor prophets (*De Prophetarum*, etc., p. 107). Hävernick and Herbst are of an opposite opinion, and yet the original traces of a use of a Targum are too distinct to be denied, as the following examples in Genesis must show:

ii, 1. כל צבאם—Chald. Onk. כל חילוהון; Syr. כלה חילהון.
2. וישבת—Chald. Onk. ונח; Syr. ואתניח.
8. מקדם—Chald.Onk. מל קדמין; Syr. מן קדים.
17. בעביך—Chald.Onk. בדיליכי; Syr. מטלתך.
24. לחט החרב—Chald. Onk. שנן חרבא; Syr. שננא דחרבא.
vi, 14. קנים—Chald. Onk. מדורין; Syr. מדירא.
vii, 4. ממטר—Chald. Onk. מחית מטרא; Syr. מחת מטרא.
viii, 1. וישבו—Chald. Onk. ונחי; Syr. ואתניחו.
4. על חרי אררט—Chald. Onk. על טורי קרדו; Syr. על טורי קרדו.
22. וישבתו—Chald. Onk. ויבטלון; Syr. נבטלון.
x, 10. שנער—Chald. Onk. בבל; Syr. בבל.
xi, 28. על פני—Chald. Onk. בחיי; Syr. בחיי.
xiv, 14. את עלמיו—Chald. Onk. ית עלמוהי; Syr. עלמיהי.
לקשיא ללבן ובכוריא לזעיר; Syr. לזעקב.
xxxi, 9, 16. ויצל—Chald. ואפרש; Syr. ופרש.
34. בכר הגמל—Chald. בעבוטא דגמלא; Syr. בעבוכא דגמלא.
xxxvii, 25. ארחת ישמעאלים—Chald. שיורת ערבאי; Syr. שיורתא דערביא.
xliv, 30. ונפשו קשורה בנפשו—Chald. ונפשיה חביבה ליה כנפשיה; Syr. ונפשה חבוכא לה ליך נפשה.
xlvii, 21. ואת העם העביר אתו לערים—Chald. ויתיה עמא אעבר יתהון מקרוי לקרוי, i. e. and the people he made him to pass from city to city; Syr. ולעמא שני אנון מן קרא לקרא. This is a very obvious imitation of the Chaldee.
xlix, 3. ריש תקפי—Chald. ריש תוקפי; Syr. ריש

We could thus go on with the other books of the Pentateuch, but our examples are sufficient to show that the priority belongs to the Chaldee of Onkelos, and not to the Peshito. Our supposition being correct, the assertions of those must fall to the ground who would put Onkelos in the 2d or 3d century. On the contrary, we believe that the Targum of Onkelos belongs to the time of Christ—provided the Syriac version of the Pentateuch belongs to the 1st century of the Christian æra—and thus the notices concerning Onkelos which we find in the Talmud are confirmed anew. Our examples from the book of Genesis leaving it beyond a shadow of doubt as to the dependence of the Syriac version upon the Chaldee, the Chaldee of the book of Proverbs will prove this more fully. Thus we read:

Chaldee—Prov. i, 4.	Syriac.
למתן לשברי ערימותא ולטלאי ידעתא ותרעיתא	למתל לשברא ערימותא ולטליא ידעתא ותרעיתא
i. 12.	
נבלעינן כשיול לחיי ינדלא מים חיך נחתי גיבא	ונבלעיוהי איך שיכל לחיא ונדלא מום איך נחתי גובא
ii, 13.	
תריצתא ואזלין באורחתא דחשוכא	ישבקין אורחא תריצתא ומהלכין באיתא דחשוכא
ii, 15.	
דאיתהין מעקמן ומפתלין שבילוהין	אורחתהון מעקמן ומפתלין שבילוהון

xiv, 7. בחצצון תמר—Chald. Onk. בעין גדי; Syr. בעין גד.
xviii, 12. אחרי בלתי היתה לי ערנה—Chald. בתר מן בתר דסיבית תהא עלימו לי דבלית חויא לי עלימותא.
ומרי ואדני זקן סאב; Chald. ורבני סיב; Syr. ומרי
xxi, 33. ויטע אשל—Chald. ונצב נצבא; Syr. ונצב נצבתא.
xxii, 6. מאכלת—Chald. סכינא; Syr. סקינא.
xxiii, 13. כסף השדה—Chald. כספא דמי חקלא; Syr. כספא דמי חקלא.
xxiv, 64. התפל מעל הגמל—Chald. אתרכינת; Syr. אתרכינת.
xxvii, 3. תליך—Chald. סיפך, Syr. סיפך.
xxx, 14, 15. דודאים—Chald. יברוחין; Syr. יברוחא.
28. נקבה שכרך—Chald. פריש; Syr. פריש.
42. והיה התעטפים ללבן והקשרים ליעקב—Chald. והון לקשיא ללבן ובכוריא

We will not increase the quotations, but let the student examine passages like i, 6, 8, 10, 13, 15, 18, 21–23, 25, 30, 33; ii, 1, 4, 10, 14, 17, 21; iii, 2, 4, 6–8, 12, 15, 19, 21, 25, 29; iv, 2, 3, 10, 11, 14, 18, 21–23, 25–27; v, 2, 4, 5, 7, 8, 10, 13, 16, 18, 21, 23; vi, 1, 2, 4–6, 13, 15, 16, 17, 19, 26, 28, 34; vii, 2–4, 10, 16–18, 23–25; viii, 4, 8, 10, 12, 13, 20, 23, 26, 32; ix, 4, 5, 11, 14; x, 3–5, 7, 9, 16, 22, 30, 31; xi, 7, 13, 14, 18, 21, 22, 26, 27, etc.—altogether more than 300 passages where he will find a striking similarity between these two versions.

Besides this similarity, there are a great many passages in which the Chaldee and Syriac deviate from the Hebrew, and the inner connection of both versions with each other can no longer be doubted. Thus Prov. i, 7, the Hebrew reads, יראת יהוה ראשית דעת—i. e. "The fear of God is the beginning of wisdom;" but the Chaldee reads, ריש חכמתא דחלתא דיי—i. e. "The beginning of wisdom is the fear of God;" and so also the Syr. כל פעל ריש חקמתא דחלתא דמריא: or xvi, 4, יהוה למענהו—"The Lord has made all things for himself;" the Chaldee paraphrases, כלהון עובדין דאלהא לאילין דמשתמעין ליה—i. e. "All works of God are for those who obey him;" and thus also the

Syr. כלחון עבדוחי דמריא לאילין דמשתמעין לה. Without increasing the number of such passages, we will adduce some in which both versions entirely give up the Masoretic text and follow another reading: thus Prov. i, 24, for ותמאנו the Chaldee reads ולא תאמינו, for the translation is ולא הרמנתון, and so also the Syriac, ולא הרמנתון: v, 9, the Chaldee reads חונך instead of חודך, for the translation is חילך, and so in the Syriac, חילך: ix, 11, for כיבי the Chaldee reads כיבה, for the translation is מטול דבה, and in the Syriac מטל דבה. These examples, which could be increased greatly (comp. iii, 27; v, 4, 9, 19, 21; vii, 22, 23; viii, 3; ix, 11; x, 4; xi, 26; xii, 4, 19, 21, 28; xiii, 15, 19; xiv, 14; xv, 4; xix, 19, 23; xx, 4, 14, 20; xxi, 4, 30; xxii, 11, 16; xxiv, 5, 22; xxv, 20, 27; xxvi, 5, 7, 10; xxviii, 5, 11; xxix, 18, 21; xxx, 31; xxxi, 6), leave no doubt that the Chaldee and Syriac stand in a relation of dependence to each other.

But in speaking of a relation of these versions, it must not be understood as if they relate to each other as the original and copy, but this relation consists in that the author of the one version, in preparing the same, followed mostly the other without giving up his independence entirely. This we can see from the eighty-two passages in which the Chaldee follows the Masoretic text, while the Syriac deviates from it, as ii, 16; iii, 30; iv, 3, 11, 22, 25, 32; vii, 7, 8, 10, 22; viii, 7, 11, 35; ix, 12, 18; x, 10, 12, 19, 24, 26; xi, 9, 10, 16, 19, 24, 29; xii, 17, 23; xiii, 1, 10, 23; xiv, 7, 17, 22, 23, 33, 35; xv, 10, 14, 16, 17, 22, 30; xvi, 7, 26; xvii, 4, 9, 15; xviii, 1, 3, 6, 15; xix, 1, 4, 22, 29; xxi, 14; xxii, 3, 19; xxiii, 2, 6, 30, 34; xxiv, 10, 26, 32, 33; xxv, 4, 11, 10, 13, 21, 22; xxvi, 2, 11–13, 17–19, 26; xxx, 15, 19; or from those passages in which the Syriac agrees with the Masoretic text against the Chaldee, as vi, 35; vii, 15; viii, 29; x, 29; xi, 4; xiv, 24; xv, 32; xvi, 5, xvii, 5, 16; xviii, 17; xix, 2, 13; xxiii, 28; xxiv, 9, 14; xxv, 9; xxviii, 1; xxxi, 3.

To these examples from the book of Proverbs we could also add a number from other books. Future investigations based upon these must show the tenability or otherwise of our assertion. See also Schönfelder, *Onkelos und Peschito* (München, 1869); Maybaum, *Ueber die Sprache des Targum zu den Sprüchen und dessen Verhältniss zum Syrer*, in Merx, *Archiv für wissenschaftliche Erforschung des Alten Testaments*, ii, 66 sq.; Dathe, *Opuscula*, p. 106 sq.; Frankl, *Studien über die Septuaginta und Peschito zu Jeremia*, in Frankel-Grätz, *Monatsschrift*, 1872, p. 444 sq. (B. P.)

Syr'ia-ma'achah (1 Chron. xix, 6). See Maachah.

Syr'ian (ארמי, *Arammî*, Gen. xxv, 20; xxviii, 5; xxxi, 20, 24; Deut. xxvi, 5, 2 Kings v, 20; fem. ארמית, *Arammiyâh*, 1 Chron. vii, 14, "Aramitess;" plur. masc. ארמים, *Arammîm*, 2 Kings viii, 28, 29; xvi, 6 [where the text has ארומים, which the marg. corrects to ארומים, *Edomites*]; 2 Chron. xxii, 5; but "Syrians" is elsewhere the rendering of ארם, *Arâm*; Σύρος, Luke iv, 27), an inhabitant either of Western Syria, i. e. on the Mediterranean (2 Kings v, 20), or of Eastern, i. e. Mesopotamia (Gen. *loc. cit.*). See Syria.

Syrian Churches, a general name for that portion of the Oriental Church which had its seat in Syria, and which was anciently comprehended in the patriarchate of Antioch and (after that of Jerusalem obtained a distinct jurisdiction) in the patriarchate of Jerusalem. The Syrian Church of the early centuries was exceedingly flourishing. Before the end of the 4th century it numbered 119 distinct sees, with a Christian population of several millions. The first blow to the prosperity of the Syrian Church was the fatal division which arose from the controversies on the incarnation. See Eutyches; Jacobites; Monophysites; Nestorians. The Eutychian heresy, in one or other of its forms, obtained wide extension in Syria; and the usual results of division ensued in the corruption and decay of true religion. The Moslem conquest accelerated the ruin thus begun; and from the 7th century downwards, this once flourishing Church declined into a weak and spiritless community, whose chief seat was in the mountains, and whose best security from oppression lay in the belief on the part of the conquerors of their utterly fallen and contemptible condition. Under the head Maronites has been detailed the most remarkable incident in the later history of the Syrian Church. This branch of the Eastern Christianity, although for the most part divided from the orthodox Greek Church by the profession of Monophysitism, took part with the Greeks in their separation from the West, under Michael Cerularius; and the reunion of the Maronites to Rome had the remarkable result of establishing side by side, within the narrow limits occupied by the Christians under the Moslem rule in Syria, two distinct communities, speaking the same language, using the same liturgy, and following the same rites, and yet subject to two different patriarchs, and mutually regarding each other as heretics and apostates from the ancient creed of their country.

The chief peculiarity of the Syrian rite, as contradistinguished from the Greek, consists in its liturgy, and the language of that liturgy, which is Syriac, and with which the people, and, in many cases, the priests, are entirely unacquainted. The liturgy is known as the Liturgy of St. James. The Syrians agree with the Greeks in the use of unleavened bread, in administering communion under both heads, in permitting the marriage of priests (provided they marry before ordination), and in administering the unction of confirmation at the same time with baptism, even to infants.

The Christian community of Syria may at present be divided into four classes: the Maronites, the Greeks (who are also called Melchites), the Monophysites, who are called Jacobites, and the primitive Syrian Christians (not Maronites) who are in communion with Rome. This last-named community forms the small remnant of the ancient Syrian Church which remained orthodox during the controversy on the incarnation, at the time of the general lapse into Monophysitism. To these are to be added the Christians of the Latin rite. The Maronites number about 150,000; the Greeks are said to be about 50,000; the Jacobites of Syria and of Armenia Proper are said to reckon together about 40,000 families, of whom, however, but a small proportion (probably scarcely 10,000 in all) can be set down to the account of the Syrian Church. The non-Maronite Syrians who follow their national rite, but are in communion with Rome, are supposed to amount to about 4000. The resident Latins are chiefly members of the religious orders who from immemorial time have possessed convents in the Holy Land, and European Catholics who have settled permanently or for a time at Jerusalem, Beirût, and Damascus. None of these can in any way be regarded as belonging to the Syrian Church. It may be well to add that the belief, and, in most particulars, the disciplinary practice, of these several classes coincide substantially with those respectively of the same communities in the other churches of the East. All (with the exception of the Maronites and the few United Syrians) reject the supremacy of the Roman see. The Syrians of the Greek communion reject the double procession of the Holy Ghost; and the Jacobites firmly maintain their old tenet of Eutychianism. Among them all are to be found monks and religious females. All enforce celibacy on their bishops, and refuse to priests the privilege of contracting a second marriage, or of marrying after ordination. The practice of fasting prevails among all alike. They receive and practice the invocation of saints and prayers for the dead, and the use of painted, although not of graven, images. Many particulars regarding them are to be gleaned from the memoirs of recent missionaries of the several denominations, among which

the letters published from time to time by the French Society for the Propagation of the Faith, although naturally tinged with some sectarian coloring, are particularly full and interesting.—*Chambers's Encyclop.* s. v. See Etheridge, *Hist., Liturgy, etc., of Syrian Churches* (Lond. 1846); Benin, *Traditions of Syr. Churches* (ibid. 1871).

Syrinx, in Greek mythology, was a daughter of the river-god Lado, who, when pursued on account of her beauty by Pan, prayed to her father for relief, and was changed into a *reed*. Pan cut some stalks from it, joined them together with wax, and used it, in the form known to us as Pan's-pipe, in remembrance of her (Ovid, *Metam.* i, 690).

Syrna, in Greek mythology, was a daughter of the Carian king Damæthus. She fell from the roof of her house, and was restored by the art of Podalirius, who then married her, and built the city named after her in Caria.

Sy'ro-Phœni'cian (Συροφοίνισσα v. r. Συροφοινίκισσα), a general name (Mark vii, 26) of a (female) inhabitant of the northern portion of Phœnicia, which was popularly called *Syro-Phœnicia*, by reason of its proximity to Syria and its absorption by conquest into that kingdom. See PHŒNICIA. The name is made especially interesting to the scriptural student on account of the woman who besought our Lord in behalf of her afflicted daughter, and the miraculous cure wrought by him on the latter. Matthew calls the woman a woman of Canaan (xv, 22), being in respect to her nationality, in common with the Phœnicians, a descendant of Canaan; Mark describes her as "a Greek, a Syrophœnician by nation" (vii, 26), but Rosenmüller rightly observes that the Jews called all Gentiles Greeks (Ἕλλῆνες), just as the Greeks called all strangers barbarians. She was therefore a Greek, or Gentile, and a native of that part of Syria which belonged to Phœnicia. We have a curious instance of the interchange made in respect to the terms Canaanites and Phœnicians, of an earlier kind, in the case of Shaul, the son of Simeon, who is said in Genesis (xlvi, 10), according to the Sept., to be the son of a Phœnician woman, and in Exodus (vi, 15), to be the son of a Canaanitish woman. The case of the Syrophœnician woman was a very singular one, both on account of the strong faith manifested on her part, and the exercise of divine grace and power in miraculous working by Christ beyond the proper sphere of his personal ministrations. In the latter respect it stands in a sort of affinity to the cases in Old-Test. history referred to by our Lord in Luke iv, 26, 27.

The invention of the words "Syro-Phœnicia" and "Syro-Phœnicians" seems to have been the work of the Romans, though it is difficult to say exactly what they intended by the expressions. It has generally been supposed that they wished to distinguish the Phœnicians of Syria from those of Africa (the Carthaginians); and the term "Syrophœnix" has been regarded as the exact converse to "Libyphœnix" (Alford, *ad loc.*). But the Libyphœnices are not the Phœnicians of Africa generally—they are a peculiar race, half-African and half-Phœnician ("mixtum Punicum Afris genus," Livy, xxi, 22). The Syro-Phœnicians, therefore, should, on this analogy, be a mixed race, half Phœnicians and half Syrians. This is probably the sense of the word in the satirists Lucilius (ap. Non. Marc. *De Proprietat. Serm.* iv, 431) and Juvenal (*Sat.* viii, 159), who would regard a mongrel Oriental as peculiarly contemptible. In later times a geographic sense of the terms superseded the ethnic one. The emperor Hadrian divided Syria into three parts—Syria Proper, Syro-Phœnice, and Syro-Palæstina; and henceforth a Syro-Phœnician meant a native of this sub-province (Lucian, *De Conc. Deor.* § 4), which included Phœnicia Proper, Damascus, and Palmyrenè (see Rawlinson, *Herod.* iv, 243 sq.).

Syropūlus (also SGUROPULUS, Σγουρόπουλος, Σγοῦρος), SYLVESTER, a writer on the history of the Council of Ferrara and Florence (1438 sq.), who himself participated in its business, and was one of the most determined opponents of the union between the churches of the East and West upon which the emperor, John Palæologus, had set his heart. So far did he carry his opposition that he found it advisable to resign his place as one of the six debaters in the council, and came into violent antagonism with both the patriarch and the emperor. He yielded to the emperor's commands and threats, however, so far as to sign the decree of union which had been adopted, but afterwards deplored the weakness of his action. He was a legal officer (δικαιόφυλαξ) and a chief sacristan (μέγας ἐκκλησιάρχης) at Constantinople, and also one of the five dignitaries about the patriarch who were allowed to wear the badge of the cross upon their robes; but his want of firmness in the matter of the treaty of union with the Latin Church rendered him unpopular at home and thus caused him to retire from public life. He devoted his leisure to the composition of a "true history of the untrue union between the Greeks and the Latins," thereby exciting against himself the anger of the Latins and their friends in turn, so that Romish writers like Labbe and Allatius class him unqualifiedly with Grecian liars and the worst sort of schismatics.

The work of Syropulus has important and undeniable value as a source for the history of the Synod of Ferrara. It presents a credible view of events personally engaged in by the author, and defends a position actually represented in the council, besides revealing to view a series of connected and involved incidents which, but for its narration, could not have been known at this day. The later criticism of Allatius may, nevertheless, have corrected some minor particulars of the narrative. The object of the book was to show that a real union was impossible, though the leaders on both sides, the pope, Bessarion, the patriarch, the emperor, etc., steadily drew nearer to each other, until the necessities of the Greeks decided the result, which Syropulus justly characterizes as a compromise (μεσότης) rather than a union. The final drafting of the terms of union involved extraordinary difficulties (sect. viii, 14). Book xii relates the disagreements of the Greeks while returning from the synod, and their discouraging reception at home.

The work is extant in a single edition based on a codex of the Bibliotheca Regia (N. 1247), from which Serrarius caused it to be copied in 1642 and sent to Isaac Vossius for publication; but Sir Edward Hyde, the English ambassador, caused the manuscript to be placed at the disposal of Robert Creyghton, chaplain at the court of Charles II and, later, bishop of Bath. The latter issued the book in the original Greek and accompanied it with a Latin translation under the title *Vera Hist. Unionis non Veræ inter Græcos et Latinos*, etc. (Hagæ Comitis, 1660), besides prefixing to it a eulogy of Syropulus and of the Grecian theology and Church as compared with the papal, which rendered the work still more unpalatable to Romish readers. Allatius accordingly prepared a refutation, directed more especially at Creyghton, entitled *In R. Creyghtoni Apparat., Versionem et Not. ad Hist. Conc. Florentini*, etc. (Rom. 1665), pt. i. Creyghton's edition and also the Paris codex are incomplete, as the whole of the first book is wanting; but several other manuscript copies of Syropulus exist, so that the deficiency may perhaps be met. See Creyghton's preface, *ubi sup.*; Oudini *Comment.* iii, 2418; Cave, *Hist. Liter.* Append.; Schrökh, xxxiv, 411.—Herzog, *Real-Encyklop.* s. v.

Syrtis (Σύρτις, "quicksands," Acts xxvii, 17). There were two quicksands on the coast of North Africa, between Cyrene and Carthage, whose shoals and eddies the ancient mariners greatly feared (Horace, *Odes*, i, 22, 5; Ovid, *Fast.* iv, 499; Tibull. ii, 4, 91). The greater of these was named *Syrtis Major*, or *Magna*, and the lesser *Syrtis Minor*; and old geographers used to tell many marvels respecting them (Strabo, ii, 123;

xvii, 854; Ptolemy, iv, 3; Pliny, v, 4; Solin. 27; Mela, i, 7, 4; Sallust, *Jug.* 78). Modern explorations find both of them to be highly dangerous bays, where the treacherous sandy shore is barely covered with water, and where terrific clouds of sand are suddenly raised by the wind, obscuring the sight and overwhelming men and even ships. The Greater Syrtis is now called the *Gulf of Sidra*, between Tripoli and Barca; and the Lesser the *Gulf of Cabes*. The former is specially intended in the account of Paul's shipwreck (q. v.). See Smith, *Dict. of Class. Geog.* s. v. See QUICKSAND.

Syrus, in Greek mythology, was a son of Apollo and Sinope, who is said to have given name to the Syrians.

Systatĭcæ (Συστατικαί) were letters of license granted by a bishop for a clergyman to remove from his diocese to another, called by the old canons *Dismissory Letters*.

Syzygus. See YOKE-FELLOW.

T.

Ta'änach (Heb. *Taanak'*, תַּעֲנָךְ, *sandy* [Gesenius], or *fortified* [Fürst]; twice [Judg. xxi, 25; 1 Chron. vii, 29] more briefly *Tanak'*, תַּנְךָ, A. V. "Taʹnach;" Sept. Θανάχ or Θαανάχ v. r. Τανάχ, Σανάκ, etc.), an ancient Canaanitish city, whose king is enumerated among the thirty-one conquered by Joshua (Josh. xii, 21). It came into the hands of the half-tribe of Manasseh (xvii, 11; xxi, 25; 1 Chron. vii, 29), though it would appear to have lain within the original allotment of Issachar (Josh. xvii, 11). It was bestowed on the Kohathite Levites (xxi, 25). Taanach was one of the places in which, either from some strength of position, or from the ground near it being favorable for their mode of fighting, the aborigines succeeded in making a stand (xvii, 12; Judg. i, 27); and in the great struggle of the Canaanites under Sisera against Deborah and Barak it appears to have formed the headquarters of their army (Judg. v, 19). After this defeat the Canaanites of Taanach were probably made, like the rest, to pay a tribute (Josh. xvii, 13; Judg. i, 28), but in the town they appear to have remained to the last. Taanach is almost always named in company with Megiddo, and they were evidently the chief towns of that fine, rich district which forms the western portion of the great plain of Esdraelon (1 Kings iv, 12). It was known to Eusebius, who mentions it twice in the *Onomasticon* (Θαανάχ and Θαναή) as a "very large village" standing between three and four Roman miles from Legio—the ancient Megiddo. It was known to hap-Parchi, the Jewish mediæval traveller, and it still stands about four miles south-east of Lejjûn, retaining its old name with hardly the change of a letter. Schubert, followed by Robinson, found it in the modern *Ta'annuk*, now a mean hamlet on the south-east side of a small hill, with a summit of table-land (Schubert, *Morgenland*, iii, 164; Robinson, *Bibl. Res.* iii, 156; *Bibl. Sacra*, 1843, p. 76; Schwarz, *Palest.* p. 149). The ancient town was planted on a large mound at the termination of a long spur or promontory, which runs out northward from the hills of Manasseh into the plain, and leaves a recess or bay, subordinate to the main plain on its north side, and between it and Lejjûn (Van de Velde, i, 358). Ruins of some extent, but possessing no interest, encompass it (Porter, *Handbook*, p. 371). The houses of the present village are mud huts, with one or two stone buildings (Ridgaway, *The Lord's Land*, p. 588).

Taanah. See TAANATH-SHILOH.

Ta'änath-Shi'loh (Heb. *Taanath' Shiloh'*, תַּאֲנַת שִׁלֹה, *Taanah* [Gesenius, *approach;* Fürst, *circle*] *of Shiloh*, so called prob. from its vicinity to that place; Sept. Τηνὰθ Σηλώ v. r. Θήνασα καὶ Σέλλης), a place mentioned (Josh. xvi, 6) as situated near the northern border of Ephraim at its eastern end between the Jordan and Janohah. See TRIBE. With this agrees the statement of Eusebius (*Onomast.* s. v.), who places Janohah twelve and *Thenath* ten Roman miles east of Neapolis. It is probably the *Thena* (Θῆνα) mentioned by Ptolemy (*Geog.* v, 16, 5), one of the chief cities of Samaria, in connection with Neapolis. In the Talmud (Jerusalem *Megillah*, i), Taanath-Shiloh is said to be identical with Shiloh, a statement which Kurtz (*Gesch. des Alt. Bundes*, ii, 70) understands as meaning that Taanath was the ancient Canaanitish name of the place, and Shiloh the Hebrew name, conferred on it in token of the "rest" which allowed the tabernacle to be established there after the conquest of the country had been completed. But this is evidently conjecture arising from the probable proximity of the two places. Taanah-of-Shiloh is probably the *Ain Tana* seen by Robinson north-east of Mejdel (*Later Res.* iii, 295), and by Van de Velde (*Memoir*, p. 121, although erroneously marked *Meraj ed-Din* on his *Map*), about a mile from the road between Acrabi and Mejdel, consisting of "a small tell with a ruin, on the first lower plateau into which the Ghor descends."

Taanith. See TALMUD.

Tab'aoth (Ταβαώθ v. r. Ταβώθ), a less correct form (1 Esdr. v, 29) of the name TABBAOTH (q. v.) of the Heb. lists (Ezra ii, 43; Neh. vii, 46).

Tab'baoth (Heb. *Tabbaōth'*, טַבָּעוֹת, *rings* [Gesenius], or *spots* [Fürst]; Sept. Ταββαώθ v. r. Ταβαώθ and Ταβώθ), one of the Nethinim whose descendants or family returned from Babylon with Zerubbabel (Ezra ii, 43; Neh. vii, 46). B.C. ante 536.

Tab'bath (Heb. *Tabbath'*, טַבָּת, perh. *celebrated* [Gesenius]; Sept. Ταβάθ v. r. Γαβάθ), a place mentioned in describing the flight of the Midianitish host after Gideon's night attack; they fled to Beth-shittah, to Zererath, to the brink of Abel-meholah on (כְּל) Tabbath (Judg. vii, 22). As all these places were in or near the Ghôr, Tabbath is probably the present *Tubuhhat-Fahil*, i. e. "Terrace of Fahil," a very striking natural bank, 600 feet in height, with a long horizontal and apparently flat top, which is embanked against the western face of the mountains east of the Jordan, and descends with a very steep front to the river (Robinson, *Bibl. Res.* iii, 325).

Tab'eäl (Isa. vii, 6). See TABEËL, 1.

Tab'eël (Heb. *Tabeël'*, טָבְאֵל [in pause *Tabeäl'*, טָבְאַל, Isa. vii, 6, A. V. "Tabeal"], *God is good;* Sept. Ταβεήλ), the name of two men. See also TOBIEL.

1. The father of the unnamed person on whom Rezin, king of Syria, and Pekah, king of Israel, proposed to bestow the crown of Judah in case they succeeded in dethroning Ahaz (Isa. vii, 6). B.C. ante 738. Who "Tabeal's son" was is unknown, but it is conjectured that he was some factious and powerful Ephraimite (perhaps Zichri, 2 Chron. xxviii, 7), who promoted the war in the hope of this result.—Kitto. The Aramaic form of the name [see TABRIMMON], however, has been thought to favor the supposition that he was a Syrian in the army of Rezin. The Targum of Jonathan renders the name as an appellative, "and we will make king in the midst of her him who seems good to us" (יַת מַן דְּכָשַׁר לָנָא). Rashi by *Gematria* turns the name into רִמְלָא, *Rimla*, by which apparently he would understand *Remaliah*.

2. An officer of the Persian government in Samaria in the reign of Artaxerxes (Ezra iv, 7). B.C. 519. It has been argued that he, too, was an Aramæan, from the fact that the letter which he and his companions wrote to the king was in the Syrian or Aramæan language. Gesenius, however (*Jesa*, i, 280), thinks that he may have been a Samaritan.

Tabel'lius (Ταβέλλιος), a Græcized form (1 Esdr. ii, 16) of the Heb. name (Ezra iv, 7) TABEEL (q. v.).

Tab'erah (Heb. *Taberah'*, תַּבְעֵרָה, *consumption*; Sept. *ἐμπυρισμός*), a place in the wilderness of Paran; so called from the fact that "the fire of Jehovah burned" (בָּעֲרָה) among the Israelites there in consequence of their complaints (Numb. xi, 3). It lay at the next station beyond Horeb, and must therefore be sought somewhere in Wady Saal. See EXODE. Keil argues (*Comment.* ad loc.) from the expression that it was "in the uttermost part of the camp," and from the omission of the name in Numb. xxxiii, that the place was identical with the station Kibroth-hattaavah next named; but he overlooks the fact that both these are separately mentioned in Deut. ix, 22.

Tabering (מְתֻפְּפִים; Sept. *φθεγγόμεναι*; Vulg. *murmurantes*), an obsolete word used in the A. V. of Nah. ii, 7 in the sense of *drumming*, or making regular sounds. The Hebrew word is derived from תֹּף, "a timbrel," and the image which it brings before us in this passage is that of the women of Nineveh, led away into captivity, mourning with the plaintive tones of doves, and beating on their breasts in anguish, as women beat upon their timbrels (comp. Psa. lxviii, 25 [26], where the same verb is used). The Sept. and Vulg., as above, make no attempt at giving the exact meaning. The Targum of Jonathan gives a word which, like the Hebrew, has the meaning of "tympanizantes." The A. V., in like manner, reproduces the original idea of the words. The "tabour" or "tabor" was a musical instrument of the drum type, which with the pipe formed the band of a country village. We retain a trace at once of the word and of the thing in the "tabourine" or "tambourine" of modern music, in the "tabret" of the A. V. and older English writers. To "tabour," accordingly, is to beat with loud strokes as men beat upon such an instrument. The verb is found in this sense in Beaumont and Fletcher, *The Tamer Tamed* ("I would tabor her"), and answers with a singular felicity to the exact meaning of the Hebrew. See Plumptre, *Bible Educator*, iv, 210.

Tabernacle is the rendering, in the A. V., of the following Heb. and Gr. words: 1. אֹהֶל, *ôhel*, the most frequent term, but often signifying and rendered a common "tent;" 2. מִשְׁכָּן, *mishkân*, the distinctive term, always so rendered, except ("dwelling") in 1 Chron. vi, 32; Job xviii, 21; xxi, 28; xxxix, 6; Psa. xxvi, 8; xlix, 11; lxxiv, 7; lxxxvii, 2; Isa. xxxii, 18; Jer. ix, 19; xxx, 8; li, 30; Ezek. xxv, 4; Heb. i, 6; ("habitation") 2 Chron. xxix, 6; Psa. lxxviii, 28; cxxxii, 5; Isa. xxii, 16; liv, 2; ("tent") Cant. i, 8; 3. סֹךְ [once שָׂךְ, Lam. ii, 6], *sôk* (Psa. lxxvi, 2), סֻכָּה, *sukkâh* (Lev. xxiii, 34; Deut. xvi, 13, 16; xxxi, 10; 2 Chron. viii, 13; Ezra iii, 4; Job xxxvi, 29; Isa. iv, 6; Amos ix, 11; Zech. xiv, 16, 18, 19), or סְכּוּת, *sikkûth* (Amos v, 26), all meaning a *booth*, as often rendered; 4. *σκηνή*, *σκῆνος* (2 Cor. v, 1, 4), or *σκήνωμα* (Acts vii, 46 [rather habitation]; 2 Pet. i, 13, 14), a *tent*. Besides occasional use for an ordinary dwelling, the term is specially employed to designate the first sacred edifice of the Hebrews prior to the time of Solomon; fully called אֹהֶל מוֹעֵד, *the tent of meeting*, or (especially in Numb.) מִשְׁכַּן הָעֵדוּת, *tabernacle of the congregation* (Sept. *σκηνὴ* [1 Kings viii, 4, 6, *σκήνωμα*] *τοῦ μαρτυρίου*; Philo, *ἱερὸν φορητόν*, *Opp.* ii, 146; Josephus, *μεταφερόμενος καὶ συμπεριφερόμενος σκηνὴ θεοῦ*, *Ant.* iii, 6, 1). (In the discussion of this interesting subject we have availed ourselves of MS. contributions from Prof. T. O. Paine, LL.D., author of *Solomon's Temple*, etc., in addition to the suggestions in the book itself. For an exhaustive treatment we refer to the most recent volume and charts, entitled *The Tabernacle of Israel in the Desert*, by Prof. James Strong, Providence, 1888.)

I. *Terms and Synonyms.*—1. The first word thus used (Exod. xxv, 9) is מִשְׁכָּן, *mishkân*, from שָׁכַן, *to lie down* or dwell, and thus itself equivalent to *dwelling*. It connects itself with the Jewish, though not scriptural, word Shechinah (q. v.), as describing the dwelling-place of the divine glory. It is noticeable, however, that it is not applied in prose to the common dwellings of men, the tents of the patriarchs in Genesis, or those of Israel in the wilderness. It seems to belong rather to the speech of poetry (Psa. lxxxvii, 2; Cant. i, 8). The loftier character of the word may obviously have helped to determine its religious use, and justifies translators who have the choice of synonyms like "tabernacle" and "tent" in a like preference. In its application to the sacred building, it denotes (*a*) the ten tricolored curtains; (*b*) the forty-eight planks supporting them; (*c*) the whole building, including the roof. See DWELLING.

2. Another word, however, is also used, more connected with the common life of men; אֹהֶל, *ôhel*, the *tent* of the patriarchal age, of Abraham and of Isaac and of Jacob (Gen. ix, 21, etc.). For the most part, as needing something to raise it, it is used, when applied to the sacred tent, with some distinguishing epithet. In one passage only (1 Kings i, 39) does it appear with this meaning by itself. The Sept., not distinguishing between the two words, gives *σκηνή* for both. The original difference appears to have been that אֹהֶל represented the uppermost covering, the black goats'-hair roof, which was strictly a tent, in distinction from the lower upright house-like part built of boards. The two words are accordingly sometimes joined, as in Exod. xxxix, 32; xl, 2, 6, 29 (A. V. "the tabernacle of the tent"). Even here, however, the Sept. gives *σκηνή* only, with the exception of the *var. lect.* of *ἡ σκηνὴ τῆς σκεπῆς* in Exod. xl, 29. In its application to the tabernacle, the term *ôhel* means (*a*) the tent-roof of goats'-hair; (*b*) the whole building. See TENT.

3. בַּיִת, *báyith*, *house* (*οἶκος*, *domus*), is applied to the tabernacle in Exod. xxiii, 19; xxxiv, 26; Josh. vi, 24; ix, 23; Judg. xviii, 31; xx, 18, as it had been, apparently, to the tents of the patriarchs (Gen. xxxiii, 17). So far as it differs from the two preceding words, it expresses more definitely the idea of a fixed settled habitation. It was therefore fitter for the sanctuary of Israel after the people were settled in Canaan than during their wanderings. For us the chief interest of the word lies in its having descended from a yet older order, the first word ever applied in the Old Test. to a local sanctuary, Beth-el, "*the house of God*" (xxviii, 17, 22), keeping its place, side by side, with other words—tent, tabernacle, palace, temple, synagogue—and at last outliving all of them; rising, in the Christian *Ecclesia*, to yet higher uses (1 Tim. iii, 15). See HOUSE.

4. קֹדֶשׁ, *kódesh*, or מִקְדָּשׁ, *mikdâsh* (*ἁγίασμα*, *ἁγιαστήριον*, *τὸ ἅγιον*, *τὰ ἅγια*, *sanctuarium*), the *holy*, consecrated place, and therefore applied, according to the graduated scale of holiness of which the tabernacle bore witness, sometimes to the whole structure (Exod. xxv, 8; Lev. xii, 4), sometimes to the court into which none but the priests might enter (Lev. iv, 6; Numb. iii, 38; iv, 12), sometimes to the innermost sanctuary of all, the Holy of Holies (Lev. xvi, 2). Here also the word had an earlier starting-point and a far-reaching history. En-Mishpat, the city of judgment, the seat of some old oracle, had been also Kadesh, the sanctuary (Gen. xiv, 7; Ewald, *Gesch. Isr.* ii, 307). The name

El-Kuds still clings to the walls of Jerusalem. See SANCTUARY.

5. הֵיכָל, *heykâl*, *temple* (*ναός*, *templum*), as meaning the stately building, or palace of Jehovah (1 Chron. xxix, 1, 19), is applied more commonly to the Temple (2 Kings xxiv, 13, etc.), but was used also (probably at the period when the thought of the Temple had affected the religious nomenclature of the time) of the tabernacle at Shiloh (1 Sam. i, 9; iii, 3) and Jerusalem (Psa. v, 7). In either case the thought which the word embodies is that the "tent," the "house," is royal, the dwelling-place of the great king. See TEMPLE.

The first two of the above words receive a new meaning in combination with מוֹעֵד (*moéd*), and with הָעֵדוּת (*ha-eduth*). To understand the full meaning of the distinctive titles thus formed is to possess the key to the significance of the whole tabernacle.

(*a.*) The primary force of יָעַד is "to meet by appointment," and the phrase אֹהֶל מוֹעֵד has therefore the meaning of "a place of or for a fixed meeting." Acting on the belief that the meeting in this case was that of the worshippers, the A. V. has uniformly rendered it by "tabernacle of the congregation" (so Seb. Schmidt, "tentorium conventûs;" and Luther, "Stiftshütte" in which *Stift* = *Pfarrkirche*), while the Sept. and Vulg., confounding it with the other epithet, have rendered both by *ἡ σκηνὴ τοῦ μαρτυρίου*, and "tabernaculum testimonii." None of these renderings, however, bring out the real meaning of the word. This is to be found in what may be called the *locus classicus*, as the interpretation of all words connected with the tabernacle. "This shall be a continual burnt-offering . . . at the door of the tabernacle of *meeting* (מוֹעֵד) where I will *meet* you (אִוָּעֵד, *γνωσθήσομαι*) to speak there unto thee. And there will I *meet* (נוֹעַדְתִּי, *τάξομαι*) with the children of Israel. And I will *sanctify* (וְקִדַּשְׁתִּי) the tabernacle of meeting . . . and I will *dwell* (וְשָׁכַנְתִּי) among the children of Israel, and will be their God. And they shall know that I am the Lord their God" (Exod. xxix, 42–46). The same central thought occurs in xxv, 22, "There I will *meet* with thee" (comp. also xxx, 6, 36; Numb. xvii, 4). It is clear, therefore, that "congregation" is inadequate. Not the gathering of the worshippers, but the meeting of God with his people, to commune with them, to make himself known to them, was what the name embodied. Ewald has accordingly suggested *Offenbarungszelt* = tent of revelation, as the best equivalent (*Alterthümer*, p. 130). This made the place a *sanctuary*. Thus it was that the *tent* was the *dwelling*, the *house* of God (Bähr, *Symb.* i, 81). See CONGREGATION.

(*b.*) The other compound phrase, אֹהֶל הָעֵדֻת, as connected with עוּד (= to bear witness), is rightly rendered by *ἡ σκηνὴ τοῦ μαρτυρίου*, *tabernaculum testimonii*, *die Wohnung des Zeugnisses*, "the tent of the testimony" (Numb. ix, 15) "the tabernacle of witness" (xvii, 7; xviii, 2). In this case the tent derives its name from that which is the centre of its holiness. The two tables of stone within the ark are emphatically *the* testimony (Exod. xxv, 16, 21; xxxi, 18). They were to all Israel the abiding witness of the nature and will of God. The tent, by virtue of its relation to them, became the witness of its own significance as the meeting-place of God and man. The probable connection of the two distinct names, in sense as well as in sound (Bähr, *Symb.* i, 83; Ewald, *Alt.* p. 230), gave, of course, a force to each which no translation can represent. See TESTIMONY.

II. *History.*—1. We may distinguish in the Old Test. three sacred tabernacles.

(1.) The Ante-Sinaitic, which was probably the dwelling of Moses, and was placed by the camp of the Israelites in the desert, for the transaction of public business. Exod. xxxiii, 7–10, "Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every one in his tent-door." This was neither the sanctuary of the tabernacle described in ch. xxv sq., which was not made till after the perfect restoration of the covenant (ch. xxxv sq.), nor another sanctuary that had come down from their forefathers and was used before the tabernacle proper was built (as Le Clerc, J. D. Michaelis, and Rosenmüller supposed); but an ordinary tent used for the occasion and purpose (Keil, *Comment.* ad loc.).

(2.) The *Sinaitic* tabernacle superseded the tent which had served for the transaction of public business probably from the beginning of the Exode. This was constructed by Bezaleel and Aholiab as a portable mansion-house, guildhall, and cathedral, and set up on the first day of the first month in the second year after leaving Egypt. Of this alone we have accurate descriptions. It was the second of these sacred tents, which, as the most important, is called the tabernacle *par excellence*. Moses was commanded by Jehovah to have it erected in the Arabian desert, by voluntary contributions of the Israelites, who carried it about with them in their migrations until after the conquest of Canaan, when it remained stationary for longer periods in various towns of Palestine (as below).

(3.) The *Davidic* tabernacle was erected by David, in Jerusalem, for the reception of the ark (2 Sam. vi, 12); while the old tabernacle remained to the days of Solomon at Gibeon, together with the brazen altar, as the place where sacrifices were offered (1 Chron. xvi, 39; 2 Chron. i, 3).

2. *Varied Fortunes of the Sinaitic Tabernacle.* (1.) *In the Wilderness.*—The outward history of the tabernacle begins with Exod. xxv. It comes after the first great group of laws (ch. xix–xxiii), after the covenant with the people, after the vision of the divine glory (ch. xxiv). For forty days and nights Moses is in the mount. Before him there lay a problem, as measured by human judgment, of gigantic difficulty. In what fit symbols was he to embody the great truths without which the nation would sink into brutality? In what way could those symbols be guarded against the evil which he had seen in Egypt, of idolatry the most degrading? He was not left to solve the problem for himself. There rose before him, not without points of contact with previous associations, yet in no degree formed out of them, the "pattern" of the tabernacle. The lower analogies of the painter and the architect seeing, with their inward eye, their completed work before the work itself begins, may help us to understand how it was that the vision on the mount included all details of form, measurement, materials, the order of the ritual, the apparel of the priests. He is directed in his choice of the two chief artists, Bezaleel of the tribe of Judah, Aholiab of the tribe of Dan (ch. xxxi). The sin of the golden calf apparently postpones the execution. For a moment it seems as if the people were to be left without the Divine Presence itself—without any recognised symbol of it (xxxiii, 3). As in a transition period, the whole future depending on the patience of the people, on the intercession of their leader, a tent is pitched (probably that of Moses himself, which had hitherto been the headquarters of consultation), outside the camp, to be provisionally the tabernacle of meeting. There the mind

of the lawgiver enters into ever-closer fellowship with the mind of God (ver. 11), learns to think of him as "merciful and gracious" (xxxiv, 6); in the strength of that thought is led back to the fulfilment of the plan which had seemed likely to end, as it began, in vision. Of this provisional tabernacle it has to be noticed that there was as yet no ritual and no priesthood. The people went out to it as to an oracle (xxxiii, 7). Joshua, though of the tribe of Ephraim, had free access to it (ver. 11).

Another outline law was, however, given; another period of solitude, like the first, followed. The work could now be resumed. The people offered the necessary materials in excess of what was wanted (xxxvi, 5, 6). Other workmen (ver. 2) and workwomen (xxxv, 25) placed themselves under the direction of Bezaleel and Aholiab. The parts were completed separately, and then, on the first day of the second year from the Exode, the tabernacle itself was erected and the ritual appointed for it begun (xl, 2).

The position of the new tent was itself significant. It stood, not, like the provisional tabernacle, at a distance from the camp, but in its very centre. The multitude of Israel, hitherto scattered with no fixed order, were now, within a month of its erection (Numb. ii, 2), grouped round it, as around the dwelling of the unseen Captain of the Host, in a fixed order, according to their tribal rank. The priests on the east, the other three families of the Levites on the other sides, were closest in attendance, the "body-guard" of the Great King. See LEVITE. In the wider square, Judah, Zebulun, Issachar, were on the east; Ephraim, Manasseh, Benjamin, on the west; the less conspicuous tribes, Dan, Asher, Naphtali, on the north; Reuben, Simeon, Gad, on the south side. When the army put itself in order of march, the position of the tabernacle, carried by the Levites, was still central, the tribes of the east and south in front, those of the north and west in the rear (ch. ii). Upon it there rested the symbolic cloud, dark by day and fiery-red by night (Exod. xl, 38). When the cloud removed, the host knew that it was the signal for them to go forward (ver. 36, 37; Numb. ix, 17). As long as it remained—whether for a day, or month, or year—they continued where they were (ver. 15–23). Each march, it must be remembered, involved the breaking-up of the whole structure, all the parts being carried on wagons by the three Levitical families of Kohath, Gershon, and Merari, while the "sons of Aaron" prepared for the removal by covering everything in the Holy of Holies with a purple cloth (iv, 6–15). See ENCAMPMENT.

In all special facts connected with the tabernacle, the original thought reappears. It is the place where man *meets* with God. There the Spirit "comes upon" the seventy elders, and they prophesy (Numb. xi, 24, 25). Thither Aaron and Miriam are called out when they rebel against the servant of the Lord (xii, 4). There the "glory of the Lord" appears after the unfaithfulness of the twelve spies (xiv, 10) and the rebellion of Korah and his company (xvi, 19, 42) and the sin of Meribah (xx, 6). Thither, when there is no sin to punish, but a difficulty to be met, do the daughters of Zelophehad come to bring their cause "before the Lord" (xxvii, 2). There, when the death of Moses draws near, is the solemn "charge" given to his successor (Deut. xxxi, 14).

(2.) *In Palestine.*—As long as Canaan remained unconquered, and the people were still therefore an army, the tabernacle was probably moved from place to place, wherever the host of Israel was for the time encamped—at Gilgal (Josh. iv, 19), in the valley between Ebal and Gerizim (viii, 30–35); again, at the headquarters of Gilgal (ix, 6; x, 15, 43); and, finally, as at "the place which the Lord had chosen," at Shiloh (ix, 27; xviii, 1). The reasons of this last choice are not given. Partly, perhaps, its central position, partly its belonging to the powerful tribe of Ephraim, the tribe of the great captain of the host, may have determined the preference. There it continued during the whole period of the judges, the gathering-point for "the heads of the fathers" of the tribes (xix, 51), for councils of peace or war (xxii, 12; Judg. xxi, 12), for annual solemn dances, in which the women of Shiloh were conspicuous (ver. 21). There, too, as the religion of Israel sank towards the level of an orgiastic heathenism, troops of women assembled, shameless as those of Midian, worshippers of Jehovah, and, like the ἱερόδουλοι of heathen temples, concubines of his priests (1 Sam. ii, 22). It was far, however, from being what it was intended to be, the one national sanctuary, the witness against a localized and divided worship. The old religion of the high-places kept its ground. Altars were erected, at first under protest, and with reserve, as being not for sacrifice (Josh. xxii, 26), afterwards freely and without scruple (Judg. vi, 24; xiii, 19). Of the names by which the one special sanctuary was known at this period, those of the "house" and the "temple" of Jehovah (1 Sam. i, 9, 24; iii, 3, 15) are most prominent.

A state of things which was rapidly assimilating the worship of Jehovah to that of Ashtaroth or Mylitta needed to be broken up. The ark of God was taken, and the sanctuary lost its glory; and the tabernacle, though it did not perish, never again recovered it (1 Sam. iv, 22). Samuel, at once the Luther and the Alfred of Israel, who had grown up within its precincts, treats it as an abandoned shrine (so Psa. lxxviii, 60), and sacrifices elsewhere—at Mizpeh (1 Sam. vii, 9), at Ramah (ix, 12; x, 3), at Gilgal (ver. 8; xi, 15). It probably became once again a movable sanctuary; less honored, as no longer possessing the symbol of the Divine Presence, yet cherished by the priesthood, and some portions at least of its ritual kept up. For a time it seems, under Saul, to have been settled at Nob (xxi, 1–6), which thus became what it had not been before—a priestly city. The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the ark. It now lost the presence of the high-priest, and with it the oracular ephod, the Urim and Thummim (xxii, 20, xxiii, 6). What change of fortune then followed we do not know. The fact that all Israel was encamped, in the last days of Saul, at Gilboa, and that there Saul, though without success, inquired of the Lord by Urim (xxviii, 4–6), makes it probable that the tabernacle, as of old, was in the encampment, and that Abiathar had returned to it. In some way or other it found its way to Gibeon (1 Chron. xvi, 39). The anomalous separation of the two things which, in the original order, had been joined brought about yet greater anomalies, and while the ark remained at Kirjath-jearim, the tabernacle at Gibeon connected itself with the worship of the high-places (1 Kings iii, 4). The capture of Jerusalem, and the erection there of a new tabernacle, with the ark, of which the old had been deprived (2 Sam. vi, 17; 1 Chron. xv, 1), left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offerings (1 Chron. xxi, 29). Such as it was, however, neither king nor people could bring themselves to sweep it away. The double service went on; Zadok, as high-priest, officiated at Gibeon (1 Chron. xvi, 39); the more recent, more prophetic service of psalms and hymns and music, under Asaph, gathered round the tabernacle at Jerusalem (ver. 4, 37). The divided worship continued all the days of David. The sanctity of both places was recognised by Solomon on his accession (1 Kings iii, 15; 2 Chron. i, 3). But it was time that the anomaly should cease. As long as it was simply tent against tent, it was difficult to decide between them. The purpose of David, fulfilled by Solomon, was, that the claims of both should merge in the higher glory of the Temple. Some, Abiathar probably among them, clung to the old order, in this as in other things; but the final day at last came, and the tabernacle of meeting was either taken down or left to perish and be forgotten. So a page in the religious history of Israel was closed. Thus the disaster of Shiloh led to its natural consummation.

III. *Description.*—The written authorities for the restoration of the tabernacle are, first, the detailed account to be found in Exod. xxvi, and repeated in xxxvi, 8–38, without any variation beyond the slightest possible abridgment; secondly, the account given of the building by Josephus (*Ant.* iii, 6), which is so nearly a repetition of the account found in the Bible that we may feel assured that he had no really important authority before him except the one which is equally accessible to us. Indeed, we might almost put his account on one side if it were not that, being a Jew, and so much nearer the time, he may have had access to some traditional accounts which may have enabled him to realize its appearance more readily than we can do, and his knowledge of Hebrew technical terms may have assisted him to understand what we might otherwise be unable to explain. The additional indications contained in the Talmud and in Philo are so few and indistinct, and are, besides, of such doubtful authenticity, that they practically add nothing to our knowledge, and may safely be disregarded.

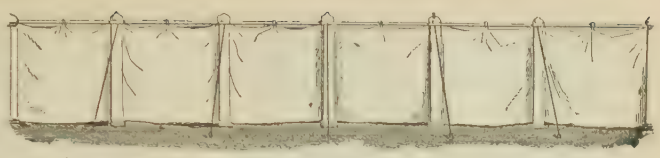
For a complicated architectural building, these written authorities probably would not suffice without some remains or other indications to supplement them; but the arrangements of the tabernacle were so simple that they are really all that are required. Every important dimension was either five cubits or a multiple of five cubits, and all the arrangements in plan were either squares or double squares, so that there is, in fact, no difficulty in putting the whole together, and none would ever have occurred, were it not that the dimensions of the sanctuary, as obtained from the "boards" that formed its walls, appear at first sight to be one thing, while those obtained from the dimensions of the curtains which covered it appear to give another. The apparent discrepancy is, however, easily explained, as we shall presently see, and never would have occurred to any one who had lived long under canvas or was familiar with the exigencies of tent architecture.

The following close translation of Exod. xxvi will set the subject generally before the reader. We have indicated, by the use of *italics*, marked variations from the A. V.:

1. And the tabernacle (מִשְׁכָּן) thou shalt make—ten curtains; twisted linen, and violet and purple and crimson of cochineal: cherubs, work of (an) artificer, thou shalt
2. make them. (The) length of the one curtain (shall be) eight and twenty by the cubit, and (the breadth) four by the cubit, the one curtain: one measure (shall be)
3. to all the curtains. Five of the curtains shall be joining each to its fellow, and five of the curtains joining
4. each to its fellow. And thou shalt make loops (לוּל) of violet upon (the) edge of the one curtain from (the) end in the joining, and so shalt thou make in (the) *edge*
5. *of the endmost curtain* in the *second joining:* fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in (the) end of the curtain which is in the *second joining*, the *loops standing opposite* (מַקְבִּלוֹת)
6. the one to its fellow. And thou shalt make fifty taches (קֶרֶס) of gold, and thou shalt join the curtains one to its fellow with the taches, and the tabernacle shall be one.
7. And thou shalt make curtains of goats (' hair) for *a tent* (אֹהֶל) upon the tabernacle, eleven curtains shalt
8. thou make them. (The) length of the one curtain (shall be) thirty by the cubit, and (the) breadth four by the cubit, the one curtain: one measure (shall be) to
9. (the) eleven curtains. And thou shalt join five of the curtains separately, and six of the curtains separately; and thou shalt double the sixth curtain *towards* (the)
10. forefront of the *tent*. And thou shalt make fifty loops upon (the) edge of the one curtain—the endmost in the joining, and fifty loops upon (the) edge of the cur-
11. tain—the *second joining*. And thou shalt make taches of copper—fifty; and shalt bring the taches in the loops, and thou shalt join the tent, and (it) shall be
12. one. And (the) overplus *hang* in (the) curtains of the tent—*half of* the overplus curtain shall hang upon
13. the back of the tabernacle; and *the* cubit from this (side) and *the* cubit from that (side) in the overplus in (the) length of (the) curtains of the tent shall be hung upon (the) sides of the tabernacle from this (side) and from that (side), to cover it.
14. And thou shalt make (a) covering to the tent, skins of rams reddened, and (a) covering of skins of *tachashes* from above.
15. And thou shalt make *the* planks (קֶרֶשׁ) for the tabernacle, trees [*wood*] of acacias (שִׁטִּים), standing.
16. Ten cubits (shall be the) length of the plank, and (a) cubit and (the) half of the cubit (the) breadth of the
17. one plank. Two hands [*tenons*] (shall there be) to the one plank, joined (מְשֻׁלָּבוֹת, others *corresponding*) [comp. xxxvi, 22] each to its fellow: so shalt thou
18. make [or *do*] for all (the) planks of the tabernacle. And thou shalt make the planks for the tabernacle, twenty planks for (the) Négeb [*south*] quarter towards Teymân [*the south*]. And forty bases (אֶדֶן) of silver shalt
19. thou make under the twenty planks, two bases under the one plank for its two hands, and two bases under
20. the one [*next*] plank for its two hands. And for the second rib [*flank*] of the tabernacle to (the) Tsaphôn
21. [*north*] quarter (there shall be) twenty planks; and their forty bases of silver, two bases under the one plank, and two bases under the one [*next*] plank.
22. And for (the) thighs [*rear*] of the tabernacle seaward
23. [*west*] thou shalt make six planks. And two planks shalt thou make for (the) angles (מִקְצֹעֹת, *cutting off*)
24. of the tabernacle in the thighs [*rear*]: and (they) shall be twinned (תְּאֹמִים, perhaps *jointed, hinged*, or *bolted*) from below together, and shall be twins upon its head [*top*] towards the one ring: so shall (it) be to both of them; for the two angles shall (they) be.
25. And (there) shall be eight planks, and their bases of silver—sixteen bases, two bases under the one plank, and two bases under the one [*next*] plank.
26. And thou shalt make bars (בְּרִיחַ) of trees [*wood*] of acacias [*Shittim*]; five for (the) planks of the one rib
27. [*flank*] of the tabernacle, and five bars for (the) planks of the second rib [*flank*] of the tabernacle, and five bars for (the) planks of (the) rib [*flank*] of the tabernacle for the thighs [*rear*] seaward [*west*]. And the middle bar in (the) middle of the planks (shall) bar (מְבָרִיחַ, be *bolting* through) from the end to the end.
29. And the planks thou shalt overlay (with) gold, and the rings thou shalt make (of) gold, (as) houses [*places*] for the bars; and thou shalt overlay the bars (with) gold.
30. And thou shalt rear the tabernacle like its judgment [*style*] which I made thee see in the mountain.

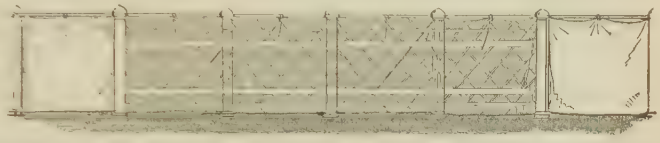
1. *The court* (חָצֵר) was a large rectangular enclosure, open to the sky, and with its entrance at the east end. Its dimensions are given more than once, being 100 cubits long and 50 broad. Its construction was very simple, being composed of a frame of four sides of distinct pillars, with curtains hung upon them. In other words, it was surrounded by canvas screens—in the East called *kamâts*, and still universally used to enclose the private apartments of important personages. The pillars were probably of shittim-wood (that is, the desert acacia), a light, close-grained, imperishable wood, easily taking on a fine natural polish, though it is nowhere directly intimated of what material they were; they were five cubits in height (sufficient to prevent a person from looking over them into the enclosure), but their other dimensions are not given, so that we cannot be sure whether they were round (Ewald) or four-cornered (Bähr), probably the latter. At the bottom these pillars were protected or shod by sockets of brass (copper). It is not quite easy to say whether these sockets were merely for protection, and perhaps ornament, or if they also helped to give stability to the pillar. In the latter case, we may conceive the socket to have been of the shape of a hollow wedge or pointed funnel driven into the ground, and then the end of the pillar pushed down into its cavity; or they may have been simply plates laid on the ground, with a hole for the reception of the tenoned foot of the pillar, as in the case of the "boards" noticed below. Other appliances were used to give the structure firmness, viz. the common articles of tent architecture, ropes and pins (Exod. xxxv, 18). At the top these pillars had a capital or head (xxxviii, 17, "chapiter"), which was overlaid with silver; but whether the body of the pillar was plated with any metal is not said. Connected with the head of the pillar were two other articles, *hooks*, and things called חֲשֻׁקִים,

chashukim, rendered "fillets," i. e. ornamental chaplets in relief round the pillar (so Ewald, *Alterthümer*, p. 335, note 5), but most probably meaning *rods* (so Gesenius, Fürst, and others), joining one pillar to another. These rods were laid upon the hooks, and served to attach the hangings to and suspend them from. The hooks and rods were silver, though Knobel conjectures the latter must have been merely plated (*Exod.* p. 278). The mode of adjusting these hangings was similar to that of the doorway screens and "vail" described below.



Curtain-wall of Court. (Details suggested by Assyrian sculptures.)

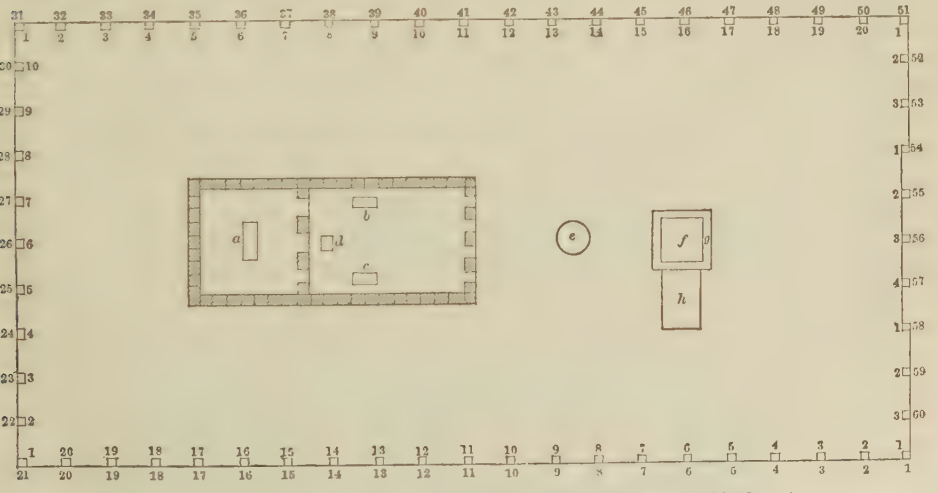
The circumference of the enclosure thus formed was 300 cubits, and the number of pillars is said to have been $20 + 20 + 10 + 10 = 60$, which would give between every two pillars a space of $\frac{300}{60} = 5$ cubits. There has been considerable difficulty in accurately conceiving the method adopted by the writer in calculating these pillars. This difficulty arises from the corner pillars, each of which, of course, belongs both to the side and to the end. It has been supposed by many that the author calculated each one corner pillar twice; that is, considered it, though one in itself, as a pillar of the side and also as a pillar of the end. This would make in all 56 actual pillars, and, of course, as many spaces. Bähr, Knobel, etc.: that is, nineteen spaces on each side, and nine on the end. Now since the side was 100 cubits and the end 50, this would give for each side space $\frac{100}{19} = 5\frac{5}{19}$, and for each end space $\frac{50}{9} = 5\frac{5}{9}$ cubits, spaces artificial in themselves and unlike each other. It is certainly most probable that the spaces of side and end were of exactly the same size, and that each of them was some exact, and no fractional, number of cubits. The difficulty may be completely removed by assuming the distance of 5 cubits to each space, and counting as in the accompanying ground-plan. Thus, since each side was 100 cubits, this needs twenty spaces. But twenty spaces need twenty-one pillars. So that, supposing us to start from the south-east corner and go along the south side, we should have for 100 cubits twenty-one pillars and twenty spaces; but of these we should count twenty spaces and pillars for the south side, and call the south-west corner pillar, not the twenty-first pillar of the side, but the first of the end. Then going up the end, we should count ten pillars and spaces as end, but consider the north-west corner pillar not as eleventh of the end, but first of the north side; and so on. In this way we gain sixty pillars and as many spaces, and have each space exactly 5 cubits.



Curtain-wall of Entrance to Court. (Details suggested by Assyrian sculptures.)

The hangings (קְלָעִים, *kelaïm'*) of the court were of twined *shesh;* that is, a fabric woven out of twisted yarn of the material called *shesh*. This word, which properly means *white*, is rendered by our version "fine linen," a rendering with which most concur, while some decide for *cotton*. At all events, the curtains were a strong fabric of this glancing white material, and were hung upon the pillars, most likely outside, though that is not known, being attached to the pillars at the top by the hooks and rods already described, while the whole was stayed by pins and cords, like a tent.

The entrance, which was situated in the centre of the east end, and was twenty cubits in extent, was formed also of a hanging (technically מָסָךְ, *masâk*) of "blue, purple, and scarlet, and fine twined linen, work of the רֹקֵם, *rokêm*" (A. V. "needle-work"). The last word has usually been considered to mean *embroiderer* with the needle, and the curtain fancied to have had figures, flowers, etc., of the mentioned colors wrought into it. But such kinds of work have always a "wrong" side, and, most probably, taking into account the meaning of the word in Arabic, and the fondness of the Arabs at this day for striped blankets, the word means "weaver of striped cloth," and the hanging is to be conceived as woven with lines or stripes of blue, purple, and scarlet



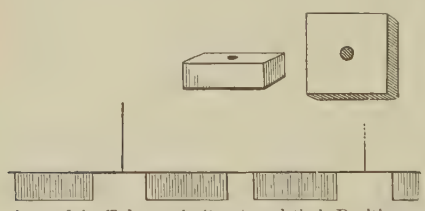
Plan of the Tabernacle and its Court. (From Riggenbach's *Mosaische Stiftshütte.*)

Large enclosure—Court (open overhead). Small enclosure—the Tabernacle (covered). *a.* Ark in the Holy of Holies. *b.* Table of show-bread. *c.* Golden candlestick. *d.* Altar of incense—*b*, *c*, *d* being in the holy place. *e.* Laver, or basin for washing. *f.* Altar of burnt-offering. *g.* Gang or ledge around this altar for the priests to stand upon. *h.* Sloping ascent from the ground to this ledge. (The last two articles are in the court.)

on the white ground of *shesh* (Knobel, Keil, etc.). In other words, the *warp*, or longitudinal threads, was of white linen, while the *woof* made cross-bars (which would hang vertically) of brilliantly dyed wool in a treble thread. They were merely spun and woven, without gold or embroidered figures.

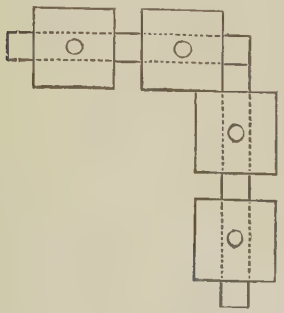
The furniture of the court consisted of the altar of burnt-offering and the laver. These are sufficiently described under their appropriate headings. See ALTAR; LAVER. What concerns us is the position of them. In all probability, the tabernacle proper stood with its entrance exactly in the middle of the court, that is, fifty cubits from the entrance of the court; and very possibly the altar of burnt-offering stood, again, midway between the door of the court and that of the tabernacle, i. e. twenty-five cubits from each, and somewhere in the twenty-five cubits between the altar and the tabernacle stood the laver (Josephus, *Ant.* iii, 6, 2).

2. *The Tabernacle itself.*—Following the method pursued with the outer court, we begin with the walls. These were built of boards, or, rather, planks (קְרָשִׁים, *kerashîm*), in close contact with each other. They were of shittim-wood, overlaid with gold on both sides, ten cubits high and one and a half cubit broad, their thickness being nowhere given. From the foot of each plank came out two "tenons" (יָדוֹת, *yadôth* = hands), which must not be conceived as connecting the planks with each other laterally, as if there corresponded to a tenon in one plank a mortise in another; they were for connecting each particular plank with the ground, and must be conceived as two wedge-shaped or pointed pieces (probably of copper, or perhaps of silver), projecting from the lower end of the plank. These tenons were thrust into silver sockets, of which two were prepared for each plank, each socket being the weight of a

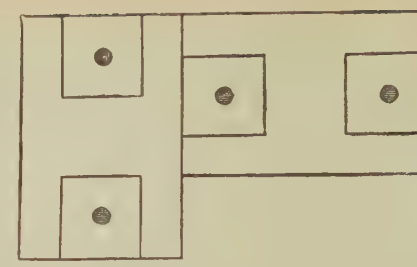


Sockets of the Tabernacle Court, and their Position under the Boards.

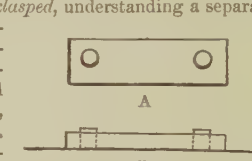
talent of silver. Whether these sockets were wedge-shaped or pointed, and themselves went into the ground, or whether they were mere foot-plates for the plank, with holes for the tenons to pass through into the ground (the last more probable), is not intimated. Prof. Paine has ingeniously suggested the thickness of these sockets as one sixth of a cubit [see METROLOGY], and likewise their form (half a cubit square), as in the adjoining cut. He also calculates from this size of the sockets, or foot-plates, that the planks should be (as Josephus says) one third of a span, i. e. one sixth of a cubit thick (which is quite sufficient for strength), in order to turn the corners neatly, as illustrated in the subjoined cut. This might indeed have been effected on the supposition that the planks were one cubit thick, as the accompanying cut will show; but we can hardly suppose that the planks overhung the bases which supported them. These bases did not require to enter deeply into the ground, as there was no lateral strain upon them, and the whole weight of the building kept them firmly in their place. Their only object was to keep the bottom of the planks level and even. The upper ends of the planks, however, needed to be kept from separating, as they would certainly do under the traction of the stay-cords fore and aft. Hence the tenons mentioned in Exod. xxvi, 17 are carefully distinguished from those (already described) referred to in ver. 19; and they are designated (without any sockets assigned to them) by a peculiar term, מְשֻׁלָּבוֹת, *meshullabôth*, which occurs here only. It is regarded by Gesenius as radically signifying *notched*, but he understands it here as meaning *joined*, a sense in which Fürst and Mühlau emphatically concur, to the exclusion of that adopted by the Sept. (*ἀντιπίπτοντες*) and the A. V. ("set in order"). Prof. Paine refers the term to the *top* of the planks, and renders it *clasped*, understanding a separate plate with holes corresponding to pins or tenons (probably all of copper) in the upper end of the planks likewise, as in the annexed cut. This is an essential provision for the stability of the structure, of which no one else seems to have thought. Nevertheless, as he privately informs us, he has since abandoned this distinction between the top and bottom tenons, and in his forthcoming second edition he will dispense with the clasps. The long middle bar, if pinned to each end plank, would subserve a similar purpose. Something of this sort is perhaps intimated by the *bolting* (לְבָרֵחַ, מְבָרִיחַ) of Exod. xxvi, 28; xxxvi, 33. The roof-curtains would likewise assist in holding the planks together.



Bottom of the Corner Planks, shown as resting upon the Bases (according to Paine).



Planks on their Bases (according to the common view).



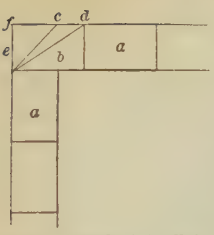
A

B

Fastenings for the Top of the "Boards" of the Tabernacle (according to Paine).

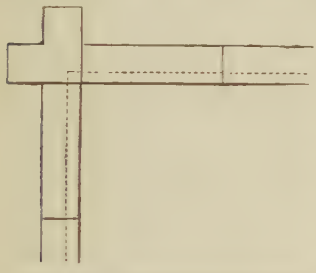
A, a clasp. B, two boards clasped.

Of these boards, which, being one and a half cubit, i. e. about two and a half feet broad, must have been formed of several smaller ones jointed together, there were twenty on the north and twenty on the south side, thus making each side the length of thirty cubits. For the west end were made six boards, yielding nine cubits, and in addition two boards for the corners (Exod. xxvi, 22 sq.), making in all eight boards and twelve cubits; and as the end is thought (so Josephus, *Ant.* iii, 6, 3) to have been ten cubits (proportionate to that in Solomon's Temple, 1 Kings vi, 2, 20), this would imply that each corner plank added half a cubit to the width, but nothing to the length, the measurements being taken inside. Were the planks supposed a cubit thick, which is the usual calculation (but an extravagant one on account of the weight), the remaining cubit of the corner plank would exactly cover the thickness of the side plank. The description given of the corners is exceedingly perplexing, and the diversity of opinion is naturally great. The difficulties all lie in Exod. xxiv, 24. It goes on, "they shall be coupled together;" rather, they shall be "twins," or "twinned" (תְּאֻמִּם, *toämîm*). "They" evidently refers to the corner planks; and, setting aside the idea that they make twins together, which cannot



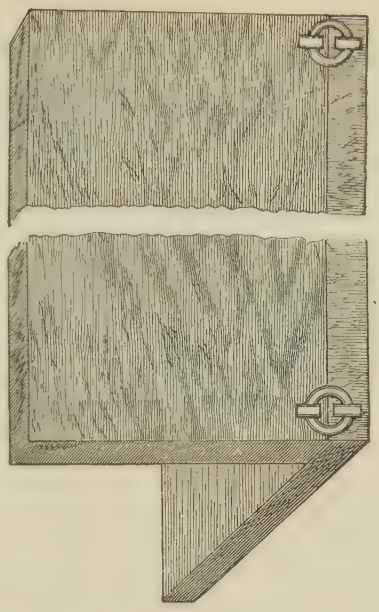
Corner Board of the Tabernacle (according to Riggenbach).

be, since they are at opposite corners, the expression may mean that each corner plank of itself makes twins, which it would do if it had two legs containing the angle between them. If the corner plank be two-legged, it adds necessarily something to the length, and thus destroys the measurement. One explanation is therefore to regard the end of the corner plank, *e*, as twin, i. e. corresponding to the side plank *a*. Further, each corner plank must be "entire (תַּמִּים, *tammîm*) at or on its head" (A. V., with many others, considers *tammîm* the same as *toämîm*). Now if the "head" be not the top of the plank, but the edge or point of the corner, *f*, then the statement implies that the corner plank of the end wall, though prolonging the side wall outside, must not be cut away or sloped, for example, in the fashion indicated by the dotted lines *c d*. Once more, the words are added "unto one ring," accurately "unto the first ring." Keil (*Comment.* ad loc.) understands that "the two corner boards at the back were to consist of two pieces joined together at a right angle, so as to form, as double boards, one single whole from the top to the bottom." and that "one ring was placed half-way up the upright board in the corner or angle, in such a manner that the central bolt, which stretched along the entire length of the walls, might fasten into it from both the side and back." Murphy (*Comment.* ad loc.) suggests a form which we represent by the annexed figure. But Paine's arrangement, as in the cut below, seems to us to meet all the requirements of the case in the simplest and most effectual manner. The ring and staples at the top and bottom of the corner planks formed a *hinge*, so that the adjoining planks were *twinned*, or carried together as one. That the end planks went in between the last side planks (as neatness and usage in such structures dictated), making the interior width of the tabernacle the full twelve cubits, is probable from the length of the roof-curtains presently described, if they were longitudinally arranged.



Corner Board (according to Murphy).

The walls or planks, in addition to the stability they may have derived from the sockets at the bottom (and perhaps the clasps at the top), were bound together by five bars or bolts, thrust into rings attached to each plank. These bars, in all probability, ran along the outside, though that is not intimated, and Ewald thinks otherwise. One bar is said to have gone in the middle (בְּתוֹךְ): this is usually taken to mean half-way up the plank, and with two bars on each side of it, above and below; but some interpret "through the heart of the boards" (Riggenbach), and others understand it of the rear bar alone. Thus there seem to have been three

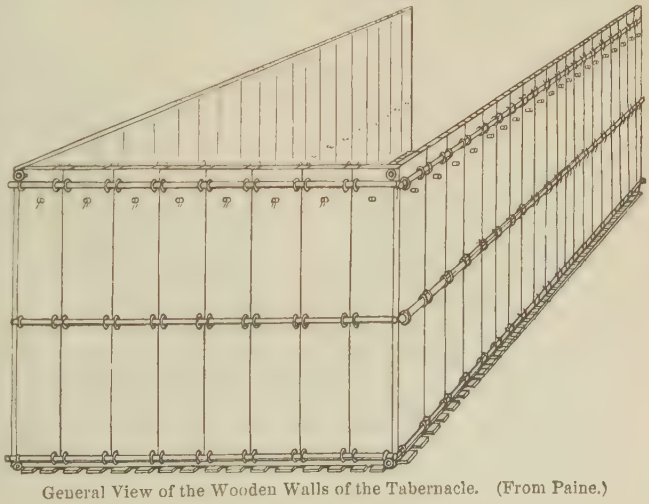


Top and Bottom Parts of Corner Boards (according to Paine).

rows of bars, the top and bottom one on each of the sides being in two pieces. Josephus's account is somewhat different: "Every one," he says (*Ant.* iii, 6, 3), "of the pillars or boards had a ring of gold affixed to its front outwards, into which were inserted bars gilt with gold, each of them five cubits long, and these bound together the boards; the head of one bar running into another after the manner of one tenon inserted into another. But for the wall behind there was only one bar that went through all the boards, into which one of the ends of the bars on both sides was inserted." The whole edifice was doubtless further stayed by ropes attached to tent-pins in the ground from knobs on the outside of the planks. (See below.)

3. *Drapery of the Tabernacle.*—The wooden structure was completed as well as adorned by four kinds of hangings, each of which served a useful and even needful purpose.

(1.) *The Roof.*—The first question that arises here is whether the roof was flat, like that of Oriental houses, or peaked and slanting, as in Occidental buildings. The



General View of the Wooden Walls of the Tabernacle. (From Paine.)

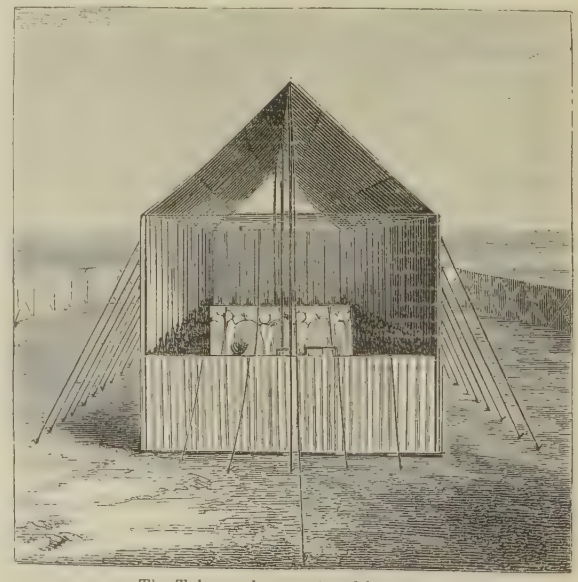
The Tabernacle as restored by Fergusson.

old representations, such as Calmet's, take the former view; but to this it may be forcibly objected that it would in that case be impossible to stretch the roof-covering sufficiently tight to prevent the rain and snow from collecting in the middle, and either crushing the whole by its weight or flooding the apartments. Hence most later writers assume a peaked roof, although there is no mention of a ridge-pole, nor of supports to it; but the name "tent" given to the upper part of the edifice is itself conclusive of this form, and then these accessories would necessarily follow.

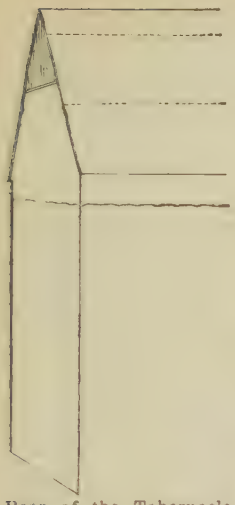
The roofing material was a canvas of goats' hair, the article still employed by the Bedawin for their tents. It consisted of eleven "curtains" (יְרִיעוֹת), i. e. breadths or pieces of (this camlet) cloth, each thirty cubits long and four cubits wide, which is as large, probably, as could well be woven in the loom at once. Ten of these were to be "coupled" (חִבֵּר), i. e. sewed together, five in one sheet, and five in another, evidently by the selvage; thus making two large canvases of thirty cubits by twenty each. But as the building was only twelve cubits wide, one of them alone would more than suffice for a roof, even with a peak. Hence most interpreters understand that the surplus width was allowed to hang down the sides. But what is to be done with the other sheet? Fergusson (in Smith's *Dict. of the Bible*, s. v. "Temple") supposes (with interpreters in general) that the two sheets were thrown side by side across the ridge-pole, the extra length (some fifteen cubits) being extended at the eaves into a kind of wings, and the surplus width (ten cubits) furled along the slope of the gable, or perhaps stretched out as a porch. But there is no authority whatever for this disposal; and if the two pieces of canvas were intended to be thus adjoined, there appears no good reason why they should not have been *sewed* together at the first, like the individual breadths. Hence Paine suggests that they were designed as a *double* roof, so as the more effectually to shed rain, somewhat in the manner of a "fly" or extra roof to a modern tent. For this the size is exactly adequate. If the angle at the peak were a right angle, as it naturally would be, the gable, of course, being an isosceles triangle, eight and a half cubits would be required for each slope of the roof (they being the two legs of which twelve is the hypothenuse); thus leaving one cubit to cover each of the eaves (as specified in ver. 13), and one cubit for seams, and perhaps hems. The seams, in order to be water-tight (especially since they ran parallel with the ridge and eaves) as well as smooth, would best be formed by overlapping the edges, in shingle style.

The sixth "curtain," or extra single piece, was to be "doubled in the fore-front of the tabernacle" (xxvi, 9, וְכָפַלְתָּ אֶל־מוּל פְּנֵי הָאֹהֶל), which interpreters generally have understood as meant to close the gable. This, as Paine suggests, it would neatly do if folded in two thicknesses (like the rest of the goat's-hair cloth) across the lower part of the rear open space above the "boards," as it is just long enough (twice fifteen cubits; the surplus three cubits being employed exactly as in the case of the other sheets), and sufficiently wide (four cubits up the six of the perpendicular; leaving only a small triangle at the peak for ventilation); the gores or corners probably being tucked in between the two thicknesses of the roof-sheets. This sixth curtain, of course, was sewed *endwise* to one of the outer pieces of the under canvas.

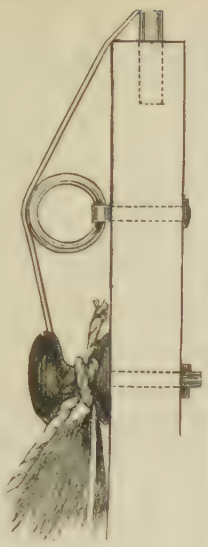
These roof-curtains were joined by means of fifty "loops" (לֻלָאֹת, *lulaôth*) of unspecified (probably the same strong) material, and as many taches (קְרָסִים, *kerasim*) of "brass." With most interpreters, Fergusson understands these to be intended for connecting the



The Tabernacle as restored by Paine.



Rear of the Tabernacle, showing the gable curtain according to Paine.



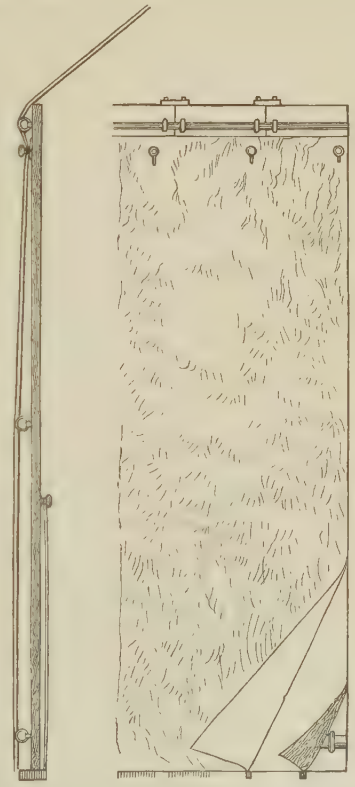
Copper Tache in the Tabernacle "Boards," with its Attachments. (After Paine.)

edges of the two sheets together so as to form one roof-canvas. But besides the uselessness of this (as above pointed out), on this plan the rain would find an easy inlet at this imperfect suture. Hence Paine more reasonably concludes that they were designed for buttoning down the double canvas at the eaves so as to form "one tent" (xxvi, 11, אֹהֶל אֶחָד, i. e. the upper or tent part of the building). The taches, accordingly, were not *hooks* (as most understand: Fergusson thinks "S hooks"), but knobs in the planks on the outside, placed one cubit below the top (ver. 12). The number of the taches would thus exactly correspond to the requirements of the "boards," i. e. twenty for each side and eight for the end, with one additional for each rear corner (where a tache would be needed for both edges of the board, the others being in the front edge, as the first board would necessarily have it there; in the rear boards the knob would be in the middle). See TACHE.

(2.) Another set of curtains was provided, consisting of ten pieces of stuff, each twenty-eight cubits long and four cubits wide, to be sewed into two large cloths of five "curtains" or breadths each. From the general similarity of the description, interpreters have naturally inferred that they were to be joined and used in like manner; but the necessity or practicability of employing them overhead is far from obvious. Nor does the size in that case suit; for besides the difficulty of disposing of the surplusage in breadth (in length they would be scant if double), we naturally ask, Why were they different in number and size from the other roofing material? Prof. Paine therefore thinks that they were sewed *end to end* (the original is אִשָּׁה אֶל־אֲחֹתָהּ, *one to the other*, xxvi, 3; different from לָבָד, *separately*, ver. 9, of the roof-curtains) in two long pieces (they would probably have been woven thus had it been possible), and then hung double in loose drapery around the interior of the tabernacle, being just high enough (four cubits) to cover the joints of the boards and prevent any one from looking through the cracks from without. These curtains were suspended on fifty knobs or taches of gold by means of fifty loops of the same material as the curtains themselves; these fastenings may be arranged as in the case of the roof-canvas. It thus became "one tabernacle" (ver. 6, מִשְׁכָּן אֶחָד, i. e. these curtains belonged to the upright [wooden] part of the structure, in distinction from the sloping [canvas] or "tent" part above it). The material of these inner curtains was similar to that of the door of the outer court (xxvii, 16), but it was also to be embroidered with cherubim, like the interior "vail" (xxvi, 31), which will be considered below.

The Inner Curtains according to Paine.

(3.) A coat of "rams' skins dyed red and táchash (A. V. "badgers'," probably seal or some other fur) skins" was furnished as an additional covering (xxvi, 14, מִלְמַעְלָה, *millemálah, from upward*). This is usually regarded as a part of the roof; but to pile them there would have been sure to catch the rain, and so prove worse than useless. Paine places them on the outside of the "boards" to hide the cracks and prevent the wind and rain from driving in. Hence the number of skins is not specified; they were to form a blanket sufficiently large to cover the walls, and run up under the edge of the roof-canvas so as to catch the drip from the eaves. Doubtless the táchash fur was placed next the smooth gilding, and in its natural state, because hidden; and the rougher but more durable ram's-wool was exposed, the hair shingling downward to the weather, but dyed a brilliant color for effect. They would naturally be hung upon the copper taches, which served so many useful purposes in the "boards." They are called in ver. 14 "a covering (מִכְסֶה, *mikséh*, not necessarily a roof, for it is used only of this fur robe [or some similar one, Numb. iv, 8, 12] and of the screen [whatever that may have been] of Noah's ark [Gen.



Face and Section of the "Boards" of the Tabernacle, showing their varied Attachments. (After Paine.)

viii, 13]) for the *tent*" (לָאֹהֶל), apparently as completing the canvas or tent-like part of the structure.

Saalschütz (*Archäol. der Hebräer*, ii, 321 sq.) represents the hangings of the tabernacle as suspended in the form of a tent, but in a peculiar form. He thinks the מִשְׁכָּן was properly the space enclosed by the boards of acacia-wood; and that these formed the outer wall, so to speak, *within* which the tabernacle, the אֹהֶל properly so called, was reared in the form of a peaked tent. Of this the byssus curtains, he supposes, formed the internal drapery, while the goats'-hair curtains, covered with leather and táchash skins, formed the outer covering. The whole structure would thus present the appearance externally of a peaked tent, reared within a high palisade of wood, and open at the front. This representation has the advantage of allowing the ornamental curtain, and also the gilded boards with their golden rings and silver sockets, to be fully visible. There seems, however, at least one fatal objection to it, viz. that it does not fulfil the condition that the joinings of the curtains shall be over the pillars that separate the holy from the most holy place—a condition of essential significance, as we shall see.

(4.) The *doorways* of the tabernacle were formed or rather closed in a manner altogether analogous to the entrance of the exterior court, namely, by a vertical screen or sheet of cloth made of heavy material, and (in one case) still further stiffened by embroidery, similar to the piece of tapestry that hangs at the portal of modern cathedrals in Italy, or (to speak more Orientally) like the flap at the opening of a modern tent and the carpet or camlet partition between the male and female apartments of a Bedawin abode. Of these there were two, each of which is denoted by a distinctive term rarely varied.

(*a.*) The front opening (פֶּתַח, *péthach*; A. V. "door") was closed sufficiently high to prevent a passer-by from looking in, by a "hanging" (מָסָךְ, *masák*, a *screen*, or "covering" from the sun [Psa. cv, 39] or from observation [2 Sam. vii, 19; Isa. xxii, 8]) of materials exactly like that of the entrance to the court already described, suspended upon five copper-socketed and gilded pillars (עַמּוּדִים) of acacia-wood by means of golden hooks (וָוִים, *pegs*, spoken only of these and those at the outer entrance), the whole being probably of the same height, proportions, and style in other respects as the exterior one just referred to. The number of these pillars is significant: as there were *five* of them, one must necessarily stand in the centre, and this one was probably carried up so as to support one end of the ridge-pole, which we have above seen is presumable. A corresponding pillar in the rear of the tent may be inferred to sustain the other end, and possibly one or more in the middle of the building.

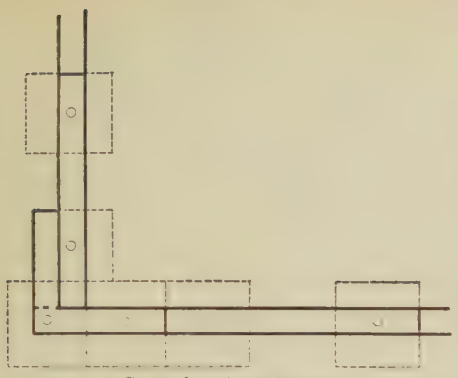
(*b.*) A "vail" (פָּרֹכֶת, *paróketh*, *separatrix*, used only of this particular thing, sometimes [Exod. xxxv, 12; xxxix, 34; xl, 21] with the addition of the previous term for emphasis) divided the interior into two apartments, called respectively the "holy place" and the "most holy." This partition-cloth differed only from the exterior ones in being ornamented (perhaps on both sides; comp. 1 Kings vi, 29) with figures of cherubim stitched (probably with gold thread, i. e. strips of gold-leaf rolled and twisted) upon it, apparently with the art of the embroiderer (מַעֲשֵׂה חֹשֵׁב, *the work of an artificer*; A. V. "cunning work"). It was suspended upon four pillars precisely like those of the door "hanging," except that their sockets were of silver. A special statement of the text (Exod. xxvi, 33), "And thou shalt hang up the vail under the taches" (וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים), evidently meaning that the pillars to which its ends were to be attached were to be placed directly beneath the golden knobs opposite in the walls, on which likewise hung the side-curtains, shows both that these latter were thus completed by a drapery on the remaining side of each room (it will be remembered that the front knobs likewise correspond in position to that of the doorway screen), and likewise proves the character and situation of the taches themselves (not hooks in the roof, which at the eaves was at least five cubits above the top of the "vail"). As the "vail," like the two outer screens, was stretched tight across the space it occupied, it was of course made exactly long enough for that purpose; thus, too, the embroidered figures (which, if of life-size, were of just the height to extend upright across the stuff—about four cubits) would show to the finest effect, not being in folds like the interior side-curtains.

It is not a little singular that the exact position of the "vail" is not otherwise prescribed than by the above requirement; nor is the length of either of the apartments which it separated given, although together they amounted to thirty cubits. On the supposition (sustained by the analogy in the Temple) that the Most Holy was an exact square, i. e. (according to our determination above) twelve cubits each way, the knob or tache opposite which it would hang must have been that which stood in the forward edge of the eighth plank from the rear of the building. Whether it was in front of or behind the pillars is not certain; but the former is probable, as it would thus seem a more effectual barrier from without. The end pillars apparently stood in immediate contact with the side walls, both in order to sustain the ends of the vail, and to leave a wider space between them for ingress and egress. The vail was suspended directly upon golden pins (A. V. "hooks") inserted in the face of the pillars near their summit; and thus differed (as did likewise the screen of the door of the tabernacle) from the hangings of the outer court, which hung upon silver rods (A. V. "fillets") (doubtless by loops running on the rods) resting on similar pins or "hooks." The reason of this difference seems to have been that the greater space between the court pillars (so as to admit animals as well as men) would have caused too much sag in the hanging without intermediate support, which could only be furnished by the rods and attachments along the upper edge.

4. *Supplementary Note.*—Since the above was in type we have reconsidered a few points concerning the structure of this edifice which admit of further elucidation.

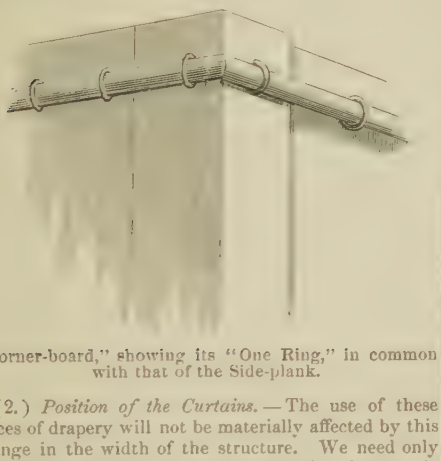
(1.) *The "Corner-boards."*—The fact that the dimensions of the courts and the building itself were in decimal proportions, and that in the temple subsequently erected for the same purpose, which maintained multiples of these dimensions, the holy and most holy were exactly twenty cubits wide (1 Kings vi, 2), leads so strongly to the presumption that in the tabernacle these rooms were ten cubits wide, that we are disposed to recall the arrangement adopted in the foregoing discussion, which gives these apartments a width of twelve cubits, leaving for the holy place the irregular dimensions of eighteen by twelve cubits. Adopting the suggestion of Keil (*Commentary*, ad loc.) that the corner-boards were constructed of two parts, forming a right angle with each other, we have only to take a plank one and a half cubits wide, like all the others, divide it lengthwise into two portions, one four sixths and the other five sixths of a cubit wide, and fasten these together in that manner, in order to obtain the needed half cubit necessary at each end of the rear, and allow one wing of the corner-board to lap around the end of the last side-board, and cover the joint neatly and symmetrically, as in the following figure. This last is the adjustment adopted by Brown (*The Tabernacle*, etc. [Lond. 1872], p. 23), who reviews and justly rejects the conjectures of Josephus (*Ant.* iii, 6, 3), Kalisch (*Commentary*, ad loc.), and Von Gerlach (*ibid.*). His complicated arrangement of the sockets, however, is unnecessary, as may be seen from the following diagram.

The statement respecting these corner-planks in



Corner-board and Sockets.

Exod. xxvi, 24, "And they shall be *twinned* (תְּאֻמִּים) from below, and together they shall be *complete* (תַּמִּים) upon its top to the first (or *same*) ring," we may then understand to mean that they were to be in that manner jointed throughout their length, and were to use the first or end ring of the side-plank in common for the topmost bar, thus holding the corner firm in both directions, as seen in the accompanying figure. The topmost rear bar may have been dowelled into the end of the side-bar for further security.



"Corner-board," showing its "One Ring," in common with that of the Side-plank.

(2.) *Position of the Curtains.* — The use of these pieces of drapery will not be materially affected by this change in the width of the structure. We need only raise the peak into an acute instead of a right angle in order to dispose of the roof-canvas. The curtain across the rear gable may be wrapped a little farther along the side at each end, and it will at the same time cover the tops of the rear planks, and close the joint where the ends of the roof-curtains fall short of doing so.

On the supposition of a flat roof stretched directly across the tops of the planks, the dimensions of both sets of curtains may readily be made to correspond with the requirements of the building. The embroidered curtains may either be used around the walls, as previously, or they may be joined together into one large sheet to cover the ceiling and walls on the inside. Their length (twenty-eight cubits) would in the latter case reach to within one cubit of the ground; and their combined breadth (forty cubits) would in like manner cover the end wall (ten cubits + thirty cubits of length of building). The suture, where the two canvases are ordinarily supposed to be joined by the loops, would thus also exactly fall over the "vail," separating the holy from the most holy place.

The same would be true likewise of the goats'-hair curtains if similarly joined and spread over the roof and outside of the tabernacle, reaching to within one sixth cubit of the ground on each side and rear. The only difficulty would be as to the eleventh or extra goats'-hair curtain. If this were attached in the same manner as the other breadths, it would be wholly superfluous, unless used to close the entire front, as it might be if doubled (according to the usual interpretation of Exod. xxvi, 9). But it seems agreed upon by all critics that it must be employed upon the *rear* of the building (as explicitly stated in ver. 12). Keil understands that it was divided between the back and the front equally; but this answers to neither passage, makes part of the rear *trebly* covered in fact, and brings (by his own confession) the suture one cubit behind the "vail" (contrary to ver. 33). Brown reviews and confutes the explanations of other interpreters (Kalisch, Von Gerlach, and Fergusson), but frankly admits his own inability to solve the problem (p. 43). Paine's interpretation is the only one that meets the case.

This last insuperable difficulty, together with the impossibility of shedding the rain and snow, seems to us a conclusive objection against the flat-roof theory of the building. Brown innocently remarks (p. 47), "Admitting that snow sometimes falls on the mountains of Sinai, it seldom, if ever, falls in the wadies or plains; and if slight showers ever do occur, they must be like angels' visits, few and far between. None of the many authors I have followed across the desert of wandering seem ever to have witnessed snow, and very rarely even rain." This last circumstance is probably owing to the fact that travellers almost invariably avoid the winter or rainy season. The writer of this article was overtaken, with his party, by a snow-storm in March, 1874, which covered the ground in the plains and bottoms of the wadies of Mount Sinai ankle-deep; and every traveller must have observed the unmistakable traces of terrific floods or freshets along the valleys of the whole region. It often rains here in perfect torrents (see Palmer, *Desert of the Exodus*, p. 33, 177). "A single thunder-storm, with a heavy shower of rain, falling on the naked granite mountains, will be sufficient to convert a dry and level valley into a roaring river in a few short hours" (*ibid.* p. 129). It is essential to any reconstruction of the tabernacle that the roof be made water-tight, and this can only be done effectually by the true tent-form, with ridge and peak. See TENT.

5. *Furniture of the Tabernacle.*—The only piece of furniture within the inner or most holy place was the ark of the covenant; and the furniture of the outer room or holy place consisted of the altar of incense, the table of show-bread, and the "golden candlestick," the position of each of which is given in Exod. xxvi, 34, 35. They are all described in detail under their respective heads in this *Cyclopædia*, but we subjoin the following particulars as supplementary to the article on the last-named piece.

The *candelabrum*, as described in Exod. xxv, 31–37 (of which xxxvii, 17–23 is almost verbatim a copy), differs considerably from that in the account of Josephus (*Ant.* iii, 6, 7), and from the sculptured figure still extant upon the Arch of Titus (Reland, *De Spoliis Templi*, p. 6; in which work other representations, all slightly varying, are given from Rabbinical sources and coins). Hence it is probable that the "candlestick" as constructed for the tabernacle by Moses was not exactly the same in form as in the later models of Solomon's and Herod's temples; it would naturally be simpler and less ornamental in the earliest case, and the Herodian fabrication (if, indeed, this were other than that of the restoration from Babylon), to which all the later Jewish and profane statements apply (Solomon does not appear to have furnished his Temple with any other than the original candelabrum of the tabernacle), would of course depart most widely from the severity of the primitive type.

(1.) In the original object the following elements are clearly defined by the language (as above) employed: There was a main or central stem (יָרֵךְ, *yarék*, *thigh*,

The Golden Candelabrum of the Tabernacle. (From a restoration by the Editor.)

A. V. "shaft"), doubtless flaring or enlarged at the bottom, for a secure foot. From each side of this went off (apparently opposite each other, and at equal intervals), three arms (קָנִים, *kanim*, *reeds*, "branches"), having each along their course three almond-shaped calyces (גְּבִעִים, *gebiim*, *cups*, "bowls"), one crown (כַּפְתֹּר, *kaphtôr*, *circlet*, "knop"), and one blossom (פֶּרַח, *pérach*, "flower"): the middle stem had four such calyces, and at least three crowns, placed each immediately beneath the several junctions of the arms with the main stem; also more than one blossom. Finally, there were seven burners (נֵרִים, *nerim*, *lights*, "lamps"), evidently one for the extremity of each arm, and one for the top of the central stem. Every part of the candelabrum (including the burners, only so far as applicable to them) was a continuous rounded (hammered or turned) piece of refined gold (מִקְשָׁה אַחַת זָהָב טָהוֹר, "one beaten work of pure gold"). It has usually been assumed that the arms were all in the same plane with the main stem, and their summits all of equal height, and equidistant from each other, as is the case with the representation on the Arch of Titus.

(2.) The following are the principal points that remain uncertain: The relative position of the calyces, crowns, and blossoms on the arms; for although they are always enumerated in this order, there is nothing to show absolutely whether the enumeration begins at the intersection with the shaft or with the extremities. The former view, which is countenanced by the rest of the description (since this proceeds upward from the base), is adopted by Dr. Conant (in the Amer. ed. of Smith's *Dict. of the Bible*, s. v. "Candlestick"); the latter, which is favored by the difficulty (or rather impossibility) of assigning more than one blossom to the summit of the central stem (as the text would then seem to require), is adopted by Prof. Paine (*Solomon's Temple*, etc., p. 10). The signification of the terms is not decisive: for the *kaphtôr*, or "knop," may quite as well signify a little ornamental *ball* or globular enlargement in the necks of the arms and in the stem at their points of departure, as a *capital* or surmounting decoration (the three ranged along the main stem certainly were not such in strictness). The *pérach*, or "flower," is regarded by both the above writers (who thus agree in making these, after all, the extreme points of the chandelier) as the "receptacles" of the lamps themselves; these last being regarded by Paine as denoted by the *gebiim*, or "bowls," having a trinal form in the case of the side arms, and a quaternal in that of the main stem —a view which leads to great complexity in their construction and in the form of their sockets, and which, moreover, is incongruent with the number (seven only) assigned to the lights. Furthermore, in the comparison of the ornament in question with the shape of *almonds*, it is not clear whether the *flower* or *fruit* of that tree is referred to; we prefer the latter as being more properly designated by the simple word, and because the former is denoted by a different term in the same connection, the blossom-shaped ornament. It must also be noted that the arms had each three of the first-named ornament, and but one of the other two; whereas the main stem had four of the first, and at least three of the second and two of the third: the three kinds, therefore, did not invariably go together, although they may have done so in the case of the central stem. Perhaps the whole may be best adjusted by assigning such a group or combination of the three kinds to each summit and to each intersection of the arms with the main stem, and merely two others of one kind (the *gebia*, or "bowl") to the side arms, probably at equidistant points; the group itself consisting simply of an ovate cup-like enlargement of the rod constituting the shaft, with a raised band just above the bulb, and the rim opening into petal-like lips, forming a cavity or socket for the lamp. See LAMP.

IV. *Relation of the Tabernacle to the Religious Life of Israel.*—1. Whatever connection may be traced between other parts of the Mosaic ritual and that of the nations with which Israel had been brought into contact, the thought of the tabernacle meets us as entirely new. Spencer (*De Leg. Hebræor.* iii, 3) labors hard, but not successfully, to prove that the tabernacles of Moloch of Amos v, 26 were the prototypes of the tent of meeting. It has to be remembered, however, (1) that the word used in Amos (*sikkûth*) is never used of *the* tabernacle, and means something very different; and (2) that the Moloch-worship represented a defection of the people *subsequent* to the erection of the tabernacle. The "house of God" [see BETHEL] of the patriarchs had been the large "pillar of stone" (Gen. xxviii, 18, 19), bearing record of some high spiritual experience, and tending to lead men upward to it (Bähr, *Symbol.* i, 93), or the grove which, with its dim, doubtful light, attuned the souls of men to a divine awe (Gen. xxi, 33). The temples of Egypt were magnificent and colossal, hewn in the solid rock, or built of huge blocks of stone as unlike as possible to the sacred tent of Israel. The command was one in which we can trace a special fitness. The stately temples belonged to the house of bondage which they were leaving. The sacred places of their fathers were in the land towards which they were journeying. In the meanwhile, they were to be wanderers in the wilderness. To have set up a bethel after the old pattern would have been to make that a resting-place, the object then or afterwards of devout pilgrimage; and the multiplication of such places at the different stages of their march would have led inevitably to polytheism. It would have failed utterly to lead them to the thought which they needed most—of a Divine Presence never absent from them, protecting, ruling, judging. A sacred tent, a moving bethel, was the fit sanctuary for a people still nomadic. It was capable of being united afterwards, as it actually came to be, with "the grove" of the older *cultus* (Josh. xxiv, 26). Analogies of like wants, met in a like way, with no ascertainable historical connection, are to be found among the Gætulians and other tribes of Northern Africa (Sil. Ital. iii, 289), and in the sacred tent of the Carthaginian encampments (Diod. Sic. xx, 65).

2. The structure of the tabernacle was obviously determined by a complex and profound symbolism, but its meaning remains one of the things at which we can but dimly guess. No interpretation is given in the law itself. The explanations of Jewish writers long afterwards are manifestly wide of the mark. That which meets us in the Epistle to the Hebrews, the application

of the *types* of the tabernacle to the mysteries of redemption, was latent till those mysteries were made known. Yet we cannot but believe that, as each portion of the wonderful order rose before the inward eye of the lawgiver, it must have embodied distinctly manifold truths which he apprehended himself and sought to communicate to others. It entered, indeed, into the order of a divine education for Moses and for Israel, and an education by means of symbols, no less than by means of words, presupposes an existing language. So far from shrinking, therefore, as men have timidly and unwisely shrunk (Witsius, *Ægyptiaca*, in Ugolino, *Thesaur.* vol. i), from asking what thoughts the Egyptian education of Moses would lead him to connect with the symbols he was now taught to use, we may see in it a legitimate method of inquiry—almost the only method possible. Where that fails, the gap may be filled up (as in Bähr, *Symbol.* passim) from the analogies of other nations, indicating, where they agree, a widespread primeval symbolism. So far from laboring to prove, at the price of ignoring or distorting facts, that everything was till then unknown, we shall as little expect to find it so, as to see in Hebrew a new and heaven-born language, spoken for the first time on Sinai, written for the first time on the two tables of the covenant.

3. The thought of a graduated sanctity, like that of the outer court, the holy place, the holy of holies, had its counterpart, often the same number of stages, in the structure of Egyptian temples (Bähr, *Symbol.* i, 216). See Temple.

(1.) The interior adytum (to proceed from the innermost recess outward) was small in proportion to the rest of the building, and commonly, as in the tabernacle (Josephus, *Ant.* ii, 6, 3), was at the western end (Spencer, *De Leg. Hebræor.* iii, 2), and was but little lighted. In the adytum, often at least, was the sacred ark, the culminating-point of holiness, containing the highest and most mysterious symbols—winged figures, generally like those of the cherubim (Wilkinson, *Anc. Egypt.* v, 275; Kenrick, *Egypt*, i, 460), the emblems of stability and life. Here were outward points of resemblance. Of all elements of Egyptian worship this was one which could be transferred with least hazard, with most gain. No one could think that the ark itself was the likeness of the God he worshipped. When we ask what gave the ark its holiness, we are led on at once to the infinite difference, the great gulf between the two systems. That of Egypt was predominantly *cosmical*, starting from the productive powers of nature. The symbols of those powers, though not originally involving what we know as impurity, tended to it fatally and rapidly (Spencer, *De Leg. Hebræor.* iii, 1; Warburton, *Divine Legation*, ii, 4, note). That of Israel was predominantly *ethical*. The nation was taught to think of God, not chiefly as revealed in nature, but as manifesting himself in and to the spirits of men. In the ark of the covenant, as the highest revelation then possible of the Divine nature, were the two tables of stone, on which were graven, by the teaching of the Divine Spirit, and therefore by "the finger of God" (Matt. xii, 28; Luke xi, 20; see also Clement of Alexandria [*Strom.* vi, 133] and 1 Kings xviii, 46; 2 Kings iii, 15; Ezek. i, 3; iii, 14; 1 Chron. xxviii, 19), the great unchanging laws of human duty which had been proclaimed on Sinai. Here the lesson taught was plain enough. The highest knowledge was as the simplest, the esoteric as the exoteric. In the depths of the holy of holies, and for the high-priest as for all Israel, there was the revelation of a righteous Will requiring righteousness in man (Saalschütz, *Archäol.* c. 77). See Ark.

Over the ark was the *kophéreth* ("mercy-seat"), so called with a twofold reference to the root-meaning of the word. It *covered* the ark. It was the witness of a mercy *covering* sins. As the "footstool" of God, the "throne" of the Divine glory, it declared that over the law which seemed so rigid and unbending there rested the compassion of one forgiving "iniquity and transgression." Ewald, however, giving to כָּפַר, the root of *kophéreth*, the meaning of "to scrape," "erase," derives from that meaning the idea implied in the Sept. ἱλαστήριον, and denies that the word ever signified ἐπίθεμα (*Alterth.* p. 128, 129). See Mercy-seat.

Over the mercy-seat were the cherubim, reproducing, in part, at least, the symbolism of the great Hamitic races, forms familiar to Moses and to Israel, needing no description for them, interpreted for us by the fuller vision of the later prophets (Ezek. i, 5–13; x, 8–15; xli, 19), or by the winged forms of the imagery of Egypt. Representing as they did the manifold powers of nature, created life in its highest form (Bähr, *De Leg. Hebræor.* i, 341), their "overshadowing wings," "meeting" as in token of perfect harmony, declared that nature as well as man found its highest glory in subjection to a divine law, that men might take refuge in that order, as under "the shadow of the wings" of God (Stanley, *Jewish Church*, p. 98). Placed where those and other like figures were, in the temples of Egypt, they might be hinderances and not helps, might sensualize instead of purifying the worship of the people. But it was part of the wisdom which we may reverently trace in the order of the tabernacle that while Egyptian symbols are retained, as in the ark, the cherubim, the urim, and the thummim, their place is changed. They remind the high-priest, the representative of the whole nation, of the truths on which the order rests. The people cannot bow down and worship that which they never see. See Cherubim.

The material, not less than the forms, in the holy of holies was significant. The acacia or shittim-wood, least liable of woods then accessible to decay, might well represent the imperishableness of divine truth, of the laws of duty (Bähr, *Symbol.* i, 286). Ark, mercy-seat, cherubim, the very walls, were all overlaid with gold, the noblest of all metals, the symbol of light and purity—sunlight itself, as it were, fixed and embodied, the token of the incorruptible, of the glory of a great king (*ibid.* i, 282). It was not without meaning that all this lavish expenditure of what was most costly was placed where none might gaze on it. The gold thus offered taught man that the noblest acts of beneficence and sacrifice are not those which are done that they may be seen of men, but those which are known only to him who "seeth in secret" (Matt. vi, 4).

Dimensions also had their meaning. Difficult as it may be to feel sure that we have the key to the enigma, there can be but little doubt that the older religious systems of the world did attach a mysterious significance to each separate number; that the training of Moses, as afterwards the far less complete initiation of Pythagoras in the symbolism of Egypt, must have made that transparently clear to him, which to us is almost impenetrably dark. A full discussion of the subject is obviously impossible here, but it may be useful to exhibit briefly the chief thoughts which have been connected with the numbers that are most prominent in the language of symbolism. Arbitrary as some of them may seem, a sufficient induction to establish each will be found in Bähr's elaborate dissertation (*Symbol.* i, 128–255) and other works (comp. Wilkinson, *Anc. Egypt.* iv, 190–199; Leyrer, in Herzog's *Real-Encyklop.* s. v. "Stiftshütte").

One—The Godhead, eternity, life, creative force, the sun, man.
Two—Matter, time, death, receptive capacity, the moon, woman.
Three (as a number or in the triangle)—The universe in connection with God, the absolute in itself, the unconditioned, God.
Four (the number, or in the square or cube)—Conditioned existence, the world as created, divine order, revelation.
Seven (as = 3 + 4)—The union of the world and God, rest (as in the Sabbath), peace, blessing, purification.
Ten (as = 1 + 2 + 3 + 4)—Completeness, moral and physical; perfection.
Five—Perfection half attained, incompleteness.
Twelve—The signs of the zodiac, the cycle of the seasons; in Israel the ideal number of the people, of the covenant of God with them.

To those who think over the words of two great teachers, one heathen (Plutarch, *De Is. et Os.* p. 411) and one Christian (Clem. Al. *Strom.* vi, 84–87), who had at least studied as far as they could the mysteries of the religion of Egypt, and had inherited part of the old system, the precision of the numbers in the plan of the tabernacle will no longer seem unaccountable. If, in a cosmical system, a right-angled triangle, with the sides three, four, five, represented the triad of Osiris, Isis, Orus, creative force, receptive matter, the universe of creation (Plutarch, *loc. cit.*), the perfect cube of the holy of holies, the constant recurrence of the numbers 4 and 10, may well be accepted as symbolizing order, stability, perfection (Bähr, *Symbol.* i, 225). The symbol reappears in the most startling form in the closing visions of the Apocalypse. There the heavenly Jerusalem is described, in words which absolutely exclude the literalism that has sometimes been blindly applied to it, as a city four-square—12,000 furlongs in length and breadth and height (Rev. xxi, 16). See NUMBER.

Into the inner sanctuary neither people nor the priests as a body ever entered. Strange as it may seem, that in which everything represented light and life was left in darkness and solitude. Once only in the year, on the day of atonement, might the high-priest enter. The strange contrast has, however, its parallel in the spiritual life. Death and life, light and darkness, are wonderfully united. Only through death can we truly live. Only by passing into the "thick darkness" where God is (Exod. xx, 21; 1 Kings viii, 12) can we enter at all into the "light inaccessible" in which he dwells everlastingly. The solemn annual entrance, like the withdrawal of symbolic forms from the gaze of the people, was itself part of a wise and divine order. Intercourse with Egypt had shown how easily the symbols of truth might become common and familiar things, yet without symbols the truths themselves might be forgotten. Both dangers were met. To enter once, and once only in the year, into the awful darkness—to stand before the law of duty, before the presence of the God who gave it, not in the stately robes that became the representative of God to man, but as representing man in his humiliation in the garb of the lower priests, barefooted and in the linen ephod—to confess his own sins and the sins of the people—this was what connected the atonement-day (*kippûr*) with the mercy-seat (*kophéreth*). To come there with blood, the symbol of life, touching with that blood the mercy-seat—with incense, the symbol of adoration (Lev. xvi, 12–14), what did that express but the truth (1) that man must draw near to the righteous God with no lower offering than the pure worship of the heart, with the living sacrifice of body, soul, and spirit; (2) that could such a perfect sacrifice be found, it would have a mysterious power working beyond itself, in proportion to its perfection, to cover the multitude of sins?

From all others, from the high-priest at all other times, the holy of holies was shrouded by the heavy vail, bright with many colors and strange forms, even as curtains of golden tissue were to be seen hanging before the adytum of an Egyptian temple, a strange contrast often to the bestial form behind them (Clem. Al. *Pæd.* iii, 4). In one memorable instance, indeed, the vail was the witness of higher and deeper thoughts. On the shrine of Isis at Sais, there were to be read words which, though pointing to a pantheistic rather than an ethical religion, were yet wonderful in their loftiness, "I am all that has been (*πᾶν τὸ γεγονός*), and is, and shall be, and my vail no mortal hath withdrawn" (*ἀπεκάλυψεν*) (Plutarch, *De Is. et Osir.* p. 394). Like, and yet more unlike, the truth, we feel that no such words could have appeared on the vail of the tabernacle. In that identification of the world and God all idolatry was latent, as, in the faith of Israel, in the *I am* all idolatry was excluded. In that despair of any withdrawal of the vail, of any revelation of the Divine will, there were latent all the arts of an unbelieving priestcraft, substituting symbols, pomp, ritual, for such a revelation. But what, then, was the meaning of the vail which met the gaze of the priests as they did service in the sanctuary? Colors, in the art of Egypt, were not less significant than number, and the four bright colors, probably, after the fashion of that art, in parallel bands—blue, symbol of heaven, and purple of kingly glory, and crimson of life and joy, and white of light and purity (Bähr, *Symbol.* i, 305–330)—formed in their combination no remote similitude of the rainbow, which of old had been a symbol of the Divine covenant with man, the pledge of peace and hope, the sign of the Divine Presence (Ezek. i, 28; Ewald, *Alterth.* p. 333). See COLOR. Within the vail, light and truth were seen in their unity. The vail itself represented the infinite variety, the *πολυποίκιλος σοφία* of the divine order in creation (Eph. iii, 10). There, again, were seen copied upon the vail the mysterious forms of the cherubim; how many, or in what attitude, or of what size, or in what material, we are not told. The words "cunning work" in Exod. xxxvi, 35, applied elsewhere to combinations of embroidery and metal (xxviii, 15; xxxi, 4), seem to justify the conjecture that here also they were of gold. In the absence of any other evidence, it would have been perhaps natural to think that they reproduced on a larger scale the number and the position of those that were over the mercy-seat. The visions of Ezekiel, however, reproducing, as they obviously do, the forms with which his priestly life had made him familiar, indicate not less than four (ch. i and x), and those not all alike, having severally the faces of a man, a lion, an ox, and an eagle —strange symbolic words, which elsewhere we should have identified with idolatry, but which here were bearing witness against it, emblems of the manifold variety of creation as at once manifesting and concealing God.

(2.) The outer sanctuary was one degree less awful in its holiness than the inner. Silver, the type of human purity, took the place of gold, the type of the Divine glory (Bähr, *Symbol.* i, 284). It was to be trodden daily by the priests as by men who lived in the perpetual consciousness of the nearness of God, of the mystery behind the vail. Barefooted and in garments of white linen, like the priests of Isis [see PRIEST], they accomplished their ministrations. Here, too, there were other emblems of divine realities. It was specially illumined by the golden lamp with its seven lights, never all extinguished together, the perpetual symbol of all derived gifts of wisdom and holiness in man, reaching their mystical perfection when they shine in God's sanctuary to his glory (Exod. xxv, 31; xxvii, 20; Zech. iv, 1–14). The shew-bread (the "bread of faces") of the Divine Presence, not unlike in outward form to the sacred cakes which the Egyptians placed before the shrines of their gods, served as a token that, though there was no form or likeness of the Godhead, he was yet there, accepting all offerings, recognising in particular that special offering which represented the life of the nation at once in the distinctness of its tribes and in its unity as a people (Ewald, *Alterth.* p. 120). The meaning of the altar of incense was not less obvious. The cloud of fragrant smoke was the natural, almost the universal, emblem of the heart's adoration (Psa. cxli, 2). The incense sprinkled on the shew-bread and the lamp taught men that all other offerings needed the intermingling of that adoration. Upon that altar no "strange fire" was to be kindled. When fresh fire was needed it was to be taken from the altar of burnt-offering in the outer court (Lev. ix, 24; x, 1). Very striking, as compared with what is to follow, are the sublimity and the purity of these symbols. It is as if the priestly order, already leading a consecrated life, were capable of understanding a higher language which had to be translated into a lower for those that were still without (Saalschütz, *Archäol.* § 77).

(3.) Outside the tent, but still within the consecrated precincts, was the court, fenced in by an enclosure, yet

open to all the congregation as well as to the Levites, those only excepted who were ceremonially unclean. No Gentile might pass beyond the curtains of the entrance, but every member of the priestly nation might thus far "draw near" to the presence of Jehovah. Here, therefore, stood the altar of burnt-offerings, at which sacrifices in all their varieties were offered by penitent or thankful worshippers (Exod. xxvii, 1–8; xxxviii, 1), the brazen laver at which those worshippers purified themselves before they sacrificed, the priests before they entered into the sanctuary (xxx, 17–21). Here the graduated scale of holiness ended. What Israel was to the world, fenced in and set apart, that the court of the tabernacle was to the surrounding wilderness, just as the distinction between it and the sanctuary answered to that between the sons of Aaron and other Israelites; just as the idea of holiness culminated personally in the high-priest, locally in the holy of holies.

V. *Theories of Later Times.*—1. It is not probable that the elaborate symbolism of such a structure was understood by the rude and sensual multitude that came out of Egypt. In its fulness, perhaps, no mind but that of the lawgiver himself ever entered into it, and even for him, one half, and that the highest, of its meaning must have been altogether latent. Yet it was not the less, was perhaps the more fitted, on that account, to be an instrument for the education of the people. To the most ignorant and debased it was at least a witness of the nearness of the Divine King. It met the craving of the human heart, which prompts to worship, with an order that was neither idolatrous nor impure. It taught men that their fleshly nature was the hinderance to worship; that it rendered them unclean; that only by subduing it, killing it, as they killed the bullock and the goat, could they offer up an acceptable sacrifice; that such a sacrifice was the condition of forgiveness, a higher sacrifice than any they could offer as the ground of that forgiveness. The sins of the past were considered as belonging to the fleshly nature which was slain and offered, not to the true inner self of the worshipper. More thoughtful minds were led inevitably to higher truths. They were not slow to see in the tabernacle the parable of God's presence manifested in creation. Darkness was as his pavilion (2 Sam. xxii, 12). He has made a tabernacle for the sun (Psa. xix, 4). The heavens were spread out like its curtains. The beams of his chambers were in the mighty waters (civ, 2, 3; Isa. xl, 22; Lowth, *De Sac. Poes.* viii). The majesty of God seen in the storm and tempest was as of one who rides upon a cherub (2 Sam. xxii. 11). If the words "He that dwelleth between the cherubim" spoke on the one side of a special, localized manifestation of the Divine Presence, they spoke also on the other of that Presence as in the heaven of heavens, in the light of setting suns, in the blackness and the flashes of the thunder-clouds.

2. The thought thus uttered, essentially poetical in its nature, had its fit place in the psalms and hymns of Israel. It lost its beauty, it led men on a false track, when it was formalized into a system. At a time when Judaism and Greek philosophy were alike effete, when a feeble physical science which could read nothing but its own thoughts in the symbols of an older and deeper system was after its own fashion rationalizing the mythology of heathenism, there were found Jewish writers willing to apply the same principle of interpretation to the tabernacle and its order. In that way, it seemed to them, they would secure the respect even of the men of letters who could not bring themselves to be proselytes. The result appears in Josephus and in Philo, in part also in Clement of Alexandria and Origen. Thus interpreted, the entire significance of the two tables of the covenant and their place within the ark disappeared, and the truths which the whole order represented became *cosmical* instead of ethical. If the special idiosyncracy of one writer (Philo, *De Profug.*) led him to see in the holy of holies and the sanctuary that which answered to the Platonic distinction between the visible (*αἰσθητά*) and the spiritual (*νοητά*), the coarser, less intelligent Josephus goes still more completely into the new system. The holy of holies is the visible firmament in which God dwells, the sanctuary is the earth and sea which men inhabit (*Ant.* iii, 6, 4, 7; 7, 7). The twelve loaves of the shew-bread represented the twelve months of the year, the twelve signs of the zodiac. The seven lamps were the seven planets. The four colors of the vail were the four elements (*στοιχεῖα*), air, fire, water, earth. Even the wings of the cherubim were, in the eyes of some, the two hemispheres of the universe, or the constellations of the greater and the lesser bears (Clem. Alex. *Strom.* v, 35). The table of shew-bread and the altar of incense stood on the north, because north winds were most fruitful; the lamp on the south, because the motions of the planets were southward (*ibid.* § 34, 35). We need not follow such a system of interpretation further. It was not unnatural that the authority with which it started should secure for it considerable respect. We find it reappearing in some Christian writers—Chrysostom (*Hom. in Joann. Bapt.*) and Theodoret (*Quæst. in Exod.*); in some Jewish—Ben-Uzziel, Kimchi, Abarbanel (Bähr, *Symbol.* i, 103 sq.). It was well for Christian thought that the Church had in the Epistle to the Hebrews and the Apocalypse of St. John that which helped to save it from the pedantic puerilities of this physico-theology. It is curious to note how in Clement of Alexandria the two systems of interpretation cross each other, leading sometimes to extravagances like those in the text, sometimes to thoughts at once lofty and true. Some of these have already been noticed. Others, not to be passed over, are that the seven lamps set forth the varied degrees and forms (*πολυμερῶς καὶ πολυτρόπως*) of God's revelation, the form and the attitude of the cherubim, the union of active ministry and grateful, ceaseless contemplation (*Strom.* v, 36, 37).

3. It will have been clear from all that has been said that the Epistle to the Hebrews has not been looked on as designed to limit our inquiry into the meaning of the symbolism of the tabernacle, and that there is consequently no ground for adopting the system of interpreters who can see in it nothing but an aggregate of types of Christian mysteries. Such a system has, in fact, to choose between two alternatives. Either the meaning was made clear, at least to the devout worshippers of old, and then it is no longer true that the mystery was hid "from ages and generations," or else the mystery was concealed, and then the whole order was voiceless and unmeaning as long as it lasted, then only beginning to be instructive when it was "ready to vanish away." Rightly viewed, there is, it is believed, no antagonism between the interpretation which starts from the idea of *symbols* of great eternal truths, and that which rests on the idea of *types* foreshadowing Christ and his Work and his Church. If the latter were the highest manifestation of the former (and this is the keynote of the Epistle to the Hebrews), then the two systems run parallel with each other. The type may help us to understand the symbol. The symbol may guard us against misinterpreting the type. That the same things were at once symbols and types may take its place among the proofs of an insight and a foresight more than human. Not the vail of nature only, but the vail of the flesh, the humanity of Christ, at once conceals and manifests the Eternal's glory. The rending of that vail enabled all who had eyes to see and hearts to believe to enter into the holy of holies, into the Divine Presence, and to see, not less clearly than the high-priest, as he looked on the ark and the mercy-seat, that righteousness and love, truth and mercy, were as one. Blood had been shed, a life had been offered which, through the infinite power of its love, was able to atone, to satisfy, to purify.

The allusions to the tabernacle in the Apocalypse

are, as might be expected, full of interest. As in a vision, which loses sight of all time limits, the temple of the tabernacle is seen in heaven (Rev. xv, 5), and yet in the heavenly Jerusalem there is no temple seen (xxi, 22). In the heavenly temple there is no longer any vail; it is open, and the ark of the covenant is clearly seen (xi, 19).

4. We cannot here follow out that strain of a higher mood, and it would not be profitable to enter into the speculations which later writers have engrafted on the first great thought. Those who wish to enter upon that line of inquiry may find materials enough in any of the greater commentaries on the Epistle to the Hebrews (Owen's, Stuart's, Bleek's, Tholuck's, Delitzsch's, Alford's), or in special treatises, such as those of Van Till (*De Tabernac.* in Ugolino, *Thesaurus*, viii), Bede (*Expositio Mystica et Moralis Mosaici Tabernaculi*), Witsius (*De Tabern. Levit. Mysteriis*, in the *Miscell. Sacr.*). Strange outlying hallucinations, like those of ancient rabbins, inferring from "the pattern showed to Moses in the Mount" the permanent existence of a heavenly tabernacle, like in form, structure, proportions to that which stood in the wilderness (Leyrer, *loc. cit.*), or of later writers who have seen in it (not in the spiritual, but the anatomical sense of the word) a *type* of humanity, representing the outer bodily framework, the inner vital organs (Friederich, *Symb. der Mos. Stiftshütte*, in Leyrer, *loc. cit.*, and Ewald, *Alterth.* p. 338), may be dismissed with a single glance. The Judaic and patristic opinion in the main, though not in the details, was advocated by Bähr in his *Symbolik* (1837), in which he considered the tabernacle a symbol of the universe, the court representing earth, and the tabernacle, strictly so named, heaven, though not in a material sense, but as the place and instruments of God's revelation of himself. In his work on the temple, ten years later, Bähr retracted much of his former theory, and advocated the opinion that the tabernacle symbolized the idea of the dwelling of God in the midst of Israel. Another view, which seems an exaggeration into unwarrantable detail of the true idea that each Christian is a temple of God, proceeds to adapt to the elements of human nature the divisions and materials of the tabernacle. Thus the court is the body, the holy place the soul, the holiest the spirit—true dwelling-place of God. This might do very well as a general illustration, and was so used by Luther; but the idea has been fully developed and defended against the attack of Bähr by Friederich in his *Symb. der Mos. Stiftshütte* (Leips. 1841).

5. Nevertheless, as the central point of a great symbolical and typical institute, the tabernacle necessarily possessed, both as a whole and in its contents, a symbolical and typical significance, which has been recognised by all orthodox interpreters. On this head, as we see above, much fanciful and unregulated ingenuity has been indulged; but this must not induce us to neglect those conclusions to which a just application of the principles of typological interpretation conducts.

(1.) Under the Old-Test. economy, the primary idea of the tabernacle was that of a dwelling for Jehovah in the midst of his people, and this was prominently kept in view in all the arrangements concerning the construction and location of the structure. "Let them," said God to Moses, "make me a sanctuary that I may dwell among them" (Exod. xxv, 8; xxix, 45); when the structure was completed it was set up in the midst of the congregation, and there it always remained, whether the people rested or were on their march (Numb. ii); on it rested the cloud which indicated the Divine Presence, and which by its quiescence or removal indicated the will of the Great Sovereign of Israel as to the resting or the removing of the camp (Exod. xl, 36–38); and to it the people repaired when they had sacrifice to offer to God, or counsel to ask of him (Lev. i, 3; Numb. xxvii, 2; Deut. xxxi, 14, etc.). As Judaism was strictly monotheistic, it knew but *one* sacred place where Jehovah was to be found. The holy of holies, which the apostle calls "the second tabernacle" (Heb. ix, 7), was the appropriate residence of Jehovah as the God of Israel. In this the principal thing was the ark, in which was placed "the testimony" (עֵדוּת), and which was covered by "the mercy-seat" (כַּפֹּרֶת). The testimony was the book of the law, and it was put into the ark as a witness against the people because of their sinfulness (Deut. xxxi, 26, 27). This symbolized the great truth that the first relation into which Jehovah comes with the sinner is that of a ruler whose law testifies against the transgressor. But this testimony was *hid* by the mercy-seat, on which the blood of atonement was sprinkled by the high-priest when he entered within the vail, and on which the visible emblem of Jehovah's presence—the shechinah between the cherubim of glory—was enthroned; and in this there was an emblem of the fact that the condemning and accusing power of the law was taken away by the propitiatory covering which God had appointed. By all this was indicated the grand truth that the character in which Jehovah dwelt among his people was that of a justly offended but merciful and propitiated sovereign, who, having received atonement for their sins, had put these out of his sight, and would remember them no more at all against them (comp. Philo, *De Vit. Mosis*, bk. iii).

In the first, or outer tabernacle, were the altar of incense, the table with the shew-bread, and the golden candlestick. The first was symbolical of the necessity and the acceptableness of prayer, of which the smoke of sweet incense that was to ascend from it morning and evening appears to be the appointed Biblical symbol (comp. Psa. cxli, 2; Luke i, 10; Rev. v, 8; viii, 3, 4). The second was emblematical of the necessity of good works to accompany our devotions, the bread being the offering of the children of Israel to their Divine King (Lev. xxiv, 8), and consecrated to him by the offering of incense along with it as emblematical of prayer. The third was the symbol of the Church, or people of God, the gold of which it was formed denoting the excellence of the Church, the seven lamps its completeness, and the oil by which they were fed being the appropriate symbol of the Divine Spirit dwelling in his people and causing them to shine (comp. Zech. iv, 2, 3; Matt. v, 14, 16; Rev. i, 12, 20).

In the fore-court of the tabernacle stood the altar of burnt-offering, on which were offered the sacrifices of the people, and the laver, in which the priests cleansed their hands and feet before entering the holy place. The symbolical significance of these is too well known to need illustration. See OFFERING; PURIFICATION.

(2.) Under the new dispensation, if we view the tabernacle as a general symbol of Jehovah's dwelling in the midst of his people, then that to which it answers can be no other than the human nature of our Lord. He was "God manifest in the flesh," "Immanuel," God with us, and in him "dwelleth all the fulness of the Godhead bodily" (1 Tim. iii, 16; Matt. i, 23; Col. ii, 9). Hence John (i, 14), in speaking of his incarnation, says, "The Word became flesh and *tabernacled* (ἐσκήνωσε) among us," where the language evidently points to the ancient tabernacle as the symbolical residence of Jehovah; and in the book of Revelation (xxi, 5) the same apostle, in announcing the final presence of Christ in his glorified humanity with his Church, uses the expression, "The *tabernacle* of God is with men." From these statements of the New Test. we may hold ourselves justified in concluding that the ancient tabernacle, viewed in its general aspect as the dwelling of Jehovah, found its antitype in the human nature of Christ, in whom God really dwelt. Viewed more particularly in its two great divisions, the tabernacle symbolized in its inner department the reign of Jehovah in his own majesty and glory, and in its outer department the service of God by propitiation and prayer. In keeping

with this, the writer of the Epistle to the Hebrews teaches (as above seen) us to regard the outer part of the tabernacle as more strictly typical of the person of Jesus Christ, and the inner of heaven, into which he has now entered. Thus he speaks of him (viii, 2) as now, in the heavenly state, "a minister of the true [i. e. *real*, ἀληθινή, as distinguished from *symbolical*] tabernacle which the Lord pitched, and not man," where the allusion seems to be partly to the fact that Christ is in heaven, and partly to the fact that he ministers there in human nature. Still more explicit is the language used in ix, 11, where the writer, after speaking of the sacerdotal services of the ancient economy as merely figurative and outward, adds, "But Christ having appeared as high-priest of the good things to come, by means of the greater and more perfect tabernacle not made with hands (that is, not of this creation), nor by means of blood of goats and calves, but by means of his own blood, entered once (for all) into the holy place, having obtained eternal redemption for us." In interpreting this passage, we would follow those who take the whole as far as the words "his own blood" as the subject of the sentence, and consequently join the clauses depending from διά with παραγενόμενος, and not with εἰσῆλθεν; for it seems to be more natural to suppose that the writer should say that it was by means of a more perfect tabernacle and a holier sacrifice that Christ became the high-priest of spiritual blessings than that it was by these means that he entered into the holy place. The objection to this construction which dean Alford urges, that "in that case οὐδέ would be left without any preceding member of the negation to follow," is of no weight, for it burdens the construction he adopts as much as that he rejects, and is to be obviated in either case by resolving οὐδέ into καὶ οὐ (see Meyer's note on ver. 12). Assuming this to be the proper construction of the passage, it seems clearly to represent the human nature of our Lord –that in which he made his soul an offering for sin—as the antitype of the ancient tabernacle in which the high-priest offered sacrifice, while the heavenly world into which he had entered as a high-priest was typified by the holy place into which the Jewish high-priest entered to appear in the symbolical presence of Jehovah. For further confirmation of this may be adduced Heb. x, 20, where the writer, speaking of the privilege enjoyed by believers under the new dispensation of approaching God through Christ, says we can do it "by a new and living way which he hath inaugurated (ἐνεκαίνισεν) for us through the vail (that is, his own flesh)." The allusion here is undoubtedly to the ancient tabernacle service, and the truth set forth is that as the high-priest of old went with sacrificial blood through the vail into the holy of holies, so we, as made priests unto God by Jesus Christ, may approach the immediate presence of Jehovah through that path which the Saviour has inaugurated for us by his death in human nature—that path by which he himself has preceded us as our great intercessor, and which is ever fresh and living for us. There may be some rhetorical confusion in this passage, but the general idea seems plainly this, that the body of Christ, slain for us, affords us a passage, by means of sacrifice, into the presence of God, just as the first tabernacle with its services afforded an entrance to the high-priest of old into the holy of holies (see Hofmann, *Schriftbeweis*, II, i, 405 sq.; *Weissag. u. Erfüllung*, ii, 189 sq.).

For the symbolism, in a New-Test. sense, of the various parts and uses of the tabernacle, such as the altar (θυσιαστήριον, Heb. xiii, 10), the vail (καταπέτασμα, x, 20), the mercy-seat (ἱλαστήριον, Rom. iii, 25), etc., see each word in its place.

6. It is proper in this connection to refer to a speculative hypothesis which, though in itself unsubstantial enough, has been revived under circumstances that have given it prominence. It has been maintained by Von Bohlen and Vatke (Bähr, i, 117, 273) that the commands and the descriptions relating to the tabernacle in the books of Moses are altogether unhistorical, the result of the effort of some late compiler to ennoble the cradle of his people's history by transferring to a remote antiquity what he found actually existing in the Temple, modified only so far as was necessary to fit it into the theory of a migration and a wandering. The structure did not belong to the time of the Exodus, if indeed there ever was an Exodus. The tabernacle thus becomes the mythical aftergrowth of the Temple, not the Temple the historical sequel to the tabernacle. It has lately been urged as tending to the same conclusion that the circumstances connected with the tabernacle in the Pentateuch are manifestly unhistorical. The whole congregation of Israel are said to meet in a court which could not have contained more than a few hundred men (Colenso, *Pentateuch and Book of Joshua*, pt. i, ch. iv, v). The number of priests was utterly inadequate for the services of the tabernacle (*ibid.* ch. xx). The narrative of the head-money collection, of the gifts of the people, is full of anachronisms (*ibid.* ch. xiv).

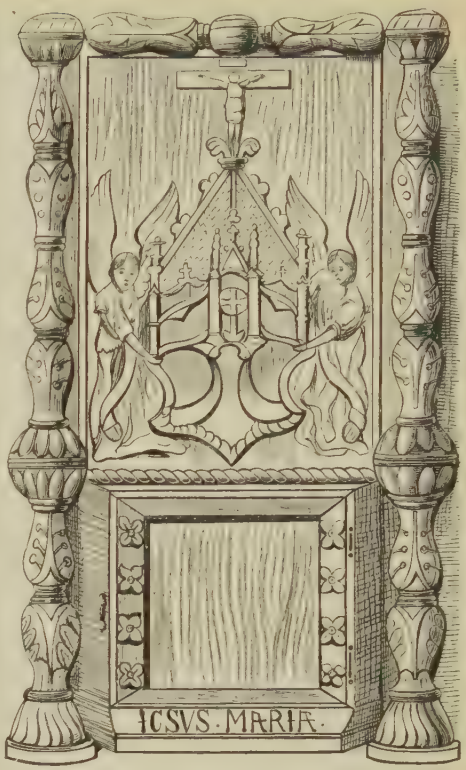
Some of these objections—those, e. g., as to the number of the first-born, and the disproportionate smallness of the priesthood, have been met by anticipation in remarks under PRIEST and LEVITE. Others bearing upon the general veracity of the Pentateuch history it is impossible to discuss here. See PENTATEUCH. It will be sufficient to notice such as bear immediately upon the subject of this article. (1.) It may be said that this theory, like other similar theories as to the history of Christianity, adds to instead of diminishing difficulties and anomalies. It may be possible to make out plausibly that what purports to be the first period of an institution is, with all its documents, the creation of the second; but the question then comes, How are we to explain the existence of the second? The world rests upon an elephant, and the elephant on a tortoise, but the footing of the tortoise is at least somewhat insecure. (2.) Whatever may be the weight of the argument drawn from the alleged presence of the whole congregation at the door of the tabernacle tells with equal force against the historical existence of the Temple and the narrative of its dedication. There also, when the population numbered some seven or eight millions (2 Sam. xxiv, 9), "all the men of Israel" (1 Kings viii, 2), "all the congregation" (ver. 5), "all the children of Israel" (ver. 63) were assembled, and the king "blessed" all the congregation (ver. 14, 55). (3.) There are, it is believed, undesigned touches indicating the nomadic life of the wilderness. The wood employed for the tabernacle is not the sycamore of the valleys nor the cedar of Lebanon, as afterwards in the Temple, but the shittim of the Sinaitic peninsula. See SHITTAH-TREE; SHITTIM. The abundance of fine linen points to Egypt, the seal or dolphin skins ("badgers" in the A. V., but see Gesenius, s. v. תַּחַשׁ) to the shores of the Red Sea. See BADGER. The Levites are not to enter on their office till the age of thirty, as needing for their work as bearers a man's full strength (Numb. iv, 23, 30). Afterwards, when their duties are chiefly those of singers and gatekeepers, they were to begin at twenty (1 Chron. xxiii, 24). Would a later history, again, have excluded the priestly tribe from all share in the structure of the tabernacle, and left it in the hands of mythical persons belonging to Judah, and to a tribe then so little prominent as that of Dan? (4.) There remains the strong Egyptian stamp impressed upon well-nigh every part of the tabernacle and its ritual, and implied in other incidents. See BRAZEN SERPENT; LEVITE; PRIEST; URIM AND THUMMIM. Whatever bearing this may have on our views of the things themselves, it points, beyond all doubt, to a time when the two nations had been brought into close contact, when not jewels of silver and gold only, but treasures of wisdom, art, knowledge, were "borrowed" by one people from the other. To what other period in the history before Samuel than that of the Exodus of the Pentateuch can we refer that intercourse?

When was it likely that a wild tribe, with difficulty keeping its ground against neighboring nations, would have adopted such a complicated ritual from a system so alien to its own? The facts which, when urged by Spencer, with or without a hostile purpose, were denounced as daring and dangerous and unsettling, are now seen to be witnesses to the antiquity of the religion of Israel, and so to the substantial truth of the Mosaic history. They are used as such by theologians who in various degrees enter their protest against the more destructive criticism of our own time (Hengstenberg, *Egypt and the Books of Moses;* Stanley, *Jewish Church*, lect. iv). (5.) We may, for a moment, put an imaginary case. Let us suppose that the records of the Old Test. had given us in 1 and 2 Sam. a history like that which men now seek to substitute for what is actually given, had represented Samuel as the first great preacher of the worship of Elohim, Gad, or some later prophet, as introducing for the first time the name and worship of Jehovah, and that the Old Test. began with this (Colenso, pt. ii, ch. xxi). Let us then suppose that some old papyrus, freshly discovered, slowly deciphered, gave us the whole or the greater part of what we now find in Exodus and Numbers, that there was thus given an explanation both of the actual condition of the people and of the Egyptian element so largely intermingled with their ritual. Can we not imagine with what jubilant zeal the books of Samuel would then have been "critically examined," what inconsistencies would have been detected in them, how eager men would have been to prove that Samuel had had credit given him for a work which was not his; that not he, but Moses, was the founder of the polity and creed of Israel; that the tabernacle on Zion, instead of coming fresh from David's creative mind, had been preceded by the humbler tabernacle in the wilderness?

The objection raised against the truthfulness of the narrative (Colenso, *ibid.* ch. vii) on the ground that the entire congregation of 600,000 is said to have been convened at the door of this small structure (Lev. viii) is readily obviated by the natural interpretation that only the principal persons stood immediately near, while the multitude easily viewed the ceremonies from a convenient distance (Birks, *The Exodus of Israel*, p. 111).

VI. *Literature.*—Besides the commentaries on Exodus *ad loc.*, see Bähr, *Symbolik d. mos. Cult.* i, 56 sq.; Lund, *Die jüd. Heiligthümer dargestellt* (Hamb. 1695, 1738); Van Til, *Comment. de Tabernac. Mos.* (Dord. 1714; also in Ugolino, *Thesaur.* vol. viii); Conrad, *De Tabernaculi Mosis Structura et Figura* (Offenbach, 1712); Lamy, *De Tabernaculo Fœderis* (Paris, 1720); Tympe, *Tabernaculi e Monumentis Descriptio* (Jena, 1731); Carpzov, *Appar.* p. 248 sq.; Reland, *Antiq. Sacr.* i, 3–5; Schacht, *Animadv. ad Iken. Antiq.* p. 267 sq.; D'Aquine [Phil.], *Du Tabernacle* (Paris, 1623–24); Benzelii *Dissertationes*, ii, 97 sq.; Millii *Miscellanea Sacra* (Amit. 1754), p. 329 sq.; Ravius, *De iis quæ ex Arabia in usum Tabernaculi fuerant Petita* (Ultraj. 1753, ed. J. M. Schröckh, Lips. 1755); Recchiti, חַמִשָּׁכָן (Mantua, 1776); Vriemoet, *De Aulæo adyti Tabernaculi* (Franec. 1745); Meyer, *Bibeldeutung*, p. 262 sq.; Lanzi [Michelangelo], *La Sacra Scrittura Illustrata con Monum. Fenico Assiri ed. Egiziani* (Roma, 1827, fol.); Neumann, *Die Stiftshütte* (Gotha, 1861); Friederich, *Symbol. d. mos. Stiftshütte* (Leips. 1841); Kurtz, in the *Stud. u. Krit.* 1844, ii, 305 sq.; Riggenbach, *Die mos. Stiftshütte* (Basel, 1862, 1867); Soltau, *Vessels of the Tabernacle* (Lond. 1865); Paine, *The Tabernacle, Temple*, etc. (Bost. 1861); Kitto, *The Tabernacle and its Furniture* (Lond. 1849): Simpson, *Typ. Character of the Tabernacle* (Edinb. 1852); Brown, *The Tabernacle*, etc. (ibid. 1871, 1872, 8vo).

TABERNACLE is a name given to certain chapels or meeting-houses in England erected by Mr. Whitefield, and to similar places of worship reared by Robert Haldane for the accommodation of a few large congregations in Scotland, out of which have chiefly been formed the present churches of Congregational dissenters in that country.



Stone Tabernacle at Kintore, Aberdeenshire.

Tabernacle is also a term applied to certain interior portions of churches, etc.: 1. A niche or hovel for an image. 2. An ambry on the right side of the altar, or behind it, for the reservation of the host, chrism, and oil for the sick. 3. A throne carried like a litter on the shoulders of Spanish priests in the procession of *Corpus Christi*, and supporting the host. 4. A small temple over the central part of an altar for the reservation of the eucharist, contained in the pyx, and often decorated with a crown of three circlets. Its earliest form was a coffer of wood, or a little arched receptacle; then it became a tower of gold, or of circular shape, being a casket for the chalice and paten, in fact a *ciborium*. In the 15th century the tabernacle became a magnificent piece of furniture over or on the left side of the high-altar, with statues, towers, foliage, buttresses, and superb work, as at Grenoble, St. John Maurienne, Leau, Tournay, and Nuremberg, the latter sixty-four feet high, and of white stone. See CIBORIUM; DOVE; PYX.

Tabernacles, THE FEAST OF, the third of the three great annual festivals, the other two being the feasts of the Passover and Pentecost, on which the whole male population were required to appear before the Lord in the national sanctuary. It was a celebration of the in-gathering of all the fruits of the year, and in general import as well as time corresponded to the modern *Thanksgiving* season. See FESTIVAL.

I. *Names and their Signification.*—This festival is called—1. חַג הַסֻּכּוֹת, *Chag has-Sukkôth;* Sept. ἑορτὴ σκηνῶν, *the Festival of Tents;* Vulg. *feriæ tabernaculorum;* A. V. *the Feast of Tabernacles* (2 Chron. viii, 13; Ezra iii, 4; Zech. xiv, 16, 18, 19); σκηνοπηγία (John vii, 2; Josephus, *Ant.* viii, 4, 5); σκηναί (Philo, *De Sept.* § 24); ἡ σκηνή (Plutarch, *Sympos.* iv, 6, 2); because every Israelite was commanded to live in tabernacles during its continuance (comp. Lev. xxiii, 43).

2. חַג הָאָסִיף, *ἑορτὴ συντελείας, the Feast of Ingathering* (Exod. xxiii, 16; xxxiv, 22), because it was celebrated at the end of the agricultural year, when the ingathering of the fruits and the harvest was completed. 3. It is *κατ' ἐξοχήν* denominated חַג יְהוָה, *the Festival of Jehovah* (Lev. xxiii, 39), or simply חַג, הֶחָג, *the Festival* (1 Kings viii, 2; 2 Chron. v, 3; vii, 8, 9; Mishna, *Shekalim*, iii, 1; *Sukkah*, ii, 6; *Rosh ha-Shana*, i, 2; *Megillah*, iii, 5; *Taanith*, i, 1, 2), because of its importance, and of its being the most joyful of all festivals. The assertion of Winer (*Bibl. Realwörterbuch*, s. v. "Laubhüttenfest"), repeated by Keil (*Archäologie*, vol. i, § 85, note 3) and Bähr (*Symbolik*, ii, 660), that the rabbins call this festival יום הטריבה, *dies multiplicationis*, is incorrect. The Mishna, which Winer quotes in corroboration of this assertion, does not denominate this festival as such, but simply speaks of the many sacrifices offered on the first day thereof: "If any one vows wine [for the Temple] he must not give less than three *logs*; if oil, not less than one *log*. . . . If he says, I do not know how much I have set apart, he must give as much as is used on the day which requires most" (*Menachoth*, xiii, 5)—i. e. as is used on the first day of the festival [of Tabernacles] when it happens to be on a Sabbath, for on such a day there are more libations used than on any other day in the year, inasmuch as 140 *logs* of wine are required for the different sacrifices.

The following are the principal passages in the Pentateuch which refer to this festival: Exod. xxiii, 16, where it is spoken of as the Feast of Ingathering, and is brought into connection with the other festivals under their agricultural designations, the Feast of Unleavened Bread and the Feast of Harvest; Lev. xxiii, 34–36, 39–43, where it is mentioned as commemorating the passage of the Israelites through the desert; Deut. xvi, 13–15, in which there is no notice of the eighth day, and it is treated as a thanksgiving for the harvest; Numb. xxix, 12–38, where there is an enumeration of the sacrifices which belong to the festival; Deut. xxxi, 10–13, where the injunction is given for the public reading of the law in the Sabbatical year, at the Feast of Tabernacles. In Neh. viii there is an account of the observance of the feast by Ezra, from which several additional particulars respecting it may be gathered.

II. *The Time at which this Festival was celebrated.*—The time fixed for the celebration of this feast is from the 15th to the 22d of Tishri, when the season of the year is changing for winter (Josephus, *Ant.* iii, 10, 4); i. e. in the autumn, when the whole of the chief fruits of the ground—the corn, the wine, and the oil—were gathered in (Exod. xxiii, 16; Lev. xxiii, 39; Deut. xvi, 13–15). Hence it is spoken of as occurring "in the end of the year, when thou hast gathered in thy labors out of the field." There were thus only four days intervening between this festival and the Great Day of Atonement. But though its duration, strictly speaking, was only seven days (Deut. xvi, 13; Ezek. xlv, 25), yet, as it was followed by a day of holy convocation, this festival is sometimes described as lasting eight days (Lev. xxiii, 36; Neh. viii, 18).

III. *The Manner in which this Festival was celebrated.*—As it is most essential, in describing the mode in which this feast was and still is celebrated, to distinguish between the Pentateuchal enactments and those rites, ceremonies, and practices which gradually obtained in the course of time, we shall divide our description into three periods.

1. *The Period from the Institution of this Festival to the Babylonian Captivity.*—The Mosaic enactments about the manner in which this festival is to be celebrated are as follows: The Israelites are to live in tabernacles during the seven days of this festival, "that your generations may know that I made the children of Israel to dwell in tabernacles when I brought them out of the land of Egypt" (Lev. xxiii, 42, 43). The first day alone, however, is to be a holy convocation (מִקְרָא קֹדֶשׁ), and a Sabbath or day of perfect cessation of business, on which no manner of secular work is to be done (ver. 35, 39); and all the able-bodied male members of the congregation, who are not legally precluded from it, are to appear in the place of the national sanctuary, as on the Passover and Pentecost (Exod. xxiii, 14, 17; xxxiv, 23). On this day the Israelites are to take "the fruit of goodly trees, with branches of palm-trees, boughs of thick trees, and willows of the brook" (Lev. xxiii, 40), most probably to symbolize the varied vegetation which grew in the different localities of their journey through the wilderness—viz. the palm-tree of the plain where the Israelites encamped, the willow at the mountain stream, from which God gave his people water to drink; and the designedly indefinite thick bush on the mountain heights over which they had to travel; while the fruits of the goodly trees represent the produce of the beautiful land which they ultimately obtained after their pilgrimages in the wilderness (Pressel, in Herzog's *Real-Encyklopädie*, s. v. "Laubhüttenfest"). As this festival, however, though symbolizing by the several practices thereof the pilgrimage through the wilderness, was nevertheless more especially designed to celebrate the completion of the harvest in the Promised Land, as typified by "the fruit of the goodly trees" in contrast to the plants of the wilderness, the Israelites are enjoined "not to appear before the Lord empty, but every one shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Exod. xxiii, 15; Deut. xvi, 16, 17). Hence they are to offer burnt-offerings, meat-offerings, drink-offerings, and other sacrifices as follows: On the first day, the burnt-offering is to consist of thirteen bullocks, two rams, fourteen lambs, and one kid of the goats for a sin-offering, with the appropriate meat- and drink-offerings; the meat-offerings being three tenths of an ephah of flour mingled with one half of a hin of oil to each bullock, two tenths of an ephah of flour mingled with one third of a hin of oil to each ram, and one tenth of an ephah of flour mingled with one quarter of a hin of oil to each lamb; the drink-offering consisting of one half of a hin of wine to each bullock, one third of a hin of wine to each ram, and one quarter of a hin of wine to each lamb (Numb. xv, 2–11; xxviii, 12–14). The same number of rams and lambs, and one kid, are to be offered on the following days; the number of bullocks alone is to be reduced by one each day, so that on the seventh day only seven are to be offered (xxix, 12–38). There are accordingly to be offered during the seven days in all seventy bullocks, fourteen rams, ninety-eight lambs, and seven goats, with thirty-three and three-fifths ephahs of flour, sixty-four and one-sixth hins of oil, and sixty-four and one-sixth hins of wine. Moreover, the law is to be read publicly in the sanctuary on the first day of the festival every Sabbatical year (Deut. xxxi, 10–13). The six following days—i. e. 15th–22d of Tishri—are to be half-festivals; they were most probably devoted to social enjoyments and friendly gatherings, when every head of the family was to enjoy the feasts from the second or festival tithe with his son, daughter, man-servant, maid-servant, the Levite, the stranger, the fatherless, and the widow (xvi, 14). See TITHE.

At the conclusion of the seventh day another festival is to be celebrated, denominated *the concluding day* (יוֹם הַשְּׁמִינִי עֲצֶרֶת), *the eighth concluding day* (שְׁמִינִי עֲצֶרֶת; Sept. *ἐξόδιον*). Like the first day, it is to be a holy convocation, and no manner of work is to be done on it. As it is not only the finishing of the Feast of Tabernacles, but the conclusion of the whole cycle of festivals, the dwelling in the tabernacle is to cease on it, and the sacrifices to be offered thereon are to be distinct, and unlike those offered on the preceding days of Tabernacles. The burnt-sacrifice is to consist of one bullock, one ram, and seven lambs one year old, with the appropriate meat- and drink-offerings, and one goat for a sin-offering

(Numb. xxix, 36–38). The sacrifices, therefore, were to be like those of the seventh new moon and the Great Day of Atonement. Being, however, attached as an octave to the Feast of Tabernacles, the Sabbatical rest and the holy convocation, which properly belong to the seventh day of the Feast of Tabernacles, are transferred to it, and hence the two festivals are frequently joined together and spoken of as one composed of eight days. There is only one instance on record of this festival being celebrated between the entrance into the Promised Land and the Babylonian captivity (1 Kings viii, 2; 2 Chron. vii, 8–10 with Neh. viii, 17). No trace of any exposition of the Pentateuchal enactments with regard to this festival is to be found till we come to the post-exilian period.

2. *The Period from the Return from Babylon to the Destruction of the Temple.*—In the account of the first celebration of this festival after the return of the Jews from the Babylonian captivity, the concise Pentateuchal injunction is expanded. Not only are the localities specified in which these booths are to be erected, but additional plants are mentioned, and the use to be made of these plants is stated. The Jews, according to the command of Ezra, made themselves booths upon the roofs of houses, in the courts of their dwellings, in the courts of the sanctuary, in the street of the water-gate, and in the street of the gate of Ephraim, from the olive-branches, the pine-branches, the myrtle-branches, the palm-branches, and the branches of the thick trees, which they were told to gather, and dwelt in these booths seven days (Neh. viii, 15–18). The Sadducees of old, who are followed by the Karaites, took these boughs and the fruits to be identical with those mentioned in Lev. xxiii, 39, 40, and maintained that these were to be used for the construction and adornment of the booths or tabernacles. The Pharisees and the orthodox Jewish tradition, however, as we shall see hereafter, interpreted this precept differently.

When the Feast of Tabernacles, like all other festivals and precepts of the Mosaic law, began to be strictly and generally kept after the Babylonian captivity, under the spiritual guidance of the Great Synagogue, the Sanhedrim, and the doctors of the law = scribes, more minute definitions and more expanded applications of the concise Pentateuchal injunction were imperatively demanded, in order to secure uniformity of practice, as well as to infuse devotion and joy into the celebration thereof, both in the Temple and in the booths. Hence it was ordained that the tabernacle or booth (סֻכָּה, *sukkâh*) must be a detached and temporary habitation, constructed for the sole purpose of living in it during this festival, and must not be used as a permanent dwelling. The interior of it must neither be higher than twenty cubits, nor lower than ten palms; it must not have less than three walls; it must not be completely roofed in, or covered with any solid material, but must be thatched in such a manner as to admit the view of the sky and the stars; and the part open to the rays of the sun must not exceed in extent the part shaded by the cover. It must not be under a tree; neither must it be covered with a cloth, nor with anything which contracts defilement or does not derive its growth from the ground (Mishna, *Sukkah*, i, 1–ii, 7). The furniture of the huts was to be, according to most authorities, of the plainest description. There was to be nothing which was not fairly necessary. It would seem, however, that there was no strict rule on this point, and that there was a considerable difference according to the habits or circumstances of the occupant (Carpzov, p. 415; Buxtorf, *Syn. Jud.* p. 451). (See curious figures of different forms of huts, and of the great lights of the Feast of Tabernacles, in Surenhusius, *Mischna*, vol. ii; also a lively description of some of the huts used by the Jews in modern times in *La Vie Juive en Alsace*, p. 170, etc.) Every Israelite is to constitute the *sukkâh* his regular domicile during the whole of the seven days of the festival, while his house is only to be his occasional abode, and he is only to quit the booth when it rains very heavily. Even a child, as soon as he ceases to be dependent upon his mother, must dwell in the booth; and the only persons exempt from this duty are those deputed on pious missions, invalids, nurses, women, and infants (Mishna, *Sukkah*, ii, 8, 9). The orthodox rabbins in the time of Christ would not eat any food which exceeded in quantity the size of an egg out of the booth (*ibid.* ii, 5).

The four species of vegetable productions to be used during prayer (Lev. xxiii, 39, 40) are the next distinctive feature of this festival, to which the ancient doctors of the law before the time of Christ devoted much attention. These are—1. "*The fruits of the goodly tree*" (פְּרִי עֵץ הָדָר). As the phrase *goodly* or *splendid tree* (עֵץ הָדָר) is too indefinite, and the fruit of such a tree may simply denote the fruit of any choice fruit-tree, thus leaving it very vague, the Hebrew canons, based upon one of the significations of הָדַר (*to dwell, to rest*; see Rashi on Lev. xxiii, 40), decreed that it means *the fruits which permanently rest upon the tree*—i. e. *the citron, the paradise-apple* (אֶתְרוֹג, *ethrôg*). Hence the rendering of Onkelos, the so-called Jerusalem Targum, and the Syriac version of הָדָר by *ethrôg* (=κίτριον, Josephus, *Ant.* xiii, 13, 5), *citron*. Josephus elsewhere (*ibid.* iii, 10, 4) says that it was the fruit of the *persea*, a tree said by Pliny to have been conveyed from Persia to Egypt (*Hist. Nat.* xv, 13), and which some have identified with the peach (*Malus persica*). The *ethrôg* must not be from an uncircumcised tree (Lev. xix, 23), nor from the unclean heave-offering (comp. Numb. xviii, 11, 12); it must not have a stain on the crown, nor be without the crown, peeled of its rind, perforated, or defective, else it is illegal (Mishna, *Sukkah*, iii, 5, 6). 2. "*Branches of palm-trees*" (כַּפֹּת תְּמָרִים). According to the Hebrew canons, it is the shoot of the palm-tree when budding, before the leaves are spread abroad, and while it is yet like a rod, and this is called *lulâb* (לוּלָב), which is the technical expression given in the Chaldee versions and in the Jewish writings for the Biblical phrase in question (Buxtorf, *Lex. Talm.* col. 1143; Carpzov, *App. Crit.* p. 416; Drusius, *Not. Maj.* in Lev. xxiii). The *lulâb* must at least be three hands tall, and must be tied together with its own kind (Mishna, *Sukkah*, iii, 1, 8; Maimonides, *Iad Ha-Chezaka*, *Hilchoth Lulab*, vii, 1). 3. "*The bough of a thick tree*" (עֲנַף עֵץ עָבֹת). This ambiguous phrase is interpreted by the ancient canons to denote "the myrtle-branch (הֲדַס) whose leaves thickly cover the wood thereof: it must have three or more shoots around the stem on the same level of the stem, but if it has two shoots opposite each other on the same level, and the third shoot is above them, it is not *thick*, but is called (עבות שוטה) *a thin myrtle*" (Mishna, *Sukkah*, 32 b; Maimonides, *ibid.* vii, 2). This explanation accounts for the rendering of the Chaldee paraphrases of this phrase by *hadás* (הֲדַס), *myrtle-branch*. If the point of this myrtle-branch is broken off, or if its leaves are torn off, or if it has more berries on it than leaves, it is illegal (Mishna, *Sukkah*, iii, 2). 4. "*The willows of the brook*" (עַרְבֵי נַחַל = *salix helix*) must be of that species the distinguishing marks of which are dark wood, and long leaves with smooth margin. If any one of these four kinds has been obtained by theft, or comes from a grove devoted to idolatry, or from a town which has been enticed to idolatry (comp. Deut. xiii, 12, etc.), it is illegal (*ibid.* iii, 1–5). Their legality having been ascertained, the palm, the myrtle, and the willow are bound up together into one bundle, denominated *lulâb*.

It has already been remarked that the Sadducees in and before the time of Christ maintained that the boughs and fruit here mentioned (viz. Lev. xxiii, 40) are to be used for the construction and adornment of

the booths, and that they appeal to Neh. viii, 15, 16 in support of this view. This view has not only been espoused by the Karaite Jews, the successors of the Sadducees [see SADDUCEE], but is defended by bishop Patrick, Keil, and most modern Christian interpreters. Against this, however, is to be urged that—(1.) The obvious sense of the injunction (Lev. xxiii, 40) is that these boughs are to be carried as symbols during the rejoicing, and that we should expect something more explicit than the single and simple word וְלָקַחְתֶּם, *and ye shall take*, had it been designed that these boughs should be employed for the construction of the booths. (2.) The *fruit* (פְּרִי)—as the margin of the A. V. rightly has it, and not *boughs*, as it is in the text with which this injunction commences—could surely not be among the materials for the construction of the booths. (3.) The law about the booths is entirely separated from the ordering of the fruit and boughs, as may be seen from a comparison of Lev. xxiii, 40 with ver. 42. (4.) The first day of this festival, as we have seen, was a holy convocation, on which all manner of work was interdicted. It is therefore against the sanctity of the day to suppose that the command to take the fruit and the boughs on the first day meant that the Israelites are to construct with these plants the booths on this holy day. (5.) The appeal to Neh. viii is beside the mark, inasmuch as different materials are there mentioned—e. g. olive-branches and pine-branches—which were actually used for making the booths, while the *hadâr* fruit and the willow specified in the Pentateuchal injunction are omitted. With the regulations about the tabernacles and the boughs or *lulâb* before us, we can now continue the description of the mode in which this festival was celebrated in the Temple.

14*th of Tishri* was the *Preparation Day* (עֶרֶב יוֹם טוֹב = *παρασκευή*). The pilgrims came up to Jerusalem on the day previous to the commencement of the festival, when they prepared everything necessary for its solemn observance. The priests proclaimed the approach of the holy convocation on the eve of this day by the blasts of trumpets. As on the Feasts of the Passover and Pentecost, the altar of the burnt-sacrifice was cleansed in the first night-watch (Mishna, *Yoma*, i, 8), and the gates of the Temple, as well as those of the inner court, were opened immediately after midnight for the convenience of the priests who resided in the city, and for the people who filled the court before the cock crew to have their sacrifices and offerings duly examined by the priests (*ibid.* i, 8). When the first day of Tabernacles happened on the Sabbath the people brought their palm-branches or *lulâbs* on the 14th of Tishri to the synagogue on the Temple mount, where the servants of the synagogue (חזנים) deposited them in a gallery, while the *lulâbs* of the elders of the synagogue (זקנים) were placed in a separate chamber, as it was against the Sabbatical laws to carry the palms on the Sabbath from the booths of the respective pilgrims to the Temple.

15*th of Tishri*.—At daybreak of the first day of the festival a priest, accompanied by a jubilant procession and by a band of music, descended with a golden pitcher holding three *logs* to the pool of Siloam, and, having filled it with water from the brook, he endeavored to reach the Temple in time to join his brother priests who carried the morning sacrifice to the altar (*Tosiphta Sukkah*, c. iii). Following in their steps, he entered from the south through the water-gate into the inner court (Mishna, *Middoth*, ii, 6; Gemara, *Sukkah*, 48 a). On reaching the water-gate, he was welcomed by three blasts of the trumpet. He then ascended the steps of the altar with another priest who carried a pitcher of wine for the drink-offering. The two priests turned to the left of the altar where two silver basins were fixed with holes at the bottom; the basin for the water was to the west and had a narrower hole, while the one for the wine was to the east and had a wider hole, so that both might get empty at the same time. Into these respective basins they simultaneously and slowly poured the water and the wine in such a manner that both were emptied at the same time upon the base of the altar. To the priest who poured out the water the people called out, Raise thy hand! The reason for this is that when Alexander Jannai, who officiated as priest, was charged with this duty, being a Sadducee and rejecting the ordinances of the scribes, he poured the water over his feet and not into the basin, whereupon the people pelted him with their *ethrôgs*, or citrons. At this catastrophe, which nearly cost the life of the Maccabæan king, Alexander Jannai called for the assistance of the soldiers, when nearly six thousand Jews perished in the Temple, and the altar was damaged, a corner of it being broken off in the struggle which ensued (Josephus, *Ant.* xiii, 13, 5; Mishna, *Sukkah*, iv, 9; Gemara, *ibid.* 48 a; 51 a; Grätz, *Geschichte der Juden* [2d ed. Leips. 1863], iii, 112, 473 sq.). See SCRIBES. The ceremony of drawing the water was repeated every morning during the seven days of the festival.

At the same time that the priests went in procession to the pool of Siloam, another jubilant multitude of people went to a place outside Jerusalem called *Motsâ* (מוֹצָא), which abounded in willows. These willows they gathered with great rejoicing, carried them into the Temple amid the blasts of trumpets, and placed them at the altar in such a manner that their tops overhung and formed a sort of canopy (Mishna, *Sukkah*, iv, 5). The decorating process of the altar being finished, the daily morning sacrifice was first offered, *Musâph* (מוּסָף); then the additional or special sacrifice for this festival prescribed in Numb. xxix, 12–38, which, on the first day, consisted of a burnt-offering of thirteen bullocks, two rams, and fourteen lambs, with the appropriate meat- and drink-offering, and a goat for a sin-offering, and then the peace-offerings, the vows, and the free-will offerings, which constituted the repast of the people (Jerusalem, *Sukkah*, v). While these sacrifices were offered the Levites chanted *the Great Hallel*, as on the feasts of the Passover and Pentecost. On this occasion, however, each of the pilgrims held in his right hand the *lulâb*, or palm, to which were tied the twigs of myrtle and willow as described above, and the *ethrôg*, or citron, in his left, while these psalms were chanted; and, during the chanting of Psa. cxviii, the pilgrims shook their palms three times—viz. at the singing of ver. 1, 25, and 29 (Mishna, *Sukkah*, iii, 9). When the *Musâph* chant was finished the priests in procession went round the altar once, exclaiming: Hosanna, O Jehovah; give us help, O Jehovah, give prosperity! (Psa. cxviii, 25). Thereupon the solemn benediction was pronounced by the priests and the people dispersed, amid the repeated exclamations, "How beautiful art thou, O altar!" or "To Jehovah and thee, O altar, we give thanks!" (Mishna, *Sukkah*, iv, 5; Gemara, *ibid.* 44 b, 45). Each one of the pilgrims then betook himself to his respective booth, there to enjoy his repast with the Levite, the stranger, the poor, and the fatherless who shared his hospitality. This practice explains the remarks of the evangelists (Matt. xxi, 8, 9, 15; John xii, 12, 13). It is to be remarked that on the first day of the festival every Israelite carried about his *lulâb*, or palm, all day; he carried it into the synagogue, held it in his hand while praying, and only laid it down when called to the reading of the law, as he then had to hold the scroll [see SYNAGOGUE]; carried it with him when he went to visit the sick and comfort the mourners (Mishna, *Sukkah*, 41 a; Maimonides, *Iad Ha-Chezaka, Hilchoth Lulab*, vii, 24).

16*th–20th of Tishri*.—These days were half-holydays; they were called *the middle days of the festival* (חוֹל מוֹעֵד = *μεσούσης τῆς ἑορτῆς*, John vii, 14), or *the lesser festival* (מוֹעֵד קָטָן). Any articles of food or raiment

required for immediate use were allowed to be purchased privately during these days, and work demanded by the emergencies of the public service or required for the festival, the omission of which entailed loss or injury, was permitted to be done. See PASSOVER.

On the night of the 15th, and on the five succeeding nights, *the rejoicing of the drawing of water* (שמחת בית השואבה) was celebrated in the court of the Temple in the following manner: The people assembled in large masses in the court of the women at night after the expiration of the first day of the festival. The women occupied the galleries, which were permanent fixtures in the court (Mishna, *Middoth*, ii, 15), while the men occupied the space below. Four huge golden candelabra were placed in the centre of the court; each of these candelabra had four golden basins and four ladders, on which stood four lads from the rising youths of the priests with jars of oil wherewith they fed the basins, while the cast-off garments of the priests were used as wicks. The lights of these candelabra illuminated the whole city. Around these lights pious and distinguished men danced before the people with lighted flambeaux in their hands, singing hymns and songs of praise; while the Levites, who were stationed on the fifteen steps which led into the woman's court, and corresponded to the fifteen psalms of degrees=steps (Psa. cxx–cxxxiv), accompanied the songs with harps, psalteries, cymbals, and numberless musical instruments. The dancing, as well as the vocal and instrumental music, continued till daybreak. Some of these pious men performed dexterous movements with their flambeaux while dancing for the amusement of the people. Thus it is related that R. Simon II (A.D. 30–50), son of Gamaliel I, the teacher of the apostle Paul [see EDUCATION], used to dance with eight torches in his hands, which he alternately threw up in the air and caught again without their touching each other or falling to the ground (*Tosiphta Sukkah*, c. iv; Jerusalem, *Sukkah*, v, 4; Babylon, *ibid.* 53 a). It is supposed that it was the splendid light of this grand illumination which suggested the remark of our Saviour—"I am the light of the world" (John viii, 12). Towards the approach of day two priests stationed themselves, with trumpets in their hands, at the upper gate leading from the court of the Israelites to the court of the women, and awaited the announcement of daybreak by the crowing of the cock. As soon as the cock crew, they blew the trumpets three times and marched out the people of the Temple in such a manner that they had to descend the ten steps, where the two priests again blew the trumpets three times, and when they reached the lowest step in the outer court they for the third time blew the trumpets three times. They continued to blow as they were marching across the court till they reached the eastern gate. Here they turned their faces westward towards the Temple and said, "Our fathers once turned their back to the sanctuary in this place, and their faces to the east, and worshipped the sun towards the east (comp. Ezek. viii, 15, 16); but we lift up our eyes to Jehovah." Thereupon they returned to the Temple, while the people who were thus marched out went to their respective booths. Some, however, formed themselves into a procession, and went with the priests to the pool of Siloam to fetch the water; while others returned to the Temple, to be present at the morning sacrifice (Mishna, *Sukkah*, v, 2–4; Maimonides, *Iad Ha-Chezaka, Hilchoth Sukkah*, viii, 12–15). The Talmud maintains that the ceremony of the drawing of water is anterior to the Babylonian captivity, and that Isa. xii, 3 refers to it (*Sukkah*, 48 b). Indeed, it is only on this supposition that the imagery in Isa. xii, 3 obtains its full force and significance. As to the import of this ceremony, ancient tradition furnishes two explanations of it. (1.) Since the Feast of Tabernacles was the time of the latter rain (Joel ii, 23), the drawing and pouring out of the water was regarded as symbolical of the forthcoming rain which it was ardently desired might be blessed to the people. Hence the remark that he who will not come up to the Feast of Tabernacles shall have no rain (*Sukkah*, 48, 51; *Rosh ha-Shanah*, 16; *Taanith*, 2 a). (2.) The Jews seem to have regarded the rite as symbolical of the water miraculously supplied to their fathers from the rock at Meribah. But they also gave to it a more strictly spiritual signification. It was regarded as typical of the outpouring of the Holy Spirit. Hence the remark: "It is called the house of drawing the water, because from thence the Holy Spirit is drawn in accordance with what is said in Isa. xii, 3, 'With joy shall ye draw water out of the wells of salvation'" (Jerusalem *Sukkah*, v, 1). It is upon this explanation that our Saviour's remark is based (John vii, 37–39) in allusion to this ceremony on this last day of the festival when it was performed for the last time. The two meanings are, of course, perfectly harmonious, as is shown by the use which Paul makes of the historical fact (1 Cor. x, 4)—"they drank of that spiritual rock that followed them: and that rock was Christ."

The mode in which the sacrifices were offered in the middle days of the festival, the use of the palm and the citron, the procession round the altar, etc., were simply a repetition of the first day of the festival, with this exception, however, that the number of animals diminished daily, according to the prescription in Numb. xxix, 12–38, and that *the Lesser Hallel* was chanted by Levites instead of *the Great Hallel* (q. v.). A peculiarity connected with the sacrificial service of this festival must here be noticed. On all other festivals only those of the twenty-four orders of the priests officiated upon whom the lot fell (comp. 1 Chron. xxiv, 7–19), but on the seven days of Tabernacles the whole of the twenty-four orders officiated. On the first day the thirteen bullocks, two rams, and one goat were offered by sixteen orders, while the fourteen sheep were offered by the other eight. As there was one bullock less offered each of the seven days, one order of priests left each day the sixteen orders who offered these bullocks and joined those who offered the fourteen lambs. Hence, "on the first day six of these orders offered two lambs each, and the two other orders one lamb each. On the second day five orders of the priests offered two lambs each, and the four other orders one lamb each. On the third day four orders offered two lambs each, and six orders one lamb each. On the fourth day three orders offered two lambs each, and eight orders one lamb each. On the fifth day two orders offered two lambs each, and ten orders one lamb each. On the sixth day one order offered two lambs each, and twelve orders one lamb each; while on the seventh day, when the orders of priests who sacrificed the bullocks had diminished to eight, fourteen orders offered one lamb each" (Mishna, *Sukkah*, v. 6).

21*st of Tishri.*—The seventh day, which was denominated *the last day of the Feast of Tabernacles* (יום טוב האחרון של חג, Mishna, *Sukkah*, iv, 8), was especially distinguished in the following manner from the other six days. After the *Musâph*, or special festival sacrifice of the day, the priests in procession made seven circuits round the altar (*ibid.* iv, 5), whereas on the preceding days of the festival only one circuit was made. The willows (ערבה) which surrounded the altar were then so thoroughly shaken by the people that the leaves lay thickly on the ground. The people also fetched palm-branches and beat them to pieces at the side of the altar (*ibid.* iv, 6). It is from this fact that the last day of the festival obtained the names of *the Day of Willows* (יום ערבה, *ibid.* iv, 1), *the Great Hosanna Day* (יום הושיעה נא רבה), and *the Branch-thrashing Day* (יום חבוט חריות, *ibid.* iv, 6). Herzfeld suggests that the thrashing of the willows and palms may have been to symbolize that after the last verdure of the year had served for the adornment of the altar the trees might

now go on to cast off their leaves (*Gesch. des Volkes Israel*, ii, 125). As soon as the thrashing process was over, the children who were present, and who also carried about the festive nosegays, threw away their palms and ate up their *ethrógs*, or citrons (Mishna, *Sukkah*, iv, 7); while the pilgrims, "in the afternoon of this day, began to remove the furniture from the Tabernacles in honor of the last day of the festival" (*ibid.* iv, 8), as the obligation to live or eat in the booths ceased in the afternoon of the seventh day, inasmuch as the Feast of Tabernacles itself had now terminated. The eighth day, as we shall presently see, was a holy convocation, whereon no manner of work was allowed to be done, and the Hebrews could no more dismantle their huts on this day without desecrating it than on the Sabbath. It must also be remarked that this last day of the festival, this Great Hosanna day, was regarded as one of the four days whereon God judges the world (Mishna, *Rosh ha-Shanah*, i, 2; Gemara, *ibid.*). There can, therefore, be but little doubt that when John records the memorable words uttered by Christ (*ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς*), *in the last great day of the festival* (John vii, 37), he meant this distinguished day.

22d of Tishri.—The eighth day—which, as we have seen, was a separate festival—was a day of holy convocation whereon no manner of work was allowed to be done. After the daily morning sacrifice and the private offerings of the people, the sacrifices prescribed in Numb. xxix, 36–38 were offered, during which *the Great Hallel* was chanted by the Levites. At the sacrifices, however, the twenty-four orders of priests were no longer present, but lots were cast as on other festivals, and that order upon whom the lot fell offered the sacrifices (Mishna, *Sukkah*, v, 6). The Israelites dwelt no longer in the booths on this day, the joyful procession for the drawing of water was discontinued, the grand illumination in the court of the women ceased, and the palms and willows were not used any more.

It only remains to be added, that when the Feast of Tabernacles fell on a Sabbatical year (q. v.) the reading of portions of the law (Deut. xxxi, 10–13) was afterwards confined to one book of the Pentateuch. This arose from the multiplication of synagogues, in which the law was read every week, thus rendering it less needful to read extensive portions in the Temple during this festival, inasmuch as the people had now ample opportunities of listening in their respective places of worship to the reading of the law and the prophets. Hence also the reading of the law, which in olden days took place in the last hours of the forenoon of every day of this festival, was afterwards restricted to one day. It was at last assigned to the high-priest, and ultimately to the king.

It is said that the altar was adorned throughout the seven days with sprigs of willows, one of which each Israelite who came into the court brought with him. The great number of the sacrifices has already been noticed. The number of public victims offered on the first day exceeded those of any day in the year (*Menach.* xiii, 5). But besides these, the Chagigahs or private peace-offerings were more abundant than at any other time; and there is reason to believe that the whole of the sacrifices nearly outnumbered all those offered at the other festivals put together. It belongs to the character of the feast that on each day the trumpets of the Temple are said to have sounded twenty-one times. Though all the Hebrew annual festivals were seasons of rejoicing, the Feast of Tabernacles was, in this respect, distinguished above them all. The huts and the *lulábs* must have made a gay and striking spectacle over the city by day, and the lamps, the flambeaux, the music, and the joyous gatherings in the court of the Temple must have given a still more festive character to the night. Hence it was called by the rabbins חג, *the festival*, *κατ' ἐξοχήν*. There is a proverb in *Sukkah* (v, 1), "He who has never seen the rejoicing at the pouring-out of the water of Siloam has never seen rejoicing in his life." Maimonides says that he who failed at the Feast of Tabernacles in contributing to the public joy according to his means incurred especial guilt (Carpzov, p. 419). The feast is designated by Josephus (*Ant.* viii, 4, 1) *ἑορτὴ ἁγιωτάτη καὶ μεγίστη*, and by Philo *ἑορτῶν μεγίστη*. Its thoroughly festive nature is shown in the accounts of its observance in Josephus (*ibid.* viii, 4, 1; xv, 33), as well as in the accounts of its celebration by Solomon, Ezra, and Judas Maccabæus. From this fact, and its connection with the ingathering of the fruits of the year, especially the vintage, it is not wonderful that Plutarch should have likened it to the Dionysiac festivals, calling it *θυρσοφορία* and *κρατηροφορία* (*Sympos.* iv).

3. *From the Dispersion of the Jews to the Present Time.*—Excepting the ordinances which were local and belonged to the Temple and its sacrificial service, and bating the exposition and more rigid explanation of some of the rites so as to adapt them to the altered condition of the nation, the Jews to the present day continue to celebrate the Feast of Tabernacles as in the days of the second Temple. As soon as the Day of Atonement is over, every orthodox Israelite, according to the ancient canons, begins to erect his booth in which he and his family take up their temporary abode during this festival. Each paterfamilias also provides himself with a *lulâb* = palm, and *ethrôg* = citron, as defined by the ancient canons. On the eve of the 14th of Tishri, or of the Preparation Day (ערב סכות), the festival commences. All the Jews, attired in their festive garments, resort to the synagogue, where, after the evening prayer (מעריב) appointed in the liturgy for this occasion, the hallowed nature of the festival is proclaimed by the cantor (חזן) in the blessing pronounced over the cup of wine (קדוש). After the evening service, every family resorts to its respective booth, which is illuminated and adorned with foliage and diverse fruit, and in which the first festive meal is taken. Before, however, anything is eaten, the head of the family pronounces the sanctity of the festival over a cup of wine. This sanctification or *Kiddûsh* (קִדּוּשׁ) was ordained by the men of the Great Synagogue (q. v.), and as there is no doubt that our Saviour and his apostles recited it, we shall give it in English. It is as follows: "Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the vine! Blessed art thou, O Lord our God, King of the universe, who hast chosen us from among all nations, hast exalted us above all tongues, and hast sanctified us with thy commandments. In love, O Lord, thou hast given us appointed times for joy, festivals, and seasons for rejoicing; and this Feast of Tabernacles, this time of our gladness, the holy convocation, in memory of the exodus from Egypt; for thou hast chosen us, and hast sanctified us above all nations, and hast caused us to inherit thy holy festivals with joy and rejoicing. Blessed art thou, O Lord, who hast sanctified Israel and the seasons! Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to dwell in booths! Blessed art thou, O Lord our God, King of the universe, who hast preserved us alive, sustained us, and brought us to the beginning of this season!" Thereupon each member of the family washes his hands, pronouncing the prescribed benediction while drying them, and all enjoy the repast. The orthodox Jews sleep in the booths all night. The following morning, which is the first day of the festival, they again resort to the synagogue, holding the palms and citrons in their hands. They lay them down during the former part of the prayer, but take them up after the eighteen benedictions, when they are about to recite the *Hallel*. Holding the palm in the right hand and the citron in the left, they recite

the following prayer: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to take the palm-branch!" Thereupon each one turns his citron upside-down and waves his palm-branch three times towards the east, three times towards the west, three times towards the south, and three times towards the north. The legate of the congregation pronounces the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to recite the *Hallel!*" and the *Hallel* is chanted; when they come to Psa. cxviii, the waving of the palm-branch is repeated at the first, tenth, and twenty-fifth verses, just as it was done in the Temple. Two scrolls of the law are then taken out of the ark (ארון, תיבה) and brought on the platform (בימה), when the lessons for the first day of the festival are read out from the law—Lev. xxii, 26–xxiii, 44; and Numb. xxix, 12–16, as *Maphtîr;* and from the prophets, Zech. xiv, 1–21. See HAPHTARAH. After this the *Musâph* prayer is recited, which corresponds to the *Musâph* or *additional* sacrifices in the Temple for this special festival. When the legate of the congregation in reciting the *Musâph* comes to the passage where the expression *priests* (כהנים) occurs, the Aaronites and the Levites arise, and, after the latter have washed the hands of the former, the priests, with uplifted hands, pronounce the sacerdotal benediction (Numb. vi, 24–27) upon the congregation, who have their faces veiled with the *Talith.* See FRINGE. The ark of the Lord is then placed in the centre of the synagogue, when the elders form themselves into a procession headed by the legate, who carries the scroll of the law, and all the rest carry the palm-branches in their hands and walk round the ark once, repeating *the Hosanna,* and waving the palms in commemoration of the procession round the altar in the Temple (Maimonides, *Iad Ha-Chezaka, Hilchoth Lulab,* vii, 23). When the morning service is concluded, the people betake themselves to their respective booths to partake of the festive repast with the poor and the stranger. In the afternoon, about five or six o'clock, they again resort to the synagogue to recite the *Minchâh* (מנחה) prayer, answering to the daily evening sacrifice in the Temple. As soon as darkness sets in or the stars appear, the second day of the festival commences, the Jews having doubled the days of holy convocation. The evening prayer as well as the practices for this evening resemble those of the first evening.

The ritual for the second day in the morning, as well as the rites, with very few variations, is like that of the first day. The lesson, however, from the prophets is different, for on this day 1 Kings viii, 2–21 is read. After the afternoon service of this day the middle days of the festival begin, which last four days, when the ritual is like that of ordinary days, except that a few prayers bearing on this festival are occasionally inserted in the regular formulæ, lessons from the law are read on each day as specified in the article HAPHTARAH, and the above-named procession goes round the ark. The seventh day, which is *the Great Hosanna* (הושענא רבה), is celebrated with peculiar solemnity, inasmuch as it is believed that on this day God decrees the weather, or rather the rain, for the future harvest (Mishna, *Rosh ha-Shanah,* i, 2; Gemara, *ibid.*). On the evening preceding this day every Israelite prepares for himself a small bunch of willows tied up with the bark of the palm; some of the pious Jews assemble either in the synagogue or in the booths to read the book of Deuteronomy, the Psalms, the Mishna, etc., all night, and are immersed before the morning prayer. When the time of morning service arrives, numerous candles are lighted in the synagogue, and after the *Shachrith* (שחרית) = morning prayer, which is similar to that of the previous day, seven scrolls of the law are taken out of the ark, and from one of them the lesson is read. The *Musâph* or additional prayer is then recited; thereupon a procession is formed, headed by the rabbi and the legate with the palms in their hands, and followed by those who carry the seven scrolls of the law. This procession goes seven times round the ark, which is placed in the middle of the synagogue, or round the reading-desk, reciting the Hosannas, in accordance with the seven circuits around the altar which were performed in the Temple on this day, and waving their palms at certain expressions. The palms are then laid down, and every one takes up his bunch of willows and beats off its leaves at a certain part of the liturgy, in accordance with the beating off the leaves from the willows around the altar in the Temple, which took place on this day. On the evening of the seventh day the festival commences which concludes the whole cycle of festival (שמיני עצרת). It is a day of holy convocation, on which no manner of work is done, and is introduced by the *Kiddûsh* (קדוש) = proclamation of its sanctity, given in the former part of this section. On the following morning the Jews resort to the synagogue, recite the morning prayer (שחרית), as in the first two days of the Feast of Tabernacles, inserting, however, some prayers appropriate for this occasion. Thereupon the special lesson for the day is read, the *Musâph* or additional prayer is offered, and the priests pronounce the benediction in the manner already described. The people no longer take their meals in the booths on this day. On the evening of this day again another festival commences, called *the Rejoicing of the Law* (שמחת תורה). After the reciting of the Eighteen Benedictions, all the scrolls of the law are taken out of the ark, into which a lighted candle is placed. A procession is then formed of the distinguished members, who are headed by the legate; they hold the scrolls in their hands, and go around the reading-desk; the scrolls are then put back into the ark, and only one is placed upon the desk, out of which is read the last chapter of Deuteronomy, and to the reading of which all persons present in the synagogue are called, including children. When the evening service is over the children leave the synagogue in procession, carrying banners with sundry Hebrew inscriptions.

On the following morning the Jews again resort to the synagogue, recite the *Hallel* after the Eighteen Benedictions, empty the ark of all its scrolls, put a lighted candle into it, form themselves into a procession, and with the scrolls in their hands, and amid jubilant songs, go round the reading-desk. This being over, the scrolls of the law are put back into the ark, and from one of the two which are retained is read Deut. xxxiii, whereunto four persons are at first called, then all the little children are called as on the previous evening, and then again several grown-up people are called. The first of these is called *the Bridegroom of the Law* (חתן תורה), and after the cantor who calls him up has addressed him in a somewhat lengthy Hebrew formula, the last verses of the Pentateuch are read; and when the reading of the law is thus finished all the people exclaim, חזק, *be strong!* which expression is printed at the end of every book in the Hebrew Bible as well as of every non-inspired Hebrew work. After reading the last chapter of the law, the beginning of Genesis (i, 1–ii, 3) is read, to which another one is called who is denominated *the Bridegroom of Genesis* (חתן בראשית), and to whom again the cantor delivers a somewhat lengthy Hebrew formula; the *Maphtîr,* consisting of Numb. xxix, 35–xxx, 1, is then read from another scroll; and with the recitation of the *Musâph,* or additional special prayer for the festival, the service is concluded. The rest of the day is spent in rejoicing and feasting. The design of this festival is to celebrate the annual completion of the perusal of the Pentateuch, inasmuch as on this day the last sec-

tion of the law is read. Hence the name of the festival, *the Rejoicing of Finishing the Law*.

IV. *Origin and Import of this Festival.*—Like Pentecost, the Feast of Tabernacles owes its origin to the harvest, which terminated at this time, and which the Jews in common with other nations of antiquity celebrated as a season of joy and thankfulness for the kindly fruit of the earth. This is undoubtedly implied in its very name, *the Feast of Ingathering*, and is distinctly declared in Exod. xxiii, 16: "Thou shalt keep . . . the feast of ingathering in the end of the year when thou hast gathered in thy labors out of the field" (comp. also Lev. xxiii, 39; Deut. xvi, 13). With this agricultural origin, however, is associated a great historical event, which the Jews are enjoined to remember during the celebration of this festival, and which imparted a second name to this feast—viz. "Ye shall dwell in booths seven days . . . that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt" (Lev. xxiii, 42, 43), whence its name, *the Feast of Booths* or *Tabernacles*. The Feast of Tabernacles, therefore, like the Passover, has a twofold significance—viz. it has a reference both to the annual course of nature and to a great national event. As to the reason for connecting this pre-eminently joyous festival of ingathering with the homeless dwelling of the Israelites in booths in the wilderness, we prefer the one given by the ancient Jews to theories advanced by modern commentators. In the midst of their great joy—when their houses are full of corn, new wine, oil, and all good things, and their hearts overflow with rejoicing—the Israelites might forget the Lord their God, and say that it is their power and the strength of their arm which have gotten them this prosperity (Deut. viii, 12, etc.). To guard against this the Hebrews were commanded to quit their permanent and sheltered house and sojourn in booths at the time of harvest and in the midst of general abundance, to be reminded thereby that they were once homeless and wanderers in the wilderness, and that they are now in the enjoyment of blessings through the goodness and faithfulness of their heavenly Father, who fulfilled the promises made to Abraham, Isaac, and Jacob. This idea was still more developed after the Babylonian captivity, when the canons about the building of the booths were enacted. The booths, as we have seen, were to be covered in such a manner as to admit the view of the sky and the stars, in order that the sojourners therein might be reminded of their Creator, and remember that, however great and prosperous the harvest, the things of earth are perishable and vanity of vanities. This is the reason why the scribes also ordained that the book of Ecclesiastes should be read on this joyous festival.

The origin of the Feast of Tabernacles is by some connected with Sukkoth, the first halting-place of the Israelites on their march out of Egypt; and the huts are taken, not to commemorate the tents in the wilderness, but the leafy booths (*sukkoth*) in which they lodged for the last time before they entered the desert. The feast would thus call to mind the transition from settled to nomadic life (Stanley, *Sinai and Palestine*, Appendix, § 89).

Philo saw in this feast a witness for the original equality of all the members of the chosen race. All, during the week, poor and rich, the inhabitant alike of the palace and the hovel, lived in huts which, in strictness, were to be of the plainest and most ordinary materials and construction. From this point of view the Israelite would be reminded with still greater edification of the perilous and toilsome march of his forefathers through the desert, when the nation seemed to be more immediately dependent on God for food, shelter, and protection, while the completed harvest stored up for the coming winter set before him the benefits he had derived from the possession of the land flowing with milk and honey which had been of old promised to his race.

But the culminating-point of this blessing was the establishment of the central spot of the national worship in the Temple at Jerusalem. Hence it was evidently fitting that the Feast of Tabernacles should be kept with an unwonted degree of observance at the dedication of Solomon's Temple (1 Kings viii, 2, 65; Josephus, *Ant.* viii, 4, 5), again after the rebuilding of the Temple by Ezra (Neh. viii, 13–18), and a third time by Judas Maccabæus, when he had driven out the Syrians and restored the Temple to the worship of Jehovah (2 Macc. x, 5–8).

V. *Literature.*—Maimonides, *Iad Ha-Chezaka, Hilchoth Lulab;* Meyer, *De Temp. et Festis Diebus Hebræorum* (Utrecht, 1755), p. 317, etc.; Bähr, *Symbolik des Mosaischen Cultus* (Heidelberg, 1839), ii, 624 sq., 652 sq.; Herzfeld, *Geschichte des Volkes Israel* (Nordhausen, 1857), ii, 120 sq., 177 sq.; *The Jewish Ritual*, entitled *Derek Ha-Chajim* (Vienna, 1859), p. 214 b sq., 295 sq.; Keil, *Handbuch der biblischen Archäologie* (2d ed. Frankfort-on-the-Main, 1859), p. 412 sq.; Carpzov, *App. Crit.* p. 414; Buxtorf, *Syn. Jud.* c. xxi; Reland, *Ant.* iv, 5; Lightfoot, *Temple Service*, xvi, and *Exercit. in Joan.* vii, 2, 37; Otho, *Lex. Rab.* 230; the treatise *Sukkah*, in the Mishna, with Surenhusius's *Notes;* Hupfeld, *De Fest. Hebr.* pt. ii; comp. the monographs *De Libatione Aquæ in Fest. Tab.* by Iken (in the *Symbol.* etc. [Bremen, 1744], i, 160), Biel (Vitemb. 1716), and Tresenreuter (Alt. 1743), Groddek, *De Ceremonia Palmarum in Fest. Tab.* (Lips. 1694–95, also in Ugolino, vol. xviii); Dachs, on *Sukkah*, in the Jerusalem *Gemara* (Utrecht, 1726); Tirsch, *De Tabernac. Feriis* (Prag. s. l. et an.).

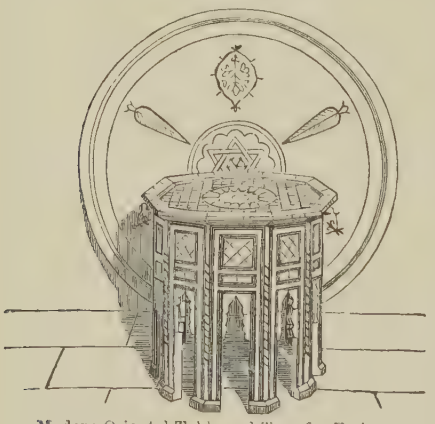
Tab'itha (Ταβιθά; Vulg. *Tabitha*), also called *Dorcas* (Δορκάς), a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned (Acts ix, 36–42). A.D. 32. While Peter was at the neighboring town of Lydda, Tabitha died, upon which the disciples at Joppa sent an urgent message to the apostle, begging him to come to them without delay. It is not quite evident from the narrative whether they looked for any exercise of miraculous power on his part, or whether they simply wished for Christian consolation under what they regarded as the common calamity of their Church; but the miracle recently performed on Æneas (ver. 34), and the expression in ver. 38 (διελθεῖν ἕως ἡμῶν), lead to the former supposition. Upon his arrival Peter found the deceased already prepared for burial, and laid out in an upper chamber, where she was surrounded by the recipients and the tokens of her charity. After the example of our Saviour in the house of Jairus (Matt. ix, 25; Mark v, 40), "Peter put them all forth," prayed for the divine assistance, and then commanded Tabitha to arise (comp. Mark v, 41; Luke viii, 54). She opened her eyes and sat up, and then, assisted by the apostle, rose from her couch. This great miracle, as we are further told, produced an extraordinary effect in Joppa, and was the occasion of many conversions there (Acts ix, 42). See PETER.

The name of "Tabitha" (טַבִּיתָא) is the Aramaic form answering to the Hebrew צְבִיָּה, *tsebiyâh*, a "female gazelle," the gazelle being regarded in the East, among both Jews and Arabs, as a standard of beauty—indeed, the word צְבִי properly means "beauty." Luke gives "Dorcas" as the Greek equivalent of the name. Similarly we find δορκάς as the Sept. rendering of צְבִי in Deut. xii, 15, 22; 2 Sam. ii, 18; Prov. vi, 5. It has been inferred from the occurrence of the two names that Tabitha was a Hellenist (see Whitby, *ad loc.*). This, however, does not follow, even if we suppose that the two names were actually borne by her, as it would seem to have been the practice even of the Hebrew Jews at this period to have a Gentile name in addition to their Jewish name. But it is by no means clear from the language of Luke that Tabitha actually bore the name of Dorcas. All he tells us is that the name of Tabitha means "gazelle" (δορκάς), and for the benefit of his

Gentile readers he afterwards speaks of her by the Greek equivalent. At the same time it is very possible that she may have been known by both names; and we learn from Josephus (*War*, iv, 3, 5) that the name of Dorcas was not unknown in Palestine. Among the Greeks also, as we gather from Lucretius (iv, 1154), it was a term of endearment. Other examples of the use of the name will be found in Wettstein, *ad loc.* See DORCAS.

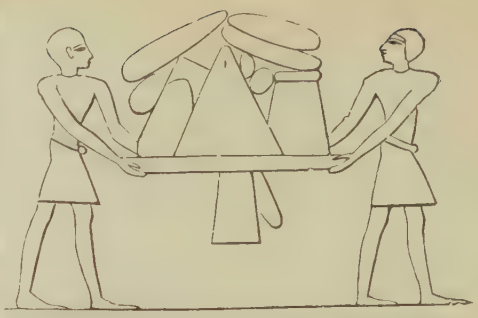
Table is the rendering in the A. V. usually of שֻׁלְחָן, *shulchân* (New Test. *τράπεζα*, likewise invariably so translated, except Luke xix, 23 ["bank"]; Acts xvi, 34 ["meat"]), so called from being *extended* (שָׁלַח; comp. Homer, *Od.* x, 37; and see Psa. lxix, 23), and denoting especially a table spread with food (Judg. i, 7; 1 Sam. xx, 29, 34; 1 Kings v, 7; x, 5; Job xxxvi, 16; Neh. v, 17); but spoken likewise of the *table of shew-bread* (see below), and likewise of the *lectisternia* prepared before idols (Isa. xlv, 11; see Schumann, *De Lectisterniis in Sacro Cod.* [Lips. 1739]). For the "tables" of stone on which the Decalogue was engraved, see below. The word מִסַּב, *mesáb*, a *divan* (q. v.), is once rendered "at table" (Cant. i, 12). See SITTING.

Little is known as to the form of tables among the Hebrews; but, as in other Oriental nations, they were probably not high. In Exod. xxv, 23, indeed, the table for the shew-bread is described as a cubit and a half in height; but the table of Herod's temple, as depicted on the arch of Titus at Rome, is only half a cubit high. Probably the table of the ancient Hebrews differed little from that of the modern Arabs, namely, a piece of skin or leather spread upon the ground (hence the figure of entanglement in it, Psa. lxix, 23). In Palestine, at the present day, the general custom, even of the better classes, is to bring a polygonal stool (*kursî*), about fourteen inches high, into the common sitting-room for meals. Upon this is placed a tray (*seníyeh*) of basket-work or of metal, generally copper, on which the food is arranged. These two pieces of furniture together compose the table (*sûfrah*). The bread lies upon the mat beneath the tray, and a cruse of water stands near by, from which all drink as they have need. On formal occasions, this is held in the hand by a servant, who waits upon the guests. Around this stool and tray the guests gather, sitting on the floor (Thomson, *Land and Book*, i, 180). See EATING.



Modern Oriental Table and Tray for Eating.

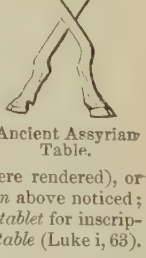
Among the ancient Egyptians, the table was much the same as that of the present day in Egypt, a small stool, supporting a round tray, on which the dishes are placed (see Lane, *Mod. Eg.* i, 190); but it differed from this in having its circular summit fixed on a pillar, or leg, which was often in the form of a man, generally a captive, who supported the slab upon his head, the whole being of stone or some hard wood. On this the



Ancient Egyptian Table brought in with the Dishes upon it.

dishes were placed, together with loaves of bread, some of which were not unlike those of the present day in Egypt, flat and round, as our crumpets. Others had the form of rolls or cakes, sprinkled with seeds. The table was not generally covered with any linen, but, like the Greek table, was washed with a sponge, or napkin, after the dishes were removed, and polished by the servants, when the company had retired; though an instance sometimes occurs of a napkin spread on it, at least on those which bore offerings in honor of the dead. One or two guests generally sat at a table, though, from the mention of persons seated in rows according to rank, it has been supposed the tables were occasionally of a long shape; as may have been the case when the brethren of Joseph "sat before him, the first-born according to his birthright, and the youngest according to his youth," Joseph eating alone at another table where "they set on for him by himself." But even if round, they might still sit according to rank, one place being always the post of honor, even at the present day, at the round table of Egypt (Wilkinson, *Anc. Egypt.* i. 179). See DINE.

The tables of the ancient Assyrians, as delineated upon the monuments, were often of a highly ornamental character (Layard, *Nineveh*, ii, 236; Botta, *Nineveh*, p. 188). See BANQUET.



Ancient Assyrian Table.

For the *triclinium* of the Roman period, see ACCUBATION; SUP.

Other Greek words than *τράπεζα* above (which likewise denotes occasionally a broker's *counter* [see MONEY-CHANGER], not to mention *ἀνακεῖμαι*, etc., often rendered "sit at table"), which are translated "table" in the A. V. in a different sense, are: *κλίνη* (Mark vii, 4), a *bed* (as elsewhere rendered), or couch used for eating, i. e. the *triclinium* above noticed; and *πλάξ* (2 Cor. iii, 3; Heb. ix, 4), a *tablet* for inscription; more fully *πινακίδιον*, a *writing-table* (Luke i, 63). See TABLE OF THE LAW.

TABLE (לוּחַ, *lûach*, a *tablet*, whether of stone [as below], wood ["board," Exod. xxvii, 8, etc.], or for writing on [Isa. xxx, 8; Hab. viii, 9; Prov. iii, 3]) OF THE LAW (only plur. in the phrases "tables of stone" [לֻחֹת אֶבֶן, Exod. xxiv, 12; xxxi, 18; or לֻחֹת אֲבָנִים, xxxiv, 1, 4], and "tables of the covenant" [Deut. ix, 9, 15] or "of the testimony" [Exod. xxxi, 18]), such as those that were given to Moses upon Mount Sinai, being written by the finger of God, and containing the Decalogue, or Ten Commandments of the law, as they are rehearsed in Exod. xx. Many idle questions have been started about these tables; about their matter, their form, their number, who wrote them, and what they contained. The words which intimate that the tables were written by the finger of God, some understand simply and literally; others, of the ministry of an angel; and others explain merely to signify an order of God to Moses to write them. The expression, however, in Scripture always signifies the immediate Divine agency. See Wal-

ther, *De Duabus Tabulis Lapideis* (Regiom. 1679); Michaelis, *De Tab. Fœd. Prioribus* (Vitemb. 1719).

TABLE, the name given to the supreme ecclesiastical court of the Waldensian Church (q. v.).

TABLE, CREDENCE, a small side-table, commonly placed on the south side of the altar, for the altar breads, cruets of wine and water, offertory dish, service-books, lavabo dish, and other things necessary for the solemn or low celebration of the holy eucharist. See CREDENCE-TABLE.

TABLE, HOLY. 1. The Lord's table or altar. 2. A frontal to an altar; e. g. one given to Glastonbury in 1071, made of gold, silver, and ivory, and one at St. Alban's in the 12th century. 3. The mensa, the upper stone altar-slab. 4. Pensilis, containing the names of benefactors, registers of miracles, a list of indulgences, and the course of officiants, officiating clergy at the hours, and celebrants of masses.

TABLE OF COMMANDMENTS, a representation of the two tables of stone on which the Commandments were graven, ordered by a post-Reformation canon to be placed on the east wall of the church or chancel.

TABLE OF DEGREES, a formal list of relationships, both by blood and affinity, within which degrees the Church of England authoritatively prohibits marriage. This table, usually printed at the end of the Anglican Prayer-book, is ordered to be hung up in a prominent place in the nave of every church or chapel, by the authority of various visitation articles, especially those of archbishop Parker in 1563. See AFFINITY.

TABLE OF (MOVABLE) FEASTS, a list of movable festivals prefixed to the Book of Common Prayer for the guidance and instruction of both clergy and laity.

TABLE OF LESSONS. A tabular arrangement of Scripture lections for matins and evensong, daily arranged throughout the year. This table was first drawn up in 1549, altered in the revision of 1661, and again amended by Convocation in 1870.

TABLE OF THE LORD, a phrase taken from Scripture, used to designate the holy table, or altar, of the Christian Church (1 Cor. x, 21). In the Old Test. the words table and altar appear to have been applied indifferently to the same thing (Ezek. xli, 22). Among other terms which have been used to designate the Lord's table, it is obvious to mention the word "altar" as having been so employed: it is a term, however, which, though it may easily be borrowed in a figurative sense from the ancient Scriptures, is neither found in the New Test. in the sense now referred to, nor has it the sanction of the Church. In the first Prayer-book of king Edward VI, published in 1549, which may be considered as a connecting link between the Missal and our present Prayer-book, the word "altar" occurs in the Communion Service at least three times: but in the service of 1552 (the second Prayer-book of Edward VI) it is in every instance struck out, and if another expression is used in place of it, that expression is *The Lord's Table*. This circumstance is the more worthy of remark, because wherever in the older of these books the phrase "God's Board" was adopted as descriptive of "the Lord's Table" it was allowed to remain. See ALTAR.

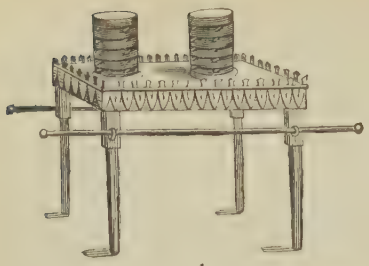
TABLE OF PROTHESIS. See CREDENCE-TABLE.

TABLE OF SECRETS, a piece of paper placed at the foot of the cross on the altar, and containing the part of the service the priest is to say while turned to the altar, so that he need not turn to look on his book. This is placed upon pasteboard or thin wood, and richly framed. —Migne, *Encyclop. Théologique*, s. v.

TABLE OF SHEW-BREAD (שֻׁלְחַן הַפָּנִים, *table of the faces*, Numb. iv, 7; שֻׁלְחַן הַמַּעֲרֶכֶת, *table of the arrangement*, 1 Chron. xxviii, 16; הַשֻּׁלְחָן הַטָּהוֹר, *the pure table*, Lev. xxiv, 6; 2 Chron. xiii, 11; Sept. ἡ τράπεζα τῆς προθέσεως), one of the pieces of furniture in the Mosaic tabernacle (Exod. xxv, 23 sq.; xxxvii, 10 sq.), in Solomon's Temple (1 Kings vii, 48; comp. 2 Chron. xxix, 18), in its restoration by Zerubbabel (1 Macc. i, 22), and in Herod's reconstruction of that edifice (Josephus, *War*, vii, 5, 5). It stood in the outer apartment or holy place, on the right hand or north side, and was made of acacia (shittim) wood, two cubits long, one broad, and one and a half high, and covered with laminæ of gold. According to the Mishna (*Menach.* xi, 5), it was ten handbreadths long and five wide; other traditions make it twelve handbreadths long and six wide. The top of the leaf of this table was encircled by a border or rim (זֵר, a crown or *wreath*) of gold. The frame of the table, immediately below the leaf, was encircled with a piece of wood of about four inches in breadth, around the edge of which was a rim or border (מִסְגֶּרֶת, a *margin*) similar to that around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold fastened to the legs, through which staves covered with gold were inserted for the purpose of carrying it (Exod. xxv, 23–28; xxxvii, 10–16). The description of Josephus, which is quite minute, varies in several particulars (*Ant.* iii, 6, 6). These rings were not found in the table which was afterwards made for the Temple, nor indeed in any of the sacred furniture, where they had previously been, except in the ark of the covenant. Twelve unleavened loaves were placed upon this table, which were sprinkled with frankincense (the Sept. adds salt; Lev. xxiv, 7). The number twelve represented the twelve tribes, and was not diminished after the defection of ten of the tribes from the worship of God in his sanctuary, because the covenant with the sons of Abraham was not formally abrogated, and because there were still many true Israelites among the apostatizing tribes. The twelve loaves were also a constant record against them, and served as a standing testimonial that their proper place was before the forsaken altar of Jehovah (see Philo, *Opp.* ii, 151; Clem. Alex. *Strom.* vi, 279).

Wine also was placed upon the table of shew-bread in bowls, some larger, קְעָרוֹת, and some smaller, כַּפּוֹת; also in vessels that were covered, קְשָׂוֹת, and in cups, מְנַקִּיּוֹת, which were probably employed in pouring in and taking out the wine from the other vessels, or in making libations. Gesenius calls them "pateræ libatoria:" and they appear in the A. V. as "spoons." Some of them were perhaps for incense (בזיכי לבונה, Mishna, *Yoma*, v, 1). See generally Exod. xxv, 29, 30; xxxvii, 10–16; xl, 4, 24; Lev. xxiv, 5–9; Numb. iv, 7.

The fate of the original table of shew-bread is unknown. It was probably transferred by David (if it then still existed) to his temporary sanctuary on Mt. Zion, and thence by Solomon to his sumptuous Temple. With the other articles of sacred furniture, it was carried away by the Babylonians, and possibly in like manner restored after the Captivity. Antiochus Epiphanes despoiled the second Temple of this as well as of its other treasures (1 Macc. i, 23), and hence on the Maccabæan restoration a new one was made (iv, 49). According to Josephus, it was reconstructed in a most elaborate and costly manner at the expense of Ptolemy Philadelphus (*Ant.* xii, 2, 9, where the description is very detailed). The same historian again describes more briefly the Herodian shew-bread table, which was carried away by the Romans (*War*, vii, 5, 5), and was deposited by Vespasian in his newly erected Temple of Peace at Rome (*ibid.* vii, 5, 7), where it survived the burning of that building under Commodus (Herodian, i, 14), and in the middle of the 5th century was taken by the Vandals under Genseric to Africa (Cedren. *Compend.* i, 346). It is said to have been rescued by Belisarius (A.D. 520), and sent to Constantinople, whence it was finally remitted to Jerusalem (Procopius, *Vandal.* xi, 9). The only authentic representation of this in-



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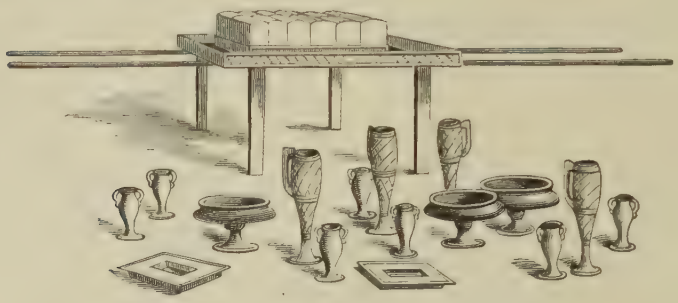

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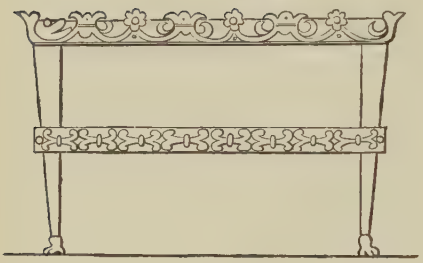

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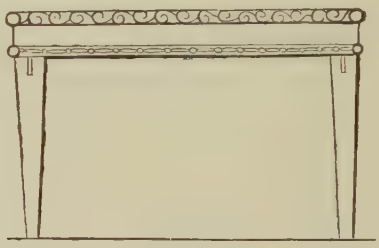

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Various Restorations of the Table of Shew-bread.

1. Traditionary form according to Kiepert; 2. According to Paine; 3. According to Soltau; 4. According to Neumann; 5. According to Riggenbach.

teresting article extant is that upon the arch of Titus at Rome [see SHEW-BREAD], which was carefully delineated and described by Reland (*De Spoliis Templi* [Fr. ad Rh. 1716], c. 6–9) when it seems to have been in a better state of preservation than at present. See, generally, Schlichter, *De Mensa Facierum* (Hal. 1738; also in Ugolino, *Thesaur.* x); Witsius, *Miscell. Sacr.* i, 336; Carpzov, *Appar. Crit.* p. 278; Bähr, *Symbol. d. mos. Cultus*, i, 435; Friederich, *Symbol. d. mos. Stiftshütte*, p. 170; Keil, *Tempel Sal.* p. 109; Paine, *The Tabernacle and the Temple* (Bost. 1861), p. 11; Neumann, *Die Stiftshütte*, etc. (Leips. 1861), p. 135; Riggenbach, *Die mos. Stiftshütte* (Basel, 1867), p. 37; Soltau, *Vessels of the Tabernacle* (Lond. 1873), p. 17–28. See TABERNACLE; TEMPLE.

TABLE OF SUCCESSION. A list of the successors of St. Peter made by Eusebius. He acknowledged that there was great difficulty in procuring information, and his account appears to have been compiled chiefly from reports or traditions. Of his fidelity he has given proof, by leaving vacancies in his conjectural list, when he had no light to guide him. These vacancies were subsequently filled up by Nicephorus, Callistus, and Simon the Metaphrast (see Elliott, *Delineation of Romanism*, p. 498). See SUCCESSION.

Table-tomb, a tomb shaped like a table or altar, erected over a grave or place of interment. See TOMB.

Table-turning. See SPIRITUALISM.

Tablet is the inaccurate rendering in the A. V. of two Heb. words designating some kind of female ornament: 1. כּוּמָז, *kumâz* (so called, according to Gesen., from the *globular* form; but, according to Fürst, a *locket* or clasp; Sept. ἐμπλόκια καὶ περιθέξια, Vulg. *dextralia*, in Exod. xxxv, 22; ἐμπλόκιον, *murœnulæ*, in Numb. xxxi, 50), probably *drops* hung like beads in a string around the neck or arm, as described by ancient authors on Arabia (Diod. Sic. iii, 44, 50; Strabo, xvi, 277). 2. בָּתֵּי הַנְּפֶשׁ, *bottey' han-ne'phesh*, *houses of the soul* (Isa. iii, 20, Sept. δακτύλιοι, Vulg. *olfactoriola*), i. e. *perfume-bottles* of essences or smelling-salts kept in lockets suspended about the person. See ORNAMENT.

TABLET, MEMORIAL. A tablet placed on the floor of a church or cloister, inscribed with a legend in memory of some person deceased.

TABLET, MURAL. A tablet on which an inscription has been placed, affixed to the wall of a church or cloister.

Ta'bor (Heb. *Tabor'*, תָּבוֹר, a *mound*), the name of three spots in Palestine, all closely related to each other, if not indeed actually identical. See also AZNOTH-TABOR; CHISLOTH-TABOR.

1. MOUNT TABOR (Sept. Γαιθβώρ [v. r. Ταφώθ], ὄρος Θαβώρ, Θαβώρ, but τὸ Ἰταβύριον in Jer. and Hosea, and in Josephus [*Ant.* v, 5, 3; *War*, iv, 1, 1, etc.], who has also Ἀταρβύριον, as in Polybius, v, 70, 6; Vulg. *Thabor*), a mountain (הַר, Judg. iv, 6, 12, 14, elsewhere without this epithet, Josh. xix, 22, Judg. viii, 18; Psa. lxxxix, 12; Jer. xlvi, 18; Hos. v, 1), one of the most interesting and remarkable of the single mountains in Palestine. It was a Rabbinic saying (and shows the Jewish estimate of the attractions of the locality) that the Temple ought of right to have been built here, but was required by an express revelation to be erected on Mount Moriah.

Mount Tabor, from the West. (From a photograph.)

1. *Description.*—Mount Tabor rises abruptly from the north-eastern arm of the plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance, being so symmetrical in its proportions, and rounded off like a hemisphere or the segment of a circle, yet varying somewhat as viewed from different directions, being more conical when seen from the east or west. The body of the mountain consists of the peculiar limestone of the country. It is studded with a comparatively dense forest of oaks, pistacias, and other trees and bushes, with the exception of an occasional opening on the sides and a small uneven tract on the summit. The coverts afford at present a shelter for wolves, wild boars, lynxes, and various reptiles. Its height is estimated at 1300 feet from the base, and 1865 from the sea-level (Tristram, *Land of Israel*, p. 498). Its ancient name, as already suggested, indicates its elevation, though it does not rise much, if at all, above some of the other summits in the vicinity. It is now called *Jebel et-Tûr*, a name which some have tried to identify with Tabor, as if it were a contraction. But Jebel et-Tûr means simply the "fort-hill," and is used to designate the Mount of Olives and Gerizim, as well as Tabor. It lies about six or eight miles almost due east from Nazareth. The ascent is usually made on the west side, near the little village of Debûrieh, probably the ancient Daberath (Josh. xix, 12), though it can be made with entire ease in other places. It requires three quarters of an hour or an hour to reach the top. The path is circuitous and at times steep, but not so much so as to render it difficult to ride the entire way. The trees and bushes are generally so thick as to intercept the prospect; but now and then the traveller as he ascends comes to an open spot which reveals to him a magnificent view of the plain. One of the most pleasing aspects of the landscape, as seen from such points, in the season of the early harvest, is that presented in the diversified appearance of the fields. The different plots of ground exhibit various colors, according to the state of cultivation at the time. Some of them are red, where the land has been newly ploughed up, owing to the natural properties of the soil; others yellow or white, where the harvest is beginning to ripen or is already ripe; and others green, being covered with grass or springing grain. As they are contiguous to each other, or intermixed, these parti-colored plots present, as looked down upon from above, an appearance of gay checkered work which is singularly beautiful. The top of Tabor consists of an irregular platform, half a mile long by three quarters wide, embracing a circuit of half an hour's walk and commanding wide views of the subjacent plain from end to end. A copious dew falls here during the warm months. Travellers who have spent the night there have found their tents as wet in the morning as if they had been drenched with rain.

It is the universal judgment of those who have stood on the spot, that the panorama spread before them as they look from Tabor includes as great a variety of objects of natural beauty and of sacred and historic interest as any one to be seen from any position in the Holy Land. On the east the waters of the Sea of Tiberias, not less than fifteen miles distant, are seen glittering through the clear atmosphere in the deep bed where they repose so quietly. Though but a small portion of the surface of the lake can be distinguished, the entire outline of its basin can be traced on every side. In the same direction the eye follows the course of the Jordan for many miles, while still farther east it rests upon a boundless perspective of hills and valleys, embracing the modern Haurân, and farther south the mountains of the ancient Gilead and Bashan. The dark line which skirts the horizon on the west is the Mediterranean; the rich plains of Galilee fill up the intermediate space as far as the foot of Tabor. The ridge of Carmel lifts its head in the north-west, though the portion which lies directly on the sea is not distinctly visible. On the north and north-east we behold the last ranges of Lebanon as they rise into the hills about Safed, overtopped in the rear by the snow-capped Hermon, and still nearer to us the Horns of Hattîn, the reputed Mount of the Beatitudes. On the south are seen, first the summits of Gilboa, which David's touching elegy on Saul and Jonathan has fixed forever in the memory of mankind, and farther onward a confused view of the mountains and valleys which occupy the central part of Palestine. Over the heads of Dûhy and Gilboa the spectator looks into the valley of the Jordan in the neighborhood of Beisân (itself not within sight), the ancient Bethshean, on whose walls the Philistines hung up the headless trunk of Saul, after their victory over Israel. Looking across a branch of the plain of Esdraelon, we behold Endor, the abode of the sorceress whom the king consulted on the night before his fatal battle. Another little village clings to the hill-side of another ridge, on which we gaze with still deeper interest. It is Nain, the village of that name in the New Test., where the Saviour touched the bier and restored to life the widow's son. The Saviour must have often passed at the foot of this mount in the course of his journeys in different parts of Galilee. It is not surprising that the Hebrews looked up with so much admiration to this glorious work of the Creator's hand. The same beauty rests upon its brow to-day, the same richness of verdure refreshes the eye, in contrast with the bald aspect of so many of the adjacent mountains. The Christian traveller yields spontaneously to the impression of wonder and devo-

tion, and appropriates as his own the language of the psalmist (lxxxix, 11, 12)—

"The heavens are thine, the earth also is thine;
The world and the fulness thereof, thou hast founded them.
The north and the south thou hast created them;
Tabor and Hermon shall rejoice in thy name."

2. *History.*—Tabor is not expressly mentioned in the New Test., but makes a prominent figure in the Old. The book of Joshua (xix, 22) names it as the boundary between Issachar and Zebulon (see ver. 12). Barak, at the command of Deborah, assembled his forces on Tabor, and, on the arrival of the opportune moment, descended thence with "ten thousand men after him" into the plain, and conquered Sisera on the banks of the Kishon (Judg. iv, 6–15). The brothers of Gideon, each of whom "resembled the children of a king," were murdered here by Zebah and Zalmunna (viii, 18, 19). Some writers, after Herder and others, think that Tabor is intended when it is said of Issachar and Zebulon in Deut. xxxiii, 19, that "they shall call the people unto *the mountain;* there they shall offer sacrifices of righteousness." Stanley, who holds this view (*Sinai and Palestine*, p. 351), remarks that he was struck with the aspect of the open glades on the summit as specially fitted for the convocation of festive assemblies, and could well believe that in some remote age it may have been a sanctuary of the northern tribes, if not of the whole nation. The prophet in Hos. v, 1 reproaches the priests and royal family with having "been a snare on Mizpah and a net spread upon Tabor." The charge against them probably is that they had set up idols and practiced heathenish rites on the high places which were usually selected for such worship. The comparison in Jer. xlvi, 18, "As Tabor is among the mountains and Carmel by the sea," imports apparently that those heights were proverbial for their conspicuousness, beauty, and strength.

After the close of Old-Test. history, Tabor continued to be a strong fortress. In the year B.C. 218, Antiochus the Great got possession of it by stratagem and strengthened its fortifications. The town existed on the summit in New-Test. times, but the defences had fallen into decay, and Josephus caused them to be rebuilt (*War*, iv, 1, 8).

3. *Present Condition.*—Dr. Robinson (*Bibl. Res.* ii, 353) has thus described the ruins which are to be seen at present on the summit of Tabor: "All around the top are the foundations of a thick wall built of large stones, some of which are bevelled, showing that the entire wall was perhaps originally of that character. In several parts are the remains of towers and bastions. The chief remains are upon the ledge of rocks on the south of the little basin, and especially towards its eastern end; here are, in indiscriminate confusion, walls and arches and foundations, apparently of dwelling-houses, as well as other buildings, some of hewn, and some of large bevelled stones. The walls and traces of a fortress are seen here, and farther west along the southern brow, of which one tall pointed arch of a Saracenic gateway is still standing, and bears the name of Bâb el-Hawa, 'Gate of the Wind.' Connected with it are loopholes, and others are seen near by. These latter fortifications belong to the æra of the Crusades; but the large bevelled stones we refer to a style of architecture not later than the times of the Romans, before which period, indeed, a town and fortress already existed on Mount Tabor. In the days of the Crusaders, too, and earlier, there were here churches and monasteries. The summit has many cisterns, now mostly dry." The same writer found the thermometer here, 10 A.M. (June 18), at 98° Fahr., at sunrise at 64°, and at sunset at 74°. The Latin Christians have now an altar here, at which their priests from Nazareth perform an annual mass. The Greeks also have a chapel, where, on certain festivals, they assemble for the celebration of religious rites. Stanley, in his *Notices of Localities Visited with the Prince of Wales*, remarks, "The fortress, of which the ruins crown the summit, had evidently four gateways, like those by which the great Roman camps of our own country were entered. By one of these gateways my attention was called to an Arabic inscription, said to be the only one on the mountain." It records the building or rebuilding of "this blessed fortress" by the order of the sultan Abu-Bekr on his return from the East A.H. 607. In 1873 the monks began the construction of a convent on the north-east brow of the mountain.

4. *Traditional Importance.*—In the monastic ages, Tabor, in consequence partly of a belief that it was the scene of the Saviour's transfiguration, was crowded with hermits. It was one of the shrines from the earliest period which pilgrims to the Holy Land regarded as a sacred duty to honor with their presence and their prayers. Jerome, in his *Itinerary of Paula*, writes, "Scandebat montem Thabor, in quo transfiguratus est Dominus; aspiciebat procul Hermon et Hermonim et campos latissimos Galilææ (Jesreel), in quibus Sisara prostratus est. Torrens Cison qui mediam planitiem dividebat, et oppidum juxta, Naim, monstrabantur." This idea that our Saviour was transfigured on Tabor prevailed extensively among the early Christians (see Robinson, *Bibl. Res.* ii, 358 sq.), who adopted legends of this nature, and often reappears still in popular religious works. If one might choose a place which he would deem peculiarly fitting for so sublime a transaction, there is certainly none which would so entirely satisfy our feelings in this respect as the lofty, majestic, beautiful Tabor. It has been thought difficult, however, to acquiesce in the correctness of this opinion. The summit of Tabor appears to have been occupied by a town as early as the time when the Israelites took possession of the country (Josh. xix, 22). Indeed, such a strong position would scarcely be left unoccupied in those stormy times of Syria's history. Accordingly, as above seen, it is susceptible of proof from the Old Test., and from later history, that a fortress or town existed on Tabor from very early times down to B.C. 50 or 53; and, as Josephus says that he strengthened the fortifications of a city there, about A.D. 60, it is certain that Tabor must have been inhabited during the intervening period, that is, in the days of Christ (comp. Polybius, v, 70, 6; Josephus, *Ant.* xiv, 6, 3; *War*, ii, 20, 1; iv, 1, 8; *Life*, § 37). But as in the account of the transfiguration it is said that Jesus took his disciples "up into a high mountain apart and was transfigured before them" (Matt. xvii, 1, 2), we must understand that he brought them to the summit of the mountain, where they were alone by themselves (*κατ' ἰδίαν*). Yet it is not probable that the whole mountain was occupied by edifices, and it is quite possible that a solitary spot might have been found amid its groves, where the scene could have taken place unobserved. The event has, indeed, been referred by many to Mount Hermon, on the ground that our Lord's miracle immediately preceding was at Cæsarea-Philippi; but the interval of a whole week ("six days," Matt. xvii, 1, Mark ix, 2, "eight days," Luke ix, 28) decidedly favors the idea of a considerable journey in the interval. See TRANSFIGURATION.

Some Church traditions have given also to Tabor the honor of being Melchizedek's hill, from which he came forth to greet Abraham, so that here is another king's dale, rivalling that at Gerizim, if tradition is to be followed. The whole legend will be found at full length in Athanasius (*Opp.* ii, 7 [Colon. 1686]). That father tells us that Salem, the mother of Melchizedek, ordered him to go to Tabor. He went, and remained seven years in the wood naked, till his back became like a snail's shell.

The mountain has been visited and described by multitudes of travellers, especially (in addition to those named above) Russegger (*Reis.* iii, 258), Hasselquist (*Voyage*, p. 179), Volney (*Voyage*, ii, 272), Schubert (*Morgenl.* iii, 175), Burckhardt (*Syria*, p. 332), Stephens (*Travels*, ii, 317), Nugent [lord] (*Lands*, etc., ii, 198);

see also Reland, *Palæst.* p. 334; Hackett, *Illustr. of Script.* p. 304; Thomson, *Land and Book*, ii, 136; Porter, *Handb.* p. 401; Bädeker, *Palest.* p. 364; Ridgaway, *The Lord's Land*, p. 371.

2. The Plain (or rather Oak) of Tabor (אֵלוֹן תָּבוֹר; Sept. ἡ ὀρῦς Θαβώρ; Vulg. *Quercus Thabor*) is mentioned only in 1 Sam. x, 3 as one of the points in the homeward journey of Saul after his anointing by Samuel. It was the next stage in the journey after "Rachel's sepulchre at Zelzah." But, unfortunately, like so many of the other spots named in this interesting passage, the position of the Oak of Tabor has not yet been fixed. See Saul. Ewald seems to consider it certain (*gewiss*) that Tabor and Deborah are merely different modes of pronouncing the same name, and he accordingly identifies the oak of Tabor with the tree under which Deborah, Rachel's nurse, was buried (Gen. xxxv, 8), and that again with the palm under which Deborah the prophetess delivered her oracles (*Gesch.* i, 390; ii, 489; iii. 29), and this again with the Oak of the old Prophet near Bethel (*ibid.* iii, 444). But this, though most ingenious, can only be received as a conjecture, and the position on which it would land us—"between Ramah and Bethel" (Judg. iv, 5)—is too far from Rachel's sepulchre to fall in with the conditions of the narrative of Saul's journey, so long as we hold that to be the traditional sepulchre near Bethlehem. We can only determine that it lay somewhere between Bethlehem and Bethel, but why it received the epithet "Tabor" it is impossible to discover. Yet we see from the names Chisloth-Tabor and Aznoth-Tabor that the mountain gave adjunct titles to places at a considerable distance. See Zelzah.

3. The City of Tabor (Sept. Θαβώρ v. r. Θαχχεία; Vulg. *Thabor*) is mentioned in the lists of 1 Chron. vi as a city of the Merarite Levites, in the tribe of Zebulun (ver. 77). The catalogue of Levitical cities in Josh. xxi does not contain any name answering to this (comp. ver. 34, 35). But the list of the towns of Zebulun (ch. xix) contains the name of Chisloth-Tabor (ver. 12). It is therefore possible either that this last name is abbreviated into Tabor by the chronicler, or (which is less likely) that by the time these later lists were compiled the Merarites had established themselves on the sacred mountain, and that the place in question is Mount Tabor.

Taborites, a section of the Hussites, the other being known as the Calixtines. The Taborites were so called from the fortified city of Tabor, erected on a mountain, in the circle of Bechin, in Bohemia, which had been consecrated by the field-preaching of Huss. The gentle and pious mind of that martyr never could have anticipated, far less approved, the terrible revenge which his Bohemian adherents took upon the emperor, the empire, and the clergy, in one of the most dreadful and bloody wars ever known. The Hussites commenced their vengeance after the death of king Wenceslaus, Aug. 16, 1419, by the destruction of the convents and churches, on which occasions many of the priests and monks were murdered. John Ziska, a Bohemian knight, formed a numerous, well-mounted, and disciplined army, which built Tabor, as above described, and rendered it an impregnable depot and place of defence. He was called *Ziska of the Cup*, because one great point for which the Hussites contended was the use of the cup by the laity in the sacrament. At his death, in 1424, the immense mass of people whom he had collected fell to pieces; but under Procopius, who succeeded Ziska as general, the Hussites again rallied, and gained decisive victories over the imperial armies in 1427 and 1431. After this, as all parties were desirous of coming to terms of peace, the Council of Basle interposed, and a compromise was made; but hostilities again broke out in 1434, when the Taborites gained a complete victory. Owing, however, to the treachery of Sigismund, whom they had aided in ascending the throne, they were much weakened; and from this time they abstained from warfare, and maintained their disputes with the Catholics only in the deliberations of the diet and in theological controversial writings, by means of which their creed acquired a purity and completeness that made it similar in many respects to the Protestant confessions of the 16th century. Encroachments were gradually made on their religious freedom, and they continued to suffer until they gradually merged into the Bohemian Brethren (q. v.). See Bezezyna, in Ludwig, *Reliq. MSS.* vi, 142, 186; Æneas Sylvius, *Hist. Bohem.* epist. 130.

Tabret (a contraction of *taboret*, for "taboring" [see Taber]) is the rendering in the A. V. of the two kindred words תֹּף, *tôph* (Gen. xxxi, 27; 1 Sam. x, 5; xviii, 6; Isa. v, 12; xxiv, 8; xxx, 32; Jer. xxxi, 4;

Modern Oriental Instruments of the Drum kind.

Ezek. xxviii, 13; elsewhere "timbrel") and תֻּפָּח, *tôpheth* (Job xvii, 6), which both mean a musical instrument of the *drum* kind (from תָּפַף, *to beat*). This sort of music has always been in great request, both in classical and sacred scenes, especially on festive occasions. See Musical Instruments. Especially has that form of the drum known as the *tambourine* been in vogue, particularly for female performers. See Timbrel.

Tambourine Players (from Herculaneum).

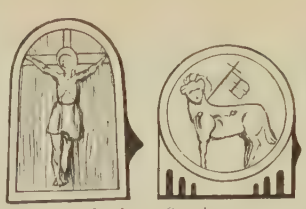
Tab'rimon (Heb. *Tabrimmon'*, טַבְרִמּוֹן, *good is Rimmon*; Sept. Ταβιρεμά v. r. Ταβενραμμά; Vulg. *Tabremon*), the father of Benhadad I, king of Syria in the reign of Asa (1 Kings xv, 18). B.C. ante 928. The name is in honor of the Syrian god (comp. the analogous forms Tobiel, Tobiah, and the Phœnician Tabaram [Gesenius, *Mon. Phœn.* p. 456]). See Rimmon.

Tabŭla Clericōrum, the catalogue of the clergy so called by Augustine.

Tabŭla Dei, a Latin term for the Table of the Lord (q. v.).

Tabŭla Eucharistiæ, the Christian altar.

Tabŭla Pacis (*tablet of peace*), a term applied to the OSCULATORIUM (q. v.), an ornament by which the kiss of peace was given to the faithful in mediæval times.

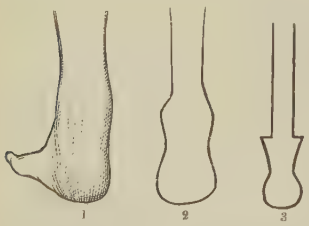


Tabula Pacis, or Osculatorium.

Tachash. See BADGER.

Tache (קֶרֶס, *kéres*; Sept. *κρίκος*; Vulg. *circulus, fibula*). The word thus rendered occurs only in the description of the structure of the tabernacle and its fittings (Exod. xxvi, 6, 11, 33; xxxv, 11; xxxvi, 13; xxxix, 33), and has usually been thought to indicate the small hooks by which a curtain is suspended to the rings whereon it hangs, or connected vertically, as in the case of the vail of the Holy of Holies, with the loops of another curtain. The history of the English word is philologically interesting, as presenting points of contact with many different languages. The Gaelic and Breton branches of the Celtic family give *tac*, or *tach*, in the sense of a nail or hook. The latter meaning appears in the *attaccare, staccare*, of Italian; in the *attacher, détacher*, of French. On the other hand, in the *tak* of Dutch, and the *Zacke* of German, we have a word of like sound and kindred meaning. Our Anglo-Saxon *taccan* and English *take* (to seize as with a hook?) are probably connected with it. In later use the word has slightly altered both its form and meaning, and the *tack* is no longer a hook, but a small flat-headed nail (comp. Diez, *Roman. Wörterb.* s. v. "Tacco").

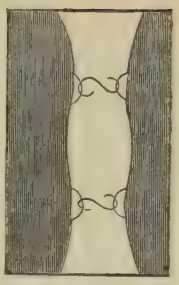
The philological relations of the Hebrew word are likewise interesting. It comes from the obscure root קָרַס, *karás*, which occurs only in Isa. xlvi, 1 ("stoopeth," Sept. *συντρίβη*; Vulg. *contritus est*) as a synonym of כָּרַע ("boweth down") in the parallel hemistich, and is therefore understood by Gesenius and Fürst to signify *to bend*, or by Mühlau *to be round* (like קָרַר). The only derivatives, besides the proper name *Kiros* (קִירֹס, Neh. vii, 47) or *Keros* (קֵרֹס, Ezra ii, 44), are the term in question and קַרְסֹל, *karsôl*, the *ankle* (occurring only in the dual, "feet," 2 Sam. xxii, 37; Psa. xviii, 36 [37]). Prof. Paine (author of *The Tabernacle*, etc.), in a private note, ingeniously traces the connection between these two objects, which a diagram will clearly illustrate.



Natural type (2) of the "tache" or *kéres* (3) in the "ankle" or *karsôl* (1).

As the loops are explicitly stated to have been in the *selvage* of the curtains, the "taches," if meant as hooks to join them edgewise, would present the appearance in the annexed cut, which is substantially the representation of those interpreters who have adopted this idea. Now, to say nothing for the present of the gap thus left in the roof, we find that these "taches," being exactly fifty for each set of "curtains," bear no special numerical relation to the general size of the curtains themselves, the edges so joined being in one case thirty and in the other twenty-eight cubits long; whereas all the other numbers and dimensions about the building have definite proportions to each other. Nor, if the sixth or extra breadth of the goats'-hair cloth was sewed in the ordinary way like the other five, can we divine any good reason for resorting to this singular method of joining the remaining selvages.

There are other and still graver difficulties in the ordinary plan of connecting these sheets, which would immediately be revealed in the actual attempt at reconstruction, and will be anticipated by any one familiar with tent architecture.



The Tabernacle "Curtains" as joined by the "loops" and "taches," according to Riggenbach and Fergusson.

(*a.*) The "vail" hung exactly under the "taches" (Exod. xxvi, 33). But as the colored sheets (which of course must have been innermost) were each twenty cubits wide and twenty-eight cubits long, if they were spread thus combined over the ridge-pole, the suture between them which these "hooks" formed could in no case have well tallied with this position: had they been stretched lengthwise of the building (as their close correspondence in length would indicate), the joint also would have been in the same direction, i. e. at right angles with the line of the vail; if crosswise of the building (as both Riggenbach and Fergusson suppose), then the line of the suture and that of the "vail" could only have coincided on the supposition that the entire extra ten cubits' breadth of the embroidered "curtains" was thrown outside the rear of the edifice, where it would be utterly useless and exposed to the weather. Nor could the requirements of the text cited be met by using these colored sheets singly in this manner: not longitudinally for the same reason as before; not transversely, for then their breadth would not cover both the apartments.

(*b.*) The goats'-hair sheets, if combined by such a contrivance as an S hook, would be equally impracticable: placed longitudinally on the ridge (as their length would emphatically indicate by this second repetition of the thirty cubits), they would certainly leak intolerably at the joint, unless this were brought exactly at the peak, which the odd number of the "curtains" in this set (11) prevents; placed transversely, even in the most favorable manner (Fergusson's), so as to "break joints" with the suture in the sheets under them, they must (as a corollary from the above combination of the latter) have had their extra width (fourteen cubits) project wholly beyond the *rear* of the building, leaving nothing for a "porch" (which Fergusson imagines).

(*c.*) In any case it would have been a bad arrangement to make the suture in either set of roof canvas come exactly over so choice a piece of drapery as the "vail" was; for some drip must have been apprehended, or an embroidered lining (a delicate article with which to stop a leak) would not have been provided—to say nothing of Fergusson's idea that the sheep-skin and fur robes may have been for the purpose of covering the joint! In short, the bare fact of leaving such a crack in the roof would have been an irremediable blunder, which it is strange that a professional architect should make. On Riggenbach's theory of a flat roof, *all* the rain would inevitably have poured through this crevice directly upon the vail. Jehovah planned better than this, we may be sure. See TABERNACLE.

Tachmas. See NIGHT-HAWK.

Tach'monite (Heb. [without the art.] *Tachkemoni'*, חַחְכְמֹנִי; Sept. *ὁ Χαναναῖος* v. r. *υἱὸς Θεκεμανί*; Vulg. *sapientissimus*). "The Tachmonite that sat in the seat," chief among David's captains (2 Sam. xxiii, 8), is in 1 Chron. xi, 11 called "Jashobeam a Hachmonite," or, as the margin gives it, "son of Hachmoni." The Geneva version has in 2 Sam. xxiii, 8, "He that sate in the seate of wisedome, being chiefe of the princes, was Adino of Ezni," regarding "Tachmonite" as an adjective derived from חָכָם, *chakâm*, "wise," and in this derivation following Kimchi. Kennicott has shown,

with much appearance of probability, that the words יֹשֵׁב בַּשֶּׁבֶת, *yoshêb bashshêbeth*, "he that sat in the seat," are a corruption of *Jashobeam*, the true name of the hero, and that the mistake arose from an error of the transcriber, who carelessly inserted בַּשֶּׁבֶת from the previous verse where it occurs. He further considers "Tachmoni" a corruption of the appellation in Chronicles, "son of Hachmoni," which was the family or local name of Jashobeam. "The name here in Samuel was at first החכמני, the article ה at the beginning having been corrupted into a ת; for the word בן in Chronicles is regularly supplied in Samuel by that article" (*Dissert.* p. 82). Therefore he concludes "Jashobeam the Hachmonite" to have been the true reading. Josephus (*Ant.* vii, 12, 4) calls him Ἰέσσαμος υἱὸς Ἀχεμαίου, which favors Kennicott's emendation. In these corrections Keil (*Comment.* ad loc.) concurs. See HACHMONI; JASHOBEAM.

Tackling is the rendering in the A. V. of σκευή, which occurs only in Acts xxvii, 19, meaning the spars, ropes, chains, etc., of a vessel's furniture (as in Diod. Sic. xiv, 79; so of household movables, Polyb. ii, 6, 6; equipage, Xenoph. *Anab.* iv, 7, 27; Herodian, vi, 4, 11; warlike apparatus, Diod. Sic. xi, 71). See SHIP.

Tacquet, ANDREW, a Jesuit of Antwerp, known for his skill in the mathematical sciences, died in 1660. He published, among other things, a good treatise on astronomy, an edition of Euclid, etc. The prejudices of the times seem to have prevented him from more effectually defending the system of Copernicus. His collected works were published at Antwerp (1669, 1707, fol.).

Tad'mor (Heb. *Tadmor'*, תַּדְמֹר, prob. city of *palms* [see below]; Sept. Θεδμόρ v. r. Θοεδμόρ; Vulg. *Palmira*), a city "in the wilderness" which Solomon is said to have built (1 Chron. viii, 4). In the nearly parallel passage (1 Kings ix, 18), where the phrase "in the land" is added to the description, indicating that this, like the associated cities, was within Solomon's legitimate jurisdiction, the reading "Tadmor" is adopted in the A. V. from the *Keri*, or margin; the *Kethib*, or text, has תמר, *Tamár* (Sept. Θερμάθ v. r. Θαμμώρ; Vulg. *Palmira*), which should probably be pointed תָּמֹר, by contraction for תַּדְמֹר, or in imitation of the original תָּמָר, the *palm*-tree (see Keil, *Comment.* ad loc.). See PALM. The name would seem to indicate an abundance of date-palms anciently in that vicinity, although they are scarce in its present neglected state.

1. *Classical Identification.*—There is no reasonable doubt that this city is the same as the one known to the Greeks and Romans and to modern Europe by the name, in some form or other, of *Palmyra* (Παλμυρά, Παλμιρά, Palmira). The identity of the two cities results from the following circumstances: (1.) The same city is specially mentioned by Josephus (*Ant.* viii, 6, 1) as bearing in his time the name of Tadmor among the Syrians, and Palmyra among the Greeks; and Jerome, in his Latin translation of the Old Test., translates Tadmor by Palmira (2 Chron. viii, 4). (2.) The modern Arabic name of Palmyra is substantially the same as the Hebrew word, being *Tadmur*, or *Tathmur*. (3.) The word Tadmor has nearly the same meaning as Palmyra, signifying probably the "City of Palms," from Tamar, a palm; and this is confirmed by the Arabic word for Palma, a Spanish town on the Guadalquivir, which is said to be called Tadmîr (see Gesenius, in his *Thesaurus*, p. 345). (4.) The name Tadmor, or Tadmôr, actually occurs as the name of the city in Aramaic and Greek inscriptions which have been found there. (5.) In the Chronicles, the city is mentioned as having been built by Solomon after his conquest of Hamath-Zobah, and it is named in conjunction with "all the store-cities which he built in Hamath." This accords fully with the situation of Palmyra [see HAMATH]; and there is no other known city, either in the desert or not in the desert, which can lay claim to the name of Tadmor.

2. *History.*—As above stated, Tadmor was built by Solomon, probably with the view of securing an interest in and command over the great caravan traffic from the East, similar to that which he had established in respect of the trade between Syria and Egypt. See this idea developed in Kitto's *Pictorial Bible* (note on 2 Chron. viii, 4), where it is shown at some length that the presence of water in this small oasis must early have made this a station for caravans coming west through the desert; and this circumstance probably dictated to Solomon the importance of founding here a garrison town, which would entitle him—in return for the protection he could give from the depredations of the Arabs, and for offering an intermediate station where the factors of the West might meet the merchants of the East—to a certain regulating power, and perhaps to some dues, to which they would find it more convenient to submit than to change the line of route. It is even possible that the Phœnicians, who took much interest in this important trade, pointed out to Solomon the advantage which he and his subjects might derive from the regulation and protection of it by building a fortified town in the quarter where it was exposed to the greatest danger. A most important indication in favor of these conjectures is found in the fact that all our information concerning Palmyra from heathen writers describes it as a city of merchants, who sold to the Western nations the products of India and Arabia, and who were so enriched by the traffic that the place became proverbial for luxury and wealth and for the expensive habits of its citizens.

We do not again read of Tadmor in Scripture, nor is it likely that the Hebrews retained possession of it long after the death of Solomon. No other source acquaints us with the subsequent history of the place, till it reappears in the account of Pliny (*Hist. Nat.* v, 24) as a considerable town, which, along with its territory, formed an independent state between the Roman and Parthian empires. Afterwards it was mentioned by Appian (*De Bell. Civ.* v, 9), in reference to a still earlier period of time, in connection with a design of Mark Antony to let his cavalry plunder it. The inhabitants are said to have withdrawn themselves and their effects to a strong position on the Euphrates, and the cavalry entered an empty city. In the 2d century it seems to have been beautified by the emperor Hadrian, as may be inferred from a statement of Stephanus of Byzantium as to the name of the city having been changed to *Hadrianopolis* (s. v. Παλμυρά). In the beginning of the 3d century it became a Roman colony under Caracalla (A.D. 211–217), and received the jus Italicum. From this period the influence and wealth of Palmyra rapidly increased. Though nominally subject to Rome, it had a government of its own, and was ruled by its own laws. The public affairs were directed by a senate chosen by the people; and most of its public monuments were built, as the inscriptions show, by "the senate and people." For nearly a century and a half this prosperity continued, and it was only checked at length by the pride it generated.

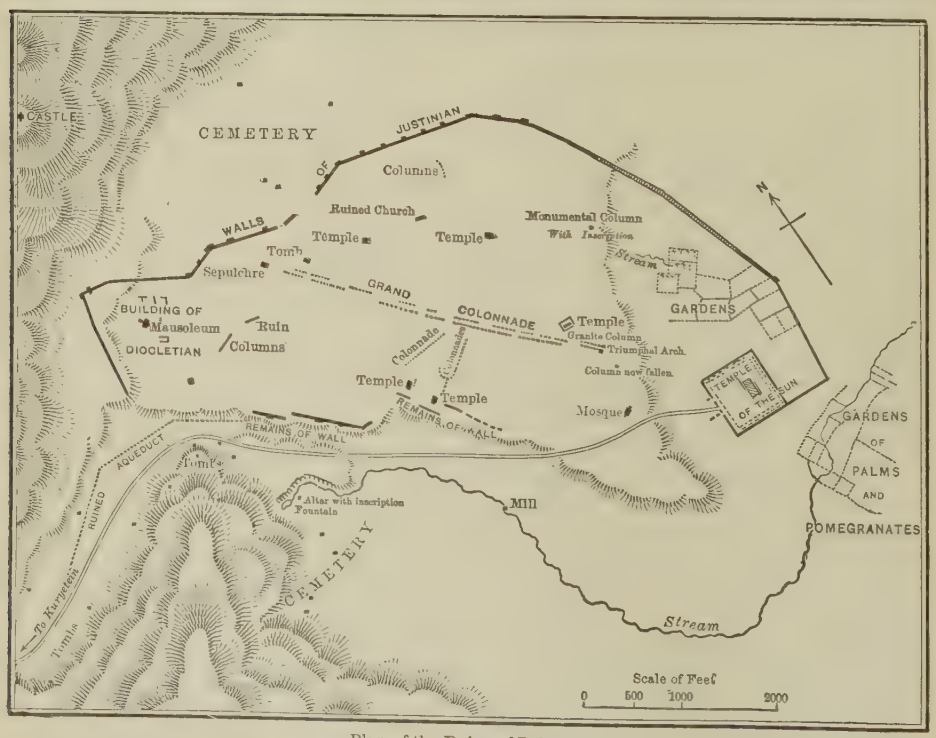
The story of the unfortunate Valerian is well known. Being captured by the Persians, his unworthy son did not use a single effort to release him from the hands of his conquerors. Odenathus, one of the citizens of Palmyra, revenged the wrongs of the fallen emperor, and vindicated the majesty of Rome. He marched against the Persians, took the province of Mesopotamia, and defied Sapor beneath the walls of Ctesiphon (A.D. 260). The services thus rendered to Rome were so great that Odenathus was associated in the sovereignty with Gallienus (A.D. 264). He enjoyed his dignity but a short period, being murdered by his nephew at a banquet in the city of Emesa only three years afterwards. His reign was brief, but brilliant. Not only was Sapor conquered and Valerian revenged, but Syrian rebels and

the northern barbarians, who now began their incursions into the Roman empire, felt the force of his arms.

Odenathus bequeathed his power to a worthy successor—Zenobia, his widow; and the names of Zenobia and Palmyra will always be associated so long as history remains. The virtue, the wisdom, and the heroic spirit of this extraordinary woman have seldom been equalled. At first she was content with the title of regent during the minority of her son Vaballatus, but unfortunately ambition prompted her to adopt the high-sounding title of "Queen of the East." She soon added Egypt to her possessions in Syria, Asia Minor, and Mesopotamia, and ruled over it during a period of five years. In A.D. 271 the emperor Aurelian turned his arms against her, and having defeated her in a pitched battle near Antioch and in another at Emesa, he drove her back upon her desert home. He then marched his veterans across the parched plain and invested Palmyra, which capitulated after a brief struggle. Zenobia attempted to escape, but was captured on the banks of the Euphrates, and brought back to the presence of the conqueror. She was taken to Rome, and there, covered with her jewels and bound by fetters of gold, she was led along in front of the triumphant Aurelian. Zenobia deserved a better fate. If common humanity did not prevent the Roman citizens from exulting over an honorable, though fallen, foe, the memory of her husband's victories and of his services rendered to the State might have saved her from the indignity of appearing before a mob in chains.

Aurelian took Palmyra in A.D. 272, and left in it a small garrison, but soon after his departure the people rose and massacred them. On hearing of this the emperor returned, pillaged the city, and put the inhabitants to the sword. It was soon repaired by the orders of the conqueror, and the Temple of the Sun rebuilt; but it never recovered its former opulence. Twenty years later, under the reign of Diocletian, the walls of the city were rebuilt. It appears from an inscription to have assisted the emperor Alexander Severus in his wars against the Persians; and there are proofs of its having continued to be inhabited until the downfall of the Roman empire. There is a fragment of a building with a Latin inscription bearing the name of Diocletian; and there are existing walls of the city of the age of the emperor Justinian, together with the remains of a costly aqueduct which he built. It eventually became the seat of a bishop, but never recovered any importance. When the successors of Mohammed extended their conquests beyond the confines of Arabia, Palmyra was one of the first places which became subject to the caliphs. In the year 659 a battle was here fought between the caliphs Ali and Moawiyah, and won by the former. In 744 it was still so strongly fortified that it took the caliph Merwan seven months to reduce it, the rebel Solyman having shut himself up in it.

From this period Palmyra seems to have gradually fallen into decay. Benjamin of Tudela, who was there towards the end of the 12th century, speaks of it as "Thadmor in the desert, built by Solomon of equally large stones [with Baalbec]. This city is surrounded by a wall, and stands in the desert, far from any inhabited place. It is four days' journey from Baalath [Baalbec], and contains 2000 warlike Jews, who are at war with the Christians and with the Arabian subjects of Noureddin, and aid their neighbors the Mohammedans." In connection with this statement, it may be remarked that the existing inscriptions of Palmyra attest the presence of Jews there in its most flourishing period, and that they, in common with its other citizens, shared in the general trade, and were even objects of public honor. One inscription intimates the erection of a statue to Julius Schalmalat, a Jew, for having at his own expense conducted a caravan to Palmyra. This was in A.D. 258, not long before the time of Zenobia, who, according to some writers, was of Jewish extraction. Irby and Mangles (*Travels*, p. 273) also noticed a Hebrew inscription on the architrave of the great colonnade, but give no copy of it, nor say what it expressed. The latest historical notice of Tadmor which we have been able to find is, that it was plundered in 1400 by the army of Timur Beg (Tamerlane), when 200,000 sheep



Plan of the Ruins of Palmyra.

were taken (Rankin, *Wars of the Mongols*). Abulfeda, at the beginning of the 14th century (*Descript. Arab.* p. 98), speaks of Tadmor as merely a village, but celebrated for its ruins of old and magnificent edifices. These relics of ancient art and magnificence were scarcely known in Europe till towards the close of the 17th century. In the year 1678 some English merchants at Aleppo resolved to verify by actual inspection the reports concerning these ruins which existed in that place. The expedition was unfortunate, for they were plundered of everything by the Arabs, and returned with their object unaccomplished. A second expedition, in 1691, had better success; but the accounts which were brought back received little credit, as it seemed unlikely that a city which, according to their report, must have been so magnificent, should have been erected in the midst of deserts. When, however, in the year 1753, Robert Wood published the views and plans which had been taken with great accuracy on the spot two years before by Dawkins, the truth of the earlier accounts could no longer be doubted; and it appeared that neither Greece nor Italy could exhibit antiquities which, in point of splendor, could rival those of Palmyra. From that time it has frequently been visited by travellers, and it is now readily accessible by an excursion on camels from Damascus. Its ruins have often been described and delineated.

3. *Present Remains.*—Tadmor was situated between the Euphrates and Hamath, to the south-east of that city, in a fertile tract or oasis of the desert. Palm-trees are still found in the gardens around the town, but not in such numbers as would warrant, as they once did, the imposition of the name. The present Tadmor consists of numbers of peasants' mud-huts, clustered together around the relics of the great Temple of the Sun.

The ruins cover a sandy plain stretching along the bases of a range of mountains called Jebel Belaes, running nearly north and south, dividing the great desert from the desert plains extending westward towards Damascus and the north of Syria. The lower eminences of these mountains, bordering the ruins, are covered with numerous solitary square towers, the tombs of the ancient Palmyrenes, in which are found memorials similar to those of Egypt. They are seen to a great distance, and have a striking effect in this desert solitude. Beyond the valley which leads through these hills the ruined city first opens upon the view. The thousands of Corinthian columns of white marble, erect and fallen, and covering an extent of about a mile and a half, present an appearance which travellers compare to that of a forest. The site on which the city stands is slightly elevated above the level of the surrounding desert for a circumference of about ten miles, which the Arabs believe to coincide with the extent of the ancient city, as they find ancient remains whenever they dig within this space. There are, indeed, traces of an old wall, not more than three miles in circumference; but this was probably built by Justinian, at a time when Palmyra had lost its ancient importance and become a desolate place, and when it was consequently desirable to contract its bounds, so as to include only the more valuable portion. Volney well describes the general aspect which these ruins present: "In the space covered by these ruins we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there we see them ranged in rows of such length that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another, almost as varied, presents itself—on all sides we behold nothing but subverted shafts; some whole, others shattered to pieces or dislocated in their joints; and on which side soever we look, the earth is strewn with vast stones, half buried; with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust." The colonnade and individual temples are inferior in beauty and majesty to those which may be seen elsewhere—such, for example, as the Parthenon and the remains of the temple of Jupiter at Athens; and there is evidently no one temple equal to the Temple of the Sun at Baalbec, which, as built both at about the same period of time and in the same order of architecture, suggests itself most naturally as an object of comparison. But the long lines of Corinthian columns at Palmyra, as seen at a distance, are peculiarly imposing; and in their general effect and apparent vastness, they

General View of the Ruins of Palmyra.

seem to surpass all other ruins of the same kind. The examinations of travellers show that the ruins are of two kinds. The one class must have originated in very remote times, and consists of rude, unshapen hillocks of ruin and rubbish, covered with soil and herbage, such as now alone mark the site of the most ancient cities of Mesopotamia and Babylonia, and among which it would be reasonable to seek some traces of the more ancient city of Solomon. The other, to which the most gorgeous monuments belong, bears the impress of later ages. It is clear from the style of architecture that the later buildings belong to the three centuries preceding Diocletian, in which the Corinthian order of pillars was preferred to any other. All the buildings to which these columns belonged were probably erected in the 2d and 3d centuries of our æra. Many inscriptions are of later date; but no inscription earlier than the 2d century seems yet to have been discovered.

The Temple of the Sun is the most remarkable and magnificent ruin of Palmyra. The court by which it was enclosed was 179 feet square, within which a double row of columns was continued all round. They were 390 in number, of which about sixty still remain standing. In the middle of the court stood the temple, an oblong quadrangular building surrounded with columns, of which about twenty still exist, though without capitals, of which they have been plundered, probably because they were composed of metal. In the interior, at the south end, is now the humble mosque of the village.

A little beyond the temple begins the great colonnade, which runs nearly from east to west; it is of great length, and very beautiful. The columns are in good proportion and excellent preservation; each shaft consisting of three courses of stone admirably jointed, with a bracket for a bust or statue interposed between the second and third. In their present naked condition, these brackets are unsightly; yet when they were surmounted by statues the effect must have been extremely grand.

The necropolis of Palmyra lies half an hour northwest of the Temple of the Sun, in the Wady el-Kebûr, the ravine through which we made our approach to the city. The tombs, which are very numerous and extremely interesting, are almost all of them towers, two, three, four, and in one instance five stories high. The tomb of Jamblichus, mentioned by Wood, is now dreadfully dilapidated, its stairs crumbled away, and the floor of the fourth story entirely gone. It is five stories high, and was built in the third year of the Christian æra. That of Manaius is peculiarly interesting, and in some respects, indeed, the most curious building at Palmyra. It is in wonderful preservation, and its description will afford some idea of the others, as they are almost all built on the same plan, though far less beautiful. It is a lofty square tower, about fifteen feet in the side, lessening by three courses of stonelike steps at about a third of its height. An inscription in honor of the deceased is engraved on a tablet over the doorway. The principal apartment is lined with four Corinthian pilasters on each side, with recesses between them for mummies; each recess divided into five tiers by shelves, only one of which retains its position. The ancient Palmyrenes buried their dead in the Egyptian manner, and Wood found in one of the tombs a mummy in all respects similar to those in the land of the Pharaohs.

Part of a Tomb at Palmyra.

4. *Authorities.*—The original sources for the history of Palmyra may be seen in the *Scriptores Historiæ Augustæ, Triginta Tyranni*, vol. xiv; *Divus Aurelianus*, vol. xxvi; *Eutropius*, ix, 10, 11, 12. In A.D. 1696 Abraham Seller published a most instructive work, entitled *The Antiquities of Palmyra, containing the History of the City and its Emperors*, which contains several Greek inscriptions, with translations and explanations. Gesenius published an account of the Palmyrene inscriptions at Rome and Oxford in his *Monumenta Scripturæ Linguæque Phœnicæ*, § 53. The best work on the ruins of Palmyra is still Robert Wood's splendid folio, entitled *The Ruins of Palmyra*, etc. (Lond. 1753). Very good accounts of them may also be seen in Irby and Mangles, *Travels;* Richter, *Wallfahrten;* Addison, *Damascus and Palmyra.* The last work contains a good history of the place; for which, see also Rosenmüller's *Bibl. Geog.*, translated by the Rev. N. Morren; and, in particular, Cellarius, *Dissert. de Imp. Palmyreno* (1693). Gibbon, in ch. xi of the *Decline and Fall*, has given an account of Palmyra with his usual vigor and accuracy. For an interesting account of the present state of the ruins, see Porter, *Handbook for Syria and Palestine*, p. 543–549; Beaufort, *Egyptian Sepulchres*, etc., vol. i; and Bädeker, *Syria*, p. 523. Besides Wood's great work, excellent views of the place have been published by Cassas in his *Voyage Pittoresque de la Syrie;* and later by Laborde in his *Voyage en Orient.* Recently photographs have been taken by various artists, and an accurate knowledge of the remains of this renowned and remarkable place is thus made accessible to the whole world.

Taft, George, D.D., an Episcopal minister, was born at Mendon, Mass., Aug. 27, 1791, and was a graduate of Brown University, in the class of 1815. He pursued his theological studies under the direction of the Rev. Dr. Crocker, rector of St. John's Church, Providence, R. I., and was ordained a deacon by bishop Griswold, March 7, 1818, and a presbyter, Sept. 2, 1819. He became rector of St. Paul's Church in Pawtucket, R. I., in October, 1820, continuing for a time to teach in a school in Providence with which he had been connected for several years. Such double service not being altogether satisfactory to his bishop, he gave a gentle hint to the parish of St. Paul's that "he had not ordained their minister to keep school;" and he thenceforth devoted himself with great zeal and success to his work as a minister of the Gospel until his death, which occurred at Pawtucket, Dec. 11, 1869. His ministry was a little over fifty years in duration. (J. C. S.)

Taggart, Samuel, a Presbyterian minister, was born at Londonderry, N. H., March 24, 1754. He graduated at Dartmouth College in 1774, was licensed to preach by the Presbytery of Boston June 1, 1776, and was ordained and installed pastor of the Church at Coleraine, Hampshire Co., Mass., Feb. 19, 1777. He was a member of Congress from 1803 to 1817. He died April 25, 1825. Mr. Taggart possessed a mind of great strength and vigor. He published several theological treatises, sermons, orations, political speeches, etc. (1800–19). See Sprague, *Annals of the Amer. Pulpit*, iii, 377; Allibone,

Dict. of Brit. and Amer. Authors, s. v.; Packard, *Hist. of the Churches and Ministers in Franklin County.*

Taggart, William, D.D., a Presbyterian divine, was born in 1783, educated privately, graduated at the Theological Seminary of the Associate Reformed Church, New York, in 1813; was licensed to preach by the Monongahela Associate Reformed Presbytery in the same year, and ordained by the same presbytery and installed pastor of the united congregations at Upper Wheeling and Cadiz in 1814, where he continued to labor until old age. He died Sept. 11, 1865. Dr. Taggart was a man of strong thought. "His moral and intellectual attributes were perhaps rarely, if ever, excelled." See Wilson, *Presb. Hist. Almanac*, 1866, p. 279.

Ta'han (Heb. *Tach'an*, תַּחַן, *camp* [Gesenius], or *graciousness* [Fürst]), the name of two descendants of Ephraim.

1. (Sept. Ταν̀αχ v. r. Ταναΐ; Vulg. *Thehen.*) The head of one of the families of the Ephraimites at the end of the Exode (Numb. xxvi, 35). B.C. ante 1618. See TAHANITE.

2. (Sept. Θαέν v. r. Θαάν; Vulg. *Thaan.*) Son of Telah and father of Laadan in the Palestinian lineage of Ephraim (1 Chron. vii, 25). B.C. post 1618.

Ta'hanite (Heb. *Tachani'*, תַּחֲנִי, patronymic from *Tahan;* Sept. Ταναχί v. r. Ταναΐ; Vulg. *Thehenita*), the family name (Numb. xxvi, 35) of the descendants of TAHAN 1 (q. v.).

Tahap'anès (Jer. ii, 16). See TAHPANHES.

Taharoth. See TALMUD.

Ta'hath (Heb. *Táchath*, תַּחַת, in pause *Táchath*, תָּחַת, *station*, i. e. *beneath*, as often), the name of a place and of three men.

1. (Sept. Καταάθ v. r. Θάαθ; Vulg. *Thahath.*) One of the stations of the Israelites in the desert between Makheloth and Tarah (Numb. xxxiii, 26); situated apparently not far beyond the western edge of the Arabah nearly opposite Mount Hor. See EXODE.

2. (Sept. Θαάθ v. r. Καάθ; Vulg. *Thahath.*) A Kohathite Levite, son of Assir and father of Uriel, or Zephaniah, in the ancestry of Samuel and Heman (1 Chron. vi, 24, 37 [Heb. 9 and 22]). B.C. cir. 1585.

3. (Sept. Θαάθ v. r. Θαάδ; Vulg. *Thahath.*) Son of Bered and father of Eladah, among the immediate descendants of Ephraim in Palestine (1 Chron. vii, 20). B.C. post 1618. Burrington (*Geneal.* i, 273) regards him as the same with Tahan (q. v.) the son of Ephraim; but against the text.

4. (Sept. Σαάθ v. r. Νομεέ; Vulg. *Tahath.*) Grandson of the preceding (with whom some confound him), being son of Eladah and father of Zabad (1 Chron. vii, 20). B.C. post 1618.

Tahitian Version. The extensive assemblage of islands in which the Tahitian dialect is spoken includes the Society, or Leeward, and the Georgian, or Windward, Isles, with the Low Islands, and the "Paumotu," or Dangerous Archipelago. The largest of the islands is Otaheite, or, more properly, Tahiti, where the Tahitian language, generally considered as the most perfect type of all the Polynesian dialects, remained in its primitive simplicity. To account for this, it seems as if Tahiti had been peopled before any other island of Polynesia, properly so called; that from thence, as from a centre, emigrants went to settle on the islands of the surrounding archipelago as far as New Zealand, and that while the Polynesian language became more or less modified by the mode of life called for by the nature of the soil or of the climate, it remained, as stated already, in its primitive simplicity at Tahiti. The Tahitian version was made from the English Bible, with constant reference to the sacred originals. The first portion published was the Gospel of Luke, which appeared in 1818, while in 1838 the entire Bible was published in London under the superintendence of the Rev. Henry Nott. Other editions followed, of which the most important, consisting of a revised edition of the entire Scriptures, was completed in London in 1848. In 1877 the annual report of the British and Foreign Bible Society announced that the committee were bringing out a revised edition with maps, which, according to the report in 1879, had left the press, the edition, consisting of 5000, having been edited by the Rev. A. T. Saville. Up to March 31, 1879, the sum total of Bibles distributed, either as a whole or in parts, was 42,335. See, besides *The Bible of Every Land*, the annual reports of the British and Foreign Bible Society since 1860, which are the only source of information. (B. P.)

Tah'panhes (Heb. *Tachpanches'*, תַּחְפַּנְחֵס, Jer. ii, 16 [marg.]; xliii, 7, 8, 9; xliv, 1; xlvi, 14), **Tahap'anes** (Heb. *Tachpanes'*, תַּחְפַּנֵס, ii, 16 [text]), or **Tehaph'nehes** (Heb. *Techaphneches'*, תְּחַפְנְחֵס, Ezek. xxx, 18; all of Egyptian origin [see below]; Sept. Τάφνας or Τάφναι; Vulg. *Taphne* or *Taphnis*), a city of Egypt, of importance in the time of the prophets Jeremiah and Ezekiel. The name is clearly Egyptian, and closely resembles that of the Egyptian queen TAHPENES (q. v.), which, however, throws no light upon it. The Coptic name of this place, *Taphnas* (Quatremère, *Mém. Géog. et Hist.* i, 297, 298), is obviously derived from the Sept. form: the Gr. and Lat. forms, Δάφναι, Herod., Δάφνη, Steph. Byz., *Dafno*, *Itin. Ant.*, are perhaps nearer to the Egyptian original (see Parthey, *Zur Erdkunde des alten Aegyptens*, p. 528). Can the name be of Greek origin? If the HANES mentioned by Isaiah (xxx, 4) be the same as Tahpanhes, as we have suggested (s. v.), this conjecture must be dismissed. No satisfactory Egyptian etymology of this name has been suggested, Jablonski's *Taphenes*, "the head" or "beginning of the age" (*Opusc.* i, 343), being quite untenable; nor has any Egyptian name resembling it been discovered. Dr. Brugsch (*Geogr. Inschr.* i, 300, 301, Taf. lvi, No. 1728), following Mr. Heath (*Exodus Papyri*, p. 174), identifies the fort *Tebenet* with Tahpanhes; but it is doubtless the present *Tell Defenneh* (described in the 4th Report of Egyptian Expl. Fund, Lond. 1888).

Tahpanhes was evidently a town of Lower Egypt near or on the eastern border. When Johanan and the other captains went into Egypt "they came to Tahpanhes" (Jer. xliii, 7). Here Jeremiah prophesied the conquest of the country by Nebuchadnezzar (ver. 8–13). Ezekiel foretells a battle to be there fought, apparently by the king of Babylon just mentioned (xxx, 18). The Jews in Jeremiah's time remained here (Jer. xliv, 1). It was an important town, being twice mentioned by the latter prophet with Noph or Memphis (ii, 16; xlvi, 14), as well as in the passage last cited. Here stood a house of Pharaoh Hophra before which Jeremiah hid great stones, where the throne of Nebuchadnezzar would afterwards be set, and his pavilion spread (xliii, 8–10). It is mentioned with "Ramesse and all the land of Gesen" in Judith i, 9. Herodotus calls this place *Daphnæ* of Pelusium (Δάφναι αἱ Πηλουσίαι), and relates that Psammetichus I had here a garrison against the Arabians and Syrians, as at Elephantine against the Ethiopians, and at Marea against Libya, adding that in his own time the Persians had garrisons at Daphnæ and Elephantine (ii, 30). Daphnæ was therefore a very important post under the twenty-sixth dynasty. According to Stephanus, it was near Pelusium (s. v.). In the *Itinerary of Antoninus* this town, called *Dafno*, is placed sixteen Roman miles to the south-west of Pelusium (ap. Parthey, Map vi, where observe that the name of Pelusium is omitted). This position seems to agree with that of *Tel-Defenneh*, which Sir Gardner Wilkinson supposes to mark the site of Daphnæ (*Modern Egypt and Thebes*, i, 447, 448). This identification favors the inland position of the site of Pelusium, if we may trust to the distance stated in the *Itinerary*. See SIN. Sir Gardner Wilkinson (*loc. cit.*) thinks it was an outpost of Pelusium.

It may be observed that the Camps, *τὰ Στρατόπεδα*, the fixed garrison of Ionians and Carians established by Psammetichus I, may possibly have been at Daphnæ.

Tah'penès (Heb. *Tachpeneys'*, תַּחְפְּנֵיס, evidently of Egyptian origin, but uncertain in its signification [see TAHPANHES]; Sept. *Θεκεφένης* v. r. *Θεκεμίνα*; Vulg. *Taphnes*), a proper name of an Egyptian queen. She was wife of the Pharaoh who received Hadad the Edomite, and who gave him her sister in marriage (1 Kings xi, 18–20). B.C. cir. 1000. In the Sept. the latter is called the elder sister of Thekemina, and in the addition to ch. xii Shishak (Susakim) is said to have given Ano, the elder sister of Thekemina his wife, to Jeroboam. It is obvious that this and the earlier statement are irreconcilable, even if the evidence from the probable repetition of an elder sister be set aside, and it is scarcely necessary to add that the name of Shishak's chief or only wife, Karaämat, does not support the Sept. addition. See SHISHAK. There is therefore but one Tahpenes or Thekemina. At the time to which the narrative refers there were probably two, if not three, lines ruling in Egypt—the Tanites of the twenty-first dynasty in the lower country; the high-priest kings at Thebes, but possibly they were of the same line; and perhaps one of the last *fainéants* of the Rameses family. To the Tanitic line, as apparently then the most powerful, and as holding the territory nearest Palestine, the Pharaoh in question, as well as the father-in-law of Solomon, probably belonged. If Manetho's list be correct, he may be conjectured to have been Psusennes. See PHARAOH, 9. No name that has any near resemblance to either Tahpenes or Thekemina has yet been found among those of the period (see Lepsius, *Königsbuch*).

Tah'reä (Heb. *Tachre'ä*, תַּחְרֵעַ, *cunning* [Gesenius], or *flight* [Fürst]; Sept. *Θαρά* v. r. *Θαράχ*; Vulg. *Tharaa*), third named of the four sons of Micah, Jonathan's grandson (1 Chron. ix, 41); called in the parallel passage (viii, 35) TAREA (q. v.). B.C. post 1037.

Tah'tim-Hod'shi (Heb. *Tachtim' Chodshi'*, תַּחְתִּים חֹדְשִׁי, lit. *lowlands my month;* Sept. *Θαβασῶν ἡ ἐστιν Ναβασαί* v. r. *ἐθαὼν ἀδασαί*; Vulg. *inferiora Hodsi*), a region (אֶרֶץ, "land") mentioned as one of the places visited by Joab during his census of the land of Israel, between Gilead and Dan-jaan (2 Sam. xxiv, 6). Fürst (*Handwörterb.* i, 380) proposes to separate the "Land of the Tachtim" from "Hodshi," and to read the latter as *Harshi*—the people of Harosheth (comp. Judg. iv, 2). Thenius restores the text of the Sept. to read "the Land of Bashan, which is Edrei." This in itself is feasible, although it is certainly very difficult to connect it with the Hebrew. Ewald (*Gesch.* iii, 207) proposes to read *Hermon* for Hodshi; and Gesenius (*Thesaur.* p. 450 *a*) dismisses the passage with a *vix pro sano habendum*. There is a district called the *Ard et-Tahta*, to the east-northeast of Damascus, which recalls the old name—but there is nothing to show that any Israelite was living so far from the Holy Land in the time of David. It seems probable from the connection that the whole is a proper name, descriptive, however, of the physical aspect of the region to which it was given. The route taken by the king's messengers was first eastward to Moab; then northward through Gilead; then from Gilead to "the land of Tahtim-Hodshi," to Dan-jaan and Zidon. "The land of Tahtim-Hodshi" was thus manifestly a section of the upper valley of the Jordan, probably that now called *Ard el-Húleh*, lying deep down at the western base of Hermon.

Taitazak or **Taytazak**, JOSEPH, a Spanish Jew, belonged to those 300,000 exiles who had to leave their country in 1492. With his father and brothers, he settled at Salonica, where he wrote פורת יוסף, "the fruitful bough of Joseph" (after Gen. xlix, 22), a commentary on Ecclesiastes, in a homiletico-philosophical style (Venice, 1599):—קצת פרוש תלים, i. e. excerpts from his commentary on the Psalms, published with Penini's work, לשון הזהב, "the tongues of gold" (ibid. 1599). The MS. of his complete commentary on the Psalms is to be found in the libraries of Paris and Oxford:—לחם סתרים, "the bread of sacredness," in allusion to Prov. ix, 17; a commentary on Daniel and the five Megilloth, viz. the Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther (ibid. 1608). In its present form this work only contains fragments of Taitazak's commentaries on three books, and MSS. of the entire commentaries are still extant:—באור איוב, a commentary on Job, extant:—פסקים ושאלות, i. e. questions and decisions (ibid. 1622). See Fürst, *Bibl. Jud.* iii, 412; De Rossi, *Dizionario Storico*, p. 314 (Germ. transl.); Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 1533; Kitto, *Cyclop.* s. v.; Finn, *Sephardim*, p. 413. (B. P.)

Tajus, SAMUEL, bishop of Saragossa, lived in the 7th century. In the year 646 he went to Rome at the command of king Chindaswinth, and with the sanction of the seventh Council of Toledo, for the sake of bringing back the long-missed *Expositio in Hiobum s. Moralium*, lib. xxxv, of Gregory I. According to tradition, he was shown in a vision the place where it was hidden. Tajus was also present at the eighth and ninth councils of Toledo. Besides an *Epistola ad Eugenium Toletanum episcopum*, he also wrote *Sententiarum* lib. v (Migne, *Patrol.* vol. lxxx), containing extracts from Gregory's work on (*a*) God, creation, creature, government of the world; (*b*) incarnation, Church, Church government; (*c*) moral life, virtues; (*d*) sins and vices; (*e*) sinners, prince of this world, Antichrist, judgment, condemnation. Wherever Gregory failed him, he supplied his work from Augustine's writings. The work is preceded by a *Præfacio ad Quiricum Barcinonensem Episcopum*, to whom the work is dedicated, together with the *Responsio Quirici*. See *Regensburger Conversations-Lexikon*, s. v.; *Theologisches Universal-Lexikon*, s. v. (B. P.)

Talapoins, priests or friars of the Siamese and other Indian nations. They reside in monasteries under the superintendence of a superior, whom they call a *Sanerat*. Celibacy is obligatory upon them, and a breach of chastity in the case of any one of them is punished with death. They perform penance for such of the people as pay them for it; are very hospitable to strangers, and strict in their rules of chastity. There are also female Talapoins, who live according to rules similar to those of the men. The residences of the Talapoins are much superior to those of the priests in Ceylon and Burmah, having richly carved entrances and ornamental roofs.

Talbot, Peter, a Roman Catholic divine, was the son of sir William Talbot, and was born in the county of Dublin in 1620. He entered the society of Jesuits in Portugal in 1635; and after studying philosophy and divinity, went into holy orders at Rome, whence he returned to Portugal, and afterwards to Antwerp, where he read lectures on moral theology. He is supposed to be the person who, in 1656, reconciled Charles II, then at Cologne, to the popish religion; and Charles is reported to have sent him to Madrid to inform the court of Spain of his conversion. Sent to England in the interest of the Romish Church, he paid court to Cromwell, whose funeral he attended as a mourner. In 1669 pope Clement IX dispensed with his vows as Jesuit, and advanced him to the titular archbishopric of Dublin. He immediately began to persecute those of his order who had signified their loyalty to the king, quarrelled with Plunket, the titular primate; and when the popish plot was discovered in England in 1678, he was imprisoned in Dublin Castle on suspicion of being

concerned in it, and died there in 1680. He was a man of ability and learning, but vain, ambitious, and turbulent. Among his publications are, *De Natura Fidei et Hæresis, Tractatus de Religione:—A Treatise of Religion and Government* (1670, 4to) :—*Letters to the Roman Catholics in Ireland* (Paris, 1674, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Talbot, Robert, D.D., an English divine and antiquarian, was born at Thorp, Northamptonshire, and was admitted to New College, Oxford, in 1525. He left the university in 1530; in 1541 was made prebendary of Wells; and treasurer of the cathedral church of Norwich, April 9, 1547, which position he retained until his death, Aug. 27, 1558. He was a diligent searcher into the antiquities of his country, and his collections proved of great service to Leland, Bale, Caius, Camden, and others. He also furnished archbishop Parker with many Saxon books. He was the first Englishman who illustrated Antoninus's *Itinerary* with various readings and notes, but his notes reach only to the sixth journey.

Talbot, Samson, D.D., a Baptist minister, was born near Urbana, O., June 28, 1828, and was a graduate of Granville College, now Denison University, O., in 1852, and of Newton Theological Institute in 1855. He was ordained in 1856, and was pastor of the Baptist Church in Dayton, O., eight years, 1856–64, and was then appointed president of Denison University, which position he held until his death, which occurred at Newton Centre, Mass., June 29, 1873. President Talbot was an accomplished scholar, a profound thinker, and bade fair to stand in the very front rank of scholars in this country. (J. C. S.)

Talbot, William, D.D., an English prelate, was born at Stourton Castle in 1659, and in 1674 entered as a gentleman commoner of Oriel College, Oxford. After graduation he entered holy orders, and in the reign of king James II preached and acted with great zeal against popery. In April, 1691, he was nominated to the deanery of Worcester, and Sept. 24, 1699, was advanced to the bishopric of Oxford. He was translated to the bishopric of Sarum, April 23, 1715: and in September, 1722, was translated to that of Durham, of which county he was made lord-lieutenant and custos rotulorum. He died Oct. 10, 1730. There are in print two speeches of his in the House of Lords, and a volume of *Sermons* (8vo).

Talent, representing the Greek τάλαντον, Lat. *talentum*, is the rendering of the Heb. and Chald. *kikkâr*, כִּכָּר, a *circle*, the coin being no doubt of that form. It was the largest weight among the Hebrews, being used for metals, whether gold (1 Kings ix, 14; x, 10, etc.), silver (2 Kings v, 22), lead (Zech. v, 7), bronze (Exod. xxxviii, 29), or iron (1 Chron. xxix, 7). A hill sufficient for the site of a city was sold for two talents of silver (1 Kings xvi, 24); and for 1000 talents of silver the friendship of the Assyrian king was purchased (2 Kings xv, 19); another Assyrian king laid the kingdom of Judah under a tribute of 300 talents of silver and 30 of gold (xviii, 14); a similar tribute imposed by an Egyptian king consisted of 100 talents of silver and one talent of gold (xxiii, 33); the crown of an Ammonitish king weighed one talent of gold (2 Sam. xii, 30). The sacred utensils of the Tabernacle and the Temple amounted to many talents of silver and gold (Exod. xxv, 39; xxxviii, 24, 25, 27; 1 Kings ix, 14, etc.). But there must be some error in the numbers at 1 Chron. xxix (see Kitto, *Pict. Bible*, note ad loc.). See Number. In the post-exilian period, likewise, talents were a mode of estimation (1 Macc. xi, 28; xiii, 16, 19; xv, 31; 2 Macc. iii, 4, 8, etc.). In the New Test. the talent only occurs in a parable (Matt. xxv, 15 sq.), and as an estimate of a stone's weight (Rev. xvi, 21). From Exod. xxxviii, 25, 26, it appears that one talent was equivalent to 3000 shekels of the sanctuary (Schmidt, *Bibl. Mathem.* p. 183; Böckh, *Metrol. Unters.* p. 55). See Shekel. As the mina (q. v.) consisted of 50 sacred shekels, it follows that the talent was equal to 60 minæ, just as the Attic talent had 60 minæ. See Metrology.

TALENT figuratively signifies any gift or opportunity God gives to men for the promotion of his glory. "Everything almost," says Mr. Scott, "that we are, or possess, or meet with, may be considered as a *talent;* for a good or a bad use may be made of every natural endowment, or providential appointment, or they may remain unoccupied through inactivity and selfishness. Time, health, vigor of body, and the power of exertion and enduring fatigue—the natural and acquired abilities of the mind, skill in any lawful art or science, and the capacity for close mental application—the gift of speech, and that of speaking with fluency and propriety, and in a convincing, attractive, or persuasive manner—wealth, influence, or authority—a man's situation in the Church, the community, or relative life—and the various occurrences which make way for him to attempt anything of a beneficial tendency; these, and many others that can scarcely be enumerated, are talents which the consistent Christian will improve to the glory of God and the benefit of mankind. Nay, this improvement procures an increase of talents, and gives a man an accession of influence and an accumulating power of doing good; because it tends to establish his reputation for prudence, piety, integrity, sincerity, and disinterested benevolence: it gradually forms him to an habitual readiness to engage in beneficent designs, and to conduct them in a gentle, unobtrusive, and unassuming manner: it disposes others to regard him with increasing confidence and affection, and to approach him with satisfaction; and it procures for him the countenance of many persons whose assistance he can employ in accomplishing his own salutary purposes."

Taliōnis, Lex (*law of retaliation*). This was a Roman law to the effect "That if any one called another man's credit, or fortune, or life, or blood into question in judgment, and could not make out the crime alleged against him, he should suffer the same penalty that he intended to bring upon the other." Although the ecclesiastical law could not inflict the punishment of retaliation for false witness against any man's life, yet such false testimony was early reputed by the Church as the highest species both of calumny and murder, and consequently brought such witnesses under all the ecclesiastical penalties due to those crimes.—Bingham, *Christ. Antiq.* bk. xvi, ch. x, § 9.

Talith. See Fringe.

Tal'itha Cu'mi (ταλιθὰ κοῦμι; Aram. טְלִיתָא קוּמִי, *telithâ kûmi*), two Syriac words (Mark v, 41) signifying "Damsel, arise." The word טלִיתָא occurs in the Chald. paraphrase of Prov. ix, 3, where it signifies *a girl;* and Lightfoot (*Horæ Heb.* Mark v, 41) gives an instance of its use in the same sense by a rabbinical writer. Gesenius (*Thesaur.* p. 550) derives it from the Hebrew טלה, *a lamb.* The word קומי is both Hebrew and Syriac (2 p. fem. imperative, Kal, and Peal), signifying *stand, arise.* As might be expected, the last clause of this verse, after Cumi, is not found in the Syriac version. Jerome (*Ep. lvii ad Pammachium, Opp.* i, 308 [ed. Vallars]) records that Mark was blamed for a false translation on account of the insertion of the words "I say unto thee;" but Jerome points to this as an instance of the superiority of a free over a literal translation, inasmuch as the words inserted serve to show the emphasis of our Lord's manner in giving this command on his own personal authority.

Tallents, Francis, an eminent Nonconformist divine, was born at Palsley, near Chesterfield, England, November, 1619, and was educated at the public-schools

of Mansfield and Newark. He entered Peterhouse, Cambridge, but being chosen subtutor to the sons of the earl of Suffolk, removed to Magdalen College, of which he afterwards became fellow, senior fellow, and president. In 1648 he was ordained at London in the Presbyterian form, and in 1652 became minister of St. Mary's, Shrewsbury. At the Restoration, not wishing to be re-ordained, he was ejected, and in 1673 returned to Shrewsbury, and became pastor of a Dissenting congregation there. He died April 11, 1708, and was buried in St. Mary's, Shrewsbury. He published, *View of Universal History to* 1700 (Lond. 1700, fol.):—*Short History of Schism* (1705, 8vo):—*Considerations on S. Garscome's Answer*. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Talleyrand (DE PÉRIGORD), **Alexandre Angélique**, a noted French prelate, was born in Paris, Oct. 16, 1736, and after a course of education at the Collége de la Flèche, the Seminary of St. Sulpice, and under the direction of abbé Bourlier, became one of the almoners of the king, later vicar-general of Verdun, and (in 1762) abbot of Gard (diocese of Amiens). Having been chosen coadjutor of the archbishop of Rheims, he was consecrated at Rome, Sept. 26, 1766, under the title of archbishop of Troyanople *in partibus*. He succeeded to the archbishopric of Rheims Oct. 27, 1777, and was very active in improving his diocese, as well as in public and ecclesiastical functions, sharing the varied fortunes of the Church and State during the stormy period of the French Revolution. After having been a refugee at Aix-la-Chapelle, Brussels, and other places, he was recalled in 1803, and on July 28 was made cardinal, and on Aug. 8 following bishop of Paris, where he died, Oct. 20, 1821. See Hoefer, *Nouv. Biog. Générale*, s. v.

Talleyrand (DE PÉRIGORD), **Élie**, a French prelate, was born at Périgueux in 1301, and was educated for the priesthood at the school of St. Front in that town. He became successively archdeacon of Périgueux, dean of Richmond (diocese of York), abbot of Chancelas, and (Oct. 10, 1324) bishop of Limoges, although he was not consecrated because of his youth; and in 1328 he was translated to the see of Auxerre, though he continued to reside at Oudan, engaged in literary studies. He was created cardinal May 22, 1331, and thenceforth became active in public affairs, in which he experienced many remarkable adventures. He died at Avignon, Jan. 17, 1364, leaving a vast fortune. See Hoefer, *Nouv. Biog. Générale*, s. v.

Tallis, THOMAS, a celebrated English musician, flourished about the middle of the 16th century. Under queen Elizabeth he became gentleman of the royal chapel and organist. Although he was a diligent collector of musical antiquities, and a careful peruser of the works of other men, his compositions are so truly original that he may justly be said to be the father of the cathedral style. Notwithstanding his supposed attachment to the Romish religion, it seems that Tallis accommodated himself and his studies to the alterations introduced at the Reformation. With this view, he set to music those parts of the English liturgy which at that time were deemed most proper to be sung, viz. the two morning services—the one comprehending the *Venite Exultemus*, *Te Deum*, and *Benedictus;* and the other, which is part of the communion office, consisting of the *Kyrie Eleison*, *Nicene Creed*, and *Sanctus;* as also the evening service, containing the *Magnificat* and *Nunc Dimittis*. He also set musical notes to the preces and responses, and composed that litany which for its excellence is sung on solemn services in all places where the choral service is performed. The services of Tallis contain also chants for the *Venite Exultemus* and the *Creed of St. Athanasius*, two of which are published in Dr. Boyce's *Cathedral Music*, vol. i. Besides the offices above mentioned, constituting what are now termed the morning, communion, and evening services, in four parts, with the preces, responses, and litany, Tallis composed many anthems. He died Nov. 23, 1585, and was buried in the parish church of Greenwich, in Kent.

Talmage, SAMUEL KENNEDY, D.D., a Presbyterian divine, was born at Somerville, N. J., Dec. 11, 1798. He graduated at the College of New Jersey in 1820; taught in an academy for two years; was tutor in the College of New Jersey for three years, employing his leisure hours in studying theology privately; was licensed and ordained an evangelist in 1825 by the Newton Presbytery; labored as a missionary at Hamburg and other points in Edgefield District, S. C., for one year; in 1827 was a colleague with the Rev. S. S. Davis, D.D., in supplying the First Presbyterian Church at Augusta, Ga.; in 1828 became pastor of the Augusta Church; in 1836 was elected professor of languages in Oglethorpe University, which chair he held until 1840, when he was elected president of the institution, where he continued to labor until 1862, when his health failed. He died Sept. 2, 1865. Dr. Talmage was an able minister, a fine scholar, and a successful instructor. See Wilson, *Presb. Hist. Almanac*, 1866, p. 363.

Tal'mai (Heb. *Talmay'*, תַּלְמַי, *furrowed* [Gesenius] or *bold* [Fürst, who comp. Θολομαῖος, Josephus, *Ant.* xiv, 8, 1; Βαρ-Ϛολομαῖος, Matt. x, 3]; Sept. Θολμαί, Θολμί, Θελαμείν, Θολομαΐ, etc.; Vulg. *Tholmaï* or *Tholomaï*), the name of two men.

1. Last named of the three gigantic "sons of Anak" in Hebron (Numb. xiii, 22), who were expelled by Caleb (Josh. xv, 14) and slain by the Judahites (Judg. i, 10). B.C. 1618. It has been thought that these people are depicted on the Egyptian monuments as a tall, light-complexioned race. In the hieroglyphic inscription they are named *Tanmahu*, which may be the Egyptian rendering of the Hebrew word Talmai, allowing for the interchange of the liquid *l* for *n*, so constant in all languages. The figure is from a picture on a wall of the tomb of Aimenepthah I, supposed to represent a man of the tribe of Talmai, one of the sons of Anak (Burton, *Excerpta Hieroglyphica*).

Supposed Egyptian Figure and Name of Talmai.

2. Son of Ammihud and king of Geshur (2 Sam. iii, 3; xiii, 37; 1 Chron. iii, 2). B.C. 1045. His daughter Maachah was one of the wives of David and mother of Absalom. He was probably a petty chieftain dependent on David, and his wild retreat in Bashan afforded a shelter to his grandson after the assassination of Amnon. See DAVID.

Tal'mon (Heb. *Talmon'*, טַלְמוֹן, *oppressor;* Sept. Τελμών and Τελαμίν v. r. Τελμάν, Τολμών, Τελαμείν; Vulg. *Telmon*), the head of a family of door-keepers in the Temple, "the porters for the camps of the sons of Levi" (1 Chron. ix, 17; Neh. xi, 19). B.C. 1013. Some of his descendants returned with Zerubbabel (Ezra ii, 42; Neh. vii, 45), and were employed in their hereditary office in the days of Nehemiah and Ezra (Neh. xii, 25), for the proper names in this passage must be considered as the names of families.

Talmud (תַּלְמוּד, *talmûd, doctrine;* from לָמַד, "to teach"). The Talmud, "that wonderful monument of human industry, human wisdom, and human folly" (Milman), is the work which embodies the canonical and civil laws of the Jews. It consists of a Mishna (q. v.) as text, and a voluminous collection of commen-

taries and illustrations, called in the more modern Hebrew *Horaa*, and in Aramaic *Gemara*, "the complement" or "completion," from גָּמַר, "to make perfect." Hence the men who delivered these decisive commentaries are called Gemarists, sometimes Horaïm, but more commonly Amoraïm.

I. *History and Composition.*—The Jews divided their law into the written and unwritten. The former contained the Pentateuch, *πεντάτευχος*, חומשי תורה, or the תורה שבכתב, *verbum Dei scriptum*, *ἔγγραφος*; the latter was handed down orally, the תורה שבעל פה, *παράδοσις*, *verbum Dei non scriptum*, *ἄγραφος*. Some Jews have assigned the same antiquity to both, alleging that Moses received them on Mount Sinai, and that Joshua received the oral law from Moses, who transmitted it to the seventy elders; and these again transmitted it to the men of the Great Synagogue, the last of whom was Simon the Just (q. v.). From the men of the Great Synagogue it came into the possession of the rabbins till Judah the Holy (q. v), who embodied in the celebrated code of traditional law, or Mishna, all the authorized interpretations of the Mosaic law, the traditions and decisions of the learned, and the precedents of the courts or schools; or, as Moses Maimonides (q. v.) states, in his preface to the Mishna (*Seder Zeraïm*), "From Moses our teacher to our holy rabbi no one has united in a single body of doctrine what was publicly taught as the oral law; but in every generation the chief of the tribunal, or the prophet of his day, made memoranda of what he had heard from his predecessors and instructors, and communicated it orally to the people. In like manner, each individual committed to writing for his own use, and according to the degree of his ability, the oral laws and the information he had received respecting the interpretation of the Bible, with the various decisions that had been pronounced in every age and sanctified by the authority of the great tribunal. Such was the form of proceeding until our rabbi the holy, who first collected all the traditions, the judgments, the sentences, and the expositions of the law, heard by Moses our master, and taught in each generation." There is, no doubt, some truth in this as to a few elementary principles of Hebrew usage and practice, both civil and religious; but the whole of the unwritten law cannot have this primordial majesty, for, without referring to the trivial and foolish character of many of its appointments, we know that Midrashim, or explanations and amplifications of Biblical topics, were of gradual growth. Their commencement dates prior to the chronicle writer, because he refers to works of that nature (2 Chron. xiii, 22; xxiv, 27). The system of interpretation which they exemplify and embody existed in the age of the so-called *Sopherim*, or scribes, who took the place of the prophets. The men of the Great Synagogue promoted it. It prevailed from the Asmonæan period till that of Hadrian, i. e. about 300 years. The Midrash was naturally simple at first, but it soon grew more comprehensive and complicated under a variety of influences, of which controversy was not the least powerful. When secret meanings, hidden wisdom, deep knowledge, were sought in the letter of Scripture, the Midrashim shaped themselves accordingly, and a distinction in their contents could be made. Thus they have been divided into the *Halakâh*, הלכה, "the rule," and *Hagadâh*, הגדה, "what is said." Legal prescriptions formed the Halakah, free interpretations the Hagadah. The one, as a rule of conduct, *must be attended to;* the other merely passed for *something said.* The one was permanent and proceeded from authoritative sources, from schools, the teachers of the law, etc.; the other was the product of individual minds, consisting of ideas which had often no other object than of being expressed at the moment. The oldest collection of Halakoth—that is, the oldest Mishna—proceeded from the school of Hillel. Rabbi Akiba, who was slain in the Hadrianic war, is said to have composed Mishnic regulations. The school of R. Simon ben-Gamaliel (q. v.), A.D. 166, who was a descendant of Hillel, collected and sifted the existing materials of the oral law. The present Mishna proceeded from the hands of R. Judah the Holy (q. v.), son and successor of R. Simon ben-Gamaliel. The title of Judah's work is simply *Mishnâh*, משנה, *δευτέρωσις* (from שנה, "to repeat"), "repetition," like the Arabic *Mathani* (Koran, xv, 87; xxxix, 34), that is, either (considering the divine law as twofold, written and traditional) the second branch of the twofold law, or else the law given in a second form, as an explicative and practical development of it (comp. Grätz, *Gesch. d. Juden*, iv, 419).

The work itself is composed of the following elements:

1. *Pure Mishnâh* (משנה), the elucidation of the fundamental text of the Mosaic laws, and their application to an endless variety of particular cases and circumstances not mentioned in them.

2. *Halakâh* (הלכה), the usages and customs of Judaism, as sanctioned and confirmed by time and general acquiescence.

3. *Dibréy Chakamîm* (דברי חכמים), law principles of the wise men or sages, i. e. the ancient, and at that time the more recent, teachers, to whose decisions the people's respect for them gave a greater or less weight.

4. *Maassiyôth* (מיעשיות), practical facts, conclusions arrived at by the course of events.

5. *Gezirôth* (גזירות), extemporaneous decisions demanded by emergencies.

6. *Tekanôth* (תקנות), modifications of usages to meet existing circumstances; and

7. *Kelalîm* (כללים), universal principles, under which a multitude of particular cases may be provided for.

According to Maimonides, there were five classes into which the traditional law is divided, viz.:

1. *Pirushîm* (פירושים), "interpretations" given to Moses by God, the authority of which has never been disputed (אין מחלוקת בהם בשום פנים).

2. *Halakâh le-Mosheh mis-Sináy* (הלכה למשה מסיני), "precepts delivered to Moses on Mount Sinai," a distinction which gained the applause of all the classical rabbins, because it belongs to the class of undisputed decisions.

3. Those which have admitted of discussion, and the value and weight of which have been mainly determined by an extensive consent among the authorities.

4. *Gezarôth* (גזרות), "decisions" which have been made by the wise men regarding some of the written laws, and which decisions are designed to insure more fully the observance of such laws (or to make a fence about the law, כדי לעשות סיג לתורה).

5. *Tekanôth* (תקנות), "experimental suggestions," referring to things recommended or enjoined by particular masters, which though they may not possess the stringent force of laws, nevertheless exert a great influence in the formation of social and religious habits and usages.

In constructing his work, Jehudah, or Judah, arranged these manifold materials under six general classes, called *Sedarîm* (סדרים), or orders. The first is called *Zeraïm* (זרעים), or "seeds," and treats of agricultural laws; the second, *Môed* (מועד), or "festivals," or "solemnity," treats of the Sabbath and the annual festivals and holydays, the duties of their observance, and the various enactments and prohibitions thereunto pertaining; the third, *Nashîm* (נשים), or "women," treats of the intercourse between the sexes, of husband and wife, the duties of a brother-in-law towards his widowed and childless sister-in-law, the right of untying the shoe (Deut. xxv, 5), of dowry and marriage settlements, of espousals, divorces, and of all the laws to these subjects respectively appertaining; the fourth, *Nezikîn* (נזיקין),

or "injuries," treats of the laws of property (movable as well as immovable) and of commerce; the fifth, *Kodashim* (קדשים), or "consecrations," treats of sacrifices and their laws; the sixth, *Taharôth* [or rather *Tohorôth*] (טהרות), or "purifications," treats of the laws of pureness, legal cleanness, and that both positively and negatively. The initial letters of these titles combined, for the sake of memory, give the technical word *Zemán nekét* (זמן נקט), "a time accepted."

The regulations thus generally classified are further arranged under a multitude of subsidiary topics, each *Séder*, or order, being divided into a number of tracts or treatises, called *Massiktôth* (מסכתות), and these were again subdivided into *Perakim* (פרקים), chapters. The latter again are divided or broken up into paragraphs. Altogether there are 63 *Massiktôth*, with 525 chapters and 4187 paragraphs, in the Mishna. The whole is called *Shas* (ש״ס), after the initials of ששה סדרים, i. e. the six orders. Since a general analysis of the contents of the Mishna has already been given under the art. MISHNA (q. v.), we must refer the reader to it, while a more minute analysis will be given farther on.

R. Judah's Mishna, however, did not contain all Midrashim. Many others existed, which are contained in part in the *Siphra* on Leviticus, *Siphre* on Numbers and Deuteronomy, *Mechilta* on Exodus (see the art. MIDRASH), the Mishnas made by individual teachers for the use of their pupils, with the addition to the official Mishna collected by R. Chiya and his contemporaries. All the Halakoth of this sort, which were extra-Mishnaic, were called *Boraithas* (בריתות; Heb. חיצונות) or *Tosiphtas* (תוספתות). As has been stated, R. Judah the Holy collected the great mass of traditions in the work called Mishna; but even this copious work could not satisfy, for the length of time, the zeal of the rabbins for the law, for all casuistry is endless in its details. There were a great multitude of all kinds of possibilities which were treated in the Mishna, and yet, again, each single sentence left open divers possibilities, divers doubts, and considerations not yet finished. Thus it was an inner necessity of the matter that the text of the Mishna should again become the point of learned discussion. Partly by means of logic (that is, Rabbinical), partly with the help of the traditional matter, which had not yet been included in the Mishna, all open questions were now discussed. This task was carried out by the Amoraïm, or Gemarical doctors, whose *very singular* illustrations, opinions, and doctrines were subsequently to form the Gemaras, i. e. the Palestinian and Babylonian: a body of men charged with being the most learned and elaborate triflers that ever brought discredit upon the republic of letters—

> "For mystic learning, wondrous able
> In magic, talisman, and cabal—
> Deep-sighted in intelligences,
> Ideas, atoms, influences."

With unexampled assiduity did they seek after or invent obscurities and ambiguities, which continually furnished pretexts for new expositions and illustrations, the art of clouding texts in themselves clear having proved ever less difficult than that of elucidating passages the words or the sense of which might be really involved in obscurity.

> "Hence comment after comment, spun as fine
> As bloated spiders draw the flimsy line!"

The two main schools where this casuistic treatment of the Mishnic text was exercised were that at Tiberias, in Palestine, and that at Sora (q. v.), in Babylonia, whither Abba Areka, called "Rab" (q. v.), a pupil of R. Judah, had brought the Mishna. In these and other schools (as Nahardea, Sipporis, Pumbaditha [q. v.], and Jabne or Jamnia), the thread of casuistry was twisted over and over again, and the matter of traditions of the law thus took greater and greater dimensions. Abandoning the Scripture text, to illustrate and to explain which the doctors and wise men of the schools had hitherto labored, successive generations of *Gemarici* now devoted their whole attention to the exposition of the text of the Mishna; and the industry and cavillation were such that expositions, illustrations, and commentaries multiplied with amazing rapidity and to so portentous a degree that they eventually swelled into a monstrous chaotic mass, which was dignified by the name of Gemara, גְּמָרָא (*supplement* or *complement*), and this, together with the Mishna, was called "Talmud." Notwithstanding the uncertain paternity of this incongruous body of opinions, there were not wanting those who gave a preference to the Gemara over the Mishna, and even over the "written law." It was said by some that the "written law" was like water, the Mishna like wine, and the Gemara like hippocras, or spiced wine. The "words of the scribes," said those supporters of the Gemara, are lovely above the "words of the law," for the "words of the law" are *weighty and light*, but the "words of the scribes" are all weighty.

It was by R. Jochanan, rector of the Academy of Tiberias, that the minor chaos of comments and facetiæ began to be collected; and these, being added to the Mishna, were termed the *Palestinian Talmud*, or *Talmud Jerushalmi*, i. e. Jerusalem Talmud. This Talmud, which was completed at Tiberias about A.D. 350, only contains four orders, viz., *Zeraïm*, *Mŏëd*, *Nashim*, and *Nezikin*, together with the treatise *Niddah* and some other fragmentary portions. From the schools of Babylonia, also, a similar collection was in after-times made; but, as, upon the desolation of Palestine, the study of the law was chiefly prosecuted in Babylon, the colleges there were far more numerous, and far more ingenious and prolific were the imaginations of the Babylonian professors. To collect and methodize all the disputations, interpretations, elucidations, commentaries, and conceits of the Babylonian Gemarici was consequently a labor neither of one man nor of a single age. The first attempt was made (A.D. 367) by R. Ashè, elected at the age of fourteen to be rector of the school of Sora (q. v.), a teacher described as eminently pious and learned. R. Ashè labored during sixty years upon the rank, unwieldy work, and, after arranging thirty-five books, died in 427, leaving the completion to his successors. For 100 years longer did rabbi after rabbi, with undiminished zeal, successively continue this unprofitable application, until at length, after the lapse of 123 years (about A.D. 550), rabbi Abina, the sixth in succession to Ashè, gave the finishing stroke to this *second* Talmud. Denominated, from the name of the province in which it was first compiled, the *Babylonian Talmud*, this second Talmud is as unmanageable to the student on account of its style and composition as on account of its prodigious bulk. Composed in a dialect neither Chaldaic nor Hebrew, but a barbarous commixture of both of these and of other dialects, jumbled together in defiance of all the rules of composition or of grammar, it affords a *second* specimen of a Babylonian *confusion of languages*.

> "It was a parti-colored dress
> Of patched and piebald languages,
> Which made some think, when it did gabble,
> They'd heard three laborers of Babel,
> Or Cerberus himself pronounce
> A leash of languages at once."

Abounding, moreover, in fantastic trifles and Rabbinical reveries, it must appear almost incredible that any sane man could exhibit such acumen and such ardor in the invention of those unintelligible comments, in those nice scrupulosities, and those ludicrous chimeras which the rabbins have solemnly published to the world, and of which we will speak further on.

II. *Form and Style.*—In general, the Gemara takes the shape of scholastic discussions, more or less prolonged, on the consecutive portions of the Mishna. On a cursory view, it is true, these discussions have the air of a

desultory and confused wrangle: but, when studied more carefully, they resolve themselves into a system governed by a methodology of its own. "Non vero sterilis in Mishnicam commentarius Gemara est; quæ illius tantum modo verba explicet. Sed *prolixas* in eam *instituit disputationes*, quæstiones proponendas et ad eas respondendo dubia movendo, eaque solvendo, excipiendo et replicando" (Wähner, *Antiqq. Hebr.* i, 339).

The language of the Talmud is partly Hebrew and partly Aramaic. The best Hebrew of the work is in the text of the Mishna, that in the Gemara being largely debased with exotic words of various tongues, such as Latin, Greek, Arabic, Coptic, and Persian (comp. A. Brüll, *Fremdsprachliche Redensarten in den Talmuden und Midrashim* [Leips. 1869]), barbarous spelling, and uncouth grammatical, or rather ungrammatical, forms. The same remark will apply to the Aramaic portions, which, in general, are those containing popular narrative, or legendary illustration, while the law principles and the discussions relating to them are embodied in Hebrew. Many forms of the Talmudic dialect are so peculiar as to render a grammar adapted to the work itself greatly to be desired. Ordinary Hebrew grammar will not take a man through a page of it. See RABBINICAL DIALECT.

In style the Mishna is remarkable for its extreme conciseness, and the Gemara is written upon the same model, though not so frequently obscure. The prevailing principle of the composition seems to have been the employment of the fewest words, thus rendering the work a constant brachylogy. A phrase becomes a focus of many thoughts, a solitary word an anagram, a cipher for a whole subject of reflection. To employ an appropriate expression of Delitzsch, "What Jean Paul says of the style of Haman applies exactly to that of the Talmud: 'It is a firmament of telescopic stars, containing many a cluster of light which no unaided eye has ever resolved'" (*Zur Geschichte der jüdischen Poësie* [Leips. 1836], p. 31). But without regard to grammatical and linguistic difficulties and numberless abbreviations which crowd the pages of the Talmud, there are a number of so-called *termini technici*, which were current only in the Rabbinical schools, but have been incorporated in the Gemara, like joints and ligaments in its organization, so as to make the knowledge of them indispensable to the student. Such *termini* were—

1. The *explication*, or פירוש, which is introduced by the formulæ מאי כך, "What is this?" מאי קאמר, "What does he say?" במאי אירמיזן, "How is this to be understood?" במאי עסקינן, "What is the matter here?" מאן דכר שמה, "Who could think of such a thing?" היכי דמי, "How have we to interpret this?"

2. The *question*, or שאלה. If a question is offered by one school to another, it is introduced by the formula אידעיא להו, "They propose to them;" if from several persons to one, the formula is בעו מיניה, "They ask of him;" or if the demand is made of one person to another, it is בעא מיניה, "I ask of him."

3. The *response*, or תשובה, which may consist either in strong reasons (פשטא or תירוץ) or in strong objections (פרכא or קישיא), is introduced by the formula מנא לך, "Whence have you this?" or מאי חזית עלה, "You wish to know the decision in this case."

4. *Tosiphta*, or תוספתא, an appendix to the Mishna. We have seen that R. Chiya, or, as some have it, R. Nehemya under his direction, composed a work of this description in Palestine, the substance of which is diffused in citations throughout the Talmud. They are indicated by the sign-word *Tana*, תנא, "He teaches," or *Vetani aley*, ותני עלה, "It is taught hereupon," prefixed to the sentence.

5. *Boraïtha*, or ברייתא, another kind of supplement to the Mishna. Such are the books *Siphra*, *Siphre*, and *Mechiltha*, mentioned above. When a citation is adduced from a Boraïtha in the Talmud, it is introduced by one of these forms: *Tanu rabbanan*, תנו רבנן, "Our rabbins have taught;" *Tani chada*, תני חדא, "A certain (rabbi) has taught," etc.

6. The *suspense*, or תיקו, is used when a case cannot be decided either *pro* or *con*, and thus this formula is used, which according to some contains the initials of תשבי יתרץ קושיות ואיבעיות, i. e. "the Tishbite (viz., Elijah, at his coming) will explain all objections and inquiries." Others, however, pretend that it is an abbreviation of תיקנם, "It remains *in statu quo*."

7. The *objection*, or קושיא, a question not of a fixed Halakah, which is irrefragable, but of some position of the Amoraïm or perhaps Tanaïm, which is lawfully debatable, and is introduced by the formulæ תא שמע, "Come and hear;" שמע מינה, "Hear of this;" אי הכי, "If so;" אלמא, "Therefore;" מחלוקת בזה, "There is a controversy in this case;" במאי קא מיפלגי, "What is the ground of the controversy?" סלקא דעתך, "Thou couldst suppose."

8. The *refutation*, or תיובתא, is used in order to uphold the authority of the Bible (מן הפסוק) against a Tanaïte, and to oppose the authority of a Tanaïte against that of one of the Amoraïm, and is introduced by the formula תיובתא, תיובתא, "This objection is truly of great weight."

9. The *contradiction*, or רמיה, an objection thrown against a sentiment or opinion by the allegation of a contrary authority, and is introduced by the formula ורמינהי, "But I oppose this."

10. The *argumentation*, or התקפתא, "an assailing or seizing upon," is a kind of objection in use only among the later Amoraïm, and is introduced by מתקיף לה ר' פלוני, "Rabbi N. objects to this." If this objection is not refuted, it takes the value of Halakah.

11. The *solution*, or פירוק, is the explanatory answer to the objection (see *supra* 7).

12. The *infirmation*, or שנוי, "disowning or shifting off," when a sage, sorely pressed in debate, shifts off his thesis upon another, introducing this by the formula תא מני, "But whose is this sentence."

13. The *appui*, or סרוג, "support," is a corroborative evidence for a doctrine or principle, introduced by the formula לימא מסייע ליה, "It can be said," "There is support for it."

14. The *necessity*, or חצרכה. This term is used in order to justify a sentence or a word, or even a single letter, which seems superfluous in the Bible or in the Mishna, and is introduced by the formula תא זו למה לי, "What is this for?" To which is answered, צריכא, "It is absolutely necessary."

15. The *accord*, or שיטה, "series," a catena or line of Talmudic teachers, cited against a given proposition.

16. *Sugia*, סוגיא, means the proper nature of a thing. By this word the Gemara refers to itself with regard to its own properties and characteristics.

17. *Hilkatha*, הלכתא, is the ultimate conclusion on a matter debated, henceforth constituting a rule of conduct. Much of the Gemara consists of discussions by which they are verified, confirmed, and designated. When the advocates of two opposing theses have brought the debate to an issue, they say, "The Halacta is with such a one," הלכתא כן וכן.

18. *Maasah*, or מעשה, *factum*, the establishment of a Halacta by cases of actual experience or practice.

19. *Shematetha*, שמעתתא, "to hear," describes a judgment or principle which, being founded on Holy Writ, or being of self-evident authority, must be hearkened to as incontestable.

20. *Horaah*, הוראה, "demonstration," doctrine, legitimate and authoritative.

21. *Hagadah*, הגדה, "a saying," incident related, anecdote or legend employed in the way of elucidation. Hagadah is not law, but it serves to illustrate law.

III. *Literary and Moral Character of the Book.*—Since the Gemara is in general only a more complete development of the Mishna, it also comprises all the primary elements of the Mishna mentioned above, which are, however, intermixed with an endless variety of *Hagadoth*, i. e. anecdotes and illustrations, historical and legendary, poetical allegories, charming parables, with epithalamiums, etc., and thus making the Talmud contain *all* and *everything*, or, as Buxtorf (in *Præfat. Lex. Chald. et Talmud.*) says:

"Sunt enim in Talmud adhuc multa quoque Theologica sana, quamvis plurimis inutilibus corticibus, ut Majemon alicubi loquitur, involuta. Sunt in eo multa fida antiquitatis Judaicæ collapsæ veluti rudera et vestigia, ad convincendam posterorum Judæorum perfidiam, ad illustrandam utriusque Testamenti historiam, ad recte explicandos ritus, leges, consuetudines populi Hebræi prisci, plurimum conducentia. Sunt in eo multa Juridica, Medica, Physica, Ethica, Politica, Astronomica et aliarum scientiarum præclara documenta, quæ istius gentis et temporis historiam mirifice commendant. Sunt in eo illustria ex antiquitate proverbia, insignes sententiæ, acuta apophthegmata, scite prudenterque dicta innumera, quæ lectorem vel meliorem, vel sapientiorem, vel doctiorem reddere possunt, et ceu rutilantes gemmæ non minus Hebræam linguam exornant, quam omnes Latii et Græciæ flosculi suas linguas condecorant. Sunt in eo multæ vocum myriades, quæ vel voces in Scripturæ Sacræ usu raras illustrant, et native explicant, vel totius linguæ Hebraicæ et Chaldææ usum insigniter complent et perficiunt, qui alioqui in defectu maximo mutilus et mancus jaceret."

In order to illustrate this, we will give a few specimens of such Hagadoth for the benefit of the reader:

God is represented as praying.

R. Jochanan says, in the name of R. Josi, How is it proved that the Holy One, blessed be he, does pray? From Isa. lvi, 7, "I will bring them to my holy mountain, and make them joyful in my house of prayer." Mark, it is not said, their prayer, but my prayer; therefore it is conclusively proved that he prays. And what does he pray? R. Zutra, the son of Tobia, said, in the name of Rav, the following is the divine prayer: "May it please me that my mercies shall prevail over mine anger, that the bowels of my compassion may be extended, that I may mercifully deal with my children and keep justice in abeyance." In corroboration of this, the following story is given. It is told by R. Ismael, the son of Elisha. Once I went into the Holy of Holies for the purpose of burning incense, and I saw Acathriel Jah, the Lord, sitting upon the high and exalted throne. And he said to me, Ismael, my son, bless me! and I *addressed to him* the above prayer, and he shook his head (*Berakoth*, p. 7, col. 1).

But if God prays, then he must also put on phylacteries. Even upon this point the rabbins do not leave us in ignorance. Where is it proved that God puts on phylacteries? In Isa. lxii, 8, where we read, "The Lord hath sworn by his right hand, and by the arm of his strength." By the term right hand is meant the law, as it is written, "From his right hand went a fiery law for them" (Deut. xxxiii, 2); and by the term arm of his strength is meant phylacteries, as it is written, "The Lord will give strength to his people," etc. (*Berakoth*, p. 6, col. 1). Moreover, God has actually shown his phylacteries to Moses. It is written, "And I will take away mine hands, and thou shalt see my back parts" (Exod. xxxiii, 23). R. Chana, the son of Bisna, says, in the name of R. Shimeon Chasida, "From this passage we learn that the Holy One, blessed be he, has shown to Moses the tie of the phylacteries, which lies on the back part of his head" (*Berakoth*, p. 7, col. 1).

If God prays, then, in the language of the rabbins, he is conscious of some personal feeling. They are not silent on this point. For example, the school of Ishmael have taught that peace is a very important matter, and that for its sake even God prevaricated. For it is written in Gen. xviii, first that Sarah said, "My Lord is old;" but afterwards it is written she said, "And I am old" (*Yebamoth*, p. 65, col. 2; see also *Baba Metsia*, p. 87, col. 1).

God is represented as needing a sacrifice to atone for himself. R. Shimeon, the son of Pazi, asked, It is written, "And God made two great lights;" and again, the greater light and the lesser light; how does this agree? *Ans.* The moon said to the Holy One, blessed be he—Lord of the universe, is it possible for two kings to use one crown? He said to her, Go and make thyself smaller. She said to him again, Lord of the universe, because I spoke to thee reasonably, should I make myself smaller? He said, in order to comfort her, Go and rule day and night. She said to him, What advantage will this be to me? Of what use is a candle in the middle of the day? He replied, Go and let Israel number the days of the year by thee. She said, It is impossible even for the sun that the calendar should be reckoned after him only, for it is written, "Let *them* be for signs, and for seasons, and for days and years?" He said to her, Go, and the righteous will be called by thy name; such as Jacob the little, Samuel the little, David the little, etc. But when God saw that the moon was not quite comforted with these promises, he said, Bring ye a sacrifice to atone for me, because I lessened the size of the moon. And this corresponds with the saying of R. Shimeon, the son of Lakish: Why is the monthly sacrifice distinguished from others, inasmuch as it is written concerning it, "And one kid of the goats for a sin-offering unto the Lord?" (Numb. xxviii, 15). Because God said, This kid shall be an atonement for that I have lessened the size of the moon (*Chulin*, p. 60, col. 2). Raba bar bar Chana, in telling a long story, says, I heard a Bath-kol crying, Woe to me that I have sworn! And now since I have sworn, who will absolve me from my oath? (*Baba Bathra*, p. 74, col. 1).

Occupation of God.

On one occasion Abyathon found Elijah, and asked him, What does the Holy One, blessed be he, do? He answered, He is studying the case of the concubine of Gibea. [We do not give this excerpt in full.] And what is his opinion about it? He says that Abyathon, my son, is right; and Jonathan, my son, is also right. Is there, then, a doubt in heaven about it? No, not in the least, rejoined Elijah; but both opinions are the words of the living God (*Gittin*, p. 6, col. 2).

Rabba, the son of Shila, met Elijah, and asked him, What does the Holy One, blessed be he, do? Elijah replied, He recites the lessons he hears from the lips of all the rabbins, with the exception of rabbi Meir. But why does he not want to learn from rabbi Meir? Elijah answered, Because rabbi Meir learned from one with the name of Acher. Rabba said, But rabbi Meir found a pomegranate, and has eaten the inside, but thrown away the husks of it, i. e. he only learned from Acher, but did not practice his deeds. Elijah answered, Now God says, Meir, my son (*Chagigah*, p. 15, col. 2).

R. Abhu says, If there had not been a passage of Scripture for it, it would be impossible to make such a statement; but it is written, "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard" (Isa. vii, 20). God appeared to Sennacherib in the form of an old man. Sennacherib said to him, If thou shouldst go to the kings of the east and the west, whose children I have taken away and killed, what wouldst thou say to them? He answered, I would say to them that this man, i. e. Sennacherib, sits also in fear. Sennacherib said, What then shall I do? God said, Go and disguise thyself, that they should not recognise thee. How shall I disguise myself? God said, Go and bring me a razor, and I will shave thee. Sennacherib replied, From where shall I bring thee a razor? God said, Go to that house, and bring it me. He went there and found one. Then angels came, and appeared to him in the form of men; and were grinding olive-seeds. He said to them, Give me a razor. They replied, Crush one measure of olive-seeds, and we will give the razor. He did so and they gave it to him. Before he returned to God it became dark. God said to him, Bring a light. And he brought coals of fire to make a light; and while he was blowing them, the flame took hold of his beard; and thus God shaved his head and beard (*Sanhedrin*, p. 96, col. 1).

The schools of Hillel and of Shammai were disputing for three years about a certain point in the law; each side maintained that it was infallibly right. At last a Bath-kol came down from heaven and said, The opinions of both are the words of the living God, but the law is as the school of Hillel (*Erubin*, p. 13, col. 2).

R. Joshua, the son of Levi, says, When Moses came down from the presence of God, Satan appeared before him and said, Lord of the universe, where is the law? God replied, I have given it to the earth. He went to the earth and asked, Where is the law? The earth answered, God understandeth the way thereof (Job xxviii, 23). He went to the sea and asked, Where is the law? The sea said, It is not in me. He went to the depth, and asked the same question. The depth said, It is not in me. Destruction and death said, We have heard the fame thereof with our ears (ibid.). So he returned to God and said, Lord of the universe, I have searched for it all over the earth, and have not found it. God said to him, Go to the son of Amram. He came to Moses, and said to him, The law which God gave thee, where is it? Moses replied to Satan, Who am I, that God should give me a law! Thereupon God said to Moses, Art thou a liar? Moses answered, Lord of the universe, thou hast a precious treasure, which is thy daily delight, and should I claim it for my own advantage? God said to him, Because thou didst think little of thyself, the law shall be called after thy name. As it is written, "Remember ye the law of Moses my servant" (Mal. iv, 4).

Rabbi Joshua continues to narrate: When Moses went up to heaven, he found God *occupied in twisting wreaths* for the letters (of the law). And he called, Moses! is there no peace in thy city? i. e. that thou didst not salute me with a salaam? Moses answered, Is it customary that a servant should salute his master? God said, Thou oughtest to have helped me; i. e. thou shouldst have wished me success in my work. Immediately Moses said to him, "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken" (Numb. xiv, 17) (*Sabbath*, p. 89, col. 1).

These are only a few of the many examples which crowd the pages of the Talmud. That these stories are extravagant, and often, when taken literally, absurd, no one can deny. But they must be merely regarded as to their meaning and intention. Much has been said against the Talmud on account of the preposterous character of some of these legends. But we should give the Hebrew *literati* the benefit of their own explanations. They tell us that in the Talmud the Hagadah has no absolute authority, nor any value except in the way of elucidation. It often—but not always—enwraps a philosophic meaning under the veil of allegory, mythic folk-lore, ethical story, Oriental romance, parable, and aphorism and fable. They deny that the authors of these fancy pieces intended either to add to the law of God or to detract from it by them, but only to explain and enforce it in terms best suited to the popular capacity. They caution us against receiving these things according to the letter, and admonish us to understand them according to their spiritual or moral import. "Beware," says Maimonides, "that you take not the words of the wise men literally, for this would be degrading to the sacred doctrine, and sometimes contradict it. Seek rather the hidden sense; and if you cannot find the kernel, let the shell alone, and confess, 'I cannot understand this.'" But the impartial reader must at once admit that these suggestions are merely the after-thoughts of tender apologists, for some of these stories have no hidden sense at all, but must be taken literally, because meant so, as the following will prove. In the treatise *Gittin*, fol. 69, col. 1, we read the following prescription: "For the bleeding at the nose, let a man be brought who is a priest, and whose name is Levi, and let him write the word Levi backwards. If this cannot be done, get a layman, and let him write the following words backwards: 'Ana pipi Shila bar Sumki;' or let him write these words: 'Taam dli bemi keseph, taam li bemi paggan.' Or let him take a root of grass, and the cord of an old bed, and paper and saffron and the red part of the inside of a palm-tree, and let him burn them together; and let him take some wool and twist two threads, and let him dip them in vinegar, and then roll them in the ashes and put them into his nose. Or let him look out for a small stream of water that flows from east to west, and let him go and stand with one leg on each side of it, and let him take with his right hand some mud from under his left foot, and with his left hand from under his right foot, and let him twist two threads of wool, and dip them in the mud, and put them into his nostrils. Or let him be placed under a spout, and let water be brought and poured upon him, and let them say, 'As this water ceases to flow, so let the blood of M., the son of the woman N., also cease.'" A commentary on this wisdom or folly is superfluous. That this direction to stop a bleeding at the nose is not a rare case in the Talmud, the following mode of treatment for the scratch or bite of a mad dog will prove. In the treatise *Yoma*, fol. 83, col. 1, we read: "The rabbins have handed down the tradition that there are five things to be observed of a mad dog; his mouth is open, his saliva flows, his ears hang down, his tail is between his legs, and he goes by the sides of the ways. Some say, also, that he barks, but his voice is not heard. What is the cause of his madness? Rav says it proceeds from this, that the witches are making their sport with him. Samuel says it is an evil spirit that rests upon him. What is the difference? The difference is this, that in the latter case he is to be killed by some missile weapon. The tradition agrees with Samuel, for it says in killing him no other mode is to be used but the casting of some missile weapon. If a mad dog scratch any one, he is in danger; but if he bite him he will die. In case of scratch there is danger; what, then, is the remedy? Let the man cast off his clothes and run away. Rab Huna, the son of Rab Joshua, was once scratched in the street by one of them; he immediately cast off his clothes and ran away. He also says, I fulfilled in myself these words: 'Wisdom gives life to them that have it' (Eccles. vi, 12). In case of a bite the man will die; what, then, is the remedy? Abai says he must take the skin of a male adder and write upon it these words: 'I, M., the son of the woman N., upon the skin of a male adder, I write against thee, *Kanti, Kanti, Klirus.*' Some say, '*Kandi, Kandi, Klurus, Jah, Jah,* Lord of hosts, Amen, Amen, Selah.' Let him also cast off his clothes and bury them in the graveyard for twelve months of the year; then let him take them up and burn them in an oven, and let him scatter the ashes at the parting of the roads. But during these twelve months of the year, when he drinks water, let him drink out of nothing but a brass tube, lest he should see the phantom-form of the dæmon and be endangered. This was tried by Abba the son of Martha, who is the same as Abba the son of Manjumi. His mother made a golden tube for him."

In the face of such extravagancies, we are not surprised at the following statement made by a modern Jewish writer, H. Hurwitz, in an essay preceding his *Hebrew Tales* (Lond. 1826), p. 34 sq.:

"The Talmud contains many things which every enlightened Jew must sincerely wish had either never appeared there, or should, at least, long ago have been expunged from its pages. . . . Some of these sayings are objectionable *per se;* others are, indeed, susceptible of explanations, but without them are calculated to produce false and erroneous impressions. Of the former description are all those extravagancies relating to the extent of Paradise, the dimensions of Gehinnom, the size of Leviathan, and the *shor habor*, the freaks of Ashmodai, etc., idle tales borrowed most probably from the Parthians and Arabians, to whom the Jews were subject before the promulgation of the Talmud. . . . How these objectionable passages came at all to be inserted, can only be accounted for from the great reverence with which the Israelites of those days used to regard their wise men, and which made them look upon every word and expression that dropped from the mouth of their instructors as so many precious sayings well worthy of being preserved. These they wrote down for their own private information, together with more important matters, and when, in after-times, these writings were collected in order to be embodied in one entire work, the collectors, either from want of proper discrimination or from some pious motive, suffered them to remain, and thus they were handed down to posterity. That the wiser portion of the nation never approved of them is well known. Nay, that some of the Talmudists themselves regard them with no favorable eye is plain from the bitter terms in which they spoke against them [for example, Jehoshua ben Levi, who exclaims: "He who writes them down will have no portion in the world to come; he who explains them will be scorched"]. . . . I admit, also, that there are many and various contradictions in the Talmud, and, indeed, it would be a miracle if there were none. For the work contains not the opinions of only a few individuals living in the same society, under precisely similar circumstances, but of hundreds, nay, thousands, of learned men of various talents, living in a long series of ages, in different countries, and under the most diversified conditions. . . . To believe that its multifarious contents are all dictates of unerring wisdom is as extravagant as to suppose that all it contains is founded in error. Like all other productions of unaided humanity, it is not free from mistakes and prejudices, to remind us that the writers were fallible men, and that unqualified admiration must be reserved for the works of divine inspiration, which we ought to study, the better to adore and obey the all-perfect Author. But while I should be among the first to protest against any confusion of the Talmudic rills with the ever-flowing stream of Holy Writ, I do not hesitate to avow my doubts whether there exists any uninspired work of equal antiquity that contains more interesting, more various and valuable information than that of the still-existing remains of the ancient Hebrew sages."

But while we admire the candor of this Jewish writer, we must confess that not all of his coreligionists act on the same principle, as the sequel will prove. An article in the *Quarterly Review* for October, 1867, with the heading "What is the Talmud?" has taken the world by surprise. Such a panegyric the Talmud most likely never had. Written so learnedly, and in a style so attractive, about a subject utterly unknown to the world at large, the stir it has created is not to be wondered at, and the more so because this article contained sentences which could not have emanated from a Jew. But the

writer was a Jew, Mr. E. Deutsch (since deceased), and what Isaac said to Jacob, "The voice is Jacob's voice, but the hands are the hands of Esau," must be applied to the author of "What is the Talmud?" We cannot pass over this article by merely alluding to it; it deserves our full attention, on account of the mischief it has already wrought, and must work, in the minds of those who are not able to correct the erroneous statements contained in it.

The writer accuses (p. 4 of the American reprint, contained in the *Literary Remains* [N. Y. 1874]) the investigators of the Talmud of mistaking the grimy stone caricatures over our cathedrals for the gleaming statues of the saints within. But, entering into the cathedrals of the Talmud and beholding these saints, we hear, in the treatise *Aboda Sara*, fol. 17, col. 1, of rabbi Elieser, שלא חניח זונה אחת בעולם שלא בא עליה (we dare not translate this sentence into English, but we give it in Latin: "Non erat meretrix in terra quacum non fornicatus esset"). When rabbi Nachman (we read Tr. *Yoma*, fol. 12, col. 2) went to Shanuzib, he proclaimed רב כי מקלע לתרשיש מכריז מאן חזיא ליומא (this also we dare not translate into English, but we give it in Latin: "Rab quum Tarsum intraret proclamabat quam vellet [uxorem] in diem"). Of rabbi Abuha we read (Tr. *Berakoth*, fol. 44, col. 1) that he was such a strong eater that a fly could not rest upon his forehead; and (*ibid.*) of rabbi Ami and rabbi Assi that they ate so much that the hair fell from their heads; and of rabbi Simeon, the son of Lakesh, that he ate so much that he lost his senses. In Tr. *Baba Metsia*, fol. 84, col. 1, we read that rabbi Ismael, the son of rabbi Jose, and rabbi Eleazar, the son of rabbi Simeon, were so corpulent that when they stood face to face a pair of oxen could pass under them without touching them. Of the honesty of rabbi Samuel and rabbi Cahauna we read a nice story in Tr. *Baba Kamma*, fol. 113, col. 2, which we had better pass over, for enough has been said of some of the Talmudical saints.

The writer in the *Quarterly* is astonished at the fact that the Talmud has so often been burned. But it is an old saying, "Habent sua fata libelli." The followers of the Arabian prophet burned the great library at Alexandria, and they still do the same with every book which they believe is written against their religion. The Jews have burned and excommunicated the books of their own great Maimonides (q. v.), and considered him a heretic. They have burned, and still burn, the Hebrew Old Test. because of the Latin headings and crosses, to say nothing of the New Test. The Roman Catholics burn the Protestant Bible. Why should the Talmud have escaped? Besides, ignorance and fanaticism, in all ages and countries, have burned the books which they supposed were against their system. This was especially the case with the Talmud, A.D. 1240, when a conference was held in Paris between Nicolaus Donin and some Jewish rabbins concerning certain blasphemies contained in the Talmud and written against Jesus and Mary. R. Jechiel, the most prominent of the Jewish rabbins at that conference, would not admit that the Jesus spoken of in the Talmud was Jesus of Nazareth, but another Jesus, a discovery which was copied by later writers. But modern Jews acknowledge the failure of this argument, for, says Dr. Levin, in his prize-essay *Die Religionsdisputation des R. Jechiel von Paris*, etc., published in Grätz's *Monatsschrift* (1869), p. 193, "We must regard the attempt of R. Jechiel to ascertain that there were two by the name of Jesus as unfortunate, original as the idea may be." The result of this conference was that the Talmud in wagon-loads was burned at Paris in 1242. This was the first attack. When, however, the writer in the *Quarterly* states that Justinian in A.D. 553 already honored the Talmud by a special interdictory *novella* (146 Περὶ Ἑβραίων), we must regard such a statement as erroneous and superficial, for, as Dr. Grätz, in his *Gesch. der Juden*, v. 392, shows, this novella has no reference to the Talmud at all (comp. also vol. vii [1873], p. 441 sq.). In our days, such accusations against the Talmud as that preferred by Donin were impossible, because all these offensive passages have been removed —not so much by the hands of the censor, as by the Jews themselves, as the following document or circular letter, addressed by a council of elders, convened in Poland in the Jewish year 5391 (i. e. A.D. 1631), to their coreligionists, which at the same time contains the clue why in later editions of the Talmud certain passages are wanting, will show. The circular runs thus in the translation of Ch. Leslie (in *A Short and Easy Method with the Jews*, p. 2 sq. [Lond. 1812], where the original Hebrew is also found):

"Great peace to our beloved brethren of the house of Israel.

"Having received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written, we therefore enjoin you, under the penalty of the great ban (to be inflicted upon such of you as shall transgress this our statute), that you do not, in any new edition either of the Mishna or Gemara, publish anything relative to Jesus of Nazareth; and you take special care not to write anything concerning him, either good or bad, so that neither ourselves nor our religion may be exposed to any injury. For we know what those men of Belial, the Mumrim, have done to us, when they became Christians, and how their representations against us have obtained credit. Therefore, let this make you cautious. If you should not pay strict attention to this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion, both to us and yourselves, greater afflictions than we have hitherto experienced, and be the means of our being compelled to embrace the Christian religion, as we were formerly; and thus our latter troubles might be worse than the former. For these reasons we command you that, if you publish any new edition of those books, let the places relating to Jesus the Nazarene be left in blank, and fill up the space with a circle like this, ○. But the rabbins and teachers of children will know how to instruct the youth by word of mouth. Then Christians will no longer have anything to show against us upon this subject, and we may expect deliverance from the afflictions we have formerly labored under, and reasonably hope to live in peace."

The writer in the *Quarterly*, while loudly praising the humane spirit which, as he tells us, pervades the "system and institutions set forth in the Talmud," endeavors at the same time to apologize for those parts of the Talmud which contain, as he admits (p. 12), "gross offences against modern taste," by telling us that, when compared with other ancient systems of jurisprudence, "the Talmud will then stand out rather favorably than otherwise." It is not necessary to say much on this painful and disgusting part of the subject; but we will say this, that it is one thing to point to the existence of mire, that we may warn the unwary, and another to wallow with delight in it. We heartily wish that some of the rabbins who wrote the Talmud had been content with discharging that which may be considered a duty, and not laid themselves open to the charge justly brought against them, of doing injury to the morals and minds of those who study their writings, by their unnecessary and improper statements and details, of which the treatise *Nidda*, which we have here especially in view, and which treats of the "menstruating woman," is so full. When, in 1843, Messrs. De Sola and Raphall published a translation of a portion of the Mishna, they excused the omission of this treatise by saying, in the preface to their work, "The treatise *Nidda*, not being suited to the refined notions of the English reader, has not been printed." They did well and wisely to omit it in the list of portions selected for translation. It may be said, But this treatise, bad as it is, is only a commentary on some portions of the laws of Moses. To this we may reply, it was manifestly necessary that Infinite Wisdom should solemnly prohibit many atrocities then prevalent among the heathen nations. In order to prohibit them, they must of necessity be mentioned. No doubt, the proper feeling which leads us to turn with disgust from the very thought of the crimes thus forbidden is

very much owing to those very laws which were given that the children of Israel should be distinguished from other nations, and thus, being ceremonially clean, should be fit to enter the tabernacle of God. But is there any proper excuse for writing or printing one hundred and seventy-eight folio pages in order to define all the forms in which imagination can suggest that only one of these crimes could be committed. Let us, as the subject is so important, for a moment consider a parallel case. Murder is forbidden. This law is of inexpressible importance. It is impossible to dwell too largely on the enormity of this crime, or to speak too earnestly of the necessity of watching against anger, hatred, cruelty, and every possible form in which we can in any way participate in the guilt of this dreadful sin. Just so we cannot say too much about the necessity of personal purity and holiness, for God will be "sanctified in them that draw near him." But what would we say of a man who should write a large volume merely to describe all the various modes in which a murder can be carried out, and the symptoms of decay and dissolution which would follow the deed?

On page 26 of the article alluded to we are told: "There are many more vital points of contact between the New Test. and the Talmud than divines yet seem fully to realize, for such terms as 'redemption,' 'baptism,' 'grace,' 'faith,' 'salvation,' 'regeneration,' 'Son of man,' 'Son of God,' 'kingdom of heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudical Judaism, to which Christianity gave a higher and purer meaning." It requires, however, a very slender acquaintance with the Bible to enable any one to reply to this statement that many of these terms were familiar to the Jews long before the Talmud was in existence, for they are found in the Old Test. And not only so, but the New Test. itself is a much older book than the Talmud. Our author tells us that the Mishna was compiled about A.D. 200. The Gemara is of still later date. It seems strange, indeed, that it did not occur to the learned author that it is impossible to suppose that the New Test. had no influence upon the rabbins, who rejected its authority. Unquestionably the reasonings of Paul and the writings of the other apostles greatly affected the whole tone of thought and manner of expression which prevailed among those who, nevertheless, refused to acknowledge their own Messiah. This is a common mistake among even learned Jews. Because *some parts* of the Talmud are unquestionably very ancient, they speak of *the whole* as a work of very great antiquity. They cannot altogether divest themselves of the fabulous notion that God gave the *oral* as well as the written law to Moses himself. Thus they habitually claim for the Talmud, as to antiquity, a degree of respect to which it is by no means entitled.

The most serious error, however, and that against which we must most distinctly protest, is this. We are told that "the Pentateuch remains in all cases the background and latent source of the Mishna" (p. 17). And again, "Either the scriptural verse forms the terminus *a quo*, or the terminus *ad quem*. It is either the starting-point for a discussion which ends in the production of some new enactment, or one never before investigated is traced back to the divine source by an outward 'hint,' however insignificant" (p. 19). Now, although this is literally true as to many of the *civil laws* contained in the Pentateuch, it is by no means a correct representation of the actual state of the case as to the *religious principles* which form the substance and the foundation of the laws of Moses. If those men who wrote the Talmud really understood and followed out the teaching of Moses, why do they almost entirely ignore the teaching of the other prophets? It is astonishing to see how very little mention is made in the Jerusalem Talmud and in the 5894 pages of the Babylonian Talmud of a great part of the Old Test.; and a perusal of the book called ספר תולדת אהרן, compiled by R. Aaron Pisaurensis, or Pesaro (q. v.), which contains an index of all the passages of Holy Writ quoted in the Talmud, will make good our assertion. Passing over some minor points, such as on astronomy or mathematics or the science of interpretation of dreams (a filthy specimen of the latter is especially given in Tr. *Berakoth*, fol. 57, col. 1), we will only touch another point, the Talmudical praise of women. Thus, we read on p. 56, among other moral sayings, "Love your wife like yourself, honor her more than yourself." Without arguing the question from what we know of the position of Jewish females in the countries where the Talmud is studied and its precepts obeyed—a position which proves the very contrary to the saying alluded to—it is well known to every student of the Talmud that the doctors of the Talmud in general do not hold in high estimation the female sex. They put them in the category with slaves and children. Again and again we read, "Women, slaves, and children are exempted." "You shall teach the law to your sons, and not to your daughters." "He who teaches his daughter the law is like as if he teaches her to sin." "The mind of woman is weak." "The world cannot exist without males and females, but blessed is he whose children are sons; woe to him whose children are daughters." We also remember the teaching of the Talmudical sages, that a man may consider his wife like a piece of butcher's meat. We also remember that in the morning prayer the husband thanks God "that he hath not made him a woman." As to the precept which the writer in the *Quarterly Review* quotes as one of the moral sayings of the Talmud, we must believe him on his word, or search over the 2947 pages of that stupendous work, since the writer has thought proper to conceal the treatise and the page of the Talmud from which he has translated the above sentence. We are inclined to believe that the reviewer had the following passage (Tr. *Sanhedrin*, fol. 76, col. 2) before him: "Rabbi Judah has said that Rab has said, He who marries his daughter to an old man, and he who gives a wife to his son when too young, and he who returns to the Goi (Gentile) the things the Gentile has lost, concerning him the Scripture says, 'In order to add drunkenness to thirst, the Lord will not forgive him' (Deut. xxix, 18, 19). They replied, He who loves his wife like himself, and he who honors her more than himself, and he who directs his sons and daughters in the right way, and gives them into marriage at the proper ages, concerning him the Scripture says, 'And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin' (Job v, 24)." This, however, is not a command, but optional according to the Talmud and the following, as given in Tr. *Yebamoth*, fol. 62, col. 2:

"Rabbi Tanchuma said that rabbi Hanilai had said, Every man who is without a wife is without joy, without blessing, without goodness. Without joy because it is written, 'Thou shalt rejoice, thou and thine household' (Deut. xiv, 26); without a blessing, for it is written, 'That he may cause the blessing to rest in thine house' (Ezek. xliv, 30); without goodness, for it is written, 'It is not good that the man should be alone.' In the west they add that the man who is without a wife is also without a law and without a wall. Without a law, for it is written 'Is not my help in me? and is wisdom driven quite from me?' (Job vi, 13); without a wall, because it is written 'A woman shall compass a man' (Jer. xxxi, 22). Rabba, the son of Olah, says, also without peace, as it is written, 'And thou shalt know that thy tabernacle shall be in peace, and shalt visit thy habitation, and shalt not sin.' . . . He who loves his wife like himself, and he who honors her more than himself, and he who directs his sons and his daughters in the right way, and gives them into marriage at the proper ages, concerning him the Scripture says, 'And thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation, and shalt not sin.'"

We venture to think that these are the passages of the Talmud which the reviewer has picked out. We must, however, be allowed to observe that it is not the imperative, "Love your wife," but the participle with

the article, "He who loves." It will be seen that we have not translated the whole paragraph; *we dare not.* We will leave that to the reviewer and his admirers, for what we have left out, and much of the following, belongs to the defiled and defiling portions of the work, in which the Talmud is so rich. From another such foul page (*Sanhedrin*, fol. 22, col. 1) the reviewer has copied, "He who forsakes the love of his youth, God's altar weeps for him." "He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself. Around him the world grows dark." The sentences are badly rendered; and, even if they were not, seeing in what connection they stand and through what a quagmire the reviewer was obliged to wade to fish them out, they are worthless. Another such moral saying runs thus: "When the thief has no opportunity for stealing, he considers himself an honest man." Who of the Talmudical sages has said this? The Talmud relates that when Abishag the Shunammite was brought to king David she said to him, "Marry me;" the king replied, "It is not lawful for me to marry you." As a reproach to the king, the Talmud makes the Shunammite say, חסרה לגבא נפש לשלמא נקרט (*Sanhedrin*, ibid.), which the reviewer translated as above. After all, it would be strange, indeed, if we could not gather from a work of 2947 pages some good sayings and sentences. But, unless the whole work be translated, it will never be known what the Talmud really is. For instance, in one of the treatises of the Talmud called *Challah* we find, almost verbatim, what our Lord says in Matt. v, 28; and yet that portion of the Talmud is written in language so obscene and immoral that it would be difficult to meet its equal among the most licentious publications of ancient or modern times. We challenge any admirer of the Talmud to translate the treatise and publish it, and then every one will be able to give the right reply to the query so often raised by the reviewer, "What is the Talmud?"

The article in question thus concludes:

"When the masters of the law entered and left the academy, they used to offer up a short but fervent prayer; a prayer of thanks that they had been able to carry out their task thus far, and a prayer, further, that no evil might arise at their hands, that they might not have fallen into error, that they might not declare pure that which was impure, and impure that which was pure" (p. 58).

Against this we offset the following:

"The wise men have informed us that when the teacher entered the house of learning, he said, 'May it please thee, O Lord my God, that I may not be the cause of any offence, nor err in anything as regards the *Halakah*, that my companions may rejoice over me, and that I may not say of things unclean they are clean, and things clean that they are unclean, and that my companions may not err in anything as regards the *Halakah*, and that I may rejoice over them.' And when the teacher left the house of learning he said, 'I thank thee, my God, that thou hast given me my portion among those who sit in the house of learning and not among those who sit at the corners of the streets. For I rise up early, and they rise up early; I rise up early to occupy myself in things concerning the law, they rise up early to occupy themselves in things which are useless. I work and they work; I work and receive a reward, they work and receive no reward. I run and they run; I run to everlasting life, and they run to the pit of destruction.'"

Is not this prayer like that of the Pharisee in the gospel? (Luke xviii, 11.)

After having touched upon the most vital points of the Talmud—which, as we believe, has been done *sine ira et studio*, but in accordance with the old saying, *Amicus Plato, amicus Aristoteles, sed magis amica veritas*—we will now subjoin some of the opinions on the Talmud by different authors. D'Israeli, in his *Genius of Judaism* (p. 88), says:

"The Mishna, at first considered as the perfection of human skill and industry, at length was discovered to be a vast, indigested heap of contradictory decisions. It was a supplement of the law of Moses which itself required a supplement. Composed in curt, unconnected sentences, such as would occur in conversation, designed to be got by rote by the students from the lips of their oracles, the whole was at length declared to be not even intelligible, and served only to perplex or terrify the scrupulous Hebrew. Such is the nature of traditions when they are fairly brought together and submitted to the eye.

"The Mishna now only served as a text (the law of Moses being slightly regarded) to call forth interminable expositions. The very sons of the founder of the Mishna set the example by pretending that they understood what their father meant. The work once begun, it was found difficult to get rid of the workmen. The sons of the 'Holy' were succeeded by a long line of other rulers of their divinity schools, under the title, aptly descriptive, of the *Amoraïm*, or *dictators*. These were the founders of the new despotism; afterwards, wanderers in the labyrinth they had themselves constructed, roved the *Seburaïm*, or *opinionists*, no longer dictating, but inferring, opinions by keen speculations. As in the decline of empire mere florid titles delight, rose the *Geonim*, or *sublime* doctors, till at length, in the dissolution of this dynasty of theologians, they sank into the familiar, titular honor of *Rabbi*, or master.

"The Jews had incurred the solemn reproach in the days of Jesus of having annihilated the word of God by the load of their *traditions*. The calamity became more fearful when, two centuries after, they received the fatal gift of their collected traditions, called *Mishna*, and still more fatal when, in the lapse of three subsequent centuries, the epoch of the final compilation, was produced the commentary graced with the title of the *Gemara*, 'completeness,' or 'perfection.' It was imagined that the human intellect had here touched its meridian. The national mind was completely rabbinized. It became uniform, stable, and peculiar.

"The Talmud, or the Doctrinal, as the whole is called, was the work of nearly five hundred years. Here, then, we find a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom, and much rambling dotage; many puerile tales and Oriental fancies; ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims, and riddles; nothing in human life seems to have happened which these doctors have not perplexed or provided against, for their observations are as minute as Swift exhausted in his *Directions to Servants*. The children of Israel, always children, were delighted as their Talmud increased its volume and their hardships. The Gemara was a kind of a third law to elucidate the Mishna, which was a second law, and which had thrown the first law, the law of Moses, into obscurity."

Dr. Isaac Da Costa, in his *Israel and the Gentiles* (N. Y. 1855, p. 116), says:

"The Talmud is a most curious monument, raised with astonishing labor, yet made up of puerilities. Like the present position of the Jew, away from his country, far from his Messiah, and in disobedience to his God, the Talmud itself is a chaos in which the most opposite elements are found in juxtaposition. It is a book which seems in some parts entirely devoid of common-sense, and in others filled with deep meaning, abounding with absurd subtleties and legal *finesse*, full of foolish tales and wild imaginations; but also containing aphorisms and parables which, except in their lack of the simple and sublime character of the Holy Writ, resemble in a degree the parables and sentences of the New Test. The Talmud is an immense heap of rubbish, at the bottom of which a few bright pearls of Eastern wisdom are to be found. No book has ever expressed more faithfully the spirit of its authors. This we notice the more when comparing the Talmud with the Bible—the Bible, that Book of books, given *to*, and *by* means of, the Israel of God; the Talmud, the book composed by Israel *without* their God, in the time of their dispersion, their misery, and their degeneracy."

Dr. Milman, in his *History of the Jews* (iii, 13), says:

"The reader, at each successive extract from this extraordinary compilation (i. e. the Talmud), hesitates whether to admire the vein of profound allegorical truth and the pleasing moral apologue, to smile at the monstrous extravagance, or to shudder at the daring blasphemy. The influence of the Talmud on European superstitions, opinions, and even literature remains to be traced. To the Jew the Talmud became the magic circle within which the national mind patiently labored for ages in performing the bidding of the ancient and mighty enchanters who drew the sacred line beyond which it might not venture to pass."

Mr. Farrar, in his *Life of Christ* (ii, 485), says:

"Anything more utterly unhistorical than the Talmud cannot be conceived. It is probable that no human writings ever confounded names, dates, and facts with a more absolute indifference. The genius of the Jews is the reverse of what, in these days, we should call historical. . . . Some excellent maxims—even some close parallels to the utterances of Christ—may be quoted, of course, from the Talmud, where they lie imbedded like pearls in 'a sea' of obscurity and mud. It seems to me indispensable—and a

matter which every one can now verify for himself—that these are amazingly few, considering the vast bulk of national literature from which they are drawn. And, after all, who shall prove to us that these sayings were always uttered by the rabbins to whom they were attributed? Who will supply us with the faintest approach to a proof that (when not founded on the Old Test.) they were not directly or indirectly due to Christian influence or Christian thought?"

Prof. Delitzsch, in his lectures on *Jüdisches Handwerkerleben zur Zeit Jesu* (3d ed. Erlangen, 1879, p. 35), says:

"Those who have not in some degree accomplished the extremely difficult task of reading this work for themselves will hardly be able to form a clear idea of this polynomial colossus. It is a vast debating club, in which there hum confusedly the myriad voices of at least five centuries. As we all know by experience, a law, though very minutely and exactly defined, may yet be susceptible of various interpretations, and question on question is sure to arise when it comes to be applied to the ever-varying circumstances of actual life. Suppose, then, you have about ten thousand legal definitions all relating to Jewish life and classified under different heads, and add to these ten thousand definitions about five hundred doctors and lawyers, belonging mostly to Palestine or Babylonia, who make these definitions, one after the other, the subject of examination and debate, and who, with hair-splitting acuteness, exhaust not only every possible sense the words will bear, but every possible practical occurrence arising out of them. Suppose that these fine-spun threads of these legal disquisitions frequently lose themselves in digressions, and that, when one has waded through a long tract of this sandy desert, one lights, here and there, on some green oasis consisting of stories and sayings of universal interest. This done, you will have some tolerable idea of this enormous and, in its way, unique code of laws, in comparison with which, in point of comprehensiveness, the law-books of all other nations are but lilliputian, and, when compared with the hum of its kaleidoscopic Babel, they resemble, indeed, calm and studious retreats."

Mr. Alexander, in his book on *The Jews: their Past, Present, and Future* (Lond. 1870), p. 80 sq., says:

"The Talmud, as it now stands, is almost the whole literature of the Jews during a thousand years. Commentator followed upon commentator, till at last the whole became an immense bulk, the original Babylonian Talmud alone consisting of 2947 folio pages. Out of such a literature it is easy to make quotations which may throw an odium over the whole. But fancy, if the productions of a thousand years of English literature, say from the *History* of the Venerable Bede to Milton's *Paradise Lost*, were thrown together into a number of uniform folios, and judged in like manner; if, because some superstitious monk should write silly 'Lives of Saints,' therefore, the works of John Bunyan should also be considered worthless. The absurdity is too obvious to require another word. Such, however, is the continual treatment the Talmud receives, both at the hands of its friends and of its enemies. Both will find it easy to quote in behalf of their preconceived notions; but the earnest student will rather try to weigh the matter impartially, retain the good he can find even in the Talmud, and reject what will not stand the test of God's Word."

In conclusion, while we acknowledge the fact that this great encyclopædia of Hebrew wisdom teems with error, and that in almost every department in science, in natural history, in chronology, genealogy, logic, and morals, falsehood and mistake are mixed up with truth upon its pages, we nevertheless confess that, notwithstanding, with all its imperfections, it is a useful book, an attestation of the past, a criterion of progress already attained, and a prophecy of the future. "It is a witness, too, of the length of folly to which the mind of man may drift when he disdains the wisdom of God as revealed in the Gospel; and in these respects it will always have a claim on the attention of the wise. When Talmudism, as a religious system, shall, in a generation or two, have passed away, the Talmud itself will be still resorted to as a treasury of things amazing and things profitable; a deep cavern of antiquity, where he who carries the necessary torch will not fail to find, amid whole labyrinths of the rubbish of times gone by, those inestimable lessons that will be true for all times to come, and gems of ethical and poetic thought which retain their brightness forever" (Etheridge, *Introduction to Jewish Literature*).

IV. *Contents.*—The six *Sedarim*, or orders, of which the Mishna is composed are also found in the Talmud, and the following is an analysis of the contents of each tractate of the six orders:

I. סדר זרעים, *Seder Zeraîm* (Seeds).

This *Seder* contains the following eleven tractates:

1. ברכות, *Berakoth*, or the treatise of *blessings*, and speaks in nine chapters of the daily prayers and thanksgivings, etc.: *a.* מאימתי (so called from the first word of the chapter) treats of the time when the Shema is to be said in the morning and evening, of the position of the body at prayers, and the benedictions to be said respectively (5 sections). *b.* היה קורא speaks of the sections and order of the Shema, of how the voice is to be used in saying the prayer, and of the occasions which exempt from prayer (8 sections). *c.* מי שמתו points out such as are exempted from prayer (6 sections). *d.* תפלת השחר treats of the time during which prayers may be said, whether the Shemoneh Esreh (q. v.) are to be said in an abbreviated manner, of prayer as an *opus operatum*, of praying in dangerous places, and of the additional prayer (7 sections). *e.* אין עומדין refers to the outer and inner position at prayer; of prayer for rain; of the prayer on Sabbath evening; of the minister of the congregation; and mistakes in prayer (5 sections). *f.* כיצד מברכין recites the different blessings to be said for fruits of the tree and the earth, wine and bread; for wine before and after meals; of the sitting and lying at the table; of blessings for the main meals and water (8 sections). *g.* שלשה שאכלו expatiates on blessings pronounced conjointly; with whom a union for such a purpose may be entered upon; the form of prayer to be used in accordance with the number of persons, of different companies (5 sections). *h.* אלו דברים שבין shows the differences between the schools of Hillel and Shammai concerning the washing of hands and the blessing at meals (8 sections). *i.* הרואה names the prayer to be said at beholding signs and wonders, at the building of a new house; and treats of prayers offered in vain, of prayers at the leaving and going into a city; of the praising of God for the good as well as for the evil; how to approach the Temple mountain; of the using of the name of God at salutations (5 sections).

2. פאה, *Peah*, or the *corner of the field*, treats, in eight chapters, of the field corners, gleanings, etc., to be left to the poor, etc.: *a.* אלו דברים, of the measure of the Peah, where, of what, and how large it must be given, and how long the fruit is exempted from tithe (6 sections). *b.* ואלו מפסיקין, how fields and trees as to the Peah may be separated from each other (8 sections). *c.* מלבנות, how large a field must be of which Peah must be given (8 sections). *d.* הפאה, how the Peah must be given (11 sections). *e.* גדיש, what belongs to the poor, and on the bunch left through forgetfulness (8 sections). *f.* בית שמאי, what may be regarded as a bunch left through forgetfulness, and what not (11 sections). *g.* כלדות, the same concerning olive-trees; on the right of the poor in the vineyard (8 sections). *h.* מאימתי כל, how long the right of the poor lasts; what constitutes the poor, and who is not entitled to the right of the poor (9 sections).

3. דמאי, *Demaï*, or *doubtful*, treats, in seven chapters, of fruits about which some doubts may be raised whether tithes should be paid for them or not, viz. *a.* התקלין, which fruits are exempted from the rights of Demaï; how the Demaï tithe differs from other tithes, and as to the rights of Demaï fruits (4 sections). *b.* ואלו דברים מתעשרין, who may be regarded a strict Israelite, and to whom the performance of the Demaï law belongs at buying and selling. *c.* מאכילין, who may receive Demaï for eating, and that nothing should be given away untithed (6 sections). *d.* הלוקח, how a man may be believed concerning the tithes (7 sections). *e.* הלוקח מן, how the tithe is to be given from Demaï (11 sections). *f.* המקבל, what to do at the renting of a field, at the pressing in company, and of the fruits in Syria (12 sections). *g.* המזמין, how to act with such as are not believed concerning the tithes; how to separate the tithes in divers cases; and what must be taken into account when tithed and untithed fruits are mixed up (8 sections).

4. כלאים, *Kilayim*, or *mixtures*, treats, in nine chapters, of the prohibited mingling of fruit and grain crops on the same field, etc., viz. *a.* החטים, which kinds of fruits, trees, and animals are Kilayim, and how to graft and plant (9 sections). *b.* כל סאה, what to do when two kinds of seed are mixed, or in case of sowing another kind on a field already sown, or in case of making beds of different corn in one field (11 sections). *c.* ערוגה, of beds, their division; of cabbage and its distance (7 sections). *d* and *e.* כרם and קרחת, of vineyards and their Kilayim (9 and 8 sections). *f.* ארזהו, of the rights of a vine raised on an espalier (9 sections). *g.* המבריך, of the layering of vines, spreading of vines, etc. (8 sections). *h.* כלאי, in how far Kilayim are forbidden among animals, in yoking together as well as in copulating, and what to do with bastards and some other animals (6 sections). *i.* ארן אסור, of Kilayim in garments, especially of the mixture of wool and flax; of clothing-merchants and tailors; of felt and woven letters, etc. (10 sections).

5. שביעית, *Shebiith*, or the *Sabbatical year*, in ten chapters: *a.* עד אימתי חודשין בשדה תאילן, of fields with trees, and how long they may be cultivated in the sixth year (8 sections). *b.* עֹ א ח בשדה חלבן, of open fields, and what may be done in them till the beginning of the seventh year (10 sections). *c.* מאימתי מוציאין, of manuring the field; of breaking stones and pulling down walls (10 sections). *d.* בראשונה, of cutting and pruning trees; from what time on it is permitted to eat of the fruits of the seventh year which have grown by themselves (10 sections). *e.* בנות שוח, concerning the white fig and summer-onions; which farm utensils cannot be sold and lent (9 sections). *f.* שלוש ארצות, of the difference of countries concerning the seventh year, and what fruits cannot be taken outside of the country (6 sections). *g.* כלל גדול, what things are subject to the right of the seventh year (7 sections). *h.* כלל גדול, what use may be made of fruits which have grown by themselves; what must be observed at their sale and the proceeds thereof; how they are to be gathered (11 sections). *i.* תפרגם, of the fruits which may be bought, and of storing away the preserved fruits (9 sections). *j.* שבישית, of the remittance of debts (9 sections).

6. תרומות, *Terumoth*, or *oblations*, relates, in eleven chapters, to the heave-offering: *a.* חמשה, what persons can give the Terumoth, and of which fruits; and of giving the Terumoth not according to number, measure, and weight (10 sections). *b.* ארן תורמין, the Terumoth cannot be given from the pure for the impure; of distinguishing whether something was done purposely or by mistake; and that one kind of fruit can supply the Terumoth of another (6 sections). *c.* התורם, in which cases the Terumoth must be given a second time; how to determine the Terumah; of the Terumah of a Gentile (9 sections). *d* and *e.* סאה and המפריש, of the quantity of the large Terumah; in which cases common fruit becomes not medumma (i. e. is to be given entirely as Terumah), in spite of having been mixed with Terumah (13 and 9 sections). *f.* האוכל, of the restitution of the Terumah, when a person has eaten thereof by mistake (5 sections). *g.* האוכל, when a person eats thereof with intention (7 sections). *h.* האישה, of the care that a Terumah get neither unclean nor poisoned (12 sections). *i.* הזורע, what is to be done in case Terumah has been sown (7 sections). *j.* בצל, how common fruits by the mere taste can become Terumah fruit (12 sections). *k.* ארן נותנין, how the oil of a Terumah cannot be burned, when the priest cannot enjoy its light (10 sections).

7. מעשרות, *Maaseroth*, or *tithes*, due to the Levites, in five chapters: *a.* כלל אמרו, of the kinds of fruits subject to tithes, and from what time on they are due (8 sections). *b.* היה עובר, of exceptions (8 sections). *c.* המעביר, where fruits become tithable (10 sections). *d.* הכובש, of preserving, picking out, and other cases exempted from tithes (6 sections). *e.* העוקר, of removing of plants; of buying and selling; of wine and seed that cannot be tithed (8 sections).

8. מעשר שני, *Maaser sheni*, or *second tithe*, which the Levites had to pay out of their tenth to the priests, in five chapters: *a.* מעשר שני, that this tenth cannot be disposed of in any way (7 sections). *b.* מעשר שני נתן, only things necessary for eating, drinking, and anointing can be bought for the money of the tenth; what to do when tenth-money and common money are mixed together, or when tenth-money must be exchanged (10 sections). *c.* לא יאמר, fruits of the second tenth, when once in Jerusalem, cannot be taken out again (13 sections). *d.* המוליך, what must be observed at the price of the tenth, and how money and that which is found must be regarded (12 sections). *e.* כרם רבעי, of a vineyard in its fourth year, the fruits of which are equally regarded as the fruits of the second tenth; and how the *biur*, or taking-away of the tenth, is performed in a solemn manner according to Deut. xxvi, 13 sq. (15 sections).

9. חלה, *Challah*, or *dough*, refers to the cake which the women were required to bring of kneaded dough to the priest, in four chapters: *a.* חמשה דברים, which fruits are subject to Challah (9 sections). *b* and *c.* פירות and ארכלין, of special cases which need a more precise definition concerning Challah, and of the quantity of meal and its Challah (8 and 10 sections). *d.* שתי נשים, of counting together of different fruits, and the different rights of countries concerning Challah (11 sections).

10. ערלה, *Orlah*, lit. *foreskin*, of the forbidden fruits of the trees in Palestine during the first three years of their growth, in three chapters: *a.* הנוטע, which trees are subject to the law of Orlah and which not (9 sections). *b.* התרומה, what to do in case of fruits of Orlah or Kilayim being mixed with other fruits; of the law concerning leaven, spices, and meat; what to do in case of holy and unholy, or Chollin, having been mixed up (17 sections). *c.* בגד, how the same law also concerns colors for dyeing purposes, and the fire used for cooking; and what is to be observed concerning the difference of countries (9 sections).

11. בכורים, *Bikkurim*, or *first-fruits*, in four chapters: *a.* יש מביאין, who is not entitled to offer the first-fruits, or who can offer them without observing the formula prescribed (Deut. xxvi, 3); of what and when they are to be offered or repaid (11 sections). *b.* התרומה והבכורים, of the difference of the first-fruits of the Terumah and the second tenth, especially of the pomegranate at the Feast of Tabernacles; of blood of men and of the animal Coi (probably a bastard of buck and roe), which must be distinguished from all animals (11 sections). *c.* כיצד מפרישין, of the ceremonies to be observed at bringing the first-fruits to Jerusalem, and their rights (12 sections). *d.* אנדרוגינוס, of the hermaphrodite (5 sections). (This chapter is Boraïtha, or addition to the second chapter, and is wanting where *only* the Mishna is printed.)

II. סדר מועד, *Seder Môëd* (Festive Solemnity).

This *Seder*, one of the most interesting, consists of twelve tractates:

12. שבת, *Shabbath*, containing twenty-four chapters, treats of the laws relating to the Sabbath, with respect to lights and oil used on that day, ovens in which articles of food were warmed on the Sabbath, and the dress of men and women used on the same day. It also enumerates thirty-nine kinds of work, by each of which, separately, the guilt of Sabbath-breaking may be incurred, viz.: 1, to sow; 2, to plough; 3, to mow; 4, to gather into sheaves; 5, to thresh; 6, to winnow; 7, to sort corn; 8, to grind; 9, to sieve; 10, to knead; 11, to bake; 12, to shear wool; 13, to wash wool; 14, to card; 15, to dye; 16, to spin; 17, to warp; 18, to shoot two threads; 19, to weave two threads; 20, to cut and tie two threads; 21, to tie; 22, to unite; 23, to sew two stitches; 24, to tear two threads with intent to sew; 25, to catch game; 26, to slaughter; 27, to skin; 28, to salt a hide; 29, to singe; 30, to tan; 31, to cut up a skin; 32, to write two letters; 33, to erase two letters with intent to write; 34, to build; 35, to demolish; 36, to extinguish fire; 37, to kindle fire; 38, to strike with a hammer; 39, to carry out of one property into another. It treats of the differences between the schools of Hillel and Shammai, etc., viz. *a.* יציאות השבת, of removals

on the Sabbath day; work to be avoided; discussion between the schools of Hillel and Shammai as to what constitutes work; work allowed (11 sections). *b.* במה מדליקין, of the lighting of a lamp; eve of the Sabbath (7 sections). *c.* כירה, of different ovens, and preparing and warming the meat on Sabbath; of pails for retention of the dripping oil or sparks of the lamps (6 sections). *d.* במה טומנין, of things to cover up pots to retain the heat, and of things not to cover up the pots (2 sections). *e.* במה בהמה, with what a beast is led forth or covered, especially a camel (4 sections). *f.* במה אשה, with what women and men may go out or not go out on the Sabbath; of various styles; of pinning the veil; of ribbons, etc. (10 sections). *g.* כלל גדול, of how many sin-offerings a man may be responsible for under certain circumstances for ignorantly trespassing against the Sabbath; the thirty-nine kinds of forbidden work; rule and measure for things the carrying of which makes liable to a sin-offering (4 sections). *h.* המוציא יין, of the measure of fluids; of cords, bulrushes, paper, and all possible portable things (7 sections). *i.* ארג, of things the carrying of which makes unclean, and of the measure of the portable things on the Sabbath day (7 sections). *j.* המצניע, of different kinds of portable things; of carrying living or dead men, and of many other things (6 sections). *k.* חזורק, of throwing over the street, ditch, and rock, river and land; of the distance how far it can be thrown, and the presumable error (6 sections). *l.* הבונה, of building, hammering, planing, boring, ploughing, gathering wood, pruning, picking up, writing (6 sections). *m.* רבי אלעזר, of weaving, sewing, cutting, washing, beating, catching game, etc. (7 sections). *n.* שמונה, of catching game; of making salt-water; of forbidden medicines, toothache and pains in the loins. *o.* אלו קשרים, of tying and untying of knots; of folding garments, and making the beds (3 sections). *p.* כל כתבי, of saving things out of a conflagration; of extinguishing and covering, etc. (8 sections). *q.* כל הכלים, of vessels which may be moved on the Sabbath (8 sections). *r.* מפנין, what things may be moved for making room; of hens, calves, asses; of leading the child; of an animal that calves; a woman that is to be delivered, and of a child (3 sections). *s.* רבי אלעזר, of circumcision on the Sabbath, and what belongs to it (6 sections). *t.* ר' אליעזר אומר, of straining the wine; of fodder; of cleansing the crib; of straw on the beds and clothes-press (5 sections). *u.* נושל, of things permitted to be carried; of cleaning a pillow; the table, of picking up the crumbs; and of sponges (3 sections). *v.* חבית, of casks, cisterns, bathing-clothes, salves, etc.; of emetics; of setting a limb or a rupture (6 sections). *w.* שואל אדם, of borrowing; of counting from a book, drawing lots, hiring laborers; of waiting at the end of a Sabbath-way; of mourning-pipes, coffin, and grave which a heathen has dug; what may be done to the dead (5 sections). *x.* מי שהחשיך, of one who is overtaken by the dusk on the road; of feeding the animals; of pumpkins and carrion; of several things permitted on the Sabbath (5 sections).

13. ערובין, *Erubin*, or *mingling*, in ten chapters, deals with those ceremonies by which the Sabbath boundary was extended; "mingling" a whole town into one fictitious yard, so that carrying within it should not be unlawful: *a.* מבוי, concerning the entry to an alley (10 sections). *b.* עושין פסין, concerning enclosures (6 sections). *c.* בכל מערבין, concerning a holyday or a Friday (9 sections). *d.* מי שהוציאוהו, concerning the stepping beyond the Sabbath limit (11 sections). *e.* כיצד מערבין, concerning the enlarging the bounds of a city (9 sections). *f* and *g.* חלון, etc., חדר, concerning the neighborhood (10 and 11 sections). *h.* כיצד משתתפין, concerning what may be done in a yard (11 sections). *i.* כל גגות, concerning roofs, etc. (4 sections). *j.* חמוצה תפילין, concerning some different Sabbath laws (15 sections).

14. פסחים, *Pesachim*, in ten chapters, treats of the paschal festival and things connected with its celebration: *a* and *b.* כל שעה and אור לארבעה, of searching for leaven; how to put it away; of the Easter-cake, and the herbs for the bitter herbs (7 and 8 sections). *c.* אלו עוברין, of the care to avoid leaven (8 sections). *d.* מקום שנהגו, of the works on the day before Easter, and what kinds of work are permitted (9 sections). *e.* תמיד נשחט, when and how to kill the paschal lamb; of cleaning and skinning the same, and how it becomes disallowed (10 sections). *f.* אלו דברים בפסח, how the Passover abrogates the command against work on the Sabbath; of the offering of festival sacrifices; of a sacrifice having been changed with another (6 sections). *g.* כיצד צולין, of roasting the lamb; how it becomes unclean; what to do with the remaining parts (13 sections). *h.* האשה בזמן, what persons are allowed to eat it and what are not; of companies (8 sections). *i.* מי שהיא, of the second Easter; of the Easter in Egypt, and of divers cases when paschal lambs have been exchanged (11 sections). *j.* ערבי פסחים, of the order at the Easter-meal after the four cups of wine which are necessary for it (9 sections).

15. שקלים, *Shekalim*, or *shekels*, in eight chapters, contains laws relating to the half-shekel which was paid for the support of public worship: *a.* באחד באדר, how the money-changers take their seat at the money-tables, on the 15th of Adar, where the people exchange their money (7 sections). *b.* מצרפין, of changing, and of coins used in former times; of the remaining money (5 sections). *c.* בשלשה פרקים, how the paid shekels may be taken again from the treasury (4 sections). *d.* התרומה, how they are to be spent, and what to do with the balance (9 sections). *e.* אלו הן הממונין, of the offices in the sanctuary, and of the seals (6 sections). *f.* שלשה עשר, how often the number thirteen occurred in the sanctuary (6 sections). *g.* מעות שנמצאו, of money and other things which are found, when it is doubtful to whom they belong (7 sections). *h.* כל החוקין, of other dubious things; resolution that the shekel and firstlings have ceased with the Temple (8 sections).

16. יומא, *Yoma*, or the *Day of Atonement*, in eight chapters: *a.* שבעת ימים, of the preparations of the high-priest (8 sections). *b.* בראשונה, of casting lots, and of the offerings (7 sections). *c.* אמר להם, of the beginning of the Day of Atonement; of bathing, washing, and dressing the high-priest, and of presenting the bullocks and goats (11 sections). *d.* טרף בקלפי, of casting the lots upon the goats, and the confession (6 sections). *e.* הוציאו לו, what was to be done in the Holy of Holies (7 sections). *f.* שני שעירי, of sending forth the goat (8 sections). *g.* בא לו, what the high-priest was meanwhile to do, and until the end of his service at night (5 sections). *h.* יום הכפורים, of the privileges of fasting; how man is forgiven, and how he is not forgiven (9 sections).

17. סוכה, *Sukkah*, or the *Feast of Tabernacles*, in five chapters: *a.* סוכה שהיא, of the size and covering of the Sukkah (11 sections). *b.* הישן, how often meals should be eaten in it; exemptions (9 sections). *c.* לולב, of the palm-branches, myrtle-boughs, willows, citrons; what constitutes their fitness, and what not; how to tie and stake them (15 sections). *d.* לולב וערבה, how many days these ceremonies last; of the pouring-out of the water (10 sections). *e.* החליל, of the rejoicings; how to divide the offerings and shew-bread on this festival among the orders of the priests (8 sections).

18. יום טוב, *Yom Tob*, i. e. *good day*, or, as it is generally called, ביצה, *Betzah*, i. e. *the egg*, from the word with which it commences, containing five chapters: *a.* ביצה שנולדה, whether an egg laid on the festival may be eaten thereon. On this question the schools of Shammai and Hillel are divided; the former decide in the affirmative, the latter in the negative (10 sections). *b.* יום טוב, or ערוב תבשילין, i. e. of connecting the meals on the Sabbath and other subsequent holydays. Maimonides gives the following account, which will enable the reader to understand this expression: "The rabbins, in order to pre-

vent cooking or preparation of food on the festival for the following working-days, have prohibited it even for the Sabbath immediately following. They have ordered, however, that some article of food should be prepared on the day before the festival, to which more may be cooked, in addition, on the festival; which has been ordered with the intention of reminding the general mass that it is not lawful to prepare any food on the festival which is not eaten thereon. It is called עירוב, or mixture, because it mixes or combines the preparation of food necessary for the festival with that required for the family's use on the Sabbath" (*Hilchoth Yom Tob*, ch. vi). *c.* אין עדרין, of catching and killing animals; how to buy the necessary things, without mentioning the money (8 sections). *d.* המביא, of carrying, especially wood not required for burning (7 sections). *e.* משלין, enumeration and precise definition of classes of things which cannot be done on a feast-day, still less on a Sabbath day (7 sections).

19. ראש השנה, *Rosh Hash-shanah*, or *New-year*, in four chapters: *a.* ארבעה ראשי שנים, of the four New-years (9 sections). *b.* אם אינן, of examining witnesses who witnessed the new moon, and of announcing it on the top of the mountains by fire (9 sections). *c.* ראוהו, of announcing the new moon and new year with cornets (8 sections). *d.* יום טוב של, what to do in case the New-year falls on the Sabbath, and of the order of service on the New-year (9 sections).

20. תענית, *Taanith*, or *fasting*, in four chapters: *a.* מיאימי, of prayer for rain, and proclamations of fasting in case the rain does not come in due season (7 sections). *b.* סדר תעניות, of the ceremonies and prayers on the great fast-days (10 sections). *c.* סדר תעניות אלו, of other occasions of fasting; of not blowing alarms; when to cease fasting, in case it rains (9 sections). *d.* בשלשה פרקים, of the twenty-four stations or delegates; their fastings, lessons; of bringing wood for the altar; of the 17th of Tammuz and of the 9th and 15th of Ab (8 sections). The Mishna tells us the following concerning these dates: "On the 17th of Tammuz the stone tables were broken and the daily offering ceased, and the city was broken up, and Apostemus (i. e. Antiochus Epiphanes) burned the law, and he set up an image in the Temple. On the 9th of Ab it was proclaimed to our fathers that they should not enter the land, and the house was ruined for the first and second time, and Bither was taken, and the city was ploughed up." Rabban Simon, the son of Gamaliel, said, "There were no holydays in Israel like the 15th of Ab, or like the Day of Atonement, because in them the daughters of Jerusalem promenaded in white garments, borrowed, that no one might be ashamed of her poverty. All these garments must be baptized. And the daughters of Jerusalem promenaded and danced in the vineyards. And what did they say? 'Look here, young man, and see whom you choose; look out for beauty, look for family.' 'Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised;' and it is said, 'Give her of the fruit of her hands, and let her own works praise her in the gates' (Prov. xxxi, 30, 31). And it is also said: 'Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart'" (Song of Solomon, iii, 11).

21. מגילה, *Megillah*, or the *roll* of the book of Esther, in four chapters: *a.* מגילה, of the days on which the Megillah is read (11 sections). The Gemara, on the fourth section of this Mishna (fol. 7, col. 2), tells us that the Jews are directed to get so drunk on the Feast of Purim that they cannot discern the difference between "Blessed be Mordecai and cursed be Haman" and "Cursed be Mordecai and blessed be Haman." On the same page we read, "Rabba and rabbi Zira made their Purim entertainment together. When Rabba got drunk, he arose and killed rabbi Zira. On the following day he prayed for mercy, and restored him to life. The following year Rabba proposed to him again to make their Purim entertainment together; but he answered, 'Miracles don't happen every day.'" *b.* הקורא, how to read the Megillah; what can only be done by day, and what can be done by night (6 sections). *c.* בני הכנר, of the sale of holy things; of the lessons for the Sabbath during the month of Adar, and for other festivals (6 sections). *d.* הקורא את המגלה עומד, of the persons required for the lessons; how many verses each person may read; who must be silenced in public prayer; of the passages which at the public reading are to be omitted, or at least not to be interpreted (10 sections). For these passages, see the following article, Talmud, The, in the Time of the Old Testament.

22. מועד קטן, *Mŏëd Katon*, or *small holyday*, in three chapters, treats of the half-holydays between the first and the last day of the Passover, and of the Feast of Tabernacles: *a.* משקין, of working in the field; of graves, and of making coffins; and what pertains to a building (10 sections). *b.* מי שהפך, of the work done on fruits; what may be carried and bought (5 sections). *c.* ואלו מגלחין, of shaving, washing, writing, and mourning (9 sections).

23. חגיגה, *Chagigah*, or *feasting*, in three chapters, speaks of the voluntary sacrifices—other than the paschal lamb—offered by individual Jews on the great feasts: *a.* הכל חייבין, of the persons who are obliged to appear at the feasts (8 sections). *b.* אין דורשין, of sundry ordinances having no direct connection with the subject indicated by the title of the treatise: thus the first section of this second chapter opens with "Men must not lecture on matters of incest (or adultery) before three persons, nor on matters of the creation before two, nor on the chariot before one, unless he be wise and intelligent by his own knowledge," etc.; of laying-on of hands (7 sections). *c.* חומר בקדש, in how far the rules for holy things are more weighty than for the heave-offering; in how far certain persons may be credited; how the vessels of the sanctuary were cleaned again after the feast (8 sections).

III. סדר נשים, *Seder Nashim* (Women).

This *Seder* is composed of seven treatises, viz.:

24. יבמות, *Yebamoth*, enters into the minutest details as to the peculiar Jewish precept of *yibbûm*, or the obligation of marrying the childless widow of a brother, with the alternative disgrace of the performance of the *chalitsâh*, or removal of the shoe of the recalcitrant, referred to in the book of Ruth. It contains sixteen chapters, in 123 sections. *a.* The opening section of this treatise will give a good idea of the subject treated there. "Fifteen women free their rival wives and their rival's rivals from the chalitsâh and yibbûm *ad infinitum*, viz. his daughter (the dead brother's wife being the daughter of a surviving brother), son's daughter, or daughter's daughter; his wife's daughter, wife's son's daughter, or wife's daughter's daughter; his mother-in-law, mother of his mother-in-law, the mother of his father-in-law; his maternal sister, his mother's sister, or his wife's sister; the widow of his maternal brother, or the widow of a brother who was not alive at the same time with him, and his daughter-in-law. All these free their rival wives and their rival's rivals from the chalitsâh and yibbûm. If, however, any of these had died, or refused her consent, or had been divorced, or is unfit for procreation, their rivals may be married by yibbûm; yet refusal of consent or unfitness [to procreate] cannot be applied in respect to his mother-in-law, or the mother of his father-in-law." This Mishna is called חמש עשרה נשים (4 sections). *b.* כצד אשת, of cases where a brother was born after the married brother's death; of cases where a brother is to be freed either according to the command or for the sacredness of the person; of the equal right of brothers and sons; of betrothing to persons who cannot be distinguished from each other; of wives who cannot be married (10 sections). *c.* ארבעה אחין, of hypothetical cases, e. g. when brothers married sisters, etc. (10 sections). *d.* החולץ, of the sister-in-law who was found to be pregnant; when she gets the heritage; of her marriage contract; of her relatives; how long she must wait; what constitutes a mamzer, i. e. an illegitimate child; that the sister of the deceased wife may be married (13 sections). *e.* רבן גמליאל, of the rights of a marriage contract and divorce (6 sections). *f.* הבא על, whom the high-priest cannot marry; what constitutes a barren

woman, or a prostitute; of the duty of begetting children (6 sections). *g.* אלמנה, who is entitled, under these circumstances, to eat of the heave-offering or not (6 sections). *h.* הערל, of one that is wounded in the stones, and of one that has his privy member cut off; of the Ammonites and Moabites; of the hermaphrodite, etc. (6 sections). *i.* יש מותרין, of women, or brothers-in-law, who, on account of their relationship, can neither marry nor be married, and of the prohibited degrees (6 sections). *j.* האשה שהלך, of false news that one or the other died; of the carnal intercourse of one who is not yet marriageable (9 sections). *k.* נושאין, of violated women, proselytes, and interchanged children (7 sections). *l.* החצות, of the ceremonies of the chalitsâh (6 sections). *m.* בש אומרים, and *n.* חרש, of the refusal of one who is not of age to marry a man; of the right of deaf persons (13 and 4 sections). *o.* האשה שה לכה, and *p.* האשה שהלך בעלה, how the evidence that one is dead receives credence, and its validity as to the right of the wife marrying again; and the Levirate (q. v.) (10 and 7 sections). Several portions of this treatise are so offensive to all feelings of delicacy that they have been left untranslated by the English translators, and are either printed in Hebrew or represented by asterisks alone.

25. כתיבות, *Kethuboth*, in thirteen chapters, contains the laws relating to marriage contracts: *a.* בתולה, of such as are regarded as virgins, and of the sum promised by the bridegroom to the bride (10 sections). *b.* האשה, whether a person may testify of himself, and of the credibility of the witnesses (10 sections). *c.* אלו נערות, of the penalty for violating a virgin (9 sections). *d.* נערה, to whom the fine belongs; of the rights of a father over his daughter; of a husband over his wife; what the husband owes the wife; of the heritage of sons and daughters (12 sections). *e.* אם עלפי, of the addition to the kethubâh (or the sum stipulated in the marriage contract); of the duties belonging to the wife; of conjugal duties; to how much a wife is entitled for her living (9 sections). *f.* מציאת, what the wife owes to her husband, and what belongs to him; of assigning against the sum which the wife has brought in, and of the dowry of a daughter (7 sections). *g.* המדיר, of the vows of a woman, and of the defects which cause a divorce (10 sections). *h.* האשה שנפלו, of the rights of the husband to the property which fell to his wife during her marriage, and *vice versa* (8 sections). *i.* הכותב, of the privileges at the meeting of creditors, and before whom the wife has to swear that she has received nothing of her kethubâh (9 sections). *j.* מי שהיה נשוי, of cases where a man has more than one wife (6 sections). *k.* אלמנה ניזונת, of the rights of widows, and of the sale of the kethubâh which is invested in immovable property (6 sections). *l.* הנושא את האשה, of the right of a daughter of a former husband, and of the right of a widow to remain in her husband's house (4 sections). *m.* שני דיינין, different opinions of two judges of Jerusalem; how a wife may not be taken from one place to another; of the privileges in living in the land of Israel and at Jerusalem; as to the money in which the kethubâh must be paid (11 sections).

26. נדרים, *Nedarim*, or *vows*, in eleven chapters: *a.* כל כנויי, of the expressions for vows, since a person is obliged to keep them, even if the words were wrongly and not correctly pronounced (4 sections). *b.* ואלו מותרין, what words do not constitute a vow; how they are to be distinguished from an oath; what restrictions and ambiguities may occur (5 sections). *c.* ארבעה נדרים, of four kinds of vows which are regarded as void; of the vows made to robbers, publicans, etc. (11 sections). *d.* אין בין המודר, and *e.* חשיתפין שנדרו, of the case where a person has consented to derive no advantage from another or to be to him of no use, and how one can make something prohibited to the other (8 and 6 sections). *f.* הנודר מן המבושל, and *g.* הנודר מן הירק, of different kinds of eatables, in case they have been renounced, etc. (10 and 9 sections). *h.* קונם יין, concerning the time over which the vow extends (7 sections). *i.* רבי אליעזר, of divers causes for which a vow may be made (9 sections). *j.* נערה, who has the right of making the vow of a wife or daughter void (8 sections). *k.* ואלו נדרים, what vows can be made void by the husband or father, and what in case of ignorance or error (12 sections).

27. נזיר, *Nazir*, in nine chapters, relating to vows of abstinence: *a.* כל כנויי נזירות, of the form in which such a vow can be made; of the difference of Samson's vow of abstinence from others (7 sections). *b.* הריני נזיר, what vows are binding and what not (10 sections). *c.* מי שאמר, of the time of shaving (7 sections). *d.* מי שאמר, of the remission and removing the same (7 sections). *e.* בית שמאי, what is to be done in cases of error and other dubious cases (7 sections). *f.* שלשה אסורין, of things prohibited to a Nazarite (11 sections). *g.* כהן גדול, for what uncleanness he must shave himself (4 sections). *h.* שני נזירים, of some doubtful cases (2 sections). *i.* העכום, of the power which, in divers cases, leads to the supposition that he is unclean; whether Samuel was a Nazarite (5 sections).

28. סוטה, *Sotah*, or the *erring woman*, in nine chapters: *a.* המקנא, what constitutes an erring woman; who must drink the bitter water; how she is to be presented in public, etc. (9 sections). *b.* היה מביא, of writing the curses, and the ceremonies connected with it (6 sections). *c.* היה נושל, of the offering of the sotâh, and the fate of the woman found guilty (8 sections). *d.* ארוסה, where the bitter water is not to be used (5 sections). *e.* כשם שהמים, that the bitter water should also be taken by the adulterer (5 sections). *f.* מי שקינא, of the required testimony (4 sections). *g.* אלו נאמרין, of formulas to be spoken in the holy tongue, and of such not to be spoken in that tongue (8 sections). *h.* משוח, of the address of the priest anointed as king (7 sections). *i.* עגלה, of killing the heifer for expiation of an uncertain murder; of different things which have been abolished, and what will be at the time of the Messiah (11 sections). The last sections of this Mishna are very interesting because they foretell the signs of the approaching Messiah, and wind up with the following remarkable words: "In the time of the Messiah the people will be impudent and be given to drinking; public-houses will flourish and the vine will be dear; none will care for punishment, and the learned will be driven from one place to the other, and no one will have compassion on them; the wisdom of the scribes will be stinking; fear of God will be despised; truth will be oppressed, and the wise will become less. The young men will shame the old, the old will rise against the young; the son will despise the father; the daughter will rise against the mother, the daughter-in-law against the mother-in-law, and a man's foes shall be they of his own household. The face of that generation is as the face of a dog; the son shall not reverence the father!"

29. גטין, *Gittin*, or *divorce bills*, in nine chapters, treats of divorce, and the writing given to the wife on that occasion; how it must be written, etc.: *a.* המביא גט, of sending a divorce, and what must be observed in case the husband sends one to his wife (6 sections). *b.* המביא גט ממדינת, when, how, and on what it must be written (7 sections). *c.* בל גט, that it must be written in the name of the wife (8 sections). *d.* השולח גט, sundry enactments, made for the better existence of the world (9 sections). *e.* הנזיקין, enactments for the sake of peace (9 sections). *f.* האומר, sundry cases of the bill of divorce (7 sections). *g.* מי שאחזו, of additional conditions (9 sections). *h.* הזורק גט, of throwing the divorce bill, its different effects; what constitutes a bald bill of divorce (i. e. one which according to the Mishna has more folds than subscribing witnesses) (10 sections). *i.* המגרש, of the signature of witnesses, and of the cause that constitutes a divorce, of which the school of Shammai says, "No man may divorce his wife, unless he find

in her scandalous behavior, for it is said (Deut. xxiv, 1), 'Because he found in her some uncleanness;' but the school of Hillel says, 'Even if she spoiled his food, because it is said some uncleanness.' R. Akiba says, 'Even if he found one handsomer than she, for it is said, if it happen that she found no favor in his eyes.'"

30. קדושין, *Kiddushin*, or *betrothals*, in four chapters: *a.* האשה נקנית, of the different ways in which a wife is acquired, and how she regains her liberty; of the difference of prayers which are incumbent upon the man and wife, in and outside of the land of Israel (10 sections). *b.* האיש מקדש, of valid and invalid betrothals (10 sections). *c.* האומר לחברו, of betrothals made under certain conditions; of children of different marriages (13 sections). *d.* עשרה יוחסין, of the different kinds of families which may intermarry and which cannot; of the evidence of a known or unknown lineage; rules according to which a man ought not to be in a secluded place alone with women; counsels as to the trade or profession in which an Israelite should bring up his son; occupations which an unmarried man should not follow, on account of the great facilities they offer for unchaste practices. It also states that all ass-drivers are wicked, camel-drivers are honest, sailors are pious, physicians are destined for hell, and butchers are company for Amalek (14 sections).

IV. סדר נזיקין, *Seder Nezikin* (Damages).

This *Seder* contains ten tractates:

31. בבא קמא, *Baba Kamma*, or the *first gate*, so called because in the East law is often administered in the gateway of a city. It treats, in ten chapters, of damages: *a.* ארבעה אבות, of four kinds of damages, restitution and its amount (4 sections). *b.* ביצד הרגל, how an animal can cause damage, and of the owner who is obliged to make restitution (6 sections). *c.* המניח, of damage caused by men; of goring oxen (11 sections). *d* and *e.* שור, continuation, and of damage caused by an open pit (9 and 7 sections). *f.* הכונס, of damage caused by negligent feeding of cattle and by fire (6 sections). *g.* מרובה, of restitution, when it is double, twofold or fivefold (7 sections). *h.* החובל, of restitution for hurting or wounding (7 sections). *i.* הגוזל, what to do, in case some change happens with something robbed; of the fifth part above the usual restitution, in case of perjury (12 sections). *j.* הגוזל ומאכיל, of sundry cases, applicable to the restitution of stolen goods (10 sections).

32. בבא מציעא, *Baba Metsiah*, or the *middle gate*, in ten chapters, treats of claims resulting from trusts: *a.* שנים אוחזין, and *b.* אלו מציאות, what to do with goods which were found (8 and 11 sections). *c.* המפקיד, of deposits (12 sections). *d.* הזהב, of buying, and different kinds of cheating (12 sections). *e.* אזהו, of different kinds of usury and overtaxing (11 sections). *f.* השוכר, of the rights of hiring (8 sections). *g.* השוכר את הפועלי, of the rights of laborers concerning their eating, and what they may eat of the eatables they work on; of the four kinds of keeping, and what is meant by *ōnes*, i. e. *casus fortuitus* (11 sections). *h.* השואל, continuation, and again of hiring (9 sections). *i.* המקבל, of the rights among farmers; of wages, and taking a pledge (13 sections). *j.* חבית, of divers cases when something belonging to two has fallen in; of the rights of public places (6 sections).

33. בבא בתרא, *Baba Bathra*, or the *last gate*, in ten chapters, treats of the partition of immovables, laws of tenantry, joint occupation, and rights of common: *a.* השותפין, of the partition of such things as are in common; what each has to contribute, and how one can be obliged to make a partition (6 sections). *b.* לא יחפור, of divers kinds of servitude; what and how far something must be removed from the neighbor's premises for different causes (14 sections). *c.* חזקת, of superannuation of things, and its rights (12 sections). *d.* המוכר את הבית, what is sold along with the sale (9 sections). *e.* המוכר את הספינה, continuation, and how a sale may be made void (11 sections). *f.* המוכר פירות, for what a person must be good; of the required size of different places and the right of passing through (8 sections). *g.* האומר, of becoming security for a sold acre and of other things pertaining to it (4 sections). *h.* יש נוחלין, of inheritances (8 sections). *i.* מי שמת, of the division of property (10 sections). *j.* גט פשוט, what is required in order to make a contract legal (8 sections).

34. סנהדרין, *Sanhedrin*, or *courts of justice*, in eleven chapters: *a.* דיני ממונות, of the difference of the three tribunals of, α, at least three persons; β, the small Sanhedrim of twenty-three persons; and, γ, the great Sanhedrim of seventy-one persons (6 sections). *b.* כהן גדול, of the privileges of the high-priest and king (5 sections). *c.* דיני ממונות, of appointing judges; unfitness for being judge and witness; of hearing the witnesses and publishing the sentence (8 sections). *d.* אחד, of judgments in money and judgments in souls; a description how they sat in judgment (5 sections). *e.* היו בודקין, again of examining witnesses, and what must be observed in capital punishments (5 sections). *f.* נגמר, of stoning in special (6 sections). *g.* ארבע מיתות, of the other capital punishments; those that were to be stoned (11 sections). *h.* בן סורר, of stubborn sons and their punishments, with so many restrictions, however, that this case hardly could ever have occurred (7 sections). *i.* ואלו הן, of criminals who were burned or beheaded (6 sections). *j.* כל ישראל, of those who have part in the world to come, viz. "all Israel" (6 sections). But the following have no share: he who says that the resurrection of the dead is not found in the law, or that there is no revealed law from heaven, and the Epicurean. Besides, there are excluded from the world to come, Jeroboam, Ahab, Manasseh, Balaam, Doeg, Ahitophel, and Gehazi. So, likewise, the generation of the Deluge; that of the Dispersion (Gen. xi, 8); the men of Sodom, the spies, the generation of the wilderness, the congregation of Korah, and the men of a city given to idolatry. In the Gemara a good deal is spoken of the Messiah. *k.* אלו הן הנחנקין, of those that are strangled, especially rebellious elders and their punishment (6 sections).

35. מכות, *Makkoth*, or *stripes*, in three chapters, treats of corporal punishments: *a.* ביצד העדים, in what cases false witnesses are inflicted with the stripes, and of the mode of procedure against false witnesses in general (10 sections). *b.* אלו הן, of unintentional murders, and the cities of refuge (8 sections). *c.* ואלו הן, of criminals deserving the stripes; how they should be inflicted; why forty save one (?); of stopping in case the delinquent is regarded as too weak; that such as have suffered this penalty are free from the punishment of extermination; of the reward of those who keep the law; why so many laws were given to Israel (16 sections).

36. שבועות, *Shebuoth*, or *oaths*, in eight chapters: *a.* שבועות שתים, of different kinds wherein a person is conscious or unconscious of having touched anything unclean (because it is treated under the head of oaths, Lev. v, 2); of the atonement through sacrifices; what sins were atoned by the different kinds of sacrifices (7 sections). *b.* דדיינות, how far the sanctity of the court of the Temple reaches (5 sections). *c.* שבועות, of forswearing, its kinds and degrees (11 sections). *d.* שבועת העדות, of the oath of witnesses; of blasphemy and cursing (13 sections). *e.* שבועות הפקדון, of the oath mentioned in Lev. vi, 3, and of the perjurer (5 sections). *f.* שבועת הדיינין, of the oath demanded by the court, when it must be taken or not, and what ought to be testified (7 sections). *g.* כל הנשבעין, of such oaths as are for the benefit of him that swears (8 sections). *h.* ארבעה שומרין, of the different watchmen who must be security for goods; how far it goes; in what cases they must replace it or swear; what in case they lied (6 sections).

37. עדיות, *Edayoth*, or *testimonies*, in eight chapters. It is so called because it consists of laws which tried and trustworthy teachers attested to have been adopted by the elder teachers, in Sanhedrim assembled: *a.* שמאי, enact-

ments in which the other sages deviate from the schools of Shammai and Hillel, or wherein the school of Hillel is followed, or wherein the school of Hillel has given way to that of Shammai (14 sections). *b.* רבי חנינא, enactments of different rabbins, especially of R. Ishmael and R. Akiba on mostly unimportant things (10 sections). *c.* כל המי טמאין, enactments of R. Dosa on divers defilements (12 sections). *d.* אלו דברים, laws in which the school of Shammai is more lenient than that of Hillel (12 sections). *e.* רבי יהודה, laws which R. Akiba would not take back (7 sections). *f.* רבי יהודה בן, of different kinds of defilement on which disputes have taken place with R. Eliezer (3 sections). *g* and *h.* תניר ל יהישע, of some minor points which cannot be brought under one common nomenclature; at the end we read that Elijah the Prophet will finally determine all disputed points of the sages and will bring peace (9 and 7 sections).

38. עבידה זרה, *Abodah Zarah*, or *idolatry*, in five chapters. This treatise is wanting in the Basle edition of 1578, because severe reflections upon Jesus Christ and his followers were found therein by the censor: *a.* לפני אידיהן, what must be observed concerning idolatrous feasts, and of things not to be sold to idolaters (9 sections). *b.* אין מעמידין, of divers forbidden occasions which tend towards a near relation with idolaters; of the use that can be made of their goods, especially eatables (7 sections). *c.* כל תצלמים, of idols, temples, altars, and groves (10 sections). *d.* רבי ישמעאל, of what belongs to an idol, and of desecrating an idol; prohibition of wine of libation, and of every wine which was only touched by a heathen, because even the slightest libation could have made it sacrificial wine (12 sections). *e.* השוכר, continuation of things with which wine could have been mixed up; how to cleanse utensils bought of a heathen for eating purposes (12 sections).

39. אבות, *Aboth*, or פרקי אבות, *Pirkey Aboth*, contains the ethical maxims of the fathers of the Mishna. It is impossible to give an analysis of the six chapters, because they all contain maxims without any chronological order. This treatise speaks of the oral law, its transmission, names of the "receivers," and contains maxims, apothegms, and the wisdom of the wise. The first chapter has 18, the second 16, the third 18, the fourth 22, the fifth 23, and the sixth 10 sections. A more detailed account of it has been given in the art. Pirke Aboth (q. v.).

40. הוריות, *Horayoth*, or *decisions*, in three chapters, treats of the manner of pronouncing sentences and other matters relating to judges and their functions, but which, though erroneous, still were observed, and for which a sin-offering was to be brought according to Lev. iv, 13: *a.* הורו, in what cases and under what circumstances such offerings were to be brought by the congregation or not (5 sections). *b.* הורה כהן, of the sin-offering of an anointed priest and prince (7 sections). *c.* כהן משיח, who is meant by an anointed priest and prince; of the difference between an anointed priest and one only invested with the priesthood; of the prerogatives of a high-priest before a common priest; of the male sex before the female; finally, of the order of precedence among those who profess the Jewish religion, that a learned precedes an unlearned (8 sections).

V. סדר קדשים, *Seder Kodashim* (Consecrations).

This *Seder* contains eleven tractates:

41. זבחים, *Zebachim*, or *sacrifices*, in nineteen chapters: *a.* כל הזבחים, in how far every sacrifice must be regarded with the intention that it shall be such a sacrifice (4 sections). *b.* כל הזבחים שקבל, and *c.* כל הפסולין, how it becomes unfit or an abomination (5 and 6 sections). *d.* בית שמאי, of sprinkling the blood (6 sections). *e.* איזהו מקומן, of the difference between the most holy sacrifices and those of less holiness (8 sections). *f.* קדשי קדשים, of the place of the altar where every sacrifice has to be offered (7 sections). *g.* חטאת העוף, of the sacrifice of birds (6 sections). *h.* כל הזבחים שנתערבו, of cases where something of the sanctified has been changed with the other parts (12 sections). *i.* המזבח, how the altar sanctifies the offered part (7 sections). *j.* כל התדיר, of the order in which sacrifices must be brought; which precedes the other (8 sections). *k.* דם חטאת, of washing the dress, etc., on which the blood of a sin-offering has come (8 sections). *l.* טבול יום, to whom the skins belong and where they go (6 sections). *m.* השוחט, of divers trespasses, when trespass has been committed unconsciously during the sacrificial service (8 sections). *n.* פרת חטאת, of the different places of sacrificial service during different periods (Gilgal, Shiloh, Nobh, Gibeon, Jerusalem), and of the difference between the altar and the heights (10 sections).

42. מנחות, *Menachoth*, or *meat-offerings*, in eighteen chapters: *a.* כל המנחות, of taking a handful; what corresponds in sacrifices to the act of sacrificing, when it becomes unfit or an abomination (4 sections). *b* and *c.* חקומין, and *d.* התכלת, according to the different kinds of meat-offerings (5, 7, and 5 sections). *e.* כל המנחות באות, and *f.* אלו מנחות, of these different kinds and their treatment (9 and 7 sections). *g.* התודה, of the thank-offering and of the Nazarite's offering (6 sections). *h.* כל קרבנות, whence the necessary good things were taken (7 sections). *i.* שתי מדות, of the measures in the sanctuary; of the drink-offerings and the laying-on of hands (9 sections). *j.* רבי ישמעאל, of the wave-loaf (9 sections). *k.* שתי הלחם, of the Pentecostal and shew-breads (9 sections). *l.* המנחות, of changes in the offering (5 sections). *m.* חרי עלי, of indefinite vows; of the Onias temple in Egypt; a correct exposition of the words "a sweet savor" (11 sections).

43. חולין, *Cholin*, or *unconsecrated things*, in seventeen chapters: *a.* הכל שוחטין, who may slaughter; wherewith and where it can be slaughtered (7 sections). *b.* השוחט אחד, of cutting through the windpipe and œsophagus, in front or at the side, and how the slaughtering becomes unfit (10 sections). *c.* אלו טריפות, what animals are no more *kashâr*, i. e. lawful, but *trephâh*, i. e. unlawful: the signs of clean fowls, grasshoppers, and fishes (7 sections). *d.* בהמה המקשה, enactments concerning an animal fœtus (7 sections). *e.* איתו ואת בנו, of the prohibition against slaughtering an animal and the young on the same day (5 sections). *f.* כיסוי הדם, the precept of covering the blood of wild animals and fowl (7 sections). *g.* גיד הנשה, the precept concerning the prohibition of eating the sinew which shrank (6 sections). *h.* כל בשר, the prohibition to boil any kind of flesh in milk (6 sections). *i.* שחוט והריוטב, pollution communicated by a carcass or trephâh (8 sections). *j.* הזרוע, of the oblations due to the priest from the slaughtered animal (4 sections). *k.* ראשית הגז, of the firstlings of the fleece (2 sections). *l.* שלוח הקן, the precept of letting the parent bird, found in the nest, fly away (5 sections).

44. בכורות, *Bekoroth*, or *first-born*, in nine chapters: *a.* חלוקח עובר, of the redemption of the first-born of an ass; how to redeem it (7 sections). *b.* חלוקח עובר פרתו, when the first-born of an animal is not to be given; of some defects of a sanctified animal; of sundry dubious cases as to what constitutes the first-born (9 sections). *c.* חלוקח בהמה, of the sign of the birth of the first-born; of the wool of a first-born (4 sections). *d.* עד כמה, how long the first-born must be raised up before it is given to the priest; what must be paid for the inspection (10 sections). *e.* כל פסולי, *f.* על אלו מומין, and *g.* מומין אלו, of the defects which make a first-born unfit for sacrifice or service in the sanctuary (6, 12, and 7 sections). *h.* יש בכור, of the rights of the first-born concerning a heritage; in what cases he forfeits such a right or the priest forfeits the right on the first-born, and of what property he has to receive his heritage (10 sections). *i.* מעשר בהמה, concerning the tithe of the herd; of what, when, and how the tithe has to be given; what to do in dubious cases (8 sections).

45. ערכין, *Erakin*, or *estimates*, in nine chapters: *a.*

חכל מעריכין, who has to make this estimate and on what (4 sections). *b.* ארן בערכין, what constitutes herein the minimum and maximum (6 sections). *c.* ריש בערכין, how such a valuation may be more difficult to the one than to the other (5 sections). *d.* השג יד, how the valuation has to be made according to the means, age, etc. (4 sections). *e.* האומר משקלי, valuation according to weight, and how the treasurer takes a forfeit (6 sections). *f.* שום היתומים, of proclaiming and redeeming (5 sections). *g.* ארן מקדישין, and *h.* המקדיש, of the banished (5 and 7 sections). *i.* המיכר את שדהו, of redeeming a sold field; of houses in a city surrounded with a wall (Lev. xx, 29); of the privilege of the houses and cities of the Levites (8 sections).

46. תמורה, *Temurah*, or *exchanges* (Lev. xxvii, 10, 33), in seven chapters, treats of the way exchanges are to be effected between sacred things: *a.* הכל ממירין, to what persons and things this right may be applied or not (6 sections). *b.* ריש בקרבנות, of the difference between the sacrifice of an individual and a congregation (3 sections). *c.* אלו קדשים, of the exchange of the young of a sacred animal (5 sections). *d.* ולד חטאת, of sin-offerings which were starved, or which were lost and found again (4 sections). *e.* כיצד מעריכין, of the means to cheat the priest out of the first-born; how young and old can be sanctified at the same time or separately (6 sections). *f.* כל האסורין, what is prohibited to be brought upon the altar (5 sections). *g.* ריש בקדשי, of the different rights of things sanctified for the altar and for the Temple; what may be buried or burned of the sanctified (6 sections).

47. כריתות, *Kerithoth*, or *cutting off*, in seven chapters, treats of offenders being cut off from the Lord, provided the offences were wantonly committed; but if inadvertently committed, entail the obligation to bring sin-offerings: *a.* שלשים ושש, of the sacrifice of a woman in childbed, after the birth is certain or uncertain (7 sections). *b.* ארבעה מיחוסרי, and *c.* אמרו לו אכלת, of cases where one or more sin-offerings were to be brought (6 and 10 sections). *d.* ספק אכל, of a doubtful sin-offering (3 sections). *e.* אכל דם שחוטה, of eating blood and divers doubtful eatings, and what they cause (8 sections). *f.* המביא אשם, of cases where the secret sin became known; of the efficacy of the day of expiation; of shekels which were used separately and for other purposes (9 sections).

48. מעלה, *Me'ilah*, or *trespass* (Numb. v, 6, 8), in six chapters, treats of things partaking of the name of sacrilege: *a.* קדשי קדשים, what sacrifice causes a trespass (4 sections). *b.* חטאת העוף, from what time it is possible according to the nature of the sanctified (9 sections). *c.* ולד חטאת, of things which were given from such trespass (8 sections). *d.* קדשי מזבח, how far the addition of different things takes place (6 sections). *e.* הנהנה מן ההקדש, in how far the wear and tear, by spoiling something of it, or the use thereof, is to be considered (5 sections). *f.* השליח שעשה, in how far a man may trespass by means of a third person (6 sections).

49. תמיד, *Tamid*, or *daily sacrifices*, in seven chapters, treats of the morning and evening offerings: *a.* בשלשה מקומות, of the night-watch and of the arrival of the captain, when the gate was opened and the priests went in (4 sections). *b.* ראוהו אחרי, of the first work, how the altar was cleared from the ashes, the fagots were brought and the great and the small fire were arranged; the former for the members and the cauls of the sacrifices, the latter for the coals of the incense (5 sections). *c.* אמר להם הממונה, allotting services for the offering of the lamb; of finding out whether "it brightens;" of fetching the lamb and the vessels; of the lamb-chamber, opening the Temple and cleansing the inner altar and candlestick (9 sections). *d.* לא חיו כופתין, of slaughtering and sprinkling the blood; of skinning, cutting, and dividing the parts (3 sections). *e.* אמר להם חמונה, of the morning prayer of the priests; of offering the incense (6 sections). *f.* החלו טולים, again of cleansing the inner altar and the candlestick; of putting on the coals and of lighting the incense (3 sections). *g.* בזמן שכהן, of the entering of the high-priest and of the other priests; of the blessing of the priests; when the high-priest offered the sacrifices; of the chant which the Levites intoned in the sanctuary (4 sections).

50. מדות, *Middoth*, or *measurements*, in five chapters, treats of the measurements of the Temple, its different parts and courts: *a.* בשלשה מקומות, of the night-watches in the Temple, the gates and chambers (9 sections). *b.* חר הבית, the mountain of the Temple, its walls and courts (6 sections). *c.* המזבח, of the altar and the other space of the inner court to the hall of the Temple (8 sections). *d.* פתחו, computation of the measures of the Temple (7 sections). *e.* כל העזרה, of the measure of the court and its chambers (4 sections). This tractate has no Gemara or commentary.

51. קנים, *Kinnim*, or *bird's-nests*, in three chapters, treats of the mistakes about doves and beasts brought into the Temple for sacrifice: *a.* חטאת העוף, how the blood of these birds was sprinkled in different manner—that of the sacrifice above the altar, that of the trespass-offering below the red line which stretched around the altar (4 sections). *b.* קן סתומה, of the so-called indefinite nest (5 sections). *c.* במה דברים, of possible mistakes of the priests and the offering women (6 sections).

VI. סדר טהרות, *Seder Taharoth* (Purifications).

This order has twelve tractates:

52. כלים, *Kelim*, or *vessels*, in thirty chapters, treats of those which convey uncleanness (Lev. xi, 33): *a.* אבות הטומאות, of the main kinds of uncleanness according to their ten degrees, as well as of other ten degrees of uncleanness as well as of holiness (9 sections). *b.* כלי עץ, *c.* שיעור כלי, and *d.* החרס, of earthen vessels, which are the least capable of uncleanness, but which become clean as soon as they break wholly or partly (8, 8, and 4 sections). *e.* תנור, *f.* העושה, *g.* הקלתות, *h.* תנור שחצצו, and *i.* מיחם, of the divers kinds of ovens made of earth (11, 4, 6, 11, and 8 sections). *j.* אלו כלים, of vessels which by cover and binding are protected against uncleanness (8 sections). *k.* כלי מתכות, *l.* טבעת אדם, *m.* הסריק, and *n.* כלי מתכות כמה, of metal vessels which become unclean, and how they get clean (9, 8, 8, and 8 sections). *o.* כלי עץ, *p.* כל כלי עץ, and *q.* כל כליבעלי, of vessels of wood, skin, leather, bone, glass, and the size of the hole whereby they become clean; also of the size of things used as a measure (6, 8, and 17 sections). *r.* חשיר, and *s.* חמפרק, of beds (9 and 10 sections). *t.* הכרים, of things which become unclean by sitting thereon (7 sections). *u.* הנוגע, of things fastened to a loom, plough, etc. (3 sections). *v.* השלחן, of tables and chairs (10 sections). *w.* חכדור, of things which become unclean by riding thereon (5 sections). *x.* שלשה תריסין, of a great many things by which three modes of uncleanness take place (17 sections). *y.* כל הכלים, of the outside and inside of vessels, the handle and the different duties belonging to them (9 sections). *z.* סנדל, of vessels which have straps (9 sections). *aa.* חבגד מטמא, and *bb.* שלש על, how large something must be in order to become unclean; also, that something which is three inches long and wide may be called a dress (12 and 10 sections). *cc.* נומי, of cords on different things (8 sections). *dd.* כלי זכוכית, of vessels of glass which are flat or a receptacle (4 sections).

53. אהלות, *Ohaloth*, or *tents* (Numb. xix, 14), in twenty-two chapters, treats of tents and houses retaining uncleanness, etc.: *a.* שנים טמאים, of the different modes and degrees of uncleanness over a dead body; of the difference of uncleanness in men and vessels; of the measure of the limbs of a dead body, or carcass, and of the number of the members of man (8 sections). *b.* אלו מטמאין, what be-

comes unclean in a tent through a corpse, and what only by touching and carrying (7 sections). *c.* כל המטמאין, of adding together divers kinds of uncleanness; what is not unclean in a dead body (teeth, hair, and nails, provided they are no more on the corpse); of the size of openings whereby uncleanness can be propagated (7 sections); *d.* מגדל, of vessels into which uncleanness does not penetrate (3 sections). *e.* תנור, when the upper story may be regarded as separated from the lower part (7 sections). *f.* אדם וכלים, how men and vessels form a cover over a carcass; of the uncleanness in the wall of a house (7 sections). *g.* הטומאה, of a woman giving birth to a dead child (6 sections). *h.* יש מבראין, of things conveying and separating uncleanness, and of others which do not (6 sections). *i.* כוורת, how far a large basket separates (16 sections). *j.* ארובה, and *k.* חבית, of openings in a house and cracks on a roof (7 and 9 sections). *l.* נסר, of uncleanness in parts of the house and roof (8 sections). *m.* חגישה מאור, of the measure of a hole or window which may propagate uncleanness (6 sections). *n.* חדין מבראי, and *o.* סגים, of cornices and partitions in a house; of graves (7 and 10 sections). *p.* כל המטלטלין, continuation of graveyards (5 sections). *q.* חחורש את, and *r.* כיצד, of the *beth hap-pras* (field in which a grave has been detected, or must be presumed, etc.); how far the houses of the heathen must be regarded as unclean (5 and 10 sections).

54. נגעים, *Negaïm*, or *plagues of leprosy*, in seventeen chapters, treats of leprosy of men, garments, or dwellings: *a.* בראית נגעים, of the four indications of leprosy and their kinds (6 sections). *b.* בהרת, of the inspection of leprosy (5 sections). *c.* הכל מטמאין, of the time and signs when uncleanness is pronounced (8 sections). *d.* יש בשער, of the difference between the different signs of leprosy (11 sections). *e.* כל כסף, of dubious cases when uncleanness is pronounced (5 sections). *f.* ניפה, of the size of the white spot, and the places where no leprosy occurs (8 sections). *g.* אלו בהרות, of the changes of the spots of leprosy, and when they were rooted out (5 sections). *h.* הפיחת, of the growing of the spots (10 sections). *i.* השחין, of the difference between a boil and a burning (3 sections). *j.* הנתקים, of scalds (10 sections). *k.* כל חבגדים, *l.* כל חבתים, and *m.* עשרה בתים, of the leprosy in houses and garments (12, 7, and 12 sections). *n.* כיצד מטהרין, of cleansing a leper (13 sections).

55. פרה, *Parah*, or the *red heifer*, in sixteen chapters, directs how she is to be burned, etc.: *a.* לא אומר, of the heifer's age, and ages of other offerings (4 sections). *b.* לא אומר פרת, blemishes which make her unfit (4 sections). *c.* שבעת ימים, separation of the priest for burning the red heifer; procession of heifer and attendants; pile for burning; gathering the ashes (11 sections). *d.* פרת חטאת, how the sacrifices may become unfit under these rites (4 sections). *e.* המביא, of the vessels for the sprinkling-water (9 sections). *f.* המקדש, of cases where the ashes or the water becomes unfit (5 sections). *g.* חמשה שמלאכתו, how this rite cannot be interrupted by any kind of labor (12 sections). *h.* שנים שהיו, of keeping the water; of the sea and other waters with regard to the sprinkling-water (11 sections). *i.* צלוחית, continuation (9 sections). *j.* כל הראוי, how clean persons and vessels may become unclean (6 sections). *k.* צלוחית שהניחה, of the hyssop for sprinkling (9 sections). *l.* האזוב, of the persons fit for sprinkling (11 sections).

56. טהרות, *Taharoth* (prop. *Tohoroth*), or *purifications*, in fifteen chapters, teaches how purifications are to be effected: *a.* שלשה עשר, of the carrion of a clean and unclean fowl (9 sections). *b.* האשה שהיתה, of the uncleanness of the person who has eaten something unclean; of the effect of the different degrees of uncleanness (8 sections). *c.* הרוטב, of beverages; of the estimation of an uncleanness after the time of its detection (8 sections). *d.* הזורק, *e.* חשרץ, and *f.* מקום שהיה, of doubtful cases of uncleanness (13, 9, and 10 sections). *g.* הקדר, how a layman makes something unclean; of the care to be taken in preserving the cleanness of dresses and vessels (9 sections). *h.* הדר, how to keep victuals clean (9 sections). *i.* זיתים, of the cleanness in pressing the olives (9 sections). *j.* הנועל, of the same in the treatment of wine (8 sections).

57. מקואות, *Mikvaoth*, or *pools of water* (Numb. xxxi, 23), in fifteen chapters, treats of their construction, and the quantity of water necessary for cleansing: *a.* שש מעלות, of the six different grades of pools of water, where one is purer than the preceding, from the water in the pit to the living water (8 sections). *b.* חטמא, of doubtful cases concerning bathing; how much and how far drawn water makes a *mikvâh*, or bathing-place, unfit for bathing (10 sections). *c.* רבי יוסי, how a mikvâh becomes clean again (4 sections). *d.* חמנין, how rain-water is to be led into a mikvâh, so as not to become drawn water (5 sections). *e.* מעין, of different kinds of water—spring water, river and sea water (6 sections). *f.* כל המעורב, what is regarded as connected with a mikvâh, and how mikvaôth may become united (11 sections). *g.* יש מעלין, what makes a mikvâh complete and fit, and where the change of the color has to be considered (7 sections). *h.* ארץ ישראל, of some uncleanness of the mikvâh (5 sections). *i.* אלו חוצצין, of the difference between bathing the body and a vessel (7 sections). *j.* כל ידות, of vomiting when eating and drinking, whether it be clean or unclean (8 sections).

58. נדה, *Niddah*, or separation of women during their menses, after childbirth, etc., in fifteen chapters: *a.* שמאי אומר, of computing the time of the niddâh, and where it is to be supposed (7 sections). *b.* כל היד, of the niddâh itself (7 sections). *c.* המפלת, and *d.* בנות כותים, of women in childbed (7 and 7 sections). *e.* יוצא דופן, of the different ages of children according to their sex (9 sections). *f.* בא סימן, of the blood-spots (14 sections). *g.* דם הנדה, what makes unclean if it be damp or dry (5 sections). *h.* חרואה, and *i.* האשה שהוא, of recognising the blood-spots; their origin; of changes in the menses (4 and 11 sections). *j.* תוקת, of all kinds of suppositions concerning cleanness and uncleanness (8 sections). This treatise should be read only by persons studying medicine, it being devoted to certain rules not ordinarily discussed, although they appear to have occupied a disproportionate part of the attention of the rabbins. The objections that our modern sense of propriety raises to the practice of the confessional apply with no less force to the subject of this tract, considered as a matter to be regulated by the priesthood.

59. מכשירין, *Makshirin*, or *liquors* that dispose seeds and fruits to receive pollution, in six chapters: *a.* כל משקה, of the precaution by the fault of which something has become wet (6 sections). *b.* זיעת, of sweating and steaming; of different rights of cities in which Jews and heathen reside (11 sections). *c.* שק, of cases where fruits are moistened unintentionally (8 sections). *d.* השותה, of the regulations of rain-water in similar cases (10 sections). *e.* מי שטבל, of cases where eatables, although they have become wet, do not change (11 sections). *f.* המעלה, of the seven liquors, their variety; and of such liquors as at the same time make clean and unclean, or not (8 sections).

60. זבים, *Zabîm*, or bodily fluxes that cause pollution, in five chapters: *a.* חרואה, of computing this uncleanness (6 sections). *b.* הכל מיטמאין, of examining whether such an issue is not enforced (4 sections). *c.* חזב, and *d.* רבי יהושע, of the power and different motions towards pollution (3 and 7 sections). *e.* חגוגע, comparison of divers pollutions and what makes the heave-offering unclean (12 sections).

61. טבול יום, *Tibbul Yom*, or baptism on the day of uncleanness (Lev. xxii, 6), in four chapters: *a.* המכנס, when cakes of bread, grain, and seeds become unclean, or remain

clean through the touch of a tibbûl yôm (5 sections). *b.* משקה, how far the dampness of a tibbûl yôm is not to be treated as strictly as that of other unclean things; how the union of unwashed hands with those of a tibbûl yôm are to be discerned; how the uncleanness through a tibbûl yôm differs from another uncleanness in all kinds of boiled things and vessels of wine (8 sections). *c.* כל ידות, of the *chibbûr*, or connection of the parts and the whole concerning the uncleanness through a tibbûl yôm in fruits, eggs, herbs, boiled things, and eatables of all kinds (6 sections). *d.* אוכל מעשר, the same in separating the heave-offering, cakes, etc., according to older more lenient and recent more strict laws (7 sections).

62. ידים, *Yadaïm*, or *hands*, in four chapters, treats of the washing of hands before eating bread, though dry fruits are allowed to be eaten without such washing: *a.* מי רביעית, how much water is required for ablution of the hands; what kind of water; of the vessels for the same; who may pour it out (5 sections). *b.* נטל ידו, of the two ablutions whereby the unclean first water is washed away; how the ablution must take place (4 sections). *c.* המכנים, whether and how the hands become unclean in the first degree, and how in the second; whether and how far the touching of straps of phylacteries and of holy writings defiles (5 sections). *d.* בו ביום, of some special discussions; of the defilement by the Chaldee in the Bible, and of the Assyrian; disputes between the Pharisees and Sadducees (7 sections).

63. עוקצין, *Ukatsin*, or stalks of fruit which convey uncleanness, in three chapters: *a.* בלשהוא, of the difference between the stalks and husks of fruits (6 sections). *b.* זתים שכבשן, what is added to the whole from stones, husks, leaves, etc. (10 sections). *c.* יש צריכין, of different classes of things, how and when they are apt to absorb an uncleanness (12 sections).

In addition to the treatises which compose the Gemara, there are certain minor ones which are connected with it as a kind of Apocrypha or appendix, under the title of *Mesiktoth Ketanoth* (מסכתות קטנות), or *smaller treatises*. These are:

1. סופרים, *Sopherim*, concerning the scribe and reader of the law (21 chapters). This treatise is important for the Masorah. A separate edition, with notes, was published by J. Müller (Leips. 1878). See also the art. Sopherim.

2. כלה, *Kallah*, relates to marriages (1 chapter).

3. אבל רבתי הנקרא שמחות, *Ebel Rabbathi*, or *Semachoth*, concerning the ordinances for funeral solemnities (14 chapters).

4. דרך ארץ, *Derek Erets*, on social duties (11 chapters).

5. דרך ארץ זוטא, *Derek Erets Suta*, rules for the learned (10 chapters).

6. פרק השלום, *Perek ha-Shalom*, on the love of peace (1 chapter).

7. גרים, *Gerim*, concerning proselytes (4 chapters).

8. כותים, *Kuthim*, concerning Samaritans (2 chapters).

9. עבדים, *Abadim*, concerning slaves (3 chapters).

10. ציצית, *Tsitsith*, concerning fringes (1 chapter).

11. תפילין, *Tephillin*, concerning phylacteries (1 chapter).

12. מזוזה, *Mezuzah*, concerning the writing on the doorpost (2 chapters). See art. Mezuzah.

13. ספר תורה, *Sepher Thorah*, concerning the writing of the law (5 chapters).

Nos. 7–13 were published together by R. Kirchheim, under the title *Septem Libri Talmudici Parvi* (Frankf.-on-the-Main, 1851).

To these treatises are sometimes added:

14. הלכות ארץ ישראל, *Hilkoth Erets Israel*, relating to the ways of slaughtering animals for food after the Jewish ideas, a treatise which is much later than the Talmud.

15. אבות דרבי נתן, *Aboth di-Rabbi Nathan*, a commentary on or amplification of the treatise Aboth (21 chapters). For the author of this treatise, see the art. Nathan ha-Babli.

Alphabetical List of the Different Treatises as Found in the Babylonian Talmud.

The *first* column gives the names of the treatises; the *second* indicates the volume of the Talmud where the treatises may be found; the *third* shows the *Seder* or division under which they are given; and the *fourth* the numerical order in which they stand in the Mishna.

Name.	Vol.	Division.	Treatise.
Aboth	IX	Nezikin	10
Aboda Zarah	VIII	"	9
Baba Bathra	"	"	3
" Kamma	VII	"	1
" Metsiah	"	"	2
Bekoroth	X	Kodashim	4
Berakoth	I	Zeraïm	1
Bezah	III	Môëd	7
Bikkurim	I	Zeraïm	11
Chagigah	III	Môëd	12
Challah	I	Zeraïm	9
Cholin	XI	Kodashim	2
Demai	I	Zeraïm	3
Edayoth	IX	Nezikin	7
Erakin	XI	Kodashim	5
Erubin	III	Môëd	2
Gittin	VI	Nashim	4
Horayoth	IX	Nezikin	8
Kelim	XII	Taharoth	1
Kerithoth	XI	Kodashim	8
Kethuboth	V	Nashim	2
Kiddushin	"	"	3
Kilayim	I	Zeraïm	4
Kinnim	XI	Kodashim	11
Maaseroth	I	Zeraïm	7
Maaser Sheni	"	"	8
Makkoth	IX	Nezikin	5
Makshirin	XII	Taharoth	9
Megillah	IV	Môëd	10
Meilah	XI	Kodashim	7
Middoth	"	"	10
Mikvaoth	XII	Taharoth	6
Menachoth	X	Kodashim	3
Moëd Katon	III	Môëd	11
Nazir	VI	Nashim	6
Nedarim	"	"	5
Negaim	XII	Taharoth	3
Niddah	"	"	7
Ohaloth	"	"	2
Orlah	I	Zeraïm	10
Parah	XII	Taharoth	4
Peah	I	Zeraïm	2
Pesachim	III	Môëd	3
Rosh Hash-shanah	IV	"	8
Sanhedrin	IX	Nezikin	4
Shabbath	II	Môëd	1
Shekalim	IV	"	4
Shebiith	I	Zeraïm	5
Shebuoth	IX	Nezikin	6
Sotah	VI	Nashim	7
Sukkah	IV	Môëd	6
Taanith	"	"	9
Taharoth	XII	Taharoth	5
Tamid	XI	Kodashim	9
Temurah	"	"	6
Terumoth	I	Zeraïm	6
Tibbul Yom	XII	Taharoth	10
Ukatsin	"	"	12
Yadaïm	"	"	11
Yebamoth	V	Nashim	1
Yoma	IV	Môëd	5
Zabim	XII	Taharoth	9
Zebachim	X	Kodashim	1

Having given an analysis of the contents of the Talmud, we will now give a specimen of its text, which will present to the reader a faint idea of the mode of procedure as we find it in that wonderful work.

We open the very first page of the Talmud, the treatise *Berakoth*, on blessings, commencing מאימתי.

Mishna.—"At what time in the evening should one say the Shema? From the time that the priests go in to eat of their oblation till the end of the first night-watch. These are the words of the rabbi Eliezer; but the wise men say until midnight. Rabban Gamaliel says till the morning dawn ariseth. It came to pass that his sons were returning from a feast; they said unto him, 'We have not yet recited the Shema.' He answered and said unto them, 'If the morning dawn has not yet arisen, ye are under obligation to recite it.' And not this alone have they said, but everywhere where the wise have said 'until midnight,' the command is binding till the morning dawn ariseth; and the steaming of the fat and of the joints is

lawful until the morning dawn ariseth, and so everything which may be eaten on the same day it is allowed to eat until the morning dawn ariseth. If this is so, why do the wise say 'till midnight?' In order that men may be held far away from sin."

Gemara.—"The Thanna (i. e. rabbi Judah the Holy), what is his authority that he teaches, from what time onward? And, besides that, why does he teach on the evening first, and might he teach on the morning first? The Thanna rests on the Scripture, for it is written, 'When thou liest down and when thou risest up,' and so he teaches, the time of reciting the Shema, when thou liest down, when is it? From the time when the priests go in to eat of their oblation. But if thou wilt, say I, he hath taken it out of the creation of the world, for it is said it was evening and it was morning one day. If this is so, it might be the last Mishna which teaches. In the morning are said two blessings before and one after, and in the evening two before and two after, and yet they teach in the evening first. The Thanna begins in the evening, then he teaches in the morning; as he treats of the morning, so he explains the things of the morning, and then he explains the things of the evening."

This is less than one fourth part of the comment in the Gemara on that passage in the Mishna, and the remainder is equally lucid and interesting.

Subsidiaries to the Talmud, printed either in the margin of the pages or at the end of the treatises, are (1) the *Tosaphoth*, exegetical additions by later authors; (2) *Masorah ha-shesh Sedarim*, being marginal Masoretic indices to the six orders of the Mishna; (3) *Aïn* or *En-Mishpat*, i. e. index of places on the rites and institutions; (4) *Ner Mitsvoth*, a general index of decisions according to the digest of Maimonides; and (5) *Perushim*, or commentaries by different authors.

IV. *Literary Uses.*—The Talmud has been applied to the criticism and interpretation of the Old Test. Most of its citations, however, agree with the present Masoretic text. It has probably been conformed to the Masoretic standard by the rabbins, at least in the later editions. For variations, see the art. QUOTATIONS OF THE OLD TEST. IN THE TALMUD; for the interpretation, see the art. SCRIPTURE INTERPRETATION AMONG THE JEWS.

The Talmud has also been used in the illustration of the New Test. by Lightfoot, Schöttgen, Meuschen, Wettstein, Gfrörer, Robertson, Nork, Delitzsch, Wünsche. But in this department, also, its utility has been overestimated, and by none more than by Lightfoot himself, who says, in the dedication prefixed to his Talmudical exercitations, "Christians, by their skill and industry, may render them (the Talmudic writings) most usefully serviceable to their students, and most eminently tending to the interpretations of the New Test." But not so Isaac Vossius, who said Lightfoot would have sinned less by illustrating the evangelists from the Koran than these *nebulæ rabbinicæ*, and exclaimed, "Sit modus ineptiendi et cessent tandem aliquando miseri Christiani Judaicis istiusmodi fidere fabellis!" ("Let Christians at length cease from playing the fool and trusting to such wretched Jewish fables as those contained in the Talmud!") The mistake of Lightfoot is repeated by Wünsche, in his *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrash* (Gött. 1878), whose *modus illustrandi et interpretandi* is like a Jew writing an apology for Judaism; hence great caution must be exhibited in the perusal of the latter's work. There is only one way of using the Talmud for the New Test., for which see our art. SERMON ON THE MOUNT AND THE TALMUD.

For the Old Test. as it was in the time of the Talmud, see the next article.

V. *Apparatus for Study of the Talmud.*—1. *Manuscripts.*—Like the text of the Old Test., the Talmud was copied with the greatest care during the Middle Ages; but, like a good many other works, these MSS. have become the prey of time, and only a few of them are extant. All that is known is (1) the first division of the Jerusalem Talmud in possession of the Jewish congregation at Constantinople; (2) a complete copy of the Babylonian Talmud from the year 1343 in the Royal Library at Munich; (3) a fragment of the same, evidently older than No. 2, in the same place; (4) a fragment of the same from the year 1134 in the Hamburg City Library; (5) the treatise *Sanhedrin* according to the Babylonian redaction, and belonging to the 12th century, in the Ducal Library at Carlsruhe; (6) some fragments with valuable variations, preserved at the University Library of Breslau. There is no doubt that in some libraries fragments may yet be found, if the covers of old books should be properly examined, for which they have been used by ignorant binders. That such was the case we not only know from the fragments at the Breslau University, but from a more recent discovery of W. H. Lowe, who published the *Fragment of the Talmud Babli Pesachim of the 9th or 10th Century, in the University Library at Cambridge, with Notes and a Fac-simile* (Lond. 1879).

2. *Editions.*—Like the Old Test., at first only parts of the Talmud were published, on which see De Rossi, *Annales Hebræo-typographici Sec. XV* (Parmæ, 1795). The first part of the Talmud, the treatise *Berakoth*, was published at Soncino in 1484; but the first complete edition (the basis of later ones) was published by Bomberg (Venice, 1520–23, 12 vols. fol.) (a complete copy of which is in the libraries of Cassel and Leipsic). Since that time editions have been published at different places, which are enumerated by R. N. Rabbinowicz, in his מאמר על הדפסת התלמוד, or *Kritische Uebersicht der Gesammt- und Einzelausgaben des babylonischen Talmuds seit* 1484 (Munich, 1877) (with the exception of the German title-page, the rest is in Hebrew). The Jerusalem Talmud was first published by D. Bomberg (Venice, 1523); then with brief glosses (Cracov. 1609; Dessau, 1743; Berlin, 1757; Schitomir, 1860–67, 4 vols. fol.; Krotoschin, 1866, fol.). A new edition of Bomberg's, with commentaries, was commenced by the late Dr. Z. Frankel, of which, however, only the first division was published (Vienna, 1875–76).

3. *Translations.*—There exists as yet no complete translation of either of the Talmuds in any language. The Arabic translation, said to have been prepared in A. D. 1000, at the will of king Hashem of Spain, is no longer extant. A large portion of the Jerusalem Talmud is found in a Latin translation in Ugolino, *Thesaur. Antiq. Sacr.*, viz. *Pesachim* (vol. xvii), *Shekalim, Yoma, Sukkah, Rosh Hash-shanah, Taanith, Megillah, Chagigah, Bezah, Môed Katon* (vol. xviii), *Maaseroth, Challah, Orlah, Bikkurim* (vol. xx), *Sanhedrin, Makkoth* (vol. xxv), *Kiddushin, Sotah, Kethuboth* (vol. xxx). In the same work we also find three treatises of the Babylonian Talmud, viz., *Zebachim, Menachoth* (vol. xix), and *Sanhedrin* (vol. xxv). Into French, the treatises *Berakoth, Peah, Demaï, Kilayim, Shebiith, Terumoth, Maaseroth, Maaser Sheni, Challah, Orlah, Bikkurim* of the Jerusalem Talmud were translated by M. Schwab (Paris, 1872–79). The treatise *Berakoth* according to the Jerusalem and Babylonian Talmuds was also translated into French by L. Chiarini (Leips. 1831) and into German by Rabe (Halle, 1777). Of the Babylonian Talmud we have German translations of *Berakoth* by Pinner (Berlin, 1842); of *Baba Metsia* by A. Sammter (ibid. 1876–79); of *Aboda Zarah* by F. Chr. Ewald (Nuremb. 1868). These are all the translations which are known to us.

4. *Monographs.*—Since the Talmud is the great storehouse of all and everything, different branches of science and religion have been treated in monographs. Thus, on—

a. Botany: by Duschak, *Zur Botanik des Talmud* (Leips. 1870).

b. Civil and criminal law: by Frankel, *Der gerichtliche Beweis nach mos.-talmudischem Rechte, Ein Beitrag zur Kentniss des mos.-talmudischen Criminal- u. Civilrechts* (Berlin, 1846); Duschak, *Das mosaisch-talmudische Eherecht*, etc. (Vienna, 1864); Thonisson, *La Peine de Mort dans le Talmud* (Bruxelles, 1866); Bloch, *Das mosaisch-talmudische Polizeirecht* (Leips. 1879);

Lichtschein, *Die Ehe nach mosaisch-talmudischer Auffassung und das mosaisch-talmudische Eherecht* (ibid. 1879); Fassel, *Das mosaisch-rabbinische Gerichts-Verfahren in civilrechtlichen Sachen*, etc. (Vienna, 1858); Frankel, *Grundlinien des mosaisch-talmudischen Eherechts* (Breslau, 1860); Mielziner, *Die Verhältnisse der Sklaven bei den alten Hebräern nach bibl. u. talmud. Quellen dargestellt* (Leips. 1859).

c. Coins and weights: by B. Zuckermann, *Ueber talmudische Münzen und Gewichte* (Breslau, 1862).

d. Education: S. Marcus, *Zur Schul-Pädagogik des Talmud* (Berlin, 1866); Simon, *L'Éducation et l'Instruction des Enfants chez les Anciens Juifs d'après la Bible et le Talmud* (Leips. 1879); Sulzbach, *Die Pädagogik des Talmud* (Frankf.-on-the-Main, 1863). See also the art. Schools in this *Cyclopædia*.

e. Ethics, maxims, proverbs, etc.: Lazarus, *Zur Charakteristik der talmudischen Ethik* (Breslau, 1877); maxims and proverbs are given by Dukes, *Rabbinische Blumenlese* (Leips. 1844), in ספר מלין דרבנן (Warsaw, 1874), and by A. Franck, *Les Sentences et Proverbes du Talmud et du Midrash*, in the (Paris) *Journal des Savants*, Nov. 1878, p. 659–676; Dec. p. 709–721.

f. Geography: by A. Neubauer, *La Géographie du Talmud, Mémoire couronné par l'Académie des Inscriptions et Belles-lettres* (Paris, 1868).

g. Mathematics: by Zuckermann, *Das mathematische im Talmud* (Breslau, 1878); id. *Das jüdische Maass-System* (ibid. 1867).

h. Medicine: Wunderbar, *Biblisch-talmudische Medicin* (Riga, 1852–59); Halpern, *Beiträge zur Geschichte der talmudischen Chirurgie* (Breslau, 1869).

i. Magic: Brecher, *Das Transcendentale, Magie u. magische Heilarten im Talmud* (Vienna, 1850).

j. Psychology: Jacobson, *Versuch einer Psychologie des Talmud* (Hamburg, 1878).

k. Religious philosophy: Nager, *Die Religionsphilosophie des Talmud* (Leips. 1864).

l. Zoology: Lewysohn, *Zur Zoologie des Talmud* (Frankf.-on-the-Main, 1858).

m. Labor and handicraft: S. Meyer, *Arbeit und Handwerk im Talmud* (Berlin, 1878); Delitzsch, *Jüdisches Handwerkerleben zur Zeit Jesu* (3d ed. Erlangen, 1879). The latter wrote also on the *colors* in the Talmud in *Nord und Süd*, May, 1878.

n. Biblical Antiquities: Hamburger, *Biblisch-Talmudisch. Wörterbuch* (Neu-Strelitz, 1861).

5. *Textual Criticism.*—Lebrecht, *Kritische Lese verbesserter Lesarten zum Talmud* (Berlin, 1864); Rabbinowicz, *Variæ Lectiones in Mischnam et in Talmud Babylonicum quum ex aliis Libris Antiquissimis et Scriptis et Impressis tum e Codice Monacensi Præstantissimo collectæ, Annotationibus instructæ* (pt. i–viii, Munich, 1868–77).

6. *Bibliography.*—Pinner, in his preface to *Berakoth*, p. 9 sq.; Beer, in Frankel's *Monatsschrift*, 1857, p. 456–458; Lebrecht, *Handschriften und erste Gesammtausgaben des babyl. Talmud, in den wissenschaftlichen Blättern des Berliner Beth ha-Midrasch* (Berlin, 1862); Steinschneider, *Hebräische Bibliographie* (1863), vi, 39 sq.; De Rossi, *Annales Hebræo-typographici Sec. XV* (Parma, 1795); id. *De Hebraicæ Typographiæ Origine ac Primitiis*, etc. (ibid. 1776).

7. *Linguistic Helps.*—Buxtorf, *Lexicon Chaldaicum, Talmudicum et Rabbinicum* (Basil. 1640, fol.; new ed. by B. Fischer, Leipsic, 1869–75); Löwy, *Neuhebräisches und chaldäisches Wörterbuch*, etc. (ibid. 1875; in the course of publication); *Aruch*, by Nathan ben-Jechiel; new critical edition by A. Kohut, *Plenum Aruch Targum-Talmudico-Midrasch Verbale et Reale Lexicon* (Vienna, 1878 sq.); Brüll, *Fremdsprachliche Redensarten*, etc. (Leipsic, 1869); Geiger, *Zur Geschichte der talmudischen Lexicographie*, in *Zeitschrift d. D. M. G.* 1858, xii. 142; Stein, *Talmudische Terminologie* (Prague, 1869); Zuckermandel, in Grätz's *Monatsschrift*, 1873, p. 421–430, 475–477; 1874, p. 30–44, 130–138, 183–189, 213–222; Rülf, *Zur Lautlehre der aramäisch-talmudischen Dialecte*, i, *Die Kehllaute* (Leipsic, 1879); Berliner, *Beiträge zur hebräischen Grammatik im Talmud und Midrasch* (Berlin, 1879); Kalisch [I.], *Sketch of the Talmud, including the Sepher Jezirah, with Translation, Notes, and Glossary* (N. Y. 1877).

8. *Literature in General.*—Treatises on the Talmud have been written in different languages, and their number is legion. To enumerate them would be not only tedious, but useless, because, written from a certain standpoint, they only give one side of the question. Such are the treatises of Deutsch, written for the glorification of modern Judaism, and repeated by Schwab in his introduction to his treatise *Berakoth* (Paris, 1871), and of Rohling and Martin, written in a hostile spirit against Judaism, because more or less dependent on Eisenmenger's *Entdecktes Judenthum* (Königsberg, 1711, 2 vols.). Quite different is the work of A. M'Caul, *The Old Paths* (Lond. 1854), and the *Pentateuch according to the Talmud* (vol. i, Genesis, ibid. 1874) by P. J. Hershon, because tending to show how Pharisaism has made the law of God void by a multitude of traditions. We therefore confine ourselves to such works as will give the reader the necessary information on the Talmud, viz. Wähner, *Antiquitates Ebræorum* (1743), i, 231–584; Wolf, *Bibliotheca Hebræa*, ii, 657–993; iv, 320–456; Brüll, *Die Entstehungsgeschichte des babyl. Talmuds*, in his *Jahrbücher* (Frankfort-on-the-Main, 1876), ii, 1–123; Auerbach, *Das jüdische Obligationsrecht*, i, 62–114; Frankel, *Introductio in Talmud Hierosolymitanum* (Breslau, 1870 [Heb.]); Wiesner, *Gib'eth Jeruschalaïm*, ed. Smolensky (Vienna, 1872 [Heb.]); Fürst, *Literaturblatt des Orients*, 1843, No. 48–51; 1850, No. 1 sq.; id. *Kultur- u. Literaturgeschichte der Juden in Asien* (1849), vol. i; Zunz, *Die gottesdienstlichen Vorträge der Juden*, p. 51–55, 94; Jost, *Gesch. d. Israeliten*, iv, 222 sq., 323–328; id. *Gesch. d. Judenthums u. s. Secten*, ii, 202–212; Grätz, *Gesch. d. Juden*, iv, 384. 408–412 sq.; Frankel, *Monatsschrift*, 1851–52. p. 36–40, 70–80, 203–220, 403–421, 509–521; 1861, p. 186–194, 205–212, 256–272; 1871, p. 120–137; Geiger, *Jüdische Zeitschrift*, 1870, p. 278–306; Pinner, *Compendium des hierosolym. und babylon. Talmud* (Berlin, 1832); id. *Einleitung in den Talmud*, in his translation of *Berakoth*, fol. 1–12; Schürer, *Handbuch der neutestam. Zeitgeschichte* (Leipsic, 1874), p. 37–49; Pressel, art. *Talmud*, in Herzog's *Real-Encyklop.*; Davidson, in Kitto's *Cyclop.* s. v.; Mausscaux, *Le Juif, le Judaïsme, et la Judaïsation* (Paris, 1869), p. 76 sq.; Bernstein, אדר חכמים, an apology for the Talmud (Odessa. 1868); Waldberg, דרכי השנויים, or explanation of the logic of the Talmud (Lemberg, 1876). The expurgated passages are collected by Meklenburg in קבוצת ההשמטות; the difficult passages of the Talmud, which are explained by Raschi, are found in שפת חים (Schitomir, 1874); Jacob Brüll, דורש לציון, or *Mnemotechnik des Talmuds* (Vienna, 1864 [Heb.]); Bacher, *Die Agada der babylonischen Amoräer, Ein Beitrag zur Geschichte der Agada und zur Einleitung in den babylonischen Talmud* (Strasburg, 1878); Friedländer, *Geschichtsbilder aus der Zeit der Tanaïten und Amoräer, Ein Beitrag zur Geschichte des Talmuds* (Brünn, 1879). The Hagadoth contained in both Talmuds are collected in Jacob ibn-Chabib's עין יעקב (latest edition Wilna, 1877). See Fürst, *Bibl. Jud.* i, 151; Wolf, *Bibl. Heb.* i, 590 sq.; iii, 456 sq.; iv, 866 sq.; and in Jafe's יפה מראה (comp. Wolf, *ibid.* i, 1204; iii, 1109; Fürst, ii, 9, 96); the *Tosephta* is now in course of being edited by Dr. M. S. Zuckermandel (Berlin, 1876 sq.); Schwarz, *Die Tosifta der Ordnung Moëd in ihrem Verhältniss zur Mischna kritisch untersucht*, Pt. i, *Der Tractat Sabbath* (Carlsruhe, 1879); Jellinek, *Hagadische Hermeneutik mit Midrasch-Commentar* (Vienna, 1878); Placzek, *Die Agada und der Darwinismus*, in the *Jüd. Literaturblatt*, vol. vii, No. 1, 6, 8, 11, 13, 16, 17, 23–31; Mühlfelder, *Rab: ein Lebens-*

bild zur Geschichte des Talmud (Leips. 1871); Fessler, *Mar Samuel, der bedeutendste Amora, Ein Beitrag zur Kunde des Talmud* (Breslau, 1879); Hoffmann, *Mar Samuel, Rector der jüdischen Akademie zu Nehardea in Babylonien* (Leips. 1873). (B. P.)

TALMUD, THE OLD TESTAMENT IN THE TIME OF THE. The Talmud presupposes a text so firmly established by tradition that the Talmudists no longer venture to alter anything in it; they merely seek to settle it unchangeably for all time by means of very precise regulations on the subject of Biblical calligraphy, the different ways of reading, etc.

1. *The Canon* (*κανών*).—This word, which occurs first in the 3d century after Christ, has no corresponding expression in Jewish writings. The Bible is called ספר, or הספר, "the Book" (*Sabbath*, fol. 13, col. 1); "the Scripture," כתבא (Targum ii in Gen. xii, 42); "Holy Writings," כתבי הקדש (*Sabbath*, fol. 16, col. 1); מקרא, "Reading" (*Taanith*, fol. 27, col. 2). In *Kiddushin*, fol. 49, col. 1, we find the expression אוריתא נביאים וכתובים, "the Law, the Prophets, and the Writings."

The order of books as found in our present Hebrew Bibles is that of the Masorites, and differs from that given in the Talmud, as the following table will show:

Name.				Talmud.	Masorah.
1. Genesis	בראשית	The Law, תורה		1	1
2. Exodus	שמות			2	2
3. Leviticus	ויקרא			3	3
4. Numbers	במדבר			4	4
5. Deuteronomy	דברים			5	5
1. Joshua	יהושע	Earlier, ראשונים	Prophets, נביאים	6	6
2. Judges	שופטים			7	7
3. I and II Samuel	שמואל			8	8
4. I and II Kings	מלכים			9	9
5. Isaiah	ישעיה	Later, אחרונים		12	10
6. Jeremiah	ירמיה			10	11
7. Ezekiel	יחזקאל			11	12
8. XII Minor Prophets	תרי עשר			13	13
1. Psalms	תהלים	אמ"ת	Hagiographa, כתובים	15	14
2. Proverbs	משלי			17	15
3. Job	איוב			16	16
4. Song of Solomon	שיר השירים	The Five Rolls, חמש מגלות		19	17
5. Ruth	רות			14	18
6. Lamentations	קינות, איכה			20	19
7. Ecclesiastes	קהלת			18	20
8. Esther	אסתר			22	21
9. Daniel	דניאל			21	22
10. Ezra and Nehemiah	עזרא			23	23
11. I and II Chronicles	דברי הימים			24	24

Besides these twenty-four books, the Talmud also quotes from the apocryphal book *Jesus ben-Sira*, better known under the name of *Ecclesiasticus*, as the passages given in the art. ECCLESIASTICUS indicate. But, in spite of this book being quoted so often, we are distinctly told that it is not canonical. Thus *Yadaïm*, ch. ii, says, "The book of Ben-Sira, and all the other books written after its time, are not canonical" (אינן מטמאין את הידים). Again, the declaration made by R. Akiba, that he who studies uncanonical books will have no portion in the world to come (Mishna, *Sanhedr.* x, 1), is explained by the Jerusalem Talmud to mean "the books of Ben-Sira and Ben-Laanah;" and the *Midrash on Coheleth*, xii, 12 remarks, "Whosoever introduces into his house more than the twenty-four books (i. e. the Sacred Scriptures), as, for instance, the books of Ben-Sira and Ben-Togiah, brings confusion into his house." Accordingly, Ecclesiasticus is not included in the canon of Melito, Origen, Cyril, Laodicea, Hilary, Rufinus, etc.; and though Augustine, like the Talmud and the Midrashim, constantly quotes it, yet he, as well as the ancient Jewish authorities, distinctly says that it is not in the Hebrew canon (*De Civit. Dei*, xvii, 20). Comp. also Jerome, *Prol. in Libr. Solom.*, where he says that Ecclesiasticus should be read "for the instruction of the people (*plebis*), not to support the authority of ecclesiastical doctrines."

2. *The Alphabet.*—It is difficult to determine with precision the time at which the square character was perfected. Origen and Jerome ascribe the invention to Ezra, and so does José ben-Chalafta, who flourished between A.D. 138 and 164. In the Talmud we find descriptions and allusions to the form of Hebrew letters which precisely suit the square alphabet; and even in the Mishna, which was completed in the 3d century of our æra, traces occur of the same. In our own days the existence of the Hebrew square alphabet before the Talmudic æra has been proved by the discovery of some tombstones in the Crimea, a few of which even bear the date A.D. 6 and 30 (comp. Geiger, *Jüdische Zeitschrift*, iii, 128–133, 237; iv, 214 sq.). But these stones cannot be relied upon, and the forgery has been made manifest by Dr. H. Strack, *A. Firkowitsch u. seine Entdeckungen* (Leips. 1876). In the Talmud, however, we are distinctly told not to change א and ע, ב and כ, ג and צ, ד and ר, ה and ח, ו and ז, ט and ך, פ and ם, ס and ן, ק, ך, ם (*ibid.* fol. 104, col. 1), which were probably used to render reading more easy by distinguishing one word from another (thus, אלהרמאת [the third and fourth words of the Heb. Bible] might be read אלהי מאת, "God is dead"). The Talmud, again, not only mentions the so-called *taggin* (תגין), or calligraphic ornaments on the letters ש, ע, ט, נ, ז, ג, ץ (*Menachoth*, fol. 29, col. 1 sq.; *Shabbath*, fol. 89, col. 1;

fol. 105, col. 2), but also gives different combinations of the alphabet, as

את בש, גר, דק, חץ, וף, זע, חם, טנ, רם, כל,
אחם, בטע, גיף, דכץ, חלק, ומד, זן, שת,
אל, בם, גן, דס, הע, וף, זץ, חק, טר, יש, כת.

The first of these combinations is remarkable on account of Jerome having so confidently applied it to the word *Sheshak*, ששך, in Jer. xxv, 26, it being the same as בבל.

3. *The Vowel-points.*—See that article.

4. *Division of Words.*—Hebrew was originally written, like most ancient languages, without any divisions between the words, in a *scriptio continua*, which fact accounts for the various readings in the Sept., as Gen. vii, 11, עשר יום for עשרים; xx, 16, כלו נכחת for כל ונכחת; xl, 17, מכלם אכל for מכל מאכל, etc.; 1 Sam. i, 1, בן צוף, Alex. *ἐν Νασίβ*, בנצרב; Psa. ix, 1, על מות for עלמות, etc. But there is no doubt that a division of words already existed in the time of the Talmud; at least the final letters, which are already mentioned, may have served such a purpose; and in *Menachoth*, fol. 30, col. 1, the space between the words in the sacred MSS. is fixed with precision. Whether or not this division of words by points—as used in the Samaritan Pentateuch—was applied, must be left undetermined.

5. *Divisions according to the Meaning of Verses.*—There is no doubt that at a very early period a division according to verses (פסוקים) existed. "Every verse divided by Moses may not be otherwise divided," we read in *Megillah*, fol. 22, col. 1. The reason for such divisions was probably twofold: *a.* The *reading of the Scriptures*, especially in the synagogue, led to such. The Mishna (*Megillah*, ch. iv, § 4) mentions the פסוקים in relation to this, for we read that "not less than three verses of the holy law may be read in the synagogue to each person (called to read). One verse only of the law may at one time be read to the *methurgeman*, or interpreter; but it is lawful to read three consecutive verses to him from the prophets; but if each verse should form a separate section, one verse only may be read to him at a time." The Gemara forbids the leaving of the synagogue before the ending of such a section (*Berakoth*, fol. 8, col. 1), introduces the injunction of Ezra (Neh. viii, 8; *Megillah*, fol. 3, col. 1; *Nedarim*, fol. 37, col. 2), and prescribes, in reference to the prophets, how many sections are to be read on week-days (*Baba Kamma*, fol. 82, col. 1). *b.* The *study of the law*, the instruction and school-teaching of the same produced such sense-divisions. These were distinguished from the former, which were merely called פסוקים, by the names טעמים, *clauses, sententiæ*, or also פסוקי טעמים, *clause sections*. To instruct in the dividing of clauses (פיסוק טעמים) was a special part of the rabbinical teaching (*Nedarim*, fol. 37, col. 1); in *Berakoth*, fol. 62, col. 1, the teacher is said to point it out to his scholars with his right hand; and according to it disputed points of the law were settled (*Chagigah*, fol. 6, col. 2). As to the sign of this division which is now found in the Hebrew Bible (:), it is not seen on the synagogue-roll, nor is it mentioned in the Talmud, but is of later origin; and we must conclude it as highly probable that these divisions into verses and periods were not first externally designated, but were merely transmitted by oral tradition, as may be seen from the following quotation. In *Kiddushin*, fol. 30, col. 1, we read: "Therefore are the ancients called Sopherim because they counted all letters in Holy Writ. Thus they said that the *Vav* in גחון (Lev. xi, 42) is the half of all the letters in the Pentateuch; דרש דרש (x, 16) is the middle word; והתגלח (xiii, 33), the middle verse; that *Ayin* in מיכר (Psa. lxxx, 14) is the middle letter in the Psalms, and lxxvii, 38 the middle verse." In the same passage we also read that "the Pentateuch contains 5888 verses, the Psalms eight more, and Chronicles eight less." Now if we compare this number with that given by the Masorites, we shall find that the Talmud counts forty-three verses more than the Masorites in the Pentateuch, and this difference can only be explained from the statement made by the Talmud (*Baba Bathra*, fol. 14, col. 2), that Joshua wrote his book and eight verses of the law (Deut. xxxiv, 5–12); and the Occidentals, as we read in *Kiddushin*, loc. cit., divided Exod. xix, 9 into three verses. Thus much is certain, that in the time of the Talmud there was a division according to verses; but what this mark of division was, if there were any at all—at least Tr. *Sopherim*, ch. iii, § 5, is against it—is difficult to point out.

6. *Stichoi* (*στίχοι*).—The poetical passages in Exod. xv; Deut. xxxii; Judg. v; 2 Sam. xxii, were in the time of the Talmud already written *στιχηρῶς* (comp. *Shabbath*, fol. 103, col. 2, *in fine*; *Sopherim*, ch. xii). The same may be said of the poetical books, אמ"ת, i. e. Job, Proverbs, Psalms. The Decalogue was also originally written in ten series (שטרים, *στίχοι*), as is intimated in the Targum on the Song of Songs, v, 13: "The two tables of stone which he gave to his people were written in ten rows (*shittin*), resembling the rows or beds (*shittin*) in the garden of balsam." See also SHITTA.

7. *The Smaller Sections of the Pentateuch.*—In our Hebrew Bibles, which follow the Masoretic text, the Pentateuch is divided into 669 *parashas*, or sections (פרשיות, פרשה), of which 290 are open (פתוחות, and distinguished in our Bibles by the initial letter פ) and 379 are closed (סתומות, marked by the initial letter ס). Of these parashas mention is made in the Talmud, viz.

1. *Taanith*, ch. iv, § 3, the history of creation is divided into seven sections, viz. Gen. i, 1–5, 6–8, 9–13, 14–19, 20–23, 24–31; ii, 1–3.

2. *Berakoth*, ch. ii, § 2; *Tamid*, ch. v, § 1; *Menachoth*, ch. iii, § 7, the sections of the prayer and phylacteries (Exod. xiii, 1–13; Deut. vi, 4–9; xi, 13–21; Numb. xv, 37–41) are mentioned.

3. *Megillah*, ch. iii, § 4–6 (comp. also *Yoma*, ch. vii, § 1; *Sotah*, ch. vii, § 7), the following sections for the Sabbath and festivals are given, viz.: Exod. xxx, 11–16; Deut. xxv, 17–19; Numb. xix, 1–22; Exod. xii, 1–12; Lev. xxii, 26–33 (for the first day of the Passover); Deut. xvi, 9–12 (for Pentecost); Lev. xxiii, 23–25 (for New Year); xvi, 1–34; xxiii, 26–32 (for the Day of Atonement); Numb. vi, 22–vii, 18 (for the Day of Dedication); Exod. xvii, 8–13 (for Purim); Numb. xxviii, 11–15 (for the new moon); Lev. xxvi, 3 sq.; Deut. xxviii sq. (for the fast-days).

4. *Tamid*, ch. v, § 1; *Sotah*, ch. vii, § 2, 6; Numb. vi, 22–27.

5. *Yadaïm*, ch. iii, § 4, Numb. x, 35, 36.

6. *Sotah*, ch. vii, § 7, Deut. xvii, 14–20; Numb. v, 11–31; xix, 1–22; Deut. xxi, 1–9; xxvi, 1–11; xiv, 22–27; xxvi, 12–15; xxv, 5–10, and many others.

In the Gemara the following parashas are mentioned:

7. *Shabbath*, fol. 115, col. 2; fol. 116, col. 1, Numb. x, 35, 36.

8. *Berakoth*, fol. 12, col. 2, states that "every parasha which Moses divided we also divide; and any one which he did not divide, neither do we," in reply to the question why the verse כרע to קומנו (Numb. xxiv, 9) was not taken out from the long section (ch. xxii–xxiv) and used for the prayer *Shema Israel*, i. e. "Hear, O Israel."

9. *Ibid.* fol. 63, col. 1, Numb. vi, 1–6; v, 11–31, are mentioned.

10. *Gittin*, fol. 60, col. 1, Lev. xxi, 1–24; Numb. viii, 5–22; ix, 6 sq.; v, 1–4; Lev. xvi; x, 8–11; Numb. viii, 1–4; xix sq., are mentioned.

That some of these were *open*, some *closed*, we read in *Shabbath*, fol. 103, col. 2; *Menachoth*, fol. 30, 31; Jerusalem *Megillah*, fol. 71, col. 2; and in *Sopherim*, i, 14, we also read that the *open* section is an empty space, the width of *three letters*, at the beginning of a line, and the *closed* is as much in the middle of a line.

8. The *larger sections*, marked in our Bibles by פ פ פ and ס ס ס, are not mentioned in the Talmud.

9. *Haphtarahs.*—After the reading of the law in the synagogue, it was also customary from an early period

to read a passage from the prophets (comp. Acts xiii, 15, 27; Luke iv, 66 sq.), and with that to dissolve the meeting (λύειν τὴν συναγωγήν, Acts xiii, 43; Heb. הפטיר); hence the reader who made this conclusion was called מפטיר, and the prophetic passage read הפטרה. The Mishna repeatedly speaks of the Haphtarahs (*Megillah*, ch. iv, § 1-3, 5, 10), and as early as in the Gemara (*Megillah*, fol. 29, col. 2; fol. 31, col. 1), several Haphtarahs are named. Yet in general they cannot then have been fixed determinately, and even now different usages prevail among the Jews of different countries, as may be seen from the table given in the art. HAPHTARAH, for, as Zunz says, "our present order is the work of later centuries."

10. *Various Readings.*—The various readings so frequently found in the margins and foot-notes of the Hebrew Bibles, known as *Keri* and *Kethib* (קרי וכתיב, pl. קריין וכתיבן), are very ancient. The Talmud traces the source of these variations to Moses himself, for we are distinctly told in *Nedarim*, fol. 37, col. 2, that "the pronunciation of certain words according to the scribes (מקרא סופרים), the emendations of the scribes (עטור סופרים), the not reading of words which are in the text (כתיב ולא קרי), and the reading of words which are not in the text (קרי ולא כתיב), etc., are a law of Moses from Sinai (הלכה למשה מסיני)." We here mention some of the Talmudic passages which have reference to these readings:

Gen. viii, 17, Kethib היצא, but Keri חיצא (*Bereshith Rabba*, ad loc. sect. xxxiv, fol. 37, col. 3).

Lev. xxi, 5, Kethib יִקָּחוּ, but Keri יקרחו (*Makkoth*, fol. 20, col. 1).

Lev. xxiii, 13, Kethib ונסכה, but Keri ונסכו (*Menachoth*, fol. 89, col. 2).

1 Sam. xvii, 23, Kethib ממערכות, but Keri ממערכות (*Sotah*, fol. 42, col. 2).

Hag. i, 8, Kethib ואכבד, but Keri אֶכָּבְדָה (*Yoma*, fol. 21, col. 2).*

Esth. ix, 27, Kethib וקבל, but Keri וקבלו (Jerusalem *Berakoth*, fol. 14, col. 3).

Eccles. ix, 4, Kethib יבחר, but Keri יחבר (Jerusalem *Berakoth*, fol. 13, col. 2).

Job xiii, 15, Kethib לא, but Keri לו (*Sotah*, ch. v, § 5).

Prov. xxxi, 18, Kethib בליל, but Keri בלילה (*Psikta*, ed. Buber [Lyck, 1865], fol. 65, col. 1).

Isa. lxiii, 9, Kethib לא, but Keri לו (*Sotah*, fol. 31, col. 1; while *Taanith*, fol. 16, col. 1, reads לו).

To these variations belongs also the substitution of *euphonisms* for *cacophonisms*. See the art. KERI AND KETHIB, § 8.

For the most part the rabbins follow the reading of the קרי, often that of τὸ כתיב, especially when they can elicit a new interpretation from the reading of the כתיב; thus, e. g., Ruth iii, 3, they interpret the reading of the כתיב, וירדתי, while the קרי reads וירדת (*Midr. Ruth Rabba*, sect. v, fol. 43, col. 3 [Cracov. 1588, fol.]). The reading according to the כתיב is cited in *Chullin*, fol. 68, col. 1, from Lev. ii, 2 and 2 Sam. xxiii, 20, in *Berakoth*, fol. 18, col. 1, *in fine*. In the Mishna we find the marginal reading קרי six times, that of the כתיב twice, viz.:

Lev. ix, 22, it is written ירדו; but in *Sotah*, ch. vii, § 6, and *Tamid*, ch. vii, § 2, it reads וירד.

Deut. xx, 7, it is written שפכה; but in *Sotah*, ch. ix, § 6, שפכו, according to the Keri.

1 Kings vi, 6, it is written הרצוץ; but in *Middoth*, ch. iv, § 4, הוצריץ.

Isa. x, 13, it is written כאביר; but in *Yadaïm*, ch. iv, § 4, כבור.

Ezek. xliii, 16, it is written והאראיל; but in *Middoth*, ch. iii, § 1, והאריאל.

Job xiii, 15, it is written לא; but in *Sotah*, ch. v, § 5, לו.

The reading according to the Kethib we find in two passages, Exod. xxi, 8, לא (*Berakoth*, ch. i, § 7; *Kiddushin*, fol. 17, col. 1), and Isa. x, 13, in *Yadaïm*, ch. iv, § 4.

Words written but not read, כתיב ולא קרי, are mentioned in *Nedarim*, fol. 27, col. 2, viz. נא, 2 Kings v, 8; ואת, Jer. xxxii, 11; ירך, li, 3; חמש, Ezek. xlviii, 16; אם, Ruth iii, 12.

Words read but not written, קרי ולא כתיב, are mentioned in *Nedarim*, fol. 37, col. 2, viz. פרת, 2 Sam. viii, 3; איש, xvi, 23; באים, Jer. xxxi, 38; לה, l, 29; את, Ruth ii, 11; אלי, iii, 5, 17.

In connection with this we may remark that in the treatise *Megillah*, fol. 25, col. 2, we are told of certain passages of Scripture which are read in the synagogue and interpreted, read and not interpreted, and such as are neither read nor interpreted. Thus, "The intercourse of Reuben with Billah is to be read without being interpreted; that of Tamar (and Amnon) is to be read and interpreted. The (first part of the) occurrence with the golden calf is to be read and interpreted; but the second part (commencing Exod. xxxiv, 21) is to be read without any interpretation. The blessing of the priests, and the occurrence of David and Amnon, are neither to be read nor interpreted. The description of the divine chariot (Ezek. i) is not to be read as a Haphtarah, but R. Jehudah permits it; R. Eleazer says neither (Ezek. xvi), 'Cause Jerusalem to know her abomination,'" etc.

11. *Ablatio Scribarum*, עטור סופרים, *Nedarim*, fol. 37, col. 2. See the art. MASORAH, § 6.

12. *Correctio Scribarum*, תקון סופרים, is not mentioned in the Talmud, but reference is made to it in the *Mechilta*, *Siphri*, *Tanchuma*, *Bereshith Rabba*, *Shemoth Rabbah* (Midrashic works, enumerated under MIDRASH); the passages belonging to the *correctio scribarum* are given s. v. MASORAH, 5. See also TIKKUN SOPHERIM.

13. *Puncta Extraordinaria.*—Over single letters, over entire words, we find dots or points, generally called "puncta extraordinaria." The first instance is mentioned in the Mishna, *Pesachim*, ix, 2, over the ח of the word רחקה, Numb. ix, 10. Ten such words which have these extraordinary points are enumerated in *Midrash Ba-midbar Rabbah* on Numb. iii, 39, sect. iii, fol. 215, col. 4; comp. *Pirke de-Rabbi Nathan*, ch. xxxiii; *Siphri* on Numb. ix, 10; *Sopherim*, vi, 3; *Massora Magna* on Numb. iii, 39; *Oklah ve-Oklah*, § 96.

The following words are mentioned in the Talmud:

Gen. xviii, 9, אַיֵּה. On this passage the *Midrash Bereshith Rabba* remarks: "איו are pointed, but not the ל. R. Simeon ben-Eliezer saith, wherever you find more letters than points, you must explain the letters, i. e. what is written; but where you find more points than letters, you must explain the points. In this case, where there are more points than the written text, you must explain

* As this passage is very interesting, we give it in full: "R. Samuel bar-Enia saith, Why has the Kethib ואכבד and the Keri אכבדה? What is meant by the absence of the ה? It is because of the five things which made the difference between the first and second Temple, viz., the *ark* with the lid and the cherubim upon it; the *fire* (from heaven, comp. 2 Chron. vii, 1), the *Shechinah*, the *Holy Ghost*, and the *Urim* and *Thummim*." In the *Midrash Rabba* on the Song of Songs, viii, 8, where the same thing is recorded, the *holy oil* (שמן המשחה) is substituted for the Shechinah, as one of the five things, fol. 26, col. 1 (ed. Stettin, 1863).

the points, viz. אַיּוֹ, 'where is Abraham.' The meaning is that the points over these three letters intend to indicate that the three angels did not ask 'where is Sarai, אֵיכָה שָׂרָה,' but 'where is Abraham,' אַיּוֹ אַבְרָהָם" (comp. *Baba Metsiah*, fol. 87, col. 1).

Gen. xix, 33, וּבְקוּמָהּ. In the Talmud, *Nazir*, fol. 23, col. 1, we read: "Why is there a point over the *Vav*, ו, of the word וּבְקוּמָהּ? To indicate that when she lay down he did not perceive it, but when she arose he perceived it" (comp. also *Horayoth*, fol. 10, col. 1; and Jerome, *Quæst. in Genes.*: "Appungunt desuper quasi incredibile et quod rerum natura non capiat coire quemquam nescientem").

Numb. iii, 19, וְאַהֲרֹן. *Ba-midbar Rabbah*, loc. cit., says that the points over Aaron indicate that he was not one of that number (comp. also *Berakoth*, fol. 4, col. 1).

ix, 10, רְחֹקָה. In Mishna, *Pesachim*, ix, 2, we read: "What is a distant journey? R. Akiba says from Modaim and beyond, and from all places around Jerusalem situated at the same distance. R. Eleazar says 'any distance beyond the outside of the threshold of the court of the Temple.' R. José says the reason for the point over the ה (in our word) is to denote that it is not necessary to be actually on a distant road, but only beyond the threshold of the court of the Temple."

Deut. xxix, 28, לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם. *Ba-midbar Rabbah*, loc. cit., "You have made manifest, hence I will also manifest unto you hidden things" (comp. *Sanhedrin*, fol. 43, col. 2, *in fine*).

Psa. xxvii, 13, לוּלֵא. *Berakoth*, fol. 4, col. 1, says, "Lord of the universe, I am aware that thou greatly rewardest the just in future ages, but I know not whether I shall partake of it with them on account of my sin." Buxtorf remarks on this passage, טעם בלא טעם, i. e. a sense without any sense. The meaning probably is that לולא, without the points, means *if not*, like the Latin *nisi*, but with the points it signifies "a doubt."

As to the origin and signification of these points, nothing certain can be said. According to the rabbins, Ezra is said to have been the author of them (comp. *Ba-midbar Rabbah* on Numb. iii, 39, sect. iii, fol. 215, col. 4; *Aboth de-Rabbi Nathan*, ch. xxxiii). This much may be taken for granted, that these points were known long before the Talmud.

14. *Inverted Nun*, נ.—Before Numb. x, 35, and after ver. 36, we find in our Hebrew text the letter *Nun*, נ, inverted (נ). In the Talmud, *Shabbath*, fol. 115, col. 2; fol. 116, col. 1, we are told that "the section commencing וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה (Numb. x, 35) was made by God with signs below and above, to indicate that it is not in its proper place. But Rabbi said this is not so, but that this book was counted by itself. How do you know it? R. Samuel bar-Nachman said, R. Jonathan saith (it is written) 'She hath hewn out her seven pillars' (Prov. ix, 1); this means the seven books of the law." On the inverted *Nuns* found in Psa. cvii, mention is made in *Rosh Hash-shanah*, fol. 17, col. 2.

15. *The Vav Ketiá* in Numb. xxv, 12.—Of this וְיוֹ קְטִיעָא, or *Vav cut-off*, which is found in our Hebrew Bible ן, we read in the Talmud, *Kiddushin*, fol. 66, col. 2: "Whence do we have it that a person having some defect is unfit for the sacred ministry? R. Jehudah said that R. Samuel taught that this is because the Scripture says, 'Wherefore say, Behold I give unto him my covenant of peace'—a perfect peace, and not an imperfect one. But, said one, it is written שָׁלוֹם, i. e. peace; but answered R. Nachman, the *Vav* in שָׁלוֹם is cut off" (וְיוֹ דְּשָׁלוֹם קְטִיעָה הִיא).

16. *The Closed or Final Mem* (ם) in the middle of the word Isa. ix, 6, לְמַרְבֵּה.—In the Talmud, *Sanhedrin*, fol. 94, col. 2, we find the following:

"Why is it that all the *Mems* in the middle of a word are *open* (i. e. מ) and this one closed (i. e. ם)? The Holy One (blessed be he) wanted to make Hezekiah the Messiah, and Sennacherib Gog and Magog; whereupon Justice pleaded before the presence of the Holy One, Lord of the world, 'What! David, the king of Israel, who sang so many hymns and praises before thee, wilt thou not make him the Messiah? But Hezekiah, for whom thou hast performed all the miracles, and who has not uttered one song before thee, wilt thou make him the Messiah?' Therefore has the *Mem* been closed."

17. *Suspended Letters.*—The suspended *Nun* we find in מְנַשֶּׁה, Judg. xviii, 30. The Talmud, *Baba Bathra*, fol. 109, col. 2, states the following:

"Was he (i. e. Gershom) the son of Manasseh? while the Scripture says the sons of Moses were Eleazar and Gershom. But because he did the deeds of Manasseh (2 Kings xxi), did the Scripture append him to the (family) of Manasseh." The meaning is that the prophet did not like to call Gershom the son of Moses, because it would be ignominious that Moses should have had an impious son; hence he called him the son of Manasseh, with the suspended letter, which may mean the son of Manasseh or Moses.

The suspended *Ayin* is found in רְשָׁעִים, Job xxxviii, 15. In the Talmud, *Sanhedrin*, fol. 103, col. 2, we read the following: "Why is the ע in רְשָׁעִים suspended? It is to teach that when a man is רָשׁ, poor, in this world, he will also be רָשׁ in the world to come; or, literally, poor below, he will also be poor above."

Of the suspended *Ayin* in מִיָּר, Psa. lxxx, 14, we read, *Kiddushin*, fol. 30, col. 2, that this letter is the middle letter in the Psalms.

18. *Majuscular and Minuscular Letters.*—Of words written with large and small letters in our Hebrew Bible we find nothing in the Talmud, but some of these instances are mentioned in the *Sopherim*, ch. ix. That this mode of writing must have been very ancient cannot be doubted, for there is a dispute in the Talmud, *Megillah*, fol. 16, col. 2, whether the ו in וַיְזַתָּא (Esth. ix, 9) should be written as a majuscular or minuscular letter; and the word וְהִתְגַּלָּח (Lev. xiii, 33), which is now written with a majuscular ג, is mentioned in *Kiddushin*, fol. 30, col. 2, as being the middle of the verses of the Pentateuch.

19. *Mode of Quotations.* See QUOTATIONS OF THE OLD TESTAMENT IN THE TALMUD. (B. P.)

Talmudists. Under this head we include all those rabbins whose opinions are regarded as authoritative in the Talmud. The period of these men comprises the time from about B.C. 180 to A.D. 500, i. e. from Simon the Just to the completion of the Talmud. This period is again subdivided into that of the Tanaïm and that of the Amoraïm—the former representing the time from about B.C. 180 to A.D. 219, the latter from A.D. 219 to A.D. 500.

I. *Tanaïm.*—The first recognised, after Simon's death, as the head of the Sanhedrim was Antigonus of Soho, about B.C. 180. His contemporary was Eliezer ben-Charsum, celebrated for his opulence, learning, and zeal in the promotion of religious knowledge. After Antigonus, always two (or *zugôth*) stand at the head of the community—the first being the president, the second the vice-president. As the first of these zugôth, or pairs, are mentioned Jose ben-Joezer and Joseph

ben-Jochanan, about B.C. 70. They were followed by Joshua ben-Perachja and Nithai of Arbela (q. v.). Their successors were Jehuda ben-Tabaï and Simon ben-Shetach (q. v.). The fourth pair is represented in Shemaja and Abtalion, about B.C. 47. The fifth and last pair are Hillel (q. v.) and Shammai (q. v.). Under their presidency lived Baba ben-Buta, Chanina ben-Dose, Jochanan ben-Zachai (q. v.), and Nechunjah ben-ha-Kana (q. v.). Hillel was followed by his son Simon (ben-Hillel) (q. v.). His successor was Gamaliel I (q. v.), who was followed by his son Simon (ben-Gamaliel) (q. v.). With Simon closes the period of the so-called *earlier* Tanaïm. The *later* Tanaïm first figure in history when the Temple was in ashes and Jerusalem a heap of ruins. At this period, verging upon decay, when Judaism was without any centre and support, appeared Jochanan ben-Zachai, the last among Hillel's eighty disciples. Jochanan established a school at Jamniah, or Jabneh, whose president he became. His successor was Gamaliel bar-Simon (q. v.), and his fellow-laborers were Akiba ben-Joseph (q. v.), Eliezer ben-Asarja, Eliezer ben-Arak, Eliezer ben-Hyrkanos (q. v.), Ismaël ben-Elisa (q. v.), Joshua ben-Hananja (q. v.), Nechunjah ben-ha-Kana (q. v.), and Tarphon (q. v.). Gamaliel was succeeded by his son Simon (ben-Gamaliel II) (q. v.), who transferred the Rabbinical apparatus to Tiberias. To his college belonged Nathan ha-Babli (q. v.), Jose ben-Halephta, Jehudah ben-Ilaï, rabbi Meïr (q. v.), and Simon ben-Jochaï (q. v.). Simon ben-Gamaliel was succeeded by his son Judah the Holy (q. v.).

II. *Amoraïm.*—With the life and labors of rabbi Judah ended the succession of the Tanaïm, who were now followed by a new order, the Amoraïm (אמוראים), i. e. the expositors of the law, at length no longer oral, but reduced to a written text. Some of the most distinguished of their number were rabbi Chija, Chanina bar-Chana, Abba Areka, or Rab (q. v.), Bar-Kappara, Jochanan bar-Napacha (q. v.), and Simon ben-Lakish (q. v.). Of the scholastic labors of these men we have the monumental result in the Palestine Gemara, commonly called *Talmud Jerushalmi* (תלמיד ירושלמי).

After the death of Judah, not only learning, but also the patriarchal dignity, was more and more in the decline; for with Judah's death the star of Judæa's learning had set, never to rise again in Palestine. Rabban Gamaliel III, Judah's son, and Judah II, son of Gamaliel III, his successor, were weak in character, mediocre in learning, and deficient in theological acumen. The latter transferred his residence to Tiberias, and Galilee, once so despised, now became "the Holy Land," and Tiberias its Jerusalem. Of Gamaliel IV, the successor of Judah II, and Judah III, son and successor of Gamaliel IV, history has nothing to record, except that they close the line of Palestinian teachers. Meanwhile numerous migrations of rabbins to Babylon had taken place, especially in the reign of Constantius, who persecuted the Jews. We leave Palestine and turn to Babylon, where the schools at Sora (q. v.), Pumbaditha (q. v.), Nahardea, and Machusa were in a flourishing condition.

At Babylon the greater and more noble part of the Jewish families settled at the Captivity, to return no more to their ancestral soil, and there the literary culture of the people took a development which exerted no small influence on the studies of after-generations. There the Jews lived under their *resh gelutha*, or prince of the exiles, whose office was of an ecclesiastical and secular kind. So long as the Temple was standing the Babylonian Jews acknowledged the presidency of the high-priest, and paid the didrachm contribution to the Temple, which, however, they did not after the destruction of that edifice. Finally, the Babylonians succeeded in establishing their own independence, in civil and ecclesiastical matters, of the Western patriarchate, and established schools of learning all over the country without material aid from those of the fatherland, though the schools took the same undeveloped form as those of the Holy Land. The names given to these schools were Aramæan forms for the Hebrew ones of the Palestinian schools. The "house of learning" was called *Beth Ulphana* (בית אולפנא); *Beth Midrash* (בית מדרש), "the house of doctrine;" *Beth ha-Vaad* (בית הועד; Heb. בית הכנסת), "the house of assemblage;" *Beth Metibtha* (בית מתיבתא; Heb. ישיבה), "the house of sitting;" *Beth Rabbanan* (בית רבנן), "the house of the masters;" *Beth Sidra* (בית סדרא), "the house of order." The principal or rector of the school was entitled *Rab Beth Ulphana* (רב בית אולפנא), *Resh Metibtha* (ריש מתיבתא), *Resh Sidra* (ריש סדרא), etc. So, too, the academical degree of *Mar* (מר) was equivalent to the Palestinian title of *rabbi* (רבי), and was conferred after the same course of study by the *semikâh* (סמיכה), or "imposition of hands."

III. *Schools.*—The earliest school of which we have any specific information is that which was situated at

1. *Nahardea.*—With this school we first become acquainted towards the close of the 2d century. Nahardea was situated on the Euphrates, and for a time she was the Babylonian Jerusalem. While the Temple was yet in existence, this place had the treasury of the Babylonian congregations for the Temple-offerings which were brought to Jerusalem (Josephus, *Ant.* xviii, 12). The first rector at Nahardea was R. Shila, who was succeeded by Mar-Samuel, the astronomer (also called Arioch and Jarchinaï), in A.D. 190–247. His disciples were Nachman ben-Jacob, Sheshet, Rabba ben-Abbuha, and Joseph ben-Chama. When Nahardea was sacked in 259 and the academy broken up, they migrated to

2. *Machusa*, a town on the Tigris, about four hours from Ctesiphon, where a new academy was founded. Rabba ben-Abbuha promoted this school of learning by his lectures, and Machusa attained some celebrity. Ten years (A.D. 363) after Rabba's death, the city was demolished by the Romans in the war under Julian. The most famous schools, however, were those at

3. *Pumbadîtha* and *Sora*, where the Amoraïm attained great renown. The teachers of these schools having already been mentioned in the arts. PUMBADITHA and SORA, we need only to refer to them. Of the names mentioned, we have only given the most prominent, which, in part, are already given under the respective letter, or will be treated, so far as omitted, in the supplement volume.

IV. *Literature.*— Luzzatto, סדר תנאים ואמוראים (Prague, 1839); *Liber Juchasin*, ed. Filipowski (Lond. 1857); Frankel, *Hodegetica in Mischnam* (Lips. 1859 [Heb.]); Weiss, *Zur Geschichte der jüdischen Tradition* (Vienna, 1872–77, 2 vols. [Heb.]); Chiarini, *Le Talmud de Babylone* (Leips. 1831), i, 105 sq.; Bacher, *Die Agada der babylonischen Amoräer* (Strasburg, 1878). The Talmudists whose names are mentioned in the treatise *Baba Metsia* are given by Sammter in the appendix to his German translation of *Baba Metsia* (Berlin, 1879), p. 160 sq. See SCRIBE. (B. P.)

Talochon, MARIE VINCENT, better known by his clerical name, *Père Élysée*, was a French surgeon, born in January, 1753, at Thorigny, and reared among the Brothers of Charity at Paris, whose order he entered Jan. 30, 1774. He was engaged in various public and benevolent enterprises, and died in Paris Nov. 27, 1817. See Hoefer, *Nouv. Biog. Générale*, s. v.

Tal'sas (Σαλθαζ v. r. Σαλόαζ, Vulg. *Thalsas*), a corrupt Græcism (1 Esdr. ix, 22) for the name ELASAH (q. v.) of the Hebrew list (Ezra x, 22).

Tam, JACOB BEN-MEÏR, better known in Jewish literature under the name of *Rabenu Tam*, was born at Remers, France, about 1100, and died in 1171. He was a grandson of Rashi (q. v.), and youngest brother of Rashbam (q. v.), and was famous not only as a Talmud-

ist, grammarian, and commentator, but also for his piety, for which he obtained the appellation *Tam* (תָּם), in allusion to Gen. xxv, 27, where his namesake Jacob is denominated *Tam* = pious (יַעֲקֹב אִישׁ תָּם). Under the title of ספר הישר, "the book of the righteous," he wrote additions on thirty treatises of the Talmud, published at Vienna in 1811. Supplements are given by Luzzatto from an old MS. in the *Kerem Chemed* (Prague, 1843), vii, 19 sq.; עשר שאלות וחשובות, i. e. ten Talmudic decisions, also given by Luzzatto (*loc. cit.*); מחברת על משפטי הנעימים, i. e. a poem on the Hebrew accents, consisting of forty-five stanzas, five of which were first published by Luzzatto (*loc. cit.*), and the whole forty-five of which appeared in the following work: סתהכרעות, or grammatical and lexical animadversions, designed to reconcile the differences of Dunash ibn-Labral and Menachen ben-Saruk on points of grammar and exegesis (first published by Filipowski, Lond. 1855); תקון ספר תורה, or חלבות ס"ת, or תקון סופרים, a guide for transcribing MSS. of the Bible, in MS. extant; פרושי תנ"ך, or a grammatical commentary on the Bible, which has not yet come to light, but is quoted by commentators, lexicographers, and grammarians. R. Tam also enriched the Jewish ritual with some pieces, as the יצרב פתגם (i. e. "these words are true," etc.), in the *Machser Ashkenazim*, and used after the *haphtarah* for the second day of Pentecost. See Fürst, *Bibl. Jud.* iii, 406 sq.; De Rossi, *Dizionario Storico* (Germ. transl.), p. 306; Kitto, *Cyclop.* s. v.; Grätz, *Gesch. d. Juden*, vi, 196 sq.; Braunschweiger, *Gesch. d. Juden in den romanischen Staaten* (Würzburg, 1865), p. 85; Geiger, *Parshandatha* (Leips. 1855), p. 24 sq.; Kalish, *Hebrew Grammar* (Lond. 1863), ii, 27; Zunz, *Synagogale Poesie* (Berlin, 1855), p. 248; id. *Literaturgeschichte zur synagogalen Poesie* (ibid. 1865), p. 265–267; id. *Zur Literatur und Geschichte*, p. 32, 109; Rapaport, in *Kerem Chemed* (Prague, 1843), vii, 1–3; Luzzatto, *ibid.* p. 19–34, 35–53; Landshuth [L.], *Amude Haabodah* (עמודי העבודה) (Berlin, 1857), i, 106 sq. (B. P.)

Tama (*Kethib* in 1 Kings ix, 8). See TADMOR.

Ta'mah (Heb. תַּמָּח, *Te'mach;* in pause, תָּמַח, *Ta'mach, laughter* [Gesen.], or *combat* [Fürst]; Sept. Θημά, Θεμά; Vulg. *Thema*), the name of a man whose descendants (or rather a place whose inhabitants) returned among the Nethinim from the captivity with Zerubbabel (Ezra ii, 53, "Thamah;" Neh. vii, 55).

Ta'mar (Heb. תָּמָר, *Tamar', a palm-tree*, as often; Sept. Θαμάρ [v. r. Θημάρ], but Θαιμάν in Ezek.; Josephus, Θαμάρα, *Ant.* vii, 3, 3; 8, 1; 10, 3; Vulg. *Thamar*), the name of one place and of three remarkable women in Old-Test. history. See also PALM.

1. A spot on the southeastern frontier of Judah, named in Ezek. xlvii, 19; xlviii, 28 only, evidently called from a palm-tree. We naturally think of *Hazezon-tamar*, the old name of *Engedi;* but this is not quite appropriate for location. Eusebius and Jerome mention a *Thamara*, a place lying between Hebron and Ailah (*Onomast.* s. v. "Hazezon-tamar"); and Ptolemy (v, 16, 8) mentions a Θαμαρώ, as do also the Peutinger Tables (Reland, *Palæst.* p. 462). Robinson identifies it with *Kurnûb*, a place containing the ruins of an old fortress about an ordinary day's journey from el-Milh towards the pass es-Sufâh (*Bibl. Res.* ii, 198, 201). This, however, depends on a conjectural emendation of the *Onomasticon*, where, in the clause κώμη διεστῶσα Μάψις (v. r. μόλις, Μάλις), ἡμέρας ὁδόν, Robinson would read Μαλάθης for Μάψις, whereby he makes Thamara a day's journey from Malatha, which he identifies with el-Milh. Besides, as Van de Velde observes, the distance of Kurnûb from el-Milh is not a day's journey, but only four hours; nor is Kurnûb to the south-west of the Dead Sea, where the Peutinger Tables place Thamaro; nor are the ruins ancient (Van de Velde, *Syria*, ii, 130). Fürst (*Heb. Lex.* s. v.) regards it as identical with the *Tamar* of the *Kethib*, or text, in 1 Kings ix, 8; but that is generally thought to mean Tadmor (q. v.). Schwarz (*Palest.* p. 21, note) thinks that *Zoar* is meant, on the strength of certain Talmudical notices. De Saulcy (*Narr.* i, 7) endeavors to establish a connection between Tamar and the *Kalaat Um-Baghik*, at the mouth of the ravine of that name on the south-west side of the Dead Sea, on the ground (among others) that the names are similar. But this, to say the least, is more than doubtful. It is rather to be sought at the extreme south end of the Dead Sea, where the line as run by Ezekiel evidently begins (see Keil, *ad loc.*); perhaps at some clump of palms anciently existing at *Ain el-'Arus*, near the mouth of Wady Fikreh.

2. The wife successively of Er and Onan, the two sons of Judah (Gen. xxxviii, 6–30). Her importance in the sacred narrative depends on the great anxiety to keep up the lineage of Judah. It seemed as if the family were on the point of extinction. Er and Onan (q. v. respectively) had each in turn perished suddenly. Judah's wife, Bathshuah, died; and there only remained a child, Shelah, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. That he should, however, marry her seems to have been regarded as part of the fixed law of the tribe, whence its incorporation into the Mosaic law in after-times (Deut. xxv, 5; Matt. xxii, 24); and, as such, Tamar was determined not to let the opportunity escape through Judah's parental anxiety. Accordingly, she resorted to the desperate expedient of entrapping the father himself into the union which he feared for his son. He, on the first emergence from his mourning for his wife, went to one of the festivals often mentioned in Jewish history as attendant on sheep-shearing. He wore on his finger the ring of his chieftainship; he carried his staff in his hand; he wore a collar or necklace round his neck. He was encountered by a veiled woman on the road leading to Timnath, the future birthplace of Samson, among the hills of Dan. He took her for one of the unfortunate women who were consecrated to the impure rites of the Canaanitish worship. See HARLOT. He promised her, as the price of his intercourse, a kid from the flocks to which he was going, and left as his pledge his ornaments and his staff. The kid he sent back by his shepherd (Sept.), Hirah of Adullam. The woman could nowhere be found. Months afterwards it was discovered to be his own daughter-in-law, Tamar, who had thus concealed herself under the veil or mantle, which she cast off on her return home, where she resumed the seclusion and dress of a widow. She was sentenced to be burned alive, and was only saved by the discovery, through the pledges which Judah had left, that her seducer was no less than the chieftain of the tribe. He had the magnanimity to recognise that she had been driven into this crime by his own neglect of his promise to give her in marriage to his youngest son. "She hath been more righteous than I . . . and he knew her again no more" (Gen. xxxviii, 26). The fruit of this intercourse was twins, Pharez and Zarah, and through Pharez the sacred line was continued. B.C. 1885. Hence the prominence given to Tamar in the nuptial benediction of the tribe of Judah (Ruth iv, 12) and in the genealogy of our Lord (Matt. i, 3). See JUDAH.

3. Daughter of David and Maachah the Geshurite princess, and thus sister of Absalom (2 Sam. xiii, 1–32; 1 Chron. iii, 9; Josephus, *Ant.* vii, 8, 1). She and her brother were alike remarkable for their extraordinary beauty. Her name ("palm-tree") may have been given her on this account (comp. Cant. vii, 7). This fatal beauty inspired a frantic passion in her half-brother Amnon, the eldest son of David by Ahinoam. He

wasted away, from the feeling that it was impossible to gratify his desire, "for she was a virgin"—the narrative leaves it uncertain whether from a scruple on his part, or from the seclusion in which, in her unmarried state, she was kept. Morning by morning, as he received the visits of his friend Jonadab, he is paler and thinner (Josephus, *Ant.* vii, 8, 1). Jonadab discovers the cause, and suggests to him the means of accomplishing his wicked purpose. He was to feign sickness. The king, who appears to have entertained a considerable affection, almost awe, for him as the eldest son (2 Sam. xiii, 5, 21; Sept.), came to visit him; and Amnon entreated the presence of Tamar on the pretext that she alone could give him the food that he would eat. What follows is curious, as showing the simplicity of the royal life. It would almost seem that Tamar was supposed to have a peculiar art of baking palatable cakes. She came to his house (for each prince appears to have had a separate establishment), took the dough and kneaded it, and then in his presence (for this was to be a part of his fancy, as if there were something exquisite in the manner of her performing the work) kneaded it a second time into the form of cakes. The name given to these cakes (*lebibâh*), "heart-cakes," has been variously explained: "hollow cakes," "cakes with some stimulating spices" (like our word *cordial*), cakes in the shape of a heart (like the Moravian *gerührte Herzen*, Thenius, *ad loc.*), cakes "the delight of the heart." Whatever it be, it implies something special and peculiar. She then took the pan in which they had been baked and poured them all out in a heap before the prince. This operation seems to have gone on in an outer room, on which Amnon's bedchamber opened. He caused his attendants to retire, called her to the inner room, and there accomplished his design. In her touching remonstrance two points are remarkable. First, the expression of the infamy of such a crime "in *Israel*," implying the loftier standard of morals that prevailed as compared with other countries at that time; and, secondly, the belief that even this standard might be overborne lawfully by royal authority—"Speak to the king, for he will not withhold me from thee." This expression has led to much needless explanation from its contradiction to Lev. xviii, 9; xx, 17; Deut. xxvii, 22; as, e. g., that her mother, Maachah, not being a Jewess, there was no proper legal relationship between her and Amnon; or that she was ignorant of the law; or that the Mosaic laws were not then in existence (Thenius, *ad loc.*). It is enough to suppose, what evidently her whole speech implies, that the king had a dispensing power which was conceived to cover even extreme cases. The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told, and in the narrative another glimpse is given us of the manners of the royal household. The unmarried princesses, it seems, were distinguished by robes or gowns with sleeves (so the Sept., Josephus, etc., take the word translated in the A. V. "divers colors"). Such was the dress worn by Tamar on the present occasion, and when the guard at Amnon's door had thrust her out and closed the door after her to prevent her return, she, in her agony, snatched handfuls of ashes from the ground and threw them on her hair, then tore off her royal sleeves, and clasped her bare hands upon her head, and rushed to and fro through the streets screaming aloud. In this state she encountered her brother Absalom, who took her to his house, where she remained as if in a state of widowhood. The king was afraid or unwilling to interfere with the heir to the throne, but she was avenged by Absalom, as Dinah had been by Simeon and Levi, and out of that vengeance grew the series of calamities which darkened the close of David's reign (see Stanley, *Jewish Church*, ii, 128). B.C. 1033. See DAVID.

4. Daughter of Absalom, called, probably, after her beautiful aunt, and inheriting the beauty of both aunt and father (2 Sam. xiv, 7). She was the sole survivor of the house of Absalom; and ultimately, by her marriage with Uriah of Gibeah, became the mother of Maachah, the future queen of Judah, or wife of Abijah (1 Kings xv, 2), Maachah being called after her great-grandmother, as Tamar after her aunt. B.C. 1023. See ABSALOM.

Tambourine. See TIMBREL.

Tamburini, a name common to several Roman ecclesiastics, of whom we mention the following:

1. MICHAEL ANGELUS, of Modena, was made general of the Jesuits Jan. 31, 1706, and died Feb. 28, 1730.

2. PIETRO, born in 1737 at Brescia, received his theological and philosophical training at the seminary of his native place, where he afterwards acted as the head of the lyceum founded by him. He was also head of the *Collegium Germanicum* at Rome, and was promoted by Maria Theresa to a professorship of theology, and in 1779 to the chair of natural law and moral philosophy at Pavia. He resigned his professorship in 1795, but was compelled by the French authorities in Lombardy to fill the chair of ethics and international law in 1797. For three years, 1798–1801, this chair was suppressed, but, being restored in the latter year, was filled by Tamburini till 1818, when he was appointed dean of the faculty of law. He died at Pavia, March 14, 1827. He was made a chevalier of the Iron Crown by the emperor of Austria, and received other distinctions. He wrote, *Idea della Santa Sede* (Pavia, 1784): —*Introduzione allo Studio della Filosofia* (Milan, 1797): —*Lezioni di Filosofia Morale*, etc. (Pavia, 1806–12, 4 vols.): —*Elementa Juris Naturæ* (Milan, 1815): —*Cenni sulla Perfettibilità dell' Umana Famiglia* (ibid. 1823): —*Prælectiones de Ecclesia Christi et Universa Jurisprudentia Ecclesiastica, quæ habuit in Academia Ficinensi* (Lipsiæ, 1845, 4 pts.): —*Prælectiones de Justitia Christ. et de Sacramentis, de Ultimo Hominis Fine deque Virtutibus Theol. et Cardinalibus* (Ficino, 1783–85, 3 vols.): —*Analisi delle Apologie di S. Justino Mart., con alcune Riflessioni* (Pavia, 1792): —*Ragionamenti sul 1° Libro di Orig. contra Cello* (ibid. 1786): —on Tertullian, *Analisi del Libro delle Prescrizioni, con alcune Osservazioni* (ibid. 1782).

3. TOMMASO, a Jesuit, was born in 1591 at Caltanisetta, in Sicily, was professor of theology, afterwards censor and counsellor of the Holy Office, and died at Palermo in 1675. His moral and theological writings were published at Lyons in 1659, and Venice in 1755.

See *Theologisches Universal-Lexikon*, s. v.; Wetzer u. Welte, *Kirch.-Lexikon*, xii, 1818; Zuchold, *Bibl. Theol.* ii, 1305; Winer, *Handbuch der theol. Literatur*, i, 316, 897, 900, 913; ii, 797. (B. P.)

Tamid. See TALMUD.

Tamil Version. Tamil, or Tamul, the language of the ancient kingdom of Dravira, is spoken in the extensive country now called the Carnatic, and is the vernacular language from the town of Pulicat in the north to Cape Comorin in the south, and from the shores of the Indian Ocean on the east to the Ghauts on the west. It also obtains along the whole northern coast of Ceylon, including the populous district of Jaffna, where it is spoken by a race of people sometimes called the Malabars. Tamil is likewise the vernacular language of the Moormen of Ceylon.

A Tamil version of the New Test. was executed by Ziegenbalg, the first Protestant missionary to India, with the help of other missionaries associated with him, at Tranquebar. He commenced the translation in 1708, and completed it in 1711. The printing of this version was delayed in order that it might receive the benefit of a thorough revisal; and this important task was committed to John Ernest Grundler, a German missionary, who had arrived in India soon after the commencement of the translation. Under his care the work was printed, bearing the title *Novum Testamentum D. N. Jesu*

Christi, ex Originali Textu in Linguam Damulicam Versum, in Usum Gentis Malabaricæ, opera et studio Bartholomæi Ziegenbalg et Joan. Ernesti Grundleri Serenissimi Daniæ Regis Friderici IV ad Indos Orientales Missionariorum (Tranquebaræ, 1714). In 1717 Ziegenbalg commenced the translation of the Old Test., and in 1719, having carried it as far as the book of Ruth, he died, at the age of thirty-six. After his decease, and that of his fellow-laborer Grundler, which occurred during the following year, the revision of his manuscripts and the prosecution of the version of the Old Test. devolved on Benjamin Schultze, a missionary who had arrived from Halle a short time previously under the patronage of the Society for Promoting Christian Knowledge. Schultze published the portion of the Old Test. translated by Ziegenbalg in 1723, and completed the version in 1727, which was published in three parts, viz. *Biblia Damulica, seu quod Deus Omnipotentissimus semet ipsum ex sua Æternitate clarius Manifestaturus de Cœlo est Locutus. Veteris Testamenti Pars Prima, in qua Mosis Libri quinque, Josuæ Liber unus, atque Liber unus Judicum*, studio et opera Bartholomæi Zegenbalgii Missionarii ad Indos Orientales in linguam Damulicam versi continentur (Tranquebariæ in littore Coromandelino, typis et sumptibus Missionis Danicæ, 1723). *Biblia Damulica, seu quod Deus Sapientissimus in sua Divina Œconomia cum Populo Israelitico et Egit et Locutus est. Veteris Testamenti Pars Secunda, in qua Libellus Ruth, Samuelis Liber Prior et Posterior, Liber Nehemiæ, Liber Esther, Liber Jobi, Liber Psalmorum Davidis, Liber Proverbiorum, Liber Ecclesiastæ, et Liber Cantici Canticorum*, studio et opera, etc. (ibid. 1726). *Biblia Damulica, seu quod Deus Omniscius de gratia in Jesu Christo tempore Novi Testamenti Revelanda per Sanctos suos Prophetas est Vaticinatus. Veteris Testamenti Pars Tertia, in qua Prophetæ Majores, Esaias, Jeremias, ejusdemque Lamentationes, Ezechiel, Daniel; Prophetæ Minores, Hoseas, Joel, Amos, Obadia, Jona, Micha, Nahum, Habacuc, Zephania, Haggai, Zacharias, et Malachias*, studio et opera, etc. (ibid. 1727). To these parts were added, in the year 1728, the Apocryphal books, or *Libri Apocryphi, seu Libri a quibusdam Piis Viris Ecclesiæ Antiquæ Judaicæ post Prophetas Veteris Testamenti Scripti, continentes partim Varias Regulas Vitæ Utiles, partim Supplementum Historiæ Ecclesiasticæ Veteris Testamenti, scilicet Liber Sapientiæ, Ecclesiasticus sive Sirach, Liber Esdræ, Liber Tobiæ, Liber Judith, Adjectiones ad Librum Esther, Liber Baruch, Epistola Jeremiæ, Adjectiones ad Danielem seu Trium Virorum Hymnologia, Historia Sosannæ, item Belis et Draconis, Maccabæorum Liber Primus, Secundus, et Tertius, denique Oratio Manassis*, studio et opera, etc. (ibid. 1728).

Schultze likewise addressed himself to a diligent revision of the New Test., a second edition of which he put to press in 1722, and completed in 1724, at Tranquebar. It has the same title as the first, with the addition *Editio secunda correctior et accessione summariorum cujusvis capitis auctior*. In 1758 a third edition of the New Test. was printed at the same place; it had previously been subjected to another revision, in which several missionaries took a part. The second Tranquebar edition was reprinted at Colombo in 1741–43, after having undergone some alterations adapting it to the Tamil spoken in Ceylon. This edition was designed for the native Tamilian Christians in that island, and was published under the auspices of L. B. von Imhoff, the governor.

In 1777 an important version of the New Test. was published by the Rev. J. P. Fabricius, one of Schultze's successors in the Danish mission at Madras. This version is far more elegant and classical in diction than that of the Tranquebar translators. Fabricius likewise undertook the revision of Schultze's version of the Old Test., preparatory to a second edition; but the work, as revised by him, has every claim to be considered a new and independent version. He sent the translation, sheet by sheet, for examination and correction to the missionaries at Cuddalore; from them it passed to the Danish missionaries, and from these to the native translator to the Danish government. The notes and corrections thus obtained were carefully collated by Fabricius, and the whole translation was again subjected by him to a searching revision. It was printed at the mission press at Tranquebar between the years 1777 and 1782, under the special care of two missionaries, one of whom was Dr. Rottler. Fabricius was esteemed an "unparalleled Tamil scholar," and his translation long held the rank of the standard Tamil version of the Scriptures in the missions of the Society for the Propagation of the Gospel in Tanjore and Madras, and partly in those in Tinnevelly, and also in the missions of the Leipsic Lutheran Missionary Society.

The editions of the two versions of the New Test. above mentioned, printed by the Danish missionaries prior to the commencement of the present century, amount in all to fourteen, besides two versions of the Old Test. But the number of copies issued being very far from adequate to the wants of the native Christians, the deplorable scarcity of the Scriptures in the Tamil country was first pressed upon the notice of the British and Foreign Bible Society in a letter from the Rev. Dr. Buchanan, dated Madura, 1806; and in 1813 an edition consisting of 5000 copies was completed by the Serampore missionaries, the text being that of Fabricius.

As a great demand for the Scriptures still continued throughout the Tamil country, even after the circulation of this large edition, it seemed necessary to take immediate measures for issuing further supplies. The want of copies of the Scriptures appeared to be particularly felt at Ceylon, where the number of native Christians speaking the Tamil language was estimated at 45,000. Besides the edition of the New Test. published at Colombo in 1743, as above mentioned, a version of the Pentateuch, translated by Mr. De Milho, had also been printed in Ceylon, under the patronage of the Dutch government, in 1790. These editions, however, had been long exhausted, and the people in general were almost destitute of the Scriptures. It was therefore deemed advisable not only to issue another edition, but also to obtain such a revision of the existing version as might render it intelligible to the Tamil population of Ceylon and of the adjacent continent. This important version was committed to the Rev. C. T. E. Rhenius, of the Church Mission, subject to the superintendence of the Rev. Dr. Rottler (who had formerly assisted in carrying the version of Fabricius through the press) and to the inspection of the missionaries at Trichinopoly, Tanjore, and Tranquebar. To secure the greater accuracy of the work, a committee of translation was appointed at Madras in 1821. In 1829 Rhenius's version seemed to have been completed, and from the time of its appearance it has been used in the missions of the Church Missionary Society, and in those of the London Missionary Society, the Wesleyan Missionary Society, and the American Board of Missions.

But neither Fabricius's version nor Rhenius's being in universal use among Tamil Christians, neither version had acquired among them that prescriptive reverence and authority which are conceded to the authorized English version (except by Roman Catholics) wherever the English language is spoken. Fabricius's version, though admitted by all to be very faithful to the original, was regarded by Tamil scholars in general as too frequently unidiomatical and obscure; while Rhenius's version, though generally written in clear, idiomatic Tamil, was regarded by some of those by whom it was used, and by all who were accustomed to Fabricius, as too paraphrastic, as departing too frequently, without sufficient warrant, from the renderings adopted in the principal European versions, and as needlessly differing from Fabricius's forms of expression, even when they happened to be perfectly correct.

For the sake of having a version which should be generally acceptable to Tamil Christians and Tamil scholars, the Rev. P. Percival, assisted by missionaries

in Jaffna, Ceylon, undertook in 1849 a new version, known as the "Tentative Version," which has proved to be a very valuable contribution to the work of Tamil Biblical revision.

The Romanists, who had managed to evade the necessity of publishing any portion of the Holy Scriptures in Tamil during the 300 years in which they had been laboring in the Tamil country, were induced in 1857 to publish at Pondicherry a translation of their own of the Gospels and the Acts of the Apostles. This translation has been made from the Latin Vulgate, not from the original Greek, and, where it is a good translation, may be regarded as a reproduction of Fabricius, with a still more excessive zeal for literality. Where it differs from Fabricius, though occasionally it succeeds in giving a happy turn to the expression, it more often presents so curious a mixture of high and low Tamil, and the general character of the composition is so rugged and uncouth, that even the heads of the Roman community themselves need have very little fear that this long-delayed, reluctantly published translation of a portion of the Scriptures should be too generally read by their people.

Taking all these circumstances into account, and considering the evils arising from the existence and use among Tamil Christians of a variety of versions of the Tamil New Test., it was felt that another effort was in the highest degree desirable to secure to the Tamil people a version which should be worthy of being accepted by all religious communities in the Tamil country, however they might differ in various other particulars. Accordingly delegates were selected from the various missionary bodies in the Tamil-speaking district. The first meeting was held at Palamcotta. It commenced on April 29, 1861, and closed on June 18, during which period the delegates worked nine hours a day. In 1863 the revision of the Tamil New Test., under the editorial supervision of the Rev. H. Bower, was completed.

In the report for 1865 we read, "The attention of the Madras Auxiliary is now directed to a version of the Tamil Old Test., on the same principles as have led to the successful completion of the New Test. under the editorial superintendence of the Rev. H. Bower." The completion of this version was announced in 1869. In 1873 we read that Mr. Bower has been appointed to prepare the marginal references and alternative renderings for the Tamil Bible. Up to March 31, 1879, the British and Foreign Bible Society had disposed of 1,876,950 copies of the Tamil Bible, while of the Tamil with English 32,000 were distributed. See Masch, *Bibliotheca Sacra*, ii, 197 sq.; the *Bible of Every Land;* and the *Annual Reports* of the British and Foreign Bible Society. (B. P.)

Tam'muz (Heb. with the article *hat-Tammuz'*, הַתַּמּוּז, *the Tammuz*, as if originally an appellative; Sept. ὁ Ταμμούζ), a name of great obscurity, which occurs but once in the Scriptures. In the sixth year of the captivity of Jehoiachin, in the sixth month and on the fifth day of the month, the prophet Ezekiel, as he sat in his house surrounded by the elders of Judah, was transported in spirit to the far-distant Temple at Jerusalem. The hand of the Lord God was upon him, and led him "to the door of the gate of the house of Jehovah, which was towards the north; and behold there the women sitting, weeping for the Tammuz" (Ezek. viii, 14). Some translate the last clause (מְבַכּוֹת אֶת־הַתַּמּוּז) "causing the Tammuz to weep," and the influence which this rendering has upon the interpretation will be seen hereafter.

1. *Etymological Signification of the Word.*—If תַּמּוּז be a regularly formed Hebrew word, it must be derived either from a root נָמַז or תָּמַז (comp. the forms אַבּוּק, חַנּוּן), which is not known to exist. To remedy this defect, Fürst (*Handwb.* s. v.) invents a root, to which he gives the signification "to be strong, mighty, victorious," and, transitively, "to overpower, annihilate." It is to be regretted that this lexicographer cannot be contented to confess his ignorance of what is unknown. Rödiger (in Gesenius, *Thesaur.* s. v.) suggests the derivation from the root מָזַז=מָסַס; according to which תַּמּוּז is a contraction of תַּמְזוּז, and signifies a melting-away, dissolution, departure, and so the *ἀφανισμὸς Ἀδώνιδος*, or disappearance of Adonis, which was mourned by the Phœnician women, and, after them, by the Greeks. But the etymology is unsound, and is evidently contrived so as to connect the name Tammuz with the general tradition regarding it. Mühlau (new ed. of Gesenius's *Lex.*) refers to Delitzsch's elucidation (*Stud. z. semit. Religionsgesch.* i, 35, 300 sq.) from the Babylonico-Assyrian form *Dûzu* (for *Dumuzi*), signifying "sprouting of life."

2. *Old Interpretations.*—The ancient versions supply us with no help. The Sept., the Targum of Jonathan ben-Uzziel, the Peshito-Syriac, and the Arabic in Walton's Polyglot merely reproduce the Hebrew word. In the Targum of Jonathan on Gen. viii, 5, "the tenth month" is translated "the month Tammuz." According to Castell (*Lex. Hept.*), *tamûz* is used in Arabic to denote "the heat of summer;" and *Tamûzi* is the name given to the Pharaoh who cruelly treated the Israelites.

The Vulg. alone gives *Adonis* as a modern equivalent, and this rendering has been eagerly adopted by subsequent commentators with but few exceptions. It is at least as old, therefore, as Jerome, and the fact of his having adopted it shows that it must have embodied the most credible tradition. In his note upon the passage he adds that since, according to the Gentile fable, Adonis had been slain in the month of June, the Syrians give the name of Tammuz to this month, when they celebrate to him an anniversary solemnity, in which he is lamented by the women as dead, and, afterwards coming to life again, is celebrated with songs and praises. In another passage (*ad Paulinum*, in *Opp.* i, 102, ed. Basil. 1565) he laments that Bethlehem was overshadowed by a grove of Tammuz, that is, of Adonis, and that "in the cave where the infant Christ once cried, the lover of Venus was bewailed." Cyril of Alexandria (*in Oseam*, in *Opp.* iii, 79, ed. Paris, 1638) and Theodoret (*in Ezech.*) give the same explanation, and are followed by the author of the *Chronicon Paschale*. The only exception to this uniformity is in the Syriac translation of Melito's Apology, edited by Dr. Cureton in his *Spicilegium Syriacum*. The date of the translation is unknown; the original, if genuine, must belong to the 2d century. The following is a literal rendering of the Syriac: "The sons of Phœnicia worshipped Balthi, the queen of Cyprus. For she loved Tamuzo, the son of Cuthar, the king of the Phœnicians, and forsook her kingdom and came and dwelt in Gebal, a fortress of the Phœnicians. And at that time she made all the villages (not *Cyprians*, as Dr. Cureton translates) subject to Cuthar the king. For, before Tamuzo, she had loved Ares and committed adultery with him, and Hephæstus, her husband, caught her and was jealous of her. And he (i. e. Ares) came and slew Tamuzo on Lebanon while he made a hunting among the wild boars. And from that time Balthi remained in Gebal, and died in the city of Aphaca, where Tamuzo was buried" (p. 25 of the Syriac text). We have here very clearly the Greek legend of Adonis reproduced with a single change of name. Whether this change is due to the translator, as is not improbable, or whether he found "Tammuz" in the original of Melito, it is impossible to say. Be this as it may, the tradition embodied in the passage quoted is probably as valuable as that in the same author which regards Serapis as the deification of Joseph. The Syriac lexicographer Bar-Bahlul (10th century) gives the legend as it had come down to his time. "Tomuzo was, as they say, a hunter, shepherd, and chaser of wild beasts; who, when Belathi loved him, took her away from her husband. And when her hus-

band went forth to seek her, Tomuzo slew him. And with regard to Tomuzo also, there met him in the desert a wild boar and slew him. And his father made for him a great lamentation and weeping in the month Tomuz: and Belathi, his wife, she, too, made a lamentation and mourning over him. And this tradition was handed down among the heathen people during her lifetime and after her death, which same tradition the Jews received with the rest of the evil festivals of the people, and in that month Tomuz used to make for him a great feast. Tomuz also is the name of one of the months of the Syrians."

In the next century the legend assumes, for the first time, a different form in the hands of a Rabbinical commentator. Rabbi Solomon Isaaki (Rashi) has the following note on the passage in Ezekiel: "An image which the women made hot in the inside, and its eyes were of lead, and they melted by reason of the heat of the burning, and it seemed as if it wept; and they (the women) said, He asketh for offerings. Tammuz is a word signifying burning, as עַל דְּרִי חֲזֵה לְמַזְרֵהּ (Dan. iii, 19), and אַתּוּנָא אֲזֵה לַתִּירָה (ver. 22)." Instead of rendering "weeping for the Tammuz," he gives what appears to be the equivalent in French, "faisantes pleurer l'échauffé." It is clear, therefore, that Rashi regards Tammuz as an appellative derived from the Chaldee root אֲזָא, *azâ*, "to make hot." It is equally clear that his etymology cannot be defended for an instant. In the 12th century (1161) Solomon ben-Abraham Parchon, in his *Lexicon*, compiled at Salerno from the works of Jehuda Chayug and Abulwalid Merwan ben-Gannach, has the following observations upon Tammuz: "It is the likeness of a reptile which they make upon the water, and the water is collected in it and flows through its holes, and it seems as if it wept. But the month called Tammuz is Persian, and so are all our months; none of them is from the sacred tongue. Though they are written in the Scripture, they are Persian; but in the sacred tongue the first month, the second month," etc. At the close of this century we meet for the first time with an entirely new tradition repeated by R. David Kimchi, both in his *Lexicon* and in his *Commentary*, from the *Moreh Nebuchim* of Maimonides: "In the month Tammuz they made a feast of an idol, and the women came to gladden him; and some say that by crafty means they caused the water to come into the eyes of the idol which is called Tammuz, and it wept, as if it asked them to worship it. And some interpret Tammuz 'the burned one,' as if from Dan. iii, 19 (see above), i. e. they wept over him because he was burned; for they used to burn their sons and their daughters in the fire, and the women used to weep over them. . . . But the Rab, the wise, the great, our Rabbi Moshe bar-Maimon, of blessed memory, has written that it is found written in one of the ancient idolatrous books that there was a man of the idolatrous prophets, and his name was Tammuz. And he called to a certain king and commanded him to serve the seven planets and the twelve signs. And that king put him to a violent death; and on the night of his death there were gathered together all the images from the ends of the earth to the Temple of Babel, to the golden image which was the image of the sun. Now this image was suspended between heaven and earth, and it fell down in the midst of the temple, and the images likewise (fell down) round about it, and it told them what had befallen Tammuz the prophet. And the images all of them wept and lamented all the night; and, as it came to pass, in the morning all the images flew away to their own temples in the ends of the earth. And this was to them for an everlasting statute; at the beginning of the first day of the month Tammuz each year they lamented and wept over Tammuz. And some interpret Tammuz as the name of an animal, for they used to worship an image which they had, and the Targum of (the passage) ופגשו ציים את איים (Isa. xxxiv, 14) is ויערערון תמוזין בחתולין. But in most copies תמוזין is written with two Vavs." The book of the ancient idolaters from which Maimonides quotes is the now celebrated work on the agriculture of the Nabathæans, to which reference will be made hereafter. Ben-Melech gives no help, and Abendana merely quotes the explanations given by Rashi and Kimchi.

3. *Modern Opinions.*—The tradition recorded by Jerome, which identifies Tammuz with Adonis, has been followed by most subsequent commentators; among others, by Vatablus, Castellio, Cornelius a Lapide, Osiander, Caspar Sanctius, Lavater, Villalpandus, Selden, Simonis, Calmet, and, in later times, by J. D. Michaelis, Gesenius, Ben-Zeb, Rosenmüller, Maurer, Ewald, Hävernick, Hitzig, and Movers. Luther and others regarded Tammuz as a name of Bacchus. That Tammuz was the Egyptian Osiris, and that his worship was introduced into Jerusalem from Egypt, was held by Calvin, Piscator, Junius, Leusden, and Pfeiffer. This view depends chiefly upon a false etymology proposed by Kircher, which connects the word Tammuz with the Coptic *tamut*, to hide, and so makes it signify the hidden or concealed one; and therefore Osiris, the Egyptian king slain by Typho, whose loss was commanded by Isis to be yearly lamented in Egypt. The women weeping for Tammuz are in this case, according to Junius, the priestesses of Isis. The Egyptian origin of the name Tammuz has also been defended by a reference to the god Amuz, mentioned by Plutarch and Herodotus, who is identical with Osiris. There is good reason, however, to believe that Amuz is a mistake for Amun. That something corresponding to Tammuz is found in Egyptian proper names as they appear in Greek cannot be denied. Τα*μώς*, an Egyptian, appears in Thucydides (viii, 31) as a Persian officer, in Xenophon (*Anab.* i, 4, 2) as an admiral. The Egyptian pilot who heard the mysterious voice bidding him proclaim "Great Pan is dead" was called Θα*μούς* (Plutarch, *De Defect. Orat.* 17). The names of the Egyptian kings, Θο*ύμμωσις*, Τε*θμωσις*, and Θ*μῶσις*, mentioned by Manetho (Josephus, *Cont. Ap.* i, 14, 15), have in turn been compared with Tammuz; but, unless some more certain evidence be brought forward than is found in these apparent resemblances, there is little reason to conclude that the worship of Tammuz was of Egyptian origin.

The identification of Tammuz with an idolatrous prophet, which has already been given in a quotation from Maimonides, who himself quotes from the *Agriculture of the Nabathæans*, has been recently revived by Prof. Chwolson, of St. Petersburg (*Ueber Tammuz*, etc. [St. Petersb. 1860]). An Arab writer of the 10th century, En-Nedîm, in his book called *Fihrist el-'Ulûm*, says (quoting from Abû Sa'îd Wahb ben-Ibrahîm) that in the middle of the month Tammuz a feast is held in honor of the god Tâ'ûz. The women bewailed him because his lord slew him and ground his bones in a mill, and scattered them to the winds. In consequence of this the women ate nothing, during the feast, that had been ground in a mill (Chwolson, *Die Ssabier*, etc., ii, 27). Prof. Chwolson regards Tâ'ûz as a corruption of Tammuz; but the most important passage, in his eyes, is from the old Babylonian book called the *Agriculture of the Nabathæans*, to which he attributes a fabulous antiquity. It was written, he maintains, by one Qût-'âmî, towards the end of the 14th century B.C., and was translated into Arabic by a descendant of the ancient Chaldæans, whose name was Ibn-Washiyyah. As Prof. Chwolson's theory has been strongly attacked, and as the chief materials upon which it is founded are not yet before the public, it would be equally premature to take him as an authority, or to pronounce positively against his hypothesis, though, judging from present evidence, we are inclined to be more than sceptical as to its truth. Qût'âmî then, in that dim antiquity from which he speaks to us, tells the same story of the

prophet Tammuz as has already been given in the quotation from Kimchi. It was read in the temples after prayers to an audience who wept and wailed; and so great was the magic influence of the tale that Qût'âmî himself, though incredulous of its truth, was unable to restrain his tears. A part, he thought, might be true, but it referred to an event so far removed by time from the age in which he lived that he was compelled to be sceptical on many points. His translator, Ibn-Washiyyah, adds that Tammuz belonged neither to the Chaldæans nor to the Canaanites, nor to the Hebrews nor to the Assyrians, but to the ancient people of Janbân. This last, Chwolson conjectures, may be the Shemitic name given to the gigantic Cushite aborigines of Chaldæa, whom the Shemitic Nabathæans found when they first came into the country, and from whom they adopted certain elements of their worship. Thus Tammuz, or Tammûzi, belongs to a religious epoch in Babylonia which preceded the Shemitic (id. *Ueberreste d. altbabyl. Lit.* p. 19). Ibn-Washiyyah says, moreover, that all the Sabians of his time, both those of Babylonia and of Harran, wept and wailed for Tammuz in the month which was named after him, but that none of them preserved any tradition of the origin of the worship. This fact alone appears to militate strongly against the truth of Ibn-Washiyyah's story as to the manner in which he discovered the works he professed to translate. It has been due to Prof. Chwolson's reputation to give in brief the substance of his explanation of Tammuz; but it must be confessed that he throws little light upon the obscurity of the subject.

It seems perfectly clear from what has been said that the name Tammuz affords no clue to the identification of the deity whom it designated. The slight hint given by the prophet of the nature of the worship and worshippers of Tammuz has been sufficient to connect them with the yearly mourning for Adonis by the Syrian damsels. Beyond this we can attach no special weight to the explanation of Jerome. It is a conjecture, and nothing more, and does not appear to represent any tradition. All that can be said, therefore, is that it is not impossible that Tammuz may be a name of Adonis, the sun-god, but that there is nothing to prove it. It is true, however, that the name of Adonis does occur in Phœnician inscriptions (אַדֹנִי, see Gesenius, *Monum. Phœn.* ii, 400), and the coincidences of the ancient notices above and the mode of worship detailed below with the language of Ezekiel afford the most plausible interpretation hitherto offered.

4. *Ceremonies of the Cultus.*—There was a temple at Amathus, in Cyprus, shared by Adonis and Aphrodite (Pausan. ix, 41, 2); and the worship of Adonis is said to have come from Cyprus to Athens in the time of the Persian war (Apollodor. iii, 14, 4; Pausan. ii, 20, 5; Ovid, *Metam.* x, 725; Philostr. *Apoll.* vii, 32; Plutarch, *Alcib.* c. 18; Athen. xv, 672; Aristoph. *Pax*, 420). But the town of Byblos, in Phœnicia, was the headquarters of the Adonis-worship (Hamaker, *Miscell. Phœnic.* p. 125). The feast in his honor was celebrated each year in the temple of Aphrodite (said to have been founded by Kinyras, the reputed father of Adonis) on the Lebanon (Lucian, *De Dea Syra*, § 6) with rites partly sorrowful, partly joyful. The emperor Julian was present at Antioch when the same festival was held (Amm. Marc. xxii, 9, 13). It lasted seven days (xx, 1), the period of mourning among the Jews (Ecclus. xxii, 12; Gen. l, 10; 1 Sam. xxxi, 13; Judith xvi, 24), the Egyptians (Heliodor. *Æth.* vii, 11), and the Syrians (Lucian, *De Dea Syra*, § 52), and began with the disappearance (ἀφανισμός) of Adonis. Then followed the search (ζήτησις) made by the women after him. His body was represented by a wooden image placed in the so-called "gardens of Adonis" (Ἀδώνιδος κῆποι), which were earthenware vessels filled with mould, and planted with wheat, barley, lettuce, and fennel. They were exposed by the women to the heat of the sun at the house-doors or in the "Porches of Adonis," and the withering of the plants was regarded as symbolical of the slaughter of the youth by the fire-god Mars. In one of these gardens Adonis was found again, whence the fable says he was slain by the boar in the lettuce (ἀφάκη = Aphaca?), and was there found by Aphrodite. The finding again (εὕρεσις) was the commencement of a wake, accompanied by all the usages which in the East attend such a ceremony—prostitution, cutting off the hair (comp. Lev. xix, 28, 29; xxi, 5; Deut. xiv, 1), cutting the breast with knives (Jer. xvi, 6), and playing on pipes (comp. Matt. ix, 23). The image of Adonis was then washed and anointed with spices, placed in a coffin on a bier, and the wound made by the boar was shown on the figure. The people sat on the ground round the bier, with their clothes rent (comp. *Ep. of Jer.* 31, 32), and the women howled and cried aloud. The whole terminated with a sacrifice for the dead, and the burial of the figure of Adonis (see Movers, *Phönizier*, I, vii). According to Lucian, some of the inhabitants of Byblos maintained that the Egyptian Osiris was buried among them, and that the mourning and orgies were in honor of him, and not of Adonis (*De Dea Syra*, § 7). This is in accordance with the legend of Osiris as told by Plutarch (*De Is. et Os.*). Lucian further relates that on the same day on which the women of Byblos every year mourned for Adonis, the inhabitants of Alexandria sent them a letter, enclosed in a vessel which was wrapped in rushes or papyrus, announcing that Adonis was found. The vessel was cast into the sea, and carried by the current to Byblos (Procopius on Isa. xviii). It is called by Lucian βυβλίνην κεφαλήν, and is said to have traversed the distance between Alexandria and Byblos in seven days. Another marvel related by the same narrator is that of the River Adonis (Nahr Ibrahim), which flows down from the Lebanon, and once a year was tinged with blood, which, according to the legend, came from the wounds of Adonis (comp. Milton, *Par. Lost*, i, 460); but a rationalist of Byblos gave him a different explanation, how that the soil of the Lebanon was naturally very red-colored, and was carried down into the river by violent winds, and so gave a bloody tinge to the water; and to this day, says Porter (*Handbook*, p. 187), "after every storm that breaks upon the brow of Lebanon the Adonis still 'runs purple to the sea.' The rushing waters tear from the banks red soil enough to give them a ruddy tinge, which poetical fancy, aided by popular credulity, converted into the blood of Thammuz."

The time at which these rites of Adonis were celebrated is a subject of much dispute. It is not so important with regard to the passage in Ezekiel, for there does not appear to be any reason for supposing that the time of the prophet's vision was coincident with the time at which Tammuz was worshipped. Movers, who maintained the contrary, endeavored to prove that the celebration was in the late autumn, the end of the Syrian year, and corresponded with the time of the autumnal equinox. He relies chiefly for his conclusion on the account given by Ammianus Marcellinus (xxii, 9, 13) of the Feast of Adonis, which was held at Antioch when the emperor Julian entered the city. It is clear, from a letter of the emperor's (*Ep. Jul.* 52), that he was in Antioch before Aug. 1, and his entry may therefore have taken place in July, the Tammuz of the Syrian year. This time agrees, moreover, with the explanation of the symbolical meaning of the rites given by Ammianus Marcellinus (xxii, 9, 15) that they were a token of the fruits cut down in their prime. Now at Aleppo (Russell, *Aleppo*, i, 72) the harvest is all over before the end of June, and we may fairly conclude that the same was the case at Antioch. Add to this that in Hebrew astronomical works תקופת תמוז, *tekûphath Tammûz*, is the "summer solstice;" and it seems more reasonable to conclude that the Adonis feast of the Phœnicians and Syrians was celebrated rather as the summer solstice than as the autumnal equinox. At

this time the sun begins to descend among the wintry signs (Kenrick, *Phœnicia*, p. 310).

See, in addition to the above literature, and that cited under ADONIS, Simonis, *De Significatione Thammuz* (Hal. 1744); Meursii *Adonia*, in Gronov. *Thesaur.* vii, 208 sq.; *Mercersb. Review*, Jan. 1860; *Christian Remembrancer*, April, 1861.

Tan. See DRAGON.

Ta'nach (Josh. xxi, 25). See TAANACH.

Tanaim. See SCRIBES, JEWISH.

Tanchelm (TANCHELIN, TANQUELIN), a fanatic who lived in the 11th century, and was identified with the opposition current in that age against the ecclesiasticism then prevailing. We are told that he despised the Church and the clergy, from the pope downward, and claimed that the true Church inhered in him and his followers; that the priestly *station* has no influence upon the sacrament of the eucharist, worth and sanctity being the only efficient qualifications of the minister. He declared himself to be possessed of the Holy Ghost, and even to be God, as Christ is God; and he affianced himself with the Virgin Mary, whose image he presented to the vision of the assembled multitude, demanding sponsalia, which were readily contributed. Water in which he had bathed was distributed for drinking purposes, with the assurance that its use formed a sacred and powerful sacrament to the good of the body as well as the soul. Tanchelm's followers were chiefly drawn from the lower classes of society, and were mostly women. His operations were carried on along the coast of the Netherlands, and particularly in Utrecht, where disturbances were occasioned which called forth the successful interference of archbishop Frederick of Cologne. Tanchelm then removed to Bruges and Antwerp, where he caused still greater tumults than at Utrecht, and was killed on shipboard by a priest in A.D. 1124 or 1125. His sect continued to exist somewhat longer, but was ultimately scattered or reclaimed to the Church. See Hahn, *Gesch. d. Ketzer im Mittelalter* (Stuttg. 1845), i, 459 sq.; Okken, *Diss. de Priva Rel. Christ. Med. Ævo inter Nederlandos*, etc. (Groning. 1846), p. 43 sq.; *Ep. Traj. Eccl. ad Fridericum, Archiepiscopum Colon.*, in Tengnagel, *Coll. Vet. Monum. contra Schismaticos* (Ingolst. 1612), p. 368 sq.; Du Plessis d'Argentre, *Coll. Jud. de Novis Erroribus*, etc. (Paris, 1728), i, 11 sq.—Herzog, *Real-Encyklop.* s. v.

Tanchelmians. See TANCHELM.

Tanchum (OF JERUSALEM) BEN-JOSEF, also called "*R. Tanchum Jerushalmi*" *of Haleb*, flourished about A.D. 1265–80. The first who made Tanchum's name known to the learned world was the famous scholar Schnurrer, who in 1791 published ch. i–xii of Tanchum's Arabic commentary on Judges: *R. Tanchumi Hierosolymitani ad Libros V. T. Commentarii Arabici Specimen una cum Annotationibus ad aliquot Loca Libri Judicum* (Tübingen, 1791). Since that time his exegetical works have been brought to light, though nothing of his life is known except that he must have lived shortly after the devastation of Palestine by the Mongolians, A.D. 1260. He wrote a commentary in Arabic on the whole Old Test., entitled כתאב אלבראן, i. e. *The Book of Exposition*, of which the following are still extant in MS. at the Bodleian Library: *a.* the commentary on the earlier prophets, i. e. Joshua, Judges, Samuel, and Kings (Cod. Pocock 314); *b.* commentaries on Jeremiah, Ezekiel and the minor prophets (Cod. Pocock 344); *c.* commentaries on the five Megilloth (i. e. Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther) and Daniel (Cod. Pocock 320); *d.* כתאב אלשרח אלחפטרות, i. e. *The Haphtaroth*, or *Lessons from the Prophets*, translated into Arabic (Cod. Hunt. 607). These commentaries are preceded by elaborate introductions treating on the general import of Holy Writ. Besides the commentary on Lamentations, שרח ספר קינות מן כתאב אלבראן, which has been edited by W. Cureton, *Tanchumi Hierosolymitani Comm. Arabicus in Lamentationes e Codice unico Bodleiano Literis Hebraicis exarato. Descripsit Characterе Arabico et edidit* (Lond. 1843), the following portions have been published: i. Commentary on *Joshua*, edited by Haarbrücker, in the *Wissenschaftliche Blätter aus der Veitel-Heine-Ephraim'schen Lehranstalt* (Berlin, 1862); ii. on *Judges*, in part by Schnurrer, ch. i–xii, and ch. xiii–xxi by Haarbrücker (Halle, 1847); iii. on *Samuel* and *Kings*, by Haarbrücker (Leipsic, 1844); iv. on *Habakkuk*, with a French translation by Dr. Munk (Paris, 1843, in Cahen's Bible, vol. xiii). "R. Tanchum's contributions to Biblical exegesis," says Dr. Ginsburg, "are very important to its history. His commentaries are based upon the literal and grammatical meaning of the text. He frequently avails himself of the labors of Hai Gaon, Danash ibn-Librat, Ibn-Chajug, Ibn-Ganach, Ibn-Ezra, Maimonides, etc.; rejects the traditional interpretations (comp. comm. on Judg. xii, 7; xx, 28); transposes sundry portions of the sacred narratives, so as to point out their chronological order (comp. Judg. xviii, 1; xx, 28), and, like Maimonides, distinguishes different degrees and kinds of prophecy (comp. vi, 34; xiii, 1; xx, 28)." He also wrote an *Arabic Lexicon* to the Mishna, entitled אלמרשד אלכאפי, i. e. *A Sufficient Guide*, treating on the relation of the language of the Mishna and of Maimonides' *Iad ha-Chazaka*. There are four different MSS. of this work in the Bodleian Library, viz. Cod. Pocock 297, written by Saadia ben-Jacob in 1388; Cod. Hunt. 129, by Saadia ben-David in 1451; Cod. Hunt. 621, by Solomo ben-David ben-Binjamin in 1393; and Cod. Pocock 215, 216, 229, written in 1449. He also wrote a Grammar of the Old-Test. Hebrew, quoted by Tanchum himself, but which has not yet come to light. See De Rossi, *Dizionario Storico* (Germ. transl.), p. 145 sq.; Kitto, *Cyclop.* s. v.; Fürst, *Bibl. Jud.* ii, 56 sq.; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 2666–2669; Ewald, *Beiträge zur Gesch. d. ältesten Auslegung u. Spracherklärung des A. Test.* (Stuttgart, 1844), i, 151 sq.; Grätz, *Gesch. d. Juden* (Leipsic, 1873), vii, 144 sq.; Etheridge, *Introd. to Heb. Literature*, p. 44; Keil, *Introd. to the Old Test.* ii, 384 sq.; Bleek, *Einleitung in das Alte Test.* p. 106; Goldziher, *Studien über Tanchum Jeruschalmi* (Leipsic, 1870), Geiger, *Jüdische Zeitschrift*, 1862, p. 193; 1871, p. 199; Grätz, *Monatsschrift*, 1870, p. 239, 285; Zuchold, *Bibliotheca Theologica*, ii, 1306. (B. P.)

Tanchuma BEN-ABBA, who flourished A.D. 380, is the reputed author of the celebrated commentary on the Pentateuch called מדרש תנחומא, for which see the art. MIDRASH. The latest edition is that published by E. Perlmutter (Stettin, 1864). See Fürst, *Bibl. Jud.* iii, 409; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 2669; Grätz, *Gesch. der Juden*, iv, 458, 558; Wolf, *Bibl. Hebr.* i, 1159 sq.; iii, 1166 sq.; iv, 1035; Zunz, *Gottesd. Vorträge* (Berlin, 1832), p. 226–238; De Rossi, *Dizionario Storico* (Germ. transl.), p. 307; id. *Annales Hebræo-typographici*, p. 24. (B. P.)

Tancred, CHRISTOPHER, an English benefactor, was the son of Sir Richard Tancred, and died unmarried in 1754, leaving his house and estate at Whixley for the maintenance of twelve decayed gentlemen who had borne arms in the service of their country. He also founded four medical exhibitions at Caius College; four in divinity at Christ's College, Cambridge; and four law studentships at Lincoln's Inn.

Tancred OF BOLOGNA was a most celebrated canonist of the 13th century (who must not be confounded with another Tancred of Corneto; comp. De Savigny, *Gesch. d. röm. Rechts im Mittelalter* [2d ed.], v, 135, and p. 115, 116). His preceptors were Azo in Roman and Laurentius in canon law. In 1210 he was himself a teacher (*decretorum magister*) at Bologna, and intrusted with the management of important affairs by both

the pope and the city. He belonged to the Chapter of Bologna, and in 1226 was made archdeacon by Honorius III, which position then included among its duties the supervision of promotions in the university. The year of his decease is not known, but it must have been prior to 1236, as the archdeaconate is then found to be in other hands (see Sarti, *De Claris Archigymnasii Bononiens. Professoribus*, pars ii, fol. 28, 29, 36, 37, 181). His literary remains include a *Summa de Matrimonio*, written between 1210 and 1213; first published, with numerous interpolations, by Simon Schard (Cologne, 1563), and again, in revised form, by Wunderlich (Göttingen, 1841):—an *Ordo Judiciarius* (*Ordinarius Tancredi*), written about 1214, and afterwards revised in 1225, 1234, and often by unknown scholars. It was formerly believed that this work originated in about 1227, but the earlier date is now accepted. An edition of the work in its original form was issued by Bergmann (ibid. 1842). Tancred's lectures at Bologna were, among other matters, upon the collections of decretals received into the curriculum of Bologna after the close of Gratian's collection, and resulted in *Apparatus*, or commentaries, on the first three compilations. He had no part, however, in the preparation of the fifth ancient compilation. In addition to the above, there is extant of Tancred's works a manuscript list of bishoprics throughout the Church, arranged in the order of provinces (De Savigny, *ut sup.* p. 117, 118). See Herzog, *Real-Encyklop.* s. v.

Tancred OF SICILY, the son of Eudes, a Norman baron, and of Emma, the sister of Robert Guiscard, was one of the celebrated heroes of the first Crusade, and was born after the middle of the 11th century. Some chroniclers profess to detail the events of his early life, describing him as the most accomplished youth of his time in athletic and military exercises, and of a wisdom far surpassing that of men of mature years, and as a partisan of his cousin Bohemond in the quarrel with their uncle Roger of Sicily. But the first authentic information respecting him is that he raised a large body of men in Apulia and Calabria, and joined Bohemond, then on his way to the first Crusade. The two cousins landed in Epirus, and first one and then the other made his submission to the Greek emperor Alexis. Tancred's exploits on the way to Syria; his quarrel with Baldwin for the possession of Tarsus, and his subsequent chivalrous forbearance to and rescue of his rival; his wondrous valor before Antioch, where he killed no fewer than 700 infidels, transmitting the heads of seventy to the pope, and receiving a corresponding number of marks of silver in return; his vigorous repulse of the first sortie by the infidels from Jerusalem; his sad and lonely vigil on the Mount of Olives; and his gallantry at the storming of the sacred city, are all detailed by the numerous chroniclers of this epoch in their usual style of extravagant laudation, but with a harmony which speaks favorably for their correct appreciation of his character. He was one of the claimants of the throne of Jerusalem, and was pacified by Godfrey (q. v.), the successful competitor, with the gift of some towns in Palestine, and the principality of Galilee or Tiberias. A brief quarrel with Baldwin, after Godfrey's death, petty combats with the infidels, and occasional wars with the other Christian princes who had settled in Syria and Palestine occupied the remainder of his life, which was brought to a close at Antioch in 1112. Besides his own principality, he governed that of Antioch, belonging to his cousin Bohemond, from 1100. The fiery and energetic, but at the same time pious, sagacious, and forbearing, chief whom the chroniclers present to us has been considerably toned down by Tasso in his *Gerusalemme Liberata*.

Tan'humeth [some *Tanhu'meth*] (Heb. *Tanchu'meth*, תַּנְחֻמֶת, *consolation;* Sept. Θαναμάθ or Θαναμέθ v. r. Θανεμάθ, etc.; Vulg. *Thanehumeth*), the father (Fürst says *mother*, as the name is fem.) of Seraiah, in the time of Gedaliah (2 Kings xxv, 23, where he appears as a Netophathite by the clerical omission of another name, as is evident from the parallel passage, Jer. xl, 8). B.C. ante 582.

Ta'nis (Τάνις, the Greek form (Judith i, 10) of the Egyptian city *Zoan* (q. v.).

Tankerfield, GEORGE, an English martyr, was a native of York, and followed the occupation of a cook. Seeing the great cruelty shown by the papists under queen Mary, he began to doubt their doctrines and to abhor them. After study, reflection, and prayer, he abjured popery, whereupon he was arrested and taken to Newgate in February, 1555. Being summoned before bishop Bonner, he declared his convictions concerning auricular confession, the mass, etc. He was sentenced to death, and was burned at the stake Aug. 26. See Milner's Fox, *Hist. of Christ. Martyrdom*, ii, 770.

Tanner (βυρσεύς, Hebraized in the Talmud as בורסי, also בורסקי), the occupation of Simon of Joppa (Acts ix, 43; x, 6, 32). This trade, on account of the bad smell connected with it (comp. Schol. on Aristoph. *Eq.* 44; Petron. *Sat.* 11), was despised among the Jews (*Kethuboth*, vii, 10; *Megillah*, iii, 2; see Schöttgen, *Hor. Heb.* i, 447; Wettstein, *N. T.* ii, 516). Those who followed it were called by the Greeks βυρσοδρέψαι, in Latin *coriarii*, *subortarii* (Guter, *Inscript.* p. 1548, No. 8). They usually had their work-place outside the cities (Artemid. i, 51; Mishna, *Baba Bathra*, ii, 9), or on streams or the sea (Acts x, 6). See Walch, *Dissert. in Act. Apost.* ii, 101 sq.—Winer. See MECHANIC. The ancient Egyptians used the bark of various trees for tanning (Wilkinson, ii, 106). See LEATHER. The tanneries of Joppa are now on the shore south of the city (Thomson, *Land and Book*, ii, 281). Several circumstances, however, confirm the tradition of the present "house of Simon" there (Stanley, *Palest.* p. 269). See SIMON.

Tanner, the name of several theological scholars and writers.

1. ADAM, born at Innsbruck in 1572, a Jesuit, lectured on theology at Ingolstadt and Vienna, was made chancellor of the University of Prague, and died March 25, 1632, at Unken. He wrote, *Bericht über die Disputation zu Regensburg*, 1601 (Munich, 1602):—*Theologia Scholastica* (4 vols.):—*Anatomia Confessionis Augustanæ*:—*Apologia pro Societate Jesu* (Vienna, 1618):—*Disputationes Theologiæ in Summam Thomæ*:—*Astrologia Sacra* (Ingolstadt, 1621).

2. CONRAD, born at Schwyz Dec. 28, 1752, was made abbot of Einsiedeln in 1808, and died April 7, 1825. He wrote, *Die Bildung des Geistlichen durch Geistesübungen* (Augsburg, 1807, 2 vols.; 6th ed. 1847):—*Betrachtungen zur sittlichen Aufklärung im 19ten Jahrhundert* (ibid. 1804):—*Betrachtungen auf die Feste des Herrn und der Heiligen* (ibid. 1829 sq.).

3. MATTHIAS, born at Pilsen in 1630, a Jesuit, was professor of philosophy and theology, and was sent to Rome in 1675 as procurator of his order. He died about 1705. He wrote, *Cruentum Christi Sacrificium Incruento Missæ Sacrificio explicatum* (Prague, 1669):—*Contra Omnes impie Agentes in Locis Sacris* [Latin and Bohemian]:—*Societas Jesu usque ad Sanguinis et Vitæ Profusionem Militans* [a glorification of the Jesuitic mission] (ibid. 1675; in German, 1683); similar is *Societas Jesu Apostolorum Imitatrix sive Gesta Præclara et Virtutes*, etc. [Latin and German] (ibid. 1694 and 1701):—*Historia Montis Oliveti in Moravia ad Strambergam Siti* [Bohemian] (ibid. 1666). (B. P.)

4. THOMAS, an English divine and antiquary, was born at Market Lavington, Wiltshire, in 1674. He entered Queens College, Oxford, in 1689; was admitted clerk in 1690; graduated in 1693; entered holy orders at Christmas, 1694; became chaplain of All-Souls' College in January following; fellow of the same in 1697; and chancellor of Norfolk and rector of Thorpe, near Nor-

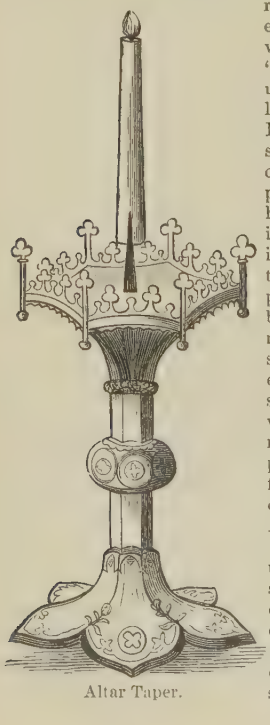
wich, in 1706. He was installed prebendary of Ely Sept. 10, 1713; archdeacon of Norfolk Dec. 7, 1721; canon of Christ Church Feb. 3, 1723; prolocutor of the House of Convocation in 1727; and was consecrated bishop of St. Asaph Jan. 23, 1732. He died at Christ Church, Oxford, Dec. 14, 1735. After his death appeared, *Notitia Monastica, or an Account of all the Abbeys, Priories, etc., formerly in England and Wales*, etc., with additions by the Rev. John Tanner (Lond. 1744, fol.; Camb. 1787, fol.):—*Bibliotheca Britannico-Hibernica, sive de Scriptoribus, qui in Anglia*, etc. (Lond. 1748, fol.; 250 copies).

See *Theologisches Universal-Lexikon*, s. v.; Wetzer u. Welte, *Kirchen-Lexikon*, s. v.; *Regensburger Conversations-Lexikon*, s. v.; Winer, *Handbuch der theolog. Literatur*, i, 124; ii, 46, 797; Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. On Adam Tanner, see also Werner, *Gesch. der kathol. Theol. seit dem trident. Concil.* (Munich, 1866), p. 7, 17, 25.

Tanquelmians. See TANCHELMIANS.

Taoists, Taoism. See LAO-TZU.

Tapers, EARLY USE OF. It became customary at an early period to burn tapers in churches on various occasions. This was done during the reading of the gospel, and is partly excused by Jerome. He says to Vigilantius, "We do not light candles in open day, therefore you slander us without reason." He confesses, however, that some untaught laymen and simple religious women, "of whom we may certainly say that they have a zeal of God without knowledge," do such a thing in honor of martyrs; but he asks, What is the harm? And then he refers to a custom prevalent in the East: "In all churches of the East they light tapers, without any respect to the relics of martyrs, when the gospel is to be read, even when the sun shines brightly; which is done, not for the sake of giving light, but as an expression of joy. Hence the virgins in the Gospel had their lamps lighted; and the apostles were warned to 'let their loins be girded about, and their lights burning.' Hence it is said of John also, 'He was a burning and a shining light.' Also under the figure of a material light is represented that light of which we read in the Psalter, 'Thy word is a lamp unto my feet, and a light unto my path.'" But the superstition spread, and during the ceremony of baptism tapers were placed in the hands of the baptized, if adults; if they were infants, in the hands of the sponsors. These tapers were said to be emblematical of the illuminating power of the sacrament. Also at the eucharist we find the same custom. Tapers were also used at marriages; and in funeral processions carried before and behind the coffin.—Farrar, *Eccles. Dict.* s. v.



Altar Taper.

The altar tapers were used in those candlesticks which are placed on or about the altar; ordinarily those which were lighted during the office of the Christian sacrifice. Custom in the West expects that at least two be lighted, even at low celebrations; at high celebrations, in the Latin Church, as also in some English churches, six tapers are ordinarily lighted. They symbolize (1) the fact that our Saviour, "God of God, Light of Light, very God of very God," is the true Light of the world. They are also (2) symbols of joy and gladness on the part of the faithful that Christ is born into the world (*a*) naturally, (*b*) sacramentally, i. e. in the eucharistic mystery. A seventh taper is added if the bishop of the diocese celebrates a solemn pontifical mass; even twelve or twenty-one are sometimes used.

Ta'phath (Heb. *Taphath'*, תַּפַת, *ornament;* Sept. Τεφάθ v. r. Ταφατά; Vulg. *Tapheth*), Solomon's daughter, and wife of Abinadab, his commissariat in the district of Dor (1 Kings iv, 11). B.C. cir. 1000.

Taph'nes (Ταφνάς), a Græcized form (Judith i, 9) of the Egyptian city TAHPANHES (q. v.).

Ta'phon (ἡ Τεφώ; Josephus, Τοχόα or Τοχόαν; Vulg. *Thopo;* Syr. *Tefos*), one of the cities in Judæa fortified by Bacchides (1 Macc. ix, 50). It is probably the BETH-TAPPUAH (q. v.) of the Old Test., which lay near Hebron. The form given by Josephus suggests *Tekoa*, but Grimm (*Exeg. Handbuch*) has pointed out that his equivalent for that name is Θεκωέ; and there is, besides, too much unanimity among the versions to allow of its being accepted.

Tappan, Benjamin, D.D., a Congregational minister, the son of the Rev. David Tappan, professor of divinity in Harvard College, and grandson of Benjamin Tappan, pastor in Manchester, Mass., was born at West Newbury, Mass., Nov. 7, 1788. He graduated at Harvard College in 1805, spent some time teaching at Woburn and Salem, and in 1809 became tutor at Bowdoin College, Me., which position he held for two years. In 1811 he was ordained over the Church in Augusta, Me., and continued pastor until he assumed the secretaryship of the Maine Missionary Society in 1849. His death took place Dec. 22, 1863. His ministry was eminently useful, and few men occupy a more prominent place in the history of Congregationalism in Maine. He was vice-president of the board of Bowdoin College until his death, secretary of the Maine Missionary Society from 1849 to 1863, and trustee of Bangor Theological Seminary from 1825, of which he was a most liberal and steadfast friend, and a professorship in which he declined in 1829. Dr. Tappan was an immense worker, was noted for his hospitality and generosity, and his Christian character was one of beauty and strength. He was an effective preacher, and had a remarkable gift in prayer. Dr. Tappan was one of the pioneers in the temperance reform, preaching a sermon on the subject in 1813. Waterville College (now Colby University) conferred upon him the degree of D.D. in 1836, and Bowdoin in 1845. See *Cong. Quarterly* (art. by his son Benjamin), 1865, p. 131-159.

Tappan, David, D.D., a Congregational minister, was born at Manchester, Mass., in 1753, graduated at Harvard College in 1771, and was ordained in April, 1774, pastor at Newbury, Mass., where he remained until inaugurated professor of divinity at Harvard College, Dec. 26, 1792, which position he retained until his death, Aug. 27, 1803. He published, *Two Friendly Letters to Philalethes* (1785):—*An Address to the Students of Andover Academy* (1791):—*An Address to Andover Students* (1794):—and a large number of occasional *Sermons*. After his death were published *Lectures on Jewish Antiquities* (1807):—*Sermons on Important Subjects* (1807). See Sprague, *Annals of the Amer. Pulpit*, ii, 97.

Tappan, William Bingham, an American divine, was born at Beverly, Mass., in 1794, entered the service of the American Sunday-school Union in 1826, and continued this connection until his death, at West Needham, Mass., in 1849. He published, among other poetical works, *Poetry of the Heart* (Worcester, 1845,

12mo):—*Sacred and Miscellaneous Poems* (Boston, 1846, 16mo):—*Poetry of Life* (ibid. 1847, 16mo):—*The Sunday-school and other Poems* (ibid. 1848, 16mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tap'puah [some *Tappu'ah*] (Heb. *Tappu'ach*, תַּפּוּחַ [in 1 Chron. ii, 43, תַּפֻּחַ], an *apple*, as often; Sept. Θάφουν, Ταφούτ, Θαφέθ, Θαφφού, etc., and twice [Josh. xv, 34; xvii, 8] omits; Vulg. *Taphua*), the name of a man and also of two places in Palestine. See Apple.

1. Second named of the four sons of Hebron of the lineage of Caleb (1 Chron. ii, 43); not to be confounded with either of the following (see Keil, *ad loc.*). B.C. ante 1618.

2. A town in the lowland district of Judah, mentioned between En-gannim and Enam (Josh. xv, 34), in the group situated in the N.W. corner (see Keil, *ad loc.*); differs from the Beth-tappuah (q. v.) of ver. 53, but probably the same with the royal city of the Canaanites (Josh. xii, 17), conquered by the Israelites (see Keil, *ad loc.*). It is perhaps the present *Beit-'Atâb*, an important place on a conspicuous hill, about half-way from Jerusalem to Beit-Jebrin. It contains about 600 or 700 inhabitants, is built of stone, and has a ruined tower or castle (Robinson, *Bibl. Res.* ii, 13). This is apparently the place meant by Schwarz (*Palest.* p. 102) by "the village *Beth-Tapa*, five English miles N.W. [ten N.E.] of Beit-Jibrin."

3. A town in the tribe of Ephraim, near the border of Manasseh, in which latter the adjacent territory ("land of Tappuah") lay (Josh. xvi, 8; xvii, 8); probably containing a fine spring, and hence called (ver. 7) En-tappuah (q. v.). It is no doubt, as suggested by Van de Velde (*Memoir*, p. 351), although this is disputed by Keil (*Comment.* ad loc.), the same as the present *'Atûf*, a deserted village about four hours N.E. by E. of Nablûs, with traces of antiquity and ancient wells of excellent water. Schwarz also states that "at the present day the Arabs call the country between Nablûs and the Jordan *Balad-tapuach*, as probably the town of this name was formerly in it" (*Palest.* p. 89). See Tribe.

Ta'rah (Heb. *Te'rach*, תֶּרַח [in pause *Târach*, תָּרַח], *wandering* or *delay*; Sept. Ταράθ v. r. Θαράθ; Vulg. *Thare*), a station of the Israelites in the desert, situated between Tahath and Mithcah (Numb. xxxiii, 27); perhaps in the great Wady el-Jerafeh, opposite Mount Hor. See Exode.

Tar'alah [some *Tara'lah*] (Heb. *Taralah'*, תַּרְאֲלָה, *reeling*; Sept. Θαραλά v. r. Θαρηλά; Vulg. *Tharela*), a town in the western section of the tribe of Benjamin, mentioned between Irpeel and Zelah (Josh. xviii, 27). Schwarz suggests (*Palest.* p. 128) that it "is perhaps the village *Thaniel=Thuriel*, in the neighborhood of Lod," probably meaning *Neby Daniyal*, two miles south of Lud; but the name has little resemblance, and the territory of Benjamin did not reach so far west. It is possibly represented by the modern village *Beit-Tirza*, in Wady Ahmed, just north of Beit-Jala, with a well adjacent and several ruined sites in the vicinity.

Tarasius, patriarch of Constantinople, was a zealous and active supporter of image-worship in the time of the empress Irene. See Iconoclasm. He first held the secular position of secretary of state, but was chosen, though a layman, to fill the patriarchal office by both the court and the people (A.D. 784). His election gave great offence to Rome, but he was eventually recognised by Hadrian I on the ground of his avowed intention to restore the worship of images in the Greek Church. A synod to promote the unifying of the Church of Constantinople with other churches, which he had suggested as a condition of his acceptance of the patriarchate, met in 785, but was compelled by a mob to adjourn to Nicea, where it reconvened in 787. In this body the papal legates were accorded the first place and the patriarch of Constantinople the second, and the latter heartily endorsed the new creed, which determined that worship, in the exercises of kissing, bowing the knee, illuminations, and burning of incense, should be rendered to the images of the human person of Christ and of Mary, the angels, apostles, prophets, and all saints; but not such worship as is due to the Divine Being only (*τὴν τιμητικὴν προσκύνησιν—οὐ μὴν τὴν ἀληθινὴν λατρείαν, ἣ πρέπει μόνῃ τῇ θείᾳ φύσει*). All laws directed against the worship of images were anathematized. In his own person, Tarasius was also especially active in the work of converting the opponents of image-worship. In the matrimonial affairs of Constantine, the son of Irene, Tarasius played an unworthy part. He protested at first against the rejection of queen Maria and the substitution for her of Theodota, but soon gave way to the wishes of the court, and thereby came into collision with the monks, who regarded the emperor as excommunicated. Tarasius died in 806, and ranks among the saints of both the Greek and the Romish Church. His literary remains consist of letters and homilies (see Walch, *Entwurf einer vollst. Hist. d. Ketzereien, Spaltungen u. Religionsstreitigkeiten* [Leips. 1782], x, 419–511).—Herzog, *Real-Encyklop.* s. v.

Ta're'a [some *Tare'a*] (Heb. *Tare'ä*, תָּאֳרֵעַ, by interchange of gutturals for *Tahrea*; Sept. Θαρέέ v. r. Θαράχ; Vulg. *Tharaa*), son of Micah in the lineage of king Saul (1 Chron. viii, 35); elsewhere (ix, 41) called Tahrea (q. v.).

Tares (ζιζάνια; Vulg. *zizania*). There can be little doubt that the ζιζάνια of the parable (Matt. xiii, 25) denote the weed called "darnel" (*Lolium temulentum*), a widely distributed grass, and the only species of the order that has deleterious properties. The word used by the evangelist is an Oriental, and not a Greek, term (the native Greek word seems to be αἶρα, Dioscor. ii, 91). It is the Arabic *zawân*, the Syriac *zizâna*, and the *zonin* (זוֹנִין) of the Talmud (Mishna, i, 109; see Buxtorf, *Lex. Talm.* s. v.). The derivation of the Arabic word from *zân*, "nausea," is well suited to the character of the plant, the grains of which produce vomiting and

Bearded Darnel (*Lolium temulentum*).

purging, convulsions, and even death. Volney (*Trav.* ii, 306) experienced the ill effects of eating its seeds; and "the whole of the inmates of the Sheffield workhouse were attacked some years ago with symptoms supposed to be produced by their oatmeal having been accidentally adulterated with lolium" (*Engl. Cyclop.* s. v. "Lolium"). The darnel before it comes into ear is very similar in appearance to wheat; hence the command that the *zizania* should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." Prof. Stanley, however (*Sinai and Palest.* p. 426), speaks of women and children picking out from the wheat in the cornfields of Samaria the tall green stalks, still called by the Arabs *zuwân.* "These stalks," he continues, "if sown designedly throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." See also Thomson (*Land and Book*, ii, 111): "The grain is just in the proper stage to illustrate the parable. In those parts where the grain has *headed out*, the tares have done the same, and then a child cannot mistake them for wheat or barley; but where both are less developed, the closest scrutiny will often fail to detect them. Even the farmers, who in this country generally *weed* their fields, do not attempt to separate the one from the other." The grain-growers in Palestine believe that the *zuwân* is merely a degenerate wheat; that in wet seasons the wheat turns to tares. Dr. Thomson asserts that this is their fixed opinion. It is curious to observe the retention of the fallacy through many ages. "Wheat and *zunin*," says Lightfoot (*Hor. Heb.* on Matt. xiii, 25), quoting from the Talmud, "are not seeds of different kinds." See also Buxtorf (*Lex. Talm.* s. v. זונין): "Zizania, species tritici degeneris, sic dicti, quod scortando cum bono tritico, in pejorem naturam degenerat." The Roman writers (comp. "Infelix lolium," Virgil, *Georg.* i, 154) appear to have entertained a similar opinion with respect to some of the cereals. Thus Pliny (*Hist. Nat.* xviii, 17), borrowing probably from Theophrastus, asserts that "barley will degenerate into the oat." The notion that the *zizania* of the parable are merely diseased or degenerate wheat has been defended by Brederod (see his letter to Schultetus in *Exercit. Evang.* ii, 65), and strangely adopted by Trench, who (*Notes on the Parables*, p. 91, 4th ed.) regards the distinction of these two plants to be "a falsely assumed fact." If the *zizania* of the parable denote the darnel, and there cannot be any reasonable doubt about it, the plants are certainly distinct, and the *L. temulentum* has as much right to specific distinction as any other kind of grass. On the route from Beirût to Akka (1852), Dr. Robinson describes fields of wheat "of the most luxuriant growth, finer than which I had not before seen in this or any other country. Among these splendid fields of grain are still found the *tares* spoken of in the New Test. As described to me, they are not to be distinguished from the wheat until the ear appears. The seed resembles wheat in form, but is smaller and black. In Beirût, poultry are fed upon this seed, and it is kept for sale for that purpose. When not separated from the wheat, bread made from the flour often causes dizziness to those who eat of it" (*Bibl. Res.* iii, 55). The bearded darnel has the bad reputation of yielding the only deleterious grain among all the countless grasses. We are not aware that any injurious quality has been detected in the seeds of its own congeners, *Lolium arvense*, *L. perenne*, the rye-grasses so familiar to British husbandry; but if mixed with bread, *L. temulentum* occasions giddiness, nausea, difficulty of articulation, and other symptoms ranging from intoxication to paralysis, and instances are on record where mortification of the extremities, or even death, has ensued (see Burnett, *Plantæ Utiliores*, vol. iii). Hence the French have named it *ivraie*, or "tipsy-grass," a word from which the English have dropped the first syllable, and bestowed it on those unoffending "ray" or "rye grasses," by which the darnel is represented in our hay-fields. Thus understood, "how well do these 'tares' represent those who make a false profession; who appear among God's people; who draw near with their mouth, and honor God with their lips, but their heart is far from him (Isa. xxix, 13; Matt. xv, 8; Mark vii, 6)! Both grow together, and at first may seem alike. Man cannot accurately distinguish between the true and the false; but at the great harvest-day the Lord will separate them. He will gather the wheat into his garner, while the tares shall be consumed" (Balfour, *Bot. and Relig.* p. 251). See Kitto, *Pict. Bible*, ad loc.; Hackett, *Illustr. of Script.* p. 180; Calcott [Lady], *Script. Herbal*, p. 475 sq.; Tristram, *Nat. Hist. of the Bible*, p. 486; Bochelius, *De Zizaniis in Eccles. Dei Disseminatis* (Arg. 1661).

Target (כִּידוֹן, *kidón*, 1 Sam. xvii, 6, a *spear*, as usually rendered; צִנָּה, *tsinnâh*, 1 Kings x, 16; 2 Chron. ix, 15; xiv, 8, a large *shield*, as usually rendered). See SHIELD.

Targum (תַּרְגּוּם, i. e. *translation, interpretation*) is the name given to a *Chaldee version* or paraphrase of the Old Test., of which there are several extant.

I. *Origin of the Targums.*—The origin of the Chaldee paraphrase may be traced back to the time of Ezra. After the exile it became the practice to read the law in public to the people, with the addition of an *oral* paraphrase in the Chaldee dialect. Thus we read in Neh. viii, 8, ויקראו בספר בתורת האלהים מפורש ושום שכל, which expression the Talmud, Bab. *Megillah*, fol. 3, col. 1, explains מפורש זו תרגום, i. e. "to explain means Targum." This ecclesiastical usage, rendered necessary by the change of language consequent on the Captivity, was undoubtedly continued in aftertimes. It rose in importance, especially when the synagogues and public schools began to flourish, the chief subject of occupation in which was the exposition of the Thorah. The office of the interpreter (מְתוּרְגְּמָן, תּוּרְגְּמָן, אֲמוּרָא, less frequently דְּרָשָׁן, comp. Zunz, *Die gottesd. Vorträge*, p. 332) thus became one of the most important, and the canon of the Talmud, that as the law was given by a mediator, so it can be read and expounded only by a mediator, became paramount (Jerus. *Megillah*, fol. 74). The Talmud contains, even in its oldest portions, precise injunctions concerning the manner of conducting these expository prelections. Thus, "Neither the reader nor the interpreter is to raise his voice one above the other;" "They have to wait for each other until each have finished his verse;" "The methurgeman is not to lean against a pillar or a beam, but to stand with fear and with reverence;" "He is not to use a written Targum, but he is to deliver his translation *viva voce*;" "No more than one verse in the Pentateuch and three in the prophets shall be read or translated at a time;" "That there should be not more than one reader and one interpreter for the law; while for the prophets one reader and one interpreter, or two interpreters, are allowed" (Mishna, *Megillah*, iv, 5, 10; *Sopherim*, xi, 1). Again (*Megillah*, ibid., and *Tosiphta*, c. iii), certain passages liable to give offence to the multitude are specified, which may be read in the synagogue and translated; others which may be read but not translated; others, again, which may neither be read nor translated. To the first class belong the *account of the creation*—a subject not to be discussed publicly on account of its most vital bearing upon the relation between the Creator and the Cosmos, and the nature of both; the deed of Lot and his two daughters (Gen. xix, 31); of Judah and Tamar (ch. xxxviii); the first account of the making of the golden calf (Exod. xxxii); all the curses in the law; the deed of Amnon and Tamar (2 Sam. xiii); of Absalom with his father's concubines (xvi, 22); the story of the woman of Gibeah

(Judg. xix). These are to be read and translated, or נקדאין ומתרגמין. To be read but not translated, נקראין ולא מתרגמין, are the deed of Reuben with his father's concubine (Gen. xxv, 22); the latter portion of the story of the golden calf (Exod. xxxii); and the deed of David and Bathsheba (2 Sam. xi, xii).

At what time these paraphrases were written down we cannot state; but it must certainly have been at an early period. Bearing in mind that the Hellenistic Jews had for a long time been in possession of the law translated into their language, and that in the 2d century not only had the Jews themselves issued Greek versions in opposition to the Alexandrian version, which were received with decided approbation even by the Talmudists, as the repeated and honorable mention of Aquila in the Talmud proves, but that also the Syrians had been prompted to translate the Holy Scriptures, it would indeed be strange had not the Jews familiar with the Aramæan dialect also followed the practice at that time universally prevalent, and sought to profit by it. We have, in point of fact, certain traces of written Targums extant at least in the time of Christ. For even the Mishna seems to imply this in *Yadaïm*, iv, 5, where the subject treated is the language and style of character to be used in writing the Targums. Further, the Talmud, *Shabbath*, fol. 115, col. 1, mentions a written Targum on Job of the middle of the 1st century (in the time of Gamaliel I), which incurred the disapprobation of Gamaliel. Zunz here justly remarks, "Since it is not likely that a beginning should have been made with Job, a still higher antiquity as very probably belonging to the first renderings of the law may be assumed" (*loc. cit.* p. 62). Grätz, in his *Monatsschrift*, 1877, p. 84, believes that this Targum of Job, mentioned four times in the Talmud, can only refer to a Greek translation of that book; and Derenbourg, in his *Essai sur l'Histoire et la Géographie de la Palestine*, p. 242, accounts for the action of Gamaliel, because it was written *avec des caractères non-hébraïques*. But as Delitzsch, in *Horæ Hebr. et Talmud.* (*Zeitschrift für die luth. Theologie u. Kirche* [Leips. 1878], p. 211), remarks, "כתב תרגום means 'in Targum,' i. e. written in the Aramæan, and refers not to the characters with which, but to the language in which, it was written. Gamaliel acted according to old principle, דברים שבעל פה אי אתה רשאי לכותבן, i. e., 'all that belongs to oral tradition was not to appear in written form.'" This principle included also the Targum, but it was not strictly observed, and, like the Mishna, so, also, Targums were clandestinely circulated in single copies. That this was the case we see from the fact that Gamaliel of Jabneh, the grandson of Gamaliel I or elder, having been found reading the Targum on Job, was reminded of the procedure of his grandfather, who had the copy of the Job Targum, which was brought to him while standing on the mountain of the Temple, immured in order to prevent its further use. Dr. Frankl, in *Die Zusätze in der Sept. zu Hiob* (in Grätz, *Monatsschrift*, 1872, p. 313), says, "There is no doubt that the additions in the Sept. were made according to an old Aramæan Targum," and in corroboration of his statement he quotes *Tosiphta Shabbath*, c. 14; *Shabbath*, fol. 115, col. 1; Jerus. *Shabbath*, 16, 1; *Sopherim*, v, 15. We are thus obliged to assume an early origin for the Targums, a fact which will be corroborated further on, in spite of the many objections raised, the chief of which, adduced by Eichhorn, being the silence of the Christian fathers, of whom none, not even Epiphanius or Jerome, mention the subject. But this silence is of little weight, because the fathers generally were ignorant of Hebrew and of Hebrew literature. Nor was any importance attached to them in comparison with Greek translations. Besides, in truth, the assertion in question is not even supported by the facts of the case; for Ephraem Syrus, e. g., made use of the Targums (comp. Lengerke, *De Ephraemi S. Arte Hermeneut.* p. 14 sq.; Assemani, *Bibl. Orient.* i, 66).

II. *The Targum of Onkelos.*—There is a Targum of Onkelos on the Pentateuch which has always been highly valued by the Jews.

1. *Authorship.*—In regard to the author, the notices of him are meagre and uncertain. We now approach one of the most mooted questions as to the identity of Onkelos with Akilas or Aquila; but before solving it we must hear the different witnesses. The first mention of Onkelos is found in the *Tosiphta*, a work drawn up shortly after the Mishna. From this we learn: *a.* That Onkelos the Proselyte (אנקלוס הגר) was so serious in his adherence to the newly adopted (Jewish) faith that he threw his share of his paternal inheritance into the Dead Sea, הולידך חלקו לים המלך (Tos. *Demaï*, vi, 9). *b.* At the funeral of Gamaliel the elder he burned more than seventy minæ worth of spices in his honor (Tos. *Shabbath*, c. 8; the same story is repeated with variations *Semachoth*, c. 8, and Talm. *Aboda Zarah*, fol. 11, col. 1). *c.* He is finally mentioned, by way of corroboration to different Halachas, in connection with Gamaliel in three more places, viz. *Chagigah*, iii, 1; *Mikvaoth*, vi, 1; *Kelim*, iii, 2, 2. In the Babylonian Talmud, Onkelos is mentioned in the following passages:

1. *Gittin*, fol. 56, col. 2; fol. 57, col. 1, where we read, "Onkelos the Proselyte, the son of Kalonikos (Callinicus or Cleonicus?), the son of Titus's sister, who, intending to become a convert, conjured up the ghosts of Titus, Balaam, and Jesus [the latter name is omitted in later editions, for which, as in the copy before us, is substituted פישע ישראל, but not in Bomberg's and the Cracow editions], in order to ask them what nation was considered the first in the other world. Their answer that Israel was the favored one decided him."

2. *Aboda Zarah*, fol. 11, col. 1, here called the son of Kalonymos (Cleonymos?); and we also read in this place that the emperor sent three Roman cohorts to capture him, and that he converted them all.

3. *Baba Bathra*, fol. 99, col. 1, where Onkelos the Proselyte is quoted as an authority on the question of the form of the cherubim (comp. 2 Chron. iii, 10).

4. *Megillah*, fol. 3, col. 1, where we read, "R. Jeremiah, or, according to others, R. Chia bar-Abba, said the Targum on the Pentateuch was made by the proselyte Onkelos, from the mouth of R. Eliezer and R. Jehoshua; the Targum on the prophets was made by Jonathan ben-Uzziel from the mouth of Haggai, Zechariah, and Malachi. . . . But have we not been taught that the Targum existed from the time of Ezra? . . . Only it was forgotten and Onkelos restored it."

In the *Midrash Tanchuma*, section לך לך (Gen. xxviii, 20), we read, "Onkelos the Proselyte asked an old man whether that was all the love God bore towards a proselyte, that he promised to give him bread and a garment? The old man replied that this was all for which the patriarch Jacob prayed." In the book of *Zohar*, section אחרי מות (Lev. xviii, 4), Onkelos is represented as a disciple of Hillel and Shammai. Finally a MS. in the library of the Leipsic Senate (B. H. 17) relates that Onkelos, the nephew of the wicked Titus (נכדו של טרטוס חרשע), asked the emperor's advice as to what merchandise he thought it was profitable to trade in. Titus told him that that should be bought which was cheap in the market, since it was sure to rise in price. Onkelos went to Jerusalem and studied the law under R. Eliezer and R. Jehoshua, and his face became wan (ונהרו פניו עהובות). When he returned to Titus, one of the courtiers observed the pallor of his countenance, and said to Titus, "Onkelos appears to have studied the law." Interrogated by Titus, he admitted the fact, adding that he had done it by his advice. No nation had ever been so exalted, and none was now held cheaper among the nations than Israel; "therefore," he said, "I concluded that in the end none would be of higher price" (comp. Anger, *De Onkelo*, pt. ii [Lips. 1846], p. 12, where the whole passage in the original is copied). In all these passages the name of Onkelos is given. But there are many passages in

which the version of Akilas (תרגם עקילס) is mentioned, and the notices concerning Akilas bear considerable likeness to those of Onkelos. Akilas is mentioned in *Siphra* (Lev. xxv, 7), and in Jerus. Talmud, *Demaï*, 27 d, as having been born in Pontus; that, after having embraced the Jewish faith, he threw his paternal inheritance into an asphalt lake (Jerus. *Demaï*, 25 d); that he translated the *Torah* before R. Eliezer and R. Jehoshua, who praised him (וקירלסו אותו) and said to him, "Thou art fairer than the sons of men" (יפיפית מבני אדם); or, according to the other accounts, before R. Akiba (comp. Jerus. *Kiddushin*, i, 1, 1, etc.; Jerus. *Megillah*, i, 9; Babyl. *Megillah*, fol. 3, col. 1). We learn, further, that he lived in the time of Hadrian (*Chag.* ii, 1), that he was the son of the emperor's sister (*Tanchun*, ed. Prague, fol. 34, col. 2), that he became a convert against the emperor's will (*ibid.* and *Shemoth Rabbah*, fol. 146 c), and that he consulted Eliezer and Jehoshua about his conversion (*Bereshith Rabba*, fol. 78 d; comp. *Midrash Coheleth*, fol. 102 b).

That Akilas is no other than Aquila (Ἀκύλας), the well-known Greek translator of the Old Test., we need hardly add. He was a native of Pontus (Iren. *Adv. Hær.* 3, 24; Jerome, *De Vir. Ill.* c. 54; Philostr. *De Hær.* § 90). He lived under Hadrian (Epiph. *De Pond. et Mens.* § 12). He is called the πενθερίδες (*Chron. Alex.* πενθερός) of the emperor (*ibid.* § 14), becomes a convert to Judaism (§ 15), whence he is called the Proselyte (Iren. *loc. cit.*; Jerome to Jer. viii, 14, etc.), and receives instructions from Akiba (Jerome, *loc. cit.*). He translated the Old Test., and his version was considered of the highest import and authority among the Jews, especially those unacquainted with the Hebrew language (Euseb. *Præp. Evang.* loc. cit.; Augustine, *De Civ. Dei*, xv, 23; Philostr. *De Hær.* § 90; Justin, *Novell.* 146). Thirteen *distinct* quotations from this version are preserved in the Talmud and Midrash; and we may classify the whole as follows:

Greek Quotations. — Gen. xvii, 1, in *Beresh. Rab.* 51 b; Lev. xxiii, 40, Jerus. *Sukkah*, 3, 5, fol. 53 d (comp. *Vaj. Rab.* 200 d); Isa. iii, 20, Jerus. *Shabb.* 6, 4, fol. 8 b; Ezek. xvi, 10, *Midr. Thren.* 58 c; Ezek. xxiii, 43, *Vaj. Rab.* 203 d; Psa. xlviii, 15 (Masor. text xlvii, according to the Sept.), Jerus. *Meg.* 2, 3, fol. 73 b; Prov. xviii, 21, *Vaj. Rab.* fol. 203 b; Esth. i, 6, *Midr. Esth.* 120 d; Dan. v, 5, Jerus. *Yoma*, 3, 8, fol. 41 a.

Hebrew Quotations (retranslated from the Greek).—Lev. xix, 20, Jerus. *Kid.* i, 1, fol. 59 a; Dan. viii, 13, *Beresh. Rab.* 24 c.

Chaldee Quotations.—Prov. xxv, 11, *Beresh. Rab.* 104 b; Isa. v, 6, *Midr. Coh.* 113 c, d.

All these quotations are treated at length by Anger, *De Onkelo*, i, 13 sq., and the variations adduced there show how carefully they have to be perused, and the more so since we have as yet no critical edition of the Talmud.

The identity of Akilas and Aquila having been ascertained, it was also argued that, according to the parallel accounts of Onkelos and Aquila, Onkelos and Aquila must be one and the same person, since it was unlikely that the circumstances and facts narrated could have belonged to two different individuals. But who will warrant that the statements are correct? There are chronological differences which cannot be reconciled, unless we have recourse to such means as the Jewish historian Dr. Grätz, who renders רבן גמליאל הזקן (i. e. R. Gamaliel I, or elder) "Gamaliel II." Is it not surprising that on one and the same page Onkelos is once spoken of as "Onkelos the Proselyte," and "Onkelos the son of Kalonymos became a convert" (*Aboda Zarah*, fol. 11, col. 1)? It has also been stated that Onkelos was neither the author of the Targum nor a historical person, but that *Targum Onkelos* means simply a version made *after the manner of Akilas*, the Greek translator. Aquila's translation was a special favorite with the Jews, because it was both literal and accurate. Being highly valued, it was considered a model or type after which the new Chaldee one was named, in commendation, perhaps, of its like excellences. This view is very ingenious, but it is hardly probable. Now the question arises, how is it that there is only a version of Onkelos on the Pentateuch, while Aquila translated the whole Old Test.? If Onkelos's Targum was really made after the manner of Aquila, how is it that the latter is so slavishly literal, translating even the את, sign of the accusative, or, as Jerome states (*De Opt. Gen. Interpret.*), "Non solum verba sed et etymologias verborum transferre conatus est. . . . Quod Hebræi non solum habent ἄρθρα sed et πρόαρθρα, ille κακοζήλως et syllabas interpretetur et litteras, dictatque σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν quod Græca et Latina lingua non recipit," while Onkelos is freer, adding sometimes here and there a word or phrase for the better understanding?

That the Targum Onkelos cannot mean a Targum after the manner of Aquila is also evident from the fact that while Aquila made a recension of the then existing Sept., nothing of the kind can be said of Onkelos. The latter wrote for the people in a language which it understood better than the original Hebrew; the former wrote for polemical purposes, to counterbalance the arguments of the Christians, who made use of the Alexandrian version against the Jews. That the author of the Chaldee paraphrase was not a proselyte, but a native Jew, is sufficiently proved from the excellence and accuracy of his work; for without having been bred up from his birth in the Jewish religion and learning, and long exercised in all the rites and doctrines thereof, and being also thoroughly skilled in both the Hebrew and Chaldee languages, as far as a native Jew could be, he could scarcely be thought thoroughly adequate to that work which he performed. The representing of Onkelos as having been a proselyte seems to have proceeded from the error of taking him to have been the same with Aquila of Pontus, who was indeed a Jewish proselyte. A comparison of both versions must show the superiority of Onkelos's over that of Aquila. The latter, on account of his literal adherence to the original, makes his version often nonsensical and unintelligible, and less useful than the former, as the following will show:

Genesis.

ii, 6. ואיד—Aq. ἐπιφλυγμός; Onk. ועננא.

7. נשמת—Aq. ἀναπνοή; Onk. נשמתא.

vi, 4. הנפילים—Aq. ἐπιπίπτοντες; Onk. גבוראי.

16. צוהר—Aq. μεσημβρινόν; Onk. נהור.

viii, 1. וישכו—Aq. καὶ ἐστάλησαν; Onk. ונחו

xii, 8. ויעתק—Aq. μετῆρε; Onk. ואסתלק.

xv, 2. ובן משק—Aq. υἱὸς τοῦ ποτίσοντος; Onk. ובר פרנסא.

xviii, 12. בקרבה—Aq. κατ' αὐτῆς; Onk. במעהא.

בלותי—Aq. κατατριβῆναι; Onk. דסרבית.

xxii, 2. ארץ המוריה—Aq. τὴν γῆν τὴν καταφανῆ; Onk. לארעא פולחנא.

13. בסבך—Aq. ἐν συχνῷ; Onk. באילנא.

xxvi, 33. באר שבע—Aq. Φρέαρ πλησμονῆς; Onk. באר שבע.

xxx, 8. נפתולי אלהים נפתלתי—Aq. συνέστρεψέν με ὁ Θεός; Onk. קבלת בעותי.

11. בגד (Keri בא גד)—Aq. ἦλθεν ἡ ζῶσις; Onk. אתא גד.

xxxii, 25. ויאבק—Aq. ἐκυλίετο; Onk. ואשתדל.

xxxiv, 21. שלמים—Aq. ἱπηρτισμένοι; Onk. שלמין.

xxxv, 16. כברת ארץ—Aq. καθ' ὁδὸν τῆς γῆς; Onk. כריב ארעא.

xxxvi, 24. את החמים—Aq. τοὺς Ἰαμεῖν; Onk. ית גבריא.

xxxvii, 27. מה בצע—Aq. τὶ πλεονέκτημα; Onk. מה ממון נתחני לנא.

xxxviii, 18. ופתילך—Aq. στρεπτόν; Onk. שישרפא.

xlii, 4. אסון—Aq. σύμπτωμα; Onk. מותא.

Exodus.

i, 9. ועצום—Aq. ὀστοῦνον (id. Deut. ix, 1); Onk. תקיפין.

11. ערי מסכנות—Aq. πόλεις σκηνωμάτων; Onk. קרוי בית אוצרא.

13. בפרך—Aq. ἐν τρυφήματι; Onk. בקשרו.

iv, 12. והורותיך—Aq. φωτίσω σε (id. ver. 15; xxiv, 12 always φωτίζειν, taken from אור); Onk. אלפינך (id. ver. 15; xxiv, 12).

viii, 12. הערוב—Aq. καμμυῖαν; Onk. ערוביו.

xiv, 27. לאיתנו—Aq. εἰς ἀρχαῖον αὐτοῦ; Onk. לתוקפיה.

xv, 8. נערמו—Aq. ἐσωρεύθη; Onk. חכימא.

xxiv, 6. באגנות—Aq. ἐν προθύμασιν; Onk. במזרקיא.

xxviii, 8. שני—Aq. διάφορον (id. xxxv, 22, 35); Onk. זהירי.

xxix, 6. נזר—Aq. τὸ πέταλον; Onk. כלילא.

36. על כפורים ותמאת—Aq. ἐξιλασμοῦ περὶ ἁμαρτίας; Onk. על כפוריא ותדכר.

xxx, 12. כופר—Aq. ἐξίλασμα; Onk. פדרקן.

35. פרוץ היא כי פרטה—Aq. ἀποπετασμένος αὐτὸς ὅτι; Onk. בטיל הוא Aq. ἀπεπέτασεν αὐτόν; Onk. ארי אבטלינית.

xxxiv, 24. שלש פעמים—Aq. τρεῖς καθόδους; Onk. תלת זמנין.

Leviticus.

iii, 1. שלמים—Aq. εἰρηνικῶς; Onk. נכסת קודשא.

xiii, 6. פשח תפשה—Aq. ἐπιδώση ἐπίδομα; Onk. איספא תוסיף.

xvii, 7. לשעירים—Aq. τοῖς τριχιοῦσιν (id. Isa. xiii, 21); Onk. לשידין.

xxv, 33. ואשר יגאל—Aq. ὃς ἂν ἐγγίζων ἐστιν; Onk. ודי יפריק.

xxvii, 2. יפליא—Aq. θαυμαστώσῃ; Onk. יפרש.

Numbers.

i, 47. למטה—Aq. εἰς ῥάβδον; Onk. לשבטא.

xi, 8. לשד השמן—Aq. τοῦ μαστοῦ ἐλαίου; Onk. דלוש במשחא.

xxiii, 12. התפגה—Aq. λαξευτήν; Onk. רמיתא.

Deuteronomy.

i, 40. פנו לכם—Aq. νεύσατε αὐτοῖς; Onk. אתפנו לכון.

xxii, 9. כלאים—Aq. ἀνομοιόμενος; Onk. עירבין.

שעטנז—Aq. ἀντιδιακείμενον; Onk. שעטנזא.

xxiii, 15. ולחת אויבך לפניך—Aq. τοῦ δοῦναι τοὺς ἐχθρούς σου εἰς πρόσωπόν σου; Onk. ולמסר בעלי דבבך קדמך.

xxviii, 20. את המארה ואת המהומה—Aq. σπανὴ καὶ φαγέδαινα; Onk. ית מאירתא ויתית שגושתא.

It has been urged that while Akilas's version is always cited in the Talmud by the name of its author, תרגום עקילס, the Targum of Onkelos is never quoted with his name, but introduced with כד מתרגמינן, "as we translate," or תרגום דדן, "our Targum," or כתרגומו, "as the Targum has it;" but this only shows the high esteem in which Onkelos's Targum stood. And as to the quotations of Aquila, almost all which are cited are on the prophets and Hagiographa, while Onkelos's Targum is only on the law; and a close examination of the sources themselves shows that what is said there has reference only to the Greek version, which is fully expressed in the praise of R. Eliezer and R. Jehoshua when saying יפריפית מבני אדם, "Thou art fairer than the sons of men," thereby alluding to Gen. ix, 27, where it is said that Japheth (i. e. the Greek language) should one day dwell in the tents of Shem (i. e. Israel) (*Megillah*, i, 11, 71 b and c; *Bereshith Rabba*, 40 b).

There is another very important point, which has been overlooked by all favoring the identity of Akilas with Onkelos, and thus putting the origin of the Targum of Onkelos at a late date, viz. the use of the *memra*=λόγος by Onkelos; and this peculiarity of the Targum shows that its origin belongs to the time of Philo and the New-Test. period. It is not unlikely that, in this respect, Onkelos was followed by the other Targumists, and that his intention was to reconcile Alexandrian with Palestinian theology. John's doctrine of the Logos would be without any foundation or point of departure if we could not suppose that at the time of Jesus a similar doctrine concerning the Word of God, as it can be deduced from the Targum, was known among the Palestinian Jews. That later Judaism has put aside this important moment of older theology must be explained from its opposition to Christianity.

In the Targum of Onkelos we find not the least indication that it was made after the destruction of Jerusalem; we find neither the least trace of hostility to the Romans nor of opposition to Christianity. The Temple is regarded as still standing, the festive days are still celebrated, the Jews are still a nation which never ceases to resist its enemies. This may be seen from the prophetic passages, as Gen. xlix, Numb. xxiv, Deut. xxxiii, the explanation of which, as given by Onkelos, could have hardly originated after A.D. 70. Onkelos uses for Argob (Deut. iii, 4, 14; so also Jonathan, 1 Kings iv, 13) the name Trachona (טְרָכוֹנָא)=Trachonitis (Luke iii, 1); Josephus writes Τραχωνίτις, sometimes ὁ Τράχων (*Ant.* xv, 10, 1 and 3; xviii, 4, 6; xx, 7, 1). The Peshito of the Pentateuch did not follow this explanation (Luke iii, 1, אתרא דטרכונא), probably because the division of Palestine at the time of Jesus did not exist in the Syrian translator's days, or it was unintelligible to him (among the rabbins טרכונא is used in the sense of "palace," פלטרין [Buxtorf, *Lex.* p. 913 sq.]). All this indicates, or rather confirms, the supposition that this Targum belongs to the time of Jesus. There is a similar indication in Onkelos's rendering of Bashan by מתנן (Syr. מתנין), Batanæa (see Gesenius, *Comm. zu Jes.* ii, 13); ים כנרת, by Gennesaret, גינוסר. This reminds one of the language of the New Test.; so also ממונא (Mammon), "the injustice with the Mammon" (בישרן בממונה דן; it is said, in Gen. xiii, 13, of the Sodomites). When Paul speaks of that "spiritual rock" that followed the children of Israel in the wilderness (1 Cor. x, 3), he undoubtedly refers to the tradition preserved by Onkelos (also by Pseudo-Jonathan), "The well which the princes digged, the chiefs of the people cut it, the scribes with their staves; it was given to them in the wilderness. And from [the time] that it was given to them it descended with them to the rivers, and from the rivers it went up with them to the height, and from the height to the vale which is in the field of Moab" (Numb. xxi, 18 sq.). Hence the expression of the apostle, "spiritual, following rock." The Syriac retains the proper names of the Hebrew text. After what has been said, we believe the Targum of Onkelos originated *about the time of Philo*—an opinion

which is also held by Zunz (*Gottesd. Vorträge*, p. 62). This being true, Onkelos and Akilas (or Aquila) *are not one and the same person*—a view also expressed by Frankel (*Zu dem Targum der Propheten* [Breslau, 1872], p. 6); and the Talmudic notices concerning Onkelos, the disciple of Gamaliel I (or elder), the teacher of the apostle Paul, are corroborated by our argument, minus the notice that Onkelos was a proselyte, as we have already stated above. For with the identity of Onkelos with Akilas (or Aquila), it is hardly conceivable that a man like Aquila, who, from a Christian, became a Jew, and such a zealous one that he prepared another Greek version for polemical purposes against the Christians, should have spent so much money at the death of Gamaliel I, whose liberal and friendly attitude towards Christianity was known, and who is even said to have become a Christian, as a tombstone covering his remains in a church at Pisa indicates:

> "Hoc in sarcophago requiescunt corpora sacra
> Sanctorum. . . . Sanctus Gamaliel ✕ .
> Gamaliel divi Pauli didascalus olim,
> Doctor et excellens Israelita fuit,
> Concilii magni fideique per omnia cultor."

We now come to the work itself.

2. *Style, etc.*—The language of Onkelos greatly approaches the Biblical Chaldee, i. e. it has still much of Hebrew coloring, though in a less degree than the other. It also avoids many Aramaisms (such as the contraction of nouns) which at a later period became prevalent, and comprises a comparatively small number of Greek words, and of Latin words none whatever. Of Greek words we mention, Exod. xxviii, 25, ברלא = *βήρυλλος*; ver. 11, גלף = *γλυφή*; Gen. xxviii, 17, הדיוט = *ἰδιώτης*; Lev. xi, 30, חלטתא = *κωλώτης*; Exod. xxviii, 19, טרקיא = *θρακίας* (Pliny, xxxvii, 68); xxxix, 11, כרכדינא = *καρχηδόνιοι*; Deut. xx, 20, כרכום = *χαράκωμα*; Exod. xxviii, 20, כרום = *χρῶμα*; Numb. xv, 38, Deut. xxii, 12, כרוספדא = *κράσπεδον*; Exod. xxx, 34, כשת = *κίσιος*; Gen. xxxvii, 28, לטום = *λῆδον*; Exod. xxiv, 16, פרסא = *φάρσος*; xxvi, 6, פורפא = *πόρπη*; Gen. vi, 14, קדרוס = *κέδρος*; Exod. xxviii, 19, קנכרי = *κέγχρος* (Pliny, xxxvii, 14). There are, besides, some obscure expressions which were partly unintelligible to the Talmudists, as סגונא for תחש, etc., in Exod. xxxv, 23; xxviii, 4, מרמצא for תשבץ; ver. 17, ירקן for פטדה; ver. 18, קנכירי for לשם; Lev. xxii, 20, חילין בעיניה for תבלל בעיניו, etc.

The translation of Onkelos is, on the whole, very simple and exact. It is obvious from the character of the work that the author was in possession of a rich exegetical tradition; hence we never find him omitting any passage of the original. His elucidations of difficult and obscure passages and expressions, perhaps less satisfactory, are commonly those most accredited by internal evidence, and in this particular he is worthy of a more careful regard and assent than have usually fallen to his lot. Gen. iii, 15 he translates היא יהי דכיר לך מה דעבת ליה מלקדמין ואת תהינטר ליה לסופא, i. e. "he shall remember thee what thou hast done to him from the beginning, and thou shalt watch him unto the end;" iv, 7 he translates הלא אם תיטב עובדך ישתבק לך ואם לא תיטב עובדך ליום דינא חטאך נטיר ודעתיד לאתפרעא מנך ולְ, "shall not pardon be given to thee if thou doest well; but if thou doest not well, thy sin shall be preserved till the day of judgment, when it will be exacted of thee," etc. Here שאת is taken from נשא, in the sense of *tollere peccata*, i. e. "taking-away of sin," and not in the sense of "lifting-up of the countenance." Onkelos did not understand the meaning of the verse, but (says Winer) "sensum hujus loci prudentissimos etiam interpretes mirifice vexavit." Gen. vi, 3, Onkelos, like the Sept., Syr., Saad., and many recent commentators, gives לא יתקים דרא בישא הדין בדיל דאנון בשרא (באשר גם = שגם), i. e. "this evil generation shall not stand before me forever, because they are flesh;" xiv, 14, וזרז ית עולמוהי, i. e. "he armed his young men," but xv, 2, בן־פרנסא = בן־משק, "governor," is contrary to the true sense of the words; xx, 16, he did not rightly understand וניכחת, for he translates ועל כל מה דאמרת אתוכחת "and with respect to all she said she was reproved;" xxiv, 55, ימים או עשור, which the Sept. correctly translates *ἡμέρας ὡσεὶ δέκα*, Vulg. *saltem decem dies*, Onkelos, in accordance with all Jewish interpreters, explains by עדן בערן או עשרא ירחין, i. e. "a season of times, or ten months;" xxiv, 63, לשיח is translated by לצלאה, "to pray;" xxvii, 42, מתנחם is translated, by way of explanation, כמן לך למקט לך, "plotteth against thee, to kill thee." The difficult אברך, in xli, 43, is explained by אבא למלכא, "a father to the king," and גברא דטמיריין גלין ליה צפנת פענח by, "the man to whom mysteries are revealed." The נתתי לך שכם אחד, in xlviii, 22, is correctly given by יהבית לך חולק חד, "and I give thee one part;" and פחז כמים, in xlix, 4, by אזלת לקדם אפך, "thou hast been carried away by thine anger."

Explanatory additions, which evidently belong to Onkelos, are found in Gen. vi, 3 (אם יתיבון, "if they may be converted," at the end of the verse); ix, 5 (דישור ית דמא דאחוהי, "who sheddeth the blood of his brother"); xiv, 22 (where בצלי, "in prayer," is added to הרימותי ידי); xliii, 32 (where we have אריבעירא דמצראי דחלין ליה עבראי אכלין, "because the Hebrews eat the animals which are sacred to the Egyptians") (comp. Winer, *De Onkeloso*, p. 41). Larger additions and deviations from the original text are found mostly in the poetical parts of the Pentateuch (Gen. xlix, Numb. xxiv, Deut. xxxii and xxxiii). In the multiplicity of words which is here employed, the original text almost disappears. Thus Gen. xlix, 11, 12, which is referred to the Messiah (the parallel being Numb. xxiv, 17), is rendered, "Israel shall dwell in the circuit of his city; the people shall build his temple; and there shall be the righteous in his circuit, and the makers of the law in his doctrine; the best purple shall be his clothing; his covering shall be silk dyed with purple and with various colors. His mountains shall be redder in their vineyards; his hills shall drop wine; his fields shall be white with his grain and with flocks of sheep."

In passages relative to the Divine Being, we perceive the effect of a doctrinal bias in certain deviations from the Hebrew text. Anthropomorphic and anthropopathic expressions are avoided, lest human attributes should be assigned to the Deity. Thus, אלהים and יהוה are rendered מימרא דיי, "the Word of God;" or יקרא דיי, "the splendor of God;" or שכינתא דיי, "the Shechinah of God." Akin to this peculiarity is the avoidance of אלהים, when it is applied to men or idols, and the employment of רב, דיניא, טעון, דחלן. In cases where divine qualities or ornaments appear to be assigned to men, Onkelos modifies and smooths the meaning, and substitutes a different idea. Thus, ותהון כרהבין, i. e. "ye shall be as princes," is substituted for תהיתם כאלהים, in Gen. iii, 5; or הן האדם היה כאחד ממנו,

in ver. 22, is translated by אדם חוה יחידי בעלמא מנרח, "behold Adam is the only one in the world of himself."

Onkelos shows an apparent desire to present the great men of his nation in as favorable a light as possible (comp. Gen. xvi, 12; xxv, 27; xlv, 27). Difficult words are not unfrequently retained, as in Gen. ii, 12; Exod. xii, 7; Lev. xiii, 30; and Deut. xxii, 12. Names of peoples, cities, and mountains are given as they were common in his time. Thus, in Gen. viii, 4, instead of חרי אררט, he has טורי קרדו, as in Syr. and Arab.; ארץ שנער, in x, 10, becomes ארעא בבל; בפתורים, in ver. 14, becomes קפוטקאי; רשמטאלים, in xxxvii, 25, becomes ערבאי, etc. (see Winer, *op. cit.* p. 39). In perusing Onkelos as a source of emending the Hebrew text, great caution is necessary, and the more so because we have not as yet a critical edition of this Targum. The only safe rule in emending the Hebrew text is when the same variety of readings which the Chaldee presents is found in several Hebrew MSS. Thus, e. g., in Exod. ix, 7, we read in the Hebrew מיקנה ישראל, but in the Chaldee מבעירא דבני ישראל. The original reading was probably מיקנה בני ישראל, which is found in several MSS. of Kennicott and De Rossi, and in most of the ancient versions. The Targum of Onkelos has always been held in high regard among the Jews, who also composed a Masorah upon it. Such a Masorah has lately been published, from a very ancient codex, by Dr. Berliner, *Die Massorah zum Targum Onkelos, enthaltend Massorah Magna und Massorah Parva* (Leips. 1877).

3. *Manuscripts* of Onkelos are extant in great numbers. Oxford has five, London (British Museum) two, Vienna six, Augsburg one, Nuremberg two, Altdorf one, Carlsruhe three, Stuttgart two, Erfurt three, Dresden one, Leipsic one, Jena one, Dessau one, Helmstädt two, Berlin four, Breslau one, Brieg one, Ratisbon one, Hamburg seven, Copenhagen two, Upsala one, Amsterdam one, Paris eight, Molsheim one, Venice six, Turin two, Milan four, Leghorn one, Sienna one, Geneva one, Florence five, Bologna two, Padua one, Trieste two, Parma about forty, Rome eighteen, more or less complete, etc., containing Onkelos. For a full description of these MSS., see Winer, *De Onkeloso*, p. 13 sq.

4. *Editions.*—The Targum of Onkelos was first published with Rashi's commentary on the Pentateuch (Bologna, 1482, fol.). It was subsequently reprinted quite frequently, and may be found in the Rabbinic and Polyglot Bibles. Buxtorf was the first to add the vowel-points to the Targum. As yet, we have no critical edition of this Targum. Dr. Berliner purposes to publish a new and critical edition according to that of Sabioneta (1557). This Targum has been translated into Latin by Alphonso de Zamora in the Complutensian Polyglot, by Paul Fagius, and by John Mercier (1568). That of Fagius is the best. It was rendered into English by Etheridge (Lond. 1862–65).

5. *Literature.*—Jes. Berlin (Pik), מינו תרגימא, or glosses and comments upon the Targum of Onkelos (Breslau, 1827); Luzzato, איהב גר, *Philoxenus, sive de Onkelosi Chaldaica Pentateuchi Versione Dissertatio*, etc. (Vienna, 1830), distributes the deviations from the Hebrew into thirty-two classes, and endeavors to emend the text from MSS., although the genius of the version is not well described in it (the writer of the art. "Targum" in Smith's *Dict. of the Bible*, besides a great deal of useless ballast, thought it necessary to copy Luzzato); Berkowitz, עוטה איר, on the hermeneutics of Onkelos (Wilna, 1843); id. חלרפות שמלות (ibid. 1874); Levy, in Geiger's *Zeitschrift*, 1844, v, 175–198; Fürst, *Literaturblatt*, 1845, p. 337 sq., 354; Smith, *Diatribe de Chald. Paraphrastis eorumque Versionum* (Oxf. 1662); Winer, *De Onkeloso ejusque Paraphrasi Chaldaica* (Lips. 1820); Maybaum, *Die Anthropomorphien und Anthropopathien bei Onkelos*, etc. (Breslau, 1870); Geiger, *Jüdische Zeitschrift*, 1871, p. 85–104; נתינה לגר, or a commentary on Onkelos by Dr. Adler in the edition of the Pentateuch with ten commentaries (Wilna, 1874); and the literature given in the art. ONKELOS in this *Cyclopædia*.

III. *Jonathan ben-Uzziel on the Prophets*, i. e. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, stands next in time and importance to Onkelos.

1. *Authorship and Sources.*—As to Jonathan himself, we read in the Talmud—(1.) "Eighty disciples had Hillel the elder, thirty of whom were worthy that the Shechinah [Divine Majesty] should rest upon them, as it did upon Moses our Lord; peace be upon him. Thirty of them were worthy that the sun should stand still at their bidding, as it did at that of Joshua ben-Nun. Twenty were of intermediate worth. The greatest of them all was Jonathan ben-Uzziel, the least R. Jochanan ben-Zachai; and it was said of R. Jochanan ben-Zachai that he left not [uninvestigated] the Bible, the Mishna, the Gemara, the Halachahs, the Haggadahs, the subtleties of the law, and the subtleties of the Sopherim . . . ; the easy things and the difficult things [from the most awful divine mysteries to the common popular proverbs]. . . . If this is said of the least of them, what is to be said of the greatest, i. e. Jonathan ben-Uzziel?" (*Baba Bathra*, 134 a; comp. *Sukkah*, 28 a). (2.) A second passage, referring more especially to our present subject, reads as follows: "The Targum of Onkelos was made by Onkelos the Proselyte from the mouth of R. Eliezer and R. Jehoshua, and that of the prophets by Jonathan ben-Uzziel from the mouth of Haggai, Zechariah, and Malachi. And in that hour was the land of Israel shaken three hundred parasangs. . . . And a voice was heard, saying, 'Who is this who has revealed my secrets unto the sons of man?' Up rose Jonathan ben-Uzziel and said, 'It is I who have revealed thy secrets to the sons of man. . . . But it is known and revealed before thee that not for my honor have I done it, nor for the honor of my father's house, but for thine honor, that the disputes may cease in Israel.' . . . And he further desired to reveal the Targum to the Hagiographa, when a voice was heard, 'Enough.' And why? Because the day of the Messiah is revealed therein" (*Megillah*, 3 a).

There is some exaggeration in this description of Jonathan's paraphrase, but it only shows the high esteem in which it stood. Fabulous as the whole may appear, yet there is no doubt as to the high antiquity of this paraphrase. Many doubts were raised as to the authorship of this Targum. Some, who would not deny the existence of Jonathan, hesitate to believe that he had any share in the Targum commonly ascribed to him. It has also been suggested by Luzzato and Geiger that "*Jonathan* is the same with the Greek *Theodotion*, and that the Babylonians gave this name to the paraphrase—especially as they were acquainted with that of Jonathan ben-Uzziel—to indicate that the Targum was *after the manner of Theodotion*, like the reputed origin of the name *Onkelos* in connection with the Greek *Akilas* or *Aquila*." But this more ingenious than true suggestion has no support, and needs no refutation. It has also been suggested by most of the modern critics that because this Targum is never once quoted as the Targum of Jonathan, but is invariably introduced with the formula כדמתרגם ר' יוסף, "as R. Joseph interprets," that not Jonathan, but R. Joseph, is the author of this Targum; and this supposition is based upon the fact that the Talmud relates that this R. Joseph, in his latter years, occupied himself chiefly with the Targum when he had become blind. This relation of the Talmud, and perhaps the fact that Jonathan's Targum, which was called, by way of abbrevia-

tion, תי, i. e. תרגום יונתן, made Joseph the author of this Targum, since תי may also mean תרגום יוסף, or something else, and the real Targum is now quoted under Joseph's name. That Jonathan's Targum was really extant before the time of R. Joseph we see from *Megillah*, 3 a, where on Zech. xii, 12 R. Joseph remarks, "Without the Targum to this passage, we could not understand it;" but when the writer of the art. "Targum" in Smith's *Dict. of the Bible* remarks, "Twice even it is quoted in Joseph's name, and with the addition, 'Without the Targum to this verse (due to him), we could not understand it,'" he only betrays his carelessness as to the Talmudic sentence. After all, we do not see why we should not rely upon the Talmudic notice concerning Jonathan equally as much as upon that concerning R. Joseph. The language concerning the former, we admit, is a little hyperbolical, but this does not exclude the truth of the matter. Besides, there is nothing to militate against Jonathan having written a Targum on the prophets; and even the expression that this Targum was made "from the mouth of Haggai, Zechariah, and Malachi" is not so absurd as the writer of the art. "Targum" in Kitto's *Cyclopædia* would suppose, for if it means anything, it means this, that the explanation of Jonathan contains the transmitted exposition in the spirit of Hillel, and, as Zunz remarks (*Gottesd. Vorträge*, p. 332), "Jonathan's Targum on the prophets, as a result of studies which were instrumental in forming fixed national opinions, proves that a considerable time before it was customary to explain the contents of the prophetical books, by means of Targumical prelections or otherwise, to the public. Nay, he commends the teachers for—even in evil times—teaching the law in the synagogues at the head of the congregations" (Targ. on Judg. v, 2, 9). From the New Test. we know that Moses and the prophets were read in the synagogues, and, deducting all hyperbolical language, there is no reason for doubting the high antiquity of this Targum. The text is rendered, in the same manner as by Onkelos, free from all one-sided and polemical considerations, which the Jews since the 2d century followed. Many passages are referred to the Messiah, even such as do not rightly belong to him, so that no polemical tendency against Christians appears in the version. The following is a list of them: 1 Sam. ii, 10; 2 Sam. xxiii, 3; 1 Kings iv, 33; Isa. iv, 2; ix, 6; x, 27; xi, 1, 6; xv, 2; xvi, 1–5; xxviii, 5; xlii, 1; xliii, 10; xlv, 1; lii, 13; liii, 10; Jer. xxiii, 5; xxx, 21; xxxiii, 13, 15; Hos. iii, 5; xiv, 8; Mic. iv, 8; v, 2, 18; Zech. iii, 8; iv, 7; vi, 12; x, 4.

2. *Character, etc.*—In the historical books the exegesis is simple and tolerably literal. A few words are added occasionally, which have no representatives in the original, but they are not many. The interpretation is good, giving the sense fully and fairly; but in the prophetic books the text is more freely handled, for, as Zunz justly remarks (*op. cit.* p. 63), "The prophetical writings, not containing anything of the nature of legal enactment, admitted of a greater latitude in handling the text. This became even unavoidable because of the more obscure language and the predictions concerning Israel's future by which they are characterized. Even in the case of the historical books, Jonathan often acts the part of an expositor. In the case of the prophets themselves, this course of exposition—in reality becoming a Haggadah—is pursued almost uninterruptedly." "This pervading, often misunderstood, characteristic," says Hävernick, "constitutes the chief proof, confirmed also by external evidence, of the *oneness* of the authorship of this Targum; for not only do parallel passages (such as Isa. xxxvi–xxxix; comp. 2 Kings xviii, 13 sq.; Isa. ii, 24; Mic. v, 1–3) literally harmonize, but he is also in the habit of furnishing, particularly the poetical portions of the historical books (Judg. v; 1 Sam. ii; 2 Sam. xxiii), with profuse additions. These additions often very much resemble each other (comp. Judg. v, 8 with Isa. x, 4; 2 Sam. xxiii, 4 with Isa. xxx, 26)."

Another peculiarity of this Targum are the Jewish dogmatical opinions of that day with which the work is interwoven, and the theological representations, in introducing which a special preference was given to the book of Daniel. Examples of this are the interpreting of the phrase "stars of God" by "people of God" (Isa. xiv, 13; comp. Dan. viii, 10; 2 Macc. ix, 10); the application of the passage in Dan. xii, 1 to that in Isa. iv, 2. In Isa. x, 32 the author introduces a legend framed in imitation of the narrative in Dan. iii, which is repeated by later Targumists (comp. Targ. Jerus.; Gen. xi, 28; xvi, 5; 2 Chron. xxviii, 3); in Isa. xxii, 14 and lxv, 35 he has interwoven the doctrine concerning the *second death* (comp. Rev. ii, 11), which the wicked should die in the next world or kingdom of the Messiah; and in Isa. xxx, 33 he mentions *Gehenna*. In various places the notices respecting the Messiah's offices, character, and conduct, the effects of his advent and personal influence, harmonize with those of the New-Test. writers (comp. Isa. xlii, 1 sq.; Matt. xii, 17 sq.); but from this the Sept. differs, and at other times the N. T. writers differ from this Targum. Isa. liii it recognises as referring to the Messiah, and assumes a suffering and expiatory Messiah. Its author nevertheless here, as well as elsewhere (Mic. v, 1), indulges in many perversions. He seems to have entertained—in germ, at least—the idea, which became further developed in the Talmud, of a Messiah submitting to obscurity for the sake of the sins of the people, and then appearing in glory (comp. Mic. iv, 8 with Zech. iii, 8; iv, 7).

There is little doubt that the text has received several interpolations. To this head Zunz (*op. cit.* p. 63, 282) refers all that is hostile to Rome, e. g. Exod. xxxix, 16; 1 Sam. ii, 5; Isa. xxxiv, 9. So, too, *Armillus*, in Isa. xi, 14. To these may be added perhaps *Germania*, from Gomer, in Ezek. xxxviii, 6; the superstitious legend inserted in Isa. x, 32 relative to the army and camp of Sennacherib; and the peculiar story about Sisera (Judg. v, 8). Even Rashi speaks of interpolations in the text of Jonathan (Ezek. xlvii, 19); and Wolf says (*Bibl. Heb.* ii, 1165), "Quæ vero, vel quod ad voces et barbaras, vel ad res ætate ejus inferiores, aut futilia nonnulla, quamvis pauca triplicis hujus generis exstent, ibi occurrunt, ea merito falsarii cujusdam ingenio adscribuntur." The printed text of the Antwerp Polyglot confirms this supposition of interpolations, since several of them are wanting there. So long as we have no critical edition of this Targum, we must be careful to draw the inference, as did Morinus and Voss, in favor of a very late origin of the Targum; for a perusal of the recently published edition of this Targum by Lagarde, from the Codex Reuchlin, and its comparison with our present editions, will only show the corrupt state in which the text at present is.

The style of Jonathan is, upon the whole, the same as that of Onkelos. Eichhorn and Berthold asserted that this Targum teems with "exotic words." Yet, notwithstanding their assertion, we believe that Carpzov (*Crit. Sacra*, p. 461) is correct when he says, "Cujus nitor sermonis Chaldæi et dictionis laudatur puritas, ad Onkelosum proxime accedens et purum deflectens a puro tersoque Chaldaismo Biblico." The text lying at the basis of the Targum is the Masoretic one; yet it differs from the Masoretic text in various places, where it appears to follow preferable readings. But the freedom which the translator took makes it difficult to tell in every case what particular form of the text lay before him. Hence great caution must be used in applying the Targum to critical purposes, and the more so as we have not as yet a critical edition.

We subjoin from the art. "Targum" in Smith's *Dict. of the Bible* the following specimens of this Targum from different books:

JUDG. V.

Authorized Version.

1. Then sang Deborah and Barak, the son of Abinoam, on that day, saying,

2. Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

Targum.

1. And Deborah and Barak, the son of Abinoam, gave praise for the miracle and the salvation which were wrought for Israel on that day, and spake:

2. When the children of Israel rebel against the law, then the nations come over them and drive them out of their cities; but when they return to do the law, then they are mighty over their enemies, and drive them out from the whole territory of the land of Israel. Thus has been broken Sisera and all his armies to his punishment, and to a miracle and a salvation for Israel. Then the wise returned to sit in the houses of the synagogue . . . and to teach unto the people the doctrine of the law. Therefore praise ye and bless the Lord.

3. Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the Lord; I will sing *praise* to the Lord God of Israel.

3. Hear, ye kings (ye who came with Sisera to the battle-array); listen, ye rulers [ye who were with Jabin, the king of Kenaan: not with your armies nor with your power have ye conquered and become mighty over the house of Israel]—said Deborah in prophecy before God: I praise, give thanks and blessings before the Lord, the God of Israel.

4. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

4. [O Lord, thy law which thou gavest to Israel, when they transgress it, then the nations rule over them: but when they return to it, then they become powerful over their enemies.] O Lord, on the day when thou didst reveal thyself to give it unto them from Seir, thou becamest manifest unto them in the splendor of thy glory over the territories of Edom: the earth trembled, the heavens showered down, the clouds dropped rain.

5. The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Israel.

5. The mountains trembled before the Lord, the mountains of Tabor, the mountain of Hermon, and the mountain of Carmel, spake with the other: Upon me the Shechinah will rest, and to me will it come. But the Shechinah rested upon Mount Sinai, which is the weakest and smallest of all the mountains. . . . This Sinai trembled and shook, and its smoke went up as goes up the smoke of an oven: because of the glory of the God of Israel which had manifested itself upon it.

6. In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

6. When they transgressed in the days of Shamgar, the son of Anath, in the days of Jael, ceased the wayfarers: they who had walked in well-prepared ways had again to walk in furtive paths.

7. *The inhabitants of* the villages ceased, they ceased in Israel, until that I, Deborah, arose, that I arose a mother in Israel.

7. Destroyed were the open cities of the land of Israel: their inhabitants were shaken off and driven about, until I, Deborah, was sent to prophesy over the house of Israel.

8. They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

8. When the children of Israel went to pray unto new idols [errors], which recently had come to be worshipped, with which their fathers did not concern themselves, there came over them the nations and drove them out of their cities; but when they returned to the law, they could not prevail against them until they made themselves strong, and Sisera went up against them, the enemy and the adversary, with forty thousand chiefs of troops, with fifty thousand holders of the sword, with sixty thousand holders of spears, with seventy thousand holders of shields, with eighty thousand throwers of arrows and slings, besides nine hundred iron chariots which he had with him, and his own chariots. All these thousands and all these hosts could not stand before Barak and the ten thousand men he had with him.

9. My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

9. Spake Deborah in prophecy: I am sent to praise the scribes of Israel, who, while this tribulation lasted, ceased not to study in the law; and it redounds well unto them who sat in the houses of congregation, wide open, and taught the people the doctrine of the law, and praised and rendered thanks before the Lord.

10. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

10. Those who had interrupted their occupations are riding on asses covered with many-colored caparisons, and they ride about freely in all the territory of Israel, and congregate to sit in judgment. They walk in their old ways, and are speaking of the power thou hast shown in the land of Israel, etc.

JUDG. XI.

39. And it came to pass, at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel.

39. And it was at the end of two months, and she returned to her father, and he did unto her according to the vow which he had vowed: and she had known no man. And it became a statute in Israel.

Addition (תוספתא), that no man should offer up his son or his daughter as a burnt-offering, as Jephthah the Gileadite did, who asked not Phinehas the priest. If he had asked Phinehas the priest, then he would have dissolved his vow with money [for animal sacrifices].

1 SAM. II.

1. And Hannah prayed, and said, My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

1. And Hannah prayed in the spirit of prophecy, and said, [Lo, my son Samuel will become a prophet over Israel; in his days they will be freed from the hand of the Philistines; and through his hands shall be done unto them wondrous and mighty deeds: therefore] Be strong, my heart, in the portion which God gave me. [And also Heman the son of Joel, the son of my son Samuel, shall arise, he and his fourteen sons, to say praise with nablia (harps?) and cithers, with their brethren the Levites, to sing in the house of the sanctuary: therefore] Let my horn be exalted in the gift which God granted unto me. [And also on the miraculous punishment that would befall the Philistines who would bring back the ark of the Lord in a new chariot, together with a sin-offering: therefore let the congregation of Israel say] I will open my mouth to speak great things over my enemies; because I rejoice in thy salvation.

2. *There is* none holy as the Lord: for *there is* none beside thee, neither *is there* any rock like our God.

2. [Over Sanherib, the king of Ashur, did she prophesy, and she said, He will arise with all his armies over Jerusalem, and a great sign will be done with him. There shall fall the corpses of his troops: therefore praise ye all the peoples and nations and tongues, and cry:] There is none holy but God; there is no beside thee; and thy people shall say, There is none mighty but our God.

3. Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed.

3. [Over Nebuchadnezzar, the king of Babel, did she prophesy and say, Ye Chaldæans, and all nations who will once rule over Israel] Do not speak grandly; let no blasphemy go out from your mouth: for God knows all, and over all his servants he extends his judgment; also from you he will take punishment of your guilt.

4. The bows of the mighty *are* broken, and they that stumbled are girded with strength.

4. [Over the kingdom Javan she prophesied and said] The bows of the mighty ones [of the Javanites] will be broken; [and those of the house of the Asmonæans] who are weak, to them will be done miracles and mighty deeds.

1 SAM. XVII.

8. And he stood and cried unto the armies of Israel, and said unto them: Why are ye come out to set *your* battle in array? *Am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

8. And he arose, and he cried unto the armies of Israel, and said unto them: Why have you put yourselves in battle array? Am I not the Philistine, and you the servants of Saul? [I am Goliath the Philistine from Gath, who have killed the two sons of Eli, the priests Chofna and Phinehas, and carried captive the ark of the covenant of the Lord, I who have carried it to the house of Dagon, *my Error*, and it has been there in the cities of the Philistines seven months. And in every battle which the Philistines have had I went at the head of the army, and we conquered in the battle, and we threw the killed like the dust of the earth, and until now have the Philistines not thought me worthy to become captain of a thousand over them. And you, O children of Israel, what mighty deed has Saul the son of Kish from Gibeah done for you that you made him king over you? If he is a valiant man, let him come out and do battle with me; but if he is a weak man], then choose for yourselves a man, and let him come out against me, etc.

1 KINGS XIX.

11, 12. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake: and after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire a still small voice.

11, 12. And he said [to Elijah], Arise and stand on the mountain before the Lord. And God revealed himself: and before him a host of angels of the wind, cleaving the mountain and breaking the rocks before the Lord; but not in the host of angels was the Shechinah. And after the host of the angels of the wind came a host of angels of commotion; but not in the host of the angels of commotion was the Shechinah of the Lord. And after the host of the angels of commotion came a host of angels of fire; but not in the host of the angels of fire was the Shechinah of the Lord. But after the host of the angels of the fire came voices singing in silence.

13. And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

13. And it was when Elijah heard this, he hid his face in his mantle, and he went out and he stood at the door of the cave; and, lo! with him was a voice, saying, What doest thou here, O Elijah? etc.

ISA. XXXIII.

22. For the Lord *is* our judge, the Lord *is* our lawgiver, the Lord *is* our king; he will save us.

22. For the Lord is our judge, who delivered us with his power from Mizraim; the Lord is our teacher, for he has given us the doctrine of the Torah from Sinai; the Lord is our king: he will deliver us, and give us righteous restitution from the army of Gog.

JER. X.

11. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

11. This is the copy of the letter which Jeremiah the prophet sent to the remaining ancient ones of the captivity in Babel: "And if the nations among whom you are will say unto you, Pray to our *Errors*, O house of Israel, then you shall answer thus, and speak in this wise: The Errors unto which you pray are Errors which are of no use: they cannot rain from heaven; they cannot cause fruit to grow from the earth. They and their worshippers will perish from the earth, and will be destroyed from under these heavens.

MIC. VI.

4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

4. For I have taken thee out from the land of Mizraim, and have released thee from the house of thy bondage: and have sent before thee three prophets: Moses, to teach thee the tradition of the ordinances; Aaron, to atone for the people; and Miriam, to teach the women.

3. *Literature.*—For the editions, translations, and older literature, see Fürst, *Bibl. Jud.* ii, 106 sq.; Wolf, *Bibl. Hebr.* ii, 1166; Le Long (ed. Masch), II, i, 39 sq.; Rosenmüller, *Handbuch*, iii, 9 sq.; Frankel, *Zu dem Targum der Propheten* (Breslau, 1872); Lagarde, *Prophetæ Chaldaice. E fide Codicis Reuchliniani* (Lips. 1872 sq.); Bacher, *Kritische Untersuchungen zum Prophetentargum*, in the *Zeit-*

schrift d. deutsch. morgenl. Gesellschaft, 1874, xxviii, 1 sq.; 1875, xxix, 157 sq., 319 sq. See JONATHAN BEN-UZZIEL.

IV. *The Targum of Pseudo-Jonathan and Jerushalmi on the Pentateuch.*—The greater simplicity which characterized the older Targums soon ceased to satisfy the progressively degenerating taste of the Jews, especially after the Talmud began to assume a written form. Hence Targums marked by greater laxity soon began to be written which embraced more the opinions peculiar to the age, and furnished the text with richer traditional addenda. Of these latitudinarian Targums we possess two on the Pentateuch—the one known by the name of Pseudo-Jonathan, inasmuch as writers of a later period ascribe it to the author of the Targum on the Prophets; and the commonly so-called Targum Hierosolymitanum, or Jerushalmi.

1. *Pseudo-Jonathan.*—This paraphrase is falsely ascribed to Jonathan ben-Uzziel. It extends from the first verse of Genesis to the last of Deuteronomy. The way in which it came to be regarded as his is supposed to have been the mistake of a copyist, who made out of תי"ת, i. e. *Targum Jerushalmi*—תרגום ירושלמי, *Targum Jonathan*. Proof is not needed at the present day to show that the Jonathan of the prophets is not the Jonathan of the Pentateuch, for he could have little to do with a Targum which speaks of Constantinople (Numb. xxiv, 19, 24), describes very plainly the breaking-up of the West-Roman empire (ver. 19–24), mentions the Turks (Gen. x, 2), and even Mohammed's two wives, Chadija and Fatima (xxi, 21), and which not only exhibits the fullest acquaintance with the edited body of the Babylonian Talmud, by quoting entire passages from it, but adopts its peculiar phraseology: not to mention the complete disparity between the style, language, and general manner of the Jonathanic Targum on the Prophets, and those of this one on the Pentateuch, strikingly palpable at first sight. This was recognised by early investigators (Morinus, Pfeiffer, Walton, etc.), who soon overthrew the old belief in Jonathan ben-Uzziel's authorship, as upheld by Menahem Rekanati, Asariah de Rossi, Gedaljah, Galatin, Fagius, etc. The work of the Pseudo-Jonathan is not a version. It is rather a paraphrase, though by no means exclusively so. Neither is it a Haggadic commentary. Version and paraphrase are interwoven throughout, the author seldom confining himself to simple explanation, but proceeding to large Midrashim. Halachah and Haggadah are richly imbedded in the work, the latter especially. His legends are rich and copious. His Haggadah is not historical; it is ethical, religious, metaphysical, lyrical, and parabolic. It has been well observed that he is only the interpreter of the ideas prevailing in his time—the narrator of traditions, religious and national, not their inventor, because most of them are found in preceding literature, or, as Zunz states it, "almost all his explanations and embellishments coinciding with the Haggadah we find occurring in the other Haggadic writings; the few which are peculiar to him he has not devised, any more than Jonathan has devised his interpretation of the prophets. In both the culture of the age and the potency of traditional ideas are manifest" (*Gottesd. Vorträge*, p. 72). To these embellishments belongs the manner in which events and characters are dressed out hyperbolically in Jonathan's Midrashim; not only the Biblical heroes, as was natural, but even the enemies of the Jewish nation. Thus Og carries on his head a piece of rock sufficient to bury all the camp of Israel beneath its weight (Numb. xxi, 35). A mountain possessed of divine virtues is suspended in the air over the children of Israel (Exod. xix, 17), etc. Many examples are given by Zunz (*op. cit.* p. 72, note *b*) to show, against Winer and Petermann, that all these stories were not invented by Pseudo-Jonathan, but borrowed from traditional usage. The ethical Haggadah is perhaps the best part of the work, for here the exegete becomes didactic. Thus we are told in Gen. xl that Joseph suffered two additional years of imprisonment because he built on man's rather than God's help, a view also espoused by Rashi. The region of the supernatural is treated very freely by Jonathan. His angelology is marvellous. He has the names of many angels outside the circle of the Bible, as Samael, Gabriel, Uriel, Sagnugael, etc. We find rhetorical or poetical digressions in Gen. xxii, 14 (the prayer of Abraham on Mount Moriah), Deut. xxxiv, 6 (the hymn on Moses' death); Gen. xlix, 4; Numb. xxi, 34; Deut. xxxii, 50 (parables). Like Onkelos and others, he avoids anthropomorphic ideas, and is averse to ascribe superhuman attributes to heathen gods. The Halachah is also brought within the circle of his paraphrase, and its results employed in the exposition. This part of Jonathan's version has of late been treated by Dr. S. Gronemann, in his *Die jonathanische Pentateuch-Uebersetzung in ihrem Verhältniss zur Halacha* (Leipsic, 1879). The language of this Targum shows it to be of Palestinian origin, as it is in what is called the Jerusalem dialect, like that of the Jerusalem Talmud, but with many peculiarities. It is far from being pure, because the Syriac had deeply affected it. Foreign elements enter into it largely, such as Gen. i, 7, אוקריגים=*ὡκεανός* (ii, 6; Numb. xxxiv, 6); ver. 9, דוכתא = *δοχεῖον*, or *δοχή*; ver. 20, אויר=*ἀήρ*; ii, 12, בירלין=*βήρυλλος*, Syr. ברולא; iii, 4, דילטור=*delator*; iv, 6, איקונין=*εἰκόνες*; vi, 2, פקס, from *πείκω*, or *πείξω*, or *πέκω*; ver. 9, גנרסא=*γένεσις, γέννησις, γένος*; Syr. גנסא and גנסא, etc.; comp. Petermann, *De Duabus Pentateuchi Paraphrasibus Chaldaicis*, particula i, p. 66 sq., where a collection of these foreign words is given. The names of Constantinople and Lombardy, and even of two of Mohammed's wives, which occur in this paraphrase, besides the many foreign words, prove the Targum to have originated in the second half of the 7th century. That Jonathan had Onkelos before him, a very slight comparison of both will show. Many places attach themselves almost verbally to Onkelos, as Gen. xx, 1–15. Indeed, one object which the Pseudo-Jonathan had in view was to give a criticism upon Onkelos. He corrects and alters him more or less. Where Onkelos paraphrases, Jonathan enlarges the paraphrase. The same attention to the work of his predecessor is shown in his Halachic as in his Haggadic interpretation; as also in the avoidance of anthropomorphisms and anthropopathisms. Sometimes the divergences from Onkelos are slight, sometimes important; and they are often superior to Onkelos, but sometimes the reverse. As his object was different, his production presents a great contrast on the whole, because he intended to interpret, not to translate. Besides, this divergence from Onkelos must be accounted for in another way: he did not base his work *primarily* on the latter, but upon another paraphrase; or, in other words, he worked upon Onkelos indirectly in the first instance because his whole production rests on the basis of the Jerushalmi, or Jerusalem, Targum. But, before proceeding with our observation on the Pseudo-Jonathan, let us speak of

2. *The Jerushalmi, or Jerusalem, Targum.*—The Jerusalem Targum, written in the same dialect substantially as that of the Pseudo-Jonathan, and interpreting single verses, often single words only, is extant in the following proportions: a third on Genesis, a fourth on Deuteronomy, a fifth on Numbers, three twentieths on Exodus, and about one fourteenth on Leviticus. Judging from the rounded and complete form in which the different parts are given, we may infer that it is now in its primitive state. If so, it cannot be a fragmentary recension of Jonathan. Yet their similarity is striking. The Haggadah of the one regularly appears in the other, and has usually a more concise form in the Jerusalem

Targum. Indeed, there is often a verbal agreement, or nearly so, between them, so that one might at first be inclined to assume their original identity, if not that they are fundamentally the same work — the Jerusalem Targum containing variations from the other, or being a fragmentary recension of it. The latter opinion is held by Zunz. But against this there are many arguments, especially the fact that the work is complete and rounded off in many parts. And though the similarity of the Jonathan and Jerusalem Targums is considerable, there is so much divergence as to prove diversity of authorship. Thus Jerushalmi knows very little of angels: Michael is the only one ever occurring. In Jonathan, on the other hand, angelology flourishes with great vigor: to the Biblical Michael, Gabriel, Uriel, are added the Angel of Death, Samael, Sagnugael, Shachassai, Usiel; seventy angels descend with God to see the building of the Babylonian tower; nine hundred millions of punishing angels go through Egypt during the night of the Exode, etc. Jerushalmi makes use but rarely of Halachah and Haggadah, while Jonathan sees the text as it were only through the medium of Haggadah: to him the chief end. Hence Jonathan has many Midrashim not found in Jerushalmi, while he does not omit a single one contained in the latter. There are no direct historical dates in Jerushalmi, but many are found in Jonathan; and since all other signs indicate that but a short space of time intervenes between the two, the late origin of either is to a great extent made manifest by these dates. The most striking difference between them, however, and the one which is most characteristic of either, is this, that while Jerushalmi adheres more closely to the language of the Mishna, Jonathan has greater affinity to that of the Gemara. It is also perceptible that the reverence of Onkelos for the name of God, shown in substituting the *Memra*, or something intermediate, is not so excessive in Jonathan as in the Jerusalem Targum. If such be the diversity of Jonathan and the Jerusalem Targum, they are not one work fundamentally; nor is the one a recension, now in fragments, of the other. But how is their resemblance to be explained? Only by the fact that both have relation to Onkelos. The author of the Jerusalem Targum worked upon that of Onkelos, his object being to correct it according to certain principles, and to insert in it a selection of Haggadahs current among the people. Pseudo-Jonathan afterwards resumed the same office, and completed what his predecessor had begun. The Jerusalem Targum formed the basis of Jonathan, and its own basis was that of Onkelos. Jonathan used both his predecessors' paraphrases, the author of the Jerusalem Targum that of Onkelos alone. There is no doubt that the small glossarial passages of the Jerusalem Targum are intended as a critical commentary upon Onkelos, and from his standpoint the author proceeds freely in using his predecessor. Thus he rejects his acceptations of words, and gives closer acceptations for his freer ones. In many places where Onkelos's scrupulosity about removing anthropomorphisms from the text had obscured the sense, the Jerusalem Targum restores the original meaning by some addition or change. Thus in Gen. vi, 6, where Onkelos omits the name Jehovah and paraphrases, the Jerusalem Targum comes near the original text. Sometimes, where Onkelos Aramaizes a Hebrew word, the Jerusalem Targum substitutes a genuine Aramæan one, as in viii, 22, where the קַיְטָא of Onkelos is displaced for שׁוֹרְבָא. So in xxxiv, 12, where Onkelos has מוֹהֲרִין וּמַתְּנָן, the Jerusalem Targum puts פּוֹרָן וּכְתוּבְתָּא. *Vice versa*, the Jerusalem Targum often prefers a Hebrew word to Onkelos's Aramæan one, perhaps because the latter was better known in Palestine, as in xxii, 24. There is, indeed, no uniformity between Onkelos and Jerusalem in the use of Aramæan words, while consistent divergences may be readily traced. After all that has been said there can be no doubt that the general object of the author of the Jerusalem Targum was to correct and explain Onkelos, adapting it to a later time and different country by enriching it with the Haggadic lore which had accumulated, so that its deficiencies might be removed. From being a version, he wished to supplement it in various parts, so that it should be a paraphrase there. That he has made many mistakes, and departed in not a few cases from Onkelos for the worse, we need not remark, nor enumerate his errors, since Petermann has collated them (*op. cit.* p. 60 sq.). It is this fragmentary Jerusalem Targum to which Jonathan had regard in the first instance. He uses the larger paraphrases and Haggadic parts of it, as well as the smaller variations from Onkelos, but always with discretion. More commonly the Haggadah of the Jerusalem Targum is simplified and abridged. Nor does Jonathan follow Onkelos implicitly, but often diverges. If he does not adhere consistently to the Jerusalem Targum, we need not expect to see him copying Onkelos. Thus in Gen. vii, 11; xxii, 24, he leaves Onkelos for the Jerusalem Targum. It should also be observed that Jonathan relies upon Onkelos much more than the Jerusalem Targum, which is freer and more independent. Thus the former follows Onkelos, and the latter departs from him in Gen. xi, 30; xii, 6, 15; xiii, 6; xiv, 5, 21; xvi, 7, 15; xix, 31; xx, 18, etc. The interval of time between the Jerusalem Targum and Jonathan cannot be determined exactly, but it must have been a century. From these observations it will no longer be uncertain "whether the Targum of Jerusalem hath been a continued Targum, or only the notes of some learned Jew upon the margins of the Pentateuch, or an abridgment of Onkelos" (Allix, *Judgment of the Ancient Jewish Church*, etc., p. 88). All the guesses are incorrect. The only objection to this hypothesis is the statement of Zunz that because many citations made by older authors from the two Targums in question are now missing, an older and complete Jerusalem Targum must have existed, which is now lost. But when we consider the probable chances of passages being lost in the course of transcription, and of others being interpolated, as also the fact of variations in the editions, it need not be assumed, in the face of internal evidence, that they are *very* different now from what they were at first. Many of the passages cited by authors and now wanting, which Zunz has brought together, need a great deal of sifting and correction, as has been ably shown by Seligsohn in Frankel's *Monatsschrift*, 1857, p. 113. The view of the relation now given between Onkelos, the Jerusalem Targum, and Pseudo-Jonathan was briefly advocated by Frankel (*op. cit.* 1846, p. 111 sq.) with ability and success. His view has again been taken up by Seligsohn and Traub, and satisfactorily established by them in a prize-essay, published in Frankel's *Monatsschrift*, 1857.

3. *Editions and Commentaries.* — The Pseudo-Jonathan Targum was first published at Venice in 1591; then at Hanau, 1618; Amsterdam, 1640; Prague, 1646; Amsterdam, 1671 and 1703; Berlin, 1705; Wilna, 1852; Vienna, 1859, etc.—all these, as well as the *editio princeps*, having Onkelos and the Jerusalem Targum. It is also in the London Polyglot, vol. iv, together with a Latin translation made by Antony Chevalier. It was translated into English by Etheridge (Lond. 1862–65). The Jerusalem Targum was first printed by Bomberg (Venice, 1518) in his Rabbinical Bible, and reprinted in the subsequent Rabbinical Bibles issued by him, and in the great Polyglots. Since its publication by Walton in 1657, it has also appeared at Wilna (1852), Vienna (1859), and Warsaw (1875). Francis Taylor made a Latin version of this Targum (Lond. 1649); but the more correct one is that of Antony Chevalier above noticed.

A commentary was written upon the Pseudo-Jonathan and Jerusalem Targums by David ben-Jacob Ze-

brecyn (Prague, 1609), entitled פירוש על תרגום יונתן ירושלמי ותרגום ירושלמי; by Mordecai ben-Naphtali Hirsch (Amsterdam, 1671), entitled קטרת הסמים, but פירוש על תרגום יונתן וירושלמי is given in the Pentateuch edition published at Wilna in 1859. R. Pheibel ben-David (Hanau, 1614), author of באור המלות, did not compose, as the writer of the art. "Targum" in Kitto states, a commentary on Pseudo-Jonathan and Jerushalmi, but an elucidation of difficult words found in Jonathan's Targum.

We subjoin the following specimens from Genesis and Deuteronomy, selected at random:

GEN. III, 17, 18.

Onkelos.	*Targum Jerushalmi.*	*Targum Pseudo-Jonathan.*
17. And to Adam he said, For that thou hast accepted the word of thy wife, and hast eaten from the tree of which I have commanded unto thee, and said, Thou shalt not eat from it: cursed shall the earth be for thy sake; with trouble shalt thou eat of it all the days of thy life;		17. And to Adam he said, Because thou hast received the word of thy wife, and hast eaten from the fruit of the tree, of which I commanded thee, Thou shalt not eat from it: cursed be the earth, because it has not shown unto thee thy fault; in sorrow shalt thou eat of it all the days of thy life;
18. And thorns and thistles it shall grow for thee; and thou shalt eat the grass of the field.	18. And thorns and thistles shall it multiply for thee; and thou shalt eat the grass that is on the face of the earth. Then began Adam and said, I pray, through the Mercy that is before thee, Jehovah, let us not be accounted before thee as the beasts that eat the grass on the face of the field: may we be permitted to arise and toil with the toil of our hands, and eat food from the fruits of the earth; and thus may there be a difference before thee between the sons of man and the offspring of cattle.	18. And thorns and thistles shall grow and multiply for thy sake; and thou shalt eat the grass that is on the face of the field. Adam answered and said, I pray, by the Mercy that is before thee, Jehovah, that we may not be deemed like unto the beasts, that we should eat grass that is on the face of the field; may we be allowed to arise and toil with the toiling of our hands, and eat food from the food of the earth, and thus may there be a distinction now before thee between the sons of men and the offspring of cattle.

DEUT. XXXIV, 1–3.

1. And Moses ascended from the encampment of Moab to the mountain of Nebo: the head of the height that is opposite Jericho. And Jehovah showed him all the land of Gilead unto Dan.	1. And Moses ascended from the plain of Moab to the mountain of Nebo, the summit of the hill which is opposite Jericho. And God showed him the whole land: Gilead unto Dan of Cæsarea.	1. And Moses ascended from the plains of Moab to the mountain of Nebo, the summit of the height which is over against Jericho; and the word of Jehovah showed him all the mighty ones of the land: the powerful deeds which Jephthah from Gilead would do, and the victories of Samson the son of Manoah, from the tribe of Dan.
2. And all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah to the hindmost sea.	2. And all the land of Naphtali, and the land of Ephraim and Manasseh, and the whole land of Judah, to the hindmost sea.	2. And the thousand princes from the house of Naphtali who joined issue with Balak, and the kings whom Joshua the son of Nun, from the tribe of Ephraim, would kill, and the power of Gideon the son of Joash from the tribe of Manasseh, and all the kings of Israel, and the kingdom of the house of Judah who would rule in the land until the second Sanctuary would be laid low.
3. And the west and the plain of the valley of Jericho the city of the palms, unto Zoar.	3. And west, and the plain of the valley of Jericho the city which produces the palms, that is Zeēr.	3. And the king of the south who would join the king of the north to destroy the inhabitants of the land, and the Ammonites and Moabites, the inhabitants of the valleys who would oppress Israel, and the exile of the disciples of Elijah who would be driven out from the plain of Jericho, and the exile of the disciples of Elisha who would be driven out from the city of palms by their brethren, the house of Israel: two hundred thousand men. And the woes of each generation and the punishment of *Armalgus* [Armillus] the evil one and the battle-array of Gog. And in this great misery Michael will arise with the sword: to save, etc.

4. *Literature.* — Winer, *De Jonathanis in Pentateuchum Paraphrasi Chaldaica* (Erlangen, 1823); Petermann, *De Duabus Pentateuchi Paraphrasibus Chaldaicis*, pt. i; *De Indole Paraphraseos quæ Jonathanis esse dicitur* (Berolin. 1829); Bär, *Geist des Jeruschalmi* (*Pseudo-Jonathan*), in Frankel's *Monatsschrift*, 1851–52, p. 235–242; Seligsohn and Traub, *Ueber den Geist der Uebersetzung des Jonathan ben-Usiel zum Pentateuch und die Abfassung des in den Editionen dieser Uebersetzung beigedruckten Targum Jeruschalmi*, in Frankel's *Monatsschrift*, 1857, p. 96–114, 138–149; Geiger, *Das Jerusalemische Targum zum Pentateuch*, in the *Urschrift u. Uebersetzung der Bibel* (Breslau, 1857), p. 457–480; Seligsohn, *De Duabus Hierosolymitanis Pentateuchi Paraphrasibus* (ibid. 1858); Gronemann, *Die Jonathan'sche Pentateuch-Uebersetzung*, etc. (Leips. 1879).

V. *Targums on the Hagiographa.* — These Targums are generally divided into three groups, viz.: *a.* Job, Psalms, Proverbs; *b.* The five Megilloth; *c.* Daniel, Chronicles, and Ezra. Tradition ascribes to R. Joseph the Blind the authorship of this Targum, but this is contradicted by writers even of the 13th century (see Zunz, *op. cit.* p. 65).

1. *The Targum on the Book of Job.*—A feature of this Targum is its Haggadical character. As early as the middle of the 1st century a paraphrase on the book of Job is mentioned. Its difficulty, but more especially its adaptation to allegorizing fancies, presented a peculiar temptation to Chaldee expositors. In many places we find a double Targum. After one interpretation, which is always free in character, another still more paraphrastic is annexed with the introductory, תרגום אחר, i. e. *another Targum* (comp. xviii, 7, 8, 18). The extraneous insertions are very numerous, uncertain, fabulous, and incorrect. Thus at ii, 1 we read, "And the three friends of Job heard of all the evil that had come upon him when they had seen the trees of his garden burned up, and the bread of his food changed into living flesh, and the wine of his drink into blood; and they came each one from his place, and for this service they were delivered from the place appointed them in Gehenna." In i, 15 the words of the original ונפלת בתכוף וחפל על שבא are rendered לילית ממלכת זמרגד, "and the queen of Samarcand (?) suddenly rushed in." If Samarcand be really mentioned, the date is late. The language is intermixed with Greek and Latin words in the same degree as the Palestinian Targumim and Midrashim. Thus the word אנגלי, *ἄγγελος* (angel), is used in xv, 15; xx, 27; xxxv, 10. Bacher also finds in this Targum the Latin word *delator*, and comes to the conclusion that the author lived in Palestine, under Roman dominion, in the 4th or 5th century, while the writer of the art. "Targum" in Kitto states that "the work is a growth belonging to various times and writers, of which the beginning and end cannot be precisely determined."

With regard to the Masoretic text, the Targum of Job agrees sometimes with the Sept. (as xix, 29: בי, Targ. בירה, Sept. *ἐν αὐτῷ*; xxii, 21: תבואתך, Targ. עללתך, Sept. *καρπός σου*; xxxi, 32: לאורחא, Targ. לאכסניא, Sept. *ξένος*, both (אורחא), or with the Peshito (comp. iii, 8; vi, 16; vii, 4; ix, 7; xvi, 10; xxvi, 10; xxxiii, 28). Often the reading of the Targum has to be explained from an interchange of letters, thus:

ר and ד	—	xxiv, 24;	רמו,	Tar. (אורכו) דמו.
א " ח	—	v, 5;	אל,	" (פולמיסין) חל.
		xxx, 3;	שואה,	" (שוחא) שוחה.
		xxviii, 7;	איה,	" (חוה) חיה.
א " מ	—	vii, 4;	ומדד,	" (ונדדית) ואדד.
ח " מ	—	xxx, 12;	פרחח,	" (בניהון) פרחם.
ה " ת	—	xvii, 2;	ובתמרותם,	" (ובפירוגיהון) ובתמרותם.
ר " ו	—	xix, 28;	בי,	" (בוה) בו.

ר and ו—xxviii, 7; אית, Tar. חית (חית).
xxii, 29; עינים, " עונים (סירחנא).
xxxvi, 10; אין, " אין (דדמין למא).
ז—ש " נ vii, 9; ענן, " עשן (היכמא דפסק תננא).
xxxvi, 20; תשאת, " תנאת (תגיר).

In two cases the variation is to be accounted for by hearing amiss, viz. xxix, 22, where, instead of חטף, תישפר(חשפר), and xxxix, 23, where, for חרנה, תרמית(תשדר) is read. The number is greater where the vowel-points differ from those of the Masorah. Variations of this kind may amount to about thirty.

The Targum on Job was published by John Terentius (Franek. 1663) [the text being that of Buxtorf, and the Latin translation that of Arias Montanus], with notes, consisting of various readings and explanations of Chaldee words. The Latin version of Alphonso de Zamora was published with notes by John Mercier (ibid. 1663), and Victorius Scialai translated it into Latin (Rome, 1618). This Targum has been treated by Bacher, in Grätz's *Monatsschrift*, 1871, p. 208–223, and by Weiss, *De Libri Jobi Paraphrasi Chaldaica* (Vratisl. 1873).

2. *The Targum on the Psalms.*—This Targum is not so Haggadic or diffuse as that of Job. Sometimes it follows the original with a tolerable degree of closeness, as in i, iii, v, vi, etc. In more cases, however, it indulges in prolix digressions, absurd fables, and commonplace remarks. Two or three different versions of the same text occasionally follow one another without remark, though the introductory notice תּא, i. e. תרגום אחר, sometimes precedes (comp. cx, 1). The additions to the text are often inappropriate, the sense distorted, the titles wrongly paraphrased, and fables are abundant. Thus in cx, 1 the paraphrase has, "The Lord said in his word that he would appoint me lord of all Israel; but he said to me again, Wait for Saul, who is of the tribe of Benjamin, till he die, because he does not agree in the kingdom with an associate; and afterwards I will make thine enemies thy footstool," to which is subjoined תּא, thus, "The Lord said in his word that he would give me the dominion because I was intent upon the doctrine of the law of his right hand: wait till I make thine enemy the footstool of thy feet." Deviations from the Masoretic text are numerous. On the whole, the linguistic character of this Targum corresponds with that on Job, and resembles that of the Jerusalem Targum. It abounds in Greek words; thus, besides the ἄγγελοι, occurring also in Job, we meet with δῶρον, xx, 4; πέλαγος, xlvi, 3; κύρνος, liii, 1, and xcvii, 10; νῆσος, lxxii, 10; πλατεῖα, lviii, 12; κύριος, lxxiii, 13; ὄχλος, lxxxix, 7; συνέδριον, lvii, 32; χίλκωμα, xviii, 34. etc. According to Bacher, *Das Targum zu den Psalmen*, in Grätz's *Monatsschrift*, 1872, p. 408–416; 463–473, the author of this Targum is the same as of that on Job. Davidson, in Kitto's *Cyclop.* s. v. "Targum," thinks that, "like the Targum on Job, this one is an accumulation of expositions extending over centuries." The Targum on the Psalms was printed in Justiniani's Polyglot Psalter (Genoa, 1516), and in the Hexaglot edition of the Psalter, published at Rostock, 1643. It is also printed in the latest Rabbinical Bible (Warsaw, 1875). The Antwerp and following Polyglots (1572, 1645, 1657) contain the Latin version of Arias Montanus. From the Codex Reuchlin it was published by Lagarde in his *Hagiographa Chaldaice* (Leips. 1873), and republished by Nestle in his *Psalterium Tetraglottum* (Tüb. 1877–79).

3. *The Targum on Proverbs.*—This Targum is not Haggadic, and adheres more closely to the original text. Its remarkable agreement with the Syriac version has often been noticed—an agreement which extends even to the choice and position of words, comp. i, 1–6, 8, 10, 12, 13; ii, 9, 10, 13–15; iii, 2–9; iv, 1–3, 26; v, 1, 2, 4, 5; viii, 27; x, 3–5; xxvi, 1; xxvii, 2, 5, 6, 8; xxix, 5, 6; xxxi, 31. Dathe, in his *De Ratione Consensus Versionis Chaldaicæ et Syriacæ Proverbiorum Solomonis* (Lips. 1764), was the first who gave special attention to this fact, and came to the conclusion that the Chaldee interpreter was dependent on the Syriac. He endeavors to prove his position by many pertinent arguments, such as that the Syriac explains Aramæan departures from the Hebrew most naturally, and that many Syriacisms in words, forms, and orthography appear in the version which are otherwise unknown to Chaldee, or at least are very rare. Eichhorn and Volck take the same view. Hävernick denies the use of the one by the other, endeavoring to account for their similarity by the cognate dialects in which both are written, the identity of country in which they had their origin, and their literality. Davidson, in Kitto's *Cyclopædia*, is inclined to believe that, the Targum having been made in Syria, the Syriac as well as the Hebrew was consulted, or rather the Greek through the medium of the Syriac. While the Hebrew was the basis, the Syriac was freely used. Different entirely is the opinion of Maybaum, who takes the opposite ground to that of Dathe, Eichhorn, and others. He believes that the Syriac interpreter was dependent on the Chaldee. The statements in the art. SYRIAC VERSION, ITS RELATION TO THE SEPTUAGINT AND CHALDEE, in this *Cyclopædia*, confirm this view. The greatest obstacle in all these disquisitions is the want of a critical text, and Maybaum, who compared the different readings together with an ancient codex preserved at Breslau, has come to the conclusion that Dathe's evidence is based upon corrupt readings. As to the original language of this Targum, Dathe (*op. cit.* p. 125) expresses it as his opinion that it was originally written in Syriac, the Chaldaisms which we find at present having been interpolated by Jews: "Nempe Judæi utebantur versionibus Syriacis, quas legere atque intelligere ob summam utriusque linguæ consensionem paterant. Sed mutabant eas passim, partim ad suæ dialecti proprietatem, partim ad lectionem textus Hebræi inter eos receptam." His hypothesis is based upon the fact that the Chaldee in xviii, 22 agrees with the Hebrew מצא אשה מצא טוב, and while the other versions read ט֫וֹבָה after אִשָּׁה, the Chaldee agrees with the Hebrew. But it is evident that because the word is wanting in one MS., this inference cannot be drawn concerning all others. The fact in the matter is, that only in Walton's edition does the Chaldee agree with the Hebrew text; while others, as Dathe himself admits, have the word טוֹבָה. And, after all, how is it that the Chaldee so often deviates from the Masoretic text? Whence is it that so many Chaldaisms are found even in those codices which, in the passage quoted above, do not agree with the Masoretic text? The answer is that, as the Chaldaisms in our Targum are as original as the Syriacisms, we have here evidently to do with a mixed dialect; and from the analysis given on the linguistic peculiarities, Maybaum comes to the conclusion *that the language of the Targum on Proverbs is Syro-Chaldaic, and the original language of the author.* The relation of the Chaldee to the Syriac version having already been treated at some length in the art. SYRIAC VERSION, ITS RELATION TO THE SEPTUAGINT AND CHALDEE, we can only refer to it. If the hypothesis of Maybaum, which we have adopted, be true, viz. that the Syriac depended upon the Chaldee, not *vice versa*—for even Davidson admits that "a uniform dependence of the Aramæan upon the Syriac cannot be sustained"—the Targum on Proverbs must have existed at a very early period; at any rate, Davidson acknowledges that the Targum on Proverbs is older than those on Job and Psalms, in this respect following Zunz. This being so, we do not err in assuming that the Targum on Proverbs

belongs to the 2d or 3d century. It is generally found in the Polyglot and Rabbinical Bibles. It was translated into Latin by Alphonso de Zamora and John Mercier. See, besides Dathe's treatise, already mentioned, Maybaum, *Ueber die Sprache des Targum zu den Sprüchen und dessen Verhältniss zum Syrer*, in Merx's *Archiv für wissenschaftliche Forschung des Alten Testaments*, ii, 66 sq.

4. *The Targum on the Five Megilloth*, i. e. on Ruth, Esther, Ecclesiastes, Canticles, and the Lamentations, is, according to Zunz, a Midrashic paraphrase, exceedingly loose and free in character, containing legends, fables, allusions to Jewish history, and many fanciful additions. The whole bears the impress of a date considerably posterior to the Talmudic time, and is written in an intermediate dialect between the West Aramæan of Job, Psalms, and Proverbs, and the East Aramæan of the Babylonian Talmud. The least Haggadic is Ruth, the most rhapsodical that of Canticles. Delitzsch (*Gesch. d. jüd. Poesie*, p. 135) thinks that "the Targums on the five Megilloth are the most beautiful national works of art, through which there runs the golden thread of Scripture, and which are held together only by the unity of the idea." Whether these Targums are the work of one or different persons cannot be well decided. The former is the opinion of Zunz, Volck, and Deutsch, the latter that of Davidson.

(1.) The *Targum on Ruth* was published separately with a Latin translation and scholia by John Mercier (Paris, 1564), and the following specimen will give a fair idea of the same: Ruth ii, 10, 11, "Why have I found pity in thine eyes to know me, and I of a strange people, of the daughters of Moab, and of a people who are not clean to enter into the Church of the Lord? And Boaz answered and said to her, In telling it has been told me by the saying of the wise men, that when the Lord decreed, he did not decree respecting women, but men; and it was said to me in prophecy that kings and prophets are about to spring from thee on account of the good thou hast done," etc.

(2.) The *paraphrase on Lamentations* is more Midrashic than that on Ruth, but of the same type, being copiously interwoven with pieces of history, allegory, fables, reflections, etc.

(3.) The *paraphrase on Ecclesiastes* is more Midrashic than the former, the author having given a free rein to his imagination and made copious insertions. The following verses will best illustrate the character of this paraphrase. In i, 2, we read:

"When Solomon the king of Israel foresaw, by the spirit of prophecy, that the kingdom of Rehoboam his son would be divided with Jeroboam the son of Nebat, and that Jerusalem and the holy temple would be destroyed, and that the people of Israel would be led into captivity, he said, by the Divine Word, Vanity of vanities is this world; vanity of vanities is all which I and my father, David, have labored for, all of it is vanity . . . (ver. 12, 13). When king Solomon was sitting upon the throne of his kingdom, his heart became very proud of his riches, and he transgressed the Word of God, and he gathered many horses and chariots and riders, and he amassed much gold and silver, and he married from foreign nations, whereupon the anger of the Lord was kindled against him; and he sent to him Ashmoda, the king of the dæmons, who drove him from the throne of his kingdom, and took away the ring from his hand, in order that he should roam and wander about in the world to reprove it; and he went about in the provincial towns and the cities of the land of Israel, weeping and lamenting, and saying, I am Coheleth, whose name was formerly called Solomon, who was king over Israel in Jerusalem; and I gave my heart to ask instruction of God at the time when he appeared unto me in Gibeon, to try me, and to ask me what I desire of him; and I asked nothing of him except wisdom, to know the difference between good and evil, and knowledge of whatsoever was done under the sun in this world, and I saw all the works of the wicked children of men—a sad business which God gave to the children of men to be afflicted by it."

As this Targum has been translated into English by Ginsburg, in his *Commentary on Ecclesiastes* (London, 1861), the reader, by perusing the same, will be enabled to judge for himself better than by any extracts.

(4.) The *Targum on Canticles* is the most Haggadic of all, and hardly deserves the name of a paraphrase, because the words of the original are completely covered by extravagant and inflated expressions ("nugæ atque frivolitates") which refer to another subject. "The paraphrast has indulged in the greatest license, and allowed his imagination to run riot in a multiplicity of ways." He has composed a panegyric on his people, describing prophetically the history of the Jewish nation, beginning with their exode from Egypt, and detailing their doings and sufferings down to the coming of the Messiah and the building of the third Temple. Thus, according to this allegory, i, 3 relates Jehovah's fame which went abroad in consequence of the wonders he wrought when bringing the Israelites out of Egypt; ver. 12 describes the departure of Moses to receive the two tables of stone, and how the Israelites in the meantime made the golden calf; ver. 14 particularizes the pardon of that sin and the erection of the tabernacle; iii, 6–11 refers to the passage of the Israelites, under the leadership of Joshua, over the Jordan, their attacking and conquering the Canaanites, and the building of Solomon's Temple; v, 2 describes the Babylonian captivity; vi, 2 represents the deliverance of Israel through Cyrus, and the building of the second Temple; ver. 7, etc., names the battles of the Maccabees; vii, 11, 12 represents the present dispersion of the Jews, and their future anxiety to learn the time of their restoration; viii, 5, etc., describes the resurrection of the dead, the final ingathering of Israel, the building of the third Temple, etc.

The very first verse of this Targum reads thus:

"The songs and praises which Solomon the prophet, king of Israel, sang by the spirit of prophecy, before God, the Lord of the whole world. Ten songs were sung in this world, but this song is the most celebrated of them all. The *first* song Adam sang when his sins were forgiven him, and when the Sabbath-day came and protected him he opened his mouth and said, 'A song for the Sabbath-day,' etc. (Psa. xcii). The *second* song Moses and the children of Israel sang when the Lord of the world divided the Red Sea for them. They all opened their mouths and sang as one man the song as it is written, 'Then sang Moses and the children of Israel' (Exod. xv, 1). The *third* song the children of Israel sang when the well of water was given to them, as it is written, 'Then sang Israel' (Numb. xxi, 17). The *fourth* song Moses the prophet sang when his time came to depart from this world, in which he reproved the people of the house of Israel, as it is written, 'Give ear, O heavens, and I will speak' (Deut. xxxii, 1). The *fifth* song Joshua the son of Nun sang when he waged war in Gibeon, and the sun and moon stood still for him thirty-six hours; and when they left off singing their song, he himself opened his mouth and sang this song, as it is written, 'Then sang Joshua before the Lord' (Josh. x, 12). The *sixth* song Barak and Deborah sang in the day when the Lord delivered Sisera and his army into the hands of the children of Israel, as it is written, 'Then sang Deborah,' etc. (Judg. v, 1). The *seventh* song Hannah sang when a son was given her by the Lord, as it is written, 'And Hannah prayed prophetically and said' (1 Sam. ii, 1, and the Targum, *ad loc.*). The *eighth* song David the son of Israel sang for all the wonders which the Lord did for him. He opened his mouth and sang a hymn, as it is written, 'And David sang in prophecy before the Lord' (2 Sam. xxii, 1, and the Targum, *ad loc.*). The *ninth* song Solomon the king of Israel sang by the Holy Spirit before God, the Lord of the whole world. And the *tenth* song the children of the captivity shall sing when they shall be delivered from their captivity, as it is written and declared by Isaiah the prophet, 'This song shall be unto you for joy, as in the night in which the feast of the Passover is celebrated; and gladness of heart as when the people go to appear before the Lord three times in the year, with all kinds of music, and with the sound of the timbrel, to go up to the mountain of the Lord, and to worship before the Lord the mighty one of Israel' (Isa. xxx, 29)."

From this specimen it will be seen how far the learned Broughton was correct in saying that the paraphrase "is worth our study, both for delight and profit." This Targum is found in the Rabbinical Bibles; it has been translated into Latin, and is also accessible to English readers in the translation of Gill, at the end of his *Commentary on the Song of Solomon* (Lond. 1751), p. 535 sq.

(5.) *The Targum, or rather Targums, on Esther.*—The book of Esther, enjoying, both through its story-like form and the early injunction of its being read or

heard by every one on the Feast of Purim, a great circulation and popularity, has been targumized many times. One translation of concise form, and adhering closely to the text, occurs in the Antwerp Polyglot (vol. iii); it was issued enlarged with glosses by Tailer in *Targum Prius et Posterius in Esther*, studiis F. Taileri (Lond. 1655), and forms the *Targum Prius* which is contained in the London Polyglot. Much more prolix, and amplifying still more the legends of this Targum (comp. i, 2, 11; ii, 5, 7; iii, 1; v, 14, etc.) is the *Targum Posterius* in Tailer, it being "a collection of Eastern romances, broken up and arranged to the single verses; of gorgeous hues and extravagant imagination, such as are to be met with in the *Adsharib* or *Chamis*, or any Eastern collection of legends and tales." Its final redaction probably belongs to the 11th century. This is the view of Dr. Munk, the latest editor of this second Targum, one of the tales of which runs as follows:

"One day when the king (Solomon) was again full of wine, he commanded that all wild animals, the fowls of the air, and the creeping animals of the earth, as well as the devils, dæmons, and spirits, be brought to him, that they might dance before him, and behold, with all the kings who were with him, his glory. The royal scribe called them by their name, and they all congregated before the king, with the exception of the wild cock. At this the king angrily commanded that he should be sought for, and when found, should be brought in, intending to kill him. Then said the wild cock to the king, My lord king, give heed and hear my words! For three months I weighed in my mind, and flew about in the whole world in search of a town which does not obey thee. I saw then a city in the East, of the name of *Kitor*, in which are many people, and a woman governs them all; she is called queen of Sheba. If it please thee, my lord king, I shall go to that city, bind their kings in chains, and their rulers with iron fetters, and bring them hither. As it pleased the king, writers were called who wrote letters and bound them to the wings of the wild cock. He came to the queen, who, observing the letter tied to the wing, loosened it and read the following contents: From me, king Solomon, greeting to thee and to thy princes! Thou knowest well that God has made me king over the beasts of the field, over the birds of heaven, over dæmons, spirits, and goblins. The kings from all regions of the earth approach me with homage: wilt thou do this, thou shalt have great honor; if not, I will send upon thee kings, legions, and horsemen. The kings are the beasts of the field; the horsemen the birds of heaven, the hosts, dæmons and spirits; the goblins are the legions who shall strangle you in your beds. When the queen had read this, she rent her garments and called for the elders and lords, saying, Know ye what king Solomon has sent to me? They answered, We neither know nor esteem him. The queen, however, trusting them not, called for sailors and sent presents to the king, and after three years she came herself. The king, on hearing of her arrival, sat in a crystal hall to receive her, which made her fancy that he was sitting in water; she therefore uncovered her feet to pass through. On seeing his glory, she said, May the Lord thy God be praised who has found pleasure in thee and made thee sit on the throne to exercise mercy and justice."

We have purposely selected this piece from the first chapter, because it is also found in an abridged form in the Koran (sura xxvii). With a commentary, the second Targum is found in the Warsaw Rabbinical Bible. A separate edition, with various readings, notes, etc., was published by Munk, *Targum Scheni zum Buche Esther* (Berlin, 1876). It has lately been translated by Cassel, in an appendix to his *Das Buch Esther. Ein Beitrag zur Geschichte des Morgenlandes* (ibid. 1878). It has been treated in an essay by Reiss, *Das Targum Scheni zu dem Buche Esther*, in the *Monatsschrift* edited by Grätz, 1876, p. 161 sq., 276 sq., 398 sq.

5. *The Targum on the Books of Chronicles.*—This is preserved in three codices. The oldest, bearing the date of 1294, is in the Vatican, known as *Cod. Urbin. I*, and is still awaiting a critical edition or perusal. A second codex, of the year 1343, belonging to the Erfurt Library, was published by Beck (Augsburg, 1680-83, 2 vols.), and edited with a Latin translation and learned annotations. The Erfurt MS. has many chasms, especially in the first fourteen chapters. The third codex, of the year 1347, and belonging to the University of Cambridge, was published by David Wilkins (Amster. 1715). Here the text is complete, so that the *lacunæ* in Beck's edition are filled. Like its predecessor, it has also a Latin version, but there are no notes. Great as was Wilkins's ability for editing this Targum, yet it speaks badly for his knowledge that he has put on the title-page R. Joseph as the author (though Beck was of the same opinion), and that he has made him rector of the academy in *Syria*, instead of *Sora* in Babylonia. Wilkins's edition was lately republished from a copy found at Prague by Dr. Rahmer, under the title תרגום של דברי הימים (Thorn, 1866), and the deviations from Beck's edition are given in notes. We cannot enter here upon a comparison of the Erfurt codex with that of Cambridge. As to the authorship of this Targum, its ascription to R. Joseph the Blind must be regarded as exploded. Whether it is the work of one author or of more cannot now be decided. Language, style, manner, and Haggadic paraphrase show its Palestinian origin. Zunz remarks that it sometimes transcribes the Jerusalem Targum on the Pentateuch verbally, as in the genealogical table of the first chapter (comp. ver. 51 with the Jerusalem Targum on Gen. xxxvi, 39). So, also, in the psalm passages in 1 Chron. xvi, its words often coincide with the Targum on Psa. cv and xcvi. The origin of this Targum cannot be put earlier than the 8th century; or, as the most recent writer on this Targum thinks, the older text, as preserved in the Erfurt codex, belongs to the middle of the 8th century, and the later, as preserved in the Cambridge codex, to the beginning of the 9th. Owing to the late origin of this Targum, we must not be surprised at finding the name of Hungary occurring in it, as well as some other foreign words, besides many fables, especially in the explanation of proper names. For critical purposes both editions must be used—the first, *Paraphrasis Chaldaica Libr. Chronicorum, cura M. F. Beckii*, for the learned notes; the second, *Paraphrasis . . . auctore R. Josepho*, etc., for the more correct and complete text. The writer of the art. "Targum" in Smith's *Dict. of the Bible* states that "the science of exegesis will profit little by it" (this Targum). What we know of the subject induces us to hold an opposite opinion (see Frankel, *Monatsschrift*, 1867, p. 349 sq.; but, more especially, Rosenberg, *Das Targum zur Chronik*, in Geiger's *Jüdische Zeitschrift*, 1870, p. 72 sq., 135 sq., 263 sq.).

6. *The Targum on Daniel.*—The existence of this work was first noticed by Munk, who thinks that he found it in a MS. in the Imperial Library at Paris (No. 45 du Fonds de St.-Germain-des-Prés). The MS., however, contains only a Persian Targum, giving an apocryphal account of Daniel. According to the learned writer, this קצה דניאל, or *History of Daniel*, was taken from a Targum on Daniel in Chaldee. The first words are written in Chaldee, they are then repeated in Persian, and the history continues in the latter language. After several legends known from other Targums, follows a long prophecy of Daniel, from which the book is shown to have been written after the first Crusade. Mohammed and his successors are mentioned, also a king who, coming from Europe (אז רומיאן), will go to Damascus, and kill the Ishmaelitic (Mohammedan) kings and princes; he will break down the minarets (מנארה), destroy the mosques (מסגדהא), and no one will after that dare to pronounce the name of the Profane (פסול=Mohammed). The Jews will also have to suffer great misfortunes (as, indeed, the knightly Crusaders won their spurs by dastardly murdering the helpless masses—men, women, and children—in the Ghettos along the Rhine and elsewhere, before they started to deliver the holy tomb). By a sudden transition, the prophet then passes on to the "Messiah, son of Joseph," to Gog and Magog, and to the "true Messiah, the son of David." Munk rightly concludes that the book must have been composed in the 12th century, when Christian kings reigned for a brief period

over Jerusalem (*Notice sur Saadia* [Par. 1838], p. 82). According to the description here given, there can be no doubt that it is the same which Zotenberg published some years ago, in Persian, with a German translation, in Merx's *Archiv*, i, 385 sq., and beginning thus: "History of Daniel (peace be upon him). I am Daniel, of the children of Jeconiah, king of the house of Judah." Davidson says, "We must express our doubts about such a Chaldee paraphrase on Daniel, in the absence of all proof that the Persian was made from the Chaldee; for a few Chaldee words at the beginning are no argument in favor of it. All that Munk communicates—i. e. part of a page—is insufficient to warrant us in accepting the fact. Yet Steinschneider has referred to 'a Targum on Daniel,' simply on the authority of Munk's notice (*Catalogus Librorum Hebræorum* in *Bibliotheca Bodleiana*). No Targum upon Daniel is extant, so far as we yet know, and it is very doubtful whether one was ever made. The reason assigned in the Talmud for not rendering the book into Chaldee is that it reveals the precise time of the Messiah's advent. A good part of the book is already in Chaldee." To this it may be answered that, at the time when Davidson wrote, this Targum was not yet published, otherwise he would have thought differently. Its contents show that the original Chaldee was the basis of it. A number of Hebrew words occur in it, and it closes with quoting Psa. cxlvii, 2.

7. There is not any Targum, so far as is known, upon Ezra and Nehemiah. Part of Ezra is already Chaldee, and Nehemiah was counted with it as one book.

8. To the Roman edition of the Sept. of Daniel, published in 1772, a Chaldee version is added of the Apocryphal pieces in Esther. This has been printed by De Rossi, accompanied by a Latin version, remarks, and dissertations (*Specimen Variarum Lectionum Sacri Textus et Chaldaica Estheris Additamenta*, etc. [Tüb. 1783, 8vo]).

An edition of the Chaldee Hagiographa was published by Lagarde (Leips. 1873).

VI. *Fragmentary Targums on the Other Books.*—According to Zunz, the Jerusalem Targum—or rather, as it should be called, the Palestinian one—extended to the prophetic books also, and he justifies his opinion by the following particulars, which we give in his order: Abudraham cites a Jerusalem Targum on 1 Sam. ix, 13, and Kimchi has preserved several passages from it on Judges (xi, 1, consisting of 47 words), on Samuel (i, 17, 18: 106 words), and Kings (i, 22, 21: 68 words; ii, 4, 1: 174 words; iv, 6: 55 words; ver. 7: 72 words; xiii, 21: 9 words), under the simple name of *Tosephtah*, i. e. Addition, or Additional Targum. Luzzato has also lately found fragments of the same, under the names "Targum of Palestine," "Targum of Jerushalmi," "Another Reading," etc., in an African codex written A.M. 5247=A.D. 1487, viz., on 1 Sam. xviii, 19; 2 Sam. xii, 12; 1 Kings v, 9, 11, 13; x, 18, 26; xiv, 13; on Hos. i, 1; Obad. i, 1. On Isaiah (ch. lxvi), Rashi, Abudraham (liv, 11), and Farissol (lxvi) quote it, agreeing in part with a fragment of the Targum on this prophet extant in Cod. Urbin. Vatican. No. 1, containing about 190 words, and beginning, "Prophecy of Isaiah, which he prophesied at the end of his prophecy in the days of Manasseh the son of Hezekiah, the king of the tribe of the house of Judah, on the 17th of Tamuz, in the hour when Manasseh set up an idol in the Temple," etc. Isaiah predicts in this his own violent death. Parts of this Targum are also found in Hebrew, in *Pesiktah Rabbathi*, 6 a, and *Yalkut Isa.* 58 d. A Jerusalem Targum on Jeremiah is mentioned by Kimchi; on Ezekiel by R. Simon, Nathan (Aruch), and likewise by Kimchi, who also speaks of a further additional Targum on Jonathan for this book. A Targum Jerushalmi on Micah is known to Rashi, and of Zechariah a fragment has been published by Bruns (*Repert.* pt. xv, p. 174) from a Reuchlinian MS. (Cod. Kennic. 154), written in 1106. The passage, found as a marginal gloss to Zech. xii, 10, reads as follows:

"*Targum Jerushalmi.*—And I shall pour out upon the house of David and the inhabitants of Jerusalem the spirit of prophecy and of prayer for truth. And after this shall go forth Messiah the Son of Ephraim to wage war against Gog. And Gog will kill him before the city of Jerusalem. They will look up to me and they will ask me wherefore the heathens have killed Messiah the Son of Ephraim. They will then mourn over him as mourn father and mother over an only son, and they will wail over him as one wails over a first-born."

A Targum Jerushalmi on the third chapter of Habakkuk, quoted by Rashi, is mentioned by De Rossi (Cod. 265 and 405, both of the 13th century).

To these quotations, which led Zunz to draw the inference that the Jerusalem Targum extended to the prophetic books also, a large number of fragments and variations must now be added since the publication of the Reuchlinian codex by Lagarde. These fragments and variations deviate from the common translation, and are introduced by five different designations, as תרג, ספראחר אחרינא, לישנא, דמתרגמי, ואית, and פלגג. These additions, as found in the Reuchlinian codex, have been analyzed in a very scholarly manner by Dr. Bacher, in the *Zeitschrift der deutschen morgenl. Gesellschaft*, 1874, xxviii, 1 sq., and they extend to the following books, viz.: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Jonah, Micah, Habakkuk, Zephaniah, and Zechariah. Obadiah, Nahum, Haggai, and Malachi are not included. Zunz, after referring to the conjecture that the Jerusalem Targum on the prophets embraced nothing more than the Haphtaroth, or lessons, remarks that the idea is untenable, because the expressions of the authors who allude to it go to show that they had seen Targums upon entire books (*Gottesd. Vorträge*, p. 78). This may be so; but the existence of an entire Targum of Palestine on all the prophets is problematical. We have seen above, if the Reuchlinian MS. may be taken as a standard, that on four prophets, viz. Obadiah, Nahum, Haggai, and Malachi, such fragments are not given. Some books may have received such a paraphrase; on others, and those the great majority of the prophetical books, there is reason to doubt its existence. It is more probable that *portions* were treated paraphrastically in the spirit of the later Haggadah—portions selected on no definite principle, but adopted by the fancy or liking of paraphrasts; and we are the more justified in this conclusion when comparing Dr. Bacher's parallels from the Talmud and Midrash with these fragmentary additions. Deutsch, the writer of the art. "Targum" in Smith's *Dict. of the Bible*, thinks "the Babylonian version — the Jonathan Targum — though paraphrastic, did not satisfy the apparently more imaginative Palestinian public. Thus from heaped-up additions and marginal glosses, the step to a total rewriting of the entire codex in the manner and taste of the later times and the different locality was easy enough." Be it as it may, this question will always remain, as Dr. Bacher says, "one of the darkest points in the disquisition of the Targum on the prophets."

VII. *Character and Value of the Targums in General.*—There is nothing to indicate that the Targums were written at first with vowels. Buxtorf endeavored to correct the punctuation and bring it as near as possible to the standard of that in Daniel and Ezra, for which some censured him, though, we believe, unjustly. It is no reproach to his memory to say that he did not perfect their vocalization. As there is at present no critical text of the Targums, they can only be carefully employed in the criticism of the Hebrew original, although they show the substantial integrity of the Masoretic text. They may be advantageously used in suggesting readings of some importance and value. Perhaps they are more useful in interpretation than the lower criticism. On the whole, Richard Simon's view of the Targums deserves to be noted here. In his *Hist. Crit. Vet. Test.* lib. ii, c. 18, he says, "Omnes istæ paraphrases, præter illam Onkelosi et Jonathanis, non magnæ mihi utilitatis

esse videntur, nec forsan multum e re fecit, illas curiose quæsiisse. Non quanta tamen multis existimatur, illarum utilitas: ex adverso Judæi ex illis arma adversus Christianos depromunt, sibi fingentes, nobis ipsorum superstitiones aniles et absurdas probari, quasi veteribus versionibus quibus conjunguntur a nobis æquipararentur. Præterea videntur Judaici ritus et cerimoniæ iis magis quam fides Christiana confirmari: incerta itaque et anceps ex illis ducta contra Judæos victoria. Quid quod quæ nostræ fidei faventia credimus, pleraque veræ sunt allegoriæ, quas non operosum verbis alio convertere; neque enim religio allegoriis probatur."

VIII. *Literature.*—Since we have already mentioned under the different heads the special literature, we will here name the works on the Targumim in general. Here belong—besides the general introductions to the Old Test. of Eichhorn, Hävernick, De Wette, Bleek, Kaulen, and Kleinert — Prideaux, *Connection* (ed. Wheeler, Lond. 1865), ii, 443 sq.; Walton, *Prolegomena* (ed. Dathe); Smith, *Diatriba de Chaldaicis Paraphrasibus;* Wolf, *Bibl. Hebræa*, ii, 1135–1191; iv, 730–734; Zunz, *Die gottesd. Vorträge der Juden* (Berlin, 1832), p. 61–83; Grörer, *Das Jahrhundert des Heils*, i, 36–59; Fürst, *Literaturblatt des Orients*, 1840, Nos. 44–47; id. *Bibl. Jud.* ii, 105–107; iii, 48; Frankel, *Einiges zu den Targumim*, in the *Zeitschrift für die religiösen Interessen des Judenth.* 1846, p. 110–120; Herzfeld, *Gesch. d. Volkes Israel*, iii, 61 sq., 551 sq.; Geiger, *Urschrift und Uebersetzungen der Bibel*, p. 162–167; Volck, s. v. "Thargumim," in Herzog's *Real-Encyklop.* xv, 672–683; Deutsch, s. v. "Targum," in Smith's *Dict. of the Bible;* Davidson, id. in Kitto's *Cyclopædia;* id. *Biblical Criticism*, i, 224 sq.; Langen, *Das Judenth. in Palästina*, p. 70–72, 209–218, 268 sq., 418 sq.; Nöldeke, *Die alttestamentliche Literatur*, p. 255–262; Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte* (Leips. 1874), p. 476 sq. The best lexicon on the Targums is that of Levy, *Chaldäisches Wörterbuch über die Targumim* (ibid. 1867); the latest Aramæan grammar is that of Lerner, ספר דקדוק לשון ארמית (Warsaw, 1875). See Chaldee Language. (B. P.)

Tarnoczy, Maximilian von, a Roman Catholic ecclesiastic, was born Oct. 24, 1806, at Schwaz, in Tyrol. Having graduated at the gymnasium at Innsbruck, he entered, in 1824, the clerical seminary at Salzburg, and received the first orders in 1829. He completed his studies at Vienna, and, after having been honored in 1832 with the theological doctorate, he was appointed professor of dogmatics at Salzburg. In 1844 he became a member of the Salzburg chapter, and from that time, being the trusty adviser of the cardinal and prince-archbishop Schwarzenberg, he took an active part in ecclesiastical affairs. When Schwarzenberg received the archbishopric of Prague in 1850, Tarnoczy was appointed his successor at Salzburg, and was consecrated June 1, 1851, for that office. In his new position he labored for twenty-five years, and his labors were acknowledged by Pius IX, who made him a member of the college of cardinals, Dec. 22, 1873. After a long illness, Tarnoczy died at Salzburg, April 4, 1876. See the *Literarischer Handweiser*, 1876, p. 285. (B. P.)

Tarnov, Johann, a German doctor and professor of theology, was born April 19, 1586, at Grevismühlen, in Mecklenburg, and died Jan. 22, 1629, at Rostock, where he had lectured since 1614. He wrote: *Declaratio eorum quæ ad Dicti Esai. c.* 45 *v.* 8 *Sensu Literali Investig. in Exercit. Biblic. allata sunt* (Rostock, 1621): —*Exercitt. Biblic. Libri IV in quibus Verus et Genuin. Sensus Locorum Sacrorum Multorum Inquiritur ac Defenditur* (2d ed. ibid. 1621, and often):—*In Threnos Jeremiæ Comment.* (Hamburg, 1707):—*In Prophetas Minores Comm.* (Leipsic, 1688, 1706):—*In Prophetam Haggæum Comm.* (Rostock, 1624):—*In Prophetam Malachiam Comm.* (ibid. 1624):—*Comment. in Epistol. Pauli ad Ephes., Philipp., Coloss., et Thessal.* (ibid. 1636). See Winer, *Handbuch der theol. Literatur*, i, 188, 220, 222, 253; Fürst, *Bibl. Jud.* iii, 411; Diestel, *Geschichte des Alten Testaments*, p. 399, 456. (B. P.)

Tarnov, Paul, a German doctor and professor of theology, uncle of Johann, was born April 29, 1562, at Grevismühlen, and died at Rostock, March 6, 1633. He is the author of, *In Joann. Evang. Commentarius* (Rostock, 1629):—*Libri III de Conjugio* (ibid. 1614):—*De Sacros. Ministerio Libri III* (ibid. 1623). See Winer, *Handbuch der theol. Literatur*, i, 248, 460, 464; ii, 797. (B. P.)

Tar'pelite (Chald. only in the plur. emphat. *Tarpelayé'*, טַרְפְּלָיֵא; Sept. Ταρφαλαῖοι v. r. Ταρφαλλαῖοι; Vulg. *Tharphalæi*), the Aramæan designation of a race of colonists who were planted in the cities of Samaria after the captivity of the northern kingdom of Israel (Ezra iv, 9). Junius and others have found a kind of resemblance in name to the Tarpelites in the *Tapyri* (Ταπουροί, Ptolemy, vi, 2, 6; Arrian, *Alex.* iii, 8, 7; Τάπυροι, Strabo, xi, 511, 515, 520, 523), a tribe of Media who dwelt eastward of Elymais, but the resemblance is scarcely more than apparent. Others, with as little probability, have sought to recognise the Tarpelites in the *Tarpetes* (Ταρπῆτες, Strabo, xi, 495), a Mæotic race. In the Peshito-Syriac the resemblance is greater, for they are there called *Tarpoyé*. Fürst (*Handwb.* s. v.) says in no case can *Tarpel*, the country of the Tarpelites, be the Phœnician *Tripolis;* although Schwarz (*Palest.* p. 62) assumes this.

Tarphon, or **Tryphon,** a Jewish rabbi of the 2d century A.D., belonged to a sacerdotal family. He was a friend and contemporary of rabbi Akiba, and for some time rector of the school at Lydda. He was noted as a bitter enemy of Christianity, and declared that, although the gospels and the other writings of the "Minim," or Christians, contained the sacred name of the Deity, they ought to be burned; that heathenism was less dangerous than Christianity; that heathens offended from ignorance, while Christians did so with full knowledge; and that he would prefer seeking shelter in a heathen temple rather than in a meeting-place of the Minim (Talm. *Shabbath*, fol. 116, col. 1). This, his animosity against Christianity, induced some, as Lightfoot, Carpzov, and others, to maintain that rabbi Tarphon is the same Trypho who is the interlocutor in Justin Martyr's Dialogue, an opinion which probably owes its origin to Eusebius (*Eccl. Hist.* iv, 18), but which has little or no probability in its defence. In the *Pirke Aboth*, ii, 20 sq., we have the recorded maxim of this sage: "The day is short, the labor vast; but the laborers are slothful, though the reward is great, and the Master presseth for despatch. It is not incumbent upon thee to complete the work, and yet thou art not at liberty to be idle about it. If thou hast studied the law much, great reward will be given thee; for faithful is thy employer, who will award to thee the hire of thy labor, and be aware that the award of the righteous will be in the future which is to come." See Basnage, *Histoire des Juifs* (Taylor's Eng. transl.), p. 524; De Rossi, *Dizionario Storico degli Autori Ebrei* (Hamburger's Germ. transl.), p. 321, s. v. "Tryfon;" Etheridge, *Introduction to Hebrew Literature*, p. 65; Friedländer, *Patristische und talmudische Studien* (Vienna, 1878), p. 136 sq., 147; Fürst, *Bibl. Jud.* iii, 449. (B. P.)

Tarquini, Camillo, an Italian Jesuit, was born Sept. 27, 1810, at Marta, near Montefiascone. He belonged to a noble family and studied at Rome. In 1837 he joined the Society of Jesus. From 1850 he was professor of canon law at the Collegium Romanum, and was one of the editors of the *Civiltà Cattolica.* Besides a number of monographs, he published *Juris Ecclesiastici Publici Institutiones* (Rome, 1862; 3d ed. 1873). He also wrote a grammar and lexicon on the ancient Etruscan language, which he left in manuscript. In 1873 he was made cardinal-deacon, and died Feb. 15, 1874. Tarquini was the first cardinal who, since 1713, was ap-

pointed from the members of the Society of Jesus. See the *Literarischer Handweiser*, 1863, p. 182; 1874, p. 176. (B. P.)

Tarragona, Councils of. These two councils were so called because they were held in the city of that name in Spain. This city (anciently *Tarraco*), capital of the province of the same name, is situated at the mouth of the Francoli, has a population of about 18,000, is the seat of an archbishop, and, besides other schools of learning, has an ecclesiastical seminary.

I. The *first* council of Tarragona was held in 516, during the reign of Theodoric, king of Italy, and guardian of Amalric, king of Spain. Ten bishops were present, and thirteen canons published.

3. Forbids usury among clerks.

4. Forbids bishops, priests, and clerks to judge any cause on Sundays; allows them to do so on other days, provided they do not interfere in criminal cases.

7. Directs that the priest or deacon appointed to any country parish shall remain there during his week (i. e. that the priest shall remain there one week, and then the deacon shall succeed him and keep his week) in order to celebrate divine service with the clerks; and that *on Saturday* all the clergy shall attend in order to begin the Sunday office. It also orders that matins and vespers shall be said daily.

11. Forbids monks to leave their convent in order to perform any clerical function without leave from their superior. See Mansi, *Conc.* iv, 1562.

II. The *second* council was held in 1242, by Peter the archbishop, against the Waldenses in Aragon. Part only of the acts remain. See Mansi, *Conc.* xi, 592.

Tar'shish (Heb. תַּרְשִׁישׁ, *Tarshish'*, *subdued* [Gesen.] or *established* [Fürst]; Sept. Θάρσεις [but Καρχηδών in Isa. xxiii; Καρχηδόνιοι in Ezek.; Θάλασσα in Isa. ii, 16]; Vulg. usually *Tharsis;* A. V. "Tharshish," 1 Kings x, 22; xxii, 48; 1 Chron. vii, 10; once Heb. תַּרְשִׁישָׁה, *Tarshishah'*, 1 Chron. i, 7), the name of three men, of a country, and of a gem.

1. Second-named of the four sons of Javan, the son of Japheth (Gen. x, 4; 1 Chron. i, 7). B.C. post 2514. He may have been the founder of the city noticed below. See Ethnology.

2. Sixth-named of the seven sons of Bilhar, the grandson of Benjamin (1 Chron. vii, 10). B.C. post 1875.

3. Fourth-named of the seven "princes" of Persia in the time of Artaxerxes (Esth. i, 14). B.C. 483. As a Persian name the word stands in relation with *Teresh* (ii, 21; vi, 2), and with *Tirshatha;* all probably from the root *torsh, severe* (Gesenius, *Thesaur.* s. v.).

4. A famous port or region the location of which has been much disputed. Josephus (*Ant.* i, 6, 1) confounds it with *Tarsus* in Cilicia; and in the Sept. version of Isa. xxiii, 1, 10–14, it is rendered Καρχηδών, *Carthage*. A similar rendering is found in Ezek. xxvii, 12; xxxviii, 13, Καρχήδονιοι, *Carthaginians,* an identification urged by Davis (*Carthage*, ch. i). As the Vulg. translates it by "sea" in the passage quoted above, so the Sept. in Isa. ii, 16 renders it Θαλάσσης, a translation followed by Saadias and Luther. The Targums adopt the same translation in some places, and Jerome apologizes for the blunder by saying that "the Hebrews thought Tharsis was their original term for sea; the noun in common use among them, *iam*, being a Syriac one." In other places, as 1 Kings xxii, 48, and Jer. x, 9, the Targum gives the peculiar rendering of אפריקא, *Africa*. Most interpreters, however, are agreed that (with the possible exception of the passage in Chronicles) the allusion is to *Tartessus* in Spain. It seems to have been the source of the precious stone called by the same name.

In the great genealogical table (Gen. x, 4, 5) it is placed among the sons of Javan; "Elishah and Tarshish, Kittim and Dodanim. By these were the islands of the Gentiles divided." This refers the mind at once to the north-western parts of the Mediterranean. To a similar conclusion does other scriptural language lead. In Psa. lxxii, 10 it is said, "The kings of Tarshish and of the isles shall bring presents;" and in 2 Chron. ix, 21 we read, "The king's (Solomon's) ships went to Tarshish with the servants of Hiram; every three years once came the ships of Tarshish bringing gold and silver, ivory, and apes and peacocks." Now Hiram's city, Tyre, lay on the Mediterranean coast, and it is easy to see how Solomon's vessels might be associated with his in a voyage towards the west to fetch merchandise. In Isa. lxvi, 19 we find Tarshish mentioned in a way which confirms this view: "And I will set a sign among them, and I will send those that escape of them unto the nations (or Gentiles); to Tarshish, Pul, and Lud that draw the bow, to Tubal and Javan, to the isles afar off." These passages make it clear that Tarshish lay at a distance from Judæa, and that that distance was in a north-westerly direction; and the mention of such names as Lud, Javan, and the isles carries the mind to the extreme north-west, and suggests Spain as the place for Tarshish. But Tarshish must have been on the sea-coast, for it was famous for its ships. "The ships of Tarshish" were celebrated under that designation, which may have been used in that wide sense in which we speak of an East-Indiaman, reference being made rather to the place whither the vessel traded than to that where it was built; or the phrase may have come to denote a particular kind of vessel, i. e. trading or merchant ships, from the celebrity of Tarshish as a commercial port (1 Kings x, 22; Psa. xlviii, 7; Isa. ii, 16; xxiii, 1–14; lx, 9; Ezek. xxvii, 25). These six times do we meet with the phrase, ships or navy of Tarshish; which of itself shows how noted a seaport we have under consideration, if it does not prove also that in process of time the terms had come to describe vessels according to their occupation rather than their country, as we say "a slaver," denoting a ship engaged in the slave-trade (comp. Horat. "sævis Liburnis," *Carm.* i, 27; "Bithyna carina," i, 35; "trabe Cypria," i, 1). In Ezek. xxvii, 12–25 the place is described by its pursuits and its merchandise—"Tarshish (here again in connection with a western country, Javan, ver. 13) was thy (Tyre's) *merchant*, in all riches, with silver, iron, tin, and lead, they traded in thy fairs. The ships of Tarshish did sing of thee in thy market, and thou wast replenished and made very glorious in the midst of the seas." The last words are admirably descriptive of the south-western coast of Spain. How could a Hebrew poet better describe the locality where the songs of the sailors of Tarshish made the name of Tyre glorious? Let the reader turn to the map and cast his eye on the embouchure of the Guadalquivir, and say if this spot is not pre-eminently, when viewed from Palestine, "in the midst of the seas." There is a propriety, too, in the words found in Psa. xlviii, 7 (comp. Ezek. xxviii, 26), "Thou breakest the ships of Tarshish with an east wind," if we suppose merchant vessels working eastwardly up the Mediterranean towards Tyre, encountering an east, or rather north-east, gale, which is a very violent and destructive wind to this day. Jeremiah (x, 9) tells us that "silver spread into plates" was brought from Tarshish; and from the connection the silver appears to have been elaborately wrought; whence we infer that at one period there was in Tarshish the never-failing connection found between commerce, wealth, and art. An important testimony occurs in Ezek. xxxviii, 13, "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? to carry away silver and gold? to take away cattle and goods, to take a great spoil?" whence it is clear that Tarshish was an opulent place, abounding in cattle and goods, in silver and gold. We are not sure that the words "the young lions thereof" are intended to be taken literally. They may refer to the lion-hearted chiefs of the nation; but if they are understood as implying that lions were literally found in Tarshish, they

only concur with other parts of Scripture in showing that the name is to be taken in a wide acceptation, as denoting, besides modern Andalusia, those parts of Africa which lie near and opposite to Spain. Nor is it impossible that a part of the trade of Tarshish lay in these and in other animals; for we certainly know that Solomon's ships brought that prince apes and peacocks: the lions may have been caught in Africa and conveyed in ships of Tarshish to Tyre. Sheba and Dedan, however, are mentioned here in connection with Tarshish, and they were certainly Eastern countries, lying probably on the western side of the Persian Gulf in Arabia. But the object of the writer may have been to mention the countries placed at the extremities of the then known world—Tarshish on the west, Sheba and Dedan on the east. In Isa. xxiii, 1–14 we read, as a part of the burden of Tyre, that the ships of Tarshish are called on to howl at her destruction, because Tyre afforded them no longer a commercial port and a haven: words which entirely agree with the hypothesis that makes Tarshish a city on the seaboard of Spain, trading up the Mediterranean to Tyre. Nor are the words found in ver. 6 discordant—"Pass ye over to Tarshish; howl, ye inhabitants of the isles." Let us now turn to the book of Jonah (i, 1–3; iv, 2). The prophet was commanded to go and prophesy against Nineveh on the Tigris. For this he should, on quitting Jerusalem, have gone in an easterly direction; but he shunned the duty and fled. Of course he naturally fled in a direction the opposite of that in which the avoided object lay; he proceeded, in fact, to Tarshish. Tarshish, then, must have been to the west, and not to the east, of Jerusalem. In order to reach Tarshish, he went to Joppa and took ship for the place of his destination, thus still keeping in a westerly course and showing that Tarshish lay to the west. In Tarshish, indeed, placed in the extreme north-west, he might well expect to be distant enough from Nineveh. It is also worthy of notice that, when he arrived at Joppa, on the coast of Palestine, "he found a ship going to Tarshish;" which fact we can well understand if Tarshish lay to the west, but by no means if it lay on the Red Sea. See Ophir.

Thus far all the passages cited agree, with more or less evidence, in fixing Tarshish somewhere in or near Spain. But in 2 Chron. xx, 36 it is recorded that Jehoshaphat, king of Judah, joined himself with Ahaziah, king of Israel, "to make ships to go to Tarshish, and they made the ships in Ezion-geber," that is, on the Elanitic gulf on the eastern arm of the Red Sea. If, then, these vessels built at Ezion-geber were to go to Tarshish, that place must lie on the eastern side of Palestine, instead of the western; for we cannot suppose they circumnavigated Africa; not because such a voyage was impossible, but because it was long and tedious and not likely to be taken when a nearer and safer way to Tarshish lay from the ports of the Palestinian coast. But in the parallel passage, found in 1 Kings xxii, 49, these vessels are described as "ships of Tarshish" (merchant vessels), which were intended to go to *Ophir*, not to Tarshish. This removes the difficulty at once, for Ophir was in the East, and accounts for the fact that the fleet was built on the Red Sea, since it was an eastern, not a western, voyage which was intended. The reference appears to be to the same eastern trade of which mention is made in x, 22, where we find Hiram and Solomon importing from the East in ships of Tarshish, or merchantmen, gold and silver, ivory, apes and peacocks. We have not space to enter into the critical questions which this contrariety between the books of Kings and Chronicles suggests for consideration; but we may remark that, in a case in which a diversity appears in the statements of these two authorities, no competently informed theologian could hesitate to give the preference to the former. The alternative of two places by the name of Tarshish, one in Spain and the other in India, was adopted by Bochart, *Phaleg*, iii, 7, and has probably been the ordinary view of those who have perceived a difficulty in the passages of the Chronicles; but the above reconciliation, which was first suggested by Vitringa, has been adopted by the acutest Biblical critics of our own time, such as De Wette, *Introduction to the Old Testament* (Parker's translation, Boston, 1843), ii, 267; Winer, *Biblisches Realwörterbuch*, s. v.; Gesenius, *Thesaurus Linguæ Heb. et Chald.* s. v.; and Ewald, *Geschichte des Volkes Israel* (1st ed.), iii, 76; and is acknowledged by Movers, *Ueber die Chronikeln* (1834), p. 254, and Hävernick, *Spezielle Einleitung in das Alte Testament* (1839), ii, 237.

It appears, then, clear, from this minute review of the scriptural accounts and allusions, that Tarshish was an old, celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean and with the seaports of Syria, especially Tyre and Joppa, and that it most probably lay on the extreme west of that sea. Was there, then, in ancient times any city in these parts which corresponded with these clearly ascertained facts? There was. Such was *Tartessus* in Spain, said to have been a Phœnician colony (Arrian, *Alex.* iii, 86), a fact which of itself would account for its intimate connection with Palestine and the Biblical narratives. As to the exact spot where Tartessis (so written originally) lay, authorities are not agreed, as the city had ceased to exist when geography began to receive attention; but it was not far from the Straits of Gibraltar, and near the mouth of the Guadalquivir, consequently at no great distance from the famous Granada of later days. The reader, however, must enlarge his notion beyond that of a mere city, which, how great soever, would scarcely correspond with the ideas of magnitude, affluence, and power that the Scriptures suggest. The name, which is of Phœnician origin, seems to denote the district of South-western Spain, comprising the several colonies which Tyre planted in that country, and so being equivalent to what we might designate Phœnician Spain. We are not, however, convinced that the opposite coast of Africa was not included, so that the word would denote to an inhabitant of Palestine the extreme western parts of the world. We seem, however, authorized, by considerations besides those which have already been elicited, in identifying the Hebrew Tarshish with the Spanish Tartessus, whatever may have been the extent of the neighboring country over which the latter held dominion or possessed immediate influence. Among these considerations we mention: 1. That the two names are similar, if they are not the same; the Greek Ταρτησσός with the Aramaic pronunciation would be תַּרְתִּישׁ, a fact which would of itself seem to settle the question in the absence of conflicting evidence and claims. 2. Spain was one of the chief seats of Phœnician colonization; and if we unite therewith the north-west of Africa, we shall have some idea of the greatness of the power of Tyre in these parts, for Tyre is reported to have founded not fewer than three hundred cities on the western coast of Africa, and two hundred in South-western Spain (Strabo, ii, 82). Here, then, was found the chief object of the Phœnician sea-trade. These countries were to Tyre what Peru was to Spain. Confining our remarks to Spain, we learn from Heeren that the Phœnician colonies on the European side of the sea were situated in the south of the present Andalusia. Here, with other important places, lay Tartessus, a name which is borne by a river, an island, a town, and a region. Heeren distinctly says that to Orientalists the word indicated the farthest west generally, comprising, of course, many places. In the commercial geography of the Phœnicians, he adds, the word obviously meant the whole of their colonial dependencies in Southern Spain. In the same general way, we use the term West Indies; and thus arose the river, the town, the district of Tartessus, since the country included them all (Heeren, *Ideen*, ii,

44 sq.). 3. It does much to confirm our view that all the articles reported in Jeremiah and Ezekiel to have been brought from Tarshish might have come from South-western Spain. Here there were mines of gold and silver, and Tartessus is expressly named as affording the latter mineral (Strabo, iii, 157; Diod. Sic. v, 35). Tin was brought by the Phœnicians from Britain into Spain, and thence carried to the Oriental markets. According to Diodorus Siculus (v, 38), tin was procured in Spain also, as well as lead, according to Pliny (*Hist. Nat.* iii, 4). Pliny's words are forcible: "Nearly all Spain abounds in the metals—lead, iron, copper, silver, gold." We add one or two corroborations of the above identification. Heeren (*Ideen*, ii, 64) translates Ezek. xxvii, 25, "The ships of Tarshish," etc., by "Spanish ships were the chief object of thy merchandise; thou (Tyre) wast a full city, and wast honored on the seas." The Phœnicians were as eager in their quest of gold and gold countries as were the alchemists and the Europeans of the 16th century. The lust for gold urged them over the deserts of Arabia and the cliffs of the Red Sea as far as Yemen and Ethiopia; and the same passion carried them westwardly to the coasts of Spain and the Pillars of Hercules. "Spain," says Heeren, "was once the richest land in the world for silver; gold was found there in great abundance, and the baser metals as well. The silver mountains were in those parts which the Phœnicians comprised under the general name of Tartessus, or Tarshish. The immeasurable affluence of precious metals which, on their first arrival, they found here so astounded them, and the sight thereof so wrought on the imagination of the people, that fact called fable to its aid, and the story gained currency that the first Phœnician colonists not only filled their ships with gold, but made thereof their various implements, anchors not excepted." See COMMERCE.

In the absence of positive proof, we may acquiesce in the statement of Strabo (iii, 148) that the river Bætis (now the Guadalquivir) was formerly called Tartessus, that the city Tartessus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tartessis. But there were two other cities which some deem to have been Tartessus; one, Gadir, or Gadira (Cadiz) (Sallust, *Fragm.* lib. ii; Pliny, *Hist. Nat.* iv, 36; and Avienus, *Descript. Orb. Terr.* p. 614); and the other, Carteia, in the Bay of Gibraltar (Strabo, iii, 151; Ptolemy, ii, 4; Pliny, iii, 3; Mela, ii, 6). Of the three, Carteia, which has found a learned supporter at the present day (Ersch and Gruber, *Encyclop.* s. v.), seems to have the weakest claims, for, in the earliest Greek prose work extant, Tartessus is placed beyond the Columns of Hercules (Herodotus, iv, 152); and in a still earlier fragment of Stesichorus (Strabo, iii, 148) mention is made of the *river* Tartessus, whereas there is no stream near Carteia (=El Roccadillo) which deserves to be called more than a rivulet. Strictly speaking, the same objection would apply to Gadir; but, for poetical uses, the Guadalquivir, which is only twenty miles distant, would be sufficiently near. It was, perhaps, in reference to the claim of Gadir that Cicero, in a letter to Atticus (vii, 3), jocosely calls Balbus a native of that town, "Tartessium istum tuum." But Tartessius was likewise used by poets to express the extreme west where the sun set (Ovid, *Metam.* xiv, 416; Silius Italicus, x, 358; comp. id. iii, 399). See Smith, *Dict. of Class. Geog.* s. v. "Tartessus." See, in addition to the works cited by Bochart and Winer, *ut sup.*, the *Journ. of Sac. Lit.* Oct. 1851, p. 226 sq.

5. (A. V. "beryl.") A precious stone, so called as brought from Tarshish, as Ophir is also put for the gold brought thence (Exod. xxviii, 20; xxxix, 13; Ezek. i, 16; x, 9; xxviii, 13; Cant. v, 14; Dan. x, 6). The Sept., followed by Josephus, makes it the "chrysolite," i. e. the topaz of the moderns, which is still found in Spain: so Braun, *De Vestitu Sacerd.* ii, 17. Others suppose it to be "amber;" but this does not agree with the passages in Exodus, which make the Tarshish to have been one of the engraved stones of the high-priest's breastplate. See BERYL.

Tar'sus (Ταρσός), the chief town of Cilicia, "no mean city" in other respects, but illustrious to all time as the birthplace and early residence of the apostle Paul (Acts ix, 11; xxi, 39; xxii, 3). The only other passages in which the name occurs are Acts ix, 30 and xi, 25, which give the limits of that residence in his native town which succeeded the first visit to Jerusalem after his conversion, and preceded his active ministerial work at Antioch and elsewhere (comp. xxii, 21 and Gal. i, 21). It was during this period, no doubt, that he planted the Gospel there, and it has never since entirely died out. There is little doubt that Paul was there also at the beginning of his second and third missionary journeys (xv, 41; xviii, 23). See PAUL.

Tarsus was situated in a wide and fertile plain on the banks of the Cydnus, the waters of which are famous for the dangerous fever caught by Alexander when bathing, and for the meeting of Antony and Cleopatra. The river flowed through it and divided it into two parts. Hence it is sometimes by Greek writers called Ταρσοί in the plural, perhaps not without some reference to a fancied resemblance in the form of the two divisions of the city to the wings of a bird. This part of Cilicia was intersected in Roman times by good roads, especially one crossing the Taurus northward by the "Cilician Gates" to the neighborhood of Lystra and Iconium, the other joining Tarsus with Antioch and passing eastward by the "Amanian" and "Syrian Gates."

Tarsus was founded by Sardanapalus, king of Assyria. The Greeks, however, claimed a share in its colonization; and Strabo (xiv, 673) has preserved an ancient legend of certain Argives having arrived there with Triptolemus in search of Io. It appears first in authentic history in Xenophon's time, when it was a city of some considerable consequence (*Anab.* i, 2, 23). It was occupied by Cyrus and his troops for twenty days and given up to plunder. After Alexander's conquests had swept this way (Q. Curt. iii, 5) and the Seleucid kingdom was established at Antioch, Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemies. In the civil wars of Rome it took Cæsar's side, and on the occasion of a visit from him had its name changed to *Juliopolis* (Cæsar, *Bell. Alex.* 66; Dion

Map of the Coast of Tarsus.

Tarsus.

Cass. xlvii, 26). Augustus made Tarsus free (Appian, *Bell. Civ.* v, 7). This seems to have implied the privilege of being governed by its own laws and magistrates, with freedom from tribute: but did not confer the *jus coloniarum* nor the *jus civitatis:* and it was not, therefore, as usually supposed, on this account that Paul enjoyed the privilege of Roman citizenship. Tarsus, indeed, eventually did become a Roman colony, which gave to the inhabitants this privilege; but this was not till long after the time of Paul (Deyling, *Observat. Sacr.* iii, 391 sq.). See CITIZENSHIP; COLONY. We thus find that the Roman tribune at Jerusalem ordered Paul to be scourged, though he knew that he was a native of Tarsus, but desisted on learning that he was a Roman citizen (Acts ix, 11; xxi, 89; xxii, 24, 27). We ought to note, on the other hand, the circumstances in the social state of Tarsus, which had, or may be conceived to have had, an influence on the apostle's training and character. It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria, giving, as regards the zeal for learning shown by the residents, the preference to Tarsus (xiv, 673). Some distinguished names adorn its annals; among others, Athenodorus, the tutor of Augustus, and Nestor, the tutor of Marcellus, the nephew of Augustus; Artemidorus and Diodorus, celebrated grammarians, and Dionysides, a tragic writer. Tarsus, also, was a place of much commerce, and Basil describes it as a point of union for Syrians, Cilicians, Isaurians, and Cappadocians (*Ep. Eusеb. Samos. Episc.*). Owing to its commercial advantages, Tarsus continued to flourish under the Roman emperors, until it fell into the hands of the Saracens. It was taken from them after a memorable siege by the emperor Nicephorus, but soon afterwards restored to them. In the time of Abulfeda, that is, towards the end of the 13th and beginning of the 14th century, Tarsus was still large and surrounded by a double wall, and in the occupation of Armenian Christians (*Tab. Syriæ*, p. 133). It still survives, though greatly reduced, under the modern name *Tersûs*. Kinneir, who spent a week in Tarsus, states (*Travels*, p. 121) that hardly a vestige of the former magnificence of Tarsus remains; nor does, perhaps, the modern town occupy one fourth part of the area of the ancient city. He observed a few ancient ruins, but not a single inscription or any monument of beauty or art. The houses are intersected by gardens and orchards; they seldom exceed one story in height, are flat-roofed, and the greater part of them are constructed of hewn stone, to furnish which the more ancient edifices have been levelled with the ground. The inhabitants amount to about thirty thousand souls, mostly Turks and Turcomans. The adjoining villages are chiefly inhabited by Greeks, who prefer agricultural pursuits to a town life. The sea is not visible from the town. The Cydnus is there about forty yards wide, and small canals are cut from it for irrigation.

See Heumann, *De Claris Tarsenensib.* (Gött. 1748); Altmann, *Exerc. de Tarso* (Bern. 1731); Zeibich, Συμμικτά *Antiq. Tarsens.* (Viteb. 1760); Mannert, ii, 97 sq.; Rosenmüller, *Bibl. Geog.* iii, 38; Beaufort, *Karamania*, p. 275; Irby and Mangles, *Travels*, p. 502–506; Belley,

Coins of Tarsus.

in vol. xxvii of the *Académie des Inscript.*; Rennell, *Geog. of West. Asia*, ii, 87; Cramer, *Asia Minor*, ii, 344; Leake, *Asia Minor*, p. 214; Barker, *Lares and Penates*, p. 31, 173, 187; Smith, *Dict. of Class. Geog.* s. v.; Lewin, *St. Paul*, i, 78 sq.; *Murray's Handbook for Turkey in Asia*, p. 370.

Tar'tak (Heb. *Tartak'*, תַּרְתָּק; Sept. Θαρθάκ; Vulg. *Tharthac*), one of the gods of the Avite, or Avvite, colonists who were planted in the cities of Samaria after the removal of the tribes by Shalmaneser (2 Kings xvii, 31). According to Rabbinical tradition, Tartak is said to have been worshipped under the form of an ass (Talm. Babyl. *Sanhedrin*, fol. 63 b). From this it has been conjectured that this idol was the Egyptian *Typho*; but, though in the hieroglyphics the ass is the symbol of Typho, it was so far from being regarded as an object of worship that it was considered absolutely unclean (Plutarch, *Is. et Os.* c. 14). A Persian or Pehlvi origin has been suggested for Tartak, according to which it signifies either "intense darkness," or "hero of darkness," or the underworld, and so, perhaps, some planet of ill-luck, as Saturn or Mars (Gesenius, *Thesaur.* s. v.; Fürst, *Handwb.* s. v.). The Carmanians, a warlike race on the Persian Gulf, worshipped Mars alone of all the gods, and sacrificed an ass in his honor (Strabo, xv, 727). Perhaps some trace of this worship may have given rise to the Jewish tradition.

Tar'tan (Heb. *Tartan'*, תַּרְתָּן; Sept. Θαρθάν v. r. Ταναθάν or Ταραθάν; Vulg. *Tharthan*), which occurs only in 2 Kings xviii, 17 and Isa. xx, 1, has been generally regarded as a proper name (Gesenius, *Lex. Heb.* s. v.). Winer assumes, on account of the identity of name, that the same person is intended in the two places (*Realw.* s. v.). Recent discoveries make it probable that in Tartan, as in Rabsaris and Rabshakeh, we have not a proper name at all, but a title or official designation, like Pharaoh among the Egyptians, or Surena among the Parthians (Tacit. *Ann.* vi, 42). The Assyrian Tartan is a general, or commander-in-chief. It seems as if the Greek translator of 2 Kings had an inkling of the truth, and therefore prefixed the article to all three names, which he very rarely prefixes to the names of persons where they are first mentioned. If this be the true account of the term Tartan, we must understand in 2 Kings xviii, 17 that Sennacherib sent "a general," together with his "chief eunuch" and "chief cup-bearer," on an embassy to Hezekiah, and in Isa. xx, 1 that "a general"—probably a different person—was employed by Sargon against Ashdod, and succeeded in taking the city. See TRIBUTE.

Tascodrugites (Τασκοδρούγγιται, Τασκοδρούγιται, from τασκός, *a wooden nail* or *stake*, and δρουγγός, *nose*, in Epiphanius, *Hæret.* 48, n. 14), a heretical sect of Galatia (Hieron. *Comm. in Ep. ad Gal.*) belonging probably to the 4th century, are by some included among the Gnostics of the school of Mark [see MARCUS THE HERESIARCH], e. g. by Theodoret, *Hæret. Fab.* i, 9, 10, and by others among the Montanists, e. g. by Epiphanius, *ut sup.* The term is unquestionably a nickname, applied to these heretics because they were accustomed during prayer to place a finger to the nose or mouth like a pole, at the same time observing the profoundest silence. See Augustine, *De Hæres.* 63; Philastr. *Hæres.* 76; and Epiphanius. Theodoret says that they ridiculed the sacraments, rejected the creeds, repudiated all revelation; and others charge on them a denial of the incarnation. Their assemblies were legally prohibited after the 4th century, but traces of them are seen in Theodore Studita in the 9th. They are by some supposed to be identical with the Passalorynchites.—Herzog, *Real-Encyklop.* s. v.

Tasmania, formerly VAN DIEMEN'S LAND, is a considerable island in the South Pacific Ocean, lying between 40° 40′ and 43° 40′ south lat. and 144° 30′ and 148° 30′ east long., at the south of, and separated from Australia by Bass's Strait. Its greatest length from Cape Grim on the north-west to Cape Pillar on the south-east is 240 miles, and its greatest breadth from east to west 200 miles. Its area, including the adjacent islands, is about 26,000 square miles. Its capital is Hobart-Town, with a population of 19,000. In 1870 the total population of Tasmania was 99,328.

I. *History.*—Tasmania was first discovered by Tasman, Dec. 1, 1642, and named by him Van Diemen's Land in honor of his patron, the then governor of the Dutch West Indies. In 1803 Lieut. Bowen was despatched from Sydney with a few soldiers and convicts to form a settlement in the south of the island, which was finally fixed upon the spot where Hobart-Town now stands. From 1817 commenced a rapid increase in the number of free settlers; and in 1825 Tasmania was declared independent of New South Wales. The transportation of convicts ceased in 1853, and on Jan. 4, 1856, on petition of the Legislative Council to the home government, the name of the colony was officially changed to Tasmania. Of the 3000 aborigines found in the country the number rapidly decreased, until now not one remains.

II. *Climate, Soil, etc.*—The climate of Tasmania is fine and salubrious; the mean temperature of the hottest month (January) is 63° 57′, of the coldest (July) 45° 82′, and of the whole year 54° 92′. The agricultural lands may be divided into three classes—alluvial deposits, Tertiary clays, and loamy soils. In their virgin state some of the lands are marvellously productive; but in many cases, through improvident management, the soil has deteriorated.

III. *Administration.*—Since the passing of the Constitutional Act in 1854, the governing authority has been vested in a Parliament, consisting of the governor, as the queen's representative, and two elective Houses—the Legislative Council of fifteen, and the Assembly of thirty, members. The qualification of voters is, for the former, a freehold of the annual value of fifty pounds, and, for the latter, a freehold valued at one hundred pounds or a ten pounds rental.

IV. *Religion and Education.*—By the Constitutional Act, fifteen thousand pounds is annually reserved for the support of religion, and is at present divided among the various religious denominations according to their respective numbers at the census. They were, in 1870: Church of England, 53,047; Roman Catholic, 22,091; Presbyterians, 9064; Wesleyans, 7187; Independents, 3931; Baptists, 931; Jews, 232. For the support of elementary education twelve thousand pounds a year is appropriated by Parliament, the disbursement of which is intrusted to a Central Board holding its sittings at Hobart-Town. The teachers are appointed by the board, and are under the supervision of the inspector of the schools. There were, in 1873, 141 public schools; 10,803 pupils, with an average attendance of 7047; 105 male teachers, 108 female teachers, and 32 pupil teachers. There are four superior schools—Horton College, High-school, Hutchins's School, and the Church Grammar-school.

The efforts of the Wesleyan missionaries in Tasmania have been directed mainly to the English population. The mission was begun in 1820 by the Rev. Mr. Horton, who was on his way to New South Wales. The mission was approved by the governor of the colony, and another missionary was soon sent out, who was followed by two more in 1827, and by a fifth in 1832. The following is the report of the mission for 1876: Chapels and other preaching places, 95; missionaries and assistants, 16; local preachers, 70; full members, 1286; persons on trial, 202; Sunday-schools, 47; teachers, 401; scholars, 3076; attendants on worship, 9176.

The Primitive Methodist mission reported in 1873: Principal stations, 4; ministers, 4; members, 223.

The United Methodist Free Churches had, in the same year, 3 lay agents and 38 members.

Tasschemacher (Dutch, **Tesschenmaeker**),

Petrus, one of the earliest ministers of the Reformed (Dutch) Church in the United States, was born in Holland, and educated at the University of Utrecht. He was settled in the United States first at Kingston, N. Y., in 1676–77, then went to Dutch Guiana, S. A., 1677–78, and in 1679–80 we find him at New Amstel, now New Castle, Del. Here difficulties arose which induced him to leave that people. He supplied the Church on Staten Island occasionally, 1682–83. In 1684 he took charge of the Church at Schenectady, N. Y., which he retained until his death. Meantime, in 1684, as the records show, he organized the Church at Hackensack, N. J., with thirty-three communicants. He was never their pastor, but seems to have made them occasional visits, to preach and receive members and dispense the Lord's supper, until 1789. This service must have cost him then much time and labor; but in this apostolic method of journeyings and visitations many of the old churches were planted and sustained in their primitive worship. At Schenectady Mr. Tasschemacher was the first pastor, although the Church was probably organized before he went to them. He was the most prominent victim of the Indian massacre and burning of that city, Feb. 8, 1690. "The French, in order to control the Indian trade, had planned the capture of Albany and New York the year before. The plan was not wholly carried out; but a party of French and Indians left Montreal, and, proceeding by way of Lake Champlain, intended attacking Albany. But, the Indian chiefs not consenting, they turned off towards Schenectady. They gave orders that Tasschemacher's life should be saved on account of the information they could obtain from him; but his house was not known, and before he could be personally recognised he was slain and his house and papers burned. His head was cloven open and his body burned to the shoulder-blades." Sixty persons lost their lives on that fatal Saturday midnight before they could escape or defend themselves from their stealthy and cruel foes. The remnant that escaped kept the Church of Schenectady alive. Without a pastor to instruct them, they met for worship amid the ruins of the city, chose their elders and deacons from year to year, who were ordained by the Rev. Godfriedus Dellius, of Albany, and his successor, Rev. Petrus Van Dressen, until, in 1702, the little flock thus kept alive, and having gained in numbers and strength, called the Rev. Bernardus Freeman and received him as their pastor. Little more is known of Mr. Tasschemacher's history. He died a martyr among his flock, and his ministry and death illustrate the perils amid which the Gospel was preached and churches were established in their early days upon the frontier. See Corwin, *Manual of the Ref. Church*, p. 486. (W. J. R. T.)

Tassel. In mediæval times the sacred vestments of the ministers of the Church were adorned with tassels, to which, in the case of dalmatics and tunics, balls of crystal were attached. The word also denotes a thin plate of gold or silver worn on the back of the cope and episcopal gloves.

Tate, Nahum, a well-known psalmodist, was born in Dublin, Ireland, in 1652, and at the age of sixteen was admitted to Dublin College, but does not appear to have followed any profession. He succeeded Shadwell as poet-laureate, and continued in that office till his death, which happened Aug. 12, 1715, in the Mint, where he resided as a place of refuge from his creditors. He was the author of nine dramatic performances and a large number of poems; but is at present better known for his version of the Psalms, in which he was joined by Dr. Brady. For a complete list of his works, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v. See Psalmody.

Tatian, a notable Christian writer of the 2d century, was a native of Assyria, though Clemens Alexandrinus and later fathers term him a Syrian. He had mastered the Græco-Roman culture of his day, largely through extended travels; and his reading was very wide, no fewer than ninety-three classic authors being referred to in his works. In the course of his wanderings as a strolling rhetorician he came to Rome, at that time the great centre for all intellectual interests and tendencies, and there turned his attention to Christianity. To justify this action he wrote his Λόγος πρὸς Ἕλληνας, a work in which he confesses himself a convert to the barbarian philosophy of the despised sect, and invites his contemporaries to examine it, that they too might observe the astonishing contrasts it presents, with its simplicity and its clearness, to the darkness of the heathenism of that and every other age. At Rome Tatian was associated with Justin, perhaps as a pupil; but he soon became himself a teacher of Christianity. His attitude was apologetic, and necessarily involved the most marked antagonism to paganism. Stern and even harsh in his morality, he could recognise no truth in heathen philosophy, and feel no sympathy, even though but of a scientific or æsthetical nature, with heathen life and culture. To him, as to his contemporary Christians, the belief in *one* God was of the highest moral significance. The loss of this faith, he taught, had exposed the soul of man to the rule of the dark powers of material nature, the dæmons with whom polytheistic views originate. Its recovery delivers from servitude to the wandering dæmons (the planets) upon which astrological fate is based. In opposition to the materialistic pantheism of the Stoics, Tatian defended the supermundane spirituality of the one God, the Creator and First Cause of all things, in whom, as the Great Source of being, all things, including matter, potentially existed at the first. At the beginning the Logos sprang into being as the first-born work of the Father, that he might produce the world, himself creating the material. The created universe is everywhere pervaded by the spirit of material life, which is inferior to the Divine Spirit—being in man the soul, which is indissolubly connected with the body, and in the world the world-soul (πνεῦμα ὑλικόν). Human nature in its pure state is, however, privileged to a substantial and intimate union (συζυγία) with the perfect nature, the Spirit of God himself. This throws a significant light upon Tatian's conception of the Trinity. He teaches that as the Father is (in his essence) Spirit, so the Logos proceeding from the Father is Spirit; and the latter, that he might imitate the Father, has made man in the image of immortality, to the end that man might have part in God and attain to immortality. The Spirit thus became the life-companion of the soul. In this way God himself lives in man by his ministering Spirit, by which is to be understood simply the hypostatized efficiency of the Logos. The fall involved the removal of the Divine Spirit from the soul, and plunged the latter deeper into the condition of the merely hylic, so that but faint sparks of the Spirit and dim longings after God remain. It is possible, however, for the soul to turn away from evil and towards God in the exercise of its freedom—how, Tatian does not clearly state. The fame which Tatian acquired through his apology, from which the foregoing sketch is principally taken, was lost in consequence of his perversion to Gnosticism. He went to Syria, it would seem, after the death of Justin (in 166?). He is charged with holding to the existence of æons after the fashion of Valentinus (q. v.), and similar speculations; with an ascetical course of life, carried even to the extent of using water instead of wine; with rejecting marriage as a state of practical fornication; with promulgating Docetic ideas respecting the person of Christ, etc.—all of which must be regarded as substantially a truthful indictment. He would seem, however, to be more nearly related to Saturninus (q. v.) than to Valentinus in his views. The time of Tatian's death is not exactly known, but it seems to have been prior to the date of the work by Irenæus, *Adv. Hær.* (c. 175). His most famous work was a harmony of the Gospels, the *Diates-*

saron, of which the Jacobite bishop Bar-Salibi (12th century) reports that Ephraem Syrus (q. v.) wrote a commentary on it, and Theodoret the genealogical tables and all the passages by which the Lord's descent from David is made apparent. The *Oratio ad Græc.* was first published at Tigur. 1540, fol., and afterwards often. See Daniel, *Tatianus, der Apologet.* (Halle, 1837); Möhler, *Patrologie;* Ritter, *Gesch. d. christl. Philosophie*, vol. i; Dorner, *Person Christi*, i, 438; Möller, *Kosmologie d. griech. Kirche*, p. 168 sq.; Stöckl, *Gesch. d. Philos. in d. patrist. Zeit*, p. 148 sq.; Huber, *Philos. d. Kirchenväter*, p. 20 sq.; Duneker, *Apologet. Secund. Sæc. de Essential. Naturæ Hum. Partibus Placita* (Gött. 1850), pt. ii; and Herzog, *Real-Encyklop.* s. v. For monographs, see Volbeding, *Index Programmatum*, p. 104.

Tatiani Evangelium. Epiphanius (*Hæres.* xlvi, 1; xlvii, 4) mentions a Gospel of Tatian as being used by the Encratites, and even among the Catholic Christians of Syria. Being compiled from the four gospels, it is also called εὐαγγελ. διὰ τεσσάρων (Theodoret. *Hæret. Fabul.* i, 20; *Coll. Ambros. Procem. in Luc;* Euseb. *Hist. Eccl.* iv, 20). Epiphanius erroneously identified it with the *Evangelium sec. Hebræos* (see Fabric. i, 377). See Semisch, *Tatiani Diatessaron, Antiquissimum N. T. Evangeliorum in unum Digestorum Specimen* (Breslau, 1856). Tatian is otherwise also censured as being a dangerous compilator and falsifier of Holy Writ (Fabric. ii, 538). The still extant gospel harmony (reprinted in *Orthodoxographis* and *Bibl. Patrum*, s. v. Tatian), ascribed to Tatian by Victor Capuanus *in Præfat. ad Anonymi Harmoniam Evangelicam*, does not belong to him. See Fabricius, *Codex Apocryphus N. T.* i, 378; ii, 510. (B. P.)

Tatianists, followers of Tatian (q. v.). See also Encratites.

Tat'nai (Heb. *Tatnay'*, תַּתְנַי; Pers., perhaps *gift;* Sept. Θαυθαναῖ v. r. Θαναναῖ, Θαθθαναῖ, etc.; Vulg. *Thathanai*), a Persian governor (פַּחָה, i. e. *pasha*) who succeeded Rehum in the rule of Samaria, and probably of other provinces north of Judæa, in the time of Darius Hystaspis and Zerubbabel (Ezra v, 3, 6; vi, 6, 13), B.C. 520. He appears to have been a more just person, and more friendly to the Jews, than his predecessor. An adverse report of their proceedings at Jerusalem reached him; but he resolved to suspend his judgment till he had examined into the matter on the spot. He accordingly repaired thither, accompanied by another great officer, named Shethar-boznai (q. v.), and their colleagues, and, finding that the Jews alleged the authority of a royal decree for their proceedings, he sent to the supreme government a temperate and fair report, founded on the information he had obtained, suggesting that the statement made by the Jews as to the decree of Cyrus and other matters should be verified by reference to the archives at Babylon. Then, without one word to influence the decision or to prejudice the claim advanced, Tatnai concludes with intimating that he awaits the royal orders. This official letter of the Persian governor is quite a model of exactness, moderation, and truth, and gives a very favorable idea of the administrative part of the Persian government. The rescript being favorable to the claim of the Jews, whose statement had been verified by the discovery of the original decree of Cyrus, Tatnai and his colleagues applied themselves with vigor to the execution of the royal commands. See Ezra.

Tattam, Henry, a learned English divine, was born in Ireland, Dec. 28, 1788; and was educated at Trinity College, Dublin, and at the universities of Göttingen and Leyden, where he received his doctorate in laws, theology, and philosophy. He took orders in the Church of England; was rector of St. Cuthbert's, Bedford, 1818-45; and for a portion of that time was rector also of Great Woolstone, Bucks. In 1845 he became archdeacon of Bedford, and in 1849 rector of Stamford Rivers, Essex. He was afterwards chaplain in ordinary to the queen. He died at Stamford Rivers, Jan. 8, 1868. Travelling in the East, he laid the foundation of an intimate knowledge of Oriental languages, and became the chief modern authority concerning the Coptic. He discovered at the Convent of Nitria, in the N.W. desert of Egypt, a splendid collection of ancient Syriac MSS., which he secured for the British Museum. He is the author of *Helps to Devotion* (2d ed. Lond. 1862, 12mo): —*Compendious Grammar of the Egyptian Language* (1828, 8vo):—*Lexicon Ægyptiaco-Latinum ex Veteribus Linguæ Ægyptiacæ Monumentis*, etc. (Oxon. 1835, 8vo): —*Duodecim Prophetarum Minorum Libros, in Lingua Ægyptiaca, vulgo Coptica seu Memphitica*, etc. (Latine edidit; Lat. et Copt. 1836, 8vo):—*Defence of the Church of England against the Attacks of a Roman Catholic* (Lond. 1843, 12mo):—*The Ancient Coptic Version of the Book of Job the Just* (transl. into English and edited, 1847, 8vo):—*Apostolical Constitutions in Coptic* (Engl. transl. 1849, 8vo):—*Prophetæ Majores in Dialecto Linguæ Ægyptiacæ* (Oxon. 1852, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tau Cross is a cross formed like the Greek letter T (Tau), and one of the most ancient forms. See Staff, Pastoral.

Tauler (original form **Tauweler**), Johannes, the famous Dominican preacher and mystic, was born at Strasburg in A.D. 1290—though authorities differ with respect to both time and place. He was of honorable family and early devoted to the priestly office. In (about) 1308 he became a monk and went to Paris, to the College of St. James, to study theology. He found greater pleasure in the study of the writings of the Areopagite St. Bernard, and the two Victors, and especially of Augustine, than in the popular philosophy; his attention was also given to the Neo-Platonists, and, among schoolmen, to Aquinas with respect to ethics. On his return to Strasburg, Tauler came under the influence of Master Eckart, and also of a more simple and practical company of mystical thinkers among the monks, including Nicholas of Strasburg and others. He became a preacher, and associated himself with the Friends of God—a society formed to teach and comfort the people upon whom rested the ban of the Church imposed by pope John XXII; and in this society he labored all his life. His sermons were clear and adapted to the popular needs, but not, it would seem, at this time pervaded by the power of a personal union of the preacher with Christ. In 1340 occurred an event of decisive importance to Tauler. He was then visited by Nicholas of Basle (q. v.), and by him led to realize his need of a personal conversion to God. During two years, in which he refrained from preaching and became an object of ridicule to his fellow-monks, who were unable to understand the reason for such struggles as he was passing through, did he wrestle with his sense of sin and his need of pardon. Finding peace at length, he passed through further discipline by reason of a disgraceful failure in an attempt to preach; but from that time he preached persistently, and with a power not previously possessed. Wicked clergymen were unable to endure the faithful rebukes with which he visited their sins, and they prohibited him from preaching; but the magistracy prevented the enforcement of their order. Under the preaching of the first sermon after his conversion a number of persons fell down as dead, and he was besought to discontinue the sermon. He was one of the few who refused to cease from preaching to the people in obedience to the papal interdict, and braved the anger of his immediate superiors in the execution of that duty. In 1348 the "black death" swept over Strasburg, carrying off sixteen thousand victims, and adding to the horrors of the situation. Only Tauler and two other monks had pity upon the people, and they appealed in writings (whose circulation was at once prohibited) to the other clergy to do what they

could that the "poor ignorant populace should not thus die under the ban." Charles IV soon afterwards came to Strasburg and caused the three monks to be brought before him, and, after inquiring into their principles, dismissed them with the admonition not to "offend against the Church and its interdict again." Tauler retired to Cologne, and became preacher in the nunnery of St. Gertrude, but after a few years returned to Strasburg, where he had a last interview with Nicholas of Basle. He committed to the care of that friend the writings he wished to have given to the world, and died June 16, 1361. He was buried in his convent, and the stone which covered his grave is preserved in the "New Church" of Strasburg.

Tauler's works consist of sermons, homilies, and an *Imitation of the Life of Christ in its Poverty*. The sermons are extant in manuscript in several libraries, the oldest MS. being a parchment at Strasburg. In printed form the first ed. appeared at Leipsic, 1498, in 4to, and others at Augsburg (1508, fol.) and Basle (1521 and 1522, fol.), the latter being superior to the former. Of modernized editions that of Frankfort (1826, 3 pts. 8vo) is best. The *Imitation of Christ* also exists in different MSS. and editions, the best ed. being that of Schlosser (Frankf. 1833, 8vo). A number of other writings are attributed to Tauler, but without authority.

The teachings of Tauler are not presented in his works in systematic form. His aim was practical, and the edifying element predominates over the speculative in his theology. As with Eckart, the speculative ideas may be traced back to the concept *Being*—the absolute, simple, uncreated entity, which involves neither distinctions nor relations, and which no name is adequate to express. It is the hidden Deity, whose nature requires, however, revelation and operation. Revelation is the process of the Trinity; operation, with the Deity, is begetting. Hence the Deity in operation becomes Father, as he knows himself, and in that act of knowledge expresses himself, the word which he speaks being the Son. Between them exist reciprocal approval and love, and this love is the Holy Spirit, proceeding from both the Father and the Son. This conception of the Trinity evidently involves a distinction of relations rather than of *hypostases* in the Godhead. The Son is eternal. With reference to the creation, Tauler comes very near to the teachings of pantheism at times, but nevertheless preserves the distinction between the Creator and the creature, and was constantly opposed to the teachings of the Beghards and Brethren of the Free Spirit. The human soul came forth from God, and contains a divine *spark*, in which the Trinity is reflected, and which strives to return to God, while the sensual part of man yearns for the creature world. Sin consists in giving way to the latter impulse. It cannot wholly deprive the soul, which is at bottom noble and in harmony with the good, of its yearning for reunion with God; but man possesses in himself no power to return to God. Righteousness can be recovered only through faith in the merits of Christ. Meditation on the work and imitation of the life, especially the sufferings, of Christ form the way by which to return to God. This imitation should be outward, but also inward, transforming the entire man. By this way the soul rises superior to all creature control; God enters in with all his blessing, and supplies the place of grace with his immediate operation. As the soul becomes, in this way, "free from grace," so it also becomes "free from virtue," i. e. it no longer practices an isolated virtue, but, with a being transformed into love, he permits God to work in him all virtues as the outflow of that love. No idle contemplation or passive asceticism finds the approval of Tauler, but a life of active love and pity, of patience and meekness—a life in the imitation of Christ. Tauler did not contradict the doctrines of his Church, but he was animated by an exalted reformatory spirit; his mysticism displayed a free, practical, evangelical tendency which has given it historical importance; and we may appropriately retain for him the title, early bestowed, of *Doctor Illuminatus*.

See the preface to Tauler's works; Böhringer, *Die Kirche Christi u. ihre Zeugen;* Schmidt, *Joh. Tauler von Strasburg;* Noack, *Christliche Mystik* (1853); *Biblioth. Sacra*, xv, 253 sq.; *Meth. Quar. Rev.* 1869, I, art. iii; and Herzog, *Real-Encyklop.* s. v. See Nicholas of Basle.

Tausan (or **Tagesen**), Johan, a Danish Reformer, was born at Birkinde, island of Fünen, 1494; and was educated at Aarhuus and Odense. Becoming a monk, he entered the convent of the Order of St. John of Jerusalem at Antworskow, where he became acquainted with the writings of Luther. He visited Wittenberg, and formed the acquaintance of Melancthon. Returning to his native country, he delivered lectures on theology in the University of Copenhagen, and in 1524 avowed himself a disciple of Luther. After being expelled from one convent and imprisoned in another, he was, in 1526, appointed chaplain to Frederick I, king of Denmark; and in 1529 was appointed to the Church of St. Nicholas at Copenhagen, where he remained till 1537. He was then appointed professor at Roeskilde, and in 1542 was made bishop of Ripen, and died in 1561. He published several theological treatises, some Danish hymns, and a Danish translation of the Psalms. See Hook, *Eccles. Biog.* s. v.; Jöcher, *Gelehrten-Lex.* iv, 1030.

Tav. See Alphabet.

Tavern. See Three Taverns.

Taverner, Richard, a learned and pious layman, was born at Brisley, England, in 1505. He is said to have studied at Corpus Christi College, Cambridge, and afterwards at Oxford, and then law in the Inner Temple. Having been appointed one of the clerks of the signet in 1537, he held that office until the reign of queen Mary. He was a friend of the Reformation, and, in order to promote it, undertook a new translation or edition of the English Bible (Lond. 1539, fol.). It was dedicated to the king and allowed to be read in the churches; but in 1545 the Romish bishops committed him to the Tower. He was, however, soon released, restored to the king's favor, and elected a member of Parliament in 1545. Taverner's edition of the Bible is a correction of what is called Matthewe's Bible, many of whose marginal notes are adopted, many omitted, and others inserted by the editor. On the accession of king Edward, Taverner, although a layman, received a special license in 1552 to preach throughout the king's dominions, from which he was obliged to desist upon the accession of queen Mary. He resumed his preaching when Elizabeth came to the throne, and; besides receiving other commissions, was made high sheriff of Oxford County in 1569. He died July 14, 1575. Besides his Bible, we have the following list of his publications: *The Sum and Pith of CL Psalms of David*, etc. (Lond. 1539, 8vo):—*The Epistles and Gospels, with a Brief Postill*, etc. (ibid. 1540, 2 pts. 4to):—*Fruit of Faith*, etc. (ibid. 1582, 12mo):—*The Garden of Wisdome*, etc. (ibid. 1539, 2 bks.):—*Flores aliquot Sententiarum ex Variis Scriptoribus* (translated from Erasmus):—*Catonis Disticha Moralia* (ibid. 1553, 8vo; 1555, 4to):—*In Mimum Publianum Lib. I* (ibid. 1562):—*Catechismus Fidei*:—*Proverbs, or Adages* (ibid. 1545, etc.). See Masters, *History of Corpus Christi College;* Ward, *Gresham Professors;* Newcombe, *English Biblical Translations;* Chalmers, *Biog. Dict.* s. v. See Authorized Version.

Tavthe, the Babylonian name for "the mother of the gods," thought to be the same as *Tihamtu* or *Tihamat*, "the sea."

Tawals, in Slavonic mythology, was a god of the fields, bestower of blessings, worshipped by the Polanders.

Tawbutte, a talbot (i. e. a hunting dog), frequently used in mediæval heraldic devices. In an inventory of church goods at Easington, Oxford, is the follow-

ing: "Item, a vestment powdered with stars and tawbuttes."

Tawdry, a name given to the necklace worn of old by English peasant girls, in memory and honor of St. Ethelreda, or Awdry, patroness of the diocese of Ely, who, after she had become religious, mourned for the vanity in which she had indulged by wearing gold necklaces.

Tax, HEBREW (some form of עָרַךְ, *to arrange*). Taxes of some kind must have been coeval with the origin of civilized society. The idea of the one is involved in that of the other, since society, as every organization, implies expense, which must be raised by the abstraction of property from the individuals of which it consists, either by occasional or periodical, by self-imposed or compulsory, exactions. In the history of Israel, as of other nations, the student who desires to form a just estimate of the social condition of the people must take into account the taxes which they had to pay. According as these are light or heavy may vary the happiness and prosperity of a nation. To them, though lying in the background of history, may often be traced, as to the true motive power, many political revolutions. We find a provision of income made at the very commencement of the Mosaic polity. Taxes, like all other things in that polity, had a religious origin and import. While the people were in the migratory stage during their marches through the desert, only such incidental taxes were levied, or rather such voluntary contributions were received, as the exigencies of the time demanded. It was not till their establishment in Canaan that taxation assumed a regular and organized form. We propose, therefore, in the following article (which treats only of public and stated imposts) to consider the subject chronologically from that point. See ASSESSMENT.

I. *Under the judges.* according to the theocratic government contemplated by the law, the only payments obligatory upon the people as of permanent obligation were the tithes (q. v.), the first-fruits (q. v.), the redemption-money of the first-born (q. v.), and other offerings as belonging to special occasions. See PRIEST. The payment by each Israelite of the half-shekel as "atonement-money" for the service of the tabernacle, on taking the census of the people (Exod. xxx, 13), does not appear to have had the character of a recurring tax, but to have been supplementary to the free-will offerings of Exod. xxv, 1–7, levied for the one purpose of the construction of the sacred tent. In later times, indeed, after the return from Babylon, there was an annual payment for maintaining the fabric and services of the Temple; but the fact that this begins by the voluntary compact to pay one third of a shekel (Neh. x, 32) shows that till then there was no such payment recognised as necessary. A little later the third became a half, and under the name of the *didrachma* (Matt. xvii, 24) was paid by every Jew, in whatever part of the world he might be living (Josephus, *Ant.* xviii, 9, 1). From the Talmudical tract *Shekalim* (Mishna, ii, 4), the time of payment appears to have been between the 15th and the 25th of the month Adar, that is, in March. After the destruction of the Temple, this didrachm was ordered by Vespasian to be paid into the Capitol, "as," says Josephus, "they used to pay the same to the Temple at Jerusalem" (*War*, vii, 6, 6). During the prosperity of Palestine, large sums were thus collected in Babylon and other Eastern cities, and were sent to Jerusalem under a special escort (Josephus, *Ant.* loc. cit.; Cicero, *Pro Flacc.* c. 28). We have no trace of any further taxation than this during the period of the judges. It was not in itself heavy: it was lightened by the feeling that it was paid as a religious act. In return for it the people secured the celebration of their worship, and the presence among them of a body of men acting more or less efficiently as priests, judges, teachers, perhaps also as physicians. We cannot wonder that the people should afterwards look back to the good old days when they had been so lightly burdened.

II. *Under the monarchy*, its centralized government and greater magnificence involved, of course, a larger expenditure, and therefore a heavier taxation. This may have come, during the long history of the kingdom, in many different forms, according to the financial necessities of the times. The chief burdens appear to have been (1) a tithe of the produce both of the soil and of live-stock, making, together with the ecclesiastical tithe, twenty per cent. on incomes of this nature (1 Sam. viii, 15, 17); (2) forced military service for a month every year (ver. 12; 1 Kings ix, 22; 1 Chron. xxvii, 1); (3) gifts to the king, theoretically free, like the old benevolences of English taxation, but expected as a thing of course at the commencement of a reign (1 Sam. x, 27) or in time of war (comp. the gifts of Jesse, xvi, 20; xvii, 18). In the case of subject princes the gifts, still made in kind—armor, horses, gold, silver, etc.—appear to have been regularly assessed (1 Kings x, 25; 2 Chron. ix, 24). Whether this was ever the case with the presents from Israelite subjects must remain uncertain. Besides the foregoing, there were (4) import duties, chiefly on the produce of the spice districts of Arabia (1 Kings x, 15); (5) the monopoly of certain branches of commerce, as, for example, that of gold (ix, 28; xxii, 48), fine linen or byssus from Egypt (x, 28), and horses (ver. 29); (6) the appropriation to the king's use of the early crop of hay (Amos vii, 1). This may, however, have been peculiar to the northern kingdom, or occasioned by a special emergency (Ewald, *Proph.* ad loc.).

It is obvious that burdens such as these, coming upon a people previously unaccustomed to them, must have been almost intolerable. Even under Saul exemption from taxes is looked on as a sufficient reward for great military services (1 Sam. xvii, 25). Under the outward splendor and prosperity of the reign of Solomon there lay the deep discontent of an overtaxed people, and it contributed largely to the revolution that followed. The people complain, not of Solomon's idolatry, but of their taxes (1 Kings xii, 4). Of all the king's officers he whom they hate most is Adoram, or Adoniram (q. v.), who was "over the tribute" (ver. 18). At times, too, in the history of both the kingdoms, there were special burdens. A tribute of fifty shekels a head had to be paid by Menahem to the Assyrian king (2 Kings xv, 20), and under his successor, Hoshea, this assumed the form of an annual tribute (xvii. 4; amount not stated). After the defeat of Josiah by Pharaoh-Necho, in like manner, a heavy income-tax had to be imposed on the kingdom of Judah to pay the tribute demanded by Egypt (xxiii, 35), and the change of masters consequent on the battle of Carchemish brought in this respect no improvement (Josephus, *Ant.* x, 9, 1–3).

III. *Under the Persian empire*, the taxes paid by the Jews were, in their broad outlines, the same in kind as those of other subject races. The financial system which gained for Darius Hystaspis the name of the "shopkeeper king" (κάπηλος, Herod. iii, 89) involved the payment by each satrap of a fixed sum as the tribute due from his province (ibid.), and placed him accordingly in the position of a *publicanus*, or farmer of the revenue, exposed to all the temptation to extortion and tyranny inseparable from such a system. Here, accordingly, we get glimpses of taxes of many kinds. In Judæa, as in other provinces, the inhabitants had to provide in kind for the maintenance of the governor's household (comp. the case of Themistocles, Thucyd. i, 138, and Herod. i, 192; ii, 98), besides a money-payment of forty shekels a day (Neh. v, 14, 15). In Ezra iv, 13, 20; vii, 24, we get a formal enumeration of the three great branches of the revenue. 1. The מִדָּה, fixed, *measured* payment, probably direct taxation (Grotius). 2. בְּלוֹ, the excise, or *octroi*, on articles of *consumption* (Gesenius, s. v.). 3. הֶלֶךְ, probably the toll payable at

bridges, fords, or certain stations on the high-road. The influence of Ezra secured for the whole ecclesiastical order, from the priests down to the Nethinim, an immunity from all three (Ezra vii, 24); but the burden pressed heavily on the great body of the people, and they complained bitterly both of this and of the *ἀγγαρήιον*, or forced service, to which they and their cattle were liable (Neh. ix, 37). They were compelled to mortgage their vineyards and fields, borrowing money at twelve per cent., the interest being payable apparently either in money or in kind (v, 1–11). Failing payment, the creditors exercised the power (with or without the mitigation of the year of jubilee) of seizing the persons of the debtors and treating them as slaves (ver. 5; comp. 2 Kings iv, 1). Taxation was leading at Jerusalem to precisely the same evils as those which appeared from like causes in the early history of Rome. To this cause may probably be ascribed the incomplete payment of tithes or offerings at this period (Neh. xiii, 10, 12; Mal. iii, 8), and the consequent necessity of a special poll-tax of the third part of a shekel for the services of the Temple (Neh. x, 32). What could be done to mitigate the evil was done by Nehemiah, but the taxes continued, and oppression and injustice no doubt marked the government of the province in a large degree. The miseries of an Oriental system of taxation have in modern times received their most revolting illustration in the history of Turkey over these same regions, the settled policy of whose government has ever been to grind the people by the utmost extent of extortion, peculation, and espionage, in all the grades of official administration.

IV. *Under the Egyptian and Syrian kings* the taxes paid by the Jews became yet heavier. The "farming" system of finance was adopted in its worst form. The Persian governors had been obliged to pay a fixed sum into the treasury. Now the taxes were put up to auction. The contract sum for those of Phœnicia, Judæa, and Samaria had been estimated at about 8000 talents. An unscrupulous adventurer (e. g. Joseph, under Ptolemy Euergetes) would bid double that sum, and would then go down to the province, and by violence and cruelty, like that of Turkish or Hindû collectors, squeeze out a large margin of profit for himself (Josephus, *Ant.* xii, 4, 1–5).

Under the Syrian kings we meet with an ingenious variety of taxation. Direct tribute (*φόροι*), an excise duty on salt, crown-taxes (*στέφανοι*, golden crowns, or their value, sent yearly to the king), one half the produce of fruit-trees, one third that of corn land, a tax of some kind on cattle: these, as the heaviest burdens, are ostentatiously enumerated in the decrees of the two Demetriuses remitting them (1 Macc. x, 29, 30; xi, 35). Even after this, however, the golden crown and scarlet robe continue to be sent (xiii, 39). The proposal of the apostate Jason to farm the revenues at a rate above the average (460 talents, while Jonathan [xi, 28] pays 300 only), and to pay 150 talents more for a license to open a circus (2 Macc. iv, 9), gives us a glimpse of another source of revenue. The exemption given by Antiochus to the priests and other ministers, with the deduction of one third for all the residents in Jerusalem, was apparently only temporary (Josephus, *Ant.* xii, 3, 3).

V. *Roman taxation*, in its pressure, if not absolutely heavier, was probably more galling, as being more thorough and systematic, more distinctively a mark of bondage. The capture of Jerusalem by Pompey was followed immediately by the imposition of a tribute, and within a short time the sum thus taken from the resources of the country amounted to 10,000 talents (Josephus, *Ant.* xiv, 4, 4, 5). The decrees of Julius Cæsar showed a characteristic desire to lighten the burdens that pressed upon the subjects of the republic. The tribute was not to be farmed. It was not to be levied at all in the sabbatic year. One fourth only was demanded in the year that followed (*ibid.* xiv, 10, 5, 6). The people, still under the government of Hyrcanus, were thus protected against their own rulers. The struggle of the republican party after the death of the dictator brought fresh burdens upon the whole of Syria, and Cassius levied not less than 700 talents from Judæa alone. Under Herod, as might be expected from his lavish expenditure in public buildings, the taxation became heavier. Even in years of famine a portion of the produce of the soil was seized for the royal revenue (*ibid.* xv, 9, 1), and it was not till the discontent of the people became formidable that he ostentatiously diminished this by one third (*ibid.* xv, 10, 4). It was no wonder that when Herod wished to found a new city in Trachonitis, and to attract a population of residents, he found that the most effective bait was to promise immunity from taxes (*ibid.* xvii, 2, 1), or that on his death the people should be loud in their demands that Archelaus should release them from their burdens, complaining specially of the duty levied on all sales (*ibid.* xvii, 8, 4).

When Judæa became formally a Roman province, the whole financial system of the empire came as a natural consequence. The taxes were systematically farmed, and the publicans appeared as a new curse to the country. See PUBLICAN. The *portoria* were levied at harbors, piers, and the gates of cities. These were the *τέλη* of Matt. xvii, 24; Rom. xiii, 7. In addition to this, there was the *κῆνσος*, or poll-tax (*Cod. D* gives *ἐπικεφάλαιον* in Mark xii, 15), paid by every Jew, and looked upon, for that reason, as the special badge of servitude. It was about the lawfulness of this payment that the rabbins disputed, while they were content to acquiesce in the payment of the customs (Matt. xxii, 17; Mark xii, 13; Luke xx, 20). It was against this apparently that the struggles of Judas of Galilee and his followers were chiefly directed (Josephus, *Ant.* xviii, 1, 6; *War*, ii, 8, 1). United with this, as part of the same system, there was also, in all probability, a property-tax of some kind. Quirinus, after the deposition of Archelaus, was sent to Syria to complete the work—begun, probably, at the time of our Lord's birth—of valuing and registering property, and this would hardly have been necessary for a mere poll-tax. See CYRENIUS. The influence of Joazar, the high-priest, led the people generally (the followers of Judas and the Pharisee Sadduc were the only marked exceptions) to acquiesce in this measure and to make the required returns (*Ant.* xviii, 1, 1); but their discontent still continued, and, under Tiberius, they applied for some alleviation (Tacitus, *Ann.* ii, 42). In addition to these general taxes, the inhabitants of Jerusalem were subject to a special house-duty about this period; Agrippa, in his desire to reward the good-will of the people, remitted it (Josephus, *Ant.* xix, 6, 3).

It can hardly be doubted that in this, as in most other cases, an oppressive taxation tended greatly to demoralize the people. Many of the most glaring faults of the Jewish character are distinctly traceable to it. The fierce, vindictive cruelty of the Galilæans, the Zealots, the Sicarii, was its natural fruit. It was not the least striking proof that the teaching of our Lord and his disciples was more than the natural outrush of popular feeling—that it sought to raise men to the higher region in which all such matters were regarded as things indifferent—and, instead of expressing the popular impatience of taxation, gave, as the true counsel, the precept "Render unto Cæsar the things that are Cæsar's," "Tribute to whom tribute is due, custom to whom custom." See TRIBUTE.

TAX, CLERICAL. See TAXES.

Taxatio ECCLESIASTICA. Anciently the first-fruits of all ecclesiastical benefices were paid to the pope. Innocent IV, in 1253, gave the same for three years to Henry III, which occasioned a taxation made by Walter, bishop of Norwich, who was delegated to the task by the pope in the following year. It was sometimes called the *Norwich Taxation*, and sometimes *Pope Innocent's Valor*. In 1288 Nicholas IV granted the tenths

to Edward I for six years towards defraying the expense of an expedition to the Holy Land; and in order to their collection a taxation by the king's precept was begun in that year, and finished, as to the province of Canterbury, in 1291, and as to York in the following year; the whole being superintended by John, bishop of Winchester, and Oliver, bishop of Lincoln. A third taxation, entitled *nova taxatio*, as to some part of the province of York was made in 1318 by virtue of a mandate directed by Edward II to the bishop of Carlisle, principally because the Scottish invasion had rendered the border clergy unable to pay the tax. Pope Nicholas's taxation is an important record, because all taxes were regulated by it until the *valor beneficiorum* of Henry VIII was completed; and because the statutes of colleges founded antecedently to the Reformation were interpreted by this criterion, according to which their benefices under a certain value were exempted from the restriction respecting pluralities in the 21st Henry, c. 13. It was published in 1802 by the Record Commission, and the original rolls for many dioceses are still preserved in the Exchequer. In pursuance of an act of Parliament of Henry VIII, commissioners were appointed to inquire "of and for the true and just whole and yearly values of all the manors, lands, tenements, hereditaments, rents, tithes, offerings, emoluments, and other profits, etc., appertaining to any archbishopric, bishopric," etc. The result of their inquiries was the *Valor Ecclesiasticus*, sometimes called the *King's Books*. It has been published by the Record Commission. In 1647 Parliament issued commissions for surveying all the Crown and Church lands in England, and copies of the surveys returned were deposited in most of the cathedrals, but the originals were destroyed in the great fire of London. In 1835 a report of the ecclesiastical commissioners for England and Wales was laid on the table of both houses of Parliament, which contained the results of their inquiry into the revenues of the Church of England. See FIRST-FRUITS.

Taxes, CLERGY EXEMPTED FROM. By the favor of Christian emperors, the clergy were exempt from some of the taxes which were laid upon the rest of the Roman empire. They did not, however, claim this exemption as a divine right, but freely acknowledged it to be owing to the pious munificence and favor of the Christian princes. Baronius does the clergy great injustice in pretending that they claimed a freedom from tribute by the law of Christ; and that no emperor ever imposed any tax upon them except only Julian the Apostate, Valens the Arian, and the younger Valentinian, who was wholly under the influence of his mother, Justina, an Arian empress (An. 378, iv, 538). Bellarmine asserts (*De Clericis*, i, 28) that the exemption of the clergy in political matters, whether relating to their persons or their goods, was introduced by human right only, and not by divine. The following is a table of the taxes levied in the empire showing the exemptions of the clergy:

1. Census Capitum (or personal tribute). Clergy exempted.
2. Jugatio, Juga, Capitatio, etc. (tax on lands, etc.). Clergy exempted in special cases.
3. Aurum Tironicum, etc. (soldiers and horses furnished to the emperors). Clergy (probably) exempted in special cases.
4. Chrysargyrum (or Lustral Tax). Clergy exempted.
5. Metatum (entertaining emperor or retinue). Clergy exempted.
6. Superindicta et Extraordinaria (or special taxes). Clergy exempted.
7. Road and Bridge Tax. Clergy sometimes exempted.
8. Angariæ et Parangariæ (conveying corn for the army). Clergy sometimes exempted.
9. Denarismus, or Unciæ, and Descriptio Lucrationum (tax paid to the curia of every city). Clergy exempt under Justinian.

The clergy were also exempt from all civil personal offices; from all sordid offices (e. g. building and repairing roads, etc.), both predial and personal; and from all curial or municipal offices. In order to check the practice of rich men seeking to avoid taxes by taking orders, Constantine made a law that no rich plebeian who was qualified by his estate to serve *in curia* and bear civil offices in any city should become an ecclesiastic. The laws respecting exemption of the clergy were frequently changed, but the above is their general tenor. See Bingham, *Christ. Antiq.* bk. v, ch. iii.

Taxing is the rendering, in the A. V., of a Greek word, which occurs in two passages, ἡ ἀπογραφή (Vulg. *descriptio*, Luke ii, 2; *professio*, Acts v, 37). The cognate verb ἀπογράφεσθαι in like manner is rendered by "to be taxed" in the A. V., while the Vulg. employs "ut describeretur universus orbis" in Luke ii, 1, and "ut profiterentur singuli" in ver. 3. In Heb. xiii, 23 (πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς), where the idea is that of the registration of the first-born as citizens of the heavenly Jerusalem, the A. V. has simply "written," the Vulg. "qui conscripti sunt." Both the Latin words used in the two passages first cited above are found in classical writers with the meaning of a registration or formal return of population or property (Cicero, *Verr.* ii, 3, 47; *De Off.* i, 7; Sueton. *Tiber.* 30). The English word conveys to us more distinctly the notion of a tax or tribute actually levied, but it appears to have been used in the 16th century for the simple assessment of a subsidy upon the property of a given county (Bacon, *Henry VII*, p. 67), or the registration of the people for the purpose of a poll-tax (Camden, *Hist. of Elizabeth*). This may account for the choice of the word by Tyndale in lieu of "description" and "profession," which Wycliffe, following the Vulg., had given. Since then "taxing" has kept its ground in most English versions with the exception of "tribute" in the Geneva, and "enrolment" in the Rhemish of Acts v, 37. The word ἀπογραφή by itself leaves the question undetermined whether the returns made were of population or property. Josephus, using the words ἡ ἀποτίμησις τῶν οὐσιῶν (*Ant.* xviii, 1, 1) as an equivalent, shows that "*the* taxing" of which Gamaliel speaks included both. That connected with the Nativity, the first step towards the complete statistical returns, was probably limited to the former (Greswell, *Harmony*, i, 542). In either case "census" would have seemed the most natural Latin equivalent; but in the Greek of the New Test., and therefore probably in the familiar Latin of the period, as afterwards in the Vulg., that word slides off into the sense of the tribute actually paid (Matt. xxii, 17; xvii, 24). See CENSUS.

Two distinct registrations, or taxings, are mentioned in the New Test., both of them by Luke. The first is said to have been the result of an edict of the emperor Augustus that "all the world (i. e. the Roman empire) should be taxed" (ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην) (Luke ii, 1), and is connected by the evangelist with the name of Cyrenius, or Quirinus. The second, and more important (ἡ ἀπογραφή, Acts v, 37), is referred to in the report of Gamaliel's speech, and is there distinctly associated, in point of time, with the revolt of Judas of Galilee. The account of Josephus (*Ant.* xviii, 1, 1; *War*, ii, 8, 1) brings together the two names which Luke keeps distinct, with an interval of several years between them. Cyrenius comes as governor of Syria after the deposition of Archelaus, accompanied by Coponius as procurator of Judæa. He is sent to make an assessment of the value of property in Syria (no intimation being given of its extension to the οἰκουμένη), and it is this which rouses Judas and his followers to their rebellion. The chronological questions presented by these apparent discrepancies have been discussed, so far as they are connected with the name of the governor of Syria, under CYRENIUS. An account of the tumults caused by the taxing will be found under JUDAS OF GALILEE.

There are, however, some other questions connected with the statement of Luke ii, 1–3, which call for some notice. The truth of the statement has been ques-

tioned by Strauss (*Leben Jesu*, i, 28) and De Wette (*Comment.* ad loc.), and others, who conclude, from various objections, that this statement belongs to legend, not to history; that it was a contrivance, more or less ingenious, to account for the birth at Bethlehem (that being assumed in popular tradition as a preconceived necessity for the Messiah) of one whose kindred lived, and who himself had grown up at Nazareth; that the whole narrative of the infancy of our Lord, in Luke's Gospel, is to be looked upon as mythical. We summarize these objections, and under each we present, within brief limits, what appears to us a sufficient answer.

1. The foremost ground of objection is that neither Josephus nor any other contemporary writer mentions a census extending over the whole empire at this period (A.U.C. 750). An edict like this, causing a general movement from the cities where men resided to those in which, for some reason or other, they were to be registered, must, it is said, have been a conspicuous fact, such as no historian would pass over.

On the other hand, it must be remembered that our history of this portion of the reign of Augustus is defective. Tacitus begins his *Annals* with the emperor's death. Suetonius is gossiping, inaccurate, and ill-arranged. Dion Cassius leaves a gap from A.U.C. 748 to 756, with hardly any incidents. Josephus does not profess to give a history of the empire. It might easily be that a general census, cir. A.U.C. 749–750, should remain unrecorded by them. If the measure was one of frequent occurrence, it would be all the more likely to be passed over. The testimony of a writer like Luke, obviously educated and well informed, giving many casual indications of a study of chronological data (Luke i, 5; iii; Acts xxiv, 27), and of acquaintance with the Herodian family (Luke viii, 3; xxiii, 8; Acts xii, 20; xiii, 1) and other official people (ch. xxiii–xxvi), recognising distinctly the later and more conspicuous *ἀπογραφή*, must be admitted as fair presumptive evidence, hardly to be set aside in the absence of any evidence to the contrary. How hazardous such an inference from the silence of historians would be, we may judge from the fact that there was undoubtedly a geometrical survey of the empire at some period in the reign of Augustus, of which none of the above writers take any notice (comp. the extracts from the Rei Agrariæ Scriptores in Greswell, *Harmony*, i, 537). It has been argued further that the whole policy of Augustus rested on a perpetual communication to the central government of the statistics of all parts of the empire. The inscription on the monument of Ancyra (Gruter, *Corpus Inscript.* i, 230) names three general censuses in A.U.C. 726, 746, 767 (comp. Sueton. *Octav.* c. 28; Greswell, *Harm.* i, 535). Dion Cass. (lv, 13) mentions another in Italy in A.U.C. 757. Others in Gaul are assigned to A.U.C. 727, 741, 767. Strabo (vi, 4, 2), writing early in the reign of Tiberius, speaks of *μια τῶν καθ' ἡμᾶς τιμήσεων*, as if they were common things. In A.U.C. 726, when Augustus offered to resign his power, he laid before the senate a "rationarium imperii" (Sueton. *Octav.* c. 28). After his death, in like manner, a "breviarium totius imperii" was produced, containing full returns of the population, wealth, resources of all parts of the empire, a careful digest apparently of facts collected during the labors of many years (*ibid.* c. 101; Dion Cass. lv; Tacitus, *Ann.* i, 11). It will hardly seem strange that one of the routine official steps in this process should only be mentioned by a writer who, like Luke, had a special reason for noticing it. A census, involving property-returns, and the direct taxation consequent on them, might excite attention. A mere *ἀπογραφή* would have little in it to disturb men's minds, or force itself upon a writer of history.

There is, however, some evidence, more or less circumstantial, in confirmation of Luke's statement. (1.) The inference drawn from the silence of historians may be legitimately met by an inference drawn from the silence of objectors. It never occurred to Celsus or Lucian or Porphyry, each questioning all that he could in the Gospel history, to question this. (2.) A remarkable passage in Suidas (s. v. *Ἀπογραφή*) mentions a census, obviously differing from the three of the Ancyran monument, and agreeing, in some respects, with that of Luke. It was made by Augustus, not as censor, but by his own imperial authority (*δόξαν αὐτῷ*; comp. *ἐξῆλθε δόγμα*, Luke ii, 1). The returns were collected by twenty commissioners of high rank. They included property as well as population, and extended over the whole empire. (3.) Tertullian, incidentally, writing controversially, not against a heathen, but against Marcion, appeals to the returns of the census for Syria under Sentius Saturninus as accessible to all who cared to search them, and proving the birth of Jesus in the city of David (Tertull. *Adv. Marc.* iv, 19). Whatever difficulty the difference of names may present [see CYRENIUS], here is, at any rate, a strong indication of the fact of a census of population, cir. A.U.C. 749, and therefore in harmony with Luke's narrative. (4.) Greswell (*Harm.* i, 476; iv, 6) has pointed to some circumstances mentioned by Josephus in the last year of Herod's life, and therefore coinciding with the time of the Nativity, which imply some special action of the Roman government in Syria, the nature of which the historian carelessly or deliberately suppresses. When Herod attends the council at Berytus there are mentioned as present, besides Saturninus and the procurator, *οἱ περὶ Πεδάνιον πρέσβεις*, as if the officer thus named had come, accompanied by other commissioners, for some purpose which gave him for the time almost co-ordinate influence with the governor of Syria himself (*War*, i, 27, 2). Just after this again, Herod, for some unexplained reason, found it necessary to administer to the whole people an oath, not of allegiance to himself, but of good-will to the emperor; and this oath six thousand of the Pharisees refused to take (Josephus, *Ant.* xvii, 2, 4; *War*, i, 29, 2). This statement implies, it is urged, some disturbing cause affecting the public tranquillity, a formal appearance of all citizens before the king's officers, and lastly, some measure specially distasteful to the Pharisees. The narrative of Luke offers an undesigned explanation of these phenomena.

2. As a further objection, it is urged that Palestine was, at this time, an independent kingdom under Herod, and therefore would not have come under the operation of an imperial edict.

This objection admits of as satisfactory an answer as the foregoing. The statistical document already referred to included subject kingdoms and allies, no less than the provinces (Sueton. *loc. cit.*). If Augustus had any desire to know the resources of Judæa, the position of Herod made him neither willing nor able to resist. From first to last we meet with repeated instances of subservience. He does not dare to try or punish his sons, but refers their cause to the emperor's cognizance (Josephus, *Ant.* xvi, 4, 1; xvii, 5, 8). He holds his kingdom on condition of paying a fixed tribute. Permission is ostentatiously given him to dispose of the succession to his throne as he likes best (*ibid.* xvi, 4, 5). He binds his people, as we have seen, by an oath of allegiance to the emperor (*ibid.* xvii, 2, 4). The threat of Augustus that he would treat Herod no longer as an ally, but as a subject (*ibid.* xvi, 9, 3), would be followed naturally enough by some such step as this, and the desire of Herod to regain his favor would lead him to acquiesce in it.

3. Another objection alleged is that if such a measure, involving the recognition of Roman sovereignty, had been attempted under Herod, it would have roused the same resistance as the undisputed census under Quirinus did at a later period.

In reply to this, we may say that we need not wonder that the measure should have been carried into effect without any popular outbreak. It was a return of the population only, not a valuation of property; there

was no immediate taxation as the consequence. It might offend a party like the Pharisees; it was not likely to excite the multitude. Even if it seemed to some the prognostication of a coming change, and of direct government by the Roman emperor, we know that there was a large and influential party ready to welcome that change as the best thing that could happen for its country (Josephus, *Ant.* xvii, 11, 2).

4. The statement of Luke that "all went to be taxed, every one into his own city," is said to be inconsistent with the rules of the Roman census, which took cognizance of the place of residence only, not of the place of birth.

On the other hand, this apparent inconsistency of what Luke narrates is precisely what might be expected under the known circumstances of the case. The census, though Roman in origin, was effected by Jewish instrumentality, and was in harmony, therefore, with Jewish customs. The alleged practice is, however, doubtful; and it has been maintained (Huschke, *Ueber den Census*, etc., in Winer, s. v. "Schatzung") that the inhabitants of the provinces were, as far as possible, registered in their *forum originis*—not in the place in which they were only residents. It may be noticed incidentally that the journey from Nazareth to Bethlehem belongs to a time when Galilee and Judæa were under the same ruler, and would therefore have been out of the question (as the subject of one prince would certainly not be registered as belonging to another) after the death of Herod the Great. The circumstances of the Nativity indicate, if they do not prove, that Joseph went there only for personal enrolment, not because he was the possessor of house or land.

5. It is asserted that neither in the Jewish nor the Roman census would it have been necessary for the wife to travel with her husband in order to appear personally before the registrar (*censitor*).

This objection is, perhaps, the most frivolous and vexatious of all. If Mary were herself of the house and lineage of David, there may have been special reasons for her appearance at Bethlehem. In any case, the Scripture narrative is consistent with itself. Nothing could be more natural, looking to the unsettled state of Palestine at this period, than that Joseph should keep his wife under his own protection instead of leaving her by herself, in an obscure village, exposed to danger and reproach. In proportion to the hopes he had been taught to cherish of the birth of a Son of David; in proportion, also, to his acceptance of the popular belief that the Christ was to be born in the city of David (Matt. ii, 5; John vii, 42), would be his desire to guard against the accident of birth in the despised Nazareth out of which "no good thing" could come (i, 46).

The literature connected with this subject is, as might be expected, very extensive. Every commentary contains something on it. Meyer, Wordsworth, and Alford may be consulted as giving the latest summaries. A very full and exhaustive discussion of all points connected with the subject is given by Spanheim, *Dubia Evang.* ii, 3–9; and Richardus, *Diss. de Censu Augusti*, in Meuthen, *Thesaurus*, ii, 428; comp. also Ellicott, *Hulsean Lectures*, p. 57.

Taÿgĕtè, in Greek mythology, was a daughter of Atlas and Pleïone, mother of Lacedæmon and Eurotas by Jupiter. She became one of the Pleiades after death. Others affirm that she was transformed into a cow by Diana, in order to escape the embraces of Jupiter. The mountain Taygetus was named after her. See Smith, *Dict. of Class. Biog. and Mythol.* s. v.

Taylor, Charles C., a clergyman of the Protestant Episcopal Church, died Feb. 2, 1855, at Kalamazoo, Mich. In 1844 he went to Michigan and took charge of St. Andrew's Church, Ann Arbor; and in July, 1853, became rector of St. Luke's Church, Kalamazoo, where he labored until the last. He had frequently represented his diocese in the General Convention, and had for a long time been a member of the standing committee. He was a faithful and eloquent preacher. See *Amer. Quar. Church Review*, 1855, p. 161.

Taylor, Chauncey, a Congregational minister, was born in Williamstown, Vt., Feb. 17, 1805. After preliminary study at Hinesburgh, he entered the University of Vermont, from which he graduated in 1831, and then studied theology with Rev. Ira Ingraham, of Brandon. Jan. 21, 1835, was the date of his ordination, when he was installed pastor at Chittenden, and remained until 1837. One year, from 1838, he preached at James's Island, near Charleston, S. C.; from 1839 to 1841 he was acting pastor at Chittenden, Vt. The two years following he was without charge, living at one time in Winooski and at another in Milton. From 1843 to 1846 he was acting pastor at Alburgh. In the latter year he was reinstalled at Chittenden, where he remained until August, 1854, when he went to Langdon, N. H., and served there as acting pastor for two years. Then he became a home missionary at Algona, Kossuth Co., Ia., beginning his ministry there in 1856, gathering a Church in 1858, and being installed in 1867. After serving this congregation until July, 1873, he was dismissed, and never resumed the care of a parish. He died there Feb. 29, 1876. See *Cong. Quar. Rev.* 1877, p. 426.

Taylor, Cornelius H., D.D., a Presbyterian minister, was born in 1821. Soon after the completion of his theological studies he became pastor of the Church of Huron, O. From thence he removed to Illinois, and was installed pastor of the Church at Alton, where he labored ten years. In 1868 he received a call from the Third Presbyterian Church at Cincinnati, O. He was a leading man in the Church in all places where he labored. He died at Cincinnati, Feb. 25, 1875. See *Presbyterian*, March 13, 1875. (W. P. S.)

Taylor, David, one of Wesley's early helpers, began to preach the Gospel in Cheshire and Derbyshire about the time that Wesley began his public labors. Many were saved through his instrumentality, among whom was John Bennett. He lived for a time in the family of lady Huntingdon (q. v.). On one occasion he was waylaid, with Charles Wesley, and severely wounded. He eventually erred with respect to marriage, not submitting to the mode prescribed by law, and his usefulness became neutralized thereby. He united with the Moravians, but soon left them and attended the meetings of the Quakers. He afterwards returned to his old friends the Methodists, and attempted to preach once more; "but, alas!" says Atmore, "his gifts were gone." He died, in obscurity, about 1780. See Atmore, *Meth. Memorial*, s. v.; Smith, *Hist. Wesl. Methodism*, i, 182, 191–196, 201.

Taylor, Edward, a Congregational minister, was born (according to president Stiles) at Coventry, England, in 1642, and received an excellent education in his native country. Upon the restoration of Charles, he resolved not to conform, and sailed for the United States April 22, 1668, arriving at Boston July 5. On July 23 he entered Cambridge University, from which he graduated in 1671. Invited to preach at Westfield, he consented, and arrived there Dec. 3, 1671. The paucity of population and the insecurity of person and property delayed for a long time the formation of a Church; but this was done Aug. 27, 1679, O. S., and Mr. Taylor was ordained as its pastor. He continued to labor here until his death, June 29, 1729. He left in manuscript, *A Commentary on the Four Gospels*, theological treatises, sermons, and poems, none of which have been published. See Sprague, *Annals of the Amer. Pulpit*, i, 177.

Taylor, Ellison, a Methodist Episcopal minister, was born in South Carolina, Feb. 19, 1788. He first received license to exhort, and afterwards, April 13, 1816, to preach. Soon after this he joined the travelling con-

nection, and in due time was made deacon and elder. He died in 1826. Mr. Taylor possessed excellent talents, was uniformly acceptable, and greatly beloved by the friends of true religion. See *Minutes of Annual Conferences*, i, 541.

Taylor, Ezekiel Dunton, a Congregational minister, was born in Bristol, Vt., June 2, 1817—the youngest of five brothers, all ministers. His early education was received at St. Lawrence Academy, Potsdam, N. Y., and Western Reserve Teacher's Seminary. After leaving the latter institution he became principal of Shaw Academy, Euclid, O., and remained in that position until he began the study of theology, which he prosecuted under the direction of the Grand River Presbytery and with his brother Chauncey. From Jan. 1, 1845, to 1847, he was acting pastor at De Ruyter, N. Y.; and after one year's labor was ordained at West Stockholm, Dec. 29, 1847, where he remained three years, until 1850, at which time he was dismissed. His next field was at Heuvelton and De Peyster as acting pastor, at which places he preached one year (from 1850 to 1851); then at Chagrin Falls, O., four years, until 1855. At Clarendon he preached eighteen years, until 1873, from which time successively, until his death, he served at South Newbury, Parkman, and Troy. He died at his home in Troy, Dec. 19, 1878. (W. P. S.)

Taylor, Fitch W., a clergyman of the Protestant Episcopal Church, died in Brooklyn, N. Y., July 24, 1865, aged sixty-two years. He was the oldest chaplain in the United States Navy, and served under commodore Reed in his expedition against the Malays; was in the Mexican War; and was chaplain of the flag-ship "Hartford," in command of admiral Farragut, during the Rebellion. See *Amer. Quar. Church Review*, Oct. 1865, p. 499.

Taylor, Henry, an English Baptist and Methodist minister, was born at Rossendale, Lancashire, and began to preach, in a local capacity, in the Methodist connection at an early period of his life. He soon after united with the Close-communion Baptists, and was for several years a respectable minister in that Church, and a pastor of a congregation in Birmingham. In 1788 he offered himself to the Methodist Conference, was accepted, and appointed to Liverpool. He was a popular preacher, especially in Sheffield, in 1796, where several persons were converted. Some circumstances coming to light, in 1797, which reflected upon his moral conduct, he was suspended by the district meeting until the next Conference. He retired to Liverpool, and was sent, before the Conference met, by an owner of possessions in the West Indies to teach school on his plantations. Taylor died on the passage across, in 1798. See Atmore, *Meth. Memorial*, s. v.; Smith, *Hist. of Wesl. Meth.* ii, 294.

Taylor, Isaac (1), a Dissenting minister, known as "Taylor of Ongar," was born in London in 1759, and was for a time a successful engraver in that city. He removed to Lavenham, Suffolk, in 1786. He was minister of an Independent Church at Colchester, Essex, 1796–1810, and of another at Ongar, Essex, from 1811 until his death, Dec. 11, 1829. Besides other works, he published, *Book of Martyrs for the Young* (12mo): —*Bunyan Explained to a Child* (2 vols. 12mo):—*Child's Life of Christ* (12mo):—*Self-cultivation Recommended* (12mo; Boston, 1820, 12mo):—*The Glory of Zion:*—and other single *Sermons*. For a fuller list of publications, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Taylor, Isaac (2), LL.D., a Christian philosopher, was born at Lavenham, Suffolk, Aug. 17, 1787. He was designed by his father for an artist, began to study for a Dissenting minister, but became a member of the Established Church and settled down at Stanford Rivers as a literary recluse. In 1862 he received a civil-service pension of one hundred pounds for his services to literature in the departments of history and philosophy. He died at his home, Stanford Rivers, June 28, 1865. He published, among other works, *Elements of Thought* (Lond. 1823, 8vo; N. Y. 1851, 12mo; 11th ed. 1867, 8vo):—*The Process of Historical Proof Exemplified and Explained* (ibid. 1828, 8vo; 1859, 8vo):—*Balance of Criminality, or Mental Error Compared with Immoral Conduct* (ibid. 1828, 12mo):—*Natural History of Enthusiasm* (ibid. 1829, 8vo; Boston, 1830, 12mo; 10th ed. Lond. 1845, 8vo):—*New Model of Christian Missions* (ibid. 1829. 8vo; new ed. 1866, 8vo):—*Fanaticism* (ibid. 1833, 8vo; N. Y. 1834, 12mo; 1866, fp. 8vo):—*Spiritual Despotism* (ibid. 1835, 8vo; 2d ed. 1835, 8vo; N. Y. 1835, 12mo):—*Physical Theory of Another Life* (Lond. 1836, 12mo; N. Y. 1836, 1852, 1853, 1866, 12mo):—*Home Education* (ibid. 1838, fp. 8vo; 7th ed. 1867, 8vo; 2d Am. ed. N. Y. 1838, 16mo):—*Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times* (ibid. 1839–40, in eight 8vo parts; 4th ed. with supp. and indexes, 1844, 2 vols. 8vo):—*Man Responsible for his Dispositions*, etc., a lecture (ibid. 1840, 8vo):—*Loyola and Jesuitism in its Rudiments* (Lond. 1849, 1850, 1863, 8vo; N. Y. 1849, 1851, 12mo):—*Wesley and Methodism* (Lond. 1851, 1863, 1865, 8vo; N. Y. 1852, 12mo):—*The Restoration of Belief* (Lond. 1855, 8vo; Phila. 1855, 12mo; Camb. 1864, 8vo):—*Logic in Theology*, and other essays (Lond. 1859, fp. 8vo; with a sketch of author's life and catalogue of his writings, N. Y. 1860, 12mo):—*The Liturgy and the Dissenters* (Lond. 1860, 8vo):—*The Spirit of the Hebrew Poetry* (ibid. 1861; N. Y. 1861, 8vo; 1862, 8vo):—*Considerations on the Pentateuch*, etc. (ibid. 1863, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Chambers's Encyclop.* s. v.

Taylor, James A., a Methodist Episcopal minister, was received on trial in the Ohio Conference in 1847, and appointed to Goshen Circuit; in 1848, to Madisonville; in 1850, to Gallipolis Circuit; and in 1851, to Jackson, which was his last appointment. He died Aug. 10, 1851. He was a young man of undoubted piety, good mind, and remarkable zeal. See *Minutes of Annual Conferences*, iv, 665.

Taylor, James Brainerd, a young Congregational minister of ardent piety and great promise, was born at Middle Haddam, Conn., April 15, 1801. His parents being members of the Protestant Episcopal Church, he was trained up in religious associations, and while clerk in a store in New York city was converted, and joined the Church of Dr. Romeyn. He early became useful in all Christian activities. The departure of Dr. Scudder for India turned his attention to the ministry, and after a preparatory course of two years at Lawrenceville Academy, N. J., he went to Princeton College as a sophomore in 1823. On his graduation in 1826, he entered the Yale Theological Seminary, but he soon had symptoms of lung-disease, which compelled him to seek relief in a tour through the South. He was licensed to preach by the Middlesex Convocation at East Haddam, Oct. 8, 1828, but the state of his health was such that he resolved to spend the winter at the Theological Seminary in Richmond, Va. He died there March 29, 1829, leaving a bright example of the power of divine grace and the triumph of Christian hope. See his *Memoir* by Dr. Rice (N. Y. 1833).

Taylor, Jane, daughter of the Rev. Isaac Taylor of Ongar, and as a writer for youth the worthy rival of Mrs. Barbauld, was born Sept. 23, 1783, in London, where her father then resided in the practice of his profession as an artist. Even from her third and fourth year, in connection with her sister Anne, who was two years older, she is said to have composed little tales and songs, which they would sing together; and Jane especially seemed to live in a fairy-land of her own imagination. Her father removed to Colchester in 1796. There Jane, in her fifteenth year, gave decided indications of personal piety. She was also one of a select society of young friends for the reading of original essays and the promotion of intellectual improvement. A visit to London in 1802 first brought her before the public. Her first contribution, *The Beggar's Boy*, appeared in the

Minor's Pocket-book for 1804. It was followed not long after by the two volumes of *Original Poems for Infant Minds, Rhymes for the Nursery*, etc., the joint production of Jane and her sisters, which quickly gained the favor of the public, were reprinted in America, and translated into German. Few books have been found more agreeable to children, or more useful in the business of early education. In 1809 she contributed to *The Associate Minstrels*, and soon after engaged with her sisters in the more difficult task of composing *Hymns for Children*. This volume must be pronounced equal, if not superior, both in merit and popularity, to Dr. Watts's *Divine Songs*. Its success called forth a second volume adapted for Sunday-schools, the contents of which have been incorporated with almost every subsequent collection for that purpose, and are now continually sung by millions of infant voices in different parts of the world. In 1814 she published *Display*, and in 1816 her *Essays in Rhyme on Morals and Manners*, which gained her a large increase of well-merited reputation. Her *Contributions of Q. Q.* to the *Youth's Magazine* were among her last and best literary efforts. They have since been republished in two vols. 12mo. She died at Ongar, April 13, 1824, confiding, calm, and happy in the Lord. See *Memoirs and Remains*, by her brother.

Taylor, Jeremy, D.D., a distinguished Anglican divine, was born at Cambridge in 1613. He entered as a sizar in Caius College, Cambridge, in 1626, and became chaplain to archbishop Laud and to Charles I; was made fellow of All-Souls' College, Oxford, in 1632; and was rector of Uppingham, Rutlandshire, 1638; sequestered by Parliament in 1642; and after the defeat of the Royalists suffered frequent but short imprisonments. During the first year of the Protectorate, he kept a school in Wales in conjunction with William Nicholson, and officiated as chaplain to the earl of Carberry at Golden Grove, Carmarthenshire. In 1658 he settled in Ireland and preached alternately at Lisburn and Portmore. He returned to London in the spring of 1660, and signed the loyal *Declaration of the Nobility and Gentry* April 24, thirty-five days before the Restoration. He was consecrated bishop of Down and Connor in January, 1661, made a member of the Irish Privy Council in February, intrusted with the diocese of Dromore in March, and in the same year was elected vice-chancellor of the University of Dublin. He died at Lisburn, Aug. 13, 1667, and was interred in the choir of the cathedral at Dromore. His funeral sermon was preached by his chaplain, Dr. George Rust, who said of him: "His endowments were so many and so great as really made him a miracle. He was a rare humanist and deeply versed in all the polite arts of learning, and thoroughly concocted all the ancient moralists, Greek and Roman poets and orators. He had the good-humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college of *virtuosi*." To sum up all his attainments, Thompson calls him, in his *Biog. Hist.*, the "Homer of divines;" Hannah More, the "Shakspeare of the Church;" earl Shaftesbury, the "Spenser of English theological literature." An account of his writings and the various editions would fill a volume. We give an outline of his works, and simply the first editions: *The Sacred Order and Offices of Episcopacy* (Oxford, 1642, 4to):—*A Discourse concerning Prayer* (Lond. 1646, 4to):—*New and Easy Institution of Grammar*:—*Discourse of the Liberty of Prophesying* (1647, 4to):—*The Great Exemplar of Sanctity and Holy Life* (1649, 4to):—*The Rule and Exercise of Holy Living* (1650, 12mo):—*The Rule and Exercise of Holy Dying* (1651, 12mo):—*A Discourse of the Office Ministerial* (Lond. 1651, 8vo):—*Sermons for all Sundays in the Year* (ibid. 1653, 2 vols. fol.):—*Manual of Daily Prayers* (1655, 8vo):—*Doctrine and Practice of Repentance* (Lond. 1655, 8vo):—*Polemical and Moral Discourses* (1657, fol.):—*Discourses of the Nature, Offices, and Measures of Friendship* (1662, 12mo):—*Offices or Forms of Prayer* (1658, 8vo):—*The Rule of Conscience* (1660, 2 vols. fol.):—*The Worthy Communicant* (1660, 8vo):—*Rules and Advices to the Clergy of the Diocese of Down and Connor* (Dublin, 1661, 8vo):—*Discourse of Confirmation* (1664, 8vo):—*Dissuasives from Popery; addressed to the People of Ireland* (ibid. pt. i, 1864, 4to; pt. ii, 1867, 4to, some 8vo):—*Contemplations of the State of Man* (1684, 4to and 8vo). There have also been published separately, *Christian Consolations Taught from Religion* (24mo):—*Guide to Eternal Happiness* (12mo):—*Baptists Justified, with Notes by Dr. Anderson* (12mo):—*Reverence Due to the Altar; Preparation for the Sacrament* (12mo):—*Comforts of Piety* (12mo):—*Marriage Ring* (Lond. 1838, 32mo):—*Warning Vain* (1848, 18mo):—*Godly Fear* (1867, 32mo):—*Selections from his Prayers* (1811, 8vo):—*Beauties of Jeremy Taylor* (Lond. 1845):—*Selections from his Writings* (in Sparks, *Essays and Tracts in Theology*, vol. vi, No. 11). There have been numerous editions of Dr. Taylor's works: *Select Works* (1819, 6 vols. 8vo, Longman); *Select Works*, by Bradley (2 vols.); *Select Works*, by T. S. Hughes, D.D. (5 vols. 8vo); *Practical Works*, by George Croly, D.D. (2 vols. 8vo); *Whole Works, with Essay Biographical and Critical*, by Henry Rogers (1835, 3 vols. imp. 8vo); *Whole Works*, by Rev. J. R. Pitman, with life of the author and a critical examination of his writings; *Life of Bishop Taylor*, by bishop Heber; and also *Life* by Rev. J. Wheeldon, in which the pure spirit of his writings is extracted and exhibited for the general benefit. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v. (W. P. S.)

Taylor, John (1), "the Water Poet," was born at Gloucester, England, in 1580, and was educated at a free school in that town. He went to London, where he was apprenticed to a waterman, and followed this occupation for the most of his life; hence his appellation of "the Water Poet." He was also collector of the wine fees for the lieutenant of the Tower, and keeper of a public-house at Oxford and Westminster. He died in 1654. His productions, in prose and verse, number about 140, among which we notice, *Urania*, etc., *with a Narration of the Thirteen Sieges and Six Sackings of Jerusalem*, etc. (1615, 8vo):—*Superbiæ Flagellum, or the Whip of Pride* (1621, 8vo):—*Against Cursing and Swearing*, in prose and verse (*Works*, i, 39–55):—*The Life and Death of the Most Blessed among Women, the Virgin Mary*, etc. (1622, 8vo):—*Verbum Sempiternum*, an epitome of the Old Test. in verse (*Works*, pt. iii):—*Salvator Mundi*, an epitome of the New Test. in verse (with preceding, in 1693, 64mo, called *The Thumb Bible*):—*Book of Martyrs* (1639, 18mo) (*Works*, iii, 136–141):—*The Church's Deliverances*, from the year 1565 to 1630, in verse (*Works*, iii, 142–146):—*A Swarm of Sectaries and Schismatiques* (1641, 4to). For full list and description of works, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Taylor, John (2), D.D., a learned English Dissenter and educator, was born near Lancaster in 1694, and was educated at Whitehaven. He settled first at Kirkstead, Lincolnshire, where he preached to a small congregation and taught a grammar-school for nearly twenty years. In 1733 he was settled over a Presbyterian Church at Norwich, but in 1757 went to Warrington, in Lancashire, to superintend an academy, and died there, March 5, 1761. Among his publications are, *The Scripture Doctrine of Original Sin* (Lond. 1738 and later):—*A Paraphrase on Romans* (ibid. 1745):—*A Scripture Catechism with Proofs* (ibid. 1745):—*A Collection of Tunes*, etc., *with a Scheme for Supporting the Spirit and Practice of Psalmody* (ibid. 1750):—*The Scripture Doctrine of Atonement* (1753):—*A Hebrew-English Concordance* (ibid. 1754, 2 vols. fol.):—*The Lord's Supper Ex-*

plained upon Scripture Principles (1754):—*The Covenant of Grace in Defence of Infant Baptism* (1755):—*A Sketch of Moral Philosophy* (1760). His greatest work is his Hebrew *Concordance*, adapted to the English Bible, in which every word in the Hebrew Bible, with all its forms and significations, is to be found. His *Scripture Doctrine of Original Sin* called forth the celebrated answer of Edwards, in his treatise on *Original Sin*, which, whatever else may be said, it was not in the power of Taylor of Norwich to answer. In his *Paraphrase on the Romans*, with notes, he also found opportunity to broach freely his Arian sentiments, although the work also contains many valuable illustrations and comments on the Epistle.

Taylor, John (3), an English divine, was born at Shrewsbury, and baptized at St. Alkmund's Church, June 22, 1704, and was educated at the expense of Mr. Owen, of Condover, at St. John's College, Cambridge, where he took his A.B. in 1727. He afterwards became both fellow and tutor of this college, and in March, 1732, was appointed librarian, which office he held but a short time, being, in 1734, appointed registrar of the university. In 1744 he was made chancellor of the diocese of Lincoln, and in April, 1751, was preferred to the rectory of Lawford, in Essex; while in January, 1753, he became archdeacon of Buckingham. He was made canon residentiary of St. Paul's in July, 1757, and removed to London, where he resided until his death, April 14, 1766.

Taylor, John (4), a Revolutionary patriot and professor of natural philosophy and mathematics in Queen's College. He was elected by the trustees at their first meeting in 1771, and Rev. Dr. Jacobus Rutsen Hardenbergh was chosen as president. The college went into operation at once, and before the war several students were graduated. When the war broke out, these two illustrious men threw themselves ardently into the cause of independence. Professor Taylor drilled the students as a military company, and they were quite expert in the use of arms. The irruption of the British troops who occupied New Brunswick broke up the college. An advertisement is still extant that the exercises of the college would be continued at a private house at the head of the Raritan during one of these years. Subsequently professor Taylor became colonel of the New Jersey State regiment; but he continued to discharge his professional duties for a time. In a letter to governor Livingston, Sept. 25, 1779, he speaks of "the necessity of attending the examination of the students; and as the trustees insist upon my fulfilling my engagements, I hope I shall be discharged from the regiment as soon as possible." Of his subsequent life there is no public record accessible to the writer; but his name and relationship to the college are important and interesting as showing the patriotism of both officers and students of the infant college, and the close connection between enlightened academic education and the spirit of independence in that period of New Jersey history. Among those whom Prof. Taylor drilled in the company of students the most eminent was the first graduate of the college, Simeon De Witt, who was Washington's chief "geographer to the army," or topographical engineer, as the office is now termed. See *Revolutionary Correspondence of N. J.* p. 177; *Hist. of Rutgers College*. (W. J. R. T.)

Taylor, John S., a Methodist Episcopal minister, was born in Delaware County, Pa., Aug. 29, 1795; converted March 10, 1827; admitted on trial in the Philadelphia Conference in 1833, and appointed to Milford Circuit; in 1835, to Cambridge Circuit; in 1836–37, to Accomac Circuit; in 1838, to Northampton Circuit; in 1839–40, to Snow Hill Circuit; in 1841–42, to Dorchester Circuit; in 1843–48, to Mariners' Bethel, Philadelphia; in 1849, superannuated. He died Aug. 21, 1849. See *Minutes of Annual Conferences*, iv, 423.

Taylor, Jonathan, a minister of the Society of Friends, was a resident of Mount Pleasant, in the State of Ohio. He was much esteemed by the society of which he was a member. He was sent as a delegate to the societies in England and Ireland in the year 1831. During his journey he was attacked with inflammation of the lungs, and died at Kilnock, near Carlow, Ireland, June 11, 1831. See *Annual Monitor*, 1833, p. 57.

Taylor, Joseph, a Congregational missionary to India, was born in 1786; commenced his labors in India in 1812, laboring some time in the Bellary Mission, and removing thence to Belgaum, where he continued until 1852, when he retired to Bombay. Here he died, Nov. 19, 1859. See (Lond.) *Cong. Year-book*, 1861, p. 242.

Taylor, Joshua, a minister of the Methodist Episcopal Church, was born at Princeton, N. J., Feb. 5, 1768. At the age of seventeen he was apprenticed to a cabinet-maker, and continued in his employ three years, when the death of his mother awakened his mind to his spiritual condition. After a severe struggle against scepticism, he entered fully into communion with the Church in 1791; became an itinerant preacher, and was appointed to Flanders Circuit, N. J. The next year he went to New England, and labored in the circuits of Fairfield, Middletown, Granville, and Trenton, in Connecticut. In 1797 he was transferred to Maine, and appointed presiding elder of the newly formed district in that State. In 1798 he united with his duties as presiding elder the care of Readfield Circuit. In 1801 Mr. Taylor was appointed to the Boston District; in 1803 he was returned to the "District of Maine," and in 1804 was stationed at Portland, Me. He located in 1806, continuing to preach in Portland and vicinity, and teaching a private school. In 1824 he was chosen one of the presidential electors of Maine, and cast his vote for John Q. Adams. From 1826 to 1848 he confined his labors principally to Cumberland. In the latter year he re-entered the Conference, was entered as superannuated, and was appointed chaplain to the almshouse, where he attended to the duties of his office till June, 1852, when he was disabled by paralysis. He died at his home in Portland, March 20, 1861. About 1802 he was engaged in a pamphlet controversy with a Rev. Mr. Ward, a Congregational minister who attacked Methodist doctrines. "The Methodist party was entirely satisfied with the result of the controversy." See *Zion's Herald*, April 3, 1861.

Taylor, Michael S., a Methodist Episcopal minister, was born in Scott County, Ky., Oct. 28, 1798; licensed to preach September, 1824, and some time afterwards received on trial in the Kentucky Conference. He travelled about four years in the Kentucky Conference; was then transferred to the Illinois Conference, and thence to the Indiana; was subsequently retransferred to the Illinois Conference, and appointed presiding elder in the Wabash District, where he continued his labors for four years. In 1836 he was appointed presiding elder of the Quincy District. He died July 20, 1838. In all the relations of life he was irreproachable. See *Minutes of Annual Conferences*, 1839, p. 661.

Taylor, Nathaniel (1), an English clergyman, was assistant minister in Westminster in 1683, and appointed pastor of a congregation at Salter's Hall in 1695. He died in 1702, at the age of about forty. He published, *Sermons* (Lond. 1688, 4to):—*Funeral Sermon* (1691, 4to):—*Preservative against Deism* (1698, 4to):—*Funeral Sermon* (1699, 4to):—*Discourse of Faith in Jesus Christ*, etc. (1700, 4to):—*Dr. William Sherlock's Case and Letter of Church Communion, etc., Considered* (1702, 8vo):—*Practical Discourses* (1703, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Taylor, Nathaniel (2), a Congregational minister, was born at Danbury, Conn., Aug. 27, 1722 (O. S.). He graduated at Yale College in 1745, and was ordained pastor, June 29, 1748, at New Milford, Conn., where he remained until his death, Dec. 9, 1800. For twenty-six

years he was one of the Yale College board of trustees. His only publications were two occasional *Sermons*. In 1759 he was chaplain, under Col. N. Whiting, at and around Crown Point and Ticonderoga. See Sprague, *Annals of the Amer. Pulpit*, i, 467.

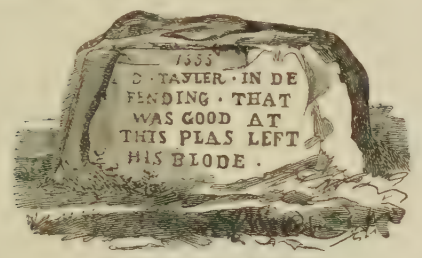
Taylor, Nathaniel William, D.D., an eminent Congregational preacher and divine, and the grandson of the preceding, was born at New Milford, Conn., June 23, 1786. He spent his early years on a farm, was prepared for college by Rev. Dr. Azel Backus, and graduated at Yale College in 1807, having had twice to relinquish his studies on account of disease of the eyes. He was private tutor for a year in Albany and Montreal, studied theology four years with Dr. Dwight, and in 1812 succeeded Moses Stuart in the pastorate of the First Church, New Haven, where he labored with great success for ten years. Of his preaching, Dr. Dutton thus speaks: "The intellectual qualities of his preaching were thorough and profound, yet lucid and scriptural: exposition and discussion of weighty themes; a marshalling of comprehensive forces of luminous and enkindled logic, to bear, with compacted and converging unity and climacteric power, on the one question in hand; a full and frank meeting of difficulties; bold, defiant, and powerful grappling with objections; fearless reference, in defence of scriptural doctrine and precept, to reason and common-sense; close and pungent applications to conscience, and earnest and tender appeals to the heart." Dr. Taylor was considered one of the ablest preachers of his time, and in certain aspects was thought to have had no equal. After he became theological instructor, especially in times of revival, his labors were widely sought by the Church and freely given. In 1822, upon the formation of the theological department in Yale College, he was chosen Dwight professor of didactic theology, which position he held until March 10, 1858, when he quietly and peacefully passed away from earth. It was as a teacher of theology that his influence has been most widely felt. In this field, he was an original investigator, and few men have left a deeper impress upon American divinity. In several important respects he diverged from the traditional theology of New England. He held that the mind, however affected by sin in intellect, sensibility, or will, is yet a free agent, capable by intellect to perceive and understand the objects and motives of choice, capable by sensibility to feel their influence, and capable by will to choose or refuse any one of them; and that the power of will, by which it makes a given choice, is a power that could in the time and circumstances have chosen differently and oppositely. He repudiated the predicating of the words "predestinated" and "decreed" to God, and substituted the word "purposed." While depravity is universal to the race, it is not to be ascribed to any property, propensity, or disposition of the soul, prior to actual transgression, as sinful in itself, or as the necessary cause of sin, nor to a sinful nature corrupted in or derived from Adam, sin being traced to the constitutional propensity of man for natural good, as perverted by his own moral agency. "Sin comes in as an unavoidable result, so far as divine prevention is concerned, of such materials as God uses, and must use, in a *moral* universe—to wit, free agents." God, having created man moral and responsible, cannot prevent the entrance of sin without contradicting himself. He admitted and taught that sin is among the things which are according to the counsel of God's will, yet only in an indirect and remote sense, God preferring a moral system in which sin is necessarily incidental to the non-existence of a moral system. As to the originality and soundness of Dr. Taylor's views concerning sin, much difference of opinion has prevailed. Some of his followers have claimed that they are original with him; others quote Whately, Woodward, and Dr. John Young as having enounced views in consonance with his. Dr. Pond charges him with reviving "the old Arminian deistical hypothesis," while Dr. Dutton claims, on the contrary, that "time has fully proved that his mode was altogether best for the refutation of Arminianism." Dr. Whedon says that while Dr. Taylor "vindicated the divine government by introducing into his system the Arminian view of sin, he overthrows his own work by admitting the principle of preordination." At all events, the enunciation of Dr. Taylor's views gave rise to a prolonged and exciting controversy, which was carried on with unusual persistency and ability between himself and his colleagues, on the one hand, and Drs. Tyler, Woods, and other prominent Congregational divines, on the other. Dr. Taylor never admitted that his opinions were heretical, judged by the standard theologians of New England, but labored hard to prove their substantial conformity to the latter. Defended and enforced by his intense earnestness and eloquence, and by his powerful logic, his theology has won many adherents, and—so it has been claimed—has silently modified, and in a true sense rationalized, the Calvinistic theology. Dr. Taylor attached much importance to the truths of natural religion, and he also laid much stress upon true theories of mind. A correct mental philosophy he deemed fundamental, and elaborated with much care a system of his own. With Dwight and Edwards, he held that all motives find their ultimate ground of appeal in the desire of personal happiness, and that the idea of right in its last analysis is resolved into a tendency to the highest happiness. As a teacher, Dr. Taylor won the admiration and affection of his pupils, nearly seven hundred being under his training, and inspired them with enthusiasm and pleasure in the pursuit of their studies. In his social and domestic relations, he was peculiarly attractive and lovely, and peculiarly beloved. As an author, Dr. Taylor is known principally by posthumous works. His controversial articles were contributed principally to the *Monthly* and *Quarterly Christian Spectator* and to the *Spirit of the Pilgrims*. Since his death there have appeared the following, edited by Noah Porter, D.D.: *Practical Sermons* (N. Y. 1858, 8vo):—*Lectures on the Moral Government of God* (ibid. 1859, 2 vols. 8vo), his greatest and most celebrated performance:— *Essays, Lectures, etc., upon Select Topics in Revealed Theology* (ibid. 1859, 8vo). See the *Congregational Quarterly*, 1860, p. 245 sq. (by Dr. Dutton); Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Appletons' Cyclopædia*, s. v.; also the *Christ. Quar. Spec.* vols. ii, iv, v; *Spirit of the Pilgrims*, vols. v, vi; *New-Englander*, Nov. 1859 (by Prof. Martin); *Amer. Theol. Rev.* 1859, p. 391 sq. (by Dr. Pond); *Meth. Quar. Rev.* 1859, p. 317, 667; 1860, p. 146, 656-669 (by Dr. Whedon); *Memorial of Nathaniel W. Taylor, D.D.* (New Haven, 1858, 8vo), comprising sermons by Drs. Bacon, Dutton, and Fisher. See THEOLOGY; TYLER, BENNET.

Taylor, Oliver Alden, a Congregational minister, was born at Yarmouth, Mass., Aug. 18, 1801. He graduated at Union College, 1825; entered the ministry November, 1828; and, spending the next eleven years in study and teaching, he became pastor at Manchester Sept. 18, 1839, and died Dec. 18, 1851. He published, *Catalogue of the Andover Theological Seminary* (1838):—*Piety in Humble Life* (1844, by the Mass. S. S. Society):—and numerous articles, original and translated, and some poems, in various periodicals. A memoir of his life by Rev. T. A. Taylor, his brother, was published in 1853, a second edition of which appeared in 1856. See Sprague, *Annals of the Amer. Pulpit*, ii, 725.

Taylor, Richard Cowling, an eminent English antiquary, was born at Hinton, Suffolk, Jan. 18, 1789, and emigrated to the United States in July, 1830, settling in Philadelphia. He was a surveyor and geologist, and was greatly useful in developing the mineral resources of various parts of the country. He died Oct. 26, 1851. In addition to scientific works, he published *Index Monasticus, or the Abbeys and other Monasteries, Alien Priories, Friaries, Colleges, Collegiate Churches, Hospitals,*

etc., in the City of Norwich (Lond. 1821, fol.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Taylor, Rowland, LL.D., an English clergyman and martyr, is supposed to have been a Yorkshireman; and after being educated at Cambridge, became the head of Border Hostle, near Caius College. He was presented by archbishop Cranmer to the rectory of Hadleigh, where he attended faithfully to the spiritual needs of his parishioners. In 1553 he was summoned before Gardiner for resisting the popish mass at Hadleigh. He defended his cause with firmness, but was committed to the King's Bench Prison, where he remained till Jan. 22, 1555, when he was sentenced to be burned. The execution took place Feb. 8, 1555, on Aldham Common, near Hadleigh. See Fox, *Book of Martyrs;* Hook, *Eccl. Biog.* s. v.



Martyr's Stone at Hadleigh.

Taylor, Samuel, a Presbyterian minister, was born in Nova Scotia, Sept. 14, 1795; graduated at the Princeton Theological Seminary in 1825; was licensed to preach the same year, and shortly after was ordained and installed pastor of the Millersburg and Stoner Mouth churches of Bourbon County, Ky. In 1831 became pastor of the Nicholasville and Cedar Creek churches, Ky.; in 1836, at Frankfort, Ind.; in 1845, Waveland, Ind.; in 1852, Washington, Ind.; in 1854, Waco, Texas. He died June 9, 1855. Mr. Taylor was a close student and a man of literary tastes. As a theologian he was acute, prolific, and systematic. He was for a number of years an active member of the Board of Trustees of Hanover College, Ind., and of the New Albany Theological Seminary, Ind. See Wilson, *Presb. Hist. Almanac*, 1867, p. 206.

Taylor, Stephen, D.D., a Presbyterian minister, was born at Tyringham, Berkshire Co., Mass., Feb. 26, 1796. He pursued his preparatory studies at Lenox Academy; graduated at Williams College, with the highest honor, in 1816; was preceptor of the academy at Westfield, Mass., for one year, and tutor in Williams College 1817–19; studied theology in Andover Theological Seminary, and afterwards privately; was licensed to preach in 1824, and shortly after was ordained pastor of a church in Halifax Co., Va. In 1826 he became pastor of the Shockoe Hill Church, Richmond, Va.; in 1835 was appointed professor of ecclesiastical history in the Union Theological Seminary in Prince Edward Co.; in 1838 resigned, and shortly after became pastor of a church in Abingdon, Va.; in 1843, of the High Street Church in Petersburg, Va.; in 1847 returned to Richmond, and engaged in teaching; in 1850 became pastor of the Duval Street Church, Richmond, and continued in charge of it until his death, March 4, 1853. Mr. Taylor was an instructive preacher, an excellent pastor, and a learned tutor. See Sprague, *Annals of the Amer. Pulpit*, iv, 673.

Taylor, Thomas (1), a learned Puritan divine, was born at Richmond, Yorkshire, in 1576; and was educated at Christ's College, Cambridge, of which he became fellow, and afterwards Hebrew lecturer. On leaving the university, he settled first at Watford, Hertfordshire; then at Reading, Berkshire; and in 1625 he obtained the living of St. Mary Aldermanbury, London, which he retained during the remainder of his life. He died early in 1632. His contemporaries unite in giving him a high character for learning, piety, and usefulness. Among his works are, *Commentary on the Epistle of St. Paul written to Titus* (Camb. 1612, 4to; 1616, 1619, best ed. 1658, fol.):—*Treatise of Christian Religion* (1616, 4to):—*Exposition upon Parable of the Sower*, etc. (Lond. 1621, 4to; 1631, 1634):—*Christ's Victory over the Dragon* (1633, 4to):—*Christ Revealed, or the Old Testament Explained*, etc. (1635, sm. 4to). Other works, with *Life*, appeared (Lond. 1653, fol.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Taylor, Thomas (2), "the Platonist," was born in London, May 15, 1758. He studied for three years at St. Paul's school, with the design of becoming a Dissenting minister, but afterwards entered Lubbock's banking-house. Later he received the appointment of assistant secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce, which post he held several years. During the last forty years of his life he resided at Walworth (partially supported by an income of £100 from his friend W. Meredith). He died Nov. 1, 1835. His works comprise sixty-three volumes, of which twenty-three are large quartos. Besides treatises on arithmetic and geometry, and a few minor essays, etc., his principal work was the translation of Plato, Aristotle, and other Greek and Latin authors. *The Works of Plato, viz. his Fifty-five Dialogues and Twelve Epistles; Nine of the Dialogues by the late Floyer Sydenham, and the Remainder by Thomas Taylor*, etc. (1804, 5 vols. 4to), was printed at the expense of the duke of Norfolk, who locked up nearly the whole edition in his house, where it remained till 1848, when it was sold. Of his translation of Aristotle (1806–12, 10 vols. 4to) only fifty complete copies were struck off, the expense being defrayed by W. Meredith. His latest works were translations of Proclus, *On Providence and Evil* (1833, 8vo; 1841, 8vo); and Plotinus, *On Suicide* (1834, 8vo). His translations have been commended by some, but by others very severely criticised. For full catalogue of Taylor's works, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Taylor, Thomas House, D.D., a clergyman of the Protestant Episcopal Church, was born of English parents in Georgetown, S. C., Oct. 18, 1799. His early education was acquired at Guilford, Conn.; he graduated from South Carolina College, Columbia, as valedictorian of his class; studied theology under bishop White; was ordained deacon in 1821, and priest in 1826. For nine years he was rector of St. John's Church, Colleton, John's Island, S. C. In April, 1834, he became rector of Grace Church, New York city, where he remained until the close of his life. He died at West Park, on the Hudson, Sept. 9, 1867. Dr. Taylor was a fine scholar, a man of marked character, and retained the respect and affection of his people. He held several positions of honor and trust. See *American Quar. Church Rev.* Jan. 1868, p. 665.

Taylor, Timothy, an English clergyman, was born at Hempstead, Hertfordshire, in 1609, and entered Queen's College, Oxford, in 1626. He became vicar of Almeley, Hertfordshire; subsequently a Presbyterian, and then an Independent. In 1668 he removed to Dublin, and became assistant to Samuel Mather, and afterwards to Nathaniel Mather, and died there in 1681. He wrote *Defence of Sundry Positions and Scriptures alleged to Justify the Congregational Way* (Lond. 2 pts. 4to: pt. i, 1645; pt. ii, 1646). They were answered by Richard Hollingworth in his *Certain Queries* (1646, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Taylor, Timothy Alden, a Congregational minister and author, was born at Hawley, Mass., Sept. 7, 1809. He graduated at Amherst College in 1835, and at the Andover Theological Seminary in 1838. He was ordained at Slatersville, R. I., 1839, where he preached until his death—cut off suddenly in the midst of his

usefulness, March 2, 1858. Mr. Taylor was honest and unflinching in his attachment to his principles, earnest and faithful. He was a diligent student, and wrote much for the periodical press. He also published a *Memoir* of his brother, Rev. Oliver Alden Taylor (Boston, 12mo, 1853; 2d ed. 1856):—*The Solace* (32mo):—*The Two Mothers* (32mo):—*Zion* (32mo):—*Zion's Pathway* (12mo):—*Bible View of the Death Penalty* (8vo). See *Cong. Quarterly*, 1859, p. 96; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Taylor, Veron D., a Presbyterian minister, was born at Hinesburg, Vt., in 1798; received an academical education; studied theology privately; was licensed by the Addison Congregational Association, Vt., and ordained by a Congregational council in 1826. His fields of labor were as follows: Elizabethtown, N. Y.; Litchfield, South Farms, Conn.; Amenia, N. Y.; Galesburg, Mich.; Huntsburg and Dover, Ohio; and was Seaman's chaplain at Buffalo, N. Y., and Cleveland, Ohio. He died Sept. 6, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 228.

Taylor, William Cooke, LL.D., an Irish author, was born at Youghal in 1800, and was educated at Trinity College, Dublin. He went to London in 1829, where he remained until 1847, when he returned to Ireland, to serve the viceregal household in the capacity of statistician. He died in Dublin, Sept. 12, 1849. In addition to many works on secular subjects, he wrote, *Catechism of the Christian Religion* (Lond. 1828, 12mo):—*History of Mohammedanism and its Sects* (1834, 12mo):—*History of Popery* (new ed. 1837, 8vo):—*Illustrations of the Bible and Confirmations of Sacred History from the Monuments of Egypt* (1838, 12mo):—*History of Christianity from its Promulgation to its Legal Establishment in the Roman Empire* (1844, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tchu-chor, the prayer-mill used by the Buddhist priests in Chinese Tartary. It is constructed in two forms. (1.) One is a small wheel with flies, which move either by wind or water. On these flies are written prayers, and it is supposed that all the merit of their recitation is conferred upon him that sets the wheel in motion. (2.) The other is a huge egg-shaped barrel, as large as a hogshead, upon an upright spindle, composed of endless sheets of paper pasted one over the other, and on each sheet is written a different prayer. At the bottom of this pasteboard barrel is a cord, which gives to it a rotary motion. The lamas make this spin rapidly, and thus acquire the merit of the repetition of all the prayers written on all the papers at every rotation of the barrel. The lamas spend much of their time in plying the tchu-chor by way of interceding for the people. In return they receive from each person a small compensation for their trouble.

Teach (Heb. prop. לָמַד, but also many other words; Gr. prop. διδάσκω, but often other terms). Teaching is an important branch of the commission which Christ gave to his apostles before he left the earth. "Go," said he, "teach all nations," or, as we have it recorded by another of the evangelists, "Preach the Gospel to every creature." In this way they were to make disciples, as the word μαθητεύσατε imports. It is one of the precious promises of the new covenant that all its subjects shall be "taught of the Lord" (Isa. liv, 13). The Lord Jesus quoted these words in the days of his public ministry (John vi, 45), and describes the effect of this teaching thus: "Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me," which he afterwards explains to mean neither more nor less than believing on him. See Preaching.

Teachers, or "doctors" (v. r.), are mentioned among divine gifts in Ephes. iv, 11, and it is possible that the apostle does not mean such ordinary teachers (or pastors) as the Church now enjoys; but as he seems to reckon them among the *extraordinary* donations of God, and uses no mark of distinction or separation between apostles, with which he begins, and doctors, with which he ends, it may be that he refers to the nature of the office of the Jewish doctors; meaning well-informed persons, to whom inquiring Christian converts might have recourse for removing their doubts and difficulties concerning Christian observances, the sacraments, and other rituals, and for receiving from Scripture the demonstration that "this is the very Christ;" and that the things relating to the Messiah were accomplished in Jesus. Such a gift could not but be very serviceable in that infant state of the Church, which, indeed, without it, would have seemed, in this particular, inferior to the Jewish institutions. With this agrees the distinction (Rom. xii, 7) between doctors (*teaching*, διδάσκων) and exhorters, q. d. "he who gives advice *privately*, and resolves doubts, etc., let him attend to that duty; he who exhorts with a loud voice (παρακαλῶν), let him exhort" with proper piety. The same appears in 1 Cor. xii, 28, where the apostle ranges, 1st, apostles, public instructors; 2d, prophets, occasional instructors; 3d (διδάσκαλοι), doctors or teachers, private instructors. See Gifts.

For monographs on our Lord as the Great Teacher, see Hase, *Leben Jesu*, p. 130 sq. See Jesus Christ.

Tears (דִּמְעָה, δάκρυα) are the well-known emblem and usual accompaniment of grief; and as grief is generally most violent when it is indulged for the dead, so in the two following passages the wiping-away of tears is connected with the abolition of death: Isa. xxv, 8, "And the Lord Jehovah shall wipe away the tear from off all faces;" Rev. vii, 17, "And God shall wipe away all tears from their eyes." Tears are wont to be poured out on occasions of mortality: thus in Jer. xxxi, 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they were not:" again in xxii, 10, "Weep ye not for the dead, neither bemoan him, but weep sore for him that goeth away, for he shall return no more, nor see his native country." Tears are sometimes shed for national calamities: thus in Lam. i, 2, "She weepeth sore in the night, and her tears are on her cheeks:" again in Numb. xiv, 1, "And all the congregation lifted up their voice and cried, and the people wept that night." In Gen. xxi, 15, 16, Hagar's pitiable case is thus described, "And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went and sat her down over against him a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept." Tears are often the symbol of divine judgments, as they are sometimes also of human oppressions. (See Eccles. iv, 1; Acts xx, 19; Jer. xiv, 17.) They are sometimes the fruit of repentance and contrition. (See Heb. xii, 7; Matt. xxvi, 15.) But commonly they are the result of natural affection deploring a beloved object, of which the examples are too obvious and numerous to cite. But whatever the causes of tears to the righteous, all these shall be abolished, which is what is meant by "God's wiping away all tears from their eyes." For death, oppression, calamity, repentance, shall have no place in the heavenly region. Weeping may endure for a night, but joy cometh in the morning. Those who sow in tears shall reap in joy. See Grief.

For the *valley of tears* (Psa. lxxxiv, 6), see Baca.

For monographs on the tears of Christ over Jerusalem (Luke xix, 41), see Volbeding, *Index Programmatum*, p. 53. Comp. Kiesling, *De Lacrimis Vatum* (Lips. 1747). See Jesus Christ.

The so-called *lachrymatories*, or "tear-bottles," supposed by some to have been used for collecting the tears of the mourners at the graves of the ancients (Thomson, *Land and Book*, i, 147), were rather ves-

sels for perfumery or flowers (see the *Penny Cyclop.* s. v.).

Teäshur. See Box-tree.

Te'bah (Heb. *Te'bach*, טֶבַח, *slaughter*, as often; Sept. Ταβέκ; Josephus, Ταβαῖος, *Ant.* i, 6, 5; Vulg. *Tabee*), the oldest of the four sons of Nahor by his concubine Reumah (Gen. xxii, 24). B.C. cir. 2050.

Tebali'ah (Heb. only in the prolonged form *Tebalya'hu*, טְבַלְיָהוּ, *purified* [Fürst, *protected*] by *Jehovah*; Sept. Ταβελίας v. r. Ταβλαΐ; Vulg. *Tabelias*), third of the four sons of Hosah "of the children of Merari" (1 Chron. xxvi, 11). B.C. 1014.

Te'beth (Heb. *Tebeth'*, טֵבֵת, apparently of Assyrian origin, *Tibituo*), the tenth month (Esth. ii, 16) of the sacred year of the Hebrews, corresponding in the main to *January*. Jerome has the following comment upon Ezek. xxix, 1: "Decimus mensis, qui Hebræis appellatur *Tebeth*, et apud Ægyptios [with whom it was the fifth month] Τύβι [or Τωβί, Coptic *Tobi*], apud Romanos *Januarius*." In Arabic it is called *Tubah*, in Greek Τυβί or Τήβ, and in Sanscrit *Tapas*. See Calendar, Jewish.

Tebul Yom. See Talmud.

Te Deum laudāmus (i. e. "We praise thee, O God"). This hymn, which is written *in honorem Sanctissimæ Trinitatis*, commonly called *Hymnus SS. Ambrosii et Augustini*, and known as the *Ambrosian Hymn*, is erroneously ascribed to Ambrose. In a manuscript chronicle preserved at Milan, and erroneously ascribed to Decius (d. 553), bishop of Milan, we are told that at the baptism of Augustine, which Ambrose performed in the year 387, both the baptist and the candidate spontaneously, as if inspired by the Holy Ghost, intoned this hymn. This tradition would seem to have been corroborated by a passage of a spurious (the 92d) sermon of Ambrose which treats of the baptism of Augustine. But, in truth, the tradition owes its origin to this passage. Augustine himself, who speaks, in his *Confessions*, of his conversion and baptism, does not mention anything of the kind. Some have ascribed this hymn to Athanasius, bishop of Alexandria; others to Nicetius, about the year 535; and a third class to Hilary of Poitiers. The whole tenor of this hymn proves its Eastern origin, and at a very early time. Indeed, the *Codex Alexandrinus* contains a morning hymn commencing Καθ' ἑκάστην ἡμέραν εὐλογήσω σε καὶ αἰνήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα; and this circumstance, together with the fact of its great resemblance with the *Te Deum*, induced Daniel (*Thesaur. Hymnol.* ii, 289 sq.) to say, "The *Te Deum* is based upon an ancient Greek hymn which, extensively known in the East, has found many translators, which fact not only accounts for the variety of readings, but also for the various authors to whom it is ascribed. Of these versions, the one which Ambrose made for the service of the Milan Church met with the most approval and was finally adopted, and this explains why it was commonly called the *Ambrosian Hymn*."

Even before the time of Charlemagne, this hymn was sung on special occasions in both churches of the East. The Roman Breviary uses it as one of the morning hymns to be sung throughout the year, with the exception of the Sundays in Advent, Lent, and the Feast of the Holy Innocents. Long before the Reformation, it was known in a German translation. In 1533 it was translated by Luther, "Herr Gott, dich loben wir," and since that time it has been translated into German and English by different authors. We subjoin a few lines of the original:

"Te Deum laudamus, te Dominum confitemur.
Te æternum Patrem omnis terra veneratur.
Tibi omnes angeli, tibi cœli et universæ potestates,
Tibi Cherubim et Seraphim incessabili voce proclamant:
Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt cœli et terra majestatis gloriæ tuæ."

This beautiful and inspiring composition is read or chanted at the morning service of the Church of England after the reading of the first lesson. The rubric enjoins that it shall be said or sung daily throughout the year in the vernacular language. The ancient offices of the English Church gave this hymn the title of the "Psalm Te Deum" or the "Song of Ambrose and Augustine" indifferently. As used it may be considered as a responsory psalm, since it follows a lesson; and here the practice of the Church of England resembles that directed by the Council of Laodicea, which decreed that the psalms and lessons should be read alternately. The hymn consists of three equal parts—praise, confession of belief, and supplication. See Rambach, *Anthologie christlicher Gesänge*, i, 87 sq.; Bässler, *Auswahl altchristlicher Lieder*, p. 44 sq.; Herzog, *Real-Encyklop.* i, 275 sq. (2d ed. p. 328 sq.); Tentzel, *Exercitationes X de Hymno Te Deum Laudamus* (Lips. 1692); Bingham, *Christ. Antiq.* bk. xiv, ch. xi, § 9; and the monographs cited by Volbeding, *Index Programmatum*, p. 134. (B. P.)

Te Igĭtur (i. e. "Thee therefore"), the first two words of the canon of the Latin mass. This part of the eucharistic service is said to have been drawn up under the direction of Gregory the Great, though portions of it are doubtless of much earlier date. It was also called *Obsecratio*. This service, as distinct from the missal, was used, and is still used, by bishops, prelates, and other dignitaries; and as the canon is the most sacred part of the service, oaths upon the *Te Igitur* were regarded as especially solemn. The *Te Igitur* appears to have been used in the ordeal of compurgation.

Teen (Chinese, *heaven*), a word generally used by the early Roman Catholic missionaries to denote the Supreme Being; but, to render it more evidently descriptive of a person, the Inquisition ordered the addition to it of the word *Choo*, "Lord." Thus Teen-Choo meant "Lord of heaven," and came to be the recognised appellative of God by Romish converts. The Protestant missionaries rejected Teen, and substituted *Shin* or *Shang-te*.

Teenah. See Fig.

Tehaph'nehes (Ezek. xxx, 18). See Tahpanhes.

Tehin'nah (Heb. *Techinnah'*, תְּחִנָּה, *supplication*, as often; Sept. Θανά v. r. Θαιμάν; Vulg. *Tehinna*), a name occurring in the obscure list of the descendants of Judah (1 Chron. iv, 12) as the last-named of the three sons of Eshton (q. v.), and grandson of Chelub (q. v.); with the added epithet "the father of the city of Nahash" (*Abi-Ir-Nachash*), and the statement "These are the men of Rechah" (q. v.). From all this, we can only gather that Tehinnah was probably related to the family of David. B.C. cir. 1083. See Nahash.

Tehoroth. See Talmud.

Teil-tree is properly the linden-tree, or *Tilia Europæus* of botanists. It is mentioned in the A. V., in Isa. vi, 13, "as a teil-tree, and as an oak:" but as in the Hebrew the word is אֵלָה, *elâh*, usually rendered "oak," by many supposed to be the *terebinth*, or "turpentine-tree," there is no reason for giving it a different signification in this from what it has in other passages. See Oak.

Teind, the name given in the law of Scotland to Tithes (q. v.).

Te'kel (Chald. *Tekel'*, תְּקֶל, *weighed*, as immediately explained in the context; Sept. Θεκέλ; Vulg. *thecel*), the second of the ominous words in the sentence of the Babylonian king (Dan. v, 25, 27). See Mene.

Tekeleth. See Blue.

Teko'a (Heb. *id.* תְּקוֹעַ [once with *h* directive, תְּקוֹעָה, 2 Sam. xiv, 2], *a stockade*; Sept. Θεχωέ and Θεχουέ, Josephus Θεκωά and Θεκωέ; Vulg. *Thecue*; A.V.

"Tekoah" in 2 Sam. xiv), a town in the tribe of Judah (2 Chron. xi, 6, as the associated places show; and inserted in its place in Josh. xv, 59, 60 in the Sept. [see Keil, *ad loc.*]), on the range of hills which rise near Hebron, and stretch eastward towards the Dead Sea. These hills bound the view of the spectator as he looks to the south from the summit of the Mount of Olives. Jerome (*in Amos, Prœm.*) says that Tekoa was six Roman miles from Bethlehem, and that as he wrote (*in Jer.* vi, 1) he had that village daily before his eyes ("Thekoam quotidie oculis cernimus"). In his *Onomasticon* (s. v. *Ecthei*, Ἐκθεινί) he represents Tekoa as nine miles only from Jerusalem; but elsewhere he agrees with Eusebius in making the distance twelve miles. In the latter case he reckons by the way of Bethlehem, the usual course in going from the one place to the other; but there may have been also another and shorter way, to which he has reference in the other computation. Some suggest (Bachiene, *Palästina*, ii, 60) that an error may have crept into Jerome's text, and that we should read *twelve* there instead of *nine*. In 2 Chron. xx, 20 (see also 1 Macc. ix, 33) mention is made of "the wilderness of Tekoa," which must be understood of the adjacent region on the east of the town (see *infra*), which in its physical character answers so entirely to that designation. It is evident from the name (derived from תָּקַע, "to strike," said of driving the stakes or pins into the ground for securing the tent), as well as from the manifest adaptation of the region to pastoral pursuits, that the people who lived here must have been occupied mainly as shepherds, and that Tekoa in its best days could have been little more than a cluster of tents, to which the men returned at intervals from the neighboring pastures, and in which their families dwelt during their absence.

The Biblical interest of Tekoa arises, not so much from any events which are related as having occurred there as from its connection with various persons who are mentioned in Scripture. It is not enumerated in the Hebrew catalogue of towns in Judah (Josh. xv, 49), but is inserted in that passage by the Sept. The "wise woman" whom Joab employed to effect a reconciliation between David and Absalom was obtained from this place (2 Sam. xiv, 2). Here, also, Ira, the son of Ikkesh, one of David's thirty "mighty men" (גִּבֹּרִים), was born, and was called on that account "the Tekoite" (2 Sam. xxiii, 26). It was one of the places which Rehoboam fortified, at the beginning of his reign, as a defence against invasion from the south (2 Chron. xi, 6). Some of the people from Tekoa took part in building the walls of Jerusalem after the return from the Captivity (Neh. iii, 5, 27). In Jer. vi, 1, the prophet exclaims, "Blow the trumpet in Tekoa and set up a sign of fire in Beth-haccerem" — the latter probably the "Frank Mountain," the cone-shaped hill so conspicuous from Bethlehem. It is the sound of the trumpet as a warning of the approach of enemies, and a signal-fire kindled at night for the same purpose, which are described here as so appropriately heard and seen, in the hour of danger, among the mountains of Judah. But Tekoa is chiefly memorable as the birthplace of the prophet Amos, who was here called by a special voice from heaven to leave his occupation as "a herdman" and "a puncturer of wild figs," and was sent forth thence to testify against the sins of the kingdom of Israel (Amos vii, 14). Accustomed to such pursuits, he must have been familiar with the solitude of the desert, and with the dangers there incident to a shepherd's life. Some effect of his peculiar training amid such scenes may be traced, as critics think (De Wette, *Einl. ins Alte Test.* p. 356), in the contents and style of his prophecy. Jerome (*ad Amos* i, 2) says, ". . . etiam Amos prophetam qui pastor de pastoribus fuit et pastor non in locis cultis et arboribus ac vineis consitis, aut certe inter sylvas et prata virentia, sed in lata eremi vastitate, in qua versatur leonum feritas et interfectio pecorum, *artis suæ usum esse sermonibus.*" Comp. Amos ii, 13; iii, 4, 12; iv, 1; vi, 12; vii, 1; and see the striking remarks of Dr. Pusey, *Introd. to Amos.*

In the genealogies of Judah (1 Chron. ii, 24, and iv, 5), Ashur, a posthumous son of Hezron and a brother of Caleb, is mentioned as the father of Tekoa, which appears to mean that he was the founder of Tekoa, or at least the owner of that village. See Rödiger in Gesen. *Thesaur.* iii, 1518.

The common people among the Tekoites displayed great activity in the repairs of the wall of Jerusalem under Nehemiah. They undertook two lengths of the rebuilding (Neh. iii, 5, 27). It is, however, specially mentioned that their "lords" (אַדִּירֵיהֶם) took no part in the work.

Tekoa is known still as *Tekû'a*, and, though it lies somewhat aside from the ordinary route, has been visited and described by several recent travellers. Its distance from Beit-Lahm agrees precisely with that assigned by the early writers as the distance between Tekoa and Bethlehem. It is within sight also of the "Frank Mountain," beyond question the famous Herodium, or site of Herod's Castle, which Josephus (*War*, iv, 9, 5) represents as near the ancient Tekoa. It lies on an elevated hill, which spreads itself out into an irregular plain of moderate extent. Its "high position" (Robinson, *Bibl. Res.* i, 486) "gives it a wide prospect. Towards the north-east the land slopes down towards Wady Khureitûn; on the other sides the hill is surrounded by a belt of level table-land; beyond which are valleys, and then other higher hills. On the south, at some distance, another deep valley runs off south-east towards the Dead Sea. The view in this direction is bounded only by the level mountains of Moab, with frequent bursts of the Dead Sea, seen through openings among the rugged and desolate intervening mountains." In the spring there are often encampments of shepherds there, consisting of tents covered with the black goat-skins so commonly used for that purpose; they are supported on poles and turned up in part on one side, so as to enable a person without to look into the interior. Flocks pasture near the tents and on the remoter hill-sides in every direction. There are horses and cattle and camels also, though these are not so numerous as the sheep and goats. A well of living water, on the outskirts of the village, is a centre of great interest and activity, the women coming and going with their pitchers, and men filling the troughs to water the animals which they have driven thither for that purpose. The general aspect of the region is sterile and unattractive; though here and there are patches of verdure, and some of the fields, which have yielded an early crop, may be seen recently ploughed up, as if for some new species of cultivation. Fleecy clouds, white as the driven snow, float towards the Dead Sea, and their shadows, as they chase each other over the landscape, seem to be fit emblems of the changes in the destiny of men and nations, of which there is so much to remind one at such a time and in such a place. Various ruins exist at Tekoa, such as the walls of houses, cisterns, broken columns, and heaps of building-stones. Some of these stones have the so-called "bevelled" edges which are supposed to show a Hebrew origin. There was a convent here at the beginning of the 6th century, established by St. Tabus, and a Christian settlement in the time of the Crusaders; and undoubtedly most of these remains belong to modern times rather than ancient. Among these should be mentioned a baptismal font, sculptured out of a limestone block, three feet nine inches deep, with an internal diameter at the top of four feet, and designed evidently for baptism as administered in the Greek Church. It stands in the open air, like a similar one at Jufna, near Beitin, the ancient Bethel. See more fully in the *Christian Review* (N. Y.), 1853, p. 519.

Near Tekû'a, among the same mountains, on the brink of a frightful precipice, are the ruins of Khureitûn, pos-

sibly a corruption of Kerioth (Josh. xv, 25), and in that case perhaps the birthplace of Judas the traitor, who was thence called Iscariot, i. e. "man of Kerioth." It is impossible to survey the scenery of the place and not to feel that a dark spirit would find itself in its own element amid the seclusion and wildness of such a spot. High up from the bottom of the ravine is an opening in the face of the rocks which leads into an immense subterranean labyrinth, which many suppose may have been the Cave of Adullam, in which David and his followers sought refuge from the pursuit of Saul. It is large enough to contain hundreds of men, and is capable of defence against almost any attack that could be made upon it from without. When a party of the Turks fell upon Tekû'a and sacked it, A.D. 1138, most of the inhabitants, anticipating the danger, fled to this cavern, and thus saved their lives. It may be questioned (Robinson, i, 481) whether this was the actual place of David's retreat; but it illustrates, at all events, that peculiar geological formation of the country which accounts for such frequent allusions to "dens and caves" in the narrations of the Bible. It is a common opinion of the natives that some of the passages of this particular excavation extend as far as to Hebron, several miles distant, and that all the cord at Jerusalem would not be sufficient to serve as clue for traversing its windings. See ODOLLAM.

One of the gates of Jerusalem in Christian times seems to have borne the name of Tekoa. Arculf, at any rate, mentions the "gate called Tecuitis" in his enumeration of the gates of the city (A.D. 700). It appears to have led down into the valley of the Kedron, probably near the southern end of the east wall. But his description is not very clear. Possibly to this Jerome alludes in the singular expression in the *Epit. Paulæ* (§ 12), " . . . revertar Jerosolymam et per Thecuam atque Amos, rutilantem montis Oliveti crucem aspiciam." The Church of the Ascension on the summit of Olivet would be just opposite a gate in the east wall, and the "glittering cross" would be particularly conspicuous if seen from beneath its shadow. There is no more *prima facie* improbability in a Tekoa gate than in a Bethlehem, Jaffa, or Damascus gate, all which still exist at Jerusalem. But it is strange that the allusions to it should be so rare, and that the circumstances which made Tekoa prominent enough at that period to cause a gate to be named after it should have escaped preservation. See, in addition to the above authorities, Reland, *Palæst.* p. 1028; Schubert, *Reisen*, p. 24; Raumer, *Palästina*, p. 219; Turner, *Tour*, ii, 240; Irby and Mangles, p. 344; Tristram, *Land of Israel*, p. 402; Schwarz, *Palest.* p. 114; Thomson, *Land and Book*, ii. 424; Porter in *Murray's Handbook*, p. 251; Bädeker, *Palestine*, p. 252.

Teko'ite (Heb. with the art. *hat-Tekoï'*, הַתְּקוֹעִי [in 2 Sam. xxiii, 26; Neh. iii, 27, הַתְּקֹעִי], patrial from *Tekoa;* Sept. ὁ Θεκωίτης and ὁ Θεωΐ, v. r. Θεκωνίτες and Θεκά; Vulg. *Thecuites, Thecuenus,* and *de Thecua*), an inhabitant of Tekoa (q. v.), an epithet of Ira the son of Ikkesh, one of David's warriors (2 Sam. xxiii, 26; 1 Chron. xi, 28; xxvii, 9). The name survived the Captivity (Neh. iii, 5, 27).

Tela Stragŭla, a term used to designate the upper covering for the holy table when not being used for the sacrifice. It is commonly called the *altar protector.*

Tel-a'bib [many *Tel'-abib*] (Chald. *Tel-Abib', חֵל־אָבִיב, corn-hill;* Sept. Μετέωρος; Vulg. *Ad acervum novarum frugum*), was probably a city of Chaldæa or Babylonia (Ezra iii, 15), not of Upper Mesopotamia, as generally imagined (Calmet, *ad loc.;* Winer, *ad loc.*). The whole scene of Ezekiel's preaching and visions seems to have been Chaldæa proper; and the river Chebar, as already observed [see CHEBAR], was not the Khabbûr, but a branch of the Euphrates. Ptolemy has in this region a *Thel-bencane* and a *Thal-atha* (*Geog.* v, 20); but neither name can be identified with Tel-abib, unless we suppose a serious corruption. *Thiluta* and *Thelsaphata* of Ammian. Marc. (xxiv, 2; xxv, 8) have likewise been compared; but they are equally uncertain. The element "Tel," in Tel-abib, is undoubtedly "hill." It is applied in modern times by the Arabs especially to the mounds or heaps which mark the site of ruined cities all over the Mesopotamian plain, an application not very remote from the Hebrew use, according to which "Tel" is "especially a heap of stones" (Gesenius, *ad loc.*). It thus forms the first syllable in many modern as in many ancient names throughout Babylonia, Assyria, and Syria (see Assemani, *Bibl. Orient.* III, ii, 784).

Te'lah (Heb. *Te'lach,* תֶּלַח, *breach* [Gesenius] or *vigor* [Fürst]; Sept. Θαλέ v. r. Θαλεές; Vulg. *Thale*), son of Resheph and father of Tahar, in the lineage between Ephraim and Joshua (1 Chron. vii, 25). B.C. ante 1658.

Tel'aïm [some *Tela'ïm*] (Heb. with the art. *hat-Telaïm',* הַטְּלָאִים, the young *lambs* [in Isa. xl, 11]; Sept. ἐν Γαλγάλοις; Vulg. *quasi agnos*), a place where Saul collected and numbered his forces before his campaign against the Amalekites (1 Sam. xv, 4). It is strange that both the Sept. version and Josephus (*Ant.* vi, 7, 2) read *Gilgal,* which was in the valley of the Jordan, near Jericho, and certainly not a fitting place to marshal an army to war with the Amalekites, seeing it would have to march through the wild passes of the wilderness of Judah (Ewald, *Gesch.* iii, 50). The Targum renders it "lambs of the Passover," according to a curious fancy, mentioned elsewhere in the Jewish books (*Yalkut* on 1 Sam. xv, 4, etc.), that the army met at the Passover, and that the census was taken by counting the lambs. This is partly endorsed by Jerome in the Vulg. A similar fancy is found in the Midrash in reference to the name Bezek (1 Sam. xi, 8), which is taken literally as meaning "broken pieces of pottery," whereby, as by counters, the numbering was effected. Bezek and Telaim are considered by the Talmudists as two of the ten numberings of Israel, past and future. It is probably identical with TELEM (q. v.), the southern position of which (Josh. xv, 24) would be suitable for an expedition against Amalek; and a certain support is given to this by the mention of the name (Thailam or Thelam) in the Sept. of 2 Sam. iii, 12.

Telas'sar (Heb. *Telassar',* תַּלַּשַׂר [in Isa.], fully תִּלַאשַׂר [in Kings], *Assyrian hill;* Sept. Θασσάν, Θελμάδ v. r. Θαλασσάρ, Θαιμάδ; Vulg. *Thelassar, Thalassar*) is mentioned in 2 Kings xix, 12 (A. V. "Thelassar") and in Isa. xxxvii, 12 as a city inhabited by "the children of Eden," which had been conquered and was held in the time of Sennacherib by the Assyrians. In both passages it is connected with Gozan (Gauzanitis), Haran (Carrhæ, now Harran), and Rezeph (the Razappa of the Assyrian inscriptions), all of which belong to the hill country above the Upper Mesopotamian plain, the district from which rise the Khabûr and Belik rivers. See GOZAN; HARAN; MESOPOTAMIA. It is quite in accordance with the indications of locality which arise from this connection to find Eden joined in another passage (Ezek. xxvii, 23) with Haran and Asshur. Telassar, the chief city of a tribe known as the Beni-Eden, must have been in Western Mesopotamia, in the neighborhood of Harran and Orfa. The name is one which might have been given by the Assyrians to any place where they had built a temple to Asshur, and hence perhaps its application by the Targums to the Resen of Gen. x, 12, which must have been on the Tigris, near Nineveh and Calah. See RESEN. Ewald (*Gesch.* iii, 301, Note 3) identifies it with a heap of ruins called *Teleda,* south-west from Racca, the *Theleda* of the *Peut. Tab.* (xi, c), not far from Palmyra. It is in favor of this that in that

for Methodism. In 1868 he was called to Morgantown, West Virginia, where his labors were very successful. In 1870 he was stationed at Lawrence, Mass., but finding his wife's health failing, he entered the Philadelphia Conference, and in March, 1872, was stationed at Lebanon, Pa. In March, 1873, he was sent to Allentown, Pa., which proved to be his last appointment. In the spring of 1875, his own health failing, he sailed for Europe. Returning the middle of September, his pastoral work occupied his time until Feb. 23, when he was taken with hemorrhage from the lungs. He died May 18, 1876. His scholarship was thorough and elevated, his style classic and chaste. His manner was gentle and unpretentious, and his presentation of truth forceful and vivid. His favorite theme was the all-powerful Name. See *Zion's Herald*, Aug. 10, 1876.

Pi'thom (Heb. *Pithom'*, פִּתֹם, meaning, if of Heb. derivation, *mouth of Thom;* but the word is probably Egyptian, meaning *the* [city of] *Thomei* [justice]; Sept. Παθώμ, v. r. Παθώ), one of the store-cities built by the Israelites for the first oppressor, the Pharaoh "which knew not Joseph" (Exod. i, 11). In the Heb. these cities are two, Pithom and Raamses; the Sept. adds On as a third. It is probable that Pithom lay in the most eastern part of Lower Egypt, like Raamses, if, as is reasonable, we suppose the latter to be the Rameses mentioned elsewhere, and that the Israelites were occupied in public works within or near to the land of Goshen. See RAAMSES. Herodotus mentions a town called *Patumus*, Πάτουμος, which seems to be the same as the *Thoum* or *Thou* of the *Itinerary* of Antoninus, probably the military station *Thohu* of the *Notitia*. Whether or not Patumus be the Pithom of Scripture, there can be little doubt that the name is identical. The first part is the same as in Bu-bastis and Bu-siris, either the definite article masculine or a possessive pronoun, unless indeed, with Brugsch, we read the Egyptian word "abode" *pa*, and suppose that it commences these names. See PI-BESETH. The second part appears to be the name of *Atum* or *Tum*, a divinity worshipped at On, or Heliopolis, as well as Ra, both being forms of the sun [see ON], and it is noticeable that Thoum or Thou was very near the Heliopolite nome, and perhaps more anciently within it, and that a monument at Abu-Kesheid shows that the worship of Heliopolis extended along the valley of the canal of the Red Sea. As we find Thoum and Patumus and Rameses in or near to the land of Goshen, there can be no reasonable doubt that we have here a correspondence to Pithom and Raamses, and the probable connection in both cases with Heliopolis confirms the conclusion. It is remarkable that the Coptic version of Gen. xlvi, 28 mentions Pithom for, or instead of, the Heroöpolis of the Sept. Whether Patumus and Thoum be the same, and the position of one or both, have yet to be determined, before we can speak positively as to the Pithom of Exodus. Herodotus places Patumus in the Arabian nome upon the canal of the Red Sea (ii, 48). The *Itinerary* of Antoninus puts Thou fifty Roman miles from Heliopolis, and forty-eight from Pelusium; but this seems too far north for Patumus, and also for Pithom, if that place were near Heliopolis, as its name and connection with Raamses seem to indicate. It was twelve miles from Vicus Judæorum, according to the *Itinerary*. It must therefore have been somewhere over against Wady Tûmilat, or the valley of Thôm, or near the mouth of that valley, and not far from Pi-beseth or Bubastis, now called Tell Basta. *Tell el-Kebir*, or "the Great Heap," which is a little to the south of it, may perhaps be the site of ancient Pithom. Heroöpolis, which had so long disappeared, and had almost become mythical, may, after all, be the same as Pithom. Heroöpolis, according to Ptolemy, lay at the extremity of Trajan's canal, i. e. its eastern extremity, where it joined or approached the more ancient canal of Pharaoh Necho, possibly at or within the mouth of this valley, and, according to Manetho, not far from the Bubastic branch of the Nile. Most writers, however, regard the ruins at *Abu-Kesheid* as marking the site of Heroöpolis. Accordingly the scholars who accompanied the French expedition place Pithom on the site of the present *Abhaseh*, at the entrance of the Wady Tûmilat, where there was at all times a strong military post. See Hengstenberg, *Die Bücher Moses und Aegypten;* Du Bois Aymé, in *Descript. de l'Égypte*, xi, 377; xviii, 1, 372; Champollion, *L'Égypte sous les Pharaons*, i, 172; ii, 58. See GOSHEN.

Pi'thon (Heb. *Pithon'*, פִּתוֹן, perh. *harmless* [Fürst]; Sept. Φιθών), the first named of four sons of Micah, the grandson of Jonathan, son of king Saul (1 Chron. viii, 35; ix, 41). B.C. post 1050.

Pithon, FRANÇOIS and PIERRE, twin-brothers, were born Nov. 1, 1539. Both became famous as canonists. François, who died as chancellor of the Parliament at Paris in 1607, published among other works the *Codex Dionysius Hadrianus* (i. e. the collection of canons of Dionysius Exiguus, as augmented by Adrian). Pierre occupied some of the highest official positions, which, however, he relinquished, in order to give himself entirely to his studies. After the massacre on Bartholomew's eve, he became a convert to the Roman Catholic Church, and again came before the public to defend the conversion of Henry IV, and to effect his reconciliation with Paris. He died at Noyen-sur-Seine in 1596. Pierre wrote *Les Libertes de l'Église Gallicane* (Par. 1594), in 83 articles, to which must be added Du Puy's *Preuves des Libertes de l'Église Gallicane, de Maistre Pierre Pithon* (ibid. 1652). Both brothers published an edition of the *Corpus juris canon.* See *Theolog. Universal-Lexikon*, s. v. (B. P.)

Pitiful. See PITY

Pitkin, CALEB, a Presbyterian minister, was born in New Hartford, Litchfield Co., Conn., Feb. 27, 1781. He graduated at Yale College, New Haven, Conn., in 1806; studied theology privately under Rev. Asahel Hooker, of Goshen, Conn.; was licensed June 10, 1807, by the North Congregational Association of Litchfield, Conn., and supplied for a time the churches of Derby and Oxford. In 1808 he became pastor of the Church in Milford, being ordained and installed by the West Consociation of New Haven, Conn.; in 1816 he acted as missionary in Ashtabula and Portage counties, Ohio; and in 1817 he was installed pastor of the Congregational Church of Charlestown, Portage Co., Ohio, where he remained about ten years. Previous to the close of this period measures had been taken by the presbyteries of Grand River and Portage towards the establishment of a college. Mr. Pitkin had been an active agent in this work, and henceforward it was the principal object of his attention. In 1828 he removed to Hudson, where the Western Reserve College was established, and remained there till his death, Feb. 5, 1864. See Wilson, *Presb. Hist. Almanac*, 1865, p. 169. (J. L. S.)

Pitman, Charles, D.D., a pioneer preacher of the Methodist Episcopal Church, was born near Cookstown, N. J., January, 1796. He early embraced religion, became a local preacher in 1817, and the next year joined the Philadelphia Conference. At once he obtained popularity with all hearers, occupying, from time to time, the most important stations and districts in the Philadelphia Conference. In the year 1841 he was elected corresponding secretary of the Missionary Society. His health failing in 1850, he resigned this office and retired to Trenton, passing serenely and faithfully from life, Jan. 14, 1854, and leaving a name for Christian purity, consistency, ministerial ability, and usefulness which thousands delight to remember. He possessed a strong memory, a quick perception, with discriminating judgment, and a holy evangelical fervor stamped his pulpit labors. Dr. Pitman had not many equals as a public speaker. His oratory was emphatically not scholastic, but, like the great Patrick Henry's, the true eloquence of nature. Although Dr. Pitman was an ex-

59; Neh. vii, 61 [A. V. "Tel-haresha"]). It probably was in the low country near the sea, in the neighborhood of Tel-melah and Cherub, places which are associated with it. Herzfeld's conjecture (*Gesch. Isr.* i, 452) that the name is connected with the river *Haran*, in Susiana (Ammian. Marc. xxiii, p. 325, Bip.) is very precarious.

Telinga (or Teloogoo) **Version.** The Telinga language is spoken within twenty-three miles of Madras, and prevails for about five hundred miles along the coast, from the vicinity of Pulicat to the borders of Orissa. The superficial extent of the entire region in which this language is predominant has been estimated at 118,610 square miles. The natives are Hindûs and number about 10,000,000. The Telinga language is also diffused to a greater or less extent through various countries of Southern India, in which the Tamul and Canarese are the proper vernacular languages. This diffusion in part arises from the early conquests, dating from the 14th century, achieved by the people of Telinga in the South. Like the Romans, they endeavored to secure their conquests and to keep the natives in subjection by the establishment of military colonies; and the Telinga language is still spoken by the descendants of the Telinga families who were deputed by the kings of Vidianagara to found these colonies. The roaming tendencies of the Telinga people also serve to account, in part, for the diffusion of the language. On this subject the missionaries have remarked that "in intelligence, migratory habits, secular prosperity, and infrequency of return to their native land this people are in relation to other parts of India what the Scotch are in relation to England and the world." Benjamin Schultze, the laborious Danish missionary, was the first who engaged in a Telinga version of the Bible. He commenced his translation in 1726, immediately after his completion of the Tamul version (q. v.). He translated from the Greek and Hebrew texts, and finished the Telinga version of the New Test. in 1727, and of the Old Test. in 1732, the whole bearing the title *Biblia Telugica ex Hebraico et Græco Textu, adhibitis multis aliis Versionibus, in Linguam Telugicam Translata a Benjamino Schultzio Missionario ad Indos Orientales Ao.* 1732. From some cause hitherto unexplained, this work was never printed; and Marsch, in the *Bibliotheca Sacra*, ii, 202, says: "Quo vero tempore in publicum prodituri sint Biblia Telugice impressa, divinæ providentiæ reservatum manebit." Schultze died in 1760 at Halle, and it has been thought that his Telinga MSS. may still be preserved in that city. In 1805 the Serampore missionaries commenced another version of the Scriptures in this language, and in 1809 they had translated the whole of the New Test. and part of the Old. Owing to various causes of delay, the New Test. was not printed till 1818, and in 1820 the Pentateuch was published.

While the Serampore version was in progress, the Rev. Augustus Desgranges, of the London Missionary Society, had commenced another version and carried it on to the close of the First Epistle to the Corinthians. Mr. Desgranges, who had been stationed at Vizagapatam since 1805, had the assistance of the Rev. George Cran, also stationed there, and of Anunderayer, a Telinga Brahmin of high caste who had been converted to Christianity. In 1808 Mr. Cran died, and, two years later, Mr. Desgranges. On examination it was found that the first three gospels were the only portions of the translation that were in a state of readiness for the press. Of these one thousand copies were printed at Serampore in 1812, under the care of Anunderayer.

In the meantime another version of the Telinga New Test. had been commenced. Rev. Messrs. Pritchett and Lee, agents of the London Missionary Society, arrived at Vizagapatam a short time prior to the decease of Mr. Desgranges. Mr. Lee undertook a translation of the book of Genesis, but the preparation of the version afterwards devolved almost exclusively on Mr. Pritchett, who betook himself, in the first place, to the translation of the New Test. In 1819 Mr. Pritchett's New Test. was issued by the Madras Bible Society. He now commenced the translation of the Old Test., but in 1820 he was stopped, in the midst of his work, by death.

In 1823 another version of the Scriptures was offered to the Calcutta Bible Society by the Rev. J. Gordon, also of the London Missionary Society. It was very difficult to decide upon the relative merits of Mr. Pritchett's and Mr. Gordon's translation; but finally Mr. Gordon's prevailed, and the committee of the Madras Society resolved upon adopting his version, requesting him, before he sent it to the press, to compare it carefully with Mr. Pritchett's translation. Mr. Gordon's important labors were closed by death in 1827. After his decease, it was found that Mr. Pritchett's version was, after all, more correct than had been expected, and, after introducing certain emendations, an edition of two thousand copies of the New Test. was printed in 1828, accompanied by two thousand copies of Mr. Gordon's version of Luke. An edition of three thousand copies of the Old Test., based upon the versions of Pritchett and Gordon, was issued from the Madras press in 1855, together with large editions of particular portions of the Teloogoo Scriptures both of the Old and of the New Testament. From the different reports we learn the following facts. The report for 1856 states that "an entirely new translation of the whole Bible, executed by C. P. Brown, Esq., has been deposited by that gentleman with this auxiliary with a view to future publication; and extracts from Genesis, Proverbs, Psalms, Malachi, Mark, and Ephesians are in press, and will be circulated for the opinions and criticism of the Teloogoo scholars." That for the year 1858 states that the Teloogoo revision committee appointed in 1857 had completed a new translation of Paul's epistles to the Romans, Colossians, and Philemon, and of the general epistles of James, John, and Jude, together with the four gospels and Acts, all of which were ready for the press. In 1863 we read: "The Old Test. has been published for the first time, the New Test. newly translated and a revised edition recently published." In 1866 the report states that the "Madras auxiliary has taken up the question of a revision of the Teloogoo Old Test., and has appointed a committee for that purpose, on the same plan as that of the Tamil revision committee. The version of the Teloogoo New Test. now in use was adopted in 1858, and, after revision by a committee appointed for the purpose of bringing the Rev. Messrs. Hay and Wardlaw's translation into accordance with the *textus receptus* and the rules of the society, was published in 1860." As to the revision of the Old Test., we learn from the report for 1867 that "a committee has been formed by the Rev. John Hay, who has already revised the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua. The remainder of the work is in progress." At present, according to the last report for 1879, the following parts are printed and circulated: the entire Bible according to the Vizagapatam version, the book of Genesis according to the revised version, and the Pentateuch and New Test. published in 1858. See *The Bible in Every Land*, and the *Annual Reports* of the British and Foreign Bible Society. (B. P.)

Teller, Romanus, a Lutheran divine, was born Feb. 21, 1703, at Leipsic, where he also died, April 5, 1750, as doctor and professor of theology and pastor of St. Thomas's. He wrote, *Dissertation. Sacrar. ad Caussas Hermeneut. Spectantium Decas* (Lips. 1740):—*D. Hollaz: Examen Theol. Acroam. denuo edidit et Animadverss. auxit; Demonstratt. Homilet.-theologicæ* (ibid. 1728); new edition, *Institutt. Theologiæ Homilet. Methodo Scientiis Sacris Digna Adornatæ* (ibid. 1741). In connection with Baumgarten, Brucker, and Dietelmaier, he published, *Bibel, d. i. vollständige Erklärung der heiligen Schrift aus dem Englischen* (ibid. 1748, 19 vols). See Winer, *Handbuch der theol. Literatur*, i, 107, 186, 297; ii, 59, 798; Fürst, *Bibl. Jud.* iii, 413. (B. P.)

Teller, Wilhelm Abraham, a leading theologian of the "enlightenment" party of Germany in the last century, was born in 1734 at Leipsic, where his father was then professor and pastor. In 1755 he was made catechist and bachelor of theology, and began with his earliest literary production to display his sympathy with the liberal school of theologians. He turned his attention more immediately to the criticism of the text of the Old Test. after the manner of Michaelis. In 1756 he published a Latin translation of Kennicott's dissertation on Hebrew text-criticism. In 1761 he was made general superintendent and professor at Helmstedt. In 1764 he issued his *Lehrbuch des christlichen Glaubens*, which revealed the advanced theological views to which he had attained, and alarmed the faculties and consistories. Its position was that of the first stage of rationalistic "enlightenment," and its most noticeable trait a revulsion against the authority of traditional beliefs. The excitement occasioned by its appearance was such that the whole edition was confiscated in Electoral Saxony, and that he retained his position at Helmstedt with serious difficulty. From this unpleasant situation he was extricated by an appointment to Cologne on the Spree as provost and member of the high consistory, where was the very heart of the party of progress, and where he felt free to publish to the world his views without reserve. He did this in a *Wörterbuch d. Neuen Testaments* (1772, and afterwards in six editions), whose preface contained an appeal to preachers that they should expound not only the words, but also, and much more, the ideas, of Scripture, because the latter contains not only Hebrew and Greek forms of expression, but also Hebrew and Greek forms of thought. A further opportunity of showing his independence occurred in 1792 in connection with the trial of a preacher named Schulz, of Gielsdorf, for departure from the standards of the Lutheran Church. The opinion of the high consistory having been required, Teller voted for acquittal on the grounds that under the Lutheran form of Church government every person is constituted his own judge in matters pertaining to the faith, and that all such matters must be determined by Scripture. Schulz was acquitted, but the members of the chamber were afterwards fined and provost Teller was suspended for three months because of this action. The latter nevertheless proceeded, in the same year, to publish a more complete statement of his views in the work *Die Religion der Vollkommeneren*, whose theme was *the perfectibility of Christianity*. In 1798 he received an address from Jews resident in Berlin demanding admission into the Christian Church without the imposition on them of a Christian creed; but the high consistory negatived the request, though with regret, and with a promise to impose on the petitioners no new disabilities. Teller died Dec. 9, 1804. His more important works have been mentioned above. He was not popular as a preacher, but his sermons were printed in a third edition as early as 1792. He published the *Neues Magazin für Prediger*, whose tenth volume appeared in 1801, which was also well received, even among Roman Catholic clergyman. In addition to original work, he edited Turretin's *Tract. de Script. Sacr. Interpretatione;* and he was an important contributor to the *Allgem. deutsche Bibliothek*. See Nicolai, *Gedächtnisschrift auf Teller* (1807); *Summarische Lebensnachr.*, appended to Troschel's memorial discourse; Herzog, *Real-Encyklop.* s. v.; Hagenbach, *Hist. of Church in 18th and 19th Cent.* i, 347, 366, 371, 499.

Tellier, Michael le, a Jesuit and father confessor to Louis XIV, was born at Vire, in Normandy, in 1643. He entered the Order of Jesuits in his eighteenth year, and at first devoted himself to historical studies, whose fruit was an edition of Quintus Curtius in 1678; but he eventually engaged in theology, becoming one of the most violent opponents of the Jansenists. In 1672, 1675, and 1684 he published fulminations against the Mons (properly Amsterdam) version of the Bible by De Sacy and other Port-Royalists. He co-operated with father Bouhours in his translation of the Scriptures, however, and zealously defended the Jesuit missionaries to China against the well-founded complaints raised against them. In 1699 he issued a *Histoire des Cinq Propositions de Jansenius* under the name of Dumas, and in 1705 he assailed Quesnel (q. v.) as a rebel and heretic. He now became provincial of his order, and in 1709 confessor to the king. In the latter capacity he succeeded in inducing the king to procure from pope Clement XI the condemnation of the New Test. with Quesnel's notes. The bull *Unigenitus*, which occasioned so much controversy in France, and was forcibly executed by the king, is to be charged primarily upon Tellier. His dominion ended, however, in 1715, on the death of Louis, and he was removed first to Amiens and afterwards to La Flèche. He died at the latter place in 1719.—Herzog, *Real-Encyklop.* s. v.

Tel-me'lah (Heb. *Tel-me'lach*, תֵּל־מֶלַח, *salt hill;* Sept. Θελμελέχ and Θελμελέθ, v. r. Θελμεχέλ and Θερμελεθά; Vulg. *Thelmala*) is joined with Tel-harsa and Cherub as the name of a place where the Jews returned who had lost their pedigree after the Captivity (Ezra ii, 59; Neh. iii, 61). It is perhaps the *Thelme* of Ptolemy (v, 20), which some wrongly read as *Theame* (ΘΕΑΜΗ for ΘΕΛΜΗ), a city of the low salt tract near the Persian Gulf, whence probably the name (Gesen. *Lex. Heb.* s. v.). Cherub, which may be pretty surely identified with Ptolemy's *Chiripha* (Χιριφά), was in the same region. Herzfeld (*Gesch. Isr.* i, 452) insists that it designates the province of *Melitene* according to Ptolemy (vi, 3), adjoining Susiana west of the Tigris; but Ptolemy (v, 7, 5) and Pliny (vi, 3) know only a Melitene on the border of Cappadocia and Armenia Major.

Te'ma (Heb. *Teyma'*, תֵּימָא [in Job vi, 19 more concisely *Tema'*, תֵּמָא] = the Arab. *teyma*, "a *desert*" [but Gesen. = Teman, i. e. the *South*]; Sept. Θαιμάν, Vulg. *Thema* [but in Isa. *Auster*]), the name of a person and of a tribe or district.

1. The ninth son of Ishmael (Gen. xxv, 15; 1 Chron. i, 30). B.C. post 2020.

2. The tribe descended from him mentioned in Job vi, 19, "The troops of Tema looked, the companies of Sheba waited for them," and by Jeremiah (xxv, 23), "Dedan, Tema, and Buz;" and also the land occupied by this tribe: "The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled" (Isa. xxi, 13, 14).

The name and the tribe appear to have been known to classic writers. Ptolemy mentions the city of *Themme* (Θέμμη) among those of Arabia Deserta, and apparently in the centre of the country (*Geogr.* v, 19). Pliny states that "to the Nabatæi the ancients joined the *Thimanei*" (*Hist. Nat.* vi, 32). It may be questioned, however, whether he refers to the Biblical *Teman* or *Tema*.

There can be little doubt that the Themme of Ptolemy is identical with the modern *Teima*, an Arab town of some five hundred inhabitants, situated on the western border of the province of Nejd. Wallin, who visited it in 1848, thus describes it: "Teima stands on a mass of crystalline limestone, very slightly raised above the surrounding level. Patches of sand, which have encroached upon the rock, are the only spots which can be cultivated. The inhabitants, however, have considerable date plantations, which yield a great variety of the fruit, of which one kind is esteemed the best flavored in all Arabia. Grain is also cultivated, especially oats of a remarkably good quality, but the produce is never sufficient for the wants of the inhabitants. The greater portion of the gardens are watered from a copious well in the middle of the village. The hydraulic contrivance by which water is raised for distribution through channels among the plantations is the same as is used

through Mesopotamia as well as in Nejd, viz. a bucket of camel-skin hung to the end of a long lever moving upon an upright pole fixed in the ground" (*Journal R. G. S.* xx, 332). Arab writers state of Teima that "it is a town in the Syrian desert, and that it is commanded by the castle called El-Ablak [or El-Ablak el-Fard], of Es-Semawal [Samuel] Ibn-'Adiyà the Jew, a contemporary of Imrà-el-Keys" (A.D. cir. 550); but according to a tradition it was built by Solomon, which points at any rate to its antiquity (comp. El-Bekri, in *Marásid*, iv, 23). Wallin says no remains of the castle now exist, nor does even the name "live in the memory of the present inhabitants. A small ruined building, constructed of hewn stone, and half buried in sand and rubbish, appeared to me to be too inconsiderable to admit of its being identified with the celebrated old castle" (*ut sup.* p. 333). This fortress seems, like that of Dumat-el-Jendel, to be one of the strongholds that must have protected the caravan route along the northern frontier of Arabia; and they recall the passage following the enumeration of the sons of Ishmael: "These [are] the sons of Ishmael, and these [are] their names, by their *towns*, and by their *castles*; twelve princes according to their nations" (Gen. xxv, 16).

It seems probable that the ancient Arab tribe of *Beni-Teim*, of whom Abulfeda speaks (*Hist. Anteislam.* ed. Fleischer, p. 198), were connected with this place, and were the more recent representatives of the children of Tema. Forster would further identify the tribe of Tema with the *Beni-Temim*, who had their chief stations on the shores of the Persian Gulf; but his proof does not seem satisfactory (*Geog. of Arabia*, i, 289 sq.).

It is interesting to find memorials of the nation founded by this son of Ishmael, not merely referred to by classic and Arab geographers, but existing to the present day, in the very region where we naturally look for them (see D'Anville, *Geog. Ancienne*, ii, 250; Abulfeda, *Descript. Arab.* p. 6 sq.; Seetzen, in Zach, *Monatl. Correspondenz*, xviii, 374). Like other Arab tribes, the children of Tema had probably a nucleus at the town of Teima, while their pasture-grounds extended westward to the borders of Edom, and eastward to the Euphrates, just as those of the Beni Shummar do at the present time.

Te'man (Heb. *Teyman*, תֵּימָן, the *right*, also the *south*, as often; Sept. Θαιμάν v. r. Θεμάν and Θαμάν; Vulg. *Theman* v. r. *Meridies*, *Auster*), the name of a man, and also of a people and country.

1. The oldest son of Eliphaz the son of Esau (Gen. xxxvi, 11). B.C. cir. 1960. It would appear that Teman was the first *duke* or prince (אַלּוּף) of the Edomites (v, 15); and that, having founded a tribe, he gave his name to the region in which it settled (v, 34).

2. The country of the Temanites, which formed in after-ages the chief stronghold of Idumæan power. Hence, when the Lord by the mouth of Ezekiel pronounced the doom of Edom, he said, "I will make it desolate from Teman" (xxv, 13). The Temanites were celebrated for their courage; hence the force and point of Obadiah's judgment: "Thy mighty men, O Teman, shall be dismayed" (ver. 9). They were also famous for wisdom; in allusion to which characteristic, and perhaps with special reference to Job's friend Eliphaz the Temanite, Jeremiah mournfully asks, "Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?" (Jer. xlix, 7; Job ii, 11; comp. Baruch iii, 22. See Pusey, *On Obadiah*, ver. 8).

The geographical position of "the land of Teman," or, more literally, the "land of the Temanite," as it is called in Gen. xxxvi, 34 (מֵאֶרֶץ הַתֵּימָנִי; Sept. ἐκ τῆς γῆς Θαιμανών, A. V. "Temani"), is nowhere defined in Scripture; but there are several incidental notices which tend to fix it with considerable certainty. 1. It is intimately connected with Edom, and manifestly either formed a province of it, or lay upon its border (Jer. xlix, 7, 20). In one passage it is included in the same curse with Bozrah, the capital of Edom: "I will send a fire upon Teman, which shall devour the palaces of Bozrah" (Amos i, 12). 2. Habakkuk joins Teman in parallelism with Mount Paran (iii, 3); and this might probably indicate that the portion of Edom lying over against Kadesh, beside which rose Mount Paran (q. v.), was called Teman. Perhaps, as the northern section of Edom was called Gebal, the southern section may have got the name Teman. 3. Ezekiel groups Teman in such a way with Edom and Dedan as would lead to the conclusion that it lay between them, and therefore on the south and south-east of the former (Ezek. xxv, 13). See Dedan. On the whole, it would appear that Teman was the name given by Esau's distinguished grandson to his possessions in the southern part of the mountains of Edom. As the tribe increased in strength and wealth, they spread out over the region extending southward along the shore of the Gulf of Akabah, and eastward into Arabia. This view is confirmed by a passage in the book of Joshua, hitherto considered obscure and difficult, but which the advances recently made in Biblical geography tend to elucidate. The sacred writer commences his description of the territory of Judah in these words: "This, then, was the lot of the children of Judah; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast" (xv, 1). Besides being unintelligible, this is not a literal translation of the Hebrew; and the renderings of the Sept. and Vulg. are still worse. The Hebrew may be translated as follows: Towards (or *along*, אֶל) the border of Edom, the wilderness of Zin to the Negeb (נֶגְבָּה) from the extremity of Teman" (מִקְצֵה תֵימָן). The writer is describing the south-eastern section of the territory. It extended along the border of Edom, including the wilderness of Zin from the extreme (north-western) corner of Teman to the Negeb. Teman is unquestionably a proper name, as is shown by the word מִקְצֵה being placed before it. So also is Negeb. The wilderness of Zin extended up as far as Kadesh, and a part of it was thus allotted to Judah. Teman included the mountains of Edom as far north as Mount Hor, opposite Kadesh; and thus the territory of Judah reached to its extreme north-western corner. The Negeb included the downs along the southern base of the Judæan hills, and lay between them and the wilderness of Zin. The above translation is found in part in the Arabic version, and is adopted by Houbigant.

The accounts given by Eusebius and Jerome of Teman are not consistent. They describe it as a region of the rulers of Edom in the land of *Gebalitis;* and they further state that there is a village of that name fifteen (Jerome has *five*) miles from Petra. But in another notice they appear to distinguish this Teman from one in Arabia (*Onomast.* s. v. "Theman"). On the map in Burckhardt's *Travels in Syria*, Teman is identified with the modern village of *Maan*, east of Petra; but for this there seems to be no authority (Winer, *Biblisches Realwörterb.* s. v. "Theman." See Porter, *Handbook for Syr. and Pal.* p. 58). The occupation of the country by the Nabathæans seems to have obliterated almost all of the traces (always obscure) of the migratory tribes of the desert. See Edom.

Te'mani (Gen. xxxvi, 34) or **Te'manite** (Heb. *Teymani'*, תֵּימָנִי; Sept. Θαιμανί or Θαιμανίτης) is the title (1 Chron. i, 45; Job ii, 11 sq.) of a descendant of Teman or an inhabitant of that land. See Teman.

Tem'eni [some *Te'meni* or *Teme'ni*] (Heb. *Teymeni'*, תֵּימְנִי, *Temanite* [Gesen.] or *fortunate* [Fürst]; Sept. Θαιμάν, Vulg. *Themani*), second-named of the four sons of Ashur (q. v.), the "father" of Tekoa by his wife Naarah (1 Chron. iv, 6). B.C. cir. 1618.

Temneh (or Timneh) Version. Temneh is the language spoken in the Ruiah country, near Sierra Leone, in West Africa. At present there exists a transla-

tion of the New Test., Genesis, and Psalms. The Gospel of St. Matthew, translated by the Rev. C. F. Schlenker, was printed only in 1866, the other parts now published having been added since that time. Comp. *Reports* of the British and Foreign Bible Society. (B. P.)

Temper, the disposition of the mind, the sum of our inclinations and tendencies, whether natural or acquired. The word is seldom used by good writers without an epithet, as a *good* or a *bad* temper. Temper must be distinguished from passion. The passions are quick and strong emotions, which by degrees subside. *Temper* is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul. See Evans, *Practical Discourses on the Christian Temper;* and the various articles FORTITUDE, HUMILITY, LOVE, PATIENCE, etc.

Temperance (*ἐγκράτεια, self-restraint*), that virtue which a man is said to possess who moderates and restrains his sensual appetite. It is often, however, used in a much more general sense, as synonymous with *moderation*, and is then applied indiscriminately to all the passions. "Temperance," says Addison, "has those particular advantages above all other means of health, that it may be practiced by all ranks and conditions at any season or in any place. It is a kind of regimen into which every man may put himself without interruption to business, expense of money, or loss of time. Physic, for the most part, is nothing else but the substitute of exercise or temperance." In order to obtain and practice this virtue, we should consider it, 1. As a divine command (Phil. iv, 5; Luke xxi, 34; Prov. xxiii, 1-3); 2. As conducive to health; 3. As advantageous to the powers of the mind; 4. As a defence against injustice, lust, imprudence, detraction, poverty, etc.; 5. The example of Christ should be a most powerful stimulus to it.

Temperance Reform. As an organized movement, the temperance reformation is of very modern origin. For ages, indeed, wise men have deplored the miseries of the habit at whose extinction it aims; yet it is but recently that the enormous magnitude of those evils seems to have been fully apprehended, the true basis of reform recognised, and united and persistent effort made for the suppression of the gigantic mischief.

I. *The Habit of Drunkenness.*—An interesting fact lies at the foundation of the habit of indulgence in intoxicants. Man discovered, long ago, that his mental state is affected by the action of certain drugs, and that they have power, not only to lend increased enjoyment to social hours, but to lessen pain, cheer the desponding, and, for a brief period, lift even the despairing out of the depths. Thus Homer describes the effects of *nepenthe* (*Odyssey*, bk. iv):

"Meantime, with genial joy to warm the soul,
Bright Helen mixed a mirth-inspiring bowl,
Tempered with drugs of sovereign use, to assuage
The boiling bosom of tumultuous rage:
To clear the cloudy front of wrinkled Care,
And dry the tearful sluices of Despair.
Charmed with that potent draught, the exalted mind
All sense of woe delivers to the wind.
Though on the blazing pile his father lay,
Or a loved brother groaned his life away;
Or darling son, oppressed by ruffian force,
Fell breathless at his feet, a mangled corse;
From morn to eve, impassive and serene,
The man, entranced, would view the deathful scene."

This is a true portrait, and fits our own times as accurately as it did those of Homer. This state, which we have been accustomed to characterize by the term intoxication, or drunkenness, is in reality a combination of two effects, narcosis and exhilaration. Not only when the victim has become visibly drunk, but from the moment when the dose begins its impression, the circulation loses force, the blood cools, physical strength declines, the nerves are less sensitive, mental acumen is dulled, and every power of mind and body is lessened. But at the very time when the drug is working this result, there is a mental exhilaration, a delusive lifting-up of the spirits, which cheats the victim with a false consciousness of augmented powers. He never before felt so strong, or realized that he was so intellectual, so wise, so witty; he never before had so much confidence in his own powers, or contemplated himself generally with so much satisfaction. This delusion continues, and even increases, while he is sinking rapidly into utter imbecility, mental and physical.

There are various substances which have less or more of this strange potency. Those chiefly used for the deliberate purpose of producing these effects are alcohol, opium, the hemp poison (*Cannabis Indica*), tobacco, the coca-leaf, the betel-nut, and the thorn-apple. While the general effect of these substances is the same, there is some variety in their action. Alcohol benumbs the body more rapidly than opium and Indian hemp, and tends more to noise and violence at first, and a paralytic stagger afterwards. The thorn-apple produces temporary delirium as the final symptom. The coca-leaf, tobacco, and the betel-nut are milder forms of the intoxicating principle, and seem to be used chiefly to allay mental and physical disquiet, and superinduce a feeling of ease and comfort.

But continued indulgence tends to the formation of a tyrannical habit, whose force grows out of the fact that repeated druggings produce an abnormal condition of the brain and of the whole nervous system. The novice experiences his dreamy joys for a brief space, and then comes out of them in a condition more or less morbid, according to the power of the dose. He generally recovers his usual condition in a day or two, and perhaps has no desire to repeat his experience; but if he repeats it again and again, it will not be long before he finds himself in the clutches of a new appetite, and burdened by a new and pressing want. Now, when the force of the last dose of the drug has been spent, he is in a condition of unrest, mental and physical, which may be only a slight degree of uneasiness, or amount to direst agony, according to the stage which he has reached in his downward road. From this disquiet, or distress, he knows of only one method of quick relief, and that is another dose of the same drug. And so the drug becomes the tyrant and he the slave. As the coils of the serpent tighten about him, he sinks, mentally, morally, socially. At last he cares only for his drug, or rather is driven to it by the lash of remorse and horror, which come upon him whenever he is not under the spell. He cares not for poverty, rags, and dirt, for cold and hunger. He cares less for his wife and children than a tiger does for his mate or a wolf for his cubs. The pity of the good, the scorn of the brutal, the prayers and tears of those who love him, the wrath of the living God, have no power to move him, and in passive and hopeless shame and despair, alternating with brief seasons of attempted reform, he goes down to his doom.

II. *Extent and Evils of Intoxication.*—Thus the Asiatic peoples bear the burden of evil caused by indulgence in opium and the hemp intoxicant. Thus Europe and America groan under the woes inflicted by alcohol. During the fiscal year ending June 30, 1879, there were 156,122 retail dealers in ardent spirits in the various states and territories of the Union, and the total receipts from the taxes levied on distilled liquors were over $52,000,000. This is an increase over the previous year of 1082 in the number of dealers, and $2,000,000 in the receipts. The same year, 327,000,000 gallons of malt liquors paid into the Treasury over $10,000,000, making the total receipts from taxes on alcoholic liquors $63,000,000. The increased consumption of malt liquors the same year was 25,000,000 gallons. The total annual outlay in the United States for distilled and malt liquors cannot be less than $700,000,000. In England, during the year ending Sept. 30, 1878, there were 156,589 licensed venders of intoxicating liquors, and, as the report of the committee of the House of

Lords shows, the drinking habits of the people cost them the sum of $718,000,000.

But this enormous waste, which swallows up so large a part of the earnings of the people, is only the beginning of woes. Vice, crime, pauperism, public evils, and public burdens of every kind multiply in direct proportion to the prevalence of the alcoholic habit. What are usually called the dangerous classes in our cities are its creation. It is a prolific source of political corruption. Powerful in votes and money, and with an instinctive dread of integrity in public men, the liquor interest gravitates to the wrong side of every public question. By its aid bad men are exalted to office, the laws are imperfectly administered, life and property are rendered insecure, and taxes increase. In all Christian lands, the liquor habit and the liquor interest are recognised more and more clearly as the direct antagonists of morals, religion, and every element of the welfare of men and nations. On these grounds the temperance reform bases its argument.

III. *History of the Temperance Movement.*—The first efforts to stay this tide of death date back many years. In all nations—even in ancient times—there were persons who abstained, generally through religious motives, from the intoxicating drinks of their day. Such were the Nazarites among the Jews, and the Vestals among the Romans. All through the ages, excess has been condemned by the thoughtful, while the moderate use of intoxicants was long deemed allowable, if not necessary. Thus the colonies of Massachusetts and Connecticut, as long ago as 1639, passed laws designed to lessen the excessive use of distilled liquors.

John Wesley was the pioneer of the modern reform. In the year 1743 he prepared the "General Rules" for the guidance of his societies, and in warning his people against the sins of the times he names *drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.* This is one of the rules which, as he declares, "we are taught of God to observe, even in his written Word;" and the rule stands to-day, in the exact words of Wesley, in the *Discipline of the Methodist Episcopal Church.* Wesley was equally outspoken in the pulpit. In his sermon *On the Use of Money* is the following passage:

"Neither may we hurt our neighbor in his body; therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire commonly called drams, or spirituous liquors. It is true these may have a place in medicine . . . although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner; therefore such as prepare and sell them only for this end may keep their conscience clear. . . . But all who sell them in the common way to any that will buy are poisoners general. They murder his majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walk, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O thou man of blood! though thou art clothed in scarlet and fine linen, and farest sumptuously every day—canst thou hope to deliver down thy fields of blood to the third generation? Not so, for there is a God in heaven; therefore thy name shall soon be rooted out."

These bold words were uttered at a time when the use of intoxicating liquors was universal, both in England and America. Thus John Wesley leaped at once to a position which other reformers did not reach in almost a hundred years. Indeed, in regard to another matter, somewhat akin to alcoholic indulgences, he at once advanced to a position towards which his followers in our own day are feebly struggling, but which no Church, as such, has yet reached. He strongly counselled his people not to use snuff or tobacco, and, in regard to his preachers, made it a positive rule that none of them was "to use tobacco for smoking, chewing, or snuff, unless it be prescribed by a physician."

In 1651 the people of East Hampton, on Long Island, resolved, at a town meeting, that no one should retail liquor but such as were regularly authorized to engage in the business, and even then not to furnish "above half a pint at a time among four men." Something like a prohibitory law is said to have been passed by the Virginia colony in 1676, but what the novel experiment amounted to cannot now be ascertained. The practice of providing liquor on funeral occasions generally prevailed; and it was not until about the year 1760 that an earnest combined effort was made by the various churches to abolish it, and even this small reform was not accomplished till many years afterwards.

On Feb. 23, 1777, the Continental Congress, then in session in Philadelphia, passed unanimously the following resolution:

"*Resolved*, That it be recommended to the several legislatures of the United States immediately to pass laws the most effective for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived if not quickly prevented."

This, however, seems to have been a war measure rather than an attempt at reform. It makes no mention of present effects, but is prompted by the fear of some future evil, probably a scarcity of grain, caused by the gathering of farm laborers into the army, and the consequent lessened production.

In 1789 two hundred farmers of Litchfield, Conn., united in a pledge not to use distilled liquors in their farm-work the ensuing season. In 1790 a volume of sermons, the authorship of which has been attributed to Dr. Benjamin Rush, an eminent patriot and philanthropist of Philadelphia, and a signer of the Declaration of Independence, made a powerful impression in regard to the evils of the alcoholic vice, and the physicians of the city united in a memorial to Congress, in which they compare "the ravages of distilled spirits upon life" to those of "plague or pestilence," only "more certain and extensive," and pray the Congress to "impose such heavy duties upon all distilled spirits as shall be effectual to restrain their intemperate use."

In 1794 Dr. Rush published an essay entitled *A Medical Inquiry into the Effects of Ardent Spirits upon the Body and Mind*, in which he argues that the habitual use of distilled liquors is useless, pernicious, and universally dangerous, and that their use as a beverage ought to be wholly abandoned. Still the blow was aimed at distilled spirits only, and the true ground of reform was not yet reached.

In 1808 a society was formed in Saratoga County, N. Y., which seems to have been the first permanent organization founded for the purpose of promoting temperance. It was called "The Union Temperate Society of Moreau and Northumberland." The members pledged themselves not to drink any distilled spirits or wine, nor offer them to others, under a penalty of *twenty-five cents.* The penalty for being intoxicated was fifty cents. All this looks ridiculous now; but it was a bold movement for those days, and the projectors of it were, no doubt, duly abused as madmen and fanatics.

Still, the day was dawning. Religious bodies began to awake. In 1812 the General Assembly of the Presbyterian Church adopted a report which urged all the ministers of that denomination to preach on the subject, and warn their hearers "not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it." The General Association of Connecticut, the same year, adopted a report prepared by Rev. Lyman Beecher, which recommended entire abstinence from all distilled liquors. Thus they reached, in 1812, the position which John Wesley occupied and inculcated in his "General Rules" in 1743. The same year (1812), the Consociation of Fairfield County, Conn., published an appeal which goes one step further. It says, "The remedy we would suggest, particularly to those whose appetite for drink is strong and increasing, is a total abstinence from the

use of all intoxicating liquors." This, they admit, "may be deemed a harsh remedy," but they apologize for it on the ground that "the nature of the disease absolutely requires it." The consociation, at the same time, made a practical beginning of reform by excluding all spirituous liquors from their meetings.

In 1813 the Massachusetts Society for the Suppression of Intemperance was formed in Boston. The society, however, aimed only to suppress "the too free use of ardent spirits and its kindred vices," and therefore accomplished little. Still, all these movements called public attention to the evil, and kept men thinking. The spell of indifference was broken, the discussion became more earnest and thorough, and appeals, sermons, and pamphlets began to issue from the press. Foremost among these writers was Rev. Justin Edwards, pastor of the Church at Andover, Mass., who afterwards occupied a still more prominent place in the reform movement. In 1823 Dr. Eliphalet Nott, president of Union College, published a volume of *Sermons on the Evils of Intemperance*, which greatly aided the reform. In January, 1826, Rev. Calvin Chapin published in the *Connecticut Observer* a series of articles in which he took the ground that the only real antidote for the evils deprecated is total abstinence, not only from distilled spirits, but from all intoxicating beverages. His position, however, was generally regarded as extreme, and he had few immediate converts to his opinions.

In February, 1826, chiefly through the instrumentality of Dr. Edwards, a few friends of the reform met in the city of Boston, and organized the American Temperance Society. The pledge was still the old one—abstinence from ardent spirits—but the movement was nevertheless an advance, inasmuch as the object of the society was to inaugurate a vigorous campaign throughout the country. In April, Rev. William Collier established in Boston the first newspaper devoted to the cause. It was called *The National Philanthropist*, and was published weekly. This same year (1826), Lyman Beecher published his famous *Six Sermons on Temperance*, which in burning eloquence and powerful condensations of truth have not been surpassed by anything since written on the subject. The reform was now fairly begun. In 1827 there were state societies in New Hampshire, Vermont, Pennsylvania, Virginia, and Illinois, while two hundred and twenty local societies, scattered through these and other states, enrolled an aggregate of thirty thousand members. Men of the highest character and position were identified with the reform, such as Dr. Justin Edwards, Dr. Day (president of Yale College), Gen. Lewis Cass, Edward C. Delavan, and eminent physicians, such as Drs. Massey, Hosack, and Sewell. About this time L. M. Sargent published his *Temperance Tales*, thus bringing into the battle a new and powerful weapon.

The reform made rapid progress. In 1831 there were state societies in all but five states, while the local organizations numbered 2200. In 1832 Gen. Cass, the secretary of war, abolished the spirit ration in the army, and issued an order prohibiting the sale of distilled liquors by sutlers. This action, however, seems to have been repealed by some one of his successors in office, as we find Gen. McClellan, thirty years afterwards, issuing an equivalent order in reference to the Army of the Potomac. The secretary of the navy also issued, in 1832, an order offering the men extra pay and rations of coffee and sugar instead of the spirit ration. In 1833 there were 5000 local societies, with more than a million of members, of whom it was estimated that 10,000 had been intemperate, 4000 distilleries had been closed, and 1000 American vessels sailed without liquor.

This year (1833) is notable for another advanced step. Experience was daily demonstrating the insufficiency of a reform which interdicted distilled liquors only. Not a few drunkards signed the pledge against such beverages and kept it, and were drunkards still. Public opinion was steadily moving towards the true ground—total abstinence from all intoxicating drinks. Mr. Luther Jackson, of the city of New York, prepared a pledge of this character, and secured a thousand signatures. To him belongs the honor of inaugurating a new æra in the history of the reform.

In May, 1833, the first National Temperance Convention was held in the city of Philadelphia. Four hundred and forty delegates, representing nineteen states and one territory, counselled together three days. Two important conclusions were embodied in their resolutions—first, that the traffic in distilled liquors as a beverage is morally wrong; second, that it is expedient that the local societies should accept, as soon as practicable, the total-abstinence pledge. A permanent society was formed, which, under the name of the American Temperance Union, accomplished much for the cause.

The contest from this time assumed a twofold direction—one line of argument and effort aiming to dissuade the people from all use of intoxicants, and the other taking the shape of an attack upon the traffic and the laws which sanction it. Public sentiment was fast approaching the conclusion that instead of being protected by law, under the pretence of regulating it, the traffic should be prohibited by law. The Grand Jury of the city and county of New York put on record their deliberate judgment that three fourths of the crime and pauperism are caused by the drinking habits of the people, and added, "It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of by granting licenses." Several state conventions the same year adopted resolutions of the same tenor as those of the National Convention.

In 1834 Rev. Albert Barnes, of Philadelphia, published two sermons on the iniquities of the traffic; and Samuel Chipman made a personal inspection of the almshouses and jails in the state of New York, and published a report, showing how largely the alcoholic vice was responsible for crowding them with inmates. In 1835 Rev. George B. Cheever, then the youthful pastor of a church in Salem, Mass., published, under the title of *Deacon Giles's Distillery*, what purported to be a dream. Dæmons were represented as working in the deacon's distillery, and manufacturing "liquid damnation," "murder," "suicide," etc., for the human employer. The stinging satire took effect. Mr. Cheever was assaulted in the streets of Salem, and was also prosecuted for slander by a certain rum-distilling deacon, who thought he recognised his own portrait in the deacon Giles of the dream. Mr. Cheever was convicted and imprisoned for a few days, but on his release returned at once to the attack in another dream concerning *Deacon Jones's Brewery*, in which devils are described as making beer, and, as they dance about the caldron, chanting the spell of the witches in Shakespeare's *Macbeth*—

> "Round about the caldron go;
> In the poisoned entrails throw:
> Drugs that in the coldest veins
> Shoot incessant pains;
> Herbs that, brought from hell's black door,
> Do their business slow and sure—
> Double, double toil and trouble:
> Fire, burn; and caldron, bubble."

The assault and the prosecution called universal attention to the affair; the dreams were published everywhere, and produced great effect. About the same time another local excitement aided the general cause. Mr. Delavan exposed the methods of the Albany brewers, whom he charged with procuring water for their business from a foul pond covered with green scum and defiled with the putrid remains of dead cats and dogs. Eight brewers brought suits against him, claiming damages to the amount of three hundred thousand dollars, but did not succeed in recovering a dime.

In 1836 a second National Temperance Convention, attended by four hundred delegates, and presided over by Chancellor Walworth, was held at Saratoga, N. Y. The most important business done was the passing of a

resolution that henceforth the pledge should be *total abstinence from all that intoxicates*. This resolution, though offered by Dr. Edwards, supported by Lyman Beecher, and adopted unanimously by the convention, was not approved by all who claimed to be friends of the cause. Not a few, whose temperance zeal consisted in an ardent desire to reform other people from rum and brandy, while they themselves drank wine without scruple, fell out of the ranks of the reform, and were seen no more. Societies disbanded in every direction, prominent workers under the old pledge became silent when the new one was adopted, and once more the cry of "fanaticism" filled the air, this time with some new voices in the chorus. Still, not until this hour had the reform *planted* itself on the right ground and grasped the true weapons of its warfare. The people rallied around the new banner, and the work went on with more efficiency than ever before. In January, 1837, the *Journal of the American Temperance Union*, edited by Rev. John Marsh, was established, and did valiant service till 1865, when it was superseded by the *National Temperance Advocate*.

In 1838 began the legislative war against the traffic —a contest which has seen many victories and defeats, and will probably see many more before the final victory. In response to growing public sentiment, the license laws of several states were made more stringent. Massachusetts passed a law prohibiting the sale of alcoholic liquors in less quantity than fifteen gallons. In 1839 Mississippi followed with a "one gallon law," and Illinois adopted what would now be termed "local option." The universal agitation on the subject created general alarm among those interested in the manufacture and sale of alcoholic drinks, and they, too, began to organize and collect funds to be used at the polls and in legislative halls to arrest the reform. Still the good cause advanced. Temperance organizations, temperance journals, lectures, and labors of every kind were multiplying. Good news of progress came from England, and from father Mathew, a Catholic priest in Ireland, who had given himself to reform work and had achieved marvellous successes.

In 1840 the "Washingtonian" movement began in Baltimore. Six hard drinkers, who had met for a night's carousal, suddenly resolved to reform, signed a total-abstinence pledge, and formed a society for active labor. They held meetings, recited the simple story of their former errors, and how they were rescued, and invited the most hopeless victims of the vice to join them. Wonderful results followed, the work spread, and in the space of two or three years it is estimated that one hundred and fifty thousand inebriates had signed the pledge. Immense good was done, and yet the movement soon began to wane. The demand for reformed drunkards as lecturers became so great as to bring into the field a crowd of irresponsible men; some without sufficient intelligence for their position, others lacking in principle. These made a trade of the business; they sneered at all workers who had no drunken experiences to relate, abused the churches, and sought to outdo each other in extravagant descriptions of their past lives. Soon that which began as an agonizing struggle for life became a merry popular amusement; the funniest lecturer got the most invitations and the best pay; and the movement, powerful as it was at one time, broke down under the load of the ignorant, unprincipled, and foolish operators who, for their own profit, piled their weight upon it. Still, bitterly as the friends of temperance were disappointed by the collapse of the Washingtonian episode, the general cause continued to advance. In the ten years ending in 1840, while the population of the United States had grown from 12,000,000 to 17,000,000, the consumption of distilled liquors had fallen from 70,000,000 to 43,000,000 gallons. In thirty years the number of distilleries had fallen from 40,000 to 10,306.

In 1842 the order of the Sons of Temperance was founded in the city of New York. This order is the oldest of the compact organizations which not only pledge their members to total abstinence, but unite them on a plan of mutual systematic relief in times of sickness. During the thirty-eight years of its existence the order has varied greatly in numerical strength. In 1850 it numbered 232,233 members. Suffering severely during the late war, the "Sons" in 1866 numbered only 54,763. Since that date they are again making progress, and now number about 100,000 members. The Independent Order of Rechabites, a society of similar character, established in England in 1835, was introduced into the United States in 1842, and spread with considerable rapidity. In 1845 another order, the Templars of Honor and Temperance, was established in New York city. This fraternity was originally designed to be a branch of the Sons of Temperance, whose members should pass through various degrees, and be known to each other everywhere by signs and passwords; but it was organized as an independent society. They number about 17,000 members.

The discussion in regard to the morality of the license system went on with vigor. In 1845 the matter was by law submitted to the people of Connecticut and Michigan, and the vote was strongly against license. In 1846 the question was submitted to the people of the state of New York (the city of New York being excepted); several whole counties voted "no license," and five sixths of the towns and cities gave large majorities in the same direction. In 1846 Maine passed a prohibitory law, which, with many changes, made from time to time to render it more stringent and effective, has remained for thirty-four years the will of the people and the policy of the state, and it is to-day in full and successful operation, the glory of the commonwealth and the strong defence of its citizens.

For the next ten years (1846 to 1856) the question of license or no license was agitated in almost every part of the Union, but to give the history of the struggle in the several states would require a volume. Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Delaware, Michigan, Indiana, Iowa, Minnesota, Kansas, and Nebraska passed prohibitory laws—some of them more than once. In most of these states, if not all, the question was submitted in some form to the popular vote, and the prohibitory principle received emphatic endorsement. In New Jersey, also, the popular voice was strongly in its favor, but the liquor interest succeeded in thwarting the will of the people. In two states, Pennsylvania and Illinois, a small majority appeared against prohibition.

The legislative reform was resisted at every step, fiercely, desperately, and by the use of the most unscrupulous means. After the prohibitory law had been strongly approved by a direct popular vote, and passed by both Houses of the Legislature of New York, in 1854 governor Horatio Seymour vetoed it on trivial grounds. Gov. Seymour of Connecticut in 1853 did the same thing under similar circumstances. In both cases the people at the next election carried their point by defeating those who had temporarily defeated them. In several states the law was declared unconstitutional by the courts. In New York it was set aside in 1856 on the ground that it destroyed the value of property, to wit, of the liquors already in the hands of the dealers. In several of the states the law was passed, submitted to the people for their approval, approved by large majorities, and then declared unconstitutional by the courts, because thus submitted to the people. An attempt was made in 1846 by the liquor interest to settle the question once for all for the whole country. With Daniel Webster and Rufus Choate as their counsel, the dealers in alcohol carried their case into the Supreme Court of the United States; but the unanimous decision of the court was that each state has a constitutional right to regulate or even totally suppress the liquor traffic.

In 1849 the first Civil Damage Law, as it has been called, was passed in Wisconsin, prohibiting the retail

trade in intoxicating liquors, unless the vender first gave bonds "to support all paupers, widows, and orphans, and pay the expenses of all civil and criminal prosecutions, growing out of or justly attributable to such traffic." Several other states followed the example of Wisconsin, and these laws have been found to be of considerable practical value.

This same year, 1849, the cause received a new impulse from the presence and labors of father Mathew, the Irish apostle of temperance, who came to America in June, and spent sixteen months of hard work, chiefly among the Irish Catholics. Crowds greeted him everywhere, and large numbers took the pledge at his hands. It is not surprising that a reaction followed this swift success. Many pledged themselves by a sudden impulse, moved thereto by the enthusiasm of assembled multitudes, with little, clear, intelligent, fixed conviction of the evils inseparable from the habits which they were renouncing. The pope, their infallible teacher both in regard to faith and morals, had never pronounced moderate drinking a sin, either mortal or venial; and even occasional drunkenness had been treated in the confessional as a trivial offence. The retail traffic, especially in the cities, was more largely in the hands of Irish Catholics than any other class of people. Moreover, the Catholic Church wanted donations of land from city authorities, and subsidies from the public treasury for the support of its sectarian institutions, and it could obtain what it wanted only by a political alliance with the liquor interest. For these reasons the Catholic clergy, as a body, seem to have made no vigorous effort to hold the ground which the venerable father Matthew won; and the laity, of course, have felt no obligation to be wiser than their teachers.

During the period named, while the battle was raging in reference to the legalizing of the traffic, and year after year went on as fiercely as ever, the liquor interest received powerful reinforcements from an unexpected quarter. During the twenty years previous to 1840 the immigration from Germany numbered 155,000 persons. During the twenty years between 1840 and 1860 the German immigration numbered 1,330,000. This vast multitude brought with them their predilection for beer and Sunday holidays. Under their auspices the manufacture of beer became a great business interest, and, especially in the towns and cities, saloons sprang up without number, until, in some places, there was a saloon for every score of legal voters. The distillers, brewers, and dealers of all sorts, uniting their forces, became a power in the political arena which no party dared to leave out of its calculations, and before which every mean and mercenary demagogue hastened to fall on his knees.

The temperance cause is so pure, its logic so complete, so utterly unanswerable, that it might have routed all its enemies had the contest gone on without interruption. But while the line of battle, notwithstanding local repulses and temporary defeats, was steadily advancing, its progress was stayed by another overmastering appeal to the patriotism of the people. The series of events which preceded the late civil war were culminating in an agitation which swept all the streams of popular enthusiasm into its mighty current. The same principles and convictions which made men the foes of the alcoholic curse made them feel keenly the national peril; while those who were coining their ill-gotten gains out of the blood of their neighbors could be expected to care little for the life of the nation. Thus, while the true patriot laid aside all else to save his country from the awful peril of the hour, the selfish and traitorous liquor interest had the better chance to plot for the accomplishment of its own sordid ends.

Still, while the popular demand for better laws in regard to the traffic in alcohol almost ceased for a time to be felt in current politics, the moral reform made some progress. In 1856 the American Juvenile Temperance Society was founded in the city of New York, and the next year a monthly paper for children, called the *Juvenile Temperance Banner*, was established. In January, 1859, four young men, who had met one Sunday evening in a liquor saloon in San Francisco, suddenly resolved to change their evil course, formed a society which they called the "Dashaways," and inaugurated an extensive movement on the Pacific coast much like the Washingtonian campaign of 1840. The next year a similar reform organization, originating in Chicago, spread through the state under the name of the Temperance Flying Artillery. In 1862 the spirit ration in the United States navy, which was made optional in 1832, totally ceased by order of Congress; and coffee was substituted for whiskey in the army of the Potomac. The friends of the cause were everywhere active in their benevolent labors among the soldiers and sailors during the war.

The fifth National Convention, held at Saratoga in August, 1865, organized the National Temperance Society and Publication House, whose headquarters are at 58 Reade Street, New York, and which, by its two periodicals, the *National Temperance Advocate* and the *Youth's Temperance Banner*, and its numerous volumes and tracts, has been an efficient instrument in enlightening and stirring the public mind. In April, 1866, Congress voted to banish the liquor traffic from the Capitol and the public grounds at Washington, and the next winter a Congressional Temperance Society, Hon. Henry Wilson president, was organized. In 1868 the "Friends of Temperance" and the "Vanguard of Freedom," the one a society of white people and the other of the freedmen, were organized in the South. In July, 1868, the sixth National Convention met in Cleveland, Ohio. Its most important resolution declares that the temperance cause "demands the persistent use of the ballot for its promotion." In 1869 women began to form associations for the suppression of the traffic. The first were organized in Rutland, Vt.; Clyde, O.; and Jonesville and Adrian, Mich. This was the beginning of a tidal-wave of enthusiasm which culminated in the Ohio crusades, and crystallized in the establishment of the Woman's National Christian Temperance Union. The churches were actively at work. "Bands of Hope" were formed among the children. The iniquities of the license system, and the wisdom of separate political action on the part of temperance men, were everywhere discussed; and the liquor-dealers, in alarm, were busy organizing leagues and collecting funds, because, as they confessed, "of the damage being done to the liquor business."

In January, 1873, the Hon. Henry Wilson introduced in the United States Senate a bill providing for a Commission of Inquiry, whose aim was to secure a thorough investigation of the evils of the alcoholic habit, and ascertain what measures are most efficient in removing or lessening those evils. This bill has been repeatedly brought forward in Congress, backed by memorials from all parts of the country, but has been defeated every time by the influence of the liquor interest. The guilty alone fear the light. In August, 1873, the seventh National Convention was held at Saratoga. It declared again that the legal suppression of the traffic is the only effective policy, and that the time had arrived "fully to introduce the temperance issue into state and national politics," but counselled the friends of the cause to cooperate with existing political parties "where such will endorse the policy of prohibition."

In the winter of 1873–74 a novel movement began which, under the name of the Woman's Crusade, attracted universal attention. In the town of Hillsborough, Highland Co., O., the liquor trade was doing its deadly work, and at the same time the enemies of that traffic were earnest in their labors to lessen its ravages. At a public meeting, Dr. Dio Lewis, of Boston, told how a drunkard's wife, forty years ago, after long and fervent prayer, gathered a band of Christian women and waited upon the liquor-dealer, imploring him to give up his

dreadful business, and how their prayers were answered. The next day seventy-five Christian women, led by Mrs. E. J. Thompson, a daughter of ex-governor Trimble, began a systematic visitation of the drug-stores, hotels, and saloons of Hillsborough, and continued it till victory crowned their efforts. In eight days all the saloons were closed. The work spread from town to town and from city to city, in not a few encountering fierce opposition, but moving on in triumph, and accomplishing great and permanent good. This wonderful movement spread into other states, reclaiming thousands of inebriates, closing thousands of saloons, and giving a mighty impulse to all forms of temperance work.

At this present time (January, 1880) the reform seems to be even more prominently before the public mind than it was before the war. The iniquities of the traffic have been urged upon the attention of the legislatures of the states, and the laws are constantly changing, generally for the better, occasionally for the worse, as Israel or Amalek prevails, so that it is almost impossible to classify them. Maine, Vermont, New Hampshire, Ohio, and North Carolina prohibit the traffic in all intoxicating liquors. Iowa prohibits the traffic in distilled liquors, but not in wine and beer. Rhode Island, Connecticut, Illinois, Kentucky, Minnesota, Missouri, Arkansas, Texas, and the District of Columbia are under Local Option laws. The people of Kansas are to vote this fall (1880) on a proposed amendment to the State Constitution, which, if adopted, will prohibit both the manufacture and the sale of alcoholic intoxicants. Some of the states, as New York, Ohio, and Illinois, have Civil Damage laws, which make the dealers responsible before the courts for mischief done by means of their wares. Nevada has no law on the subject. In many of the states special laws give particular counties or towns the power to prohibit, by popular vote, the trade in alcohol. Experience has given ample demonstration that where prohibitory legislation is fully sustained by public sentiment the liquor traffic can be stamped out as thoroughly as any other form of crime. All through the land the active friends of temperance, with scarcely an exception, are fixed in the conviction that the common traffic in alcoholic drinks is a crime against society, and that to license it is to commit another crime against the public welfare. This conviction grows more intense from year to year, and from this position it may be safely predicted that there will be no retreat.

During the last decade the field of battle has become as broad as the national domain, and new and powerful forces have come into the contest. Previous to 1860, there were only about half a score of local temperance societies among our Catholic population. Now there are probably a thousand, with an aggregate of 200,000 members. The Woman's National Christian Temperance Union, which grew out of the Ohio crusade movement, and was organized in 1874, has spread its network of societies over more than half the United States, and, by its conventions, publications, and earnest labors, is wielding a powerful influence. The Independent Order of Good Templars, which originated in Central New York in 1851, leads all the other compact temperance organizations in numbers and continued success. It now has about 400,000 members in the United States, and perhaps 300,000 more chiefly in England and her colonies. The friends of temperance are organized, more or less thoroughly, in every state of the Union. Forty-one newspapers, the organs of the various temperance bodies, are disseminating information on all sides.

All the great religious denominations among us have given emphatic utterance to their sentiments, not only endorsing fully the principle of total abstinence, but some of them declaring, as did the General Conference of the Methodist Episcopal Church in 1872, that they "regard the manufacture, sale, or the using of intoxicating drinks morally wrong;" recommend the use of unfermented wine on sacramental occasions; and record their conviction that the traffic in alcoholic beverages should be suppressed by the strong arm of the law. There probably is not in Christendom any other body of people so large, and so free from the use of intoxicants, as the evangelical Protestants of the United States. The agitation among us cannot cease till the right is victorious.

IV. *The Temperance Cause in Foreign Countries.*—The first temperance society in the British isles was formed in New Ross, Ireland, in August, 1829. A society was formed at Greenock, Scotland, in October of the same year. Early in 1830 a society was organized at Bradford, England. The reform began, as in America, in opposition to the use of distilled spirits only; but in 1833 a society was formed at Preston, England, on the principle of total abstinence from all intoxicating drinks. The British Association for the Promotion of Temperance was formed at Manchester in September, 1835, on this basis; and the new pledge in a few years wholly superseded the old. This organization afterwards changed its name to that of "The British Temperance League." It is still laboring, with accumulating power. The United Kingdom Alliance was formed in 1853, and is still in vigorous operation and doing excellent service. Its specific aim is the "total legislative suppression of the traffic in intoxicating beverages." The form of law which the Alliance is laboring to secure is one giving "the rate-payers of each parish and township a power of local veto over the issue of licenses." A bill, drawn up by Sir Wilfred Lawson, in accordance with this aim, has been offered in Parliament every year since 1863 without success, but not without encouraging gains. The Alliance, meanwhile, is spending a hundred thousand dollars annually in advocating the measure. The Scottish Temperance League, formed in 1844, combines both branches of the work—the reform of the victim and the legal suppression of the traffic. The temperance sentiment of the Scottish people found expression, in 1854, in what is called the "Forbes McKenzie Act," a law which closes all public-houses in Scotland during the whole of the Sabbath, and on other days of the week from 11 P.M. to 8 A.M. The League has an income of about $35,000, maintains a vigorous Publication House, and keeps eight or ten lecturers constantly in the field. The Irish Temperance League was organized in Belfast in 1859, for "the suppression of drunkenness by moral suasion, legislative prohibition, and all other lawful means." It has an income of about $10,000, publishes a journal, and employs agents to labor throughout the island. The women of Great Britain have also organized a Christian Temperance Association, meeting for that purpose at Newcastle-on-Tyne in April, 1876, and they are engaging heartily in the good work.

In Sweden a temperance society was formed in Stockholm in 1831, and some five hundred more in various parts of the kingdom during the next ten years. King Oscar himself became a member, and also caused tracts and papers to be regularly distributed in the army and the navy. Great benefits have followed among the people, and the reform is still progressing.

In Australia, Madagascar, India, and China the reform has begun its work, which, we trust, will never cease, in all its broad field, till the enormous vice and crime at whose extinction it aims shall be found no more among men.

V. *Literature.*—Many valuable works have been published which treat of the matters that form the basis of the temperance movement, among them the following: Beecher [Lyman], *Six Sermons on Temperance* (1823); Nott, *Lectures on Temperance* (1857); *Permanent Temperance Documents* (1837–42); *Bacchus* (Lond.); *Anti-Bacchus* (ibid.); Carpenter, *Physiology of Intemperance;* Wilson, *Pathology of Drunkenness;* Pitman, *Alcohol and the State;* Richardson, *Alcohol,* and *Temperance Lesson Book;* Farrar, *Talks on Temperance;*

Lee, *Text-book of Temperance;* Crane, *Arts of Intoxication;* Hargreaves, *Our Wasted Resources;* Lizars, *Alcohol and Tobacco;* *The Prohibitionist's Text-book;* *Bacchus Dethroned;* Hunt, *Alcohol as a Food and Medicine;* Patton, *Bible Wines, or Laws of Fermentation;* Richardson, *Action of Alcohol on the Body and on the Mind;* Edmunds, *Medical Use of Alcohol;* Richardson, *Medical Profession and Alcohol,* and *Moderate Drinking;* Storey, *Alcohol, its Nature and Effects;* *The Centennial Temperance Volume.* (J. T. C.)

Temple, a word used to designate a building dedicated to the worship of a deity. In this article we treat only of the series of edifices erected for that purpose at Jerusalem, and in doing so we present the reconstructions hitherto the latest and most approved, with strictures, however, upon their defects. See PALACE.

I. *Names.*—The usual and appropriate Heb. term for this structure is הֵיכָל, *heykâl*, which properly denotes a royal residence, and hence the sacred name יְהוָה, *Jehovah*, is frequently added; occasionally it is also qualified by the epithet קֹדֶשׁ, *kôdesh, sanctuary*, to designate its sacredness. Sometimes the simpler phrase בֵּית יְהוָה, *beyth yehovâh, house of Jehovah*, is used; and in lieu of the latter other names of the Deity, especially אֱלֹהִים, *elohim, God*, are employed. The usual Greek word is *ναός*, which, however, strictly denotes the central building or *fane* itself; while the more general term *ἱερόν* included all the associated structures, i. e. the surrounding courts, etc.

The above leading word הֵיכָל is a participial noun from the root הָכַל, *to hold* or *receive*, and reminds us strongly of the Roman *templum*, from *τέμενος*, *τέμνω*, *locus liberatus et effatus*. When an augur had defined a space in which he intended to make his observations, he fixed his tent in it (*tabernaculum capere*), with planks and curtains. In the *arx* this was not necessary, because there was a permanent *auguraculum*. The Sept. usually renders הֵיכָל, "temple," by *οἶκος* or *ναός*, but in the Apocrypha and the New Test. it is generally called *τὸ ἱερόν*. Rabbinical appellations are בֵּית הַמִּקְדָּשׁ, *beyth ham-Mikdâsh, the house of the sanctuary*, בֵּית הַבְּחִירָה, *the chosen house*, בֵּית הָעֲלָמִים, *the house of ages*, because the ark was not transferred from it, as it was from Gilgal after 24, from Shiloh after 369, from Nob after 13, and from Gibeon after 50 years. It is also called מָעוֹן, a *dwelling*, i. e. of God.

In imitation of this nomenclature, the word *temple* elsewhere in Scripture, in a figurative sense, denotes sometimes the Church of Christ (Rev. iii, 12): "Him that overcometh will I make a pillar in the temple of my God." Paul says (2 Thess. ii, 4) that Antichrist "as God sitteth in the temple of God, showing himself that he is God." Sometimes it imports heaven (Psa. xi, 4): "The Lord is in his holy temple; the Lord's throne is in heaven." The martyrs in heaven are said to be "before the throne of God, and to serve him day and night in his temple" (Rev. vii, 15). The soul of a righteous man is the temple of God, because it is inhabited by the Holy Spirit (1 Cor. iii, 16, 17; vi, 19; 2 Cor. vi, 16).

II. *History of the Temple and its Several Successors.*—1. *The First Temple.*—After the Israelites had exchanged their nomadic life for a life in permanent habitations, it was becoming that they should exchange also their movable sanctuary or tabernacle for a temple. There elapsed, however, after the conquest of Palestine, several centuries during which the sanctuary continued movable, although the nation became more and more stationary. It appears that the first who planned the erection of a stone-built sanctuary was David, who, when he was inhabiting his house of cedar, and God had given him rest from all his enemies, meditated the design of building a temple in which the ark of God might be placed, instead of being deposited "within curtains," or in a tent, as hitherto. This design was at first encouraged by the prophet Nathan; but he was afterwards instructed to tell David that such a work was less appropriate for him, who had been a warrior from his youth, and had shed much blood, than for his son, who should enjoy in prosperity and peace the rewards of his father's victories. Nevertheless, the design itself was highly approved as a token of proper feelings towards the Divine King (2 Sam. vii, 1–12; 1 Chron. xvii, 1–14; xxviii). See DAVID. We learn, moreover, from 1 Kings v and 1 Chron. xxii that David had collected materials which were afterwards employed in the erection of the Temple, which was commenced four years after his death, in the second month (comp. 1 Kings vi, 1; 2 Chron. iii, 2). This corresponds to May, B.C. 1010. We thus learn that the Israelitish sanctuary had remained movable more than four centuries subsequent to the conquest of Canaan. "In the fourth year of Solomon's reign was the foundation of the house of the Lord laid, in the month Siv; and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it." See SOLOMON.

The workmen and the materials employed in the erection of the Temple were chiefly procured by Solomon from Hiram, king of Tyre, who was rewarded by a liberal importation of wheat. Josephus states (*Ant.* viii, 2) that duplicates of the letters which passed between Solomon and king Hiram were still extant in his time, both at Jerusalem and among the Tyrian records. He informs us that the persons employed in collecting and arranging the materials for the Temple were ordered to search out the largest stones for the foundation, and to prepare them for use on the mountains where they were procured, and then convey them to Jerusalem. In this part of the business Hiram's men were ordered to assist. Josephus adds that the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude, and very durable. Being closely mortised into the rock with great ingenuity, they formed a basis adequate to the support of the intended structure. Josephus gives to the Temple the same length and breadth as are given in 1 Kings, but mentions sixty cubits as the height. He says that the walls were composed entirely of white stone; that the walls and ceilings were wainscoted with cedar, which was covered with the purest gold; that the stones were put together with such ingenuity that the smallest interstices were not perceptible, and that the timbers were joined with iron cramps. It is remarkable that after the Temple was finished, it was not consecrated by the high-priest, but by a layman, by the king in person, by means of extemporaneous prayers and sacrifices. See SHECHINAH.

The Temple remained the centre of public worship for all the Israelites only till the death of Solomon, after which ten tribes forsook this sanctuary. But even in the kingdom of Judah it was from time to time desecrated by altars erected to idols. For instance, "Manasseh built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord to provoke him to anger. And he set a graven image of the grove that he had made in the house," etc. Thus we find also that king Josiah commanded Hilkiah, the high-priest, and the priests of the second order to remove the idols of Baal and Asherah from the house of the Lord (2 Kings xxiii, 4, 13): "And the altars that were on the top of the upper chamber of Ahaz which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron." In fact, we are informed that, in

spite of the better means of public devotion which the sanctuary undoubtedly afforded, the national morals declined so much that the chosen nation became worse than the idolaters whom the Lord destroyed before the children of Israel (xxi, 9)—a clear proof that the possession of external means is not a guarantee for their right use. It appears also that during the times when it was fashionable at court to worship Baal the Temple stood desolate, and that its repairs were neglected (xii, 6, 7). We further learn that the cost of the repairs was defrayed chiefly by voluntary contribution, by offerings, and by redemption money (ver. 4, 5). The original cost of the Temple seems to have been defrayed by royal bounty, and in great measure by treasures collected by David for that purpose. There was a treasury in the Temple in which much precious metal was collected for the maintenance of public worship. The gold and silver of the Temple were, however, frequently applied to political purposes (1 Kings xv, 18 sq.; 2 Kings xii, 18; xvi, 8; xviii, 15). The treasury of the Temple was repeatedly plundered by foreign invaders: for instance, by Shishak (1 Kings xiv, 26); by Jehoash, king of Israel (2 Kings xiv, 14); by Nebuchadnezzar (xxiv, 13); and, lastly, again by Nebuchadnezzar, who, having removed the valuable contents, caused the Temple to be burned down (xxv, 9 sq.), summer, B.C. 588. The building had stood since its completion 415 years (Josephus has 470, and Rufinus 370, years). Thus terminated what the later Jews called בית הראשון, *the first house*. See JERUSALEM.

2. *The Second Temple.*—In the year B.C. 536 the Jews obtained permission from Cyrus to colonize their native land. Cyrus commanded also that the sacred utensils which had been pillaged in the first Temple should be restored, and that for the restoration of the Temple assistance should be granted (Ezra i and vi; 2 Chron. xxxvi, 22 sq.). The first colony which returned under Zerubbabel and Joshua having collected the necessary means, and having also obtained the assistance of Phœnician workmen, commenced in the second year after their return the rebuilding of the Temple, spring, B.C. 535. The Sidonians brought rafts of cedar-trees from Lebanon to Joppa. The Jews refused the co-operation of the Samaritans, who, being thereby offended, induced the king Artachshashta (probably Smerdis) to prohibit the building. It was only in the second year of Darius Hystaspis (summer, B.C. 520) that the building was resumed. It was completed in the sixth year of this king, winter, B.C. 516 (comp. Ezra v and vi; Hagg. i, 15). According to Josephus (*Ant.* xi, 4, 7), the Temple was completed in the ninth year of the reign of Darius. The old men who had seen the first Temple were moved to tears on beholding the second, which appeared like nothing in comparison with the first (Ezra iii, 12; Hagg. ii, 3 sq.). It seems, however, that it was not so much in dimensions that the second Temple was inferior to the first as in splendor, and in being deprived of the ark of the covenant, which had been burned with the Temple of Solomon. See CAPTIVITY.

After the establishment of the Seleucidæ in the kingdom of Syria, Antiochus Epiphanes invaded Egypt several times. During his first expedition, B.C. 171, the renegade Menelaus (q. v.) procured the death of the regular high-priest Onias III (q. v.) (2 Macc. iv, 27 sq.); during his second campaign, on retiring for winter-quarters to Palestine, Antiochus slew certain other persons, B.C. 170; and, finally, he pillaged and desecrated the Temple, and subdued and plundered Jerusalem, June, B.C. 168. He also ordered the discontinuance of the daily sacrifice. In December of the same year he caused an altar for sacrifice to Jupiter Olympius to be placed on the altar of Jehovah in the Temple (vii, 2, 5). This was "the abomination that maketh desolate." At the same time, he devoted the temple on Mount Gerizim, in allusion to the foreign origin of its worshippers, to Jupiter Ξενιός. The Temple at Jerusalem became so desolate that it was overgrown with vegetation (1 Macc. iv, 38; 2 Macc. vi, 4). Three years after this profanation (Dec. 25, B.C. 165) Judas Maccabæus, having defeated the Syrian armies in Palestine, cleansed the Temple, and again commenced sacrificing to Jehovah upon the altar there. He repaired the building, furnished new utensils, and erected fortifications against future attacks (1 Macc. iv, 43–60; vi, 7; xiii, 53; 2 Macc. i, 18; x, 3). Forty-five days after cleansing the sanctuary, Antiochus died. Thus were fulfilled the predictions of Daniel: from "the casting down some of the host and stars," i. e. slaying some of the pious and influential Jews by Antiochus, especially from the death of Onias, B.C. 171, to the cleansing of the sanctuary, B.C. 165, was six years (of 360 days each) and 140 days, or 2300 days (Dan. viii, 8–14); from the reduction of Jerusalem, B.C. 168, to the cleansing of the sanctuary, B.C. 165, was three years and a half, i. e. "a time, times, and a half," or 1290 days (vii, 25; xii, 7, 11); and from the reduction of Jerusalem, B.C. 168, to the death of Antiochus, which occurred early in B.C. 164, forty-five days after the purification of the Temple, 1335 days. As to the 140 days, we have no certain date in history to reckon them; but if the *years* are correct, we may well suppose the *days* to be so (ver. 12; Josephus, *Ant.* xii, 7, 6; *War*, pref. 7; i, 1, 1; 1 Macc. i, 46, 47; iv, 38–61; 2 Macc. v, 11–27; vi, 1–9). See ANTIOCHUS. Alexander Jannæus, about B.C. 106, separated the court of the priests from the external court by a wooden railing (Josephus, *Ant.* xiii, 13, 5). During the contentions among the later Maccabees, Pompey attacked the Temple from the north side, caused a great massacre in its courts, but abstained from plundering the treasury, although he even entered the holy of holies, B.C. 63 (*ibid.* 14, 4). Herod the Great, with the assistance of Roman troops, stormed the Temple, B.C. 37; on which occasion some of the surrounding halls were destroyed or damaged. See PALESTINE.

3. *The Third Temple.*—Herod, wishing to ingratiate himself with the Church-and-State party, and being fond of architectural display, undertook not merely to repair the second Temple, but to raise a perfectly new structure. As, however, the Temple of Zerubbabel was not actually destroyed, but only removed after the preparations for the new Temple were completed, there has arisen some debate whether the Temple of Herod could properly be called the third Temple. The reason why the Temple of Zerubbabel was not at once taken down in order to make room for the more splendid structure of Herod is explained by Josephus as follows (*Ant.* xv, 11, 2): "The Jews were afraid that Herod would pull down the whole edifice and not be able to carry his intentions as to its rebuilding into effect; and this danger appeared to them to be very great, and the vastness of the undertaking to be such as could hardly be accomplished. But while they were in this disposition the king encouraged them, and told them he would not pull down their Temple till all things were gotten ready for building it up entirely. As Herod promised them this beforehand, so he did not break his word with them, but got ready a thousand wagons that were to bring stones for this building, and chose out ten thousand of the most skilful workmen, and bought a thousand sacerdotal garments for as many of the priests, and had some of them taught the arts of stone-cutters, and others of carpenters, and then began to build; but this not till everything was well prepared for the work." The work was actually commenced in the nineteenth year of the reign of Herod—that is, the beginning of B.C. 21. Priests and Levites finished the Temple itself in one year and a half. The out-buildings and courts required eight years. However, some building operations were constantly in progress under the successors of Herod, and it is in reference to this we are informed that the Temple was finished only under Albinus, the last procurator but one, not long before the commencement of the Jew-

ish war in which the Temple was again destroyed. It is in reference also to these protracted building operations that the Jews said to Jesus, "Forty and six years was this Temple in building" (John ii, 20). See Herod.

Under the sons of Herod the Temple remained apparently in good order, and Herod Agrippa, who was appointed by the emperor Claudius its guardian, even planned the repair of the eastern part, which had probably been destroyed during one of the conflicts between the Jews and Romans of which the Temple was repeatedly the scene (Josephus, *Ant.* xvii, 10). During the final struggle of the Jews against the Romans, A.D. 70, the Temple was the last scene of the tug of war. The Romans rushed from the Tower of Antonia into the sacred precincts, the halls of which were set on fire by the Jews themselves. It was against the will of Titus that a Roman soldier threw a firebrand into the northern out-buildings of the Temple, which caused the conflagration of the whole structure, although Titus himself endeavored to extinguish the fire (*War*, vi, 4). Josephus remarks, "One cannot but wonder at the accuracy of this period thereto relating; for the same month and day were now observed, as I said before, wherein the holy house was burned formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by king Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai in the second year of Cyrus the king, till its destruction under Vespasian there were six hundred and thirty-nine years and forty-five days."

The sacred utensils, the golden table of the shew-bread, the book of the law, and the golden candlestick were displayed in the triumph at Rome. Representations of them are still to be seen sculptured in relief on the triumphal arch of Titus (see Fleck, *Wissenschaftliche Reise*, i, 1, plate i–iv; and Reland, *De Spoliis Templi Hierosolymitani in Arcu Titiano*, ed. E. A. Schulze [Traj. ad Rh. 1775]). The place where the Temple had stood seemed to be a dangerous centre for the rebellious population, until, in A.D. 136, the emperor Hadrian founded a Roman colony under the name Ælia Capitolina on the ruins of Jerusalem, and dedicated a temple to Jupiter Capitolinus on the ruins of the Temple of Jehovah. Henceforth no Jew was permitted to approach the site of the ancient Temple, although the worshippers of Jehovah were, in derision, compelled to pay a tax for the maintenance of the Temple of Jupiter (see Dion Cassius [Xiphil.], lxix, 12; Jerome, *Ad Jes.* ii, 9; vi, 11 sq.; Eusebius, *Hist. Eccles.* iv, 6; *Demonstratio Evangelica*, viii, 18). Under the reign of Constantine the Great some Jews were severely punished for having attempted to restore the Temple (see Fabricii *Lux Evangelii*, p. 124).

The emperor Julian undertook, in 363, to rebuild the Temple; but, after considerable preparation and much expense, he was compelled to desist by flames which burst forth from the foundations (see Ammianus Marcellinus, xxiii, 1; Socrates, *Hist. Eccles.* iii, 20; Sozomen, v, 22; Theodoret, iii, 15; Schröckh, *Kirchengeschichte*, vi, 385 sq.). Repeated attempts have been made to account for these igneous explosions by natural causes; for instance, by the ignition of gases which had long been pent up in subterraneous vaults (see Michaelis, *Zerstr. kl. Schrift.* iii, 453 sq.). A similar event is mentioned by Josephus (*Ant.* xvi, 7, 1), where we are informed that Herod, while plundering the tombs of David and Solomon, was suddenly frightened by flames which burst out and killed two of his soldiers. Bishop Warburton contends for the miraculousness of the event in his discourse *Concerning the Earthquake and Fiery Eruption which Defeated Julian's Attempt to Rebuild the Temple of Jerusalem*. See also Lotter, *Historia Instaurationis Templi Hierosolymitani sub Juliano* (Lips. 1728, 4to); Michaelis (F. Holzfuss), *Diss. de Templi Hierosolymitani Juliani Mandato per Judæos frustra Tentata Restitutione* (Hal. 1751, 4to); Lardner, *Collection of Ancient Jewish and Heathen Testimonies*, iv, 57 sq.; Ernesti, *Theol. Bibl.* ix, 604 sq. R. Tourlet's French translation of the works of Julian (Paris, 1821), ii, 435 sq., contains an examination of the evidence concerning this remarkable event. See also Jost, *Geschichte der Israeliten*, iv, 211, 254 sq.; and id., *Allgemeine Geschichte des jüdischen Volkes*, ii, 158. See Julian.

A splendid mosque now stands on the site of the Temple. This mosque was erected by the caliph Omar after the conquest of Jerusalem by the Saracens in 636. Some think that Omar changed a Christian church which stood on the ground of the Temple into the mosque which is now called El Aksa, *the outer*, or *northern*, because it is the third of the most celebrated mosques, two of which, namely, those of Mecca and Medina, are in a more southern latitude. See Mosque.

III. *Situation and Accessories of the Temple.*—1. The site of the Temple is clearly stated in 2 Chron. iii, 1: "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the threshing-floor of Ornan (or Araunah) the Jebusite." In south-eastern countries the site of the threshing-floors is selected according to the same principles which might guide us in the selection of the site of windmills. We find them usually on the tops of hills which are on all sides exposed to the winds, the current of which is required in order to separate the grain from the chaff. It seems that the summit of Moriah, although large enough for the agricultural purposes of Araunah, had no level sufficient for the plans of Solomon. According to Josephus (*War*, v, 5), the foundations of the Temple were laid on a steep eminence, the summit of which was at first insufficient for the Temple and altar. As it was surrounded by precipices, it became necessary to build up walls and buttresses in order to gain more ground by filling up the interval with earth. The hill was also fortified by a threefold wall, the lowest tier of which was in some places more than three hundred cubits high; and the depth of the foundation was not visible, because it had been necessary in some parts to dig deep into the ground in order to obtain sufficient support. The dimensions of the stones of which the walls were composed were enormous; Josephus mentions a length of forty cubits. It is, however, likely that some parts of the fortifications of Moriah were added at a later period.

As we shall eventually see, the position and dimensions of the present area of the Haram reasonably correspond to the requirements of the several ancient accounts of the Temple. There can be little doubt, looking at the natural conformation of the rocky hill itself, that the central building always occupied the summit where the Mosque of Omar now stands. The theory of Fergusson (in Smith's *Dict. of the Bible*, and elsewhere) that it was situated in the extreme south-west corner of the present platform has not met with acceptance among archæologists. See Moriah.

The Temple was in ancient warfare almost impregnable, from the ravines at the precipitous edge of which it stood; but it required more artificial fortifications on its western and northern sides, which were surrounded by the city of Jerusalem; for this reason there was erected at its north-western corner the Tower of Antonia, which, although standing on a lower level than the Temple itself, was so high as to overlook the sacred buildings, with which it was connected partly by a large staircase, partly by a subterraneous communication. This tower protected the Temple from sudden incursions from the city of Jerusalem, and from dangerous commotions among the thousands who were frequently assembled within the precincts of the courts; which also were sometimes used for popular meetings. See Antonia.

2. Many savants have adopted a style as if they possessed much information about the archives of the Temple; there are a few indications from which we learn that important documents were deposited in the Tabernacle and Temple. Even in Deut. xxxi, 26, we find that the book of the law was deposited in the ark of the covenant; and according to 2 Kings xxii, 8, Hilkiah rediscovered the book of the law in the house of Jehovah. In 2 Macc. ii, 13 we find a *βιβλιοθήκη* mentioned, apparently consisting chiefly of the canonical books, and probably deposited in the Temple. In Josephus (*War*, v, 5) it is mentioned that a book of the law was found in the Temple. It appears that the sacred writings were kept in the Temple (*Ant.* v, 1, 17). Copies of political documents seem to have been deposited in the treasury of the Temple (1 Macc. xiv, 49). This treasury, *ὁ ἱερὸς θησαυρός*, was managed by an inspector, *γαζοφύλαξ*, גזבר, and it contained the great sums which were annually paid in by the Israelites, each of whom paid a half-shekel, and many of whom sent donations in money and precious vessels, *ἀναθήματα*. Such costly presents were especially transmitted by rich proselytes, and even sometimes by pagan princes (2 Macc. iii, 3; Josephus, *Ant.* xiv, 16, 4; xviii, 3, 5; xix, 6, 1; *War*, ii, 17, 3; v, 13, 6; *Cont. Apion.* ii, 5; Philo, *Opp.* ii, 59 sq., 569). It is said especially that Ptolemy Philadelphus was very liberal to the Temple, in order to prove his gratitude for having been permitted to procure the Sept. translation (Aristeas, *De Translat. LXX*, p. 109 sq.). The gifts exhibited in the Temple are mentioned in Luke xxi, 5; we find even that the rents of the whole town of Ptolemais were given to the Temple (1 Macc. x, 39). There were also preserved historical curiosities (2 Kings xi, 10), especially the arms of celebrated heroes (Josephus, *Ant.* xix, 6, 1): this was also the case in the Tabernacle.

The Temple was of so much political importance that it had its own guards (*φύλακες τοῦ ἱεροῦ*), which were commanded by a *στρατηγός*. Twenty men were required for opening and shutting the eastern gate (Josephus, *War*, vi, 5, 3; *Cont. Apion.* ii, 9; *Ant.* vi, 5, 3; xvii, 2, 2). The *στρατηγός* had his own secretary (*Ant.* xx, 6, 2; 9, 3), and had to maintain the police in the courts (comp. Acts iv, 1 and v, 24). He appears to have been of sufficient dignity to be mentioned together with the chief priests. It seems that his Hebrew title was אִישׁ הַר הַבַּיִת, *the man of the mountain of the house* (*Middoth*, i, 2). The priests themselves kept watch on three different posts, and the Levites on twenty-one posts.

It was the duty of the police of the Temple to prevent women from entering the inner court, and to take care that no person who was Levitically unclean should enter within the sacred precincts. Gentiles were permitted to pass the first enclosure, which was therefore called the Court of the Gentiles; but persons who were on any account Levitically unclean were not permitted to advance even thus far. Some sorts of uncleanness, for instance that arising from the touch of a corpse, excluded only from the court of the men. If an unclean person had entered by mistake, he was required to offer sacrifices of purification. The high-priest himself was forbidden to enter the holy of holies under penalty of death on any other day than the Day of Atonement (Philo, *Opp.* ii, 591). Nobody was admitted within the precincts of the Temple who carried a stick or a basket, and who wanted to pass merely to shorten his way, or who had dusty shoes (*Middoth*, ii, 2).

IV. *General Types of the Temple.*—There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction as the Temple which Solomon built at Jerusalem, and its successor as rebuilt by Herod. Its spoils were considered worthy of forming the principal illustration of one of the most beautiful of Roman triumphal arches, and Justinian's highest architectural ambition was that he might surpass it. Throughout the Middle Ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords and rallying-points of all associations of builders. Since the revival of learning in the 16th century its arrangements have employed the pens of numberless learned antiquarians, and architects of every country have wasted their science in trying to reproduce its forms.

But it is not only to Christians that the Temple of Solomon is so interesting; the whole Mohammedan world look to it as the foundation of all architectural knowledge, and the Jews still recall its glories and sigh over their loss with a constant tenacity, unmatched by that of any other people to any other building of the ancient world.

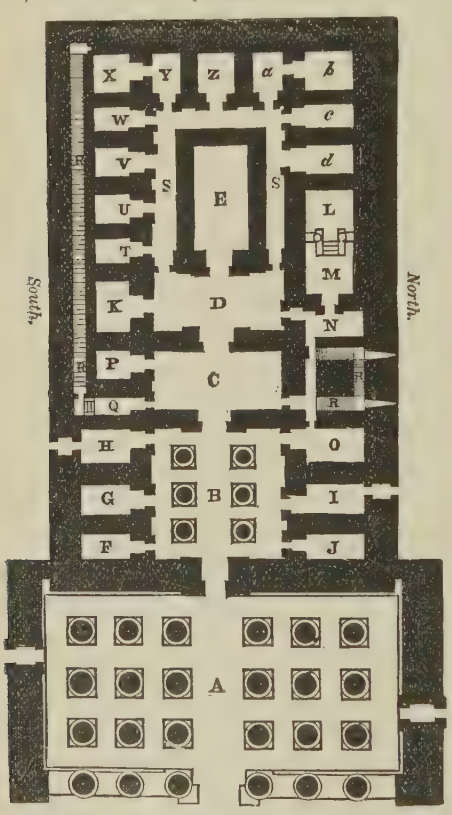
With all this interest and attention, it might fairly be assumed that there was nothing more to be said on such a subject—that every source of information had been ransacked, and every form of restoration long ago exhausted, and some settlement of the disputed points arrived at which had been generally accepted. This is, however, far from being the case, and few things would be more curious than a collection of the various restorations that have been proposed, as showing what different meanings may be applied to the same set of simple architectural terms.

When the French expedition to Egypt, in the first years of this century, had made the world familiar with the wonderful architectural remains of that country, every one jumped to the conclusion that Solomon's Temple must have been designed after an Egyptian model, forgetting entirely how hateful that land of bondage was to the Israelites, and how completely all the ordinances of their religion were opposed to the idolatries they had escaped from—forgetting, too, the centuries which had elapsed since the Exode before the Temple was erected, and how little communication of any sort there had been between the two countries in the interval. Nevertheless, as we shall presently see, the Egyptian monuments remarkably confirm, in many respects, the ancient accounts of the Temple at Jerusalem.

The Assyrian discoveries of Botta and Layard have within the last twenty years given an entirely new direction to the researches of the restorers, and this time with a very considerable prospect of success, for the analogies are now true, and whatever can be brought to bear on the subject is in the right direction. The original seats of the progenitors of the Jewish races were in Mesopotamia. Their language was practically the same as that spoken on the banks of the Tigris. Their historical traditions were consentaneous, and, so far as we can judge, almost all the outward symbolism of their religion was the same, or nearly so. Unfortunately, however, no Assyrian temple has yet been exhumed of a nature to throw much light on this subject, and we are still forced to have recourse to the later buildings at Persepolis, or to general deductions from the style of the nearly contemporary secular buildings at Nineveh and elsewhere, for such illustrations as are available. These, although in a general way illustrative, yet by no means, in our opinion, suffice for all that is required for Solomon's Temple. For some architectural features of that erected by Herod we must doubtless look to Rome. Of the intermediate Temple erected by Zerubbabel we know very little, but, from the circumstance of its having been erected under Persian influences contemporaneously with the buildings at Persepolis, it is perhaps the one of which it would be most easy to restore the details with anything like certainty. Yet we must remember that both these later temples were essentially Jewish, i. e. Phœnician, in their style; and we may therefore presume that the original type, which we know was copied in plan, was likewise imitated in details to a very great degree. There are, however, two sources of illustration with which the Temple was historically connected in a very direct manner, and to these we therefore devote a brief attention before considering the several edifices in detail.

1. The *Tabernacle* erected by Moses in the desert was unquestionably the pattern, in all its essential features, of its Solomonic successor. In the gradually increasing sanctity of the several divisions, as well as in their strikingly proportionate dimensions, we find the Temple little more than the Tabernacle on an enlarged scale, and of more substantial materials. This is so obvious that we need not dwell upon it. See TABERNACLE.

2. *The Egyptian Temples*, in their conventional style, evince, notwithstanding their idolatrous uses, a wonderful relation to both the Tabernacle and the Temple. As will be seen from the accompanying plan of the Temple of Denderah, which is one of the simplest and most symmetrical as well as the best preserved of its class, there is a striking agreement in the points of the compass, in the extra width of the porch, in the anterior holy place, in the interior shrine, in the side-rooms, in the columnar halls; and in the grander Egyptian temples, such as the earlier portions of those at Luxor and



Ground-plan of the Temple at Denderah.

A. Front hall, with zodiac in ceiling. B. Hall of Processions. C, D. Annexes for altars. E. Shrine for sacred boat (ark), covered with a vail. F, G. Chambers for oil and offerings. H, I. Passage-ways. J. Treasure-chamber. K. Chamber for vestments. L–Q. Chambers for New-year celebration. R. Stairs. T–Z, *a–d*. Chapels for particular deities.

Karnak, we have the two obelisks at the portal like the pillars Jachin and Boaz. These coincidences cannot have been accidental. Nor is this general adoption of a plan already familiar to the Hebrews inconsistent with the divine prescription of the details of architecture (Exod. xxv, 9; 1 Chron. xxviii, 12). See EGYPT.

V. *Detailed Description of Solomon's Temple.*—1. *Ancient Accounts.*—The Temple itself and its utensils are described in 1 Kings vi and vii, and 2 Chron. iii and iv. According to these passages, the Temple was 60 cubits long, 20 wide, and 30 high. Josephus, however (*Ant.* viii, 3, 2), says, "The Temple was 60 cubits high and 60 cubits in length, and the breadth was 20 cubits; above this was another stage of equal dimensions, so that the height of the whole structure was 120 cubits." It is difficult to reconcile this statement with that given in 1 Kings, unless we suppose that the words ἴσος τοῖς μέτροις, *equal in measures*, do not signify an equality in all dimensions, but only as much as equal in the number of cubits; so that the porch formed a kind of steeple, which projected as much above the roof of the Temple as the roof itself was elevated above its foundations. As the Chronicles agree with Josephus in asserting that the summit of the porch was 120 cubits high, there remains still another apparent contradiction to be solved, namely, how Josephus could assert that the Temple itself was 60 cubits high, while we read in 1 Kings that its height was only 30 cubits. We suppose that in the book of Kings the internal elevation of the sanctuary is stated, and that Josephus describes its external elevation, which, including the basement and an upper story (which may have existed, consisting of rooms for the accommodation of priests, containing also vestries and treasuries), might be double the internal height of the sanctuary. The internal dimension of the "holy," which was called in preference הֵיכָל, was 40 cubits long, 20 cubits wide, and 30 cubits high. The holy was separated from the "holy of holies" (דְּבִיר) by a partition, a large opening in which was closed by a suspended curtain. The holy of holies was on the western extremity of the entire building, and its internal dimensions formed a cube of 20 cubits. On the eastern extremity of the building stood the porch, אוּלָם, *πρόναος*. At the entrance of this pronaos stood the two columns called Jachin and Boaz, which were 35 cubits high.

The Temple was also surrounded by a triple יָצִיעַ, *story of chambers*, each of which stories was five cubits high, so that there remained above ample space for introducing the windows, somewhat in the manner of a clear-story to the sanctuary. Now the statement of Josephus, who says that each of these stories of chambers (עֲלִיּוֹת) was 20 cubits high, cannot be reconciled with the Biblical statements, and may prove that he was no very close reader of his authorities. Perhaps he had a vague kind of information that the chambers reached half-way up the height of the building, and, taking the maximum height of 120 cubits instead of the internal height of the holy, he made each story four times too high. The windows which are mentioned in 1 Kings vi, 4 consisted probably of latticework. The lowest story of the chambers was five cubits, the middle six, and the third seven cubits wide. This difference of the width arose from the circumstance that the external walls of the Temple were so thick that they were made to recede one cubit after an elevation of five feet, so that the scarcement in the wall of the Temple gave a firm support to the beams which supported the second story, without being inserted into the wall of the sanctuary; this insertion being perhaps avoided not merely for architectural reasons, but also because it appeared to be irreverent. The third story was supported likewise by a similar scarcement, which afforded a still wider space for the chamber of the third story. These observations will render intelligible the following Biblical statements: "And against the wall of the house he built stories round about, both of the Temple and of the oracle; and he made chambers round about. The nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrowed nests (מִגְרָעוֹת, narrowings or rebatements) round about, so that the beams should not be fastened in the walls of the house. The house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building. The door of the middle story was in the right side of the house; and they went up with winding stairs into the middle story, and out of

the middle into the third. So he built the house, and finished it; and covered the house with beams and boards of cedar. And then he built chambers against all the house, five cubits high; and they rested on the house with timber of cedar" (1 Kings vi, 7). From this description it may be inferred that the entrance to these stories was from without; but some architects have supposed that it was from within; which arrangement seems to be against the general aim of impressing the Israelitish worshippers with sacred awe by the seclusion of their sanctuary

In reference to the windows, it should be observed that they served chiefly for ventilation, since the light within the Temple was obtained from the sacred candlesticks. It seems, from the descriptions of the Temple, to be certain that the דְּבִיר, *oracle*, or holy of holies, was an *adytum* without windows. To this fact Solomon appears to refer when he spake, "The Lord said that he would dwell in the thick darkness" (1 Kings viii, 12).

The דְּבִיר, *oracle*, had perhaps no other opening than the entrance, which was, as we may infer from the prophetic visions of Ezekiel (which probably correspond with the historic Temple of Solomon), six cubits wide.

From 1 Kings vii, 10, we learn that the private dwellings of Solomon were built of massive stone. We hence infer that the framework of the Temple also consisted of the same material. The Temple was, however, wainscoted with cedar wood, which was covered with gold. The boards within the Temple were ornamented by beautiful carvings representing cherubim, palms, and flowers. The ceiling of the Temple was supported by beams of cedar wood (comp. Pliny, *Hist. Nat.* xvi, 69). The wall which separated the holy from the holy of holies probably consisted not of stone, but of beams of cedar. It seems, further, that the partition partly consisted of an *opus reticulatum*, so that the incense could spread from the holy to the most holy. This we infer from 1 Kings vi, 21: "So Solomon overlaid the house within with pure gold; and he made a partition by the chains of gold before the oracle, and he overlaid it with gold."

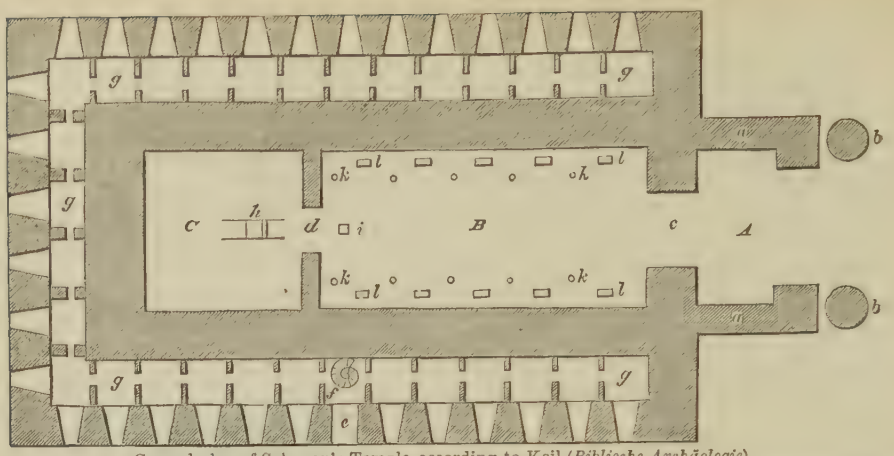
The floor of the Temple was throughout of cedar, but boarded over with planks of fir (1 Kings vi, 15). The doors of the oracle were composed of olive-tree; but the doors of the outer temple had posts of olive-tree and leaves of fir (ver. 31 sq.). Both doors, as well that which led into the Temple as that which led from the holy to the holy of holies, had folding-leaves, which, however, seem to have been usually kept open, the aperture being closed by a suspended curtain—a contrivance still seen at the church-doors in Italy, where the church-doors usually stand open; but the doorways can be passed only by moving aside a heavy curtain. From 2 Chron. iii, 5, it appears that the greater house was also ceiled with fir. It is stated in ver. 9 "that the weight of the nails employed in the Temple was fifty shekels of gold;" and also that Solomon "overlaid the upper chambers with gold."

The lintel and side posts of the oracle seem to have circumscribed a space which contained one fifth of the whole area of the partition; and the posts of the door of the Temple one fourth of the area of the wall in which they were placed. Thus we understand the passage 1 Kings vi, 31–35, which also states that the door was covered with carved work overlaid with gold.

Within the holy of holies stood only the ark of the covenant; but within the holy were ten golden candlesticks and the altar of incense. See ALTAR; CANDLESTICK.

The Temple was surrounded by an inner court, which in Chronicles is called the court of the priests, and in Jeremiah the higher court. This, again, was surrounded by a wall consisting of cedar beams placed on a stone foundation (1 Kings vi, 36): "And he built the inner court with three rows of hewed stone, and a row of cedar beams." This enclosure, according to Josephus (*Ant.* viii, 3, 9), was three cubits high. Besides this inner court, there is mentioned a great court (2 Chron. iv, 9): "Furthermore, he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass." It seems that this was also called the outward court (comp. Ezek. xl, 17). This court was also more especially called the court of the Lord's house (Jer. xix, 14; xxvi, 2). These courts were surrounded by spacious buildings, which, however, according to Josephus (*War*, v, 5, 1), seem to have been partly added at a period later than that of Solomon. For instance (2 Kings xv, 35), Jotham is said to have built the higher gate of the house of the Lord. In Jer. xxvi, 10 and xxxvi, 10 there is mentioned a new gate (comp. also Ezek. xl, 5–47; xlii, 1–14). But this prophetic vision is not strictly historical, although it may serve to illustrate history (comp. also Josephus, *Ant.* viii, 3, 9). The *third* entry into the house of the Lord mentioned in Jer. xxxviii, 14 does not seem to indicate that there were three courts, but appears to mean that the entry into the outer court was called the first, that into the inner court the second, and the door of the sanctuary the third. It is likely that these courts were quadrilateral. In the visions of Ezekiel they form a square of four hundred cubits. The inner court contained towards the east the altar of burnt-offering, the brazen sea, and ten brazen lavers; and it seems that the sanctuary did not stand in the centre of the inner court, but more towards the west. From these descriptions we learn that the Temple of Solomon was not distinguished by magnitude, but by good architectural proportions, beauty of workmanship, and costliness of materials. Many of our churches have an external form not unlike that of the Temple of Solomon. In fact, this Temple seems to have been the pattern of our church buildings, to which the chief addition has been the Gothic arch. Among others, the Roman Catholic church at Dresden is supposed to bear much resemblance to the Temple of Solomon.

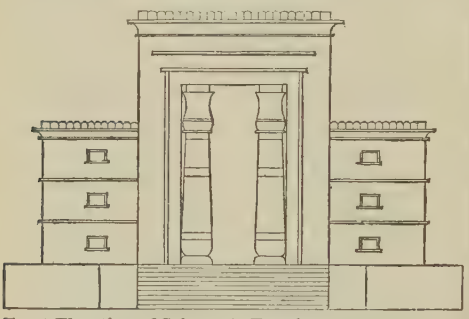
2. *Modern Reconstructions.*—It thus appears that as regards the building itself we have little more than a few fragmentary notices, which are quite insufficient to enable us to make out a correct architectural representation of it, or even to arrive at a very definite idea of many things belonging to its complicated structure and arrangements. All attempts that have been made in this direction have utterly failed, and, for the most part, have proceeded on entirely wrong principles. Such was remarkably the case with the first great work upon the subject by professedly Christian writers; namely, the portion of the commentary on Ezekiel by the Spanish Jesuits Pradus and Villalpandus (1596–1604) which treats of the Temple. It was accompanied by elaborate calculations and magnificent drawings; but the whole proceeded on a series of mistakes—first, that the Temple of Ezekiel was a delineation of that which had been erected by Solomon; secondly, that this was again exactly reproduced in Herod's; and, thirdly, that the style of architecture from the first was of the Græco-Roman character—all quite groundless suppositions. Their idea of Solomon's Temple was that both in dimensions and arrangement it was very like the Escurial in Spain. But it is by no means clear whether the Escurial was in process of building while their book was in the press in order to look like the Temple, or whether its authors took their idea of the Temple from the palace. At all events, their design is so much the more beautiful and commodious of the two that we cannot but regret that Herrera was not employed on the book and the Jesuits set to build the palace. Various other writers, chiefly on the Continent, followed in the same line—Haffenreffer, Capellus (Τρισάγιον, printed in the *Crit. Sacri*), Lightfoot, Sturm (in Ugolino), Lamy, Semmler, Mel—a notice of whose treatises, some of them large and ponderous, may be seen in Bähr, *Salomonische Tempel* (§ 3). They are now of comparatively little use:



Ground-plan of Solomon's Temple according to Keil (*Biblische Archäologie*).

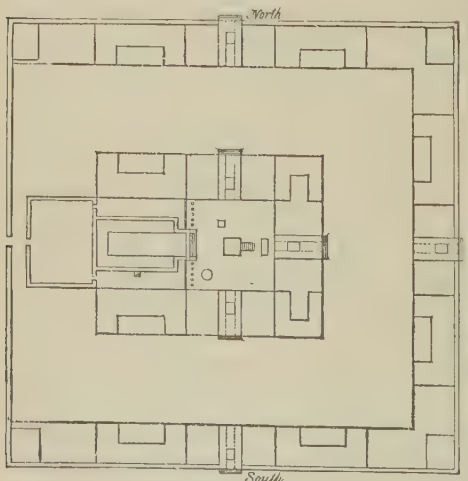
A, The porch. *B*, The holy place. *C*, The most holy place. *aa*, Side walls of the porch. *bb*, The two front pillars. *c*, Entrance into the holy place. *d*, Entrance into the most holy. *e*, Entrance into side chambers. *f*, Winding stair to the stories in the side chambers. *gg*, The side chambers. *h*, The ark. *i*, Altar of incense. *kk*, The ten golden candlesticks. *ll*, The ten tables of shew-bread.

Lightfoot's, as Bähr admits, is the best of the whole, being more clear, learned, and solidly grounded in its representations. But it has chiefly to do, as its title indicates (*The Temple, especially as it stood in the*



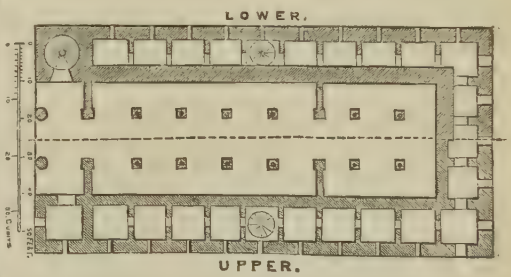
Front Elevation of Solomon's Temple according to Thenius (*Die Bücher der Könige*).

Days of Our Saviour), with the Temple of Herod, and but very briefly refers to the Temple of Solomon. An essentially different class of writings on the Temple sprang up after the middle of last century, introduced by J. D. Michaelis, which, in the spirit



Plan of the Whole Enclosure of Solomon's Temple according to Thenius.

of the times, made little account of anything but the outward material structure, this being regarded as a sort of copy—though usually in a very inferior style of art—of some of the temples of heathen antiquity. It is only during the present century that any serious efforts have been made to construct an idea of Solomon's Temple on right principles; that is, on the ground simply of the representations made concerning it in Scripture, and with a due regard to the purposes for which it was erected, and the differences as well as the resemblances between it and heathen temples of the same æra. A succession of works or treatises with this view has appeared, almost exclusively in Germany, several of them by architects and antiquarians, with special reference to the history of the building art. They differ very much in merit; and in one of the latest, as perhaps also the ablest, of the whole, the treatise of Bähr



Ground-plan of Solomon's Temple according to Fergusson (showing the disposition of the chambers in the two stories).

already referred to (published in 1848), a review is given of the aim and characteristics of preceding investigations. As a general result, it has been conclusively established on the negative side, and is now generally acquiesced in, that the means entirely fail us for presenting a full and detailed representation, in an architectural respect, of the Temple and its related buildings. Its being cast in the rectilinear and chest form plainly distinguished it from erections in the Greek and Roman style; and, if the employment of Phœnician artists might naturally suggest some approach in certain parts to Phœnician models, it is, on the other hand, admitted by the most careful investigators in this particular department of antiquarian study that little or nothing is known of the Phœnician style of building (Bähr, p. 46).

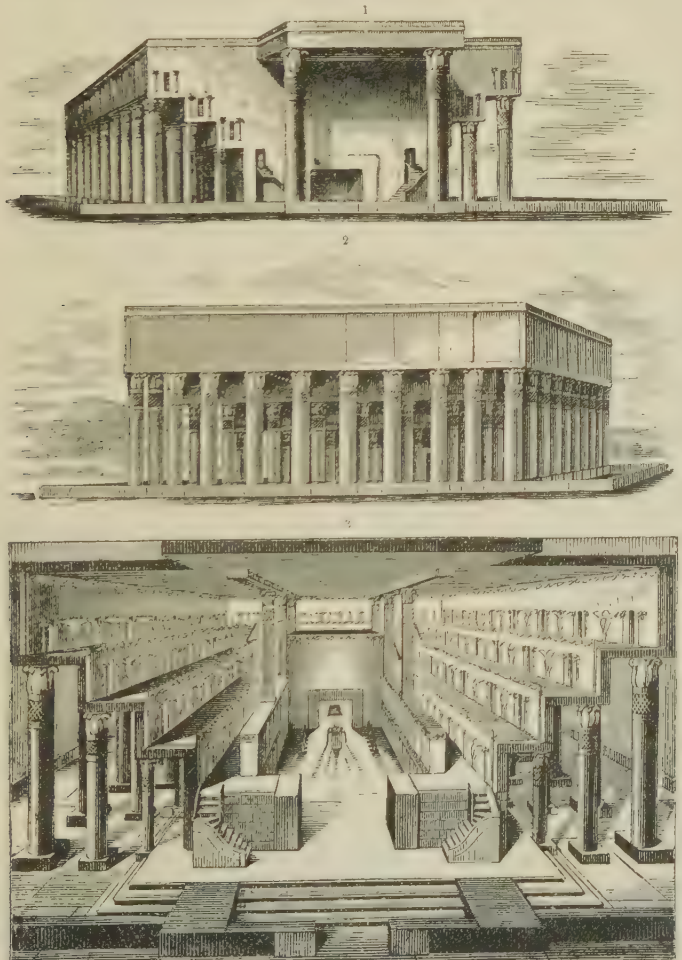
We here present the delineations of several later antiquaries, which show how variously the historical descriptions are interpreted and applied.

Perspective of Solomon's Temple, with its Accompanying Structures (according to Paine), as seen from the East.

Entirely different from the foregoing is Prof. Paine's idea of the Temple, arising from his interpretation of the "enlarging and winding about still upward" of Ezek. xli, 7 to mean an overjutting of the upper chambers by galleries (*Temple of Solomon*, p. 38). A serious objection to such an arrangement is the insecurity of a building thus widening at the top.

VI. *Zerubbabel's Temple.*—We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity, and no description that would enable us to realize its appearance. But there are some dimensions given in the Bible and elsewhere which are extremely interesting as affording points of comparison between it and the temples which preceded it or were erected after it.

The first and most authentic are those given in the book of Ezra (vi, 3) when quoting the decree of Cyrus, wherein it is said, "Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber." Josephus quotes this passage almost literally (*Ant.* xi, 4, 6), but in doing so enables us to translate "row" (Chald. גְּדָפָא, *layer*) as *story* (δόμος, so also the Sept.)—as, indeed, the sense would lead us to infer—for it could only apply to the three stories of chambers that surrounded Solomon's, and afterwards Herod's, Temple; and with this again we come to the wooden structure which surmounted the Temple and formed a fourth story. It may be remarked, in passing, that this dimension of sixty cubits in height accords perfectly with the words which Josephus puts into the mouth of Herod (*ibid.* xv, 11, 1) when he makes him say that the Temple built after the Captivity wanted sixty cubits of the height of that of Solomon. For, as he had adopted, as we have seen above, the height of one hundred and twenty cubits, as written in the Chronicles, for that Temple, this one remained only sixty. The other dimension of sixty cubits in breadth is twenty cubits in excess of that of Solomon's Temple; but there is no reason to doubt its correctness, for we find, both from Josephus and the Talmud, that it was the dimension adopted for the Temple when rebuilt, or rather repaired, by Herod. At the same time, we have no authority for assuming that any increase was made in the dimensions of either the holy place or the holy of holies, since we find that these were retained in Ezekiel's description of an ideal Temple, and were afterwards those of Herod's. As this Temple of Zerubbabel was still standing in Herod's time, and was, more strictly speaking, repaired rather than rebuilt by him, we cannot conceive that any of its dimensions were then diminished. We are left, therefore, with the alternative of assuming that the porch and the chambers all round were twenty cubits in width, including the thickness of the walls, instead of ten cubits, as in the earlier building. This may, perhaps, to some extent, be accounted for by the introduction of a passage between the Temple and the rooms of the priest's lodgings, instead of each being a thoroughfare, as must certainly have been the case in Solomon's Temple. This alteration in the width of the Pteromata made the Temple one hundred cubits in length by sixty in breadth, with a height, it is said, of sixty cubits, including the upper room, or Talar, though we cannot help



Solomon's Temple according to Paine: 1. Front View; 2. West End; 3. Interior.

suspecting that this last dimension is somewhat in excess of the truth.

The only other description of this Temple is found in Hecatæus the Abderite, who wrote shortly after the death of Alexander the Great. As quoted by Josephus (*Cont. Ap.* i, 22), he says that "in Jerusalem, towards the middle of the city, is a stone-walled enclosure about five hundred feet in length (ὡς πεντάπλεθρος) and one hundred cubits in width, with double gates," in which he describes the Temple as being situated. It may be that at this age it was found necessary to add a court for the women or the Gentiles, a sort of Narthex or Galilee for those who could not enter the Temple. If this, or these together, were one hundred cubits square, it would make up the "nearly five plethra" of our author. Hecatæus also mentions that the altar was twenty cubits square and ten high. Although he mentions the Temple itself, he unfortunately does not supply us with any dimensions.

The Temple of Zerubbabel had several courts (*αὐλαί*) and cloisters or cells (*πρόθυρα*). Josephus distinguishes an internal and external *ἱερόν*, and mentions cloisters in the courts. This Temple was connected with the town by means of a bridge (*Ant.* xiv, 4).

VII. *Ezekiel's Temple.*—The vision of a temple which the prophet Ezekiel saw while residing on the banks of the Chebar in Babylonia, in the twenty-fifth year of the Captivity, does not add much to our knowledge of the subject. It is not a description of a temple that ever was built or ever could be erected at Jerusalem, and can consequently only be considered as the beau ideal of what a Shemitic temple ought to be. As such it would certainly be interesting if it could be correctly restored; but, unfortunately, the difficulties of making out a complicated plan from a mere verbal description are very great indeed, and are enhanced in this instance by our imperfect knowledge of the exact meaning of the Hebrew architectural terms, and it may also be from the prophet describing not what he actually knew, but only what he saw in a vision.

Be this as it may, we find that the Temple itself was of the exact dimensions of that built by Solomon, viz. an adytum (Ezek. xl, 1–4) twenty cubits square, a naos twenty by forty, and surrounded by cells of ten cubits' width, including the thickness of the walls; the whole, with the porch, making up forty cubits by eighty. The height, unfortunately, is not given. Beyond this were various courts and residences for the priests, and places for sacrifice and other ceremonies of the Temple, till he comes to the outer court, which measured five hundred reeds on each of its sides; each reed (ver. 5) was six Babylonian cubits long, viz. of cubits each of one ordinary cubit and a handbreadth, or, at the lowest estimate, twenty-one inches. The reed was therefore at least ten feet six inches, and the side consequently five thousand two hundred and fifty Greek feet, or within a few feet of an English mile, considerably more than the whole area of the city of Jerusalem, Temple included.

It has been attempted to get over this difficulty by saying that the prophet meant cubits, not reeds; but this is quite untenable. Nothing can be more clear than the specification of the length of the reed, and nothing more careful than the mode in which reeds are distinguished from cubits throughout; as, for instance, in the next two verses (6 and 7), where a chamber and a gateway are mentioned, each of one reed. If "cubit" were substituted, it would be nonsense. Nevertheless, Prof. Paine has given a reconstruction of this as well as the actual Temple, for the description and dimensions in the vision are consistent with themselves and capable of being plotted down.

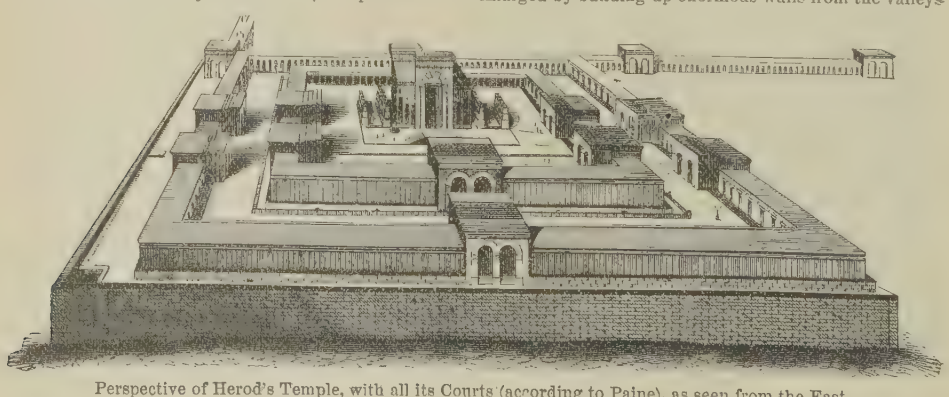
Notwithstanding its ideal character, the whole is extremely curious, as showing what were the aspirations of the Jews in this direction, and how different they were from those of other nations; and it is interesting here, inasmuch as there can be little doubt but that the arrangements of Herod's Temple were in some measure influenced by the description here given. The outer court, for instance, with its porticos measuring five hundred cubits each way, is an exact counterpart, on a smaller scale, of the outer court of Ezekiel's Temple, and is not found in either Solomon's or Zerubbabel's; and so too, evidently, are several of the internal arrangements. See Ezekiel.

VIII. *Herod's Temple.*—The most full, explicit, and trustworthy information on this subject is contained in that tract of the Jewish Talmud entitled *Middoth* (i. e. "measures"), which is almost as minute in its descriptions and dimensions (no doubt by parties who had seen, and as priests been familiar with, the edifice) as a modern architect's specifications. Besides this, the two descriptions of the Temple incidentally given by Josephus (*ut sup.*) are the only consecutive accounts of the ancient structure. Our principal attempt will therefore be to follow these where they agree, and to reconcile their seeming discrepancies, noting at the same time all important allusions in the Bible and uninspired historians of antiquity, and constantly comparing the whole with the indications on the modern site. Occasional use, for verification, may be made of the measures in the spiritual temple of Ezek. xl–xlii, but with great caution, as but few of them seem to have been borrowed from the actual type, which, moreover, was Solomon's Temple, and not Herod's.

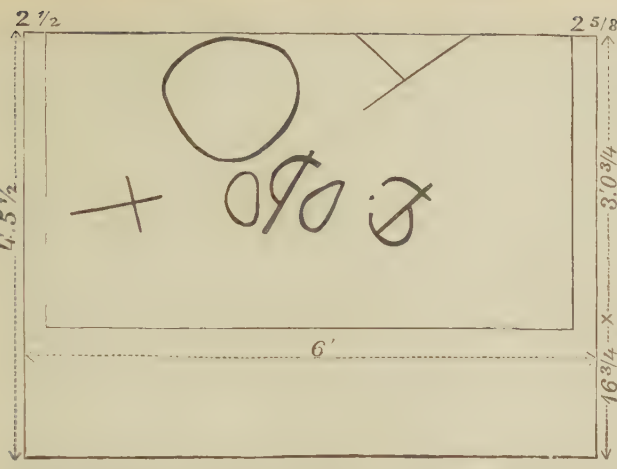
(I.) The Outer Circuit of the Temple.

We assume that the present enclosure of the Haram corresponds to the areas of the Temple and of the Tower Antonia taken together; and the most convenient mode of considering the general contour of the outer wall will be after presenting the following arguments:

i. Remains of cyclopean masonry are still found at intervals on all the sides of the present enclosure of the peculiar bevelled character which marks their antiquity. The English engineers engaged in the late Ordnance survey traced these all along the southern end, and found them resting on the native rock, some of them still retaining the marks of the original Tyrian workmen (see *Recovery of Jerusalem*, p. 108). Now Josephus informs us (*Ant.* xv, 11, 3; *War*, v, 5, 1) that the area of Moriah was enlarged by building up enormous walls from the valleys



Perspective of Herod's Temple, with all its Courts (according to Paine), as seen from the East.



Stone C of the Second Course from the Bottom of the Eastern Wall of the Haram at Jerusalem. (The marks are in red paint, and in some instances they are now upside-down, showing that the stones were drafted and marked in the quarry.)

and filling them in with earth. The lower courses of these seem to have been buried under the rubbish that fell upon them from the demolition of the upper part of the walls, and have thus escaped. It is difficult to suppose that such masonry could have been the work of later times, or that the area would have been altered after such prodigious bounds had been set to it. Particular coincidences of ruins on the eastern, southern, and western sides will be noted in giving the circuit of the wall in detail. The "Jews' Wailing-place" along the western wall is agreed upon all hands to be a veritable mark of antiquity, going back at least as far as the time of Herod.

ii. The enormous vaulted substructions found under the southern end of the Haram are evidently the same which would be left between these embankments and the native rock; and it was apparently among these that the tyrant Simon subsisted till after the destruction of the city (Josephus, *War*, vii, 2, 4). But especially does Maimonides speak expressly of the arches supporting the ground on this part in order to prevent graves and other pollution beneath (Lightfoot, *Prospects of the Temple*, ch. i).

iii. That the platform (not the mere *building*) of the Tower Antonia occupied the whole northern end of this enclosure we think is nearly certain from the following facts:

a. The scarped rock and wall on this side can be no other than the precipice, rendered more inaccessible by art, above which Josephus states that this tower, as well as those at the other corners of its courts, was reared (*War*, v, 5, 8). No such ridge can be found to the north of this.

b. The presence of the fosse (found in the modern "Pool of Bethesda") on this part seems to limit its site. This ditch is not only referred to in the several notices of Antonia by Josephus above cited, but in *Ant.* xiv, 4, 1, 2 he speaks of it as being "broad and deep," "of immense depth;" so that it could hardly have failed to remain as a landmark in all ages.

c. The projecting bastions at the north-west and north-east angles appear to be the relics of the towers at these corners, and the projection at the Golden Gate may have been connected with the tower at the south-east corner.

d. The present barracks of the Turkish troops are on the traditionary site of the Tower of Antonia at the north-west corner of the Haram.

iv. The actual size of the present enclosure agrees remarkably with the dimensions of the Temple's and Antonia's areas. According to the Talmud (*Middoth*, ii, 1), the outer court of the Temple was 500 cubits square, which, taking the most approved estimate of the Jewish or Egyptian cubit at 1.824 feet [see CUBIT], would give 912 feet as the length of each side. Now the total length of the southern wall of the Haram is 922 feet, which will allow 5 feet for the thickness (at the surface) of each wall, a coincidence that cannot be accidental. Again, Josephus gives the distance around the whole enclosure of the Temple and Antonia together as being six stadia (*War*, v, 5, 2); and if we subtract from this his estimate of four stadia for the circuit of the Temple (*Ant.* xv, 11, 3), we have one stadium, or about 606 feet, for the additional length of the court of Antonia northward on each side. Now this added to the square whose base has just been found will give about 1521 feet for the sides of the entire enclosure on the east and west; and it is a remarkable fact that the length of the Haram in this direction, according to the *Ordnance Survey*, averages 1540 feet, leaving again 5 feet for the thickness of each of the three walls. We are not sure, however, but that a somewhat greater thickness should be allowed the outer wall, which (on the west side, at least) Josephus says was "broad" (*War*, vi, 3, 1), and on all sides "very strong" (*Ant.* xiv, 4, 1).

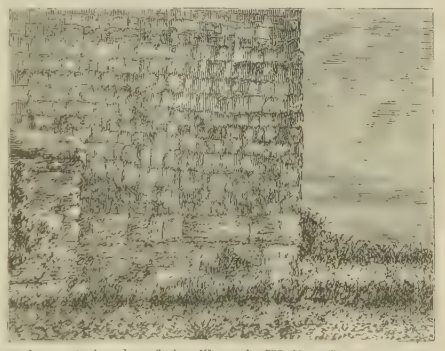
On this point, however, there are some considerations that at first seem to be powerful objections:

(a) Josephus, in the passage last referred to, makes the Temple area only a stadium square. But this is evidently nothing more than a round number from mere recollection, measured only by the eye; whereas the Talmud is so minute in its interior specification that there can be little doubt which to follow. The 500 *reeds* in the measurement of the spiritual temple by Ezekiel (xlii, 16–20) seem to have been taken from these 500 *cubits*.

(b) The modern area is not rectangular, nor are its opposite sides parallel or of equal length; the south-west corner is the only one that has been positively settled as being a right angle, and the north side is certainly longer than that on the south. We do not conceive, therefore, that the term "square" in the Mishna and Josephus need be so strictly taken, but only to mean that the area was a quadrilateral, apparently rectangular to the eye, and of equal dimensions on the east, south, and west sides, which are exposed to view. This mode of reconcilement, we think, is better than to suppose the line on either of these sides to have been shifted, in the face of every possible evidence of identity. By running the dividing line between the Temple and the court of Antonia immediately south of the Golden Gate (so as to make this latter, which is evidently ancient, the entrance to Antonia, and not to the Temple, which had but one eastern gate), we obtain another right angle, and make the four sides of the Temple area nearly equal.

Having thus settled the general line of the outer wall of the Temple, it remains to trace the objects of interest lying along it, both on the inner and outer sides, in which endeavor we will begin—

1. On the south-west corner. Here was the famous *bridge* of which Josephus so often speaks (*Ant.* xiv, 4, 2, twice: *War*, i, 7, 2; ii, 16, 3; vi, 6, 2; 8, 1). Accordingly, in the foundation-stones on the western side of the present wall, 39 feet from the south corner, may still be seen



South-west Angle of the Temple Wall. (From a photograph.)

the three lower courses (50 feet long) of the first arch, evidently, of this bridge, which spanned the Tyropœon. A measurement of the curve indicates that the span of the entire arch was about 45 feet (see these details in the *Ordnance Survey*, p. 27), so that *seven* such arches would conveniently extend across the valley (350 feet, the remaining 125 feet to the wall being embankment) and allow suitable piers between them. This was evidently the "passage over the intermediate valley," through which

2. The first *gate* (from the south) on the western side of the Temple "led to the king's palace" on Zion (Josephus, *Ant.* xv, 11, 5). This passage seems to have been originally built by Solomon (1 Kings x, 5; 2 Chron. ix, 4). The arches, however, may belong to the time of the reconstruction of the bridge, perhaps by Herod. Here, we think, must be located "the gate *Shallecheth* (literally, a "casting down," perhaps with reference to the steepness of the valley), by the causeway of the going up" to Zion (1 Chron. xxvi, 16; comp. ver. 18); although Lightfoot places them both at the northern end of the Temple wall,

reading Josephus's four gates in a southward order (*Works*, ix, 226). There exists still, in fact, a sort of embankment not far north of this spot, across which the "upper level" aqueduct from Bethlehem is probably carried to Moriah. This is apparently the same with the gate anciently named *Sur* (2 Kings xi, 6), otherwise called the *Gate of the Foundation* (2 Chron. xxiii, 5). The reason of the name "Sur" (literally, "removed") is quite uncertain. The "foundation" may refer to the high base of the wall supporting the bridge adjoining. It seems to have been this passage between the abode of the usurping Athaliah on Zion and the refuge of the young king in the Temple proper that was specially guarded; the guards were three and the same in each, but differently named: one section was at the Horse Gate (at "the king's house"), another at the other end of the bridge (at this "gate of Sur," or "of the foundation"), and the third at the gates of the inner enclosure ("the doors" generally, "the gate behind the [former] guard"); so that if any enemy passed the first two among "the people in the [outer] courts," he should still be intercepted by the last before reaching the prince. Lightfoot interprets differently (*Works*, ix, 326). In the Talmud it is explicitly said that there was (apparently but) one *gate* in the western Temple wall, and in the same connection the gates are repeatedly referred to as being five in number, of which four are assigned to the other sides (*Middoth*, i, 1, 3). This single western one is there called *Kipunus* (*ibid.* i, 3). That this was the same with the gate in question, we think to be probable, from the consideration that this being the principal entrance on this side—as is evident not only from its position and the points connected, but also from the slighting manner in which the rest are referred to and their destination mentioned—will account for the silence in the Talmud respecting the others. From the name itself little can be safely argued; see Lightfoot's attempts to define it (*Works*, ix, 226). Each of the gates in the outer wall of the Temple (as well as those in the inner wall) was 20 cubits high and 10 wide (*Middoth*, ii, 3), which Josephus, apparently including side and cap ornaments, extends (in the case of the inner, and therefore probably also the outer, wall) to 30 cubits high and 15 wide (*War*, v, 5, 3).

3. The second gate northward seems to have been that anciently called *Parbar*, from a comparison of the following facts:

a. In 1 Chron. xxvi, 18, it is mentioned in connection with "the causeway," as if next to Shallecheth.

b. In 2 Kings xxiii, 11 is made mention of a gate leading from "the suburbs" into the Temple, apparently not far from the palace; and this precisely agrees with the southern one of the two middle gates which Josephus states led to "the suburbs" (*Ant.* xv, 11, 5). The word "parbar" (which only occurs in these two Biblical passages, and in Ezek. xxvii, 28) is used by the rabbins as meaning "suburb," although its radical sense would appear to be an *open building* or *space* (see Gesenius and Buxtorf, *Lex.* s. v.).

c. At a point 265 feet north of the south-west corner of the Haram there still exists a gate (Bab el-Mugharibeh, "the gate of the Western Africans") in the modern wall, leading into the Haram, and in the nature of the case there must always have been a gate near this spot.

d. Beyond this point, as we shall presently see, there is no opportunity for a gate south of the point where the north wall of Zion would have joined the Temple; but that wall must have included one of these "gates to the suburbs," both for the sake of convenience and to prevent an undue crowding of three gates in the western Temple wall north of its junction with the Zion wall. Here, however, there is just convenient space for a gate, and a suitable locality about half-way between the bridge and the Zion wall.

e. These views are confirmed by the following point:

4. Josephus mentions (*War*, vi, 3, 2) as lying along this wall "*John's Tower*, which he built in the war he made against Simon, over the gates that led to the Xystus," by which gate we understand this of Parbar, and that the tower was constructed over an enlargement of its gateway lying opposite Simon's or the Lying-out Tower.

5. The next object of interest is "the *Council-house*" mentioned by Josephus as the termination of the old wall at the Temple (*War*, v, 4, 2), which plainly implies that it lay in the corner where the city and Temple walls met, and immediately joined them both. This building we therefore locate on that part of the Haram which adjoins the termination of the present Street of David, for the reasons following:

a. The courses of old foundation-stones forming "the Jews' Wailing-place" show that there was no structure anciently adjoining them, and therefore the Council-house must be located north of this spot.

b. The space here unappropriated (about 100 feet, between the Jews' Wailing-place and David Street) would be a suitable one for a public building with its interior court and connected offices.

c. The Mukhama, or "town-hall," of the modern city is exactly on this spot, and "some of it has more the appearance of being *in situ* than many of the other remains in the city" (*Ordnance Survey*, p. 28).

6. Just north of the Zion wall thus located, we would place one of the *gates of Asuppim*, referred to in 1 Chron. xxvi, 17 as lying on the western side of the Temple, identical with Josephus's other gate leading to the suburbs, at a convenient place, and uniformly situated with respect to the gate above and that below, and just at the present Bab es-Silsileh, or "Gate of the Chain," at the head of the modern "Street of David," which is the principal entrance to the Haram.

7. Adjoining this on the inside must have been the *House of Asuppim*, or "collections" (1 Chron. xxvi, 15), occupying (part of) the cloister between the two gates of the same name. It probably was the place of deposit for the Temple offerings (see Lightfoot, *Works*, ix, 230). This is apparently "that northern edifice which was between the two gates" mentioned by Josephus (*War*, vi, 2, 7), for that these were the two gates of Asuppim is evident from several considerations:

a. The Romans, although then assaulting the outer Temple wall, evidently attacked its north-west corner, where the Temple proper was nearest to them, and therefore would not have reared their engines south of the junction of the old wall with the Temple, which leaves but these two gates for the sphere of their operations on the west.

b. That this building was on the west side of the Temple is clear from the fact that of the four engines the first was opposite the north-west angle of the inner court [from a northerly point of attack], and the last one farther along the north side; if, then, this second one be opposite the same north-west corner of the inner court from a westerly direction, the third will be farther south on the west side, between the south gate of Asuppim and the old wall—a natural and consistent arrangement. The Tower of Antonia proper prevented any being reared nearer the extreme north-west corner of the *outer* wall.

8. The other *Gate of Asuppim* we therefore place at a corresponding distance northward, opposite where a gate enters the Haram from the modern "Cotton Mart," and hence called Bab el-Kattanîn. Lightfoot asserts that this gate (which, however, he calls Shallecheth) was diametrically opposite the eastern gate (*Works*, ix, 226), but apparently without any authority. This is evidently also Josephus's "last [gate on this side that] led to the other city," i. e. Acra (*Ant.* xv, 11, 5).

9. In this last passage, also, Josephus states that on passing out of this gate "the road descended down into the valley [of the Tyropœon] by a great number of *steps*, and thence up again by the ascent," which agrees with the fact that the detritus adjoining the wall is here 72 feet deep (*Ordnance Survey*, p. 29).

10. We next arrive at the north-west corner of the Temple enclosure, about 1000 feet from the east as well as the south side. Near this corner were private passages for the Roman guard from Antonia to the galleries within the wall (Josephus, *War*, v, 5, 8).

11. On the north side there was but one gate (the "two gates" of Josephus [*War*, vi, 2, 7] have been shown above not to belong to the north side), which the Talmud calls *Tedi* (*Middoth*, i, 3), a word of uncertain signification, but apparently indicative of "privacy" from its being less used, and therefore less ornamented, than the other gates (so Lightfoot from the Talmud), which the obstruction of Antonia would naturally occasion. We place it in the middle of the wall, nearly opposite both the Gate of Song and the present "Gate el-Hitta," on the north side of the Haram.

12. The north-east corner of the square would thus fall just south of the Golden Gate, considered as representing the tower at that angle of the enclosure of Antonia, possibly the old tower of Meah (Neh. iii, 1; xii, 39).

13. On the east side there was but one gate, that of *Shushan* (*Middoth*, i, 3), so called from a representation of that city on the walls of one of its chambers. It was opposite the entrance of the porch of the Temple, in order that the priest, when he burned the red heifer on the Mount of Olives, might exactly face the altar; on which account the tower over the gate was lower than those surmounting the other gates, so as not to intercept his view. So infers Lightfoot from the Talmud and Maimonides (*Works*, ix, 218, 219); which location, however, Mr. Williams finds it necessary to dispute (*Holy City*, ii, 355, note 5). This position shows that this gate and the altar were in a range with the other gates between them. By an inspection of the sectional view of the Temple on the map, it will appear that at a certain height on the Mount of Olives the fire on the altar might be seen through the inner gates and over this gate. We find no traces of this gate mentioned by travellers.

14. At the south-east corner Josephus says there was a *tremendous precipice* (*Ant.* xv, 11, 3, 5), apparently "the pinnacle of the Temple" on which the tempter placed Christ (Luke iv, 9), still to be recognised in the steep descent at this point, and proved to have been anciently more profound by the vaulted substructions beneath the inside of the Haram, raising this angle of its platform above the old bed of the valley. The wall is here about 60 feet high, and about 80 feet deep from the present surface of the ground outside. From Josephus's language

in *War*, vi, 3, 3, it is evident that the precipice at the north-east angle was also very considerable.

15. On the south side, according to the Talmud, were two gates, both named *Huldah* (*Middoth*, i, 3), perhaps from the prophetess of that name. These are evidently the "gates in the middle" of this side mentioned by Josephus (*Ant.* xv, 11, 5). We conclude that they lay very near together, and (with Dr. Robinson) identify them with the double gateway still found in the south Haram wall at the point where the modern city wall joins it. Its entire breadth is 42 feet (Robinson, *Bibl. Res.* i, 450) and it is reached by a sloping passage from the platform of the Haram, as the embankment here could never have otherwise admitted an exit, nor even then without exterior steps. Lightfoot, however, makes these gates divide the wall into three equal parts (*Works*, ix, 224), apparently merely arguing from the statement of Josephus. It is worthy of note that in 1 Chron. xxvi, 14–18 but one set of guards is constantly assigned to the south side, in like terms as to the single gates on the north and east, whereas four sets are, in both enumerations, assigned to the west side. The other modern vestiges of portals on this side are of inferior size and antiquity.

16. On the several sides of the *Court of the Gentiles* that lay within the outer wall (called also the Outer Court, Lower Court, and by the rabbins usually "Mountain of the Lord's House") there were several objects worthy of special note:

(1.) On the north and west sides were double interior porticos or *cloisters*, each 15 cubits wide, supported by columns and sustaining a roof on cedar beams (Josephus, *War*, v, 5, 2).

(2.) On the east side was *Solomon's Porch* (John x, 23; Acts iii, 11), of the same size and style with those on the north and west (Josephus, *Ant.* xv, 11, 3; xx, 9, 7).

(3.) On the south side was the *Royal Portico* (apparently so called after Herod, who rebuilt it; Josephus, *War*, i, 21, 1), which differed from the rest in being triple, the two side aisles being 30 feet broad, and the middle one once and a half as broad (*Ant.* xv, 11, 5). Lightfoot has strangely set these down as being respectively 15 and 42½ *cubits* broad (Pitman's edition of his *Works*, ix, 239, with which his own map agrees; the English folio edition, i, 1061, has the same numbers; but the Latin edition in Ugolino, *Thesaurus*, ix. 596, has for the middle aisle *forty-one* cubits), in which we suspect some oversight (perhaps from thinking of the dimensions of the other cloisters), as all editions of Josephus here read alike, and the *Middoth* does not particularize on this point. The hypothesis of Williams (*Holy City*, ii, 401) that would throw the Royal Portico outside the Temple area is opposed to all ancient authority; so much so that even his coadjutor Prof. Willis is constrained to dissent from him (*ibid.* i, 103).

(4.) These cloisters were adorned with Corinthian *columns* of solid marble, 162 in number (of such size that three men could just span them with their outstretched arms, making about a diameter of six feet), which separated the aisles, besides another row half imbedded in the outer wall (Josephus, *Ant.* xv, 11, 5). We understand this to be the number of all the columns that stood alone in all the circuit of this court, and not those of the Royal Portico merely; for they would then be unduly crowded, and the average space between them which we have made (about 45 feet) is no greater span for the roof timbers than across the middle aisle of the south cloister. The harmony with which the several gates fall in between them when thus distributed is no little corroboration of the entire scheme. In the substructed vaults the rows of piers are 15 feet apart, and thus certain rows of them would fall exactly under these pillars, these piers also averaging about half the distance apart of the columns above. (See Prof. Willis's remarks in Williams's *Holy City*, appendix, i, 125–128; although we cannot see why he should think that a column stood over each pier one way when they could have been only over every other, or every third one, the other way.) These columns were 25 cubits high on three sides, which determines the height of the roof on those sides (Josephus, *War*, v, 5, 2); but on the south side the (shafts of the) two exterior rows were 27 feet high, the capitals and double bases raising the roof to 50 feet, and the middle aisle was twice as high, probably by another series of columns of the same size surmounting the first (*Ant.* xv, 11, 5). Balustrades doubtless guarded the edges of the flat roofs, and the gates were probably capped with turrets, for ornament as well as defence.

(5.) There were *porters' lodges* adjoining at least five of the gates (*Middoth*, i, 1), and probably similar structures for the accommodation of the Levites guarding each of the gates (1 Chron. xxvi, 12, 13).

(6.) The Talmud also speaks of *shops* in this court, where articles used in sacrifice were kept for sale, as well as of a room in which the Jewish "Council of Twenty-three," and afterwards the Sanhedrim, sat; these Lightfoot locates near the Shushan Gate, the former on the ground-floor and the latter overhead (*Works*, ix, 241–244). It was probably an abuse of this privilege of sale that led to the introduction of cattle, sheep, and pigeons by the traders whom Christ expelled.

(II.) The Sacred Enclosure.

Brevity will require that in the consideration of the details of the interior portions of the Temple the simple dimensions and statements should be exhibited, together with their authority, with as little discussion as possible.

1. A *lattice-wall* all around, 1 cubit broad, 3 cubits high, with equidistant *pillars* containing notices of non-admission (Josephus, *Ant.* xv, 11, 5; *War*, v, 5, 2); called *chêl* (Lam. ii, 8).

2. This stood 12 *steps*, each one half cubit high and broad, above the Gentiles' Court [on the north and south sides] (*Middoth*, ii, 3), but 14 [on the east side] (*War*, v, 5, 2).

3. Adjoining was a *platform*, 10 cubits wide (*War*, v, 5, 2).

(III.) The Court of the Women.

1. This court (called also New Court, 2 Chron. xx, 5; Outer Court, Ezek. xlvi, 21; Treasury, John viii, 20) was 135 cubits square [internally] (*Middoth*, ii, 5); "four-square" (*War*, v, 5, 2).

2. A *gate* on each side (*War*, v, 5, 2). These were 30 cubits wide [including ornaments], supported by pillars at the side, and having rooms above (*War*, v, 5, 3).

3. The east gate (called "Beautiful," Acts iii, 2) was 40 cubits wide [including side ornaments of 5 cubits] (*War*, v, 5, 3).

4. There were 5 *steps* from the platform [i. e. the difference between the floors of this court and that of the Israelites] (*War*, v, 5, 2, 3).

5. There were 15 *steps* to the Court of the Israelites (*War*, v, 5, 3); circular for the "Psalms of degrees" (*Middoth*, ii, 5).

6. *Corner courts* of the Women's Court, each 40 cubits from east to west [and 30 broad], with interior open spaces, 20 cubits by 14, for boiling sacrifices; the covered rooms around that in the north-east corner for performing the ceremony of release from a Nazarite's vow, in the south-east for a wood repository, in the south-west for cleansing lepers, in the north-west chambers for wine and oil for offerings (*Middoth*, ii, 5; Ezek. xlvi, 21–24). Lightfoot, however, makes the Nazarites' room in the south-east, the wood-room in the north-east, the lepers' room in the north-west, and the wine and oil rooms in the south-west (*Works*, ix, 307), correcting Surenhusius's mistranslation.

7. Single galleries of two stories [men below, women above] between the corner courts [on the north, east, and west sides] (*Middoth*, ii, 5); supported by columns similar to those of the Gentiles' Court (*War*, v, 5, 2).

8. There were eleven *treasure-chests* distributed in front of the columns in this court, besides the two at the gate Shushan for the half-shekel tax (Lightfoot, from the rabbins, *Works*, ix, 315).

9. Underground rooms for musical instruments on each side of the gate between this and the Israelites' Court (*Middoth*, ii, 6).

10. There was a *tower* over the east [Beautiful] gate with an occult [subterranean] *passage* from the Tower Antonia for the Roman guard (*Ant.* xv, 11, 7).

(IV.) The Court of the Israelites.

1. This was 187 cubits from east to west, 135 from north to south, 8 cubits wide on the north and south, and 11 on the east and west (*Middoth*, ii, 6).

2. Surrounded by a portico similar to those of the Gentiles' Court, but single (*War*, v, 5, 2).

3. Had three gates on the north and south, none on the west (*Middoth*, i, 4; *War*, v, 5, 2). Those on the north and south equidistant (*Ant.* xvi, 11, 5; *Middoth*, v, 3).

4. East gate called Higher Gate (2 Kings xv, 35; 2 Chron. xxvii, 3), New Gate (Jer. xxvi, 10; xxxvi, 10), Gate of Entrance (Ezek. xl, 15), *Gate of Nicanor* (*Middoth*, i, 4).

5. Gates and rooms in the wall adjoining as follows, beginning at the south-west corner (for the authority of most of these points it is sufficient to refer to Lightfoot's citations [*Works*, ix. 333–380], as there can be no dispute respecting them. We have not in all cases arranged the rooms precisely like Lightfoot, but have made a few slight changes where they seemed requisite):

(1.) *Sentinel's Hall*, west of the first gate.
(2.) *Gate of Kindling.*
(3.) *Guard-room*, adjoining east.
(4.) *Gate of Firstlings*, in the middle.
(5.) *Guard-room* adjoining it.
(6.) *Wood-room* for the use of the altar, adjoining the
(7.) *Water-gate*, the last on this side.
(8.) *Well-room*, with its draw-well connected with a reservoir [the aqueduct from Bethlehem?] deriving its waters from a westerly direction, and an engine for forcing it into the priests' layer.
(9.) *House Gazîth*, at the south-east corner, consisting of two parts:

[1.] The *Session-room of the Sanhedrim*, with its triple semicircles for seating the members, and its desks. From a comparison of the number of members with the size of the room, we find that the space in the wall could by no means contain them, and have therefore enlarged it outwardly.

[2.] A room for the priests to pray and cast their lots in.

(10.) On the south side of the Gate of Nicanor, the

Pastry-man's Chamber, for baking the salt cakes burned with the daily sacrifice.

(11.) On the north side of the same gate, the *Priests' Wardrobe*, for the pontifical dresses.

(12.) In the north-east corner, the *Earthenware-room*, for the sacred pottery.

(13.) A *Guard-room*, adjoining on the east.

(14.) The *Gate of Song*.

(15.) Adjoining this, a *Wash-room* for cleansing the entrails, etc., of sacrifices.

(16.) A *Room for Hides* of victims, and

(17.) The *Salt-room*, for the salt used in preserving them, both in order, adjoining

(18.) The *Gate of Women*. Adjoining this,

(19.) A *Treasure-room*, for the more permanent deposit of the money from the House of Asuppim.

(20.) A *Guard-room*, and next,

(21.) The other *Treasure-room*, for the same purpose as the former. These adjoined

(22.) The *Gate of Burning*, the last of the six.

(23.) The interval between this gate and the western wall was called the *House of Burning*, and was divided into three equal parts. This building projected inwardly into the Court of the Israelites, like one portion of the House Gazith. These two buildings alone had entrances from the sacred enclosure, all the other rooms being entered only from the court within:

[1.] Adjoining the gate, the *House of the Consecrated Stones* of the former altar (removed after the rededication under the Maccabees, as having been desecrated by Antiochus Epiphanes), in the northern subdivision; and on the south the *Shew-bread Bakery*.

[2.] In the middle the *Priests' Hall*, where was a fire for the use of the guards at night.

[3.] The western portion was occupied, on the north for a *Priests' Bathing-room*, and on the south for keeping the *Lambs* selected for the daily sacrifice.

6. The principal difficulty connected with this court is the number of *steps*, and their height, leading into it on the north and south, and arises from a confusion in the terms by which Josephus mentions them. He says (*War*, v, 5, 2) that between the sacred platform and the interior court "were other steps, *each of 5 cubits apiece*," which we understand to mean that the Court of the Israelites was entered by [two flights of] steps, each [flight] rising 5 cubits, thus making 20 steps, in two sets of half-cubit steps. Again he says (*ibid.* § 4) that "there were 15 steps [those of the "degrees"] which led away [i. e. eastward] from the [west] wall of the Court of the Women to [i. e. towards] this greater gate [the Beautiful Gate], *whereas those that led thither* [i. e. to the platform down to which the Beautiful Gate led] *from the other gates* [opening towards this platform] *were five steps shorter*," by which we can only understand (according to the above interpolations) that the number of the steps leading out of the Court of the Israelites on the east exceeded by 5 the number [in each flight] of those on the north and south; for if these latter were but 10 in all, each must have been *one cubit in the rise* (7½ cubits at the Nicanor Gate + 2½ at the Beautiful Gate = 10), an impracticable ascent. Finally, he says (*ibid.* § 2) that "the height of its buildings [those of the Women's Court], although it were on the outside 40 cubits, was hidden by the steps, and on the inside that height was but 25 cubits," which we take to denote that the top of the wall enclosing the Court of the Israelites (which was continuous with that of the Court of the Women) was 40 cubits from the level of the floor of the Court of the Gentiles, the intervening steps making the difference (15 cubits) of its internal altitude—as would be true within a single cubit $\left(\frac{12+10+10}{2}=16\right)$. The gate-turrets were still higher than this. The steps mentioned by Josephus (*War*, v, 1, 5) as preventing the erection of John's engines on any other spot than "behind the inner court over against the west end of the cloister" seem to be those that ran around the three sides of the Priests' Court, at the railing separating it from the cloistered Court of the Israelites.

7. The *thickness* of this wall is nowhere stated in the Mishna, but is given by Josephus as being 8 cubits (*War*, vi, 5, 1, at the close); and the numerous rooms contained within it would seem to justify a greater thickness than in any of the other walls.

(V.) The Court of the Priests, the Great Altar, and the Temple Proper.

These are treated of in the Mishna in the fullest detail, and the minutest points—to the thickness of the walls and partitions, the number, size, and position of the doors, the dimensions, order, and situation of the rooms and passages, with all their peculiarities and contents—are given with the precise explicitness of specifications for a builder's contract; so that as to everything, great or small, contained within these bounds there is such full and trustworthy authority that all one has to do is to collect and plot them down on the plan. This the reader will find so carefully and completely done to his hand by Lightfoot, in his *Prospects of the Temple*, so often referred to, that to detail it here would be but to repeat his statements: we have examined his authorities and conclusions in detail, and believe that no accurate description can do much more than follow his digest on this subject. We have embodied the results in our map accompanying this volume. The points in which we have varied from his plan are too few and unimportant to be worth enumerating. One particular, however, requires special consideration, because its settlement involves the discussion of the few points that have not been determined above; and to this we add such other remarks as will convey a sufficiently definite idea of the main edifice.

1. *The Position of the Great Altar.*—Its distance from the northern boundary of the Court of the Israelites is given in the Mishna in the following words: "From north to south [the Israelites' Court was] 135 cubits [wide], as follows: from the ascent to the extremity of the altar [i. e. the whole length of the altar including its inclined ascent] were 62 cubits [i. e. *horizontal* measure, for the altar is elsewhere given as 32 cubits square, and the slope of the ascent as another 32 cubits, which would give 64 instead of 62 cubits, measured superficially (see Lightfoot, *Works*, ix, 413)], from the altar to the rings 8 cubits; the place of the rings was 24 cubits, thence from the rings to the tables were 4 cubits, from the tables to the columns 4, from the columns to the wall of the court 8 cubits [making thus 110 cubits]; *the rest* [25 cubits] *were as well the space between the ascent and wall as a place of columns*" (*Middoth*, v, 1). This last clause is somewhat ambiguous, but is generally understood as meaning that there was a space of 25 cubits between the south wall and the foot of the "ascent," which contained some extra posts (like those on the north side) for sacrificing on crowded occasions—an interpretation from which we do not see any good reason for dissenting. So L'Empereur (in his separate commentary on the *Middoth*, p. 173) explains, "*Partly* for an [open] space and partly for the place of [extra] columns," assigning 12½ cubits to each portion, which amounts to the same thing as to the point in question. So also Lightfoot (*Works*, ix, 413). The position of the altar from east to west is fixed with regard to the court in which it lay in terms which are free from any ambiguity.

In common with most antiquarians, we are disposed to find the native rock, on which the altar is assumed to have been reared, in the remarkable *Sacred Rock* under the dome of the central mosque of the Haram. This is 50 or 60 feet broad, occupying nearly the whole space immediately under the dome, and rising about 5 feet above the floor of the building, which is 12 feet higher than the rest of the enclosure. The centre of the rock is about 785 feet from the southern and 610 from the eastern wall of the Haram. The frequent supposition that it stood within the most holy place, or at least within the Temple proper, is negatived by the relative distances presently to be noticed from the Talmud. The positive reasons for making the altar coincide with the Sacred Rock may be stated as follows:

(*a.*) Tradition—Jewish, Christian, and Moslem—favors it (see Williams, *Holy City*, ii, 340-343).

(*b.*) This rock is prominent above all other spots, and we know that the great altar was higher than even the floor of the Temple itself.

(*c.*) The upper platform of the Haram thus most nearly coincides with that of the sacred enclosure of the Temple.

(*d.*) The cave and sewer at the south-east corner of the present rock would thus be identical with the ancient cesspool and drain for the blood sprinkled around the altar.

This site of the great altar fixes the general position of the Temple and sacred enclosure generally within the great area, and agrees with the only definite statement in the Mishna on the subject, namely, that "the greatest space between the Temple and the wall of the outer court was on the south side, the next greatest on the east, the next on the north, and the least on the west" (*Middoth*, ii, 1). According to our arrangement, the spaces (at the nearest point) between the *chêl*, or sacred fence, and the inner surface of the outmost wall are respectively on the west about 78 feet, on the north about 80 feet, on the east about 239 feet, on the south about 643 feet. Lightfoot's plan has nearly the same. Dr. Wm. Brown (of Scotland), in his work on the *Antiquities of the Jews* (i, 70), lays them down in cubits, as follows: south, 259; east, 90; north, 72; west, 49. Fergusson arbitrarily refers these measurements to the *inner* court of the Temple (*Temples of the Jews*, p. 118), on the ground that the Talmud states that "in the place largest in measurement was held most service" (*Middoth*, ii, 1); but the text obviously means the space in the outer court, as that alone is the subject there treated of.

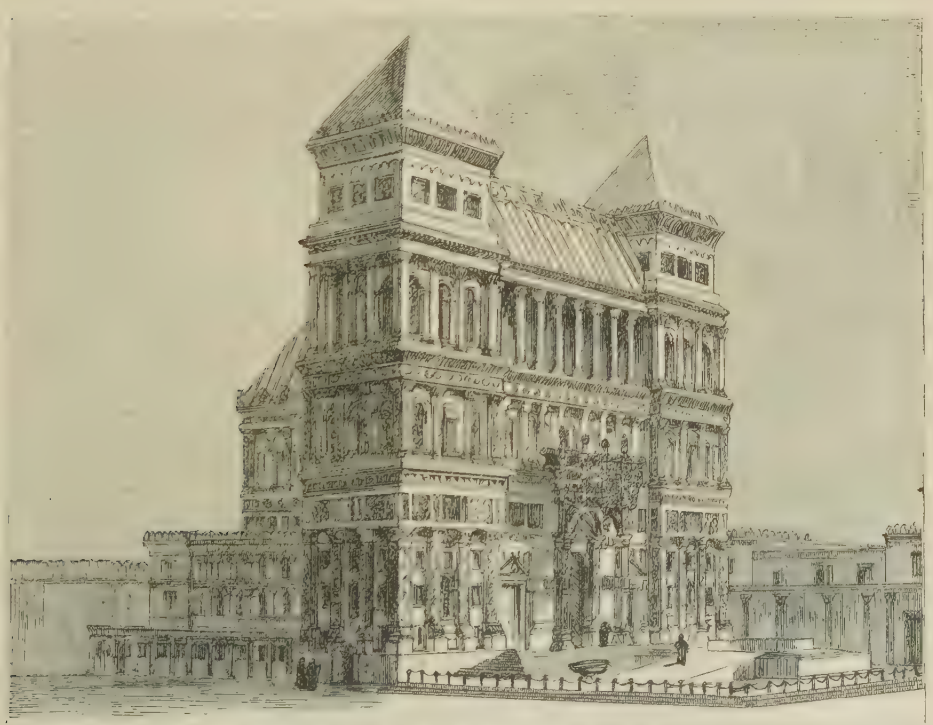
The position of the altar also fixes the line of the *boundary* between the tribes of Judah and Benjamin, which at this date cut off one cubit from the south-east corner of the altar—a circumstance of which the rabbins take frequent notice (see Lightfoot, *Works*, ix, 395). This boundary originally ran entirely south of the holy city (Josh. xv, 7-9; xviii, 15-17), but the conquest of Jebus by David appears to have annexed Mount Zion permanently to Judah (2 Sam. iv, 7). The subsequent purchase of the threshing-floor of Araunah the Jebusite by David (xxiv,

24; 1 Chron. xxi, 25) as the site of his altar, and eventually of the Temple (2 Chron. iii, 1), does not seem to have removed it entirely out of the tribe of Benjamin.

2. *General Description of the Temple Proper.*—This we find well summarized in Winer (*Realwörterb.* ii, 583 sq.), from the combined statements of the Talmud and Josephus (the latter, however, although a priest by birth, and therefore entitled to admission to the building, so constantly mixes the description of Herod's with that of Solomon's Temple that we must often distrust his details).

This edifice was constructed upon new foundations (Josephus, *Ant.* xv, 11, 3), and of white marble, the blocks being in some instances 45 cubits long, 6 broad, and 5 high (*War*, v, 5, 6; comp. *Ant.* xv, 11, 3). The entire width (from north to south) of the porch was (exteriorly) 100 cubits; but the remainder (rear part) of the building was only 60 cubits (according to the Talmudists 70, including the side chamber of 5 cubits, the wall of 6 cubits, etc.), so that the porch projected 20 (or 15) cubits on each side beyond the rest of the structure. Its length was also 100 cubits, and its height the same; but Josephus says (*Ant.* xv, 11, 3) that eventually it sank 20 cubits (the original height being 120), a statement which Hirt (p. 10) regards (probably with justice) as a mere legend. The interior space was, according to Josephus, so divided that the porch had a length (from north to south) of 50 cubits, a breadth of 20, and a height of 90 (comp. *War*, v, 5, 5); the holy place a length of 40 cubits, a breadth of 20, and a height of 60; and the most holy place a length and breadth of 20 cubits, and a height of 60; but the Talmud (*Middoth*, iv, 6) makes the height of both the latter rooms to have been only 40 cubits, by which we suspect it means the extra height above the ceiling of the most holy place, since this last was a perfect cube. The entire building also seems to have been 100 cubits in each dimension, as Josephus in the main indicates, although his numbers in several passages appear to be confused or corrupt. This likewise is the statement of the Talmud (*ibid.* iv, 7), according to which the length (from east to west) of the porch was only 11 cubits, that of the sanctuary 40 cubits, and that of the shrine 20 cubits; while on the west, below the holy of holies, was a space (for a chamber) of 6 cubits (comp. also *ibid.* iv, 3), besides 23 cubits for the thickness of the walls and partitions. If, as Josephus and the Talmud both state, the porch was 100 cubits high, but (as the latter states) only 90 high on the inside, the difference of 10 cubits may have been that of the peaked roof, if a gable; but the difference in their numbers as to the height of the rear portion of the building gives probability to the statement of the Talmud (*ibid.* iv, 6) that there was an upper room (עֲלִיָּה) over the holy and most holy places, containing trap-doors in the floor, through which workmen were let down into the most holy place to make repairs (*ibid.* iv, 5). Josephus calls this part of the building τὸ ὑπερῷον μέρος, and the Talmud gives it a height of 40 cubits, which apparently refers only to the intermediate space left by the difference between the holy and the most holy place. As to the style of the roof (whether flat or peaked) Josephus says nothing; he only remarks (*War*, v, 5, 6) that it was surmounted (κατὰ κορυφὴν) by golden spikes (ὄβελοι), probably of gilded iron, fastened with lead, for scaring away the birds; the same are mentioned in the Talmud (כולה צורב, *Middoth*, iv, 6), where they are said to have been one cubit in height. The roof itself appears, according to the Mishna, to have been a low gable (see L'Empereur, *ad Middoth*, iv, 6), with a balustrade (מעקה) three cubits high. The space above the עֲלִיָּה is thus divided (*Middoth*, iv, 6): 1 cubit כיור (? ceiling); 2 cubits בית דלפה (place of rain-water); 1 cubit מקרה (timber); 1 cubit מיצ זיבה (flooring); 3 cubits railing; 1 cubit scarecrows. On both sides of the interior apartments was a space of 20 cubits devoted to a suite of rooms (οἶκοι τριστεγοι), which, however, extended only 60 cubits high (Josephus, *Ant.* xv, 11, 3; *War*, v, 5, 5). According to the Talmud (*Middoth*, iv, 3), these (תָּאִים) were in all 38; namely, 15 on the north and south side each, and 8 on the west or rear (comp. the "many mansions," μοναὶ πολλαί, of John xiv, 2). The shoulder or projecting space (north and south) on each side of the porch (40 cubits in Josephus, 30 in the Talmud) was used as a depository of the sacrificial implements (בית התחילפות, *locus secespitarum*, *Middoth*, iv, 7).

The most holy place, which was entirely empty (ἔκειτο οὐδὲν ὅλως ἐν αὐτῷ, Josephus, *War*, v, 5, 5), except the stone (אבן שתתה) which occupied the place of the ark (Mishna, *Yoma*, v, 2), and on which the high-priest set the censer (the rabbins relate many marvels concerning it), was separated at the doorway from the holy place (Josephus, *War*, v, 5, 5) by a vail καταπέτασμα), which was torn by the earthquake at Jesus' death (Matt. xxvii, 51). The rabbins speak of a *double* vail: according to the Talmud these occupied a space of 1 cubit between the apartments (טרקסין, *Middoth*, iv, 7). The holy place had an entrance with two gold-plated door-leaves, which, according to Jo-



Restoration of Herod's Temple (oblique view of the front of the central building), according to Fergusson.

sephus (*War*, v, 5, 4), were 55 cubits high and 16 broad; but, according to the Mishna (*Middoth*, iv, 1), 20 cubits high and 10 broad—a difference which Lightfoot reconciles by supposing that Josephus includes the decorations (cornice, entablature, etc.). The Talmudists also speak of a *double* door at this passage, which the thickness of the walls renders probable. The sanctuary stood open, or was closed only by a screen of embroidered Babylonian tapestry of byssus. See VAIL. As furniture of the holy place Josephus mentions only the seven-armed candelabrum, the table of shew-bread, and the altar of incense. The porch had a doorway 70 cubits high and 25 broad (Mishna, 40 high and 20 broad, *Middoth*, iii, 7: probably to be reconciled as above). The porch contained two tables, one of marble, the other of gold, on which the priests daily set respectively the old and the fresh shew-bread taken from and carried into the Temple (Mishna, *Shekal.* vi, 4).

In front of the porch, within the priests' court, stood in close proximity (but somewhat to the south, *Middoth*, iii, 6) the laver (כיור); and there (22 cubits from the porch) stood the great altar [see BURNT-OFFERING], the intervening space being regarded as especially holy (Mishna, *Chelim*, i, 9). North of this were 6 rows of rings (in the pavement), to which the animals to be slaughtered were fastened; a little beyond were 8 low pillars with cedar beams across them, from which the sacrifices were suspended: and between these pillars stood marble tables (שלחנות של שיש), on which their flesh and entrails were laid (*Middoth*, iii, 5; v, 2; *Tamid*, iii, 5; *Shekalim*, vi, 4). West of the altar stood two tables; one of marble, on which the fat of the victims was deposited; the other of silver (?), upon which were kept the implements for this service. See SACRIFICIAL OFFERING.

3. *Magnificence of the Central Building.*—The vast sums which Herod laid out in adorning this structure gave it the most magnificent and imposing appearance. "Its appearance," says Josephus, "had everything that could strike the mind and astonish the sight. For it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun" (*War*, v, 5, 4). To strangers who approached the capital, it appeared, at a distance, like a huge mountain covered with snow. For where it was not decorated with plates of gold, it was extremely white and glistening. The historian, indeed, says that the Temple of Herod was the most astonishing structure he had ever seen or heard of, as well on account of its architecture as its magnitude, and likewise the richness and magnificence of its various parts, and the fame and reputation of its sacred appurtenances. Tacitus calls it *immensæ opulentiæ templum* (*Hist.* v, 12). Its external glory, indeed, consisted not only in the opulence and magnificence of the building, but also in the rich gifts with which it was adorned, and which excited the admiration of those who beheld them (Luke xxi, 5). In the portico the various votive offerings made both by Jews and foreigners were deposited (see Richter, Ἀνθήματα *Templi Hierosol.* [Lips. 1764]). Among these treasures (2 Macc. iii, 2: ix, 16; Josephus, *Ant.* xiv, 16, 4: xviii, 3, 5; xix, 6, 1; *War*, ii, 17, 3; v, 13, 6; *Apion*, ii, 2: Philo, *Opp.* ii, 569, 591) we find specially mentioned a large golden table, presented by Pompey the Great, and several golden vines of exquisite workmanship and immense size; for Josephus assures us that some of the clusters of golden grapes were as tall as a man (*War*, v, 5, 4). One such golden vine (גפן של זהב, *Middoth*, iii, 8) especially seems to have been trained up over the entire front of the building (Josephus, *Ant.* xv, 11, 3; comp. Tacit. *Hist.* v, 5). See the monographs *De Vite Aurea in Templo* by Janus [Lips. 1706], Green [Ibid. 1737], and Huldrich [Zur. 1782]). Herod, in imitation of the Greeks and Romans, suspended in the porch several of the rich spoils and trophies which he had taken from the Arabs and other barbarous tribes of the East. This was a common custom among the heathen nations; Virgil introduces Æneas boasting of having suspended the spoils which he took from the Greeks on the portals of a Grecian temple (*Æn.* iii). See GAMMADIM.

IX. *The Apocalyptic Temple.*—In the vision of John on Patmos he expressly tells us respecting the New Jerusalem, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple thereof" (Rev. xxi, 22). The celestial city itself, in other words, is to be one vast temple filled with the perpetual Shechinah. We here give Paine's sketch of the ideal city on the mountain, the length of which was equal to its breadth, and this again was equal to the height of the city above the plain (ver. 16).

The Celestial City (after Paine).

X. *Sacred Observances Connected with the Temple.*—1. *The Daily Service.*—The following is an outline of the regular duties of the priesthood:

(1.) The *morning service.* After having enjoyed their repose, the priests bathed themselves in the rooms provided for that purpose and waited the arrival of the president of the lots. This officer having arrived, they divided themselves into two companies, each of which was provided with lamps or torches, and made a circuit of the Temple, going in different directions, and meeting at the pastryman's chamber on the south side of the gate Nicanor. Having summoned him to prepare the cakes for the high-priest's meat-offering, they retired with the president to the south-east corner of the court and cast lots for the duties connected with the altar. The priest being chosen to remove the ashes from the altar, he again washed his feet at the laver, and then with the silver shovel proceeded to his work. As soon as he had removed one shovelful of the ashes, the other priests retired to wash their hands and feet, and then joined him in cleansing the altar and renewing the fires. The next act was to cast lots for the thirteen particular duties connected with offering the sacrifice; which being settled, the president ordered one of them to fetch the lamb for the morning sacrifice. While the priests on this duty were engaged in fetching and examining the victim, those who carried the keys were opening the seven gates of the Court of Israel and the two doors that separated between the porch and the holy place. When the last of the seven gates was opened, the silver trumpets gave a flourish to call the Levites to their desks for the music, and the stationary men to their places as the representatives of the people. The opening of the folding-doors of the Temple was the established signal for killing the sacrifice, which was cut in pieces and carried to the top of the altar, where it was salted and left while the priests once more retired to the room Gazith to join in prayer. While the sacrifice was slain in the court of the priests, the two priests appointed to trim the lamps and cleanse the altar of incense were attending to their duties in the holy place. After the conclusion of their prayer and a rehearsal of the ten commandments and their phylacteries, the priests again cast lots to choose two to offer incense on the golden altar, and another to lay the pieces of the sacrifice on the fire of the brazen altar. The lot being determined, the two who were to offer the incense proceeded to discharge their duty, the time for which was between the sprinkling of the blood and the laying the pieces upon the altar, in the morning, and in the evening, between the laying the pieces upon the altar and the drink-offering. As they proceeded to the Temple they rang the *megemphita*, or great bell, to warn the absent priests to come to wor-

ship, the absent Levites to come to sing, and the stationary men to bring to the gate Nicanor those whose purification was not perfected. The priest who carried the censer of coals which had been taken from one of the three fires on the great altar, after kindling the fire on the incense altar, worshipped and came out into the porch, leaving the priest who had the incense alone in the holy place. As soon as the signal was given by the president, the incense was kindled, the holy place was filled with perfume, and the congregation without joined in the prayers (Luke, i, 9). These being ended, the priest whose lot it was to lay the pieces of the sacrifice upon the altar threw them into the fire, and then, taking the tongs, disposed them in somewhat of their natural order. The four priests who had been in the holy place now appeared upon the steps that led to the porch, and, extending their arms so as to raise their hands higher than their heads, one of them pronounced the solemn blessing (Numb. vi, 24–26). After this benediction, the daily meat-offering was offered; then the meat-offering of the high-priest; and last of all the drink-offering; at the conclusion of which the Levites began the song of praise, and at every pause in the music the trumpets sounded and the people worshipped. This was the termination of the morning service. It should be stated that the morning service of the priests began with the dawn of day, except in the great festivals, when it began much earlier; the sacrifice was offered immediately after sunrise.

(2.) During the *middle of the day*, the priests held themselves in readiness to offer the sacrifices which might be presented by any of the Israelites, either of a voluntary or an expiatory nature. Their duties would therefore vary according to the number and nature of the offerings they might have to present.

(3.) The *evening service* varied in a very trifling measure from that of the morning: and the same priests ministered, except when there was one in the house of their Father who had never burned incense, in which case that office was assigned to him, or, if there were more than one, they cast lots who should be employed. See Daily Offering.

2. *Holiness of the Place.*—The injunction of Lev. xix, 3, "Ye shall reverence my sanctuary," laid the people under an obligation to maintain a solemn and holy behavior when they came to worship in the Temple. We have already seen that such as were ceremonially unclean were forbidden to enter the sacred court on pain of death; but in the course of time there were several prohibitions enforced by the Sanhedrim which the law had not named. The following have been collected by Lightfoot out of the Rabbinical writings (*Temple Service*, ch. x):

(1.) "No man might enter the mountain of the house with his staff."

(2.) "None might enter in thither with his shoes on his feet," though he might with his sandals.

(3.) "Nor might any man enter the mountain of the house with his scrip on."

(4.) "Nor might he come in with the dust on his feet," but he must wash or wipe them. "and look to his feet when he entered into the house of God," to remind him, perhaps, that he should then shake off all worldly thoughts and affections.

(5.) "Nor with money in his purse." He might bring it in his *hand*, however; and in this way it was brought in for various purposes. If this had not been the case, it would seem strange that the cripple should have been placed at the gate of the Temple to ask *alms* of those who entered therein (see Acts iii, 2).

(6.) "None might spit in the Temple; if he were necessitated to spit, it must be done in some corner of his garment."

(7.) "He might not use any irreverent gesture, especially before the gate of Nicanor," that being exactly in front of the Temple.

(8.) "He might not make the mountain of the house a thoroughfare," for the purpose of reaching the place by a nearer way; for it was devoted to the purposes of religion.

(9.) "He that went into the court must go leisurely and gravely into his place; and there he must demean himself, as in the presence of the Lord God, in all reverence and fear."

(10.) "He must worship standing, with his feet close to each other, his eyes directed to the ground, his hands upon his breast, with the right one above the left" (see Luke xviii, 13).

(11.) "No one, however weary, might sit down in the court." The only exception was in favor of the kings of the house of David.

(12.) "None might pray with his head uncovered. And the wise men and their scholars never prayed without a veil." This custom is alluded to in 1 Cor. xi, 4, where the apostle directs the men to reverse the practice adopted in the Jewish Temple.

(13.) Their bodily gesture in bowing before the Lord was either "bending of the knees," "bowing the head," or "falling prostrate on the ground."

(14.) Having performed the service, and being about to retire, "they might not turn their backs upon the altar." They therefore went backwards till they were out of the court.

Concerning the high veneration which the Jews cherished for their Temple, Dr. Harwood has collected some interesting particulars from Philo, Josephus, and the writings of Luke. Their reverence for the sacred edifice was such that rather than witness its defilement they would cheerfully submit to death. They could not bear the least disrespectful or dishonorable thing to be said of it. The least injurious slight of it, real or apprehended, instantly awakened all the choler of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions, happening to say, "Destroy this Temple, and in three days I will raise it up again" (John ii, 19)—it was construed into a contemptuous disrespect, designedly thrown out against the Temple—his words instantly descended into the heart of a Jew and kept rankling there for several years; for, upon his trial, this declaration, which it was impossible for a Jew ever to forget or to forgive, was alleged against him as big with the most atrocious guilt and impiety (Matt. xxvi, 61). Nor was the rancor and virulence which this expression had occasioned at all softened by all the affecting circumstances of that excruciating and wretched death they saw him die; even as he hung upon the cross, with infinite triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads and saying, "O thou who couldst demolish our Temple and rear it up again in all its splendor in the space of three days, now save thyself, and descend from the cross" (xxvii, 40). Their superstitious veneration for the Temple further appears from the account of Stephen. When his adversaries were baffled and confounded by that superior wisdom and those distinguished gifts he possessed, they were so exasperated at the victory he had gained over them that they went and suborned persons to swear that they had heard him speak blasphemy against Moses and against God. These inflaming the populace, the magistrates, and the Jewish clergy, he was seized, dragged away, and brought before the Sanhedrim. Here the false witnesses whom they had procured stood up and said, "This person before you is continually uttering the most reproachful expressions against this sacred place" (Acts vi, 13), meaning the Temple. This was blasphemy not to be pardoned. A judicature composed of high-priests and scribes would never forgive such impiety. We witness the same thing in the case of Paul when they imagined that he had taken Trophimus, an Ephesian, with him into the Temple; for which insult they had determined to imbrue their hands in his blood (xxi, 28, etc.).

XI. *Literature.*—As we have said above, the two classical authorities on the Temple are the general description of Josephus (*Ant.* xv, 11, and *War*, v, 5) and the minute account of the Herodian building in the Talmudic tract *Middoth* (Mishna, v, 10), which has been edited and commented upon by L'Empereur of Oppyck (Lugd. Bat. 1630, 4to). Among the older works on the subject we especially name vols. viii and ix of *Antiquitates Hebraicæ*, by Ugolino, which contain, in addition to other dissertations, Moses Maimonides, *Constitutiones de Domo Electa;* Abraham ben-David, *De Templo;* see also Schulze, *De Variis Judæorum Erroribus in Descriptione Templi Secundi* (F. ad M. 1756; also prefixed to his edition of Reland, *De Spoliis Templi Hierosolymitani* [Ultraj. 1775]); Hafenrefer, *Templum Ezech.* (Tübing. 1613); Villalpando and Prado, *In Ezechiel;* Jud. Leo, *Libri Quatuor de Templo Hieros. tam Priori quam Poster. ex Hebr. Lat. Vers.* a J. Saubert (Helmst. 1665, 4to); Cappellus, Τριπύργιον, *sive Triplex Templi Delineatio* (Amst. 1643, 4to; also inserted in the *Critici Anglicani*, vol. viii, and in vol. i of Walton's Polyglot); Harenberg, *In d. Brem. u. Verdisch. Biblioth.*

iv, 1 sq., 573 sq., 879 sq.; Lamy, *De Tabern. Fad., Urbe Hieros. et de Templo* (Par. 1720 sq.); Cremer, *De Salom. Templo* (Harderov. 1748); Ernesti, *De Templo Herod.* (Lips. 1752); Grulick, *De Divino in Templo Ezech. Consilio* (Vitemb. 1775). Monographs on the Temple in Hebrew have been written by C. Altschul (Amst. 1724), J. M. Altschul (ibid. 1782), W. Altschul (Sklov, 1794; Warsaw, 1814), Leone (Amst. 1660; Middelb. 1642; in Latin by Saubert [Helmst. 1665]), Heller (Prague, 1602; F. ad M. 1714), Chefez (Ven. 1696), Wilna (Sklov, 1802), Snizler (Lond. 1825). The principal later works on the subject are those of Lightfoot, *Descriptio Templi Hierosolymitani*, in *Opp.* i, 533 sq.; Hirt, *Der Tempel Salomons* (Berlin, 1809, 4to); Stieglitz, *Gesch. der Baukunst* (Nuremb. 1827), p. 125 sq.; Less, *Beiträge zur Geschich. d. ausbild. Baukunst* (Leips. 1834), i, 63 sq.; Meyer, *Der Tempel Salom.* (Berlin, 1830; inserted also in *Blätter f. höhere Wahrheit*, i); Grüneisen, in the *Kunstblatt z. Morgenbl.* 1831, No. 73–75, 77–80. Other works are mentioned by Meusel, *Biblioth. Histor.* i; ii, 113 sq.; and Winer, *Realwörterb.* s. v. "Tempel." See also Bennett, *The Temple of Ezekiel* (Lond. 1824); Isreels, *Ezekiel's Temple* (ibid. 1827); Kirchner, *Der Tempel zu Jerus.* (Neu-Ebers. 1834); El-Sinti, *Hist. of the Temple* (from the Arabic by Reynolds, Lond. 1837); Keil, *Der Tempel Salomo's* (Dorp. 1839); Kopp, *id.* (Stuttgart, 1839); the *Stud. u. Krit.* 1844, ii, 320, 361; Thenius, *Erklär. d. Könige*, in the *Kurzgef. exeg. Handb.* ix, Anhang, p. 25 sq.; Bähr, *Der Salom. Tempel* (Carlsr. 1848); Balmer-Rinck, *Gesch. d. Tempel-Architectur* (Ludwigsb. 1858). The latest works are those of Bannister, *The Temples of the Hebrews* (Lond. 1861); Paine, *Solomon's Temple*, etc. (Bost. 1861); Unruh, *D. alte Jerus. u. s. Bauwerke* (Lagensatz, 1861); Rosen, *Der Tempel-Platz des Moria* (Gotha, 1866); Fergusson, *The Temples of the Jews* (Lond. 1878). This last and most pretentious effort at reconstructing the Jewish Temple is thoroughly vitiated by two favorite preconceptions of the author—namely, a false location of the structure at the south-west angle of the Haram, and an overweening estimate of modern architectural taste as a guide on so ancient a subject. Thus he flippantly dismisses the explicit and repeated Rabbinical statement of the dimensions of the Court of the Women as "absurd" (p. 98) and "impossible" (p. 117), because it cannot be got within his imaginary "rectangle 600 feet square" (Josephus's round number for the entire Temple area). He falsely asserts that this Rabbinical account "is borrowed avowedly, but unintelligently, from Ezekiel" (p. 117), ignoring the fact that the Mishna, which contains these measurements, has come down, traditionally if not in writing, from contemporaries of Herod's Temple itself. What a pity that these authorities, or even Herod himself, did not have the benefit of such learned criticism on their work!

TEMPLE. This name was scarcely ever used in the first three ages by any Christian writer for a church, but only for the heathen temples; but when idolatry was destroyed, and temples were purged and consecrated as Christian churches, then the writers of the following ages freely gave them the name of temples. At first no idol temples were made use of as churches, but were generally tolerated until the twenty-fifth year of Constantine, A.D. 333. In that year he published his laws commanding the destruction of temples, altars, and images. This policy was continued until the reign of Theodosius, when another method was adopted, and we find the emperor turning the famous temple of Heliopolis, called Balanium, into a Christian church. Honorius (A.D. 408) published two laws forbidding the destruction of temples in the cities, because, being purged, they might serve for ornament or public use. Bede (lib. i, c. 30) tells us "that Gregory the Great gave Austin the monk instructions about the temples among the Saxons in Britain, that if they were well built they should not be destroyed, but only converted to the service of the true God." Sometimes the temples were pulled down, and the materials were given to the Church, out of which new edifices were erected for the service of religion. Sometimes additions were made to the emoluments of the clergy by the donation of heathen temples and the revenues that were settled upon them, although the latter were usually appropriated by the emperors themselves. See Bingham, *Christ. Antiq.* bk. v, ch. iv, § 10; bk. viii, ch. i, § 6; ch. ii, § 4.

Temple, Daniel, a Congregational minister, was born at Reading, Mass., Dec. 23, 1789. He was employed in mechanical labors until he was twenty-one years old. In 1810 he was converted, and joined the Church. His attention was called to the missionary field by reading Buchanan's *Researches*, and he commenced the work of preparation by entering Phillips Academy at Andover. He subsequently entered Dartmouth College, from which he graduated in 1817. His influence for good in college was great. He spent three years at the Andover Theological Seminary, and was licensed to preach at Billerica by the Andover association in August, 1820. After being employed one year in Massachusetts by the American board, he was ordained at the same time with the Rev. Isaac Bird at North Bridgewater, Oct. 3, 1821. After his marriage with Miss Rachel B. Dix, he sailed from Boston for Malta, Jan. 2, 1822, carrying with him the first printing-press, which has since proved such a blessing to the people of the Orient. His wife died in Malta in 1827. Two of his four children survive, and are now preaching the Gospel. He returned to America in 1830, and after remaining a short time, during which he married again, he went back to Malta, where he remained until 1833, when he left for Smyrna, taking with him the whole printing establishment. Though he first set up the press in Malta, its productions were for regions beyond. The authorities ordered the press away from Smyrna, yet he retained it until he left the coast. He established schools there among the Greeks, but whoever would see what he accomplished must go to Constantinople, Aintab, and elsewhere in that land. He continued his connection with the press until he left the mission, in 1844, and returned to America. After his return, he commenced preaching at Phelps, Ontario Co., N. Y., where his labors were greatly blessed. His acquaintance with the Scriptures was wonderful, being familiar with every part of them. For some time before his end he was not able to preach; but in sickness and in health, in suffering as in labors, he glorified his Master until his death, which took place at Reading, Mass., Aug. 11, 1851. See Sprague, *Annals of the Amer. Pulpit*, ii, 677 sq. (W. P. S.)

Temporal, a term often used for *secular*, in a distinction from spiritual or ecclesiastical; likewise for anything belonging to time in contrast with eternity.

Temporal Power of the Pope is a phrase susceptible of two meanings, which are very distinct from each other, and the confusion of which has led to frequent and serious misunderstanding.

I. In one of these senses it means the sovereign power possessed by the pope as ruler of the Papal States, or States of the Church (q. v.), where the history of its origin, progress, and downfall is briefly detailed. The question as to the necessity or utility of such a power vested in the hands of a spiritual ruler, and even its lawfulness and its compatibility with his spiritual duties, has been warmly debated. This controversy is not of entirely recent origin, for many of the mediæval sectaries urged the incompatibility of the spiritual with the temporal power in the same person, not only in relation to the pope, but also to the baron-bishops. Such were the doctrines of the Vaudois, of Pierre de Bruis, and especially of Arnold of Brescia. In the centuries following, the antipapal controversies turned so entirely upon doctrine that there was little attention paid to this question. It did not enter in any way into the conflict of Gallican and Ultramontane principles. Even Bossuet

not only admitted the lawfulness of the pope's temporal sovereignty, but contended that it was in some sense necessary to the free exercise of his spiritual power. The controversy only assumed any practical interest during the conflict between Pius VII and Napoleon I, the design of the latter of annexing papal territory to France being one of the main causes of dispute. No formal and authoritative judgment of the Roman Church has been pronounced regarding the question of temporal power, but a strong and almost unanimous expression of opinion was tendered to the late pope, Pius IX, in the form of letters and addresses from bishops and others in every part of Catholic Christendom. They profess that the possession of temporal power is no essential part of the privileges of the successor of Peter, but they regard it as the means providentially established for the protection of the spiritual independence of the pope and the free exercise of his functions as spiritual ruler of the Church.

II. By the second signification of the phrase "temporal power of the pope" is understood what would more properly be called the claim of the pope, in virtue of his office, to a power over the temporalities of other kings and states. This power may be of two kinds: 1. *Directive*, or the power, as supreme moral teacher, to instruct all members of his Church, whether subjects or sovereigns, in the moral duties of their several states. 2. *Coercive*. If the power be regarded as coercive, it is necessary to distinguish the nature of the coercion which may be employed. Coercion may either consist in the threat or infliction of *purely spiritual censures*, or it may involve temporal consequences, such as suspension or deprivation from office, forfeiture of the allegiance of subjects, and even liability to the punishment of death. In the former sense it may be regarded as the natural consequence of the spiritual headship of the Church, which is acknowledged by all Catholics. But the claim to authority over the temporalities of kings has gone far beyond these limits. From the 10th century popes have claimed and repeatedly exercised a power of coercing kings, and have punished them when refractory by suspension, by deprivation, and by the transfer of the allegiance of their subjects. This claim has been a subject of controversy between the Gallican and Ultramontane schools, and in the latter two theories have been devised for its explanation. The first and most extreme supposes that this power was given directly by God to Peter and his successors; that the two powers are foreshown by the "two swords" (Luke xxii, 38); and that the temporal power is a privilege of the primacy by divine law equally with the spiritual sovereignty itself. The second, or *indirect*, theory holds that the temporal power is not directly of divine institution, but is an indirect though necessary consequence of the spiritual supremacy, and is only given as a means of completing and, in a corrupt and disorganized state, rendering more efficacious the work which the spiritual supremacy is directly instituted to accomplish. In this latter form the theory of the temporal power was defended by cardinal Bellarmine, and the celebrated declaration of the Gallican clergy in 1862 was directed against it.

A third view of the temporal power was propounded by Fénelon, and is generally described as the "historical theory of the temporal power." According to this, the pope does not possess, whether by direct divine appointment or in virtue of the necessities of his spiritual office, any temporal power whatsoever; but he possesses the plenitude of spiritual power which is required for the government of the Church, and is empowered to enforce it by spiritual penalties, and especially by excommunication. Although these penalties are purely spiritual, yet the religious sentiment and awe with which the Church is regarded by many invest them with certain temporal effects. In several countries, as England (A.D. 859), France, Spain (A.D. 638), and Germany, the forfeiture of certain civil rights was attached, in the case of private persons, to the spiritual censure of excommunication. The same spirit of the age is seen in the form of the oath taken at the coronation of the sovereign in many countries, by which the monarch swore to be the protector and defender of the sovereign pontiff and the holy Catholic Church—thus making their kingdoms feudatory to the see of Rome. From these and similar indications of the public feeling of the mediæval time, the advocates of this theory of the temporal power infer that orthodoxy and obedience to the pope were accepted as a condition of the tenure of supreme civil authority. On the other hand, it is difficult, if not impossible, to reconcile this theory with the language used by the popes in enforcing their claims to temporal authority, and with the fact that such power continued to be claimed and exercised until very recent times. See Barnum, *Romanism As It Is;* Elliott, *Delineation of Romanism;* and the articles Papacy and States of the Church.

Temporalities of Bishops, in law, are the lay revenues, lands, tenements, and fees belonging to the sees of bishops or archbishops, as they are barons and lords of Parliament, including their baronies. They are defined as all things which a bishop hath by livery from the king, as manors, lands, tithes. From the time of Edward I to the Reformation, it was customary, when bishops received their temporalities from the king, to renounce in writing all right to the same by virtue of any provision from the pope, and to admit that they received them from the king alone. The custody of these temporalities is said by Blackstone to form part of the king's ordinary revenue, and thus, a vacancy in the bishopric occurring, is a right of the crown, originating in its prerogative in Church matters, the king being, in intendment of law, preserver of all episcopal sees. For the same reason, before the dissolution of religious houses, the sovereign had the custody of the temporalities of all such abbeys and priories as were of royal foundation. There is another reason in virtue of which the king possesses this right, which is, that as the successor is not known, the property of the see would be liable to spoil and devastation. The law, therefore, has wisely given to the king the custody of these temporalities until a new election, with power to take to himself all intermediate profits, and to present to all preferments falling vacant during the vacancy of the see. This revenue cannot be granted to a subject; but the 14 Edward III, stat. iv, ch. iv, v, empowers the king, on a vacancy occurring, to lease the temporalities to the dean and chapter, with a reservation of all advowsons, escheats, and the like. To remedy the wrongs to the Church perpetrated by former sovereigns, who sometimes kept bishoprics vacant in order to enjoy the possession of their temporalities, and when they did supply the vacancy compelled the new bishop to purchase back his temporalities at an exorbitant price, Henry I, by charter, agreed neither to sell, let to farm, nor take anything from the domains of the Church until the successor was installed. By Magna Charta provision was made that no waste should be committed in the temporalities of the bishoprics, and that neither should the custody of them be sold. At present this revenue of the crown is of very small account; for as soon as the new bishop is consecrated and confirmed, he usually receives restitution of his temporalities entire and untouched from his sovereign, to whom he at the same time does homage, and then possesses, which he did not before, a fee simple in his bishopric, and may maintain an action for the profits.

Tempt is used in the Bible in the Latin sense of *prove*, as a rendering especially of בָּחַן, *bachán*, and πειράζω, which both signify to *test* or *try*. It is applied to various beings in different senses, not always involving an evil purpose wherein the temptation is presented to the mind as an inducement to sin. See Temptation.

1. God is said to have tempted Abraham by commanding him to offer up his son Isaac (Gen. xxii, 1), intending to prove his obedience and faith, to confirm and strengthen him by this trial, and to furnish in his person an example and pattern of perfect obedience for all succeeding ages. God does not tempt or try men in order to ascertain their tempers and dispositions, as if he were ignorant of them, but to exercise their virtue, to purify it, to render it conspicuous to others, to give them an opportunity of receiving favors from his hands. When we read in Scripture that God proved his people, whether they would walk in his law or not (Exod. xvi, 4), and that he permitted false prophets to arise among them, who prophesied vain things to try them whether they would seek the Lord with their whole hearts, we should interpret these expressions by that of James (i, 13–14), "Let no man say when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away by his own lust and enticed."

2. The devil tempts us to evil of every kind, and lays snares for us, even in our best actions. Satan, having access to the sensorium, lays inducements before the minds of men to solicit them to sin (1 Cor. vii, 5; 1 Thess. iii, 5; James i, 13, 14). Hence Satan is called that old serpent, the devil, and "the tempter" (Rev. xii, 9; Matt. iv, 3), and the temptation of our first parents to sin is expressly recognised as the work of the devil (Gen. iii, 1–15; John viii, 44; 2 Cor. xi, 3; 1 John iii, 8). He tempted our Saviour in the wilderness, and endeavored to infuse into him sentiments of pride, ambition, and distrust (Matt. iv, 1; Mark i, 13; Luke iv, 2). He tempted Ananias and Sapphira to lie to the Holy Ghost (Acts v, 3). In the prayer that Christ himself has taught us, we pray God "to lead us not into temptation" (Matt. vi, 13); and a little before his death, our Saviour exhorted his disciples to "watch and pray, that they might not enter into temptation" (xxvi, 41). Paul says, "God will not suffer us to be tempted above what we are able to bear" (1 Cor. x, 13).

3. Men are said to tempt the Lord when they unseasonably require proofs of the divine presence, power, or goodness. Without doubt, we are allowed to seek the Lord for his assistance, and to pray him to give us what we need; but it is not allowed us to tempt him, nor to expose ourselves to dangers from which we cannot escape unless by miraculous interposition of his omnipotence. God is not obliged to work miracles in our favor; he requires of us only the performance of such actions as are within the ordinary measures of our strength. The Israelites in the desert repeatedly tempted the Lord, as if they had reason to doubt his presence among them, or his goodness, or his power, after all his appearances in their favor (Exod. xvi, 2, 7, 17; Numb. xx, 12; Psa. lxxviii, 18, 41, etc.).

4. Men tempt or try one another when they would know whether things are really what they seem to be, whether men are such as they are thought or desired to be. The queen of Sheba came to prove the wisdom of Solomon by proposing riddles for him to explain (1 Kings xi, 1; 2 Chron. ix, 1). Daniel desired of him who had the care of feeding him and his companions to prove them for some days whether abstinence from food of certain kinds would make them leaner (Dan. i, 12, 14). The scribes and Pharisees often tempted our Saviour, and endeavored to decoy him into their snares (Matt. xvi, 1; xix, 3; xxii, 18).

Temptation (מַסָּה, πειρασμός, both meaning *trial*), in the modern usage of the term, is the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation—(1) deception, (2) infection, (3) seduction, (4) perdition. The sources of temptation are Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to show us our weakness, to try our faith, to promote our humility, and to teach us to place our dependence on a superior Power; yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to temptation. The following rules have been laid down, by which we may in some measure know when a temptation comes from Satan: 1. When the temptation is unnatural, or contrary to the general bias or temper of our minds; 2. When it is opposite to the present frame of the mind; 3. When the temptation itself is irrational, being contrary to whatever we could imagine our own minds would suggest to us; 4. When a temptation is detested in its first rising and appearance; 5. Lastly, when it is violent. See Brooks, Owen, Gilpin, Capel, and Gillespie on Temptation; South, *Seven Sermons on Temptation*, in vol. vi of his *Sermons;* Pike and Hayward, *Cases of Conscience;* and Bishop Porteus, *Sermons*, vol. i, ser. 3 and 4.

TEMPTATION OF CHRIST. Immediately after the inauguration of his ministry, Jesus was led up of the Spirit into the wilderness to be tempted of the devil; and after enduring for forty days the general assault of Satan, he suffered three special solicitations, which are recited in detail (Matt. iv, 1–11; Mark i, 12, 13; Luke iv, 1–13). See JESUS CHRIST.

I. *Particulars and Drift of the Trial.*—In the first temptation the Redeemer is ahungered, and when the devil bids him, if he be the Son of God, command that the stones may be made bread, there would seem to be no great sin in this use of divine power to overcome the pressing human want. Our Lord's answer is required to show us where the essence of the temptation lay. He takes the words of Moses to the children of Israel (Deut. viii, 3), which mean, not that men must dispense with bread and feed only on the study of the Divine Word, but that our meat and drink, our food and raiment, are all the work of the creating hand of God, and that a sense of *dependence on God* is the duty of man. He tells the tempter that as the sons of Israel standing in the wilderness were forced to humble themselves and to wait upon the hand of God for the bread from heaven which he gave them, so the Son of man, fainting in the wilderness from hunger, will be humble and will wait upon his Father in heaven for the Word that shall bring him food, and will not be hasty to deliver himself from that dependent state, but will wait patiently for the gifts of his goodness.

In the second temptation, it is not probable that they left the wilderness, but that Satan was allowed to suggest to our Lord's mind the place and the marvel that could be wrought there. They stood, it has been suggested, on the lofty porch that overhung the valley of Kedron, where the steep side of the valley was added to the height of the Temple (Josephus, *Ant.* xv, 11, 5), and made a depth that the eye could scarcely have borne to look down upon. "Cast thyself down"—perform in the holy city, in a public place, a wonder that will at once make all men confess that none but the Son of God could perform it. A passage from Psalm xci is quoted to give a color to the argument. Our Lord replies by an allusion to another text that carries us back again to the Israelites wandering in the wilderness: "Ye shall not tempt the Lord your God, as ye tempted him in Massah" (Deut. vi, 16). Their conduct is more fully described by the psalmist as a tempting of God: "They tempted God in their heart by asking meat for their lust; yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold he smote the rock that the waters gushed out and the streams overflowed. Can he give bread also? Can he provide flesh for his people?" (Psa. lxxviii). Just parallel was the temptation here. God has protected thee so far, brought thee up, put his seal upon thee by

manifest proofs of his favor. Can he do this also? Can he send the angels to buoy thee up in thy descent? Can he make the air thick to sustain and the earth soft to receive thee? The appropriate answer is, "Thou shalt not tempt the Lord thy God."

In the third temptation it is not asserted that there is any mountain from which the eyes of common men can see the world and its kingdoms at once displayed; it was with the mental vision of One who knew all things that these kingdoms and their glory were seen. Satan has now begun to discover, if he knew not from the beginning, that One is here who can become the King over them all. He says, "All these things will I give thee if thou wilt fall down and worship me." In Luke the words are fuller: "All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it;" but these words are the lie of the tempter, which he uses to mislead. "Thou art come to be great—to be a King on the earth; but I am strong, and will resist thee. Thy followers shall be imprisoned and slain; some of them shall fall away through fear; others shall forsake thy cause, loving this present world. Cast in thy lot with me; let thy kingdom be an earthly kingdom, only the greatest of all—a kingdom such as the Jews seek to see established on the throne of David. Worship me by living as the children of this world live, and so honoring me in thy life: then all shall be thine." The Lord knows that the tempter is right in foretelling such trials to him: but though clouds and darkness hang over the path of his ministry he must work the work of him that sent him, and not another work: he must worship God, and none other. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." As regards the order of the temptations, there are internal marks that the account of Matthew assigns them their historical order. Luke transposes the last two, for which various reasons are suggested by commentators (Matt. iv, 1–11; Mark i, 12, 13; Luke iv, 1–13).

The three temptations are addressed to the three forms in which the disease of sin makes its appearance on the soul — to the solace of sense, and the love of praise, and the desire of gain (1 John ii, 16). But there is one element common to them all—they are attempts to call up a wilful and wayward spirit in contrast to a patient self-denying one. See TEMPT.

The author of *Ecce Homo*, although he takes too subjective a view of the last temptation scene, has admirably developed the thought, as lying at the foundation of Christ's whole public demeanor, that he was constantly on his guard against the prevailing notion of an establishment of the Messiah's kingdom by *force* instead of the influence of love; and he well observes that the temptation to this course was one that must have presented itself at some time to the Redeemer's mind.

II. *Credibility and Design of the Narrative.*—That when our Lord retired to the interior part of the wilderness the enemy of mankind should present the most plausible temptation to our Redeemer, under these trying circumstances, is perfectly consistent with the malevolence of his character. The grand question is, Why was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer suffer his state of retirement to be thus disturbed with the malicious suggestions of the fiend? It may be answered that herein (1) he gave an instance of his own condescension and humiliation, (2) he hereby proved his power over the tempter, (3) he set an example of firmness and virtue to his followers, and (4) he here affords consolation to his suffering people by showing not only that he himself was tempted, but is able to succor those who are tempted (Heb. ii, 13; iv, 15).

III. *Historical Character of the Scene.*—As the baptism of our Lord cannot have been for him the token of repentance and intended reformation which it was for sinful men, so does our Lord's sinlessness affect the nature of his temptation, for it was the trial of one who could not possibly have fallen. This makes a complete conception of the temptation impossible for minds wherein temptation is always associated with the possibility of sin. But while we must be content with an incomplete conception, we must avoid the wrong conceptions that are often substituted for it. The popular view of this undoubted portion of our Saviour's history is that it is a narrative of outward transactions; that our Saviour, immediately after his baptism, was conducted by the Spirit into the wilderness—either the desolate and mountainous region now called Quarantania by the people of Palestine (Kitto, *Phys. Hist.* p. 39, 40), or the great desert of Arabia, mentioned in Deut. viii, 15; xxxii, 10; Hos. xiii, 5; Jer. ii, 6, etc.—where the devil tempted him in person, appeared to him in a visible form, spoke to him in an audible voice, removed him to the summit "of an exceeding high mountain," and to the top of "a pinnacle of the Temple at Jerusalem;" whereas the view taken by many learned commentators, ancient and modern, is that it is the narrative of a *vision*, which was designed to "supply that ideal experience of temptation, or trial, which it was provided in the divine counsels for our Lord to receive previously to entering upon the actual trials and difficulties of his ministry" (Bishop Maltby, *Sermons* [Lond. 1822], ii, 276). Farmer also considers it a "*divine* vision," and endeavors with much learning and ingenuity to "illustrate the wise and benevolent intention of its various scenes as symbolical predictions and representations of the principal trials attending Christ's public ministry" (*Inquiry into the Nature and Design of Christ's Temptation* [Lond. 1776, 8vo], preface).

On behalf of the popular interpretation, it is urged that the accounts given by the evangelists convey no intimation that they refer to a vision; that the feeling of hunger could not have been merely ideal; that a vision of forty days' continuance is incredible; that Moses, who was a type of Christ, saw no "visions," and that hence it may be concluded Christ did not; that it is highly probable there would be a personal conflict between Christ and Satan when the former entered on his ministry. Satan had ruined the first Adam, and might hope to prevail with the second (Trollope, *Analecta* [Lond. 1830], i, 46). Why, too, say others, was our Lord taken up into a mountain to see a vision? As reasonably might Paul have taken the Corinthians into a mountain to "show them the more excellent way of charity" (1 Cor. xii, 31).

On the contrary side, it is rejoined that the evangelists do really describe the temptation as a vision. Matthew says, *ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος*; Mark, *τὸ πνεῦμα αὐτὸν ἐκβάλλει*; and Luke, *ἤγετο ἐν τῷ πνεύματι*. Do these phrases mean no more than that Jesus went by the guidance or impulse of the Spirit to a particular locality? Do they not rather import that Christ was brought into the wilderness under the full influence of the prophetic spirit making suitable revelations to his mind? With regard to the hunger, the prophets are represented as experiencing bodily sensations in their visions (Ezek. iii, 3; Rev. x, 10). Further arguments, derived from an unauthorized application of types, are precarious—that the first Adam really had *no personal* encounter with Satan; that all the purposes of our Lord's temptation might be answered by a vision, for, whatever might be the *mode*, the *effect* was intended to be produced upon his mind and moral feelings, like Peter's vision concerning Cornelius, etc. (Acts x, 11–17); that commentators least given to speculate allow that the temptation during the first forty days was carried on by mental suggestion only, and that the visible part of the temptation began "when the tempter *came* to him" (Matt. iv, 3; Luke iv, 3; Scott, *ad loc.*); that with regard to Christ's being "taken up into an exceeding high mountain," Ezekiel says (xl, 2), "in the visions of God brought he me into the land of Is-

rael, and set me upon a very high mountain," etc.; and that John says, "he carried me away in the spirit to a great and high mountain, and *showed* me that great city, the holy Jerusalem" (Rev. xxi, 10). But certain *direct arguments* are also urged on the same side. Thus, is it consistent with the sagacity and policy of the evil spirit to suppose that he appeared in his own proper person to our Lord uttering solicitations to evil? Was not this the readiest mode to frustrate his own intentions? Archbishop Secker says, "certainly he did not appear what he was, for that would have entirely frustrated his intent" (*Sermons*, ii, 114). Chandler says, "The devil appeared not as himself, for that would have frustrated the effect of his temptation" (*Serm.* iii, 178). Secker supposes that "Satan transformed himself into an angel of light;" but was it likely that he would put on this form in order to tempt our Lord to idolatry? (Matt. iv, 9). Chandler thinks he appeared as "a good man;" but would it have served his purpose to appear as a good man promising universal dominion? The supposition that the devil disguised himself in any form might indeed constitute the temptation a trial of our Lord's understanding, but not of his heart. Besides, Christ is represented as addressing him as "Satan" (ver. 10). It is further urged that the literal interpretation does but little honor to the Saviour, whom it represents as carried or conducted "by the devil at his will," and therefore as accessory to his own temptation and danger; nor does it promote the consolation of his followers, none of whom could ever be similarly tempted. Our Lord indeed submitted to all the liabilities of the human condition; but do these involve the dominion of Satan over the body to the extent thus represented? The literal interpretation also attributes miraculous powers to the devil, who, though a spiritual being, is represented as becoming visible at pleasure, speaking in an audible voice, and conveying mankind where he pleases—miracles not inferior to what our Lord's preservation would have been had he cast himself headlong from the Temple. Suppose we even give up the old notion that "the devil hurried Christ through the air, and carried him from the wilderness to the Temple" (Benson, *Life of Christ*, p. 35), and say, with Doddridge and others, that "the devil took our Lord about with him as one person takes another to different places," yet how without a miracle shall we account for our Saviour's admission to the exterior of the Temple, unless he first, indeed, obtained permission of the authorities, which is not recorded (comp. Josephus, *Ant.* xv, 11; iii, 5; *War*, v, 5). The difficulty is solved by the supposition simply of a change in our Lord's perceptions. How can we further understand, except by the aid of a vision or a miracle, that the devil "showed our Lord all the kingdoms of the world and the glory of them in a moment of time" (ἐν στιγμῇ χρόνου), a phrase referring to the mathematical point, and meaning the most minute and indivisible portion of duration, that is, instantaneously; yet in this space of time, according to the literal interpretation, "the devil showed our Lord all the kingdoms of the world and all the glory of them," i. e. whatever relates to their magnificence, as imperial robes, crowns, thrones, palaces, courts, guards, armies, etc. Scott and Doddridge resort to the supposition of an "illusory show;" but it may be asked, if one of the temptations was conducted by such means, why not the other two? Macknight endeavors to explain "all the kingdoms of the world and the glory of them" as relating only to the land of promise (*Harmony of the Gospels* [Lond. 1822], p. 350, note). Farmer conceives that no mountain in Palestine commands so extensive a prospect. It is a further difficulty attending the literal interpretation that Satan represents all the kingdoms of the world and their glory to be at his disposal; an assertion not denied by our Lord, who simply rejects the offer. It may readily be conceived that it would answer all purposes that Jesus should *seem* to have the proposal in question made to him. It is next observed that many things are spoken of in Scripture as being done which were only done in vision. See the numerous instances collected by bishop Law (*Considerations of the Theory of Religion* [Lond. 1820], p. 85, 86). The reader may refer to Gen. xxxii, 30; Hos. i, iii; Jer. xiii, xxv, xxvii; Ezek. iii, iv, v. Paul calls his being "caught up into the third heaven and into Paradise" a vision and revelation of the Lord (2 Cor. xii, 1–4). It is plain from this instance in the case of Paul, and from that of Peter (Acts xii, 7–9), who had already experienced visions (x, 10, etc.), that neither of the apostles could at first distinguish visions from impressions made on the senses. In further illustration it is urged that the prophets are often said to be *carried about* in visions (Ezek. viii, 1–10; xi, 24, 25; xxxvii, 1; xl, 1, 2). The phrase "by the spirit," etc., is said to be equivalent to "the hand of God," etc., among the prophets (1 Kings xviii, 46; 2 Kings iii, 15; Ezek. i, 3). A comparison of the parallel phrases in the Sept. of Ezekiel and in the evangelists, in regard to Christ's temptation, is thought to cast much light upon the subject; the phrase "the devil leaveth him" being equivalent to the phrase "the vision I had seen went up from me" (xi, 24).

Another form of the above theory is that the presence of the tempter, the words spoken, etc., were merely conceptual, i. e. mental phenomena or impressions upon the Saviour, similar to the suggestions ordinarily experienced by saints in temptations of peculiar vividness or pungency. This view is confuted by the following considerations: 1. The language ("came," "said," "taketh him," etc.) implies, if not a physical, certainly at least a visional presentation as distinct as if actual. Such expressions as "The word of the Lord came," urged as parallel, are not in point; for in these the subject presented being necessarily immaterial of itself, defines the presentation as being merely mental. 2. The comparison of our Saviour's psychology in this case with that of common mortals is inapposite, since they, being fallen, are always, in some sense at least, tempted *ab intra* (James i, 14), whereas Jesus, being immaculate, could have no evil thoughts of his own surmising; nor could they arise in his mind except as directly suggested from some absolutely external source. And even supposing they could have occurred as an intellectual proposition to his mental perception, they must have instantly passed away without any of that vividness and pertinacity which the whole narration implies, unless they had been enforced and sustained by the personal solicitation of a palpable being and a formal conversation. 3. The parallel with the temptation of Adam in Paradise requires more than an imaginary scene. Some, indeed, have by a like process of interpretation taken the record of the Fall in Eden likewise out of the province of actual history; and it is difficult to see why one event is not as fit a subject for this eviscerating rationalism in hermeneutics as the other (see Townsend, *Chronological Arrangement* [Lond. 1828], i, 92). In short, there must have been a substantial basis of *fact* in the case of our Saviour to justify the marked character of the transaction as recorded by the evangelists.

We conclude, therefore, that all these suppositions set aside the historical testimony of the gospels; the temptation as there described arose not from the sinless mind of the Son of God, where, indeed, thoughts of evil could not have harbored, but from Satan, the enemy of the human race. Nor can it be supposed that this account is a mere parable, unless we assume that Matthew and Luke have wholly misunderstood their Master's meaning. The story is that of a fact, hard indeed to be understood, but not to be made easier by explanations such as would invalidate the only testimony on which it rests (Heubner, *Practical Commentary on Matthew*).

IV. *Literature.*—See, besides the works cited above, Bagot, *Temptation in the Wilderness* (Lond. 1840); Hall,

Sermons on Our Lord's Temptation (ibid. 1845); Dallas, *Christ's Temptation* (ibid. 1848); Krummacher, *Christ in the Wilderness* (from the Germ., 3d ed. ibid. 1852); Smith [T. T.], *Temptation of Our Saviour* (ibid. 1852); Monod, *Temptation of Christ* (from the French, ibid. 1854); Macleod, *Temptation of Our Lord* (ibid. 1872); and the *Am. Theol. Rev.* July, 1861; *Bost. Rev.* March, 1863; also the monographs cited by Wolf, *Curæ in N. T.* i, 66; by Volbeding, *Index Programmatum*, p. 23; by Hase, *Leben Jesu*, p. 89; and by Meyer, *Commentary on Matt. iv* (Edinb. ed.), i, 129.

Tempus Clausum (Feriatum, Sacratum), *a closed time*, is the period during which noisy festivities are prohibited in the Church of Rome, particularly such as are common in connection with the celebration of a marriage. The origin of such prohibitions is to be found in the ideas which exercised, in some degree at least, a determining influence over the regulation of fasts. See Fasting. Prayer and continence were employed as a preparation for the worthy observance of feasts among the Israelites (Exod. xix, 14 sq.; 1 Sam. xxi, 4), and the custom is endorsed by Paul in 1 Cor. vii, 5. The most ancient ecclesiastical regulations upon this subject date back to the middle of the 4th century (e. g. *Conc. Laodicen.* c. 51, 52). The civil authorities confirmed the prohibitions imposed by the Church (e. g. *Cod. De Feriis*, c. 11, iii. 12 of Leo, and Anthemius 469), and thereupon the *Tempus Clausum* was generally made to apply to the Lenten period, and its extension over the Advent and other festal periods recommended. No general and inflexible rule for the *dies observabiles* existed during the Middle Ages, and none has since been established. The usual time is contained between the first Sunday in Advent and the octave of Epiphany, Septuagesima and Easter, Rogation and Trinity Sundays. Quiet weddings, as they are termed, are permitted to be celebrated during those periods, but never without a dispensation from the local bishop.

The *tempus clausum* was adopted by the Protestant churches of Germany (see Göschen, *Doctr. de Matrimon. ex Ordinat. Eccl. Evang.* etc. [Halis, 1848, 4to], p. 38, 39; art. 133-140), and the subject received careful consideration so late as 1857 in the conference of Eisenach (see Moser, *Allgem. Kirchenbl. f. d. evangel. Deutschl.* 1857, p. 325 sq., 343; 1858, p. 197 sq.). The *Tempus Clausum Quadragesimæ* in such churches commonly extends over the period between Ash-Wednesday and Easter-Sunday, though it includes only the Passion week in some regions, and in others is not recognised at all. Its observance also varies greatly. Public amusements are prohibited, and marriages are sometimes wholly forbidden or are compelled to be quietly celebrated. Where such legal prohibitions are in force, dispensations from their operation may usually be obtained, except in Altenburg and the principality of Lubeck and Reuss. On the subject, see Hartzheim, *Concilia Germaniæ*, iii, 56; *Conc. Trident.* sess. xxiv, 10, *De Reform. Matrimon.*; Böhmer, *Jus Eccles. Prot.* lib. iii, tit. xlvi, § 45; lib. iv, tit. xvi, § 2 sq.; Kliefoth, *Liturgische Abhandlungen*, i, 55 sq.—Herzog, *Real-Encyklop.* s. v. See Lent.

Temurah. See Cabala; Talmud.

Ten (עֶשֶׂר, *éser*, or some modification of it; δέκα; the Heb. plur. עֲשָׂרִים, *esrim*, means "twenty;" the root עָשַׂר, *asár*, is thought by Fürst and Mühlau to signify *heaping*, but Gesenius regards it as primitive), the number which lies at the basis of modern numeration, having its natural origin in the twice five fingers used for counting, and largely employed as such even by the Hebrews, notwithstanding their peculiar regard for *seven* as containing the notion of completeness. See Number.

In the civil and ecclesiastical usages of the Israelites this numerical idea especially appears in their word for "tithe" (מַעֲשֵׂר, Lev. xxvii, 30, 31, 32, etc.; Sept. δεκάτη, scil. μοῖρα, "a part;" Vulg. *decimæ*), plainly derived from עשר, "ten," which also (in the form עשׁר) means "to be rich;" hence ten is the *rich* number, perhaps because including all the units under it. The same idea has been rather hastily conceived as being retained in the Greek; thus, δέκω, δέχομαι, "to receive," "hold," etc., δέκα, "ten," because the ten fingers hold everything; and in the Latin, *teneo;* French, *contenir;* English, *contain, ten.* Pythagoras speaks of the Decade, which is the sum of all the preceding numbers 1+2+3+4, as comprehending all musical and arithmetical proportions. For a view of his doctrine of numbers and the probability of its Egyptian origin, see Wilkinson, *Manners and Customs of the Ancient Egyptians*, iv, 193-200. For Aristotle's similar ideas of the number ten, see *Probl.* iii, 15. This number seems significant of completeness or abundance in many passages of Scripture. Jacob said unto Laban, "Thou hast changed my wages these ten times" (Gen. xxxi, 41); "Am not I better to thee than ten sons?" (1 Sam. i, 8); "These ten times have ye reproached me" (Job xix, 3); "Thy pound hath gained ten pounds" (Luke xix, 16), etc. This number, as the end of less numbers and beginning of greater, and as thus signifying perfection, sufficiency, etc., may have been selected for its suitableness to those eucharistic donations to religion, etc., which mankind were required to make, probably, in primeval times. Abraham gave to Melchizedec, "priest of the Most High God," a tenth of all the spoils he had taken from Chedorlaomer (Gen. xiv, 20; Heb. vii, 4). The incidental way in which this fact is stated seems to indicate an established custom. Why should Abraham give tithes of the spoils of war and not of other things? For instances of the heathen dedicating to their gods the tenth of warlike spoils, see Wettstein, *On Heb. vii*, 4. Jacob's vow (Gen. xxviii, 22) seems simply to relate to compliance with an established custom; his words are, literally, "And all that thou shalt give me I will assuredly tithe it unto thee," עשר אעשרנו לך. On the practice of the heathen, in various and distant countries, to dedicate tithes to their gods, see Spelman, *On Tithes*, ch. xxvi; Selden, ch. iii; Lesley, *Divine Right of Tithes*, § 7; Wettstein, *On Heb. vii*, 2. The Mosaic law, therefore, in this respect, as well as in others, was simply a reconstitution of the patriarchal religion. Thus the tenth of military spoils is commanded (Numb. xxxi, 31). For the law concerning tithes generally, see Lev. xxvii, 30, etc., where they are first spoken of as things already known. These tithes consisted of a tenth of all that remained after payment of the first-fruits of seeds and fruits, and of calves, lambs, and kids. This was called the first tithe, and belonged to God as the sovereign. See Tithe.

Ten Articles. In the year 1536 convocation under Henry VIII gave sanction to the "Ten Articles," entitled "Articles devised by the king's highness majesty to stablish Christian quietness and unity among us." These were probably compiled by Cranmer, though ostensibly emanating from the crown. Five of the articles related to doctrines and five to ceremonies. The former were: 1. That Holy Scriptures and the three Creeds are the basis and summary of a true Christian faith. 2. That baptism conveys remission of sins and the regenerating grace of the Holy Spirit, and is absolutely necessary as well for children as adults. 3. That penance consists of contrition, confession, and reformation, and is necessary to salvation. 4. That the body and blood of Christ are really present in the elements of the eucharist. 5. That justification is remission of sin and reconciliation to God by the merits of Christ; but good works are necessary. The latter were: 1. That images are useful as remembrancers, but are not objects of worship. 2. That saints are to be honored as examples of life, and as furthering our prayers. 3. That saints may be invoked as intercessors, and their holydays observed. 4. That ceremonies are

to be observed for the sake of their mystical signification, and as conducive to devotion. 5. That prayers for the dead are good and useful, but the efficacy of papal pardon, and of soul-masses offered at certain localities, is negatived. Upon these articles was founded the work entitled *Institution of a Christian Man* (q. v.), commonly known as "The Bishop's Book" (q. v.). See ARTICLES.

Ten Commandments, THE, the common designation of the *Decalogue*, or that portion of the law of Moses which contains the moral law. See LAW OF MOSES.

I. *Title.*—The popular name in this, as in so many instances, is not that of Scripture. There we have the "ten words" (עֲשֶׂרֶת הַדְּבָרִים, *aśereth haddebarîm, the decade of the words;* Sept. τὰ δέκα ῥήματα; Vulg. *verba decem*), not the ten commandments (Exod. xxxiv, 28; Deut. iv, 13; x, 4, Heb.). The difference is not altogether an unmeaning one. The *word* of God, the "word of the Lord," the constantly recurring term for the fullest revelation, was higher than any phrase expressing merely a command, and carried with it more the idea of a self-fulfilling power. If, on the one side, there was the special contrast to which our Lord refers between the commandments of God and the traditions of men (Matt. xv, 3), the arrogance of the rabbins showed itself, on the other, in placing the *words* of the scribes on the same level as the *words* of God. See SCRIBE. Nowhere in the later books of the Old Test. is any direct reference made to their number. The treatise of Philo, however, περὶ τῶν δέκα λογίων, shows that it had fixed itself on the Jewish mind, and, later still, it gave occasion to the formation of a new word (the "Decalogue," ἡ δεκάλογος, first in Clem. Al. *Pæd.* iii, 12), which has perpetuated itself in modern languages. Other names are even more significant. These, and these alone, are "the words of the covenant," the unchanging ground of the union between Jehovah and his people, all else being as a superstructure, accessory and subordinate (Exod. xxxiv, 28). They are also the tables of testimony, sometimes simply "*the* testimony," the witness to men of the divine will, righteous itself, demanding righteousness in man (xxv, 16; xxxi, 18, etc.). It is by virtue of their presence in it that the ark becomes, in its turn, the ark of the covenant (Numb. x, 33, etc.), that the sacred tent became the tabernacle of witness, of testimony (Exod. xxxviii, 21, etc.). See TABERNACLE. They remain there, throughout the glory of the kingdom, the primeval relics of a hoar antiquity (1 Kings viii, 9), their material, the writing on them, the sharp incisive character of the laws themselves, presenting a striking contrast to the more expanded teaching of a later time. Not less did the commandments themselves speak of the earlier age when not the silver and the gold, but the ox and the ass, were the great representatives of wealth (comp. 1 Sam. xii, 3).

Ewald is disposed to think that even in the form in which we have the commandments there are some additions made at a later period, and that the second and the fourth commandment were originally as briefly imperative as the sixth or seventh (*Gesch. Isr.* ii, 206). The difference between the reason given in Exod. xx, 11 for the fourth commandment and that stated to have been given in Deut. v, 15 makes, perhaps, such a conjecture possible. *Scholia*, which modern annotators put into the margin, are, in the existing state of the Old Test., incorporated into the text. Obviously both forms could not have appeared written on the two tables of stone, yet Deut. v, 15, 22 not only states a different reason, but affirms that "all these words" were thus written. Keil (*Comment. on Exod. xx*) seems on this point disposed to agree with Ewald.

II. *Double Record.*—The Decalogue is found in two passages, first in Exod. xx, 2–17, again in Deut. v, 6–21: and there are certain differences between the two forms, which have been taken advantage of by rationalistic interpreters, sometimes for the purpose of disparaging the historical correctness of either form, and sometimes as a conclusive argument against the doctrine of inspiration. The differences are of three kinds: (1.) Simply verbal, consisting in the insertion or omission of the Hebrew letter ו, which signifies *and;* in Exod. it is only omitted once where it is found in Deut., namely, between *graven image* and *any likeness*, in the second commandment; but in Deut. it occurs altogether *six* times where it is wanting in Exod.; and of these, *four* are at the commencement of the last four commandments, which are severally introduced with an *and*, joining them to what precedes. (2.) Differences in form, where still the sense remains essentially the same: under the fourth commandment, it is in Exod. "nor thy cattle," while in Deut. it is "nor thine ox, nor thine ass, nor any of thy cattle"—a mere amplification of the former by one or two leading particulars; and in the tenth commandment, as given in Exod., "thy neighbor's house" comes first, while in Deut. it is "thy neighbor's wife;" and here also after "thy neighbor's house," is added "his field"—another slight amplification. (3.) Differences in respect to matter: these are altogether four. The fourth commandment is introduced in Exod. with *remember*, in Deut. with *keep;* the reason also assigned for its observance in Exod. is derived from God's original act and procedure at creation, while in Deut. this is omitted, and the deliverance of Israel from the land of Egypt is put in its stead; in Deut. the fifth commandment runs, "Honor thy father and thy mother, *as the Lord thy God commanded thee*," the latter words having no place in Exod.; and in the tenth commandment, instead of "Thou shalt not *covet* thy neighbor's wife," it stands in Deut. "Thou shalt not *desire* thy neighbor's wife"—differing only, however, in this, that the one (covet) fixes attention more upon the improper desire to possess, and the other upon the improper desire itself.

It is obvious that these differences leave the main body or substance of the Decalogue, as a revelation of law, entirely untouched; not one of them affects the import and bearing of a single precept; nor, if viewed in their historical relation, can they be regarded as involving in any doubt or uncertainty the verbal accuracy of the form presented in Exod. We have no reason to doubt that the words there recorded are precisely those which were uttered from Sinai, and written upon the tables of stone. In Deut. Moses gives a revised account of the transactions, using throughout certain freedoms, as speaking in a hortative manner, and from a more distant point of view; and, while he repeats the commandments as those which the Lord had spoken from the midst of the fire and written on tables of stone (Deut. v, 22), he yet shows in his very mode of doing it that he did not aim at an exact reproduction of the past, but wished to preserve to some extent the form of a free rehearsal. This especially appears in the addition to the fifth commandment, "as the Lord thy God commanded thee," which distinctly pointed back to a prior original, and even recognised that as the permanently existing form. The introducing also of so many of the later commands with the copulative *and* tends to the same result; as it is precisely what would be natural in a rehearsal, though not in the original announcements, and came from combining with the legislative something of the narrative style. Such being plainly the character of this later edition, its other and more noticeable deviations—the occasional amplifications admitted into it, the substitution of *desire* for *covet*, with respect to a neighbor's wife, in the tenth command; and of the deliverance of Israel from Egypt, for the divine order of procedure at the creation, in the fourth—must be regarded as slightly varied and explanatory statements, which it was perfectly competent for the authorized mediator of the covenant to introduce, and which, in nature and design, do not materially differ from the alterations sometimes made by inspired

writers of the New Test. on the passages they quote from the Old (see Fairbairn, *Hermen. Manual*, p. 354 sq.). They are not without use in an exegetical respect; and in the present case have also a distinct historical value, from the important evidence they yield in favor of the Mosaic authorship of Deut.; since it is inconceivable that any later author, fictitiously personating Moses, would have ventured on making such alterations on what had been so expressly ascribed by Moses to God himself, and which seemed to bear on it such peculiar marks of sacredness and inviolability (Hävernick, *Introduction to the Pentateuch*. § 25).

III. *Source.* — The circumstances in which the ten great *words* were first given to the people surrounded them with an awe which attached to no other precept. In the midst of the cloud, and the darkness, and the flashing lightning, and the fiery smoke, and the thunder, like the voice of a trumpet, Moses was called to receive the law without which the people would cease to be a holy nation. Here, as elsewhere, Scripture unites two facts which men separate. God, and not man, was speaking to the Israelites in those terrors, and yet in the language of later inspired teachers, other instrumentality was not excluded. Buxtorf, it is true, asserts that Jewish interpreters, with hardly an exception, maintain that "Deus verba Decalogi per se immediate locutus est" (*Diss. de Decal.*). The language of Josephus, however (*Ant.* xv, 5, 3), not less than that of the New Test., shows that at one time the traditions of the Jewish schools pointed to the opposite conclusion. The law was "ordained by angels" (Gal. iii. 9), "spoken by angels" (Heb. ii, 2), received as the ordinance of angels (Acts vii, 53). The agency of those whom the thoughts of the Psalmist connected with the winds and the flaming fire (Psa. civ, 4; Heb. i, 7) was present also on Sinai. The part of Moses himself was, as the language of Paul (Gal. iii, 19) affirms, that of "a mediator." He stood "between" the people and the Lord "to show them the word of the Lord" (Deut. v, 5), while they stood afar off to give form and distinctness to what would else have been terrible and overwhelming. The "*voice* of the Lord" which they heard in the thunderings and the sound of the trumpet, "full of majesty," "dividing the flames of fire" (Psa. xxix, 3–9), was for him a divine *word*, the testimony of an eternal will, just as in the parallel instance of John xii, 29, a like testimony led some to say "it thundered," while others received the witness. No other words were proclaimed in like manner. The people shrank even from this nearness to the awful presence, even from the very echoes of the divine voice. The record was as exceptional as the original revelation. Of no other words could it be said that they were written as these were written, engraved on the tables of stone, not as originating in man's contrivance or sagacity, but by the power of the Eternal Spirit, by the "finger of God" (Exod. xxxi, 18; xxxii, 16). See Bath-Kol.

IV. *The number* ten was, we can hardly doubt, itself significant to Moses and the Israelites. The received symbol, then and at all times, of completeness (Bähr, *Symbolik*, i, 175–183), it taught the people that the law of Jehovah was perfect (Psa. xix, 7). The fact that they were written not on one, but on two tables, probably in two groups of five each (*infra*), taught men (though with some variations from the classification of later ethics) the great division of duties towards God and duties towards our neighbor, which we recognise as the groundwork of every true moral system. It taught them also, five being the symbol of imperfection (Bähr, i, 183–187), how incomplete each set of duties would be when divorced from its companion. The recurrence of these numbers in the Pentateuch is at once frequent and striking. Ewald (*Gesch. Isr.* ii, 212–217) has shown by a large induction how continually laws and precepts meet us in groups of five or ten. The numbers, it will be remembered, meet us again as the basis of all the proportions of the tabernacle (q. v.) and temple. It would show an ignorance of all modes of Hebrew thought to exclude this symbolic aspect. We need not, however, shut out altogether that which some writers (e. g. Grotius, *De Decal.* p. 36) have substituted for it, the connection of the ten words with a decimal system of numeration through the ten fingers on which a man counts. Words which were to be the rule of life for the poor as well as the learned, the groundwork of education for all children, might well be connected with the simplest facts and processes in man's mental growth, and thus stamped more indelibly on the memory. Bähr, absorbed in symbolism, has nothing for this natural suggestion but two notes of admiration (!!). The analogy of ten great commandments in the moral law of Buddhism might have shown him how naturally men crave a number that thus helps them. A true system was as little likely to ignore the natural craving as a false (see note in Ewald, *Gesch. Isr.* ii, 207). See Ten.

V. *Tables.* — In what way the ten commandments were to be divided has, however, been a matter of much controversy. At least four distinct arrangements present themselves.

1. In the received teaching of the Latin Church resting on that of Augustine (*Qu.* in *Ex.* 71; *Ep. ad Januar.* c. 11; *De Decal.* etc.), the first table contained three commandments, the second the other seven. Partly on mystical grounds, because the tables thus symbolized the trinity of divine persons and the eternal Sabbath, partly as seeing in it a true ethical division, he adopted this classification. It involved, however, and in part proceeded from, an alteration in the received arrangement. What we know as the first and second were united, and consequently the Sabbath law appeared at the close of the first table as the third, not as the fourth, commandment. The completeness of the number was restored in the second table by making a separate (the ninth) command of the precept, "Thou shalt not covet thy neighbor's wife," which with us forms part of the tenth. It is an almost fatal objection to this order that in the first table it confounds, where it ought to distinguish, the two sins of polytheism and idolatry; and that in the second it introduces an arbitrary and meaningless distinction. The later theology of the Church of Rome apparently adopted it as seeming to prohibit image-worship only so far as it accompanied the acknowledgment of another God (*Catech. Trident.* iii, 2, 20).

2. The familiar division—referring the first four to our duty towards God, and the six remaining to our duty towards man—is, on ethical grounds, simple and natural enough. If it is not altogether satisfying, it is because it fails to recognise the symmetry which gives to the number five so great a prominence; and perhaps, also, because it looks on the duty of the fifth commandment from the point of view of modern ethics rather than from that of the ancient Israelites and the first disciples of Christ (*infra*).

3. A modification of 1 has been adopted by later Jewish writers (Jonathan ben-Uzziel, Aben-Ezra, Moses ben-Nachman, in Suicer, *Thesaur.* s. v. Δεκάλογος). Retaining the combination of the first and second commandments of the common order, they have made a new "word" of the opening declaration, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage," and so have avoided the necessity of the subdivision of the tenth. The objection to this division is (1), that it rests on no adequate authority, and (2) that it turns into a single precept what is evidently given as the groundwork of the whole body of laws.

4. Rejecting these three, there remains that recognised by the older Jewish writers—Josephus (*Ant.* iii, 6, 6) and Philo (*De Decal.* i), and supported ably and thoughtfully by Ewald (*Gesch. Isr.* ii, 208), which places five commandments in each table, and thus preserves the *pentad* and *decad* grouping which pervades the whole code. A modern jurist would perhaps object that

this places the fifth commandment in a wrong position; that a duty to parents is a duty towards our neighbor. From the Jewish point of view, it is believed, the place thus given to that commandment was essentially the right one. Instead of duties towards God, and duties towards our neighbors, we must think of the first table as containing all that belonged to the Εὐσέβεια of the Greeks, to the *Pietas* of the Romans—duties, i. e., with no corresponding rights; while the second deals with duties which involve rights, and come, therefore, under the head of *Justitia*. The duty of honoring, i. e. supporting, parents came under the former head. As soon as the son was capable of it, and the parents required it, it was an absolute, unconditional duty. His right to any maintenance from them had ceased. He owed them reverence as he owed it to his Father in heaven (Heb. xii, 9). He was to show piety (εὐσεβεῖν) to them (1 Tim. v, 4). What made the "Corban" casuistry of the Scribes so specially evil was that it was, in this way, a sin against the piety of the first table, not merely against the lower obligations of the second (Mark vii, 11). It at least harmonizes with this division that the second, third, fourth, and fifth commandments all stand on the same footing as having special sanctions attaching to them, while the others that follow are left in their simplicity by themselves, as if the parity of rights were in itself a sufficient ground for obedience. A further confirmation of the truth of this division is found in Rom. xiii, 9. Paul, summing up the duties "briefly comprehended" in the one great law, "Thou shalt love thy neighbor as thyself," enumerates the last five commandments, but makes no mention of the fifth.

VI. *Addition.*—To these ten commandments we find in the Samaritan Pentateuch an eleventh added:

"But when the Lord thy God shall have brought thee into the land of Canaan, whither thou goest to possess it, thou shalt set thee up two great stones, and shalt plaster them with plaster, and shalt write upon these stones all the words of this law. Moreover, after thou shalt have passed over Jordan, thou shalt set up those stones, which I command thee this day, on Mount Gerizim, and thou shalt build there an altar to the Lord thy God, an altar of stones: thou shalt not lift up any iron thereon. Of unhewn stones shalt thou build that altar to the Lord thy God, and thou shalt offer on it burnt-offerings to the Lord thy God, and thou shalt sacrifice peace-offerings, and shalt eat them there; and thou shalt rejoice before the Lord thy God in that mountain beyond Jordan, by the way where the sun goeth down, in the land of the Canaanite that dwelleth in the plain country over against Gilgal, by the oak of Moreh, towards Sichem" (Walton, *Bibl. Polyglott.*).

In the absence of any direct evidence, we can only guess as to the history of this remarkable addition. (1.) It will be seen that the whole passage is made up of two which are found in the Hebrew text of Deut. xxvii, 2–7 and xi, 30, with the substitution, in the former, of Gerizim for Ebal. (2.) In the absence of confirmation from any other version, Ebal must, so far as textual criticism is concerned, be looked upon as the true reading; Gerizim as a falsification, casual or deliberate, of the text. (3.) Probably the choice of Gerizim as the site of the Samaritan temple was determined by the fact that it had been the Mount of Blessings, Ebal that of Curses. Possibly, as Walton suggests (*Proleg.* c. xi), the difficulty of understanding how the latter should have been chosen instead of the former as a place for sacrifice and offering may have led them to look on the reading Ebal as erroneous. They were unwilling to expose themselves to the taunts of their Judæan enemies by building a temple on the Hill of Curses. They would claim the inheritance of the blessings; they would set the authority of their text against that of the scribes of the Great Synagogue. One was as likely to be accepted as the other. The "Hebrew verity" was not then acknowledged as it has been since. (4.) In other repetitions or transfers in the Samaritan Pentateuch we may perhaps admit the plea which Walton makes in its behalf (*loc. cit.*) that, in the first formation of the Pentateuch as a Codex, the transcribers had a large number of separate documents to copy, and that consequently much was left to the discretion of the individual scribe. Here, however, that excuse is hardly admissible. The interpolation has every mark of being a bold attempt to claim for the schismatic worship on Gerizim the solemn sanction of the voice on Sinai, to place it on the same footing as the ten great words of God. The guilt of the interpolation belonged, of course, only to the first contrivers of it. The later Samaritans might easily come to look on their text as the true one; on that of the Jews as corrupted by a fraudulent omission. It is to the credit of the Jewish scribes that they were not tempted to retaliate, and that their reverence for the sacred records prevented them from suppressing the history which connected the rival sanctuary with the blessings of Gerizim. See SAMARITAN PENTATEUCH.

VII. *Targum.*—The treatment of the ten commandments in the Targum of Jonathan ben-Uzziel is not without interest. There, as noticed above, the first and second commandments are united to make up the second, and the words "I am the Lord thy God," etc., are given as the first. More remarkable is the addition of a distinct reason for the last five commandments no less than for the first five. "Thou shalt commit no murder, for because of the sins of murderers the sword goeth forth upon the world." So, in like manner and with the same formula, "death goeth forth upon the world" as the punishment of adultery; famine as that of theft; drought as that of false witness; invasion, plunder, captivity, as those of covetousness (Walton, *Bibl. Polyglott.*). See TARGUM.

VIII. *Talmud.*—The absence of any distinct reference to the ten commandments as such in the *Pirke Aboth* (=Maxims of the Fathers) is both strange and significant. One chapter (ch. v) is expressly given to an enumeration of all the scriptural facts which may be grouped in decades—the ten words of Creation, the ten generations from Adam to Noah and from Noah to Abraham, the ten trials of Abraham, the ten plagues of Egypt, and the like; but the ten divine words find no place in the list. With all their ostentation of profound reverence for the law, the teaching of the rabbins turned on other points than the great laws of duty. In this way, as in others, they made void the commandments of God that they might keep their own traditions. Comp. Stanley, *Jewish Church*, lect. vii, in illustration of many of the points here noticed. See TALMUD.

IX. *Economical Importance.*—The giving of the ten

ANALYSIS OF THE MORAL LAW.

To Superiors.		*To Equals.*	
1. Polytheism.	=	6. Murder.	*Capital.*
2. Idolatry.	=	7. Adultery.	
3. Profanity.	X	8. Theft.	*Criminal.*
4. Sabbath-breaking.	X	9. Perjury.	
5. Filial Impiety.	=	10. Covetousness.	*Hateful.*
Sacred.		*Secular.*	

Individual. *Dual.....* *Social.....* *Reciprocal.*

commandments marks an æra in the history of God's dispensations. Of the whole law this was both the first portion to be communicated, and the basis of all that followed. Various things attested this superiority. It was spoken directly by the Lord himself—not communicated, like other parts of the old economy, through the ministration of Moses—and spoken amid the most impressive signs of his glorious presence and majesty. Not only were the ten commandments thus spoken by God, but the further mark of relative importance was put upon them of being written on tables of stone—written by the very finger of God. They were thus elevated to a place above all the statutes and ordinances that were made known through the mediator of the old covenant; and the place then given them they were also destined to hold in the future; for the rocky tablets on which

they were engraved undoubtedly imaged an abiding validity and importance. It was an emblem of relative perpetuity. The very number of words, or utterances, in which they were comprised, *ten*, bespoke the same thing; for in the significancy that in ancient times was ascribed to certain numbers, ten was universally regarded as the symbol of completeness (Spencer, *De Leg. Heb.* l, iii; Bähr, *Symbolik*, i, 175). See DECALOGUE.

Tenĕbræ (*darkness*), an office for the Wednesday, Thursday, and Friday of Holy Week, commemorating the sufferings and death of our Blessed Saviour. The name of the office has been traced to the fact that it was formerly celebrated at midnight, as an allusion to Christ walking no more openly with the Jews, as Cranmer says. Others suggest that it is derived from the gradual extinction of lights, which originally were put out one by one as the morning began to grow clear; or in symbol of grief and mourning; or, as Beleth suggests, of the eclipse of three hours at the Passion. The number of lights varied. In some churches there was a candle corresponding to each psalm and lesson of the office. Thus we find seven, nine, twelve, fifteen, twenty-four, twenty-five at York, thirty, seventy-two, or even as many as each person thought fit to bring. These were extinguished sometimes at once, or at two or three intervals. In some places they were quenched with a moist sponge, and in others with a hand of wax to represent Judas. St. Gregory of Tours says that on the night of Good-Friday the watchings were kept in darkness until the third hour, when a small light appeared above the altar. Cranmer explains that the Lamentations of Jeremiah were read in memory of the Jews seeking our Lord's life at this time. The Reproaches and Trisagion were not sung until the 14th century on Good-Friday.

Tenison, THOMAS, a learned English prelate, was born at Cottenham, Cambridgeshire, Sept. 29, 1636; and receiving his primary education at the free school at Norwich, entered Corpus Christi College, Cambridge, where he graduated in Lent term, 1656–7. He began to study medicine, but on the eve of the Restoration decided upon the theological profession, and was ordained privately at Richmond in Surrey by the bishop of Salisbury. Being admitted fellow of his college March 24, 1662, he became tutor, and in 1665 was chosen one of the university preachers, and about the same time was presented to the cure of St. Andrew the Great in Cambridge. In 1667 he received the rectory of Holywell and Nedingworth, Huntingdonshire, from the earl of Manchester, and in 1674 was chosen principal minister to the Church of St. Peter's Mancroft, Norwich. In 1680 he took the degree of D.D., and in October of the same year was presented by Charles II, being then a royal chaplain, to the vicarage of St. Martin's-in-the-Fields, London. Immediately after the Revolution he was promoted to be archdeacon of London; was consecrated bishop of Lincoln, Jan. 10, 1692; and was raised to the archbishopric of Canterbury in 1694. In 1700 he was appointed one of a committee to recommend to the king proper persons for all ecclesiastical preferments in his gift above the value of £20 per annum. He attended his majesty during his last illness, and crowned queen Anne. He was, in April, 1706, made first commissioner in the treaty of union between England and Scotland; and afterwards crowned George I. His death occurred at Lambeth Palace Dec. 14, 1715. By his will he bequeathed large sums to charitable purposes, and proved a liberal benefactor to Benedict College, Cambridge, the library of St. Paul's Cathedral, the Society for the Promotion of the Gospel, Bromley College, etc. He published, *The Creed of Mr.* (*Thomas*) *Hobbes Examined* (Lond. 1670, 18mo):—*Idolatry: a Discourse* (1678, 4to):—*Baconiana; or Certain Genuine Remains of Lord Bacon* (1679, 8vo; 1674, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Tennent, Gilbert, an eloquent Presbyterian divine, and eldest son of the Rev. William Tennent, Sen., was born in the County of Armagh, Ireland, Feb. 5, 1703; emigrated with his father to America in 1718; received his education under the paternal roof; had the honorary degree of master of arts conferred upon him by Yale College in 1725; studied theology privately; was licensed to preach in May, 1725; and was ordained and installed minister of a Presbyterian congregation at New Brunswick, N. J., in 1726. In 1740 he was prevailed on by Whitefield to accompany him on a preaching tour to Boston; and this tour constituted one of the great events of his life. The effect of his preaching in Boston is thus described by the Rev. Mr. Prince, minister of the Old South Church: "It was both terrible and searching. . . . By his arousing and spiritual preaching, deep and pungent convictions were wrought in the minds of many hundreds of persons in that town; and the same effect was produced on several scores in the neighboring congregations. And now was such a time as we never knew. The Rev. Mr. Cooper was wont to say that more came to him in one week in deep concern than in the whole twenty-four years of his preceding ministry. I can say also the same as to the numbers who repaired to me." He had much to do in bringing about the division of the Presbyterian Church in 1741; indeed, it was owing, in a great measure, to one sermon called the "Nottingham Sermon," which Dr. Alexander declares to be "one of the most severely abusive sermons that were ever penned," that that schism occurred. It is to his honor, however, that, seventeen years after, he was a principal instrument in a reunion of the two parties. In 1743 he became pastor of a Presbyterian congregation (disciples of Whitefield) in Philadelphia, where he continued the residue of his ministry and life, which was about twenty years. He died July 23, 1764. Mr. Tennent, as a preacher, had few equals in his vigorous days. "His reasoning powers were strong; his thoughts nervous and often sublime; his style flowery and diffusive; his manner of address warm and pathetic—such as must convince his audience that he was in earnest." Henry B. Smith, D.D., says of him, "Gilbert Tennent, that soul of fire." He was of a truly public spirit, needing no other motive to exert himself than only to be persuaded that the matter in question was an important public good. He published *Sermons* (Phila. 1744, 8vo):—*Discourses* (1745, 12mo):—*Sermons* (1758, 12mo). He also published many occasional sermons, some pamphlets, etc. See Sprague, *Annals of the Amer. Pulpit*, iii, 35–41; *Serm. on his Death*, by S. Finley, D.D. (1764, 8vo); Alexander, *Hist. of the Log College*, p. 91–94; *Sermons and Essays by the Tennents and their Contemporaries* (1855, 12mo); Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Gillies, *Hist. Coll.* (J. L. S.)

Tennent, John, a Presbyterian minister, and third son of the Rev. William Tennent, Sen., was born in the County of Antrim, Ireland, Nov. 12, 1706. His parents emigrated to America when he was twelve years old. He was educated at the Log College, and licensed to preach Sept. 18, 1729. On Nov. 19, 1730, he was installed pastor of the Presbyterian Church of Freehold, Monmouth Co., N. J. He had but a brief ministry, his death occurring April 23, 1732. He was distinguished for a clear, discriminating mind and earnest manner. One of his sermons, on regeneration, was published, with a short memoir of his life, by his brother Gilbert Tennent. See Sprague, *Annals of the Amer. Pulpit*, iii, 41.

Tennent, William (1), a Presbyterian minister and educator, and the father of Gilbert, John, and William Tennent, was born in Ireland in 1673. He received a liberal education in his native country, and was probably a graduate of Trinity College, Dublin. He entered the ministry originally in the Episcopal Church, and was ordained deacon by the bishop of Down, July 1, 1704; and priest, Sept. 22, 1706. He emigrated to Amer-

ica in 1718, and immediately changed his ecclesiastical relations, being received into the Presbyterian Church September 17 of the same year. He supplied East Chester and Bedford, N. Y.; Bensalem and Smithfield, Bucks Co., Pa.; and in 1726 accepted a call from the Church at Neshaminy, in the same county, where he spent the remainder of his life. He was but fully settled when he was impressed with the conviction that there were other duties than those of a pastor demanding his attention. The country was in a forming state, and he felt that it was all-important that it should have a right direction. His four sons followed in the footsteps of their godly father, and were consistent Christians. His attention was early directed to the young men who were growing up around him, and who he saw must be educated to become useful members of society. As there were no schools or colleges in that region, he determined to erect a building for educational purposes. His means were limited, and consequently the building must correspond with them. In process of time a log house was erected of humble proportions about a mile from Neshaminy Creek, near to the church. This building was afterwards designated the "Log College," and was the first literary and theological institution of the Presbyterian Church in this country. It was the immediate parent of Princeton College and Theological Seminary, and of all other institutions of a similar character in the Church. The site of the Log College was in every way desirable, commanding as it did an extensive prospect of level, fertile country, bounded by distant hills. The distinguished Whitefield, who visited it in 1739, says of it:

"The place wherein the young men study is a log house about twenty feet long and nearly as many broad, and to me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great things for themselves is plain from those passages of Scripture wherein we are told that 'each of them took a beam to build them a house;' and that at a feast of the sons of the prophets 'one of them put on the pot, while the others went to fetch some herbs out of the field.' All we can say of most of our universities is, that they are glorious without. From this despised place seven or eight worthy ministers of Jesus have lately been sent forth; more are almost ready to be sent, and the foundation is now laying for the instruction of many others."

Of Mr. Tennent, the founder of this college, but little is known outside of his connection with the institution. Whitefield's journal refers to him thus:

"At my return home was much comforted by the coming of one Mr. Tennent, an old gray-headed disciple and soldier of Jesus Christ. He keeps an academy about twenty miles from Philadelphia, and has been blessed with four gracious sons, three of which have been, and still continue to be, useful in the Church of Christ. He is a great friend of Mr. Erskine of Scotland, and he and his sons are secretly despised by the synod generally, as Mr. Erskine and his friends are hated by the judicatories of Scotland, and as the Methodist preachers are by the brethren in England."

Whitefield further says:

"Set out for Neshaminy, where old Mr. Tennent lives, and where I was to preach to-day according to appointment. About twelve o'clock we came together and found 3000 people assembled in the meeting-house yard. Mr. Wm. Tennent, Jr., as we stayed beyond the time, was preaching to them. When I came up he soon stopped, gave out a psalm, which was sung, and then I began to speak as the Lord gave me utterance. At first the people seemed unaffected, but in the midst of my discourse the power of the Lord Jesus came upon me, and I felt such a struggling within myself for the people as I scarce ever felt before; the hearers began to be melted down immediately and to cry much, and we had good reason to hope the Lord intended good for many. After I had finished, Mr. Gilbert Tennent gave a word of exhortation to confirm what had been delivered. After our exercises were over, we went to old Mr. Tennent's, who entertained us like one of the ancient patriarchs. His wife to me seemed like Elizabeth, and he like Zachary. Both, as far as I can learn, walk in the command of the Lord blameless. Though God was pleased to humble my soul so that I was obliged to retire for a while, yet we had sweet communion with each other, and spent the evening in concerting what measures had best be taken for promoting our dear Lord's kingdom. It happened very providentially that Mr. Tennent and his brethren are appointed to be a presbytery by the synod, so that they intend bringing up gracious youths and sending them out from time to time into the Lord's vineyard."

Among the ministers sent out from Log College to preach the Gospel were his four sons, Gilbert, William, John, and Charles; Rev. Messrs. Samuel Blair, Samuel J. Finley (afterwards D.D. and president of Princeton College), W. Robinson, John Rowland, and Charles Beatty. In 1742 this venerable man became unable to perform his duties as pastor, and his pulpit was supplied by the presbytery. In 1743 Mr. Beatty was ordained as his successor. His work was nearly done, and of him it may be said, in the language of Dr. Alexander, "The Presbyterian Church is probably not more indebted for her prosperity, and for the evangelical spirit which has generally pervaded her body, to any individual than to the elder Tennent." He died at his loved home in Neshaminy, May 6, 1746. His published works consist mostly of sermons, twenty-three of which appear in one volume, 8vo. Two other discourses were also published. Many occasional sermons and pamphlets were published in Philadelphia in 1758. Rev. Samuel Finley, D.D., his former pupil, preached his funeral discourse, which was also published. See Sprague, *Annals of the Amer. Pulpit*, iii, 23; *Gen. Assemb. Miss. Mag. or Evangel. Intell.* ii; Alexander, *Hist. of Log College; Tennent's Family Record.* (W. P. S.)

Tennent, William (2), a Presbyterian minister, and brother of Gilbert Tennent, was born in the County of Antrim, Ireland, Jan. 3, 1705. He emigrated with his father, the Rev. William Tennent, Sen., to America in 1718, where he received his education under the instruction of his father, and studied theology by the aid of his brother. He was licensed by the Philadelphia Presbytery, and ordained pastor of the Presbyterian Church at Freehold, N. J., Oct. 25, 1733, where he remained until his death, March 8, 1777. About the time that Mr. Tennent completed his theological course, he was the subject of a remarkable trance, which has perhaps given him his greatest celebrity. A full account of this extraordinary incident was published by Elias Boudinot. Mr. Tennent contributed sermons to *Sermons on Sacramental Occasions* (1739), and a *Sermon upon Matt. v*, 23–24 (1769). See Sprague, *Annals of the Amer. Pulpit*, iii, 52; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Steel, *Burning and Shining Lights* (1864); *Gen. Assemb. Miss. Mag.* vol. ii; Alexander, *Hist. Log College;* Prince, *Christ. Hist.; Life of William Tennent, with an Account of his being Three Days in a Trance* (N. Y. 1847, 18mo); *Sermons and Essays by the Tennents and their Contemporaries* (1855, 12mo); *Blackwood's Mag.* iv, 693; Storr, *Constitution of the Human Soul* (1857), p. 317. (J. L. S.)

Tennent, William (3), a Presbyterian minister, and son of the Rev. William Tennent (2), was born in Freehold, N. J., in 1740. He graduated at the College of New Jersey in 1758, was licensed to preach by the presbytery of New Brunswick in 1762, ordained by the same presbytery in 1763, and installed as junior pastor of the Church in Norwalk, Conn., in 1765. In 1772 he became pastor of an Independent Church in Charleston, S. C. He died Aug. 11, 1777. Mr. Tennent was an eloquent preacher. Elegance of style, majesty of thought, and clearness of judgment characterized all his discourses. See Sprague, *Annals of the Amer. Pulpit*, iii, 242; Hall, *Hist. of Norwalk;* Ramsey, *Hist. of South Carolina*, vol. ii; *Hist. of the Church of Charleston;* Alison, *Funeral Sermon.* (J. L. S.)

Tenney, Asa Peaslee, a Congregational minister, was born in Corinth, Vt., Feb. 14, 1801. He worked at an anvil in Haverhill, N. H.; studied theology with Rev. Grant Powers and President Tyler of Dartmouth College; preached his first sermon in father Goddard's meeting-house in Norwich, Vt.; and when twenty-seven years old took a five years' commission under the

New Hampshire Missionary Society, laboring in Hebron and Groton. In March, 1833, he became first pastor of the Congregational Church in Concord (West), N. H., where he died, March 1, 1867. Mr. Tenney was original, eloquent, and a mighty revivalist. He had wonderful knowledge of the Bible and human nature, and was a prodigious worker, his sermons for over thirty-four years averaging more than four a week. See *A Blacksmith in the Pulpit and in the Parish*, in the *Congregational Quarterly*, 1867, p. 359 sq., 380.

Tenney, Caleb Jewett, D.D., a Congregational minister, was born at Hollis, N. H., May 3, 1780. He graduated at Dartmouth College in 1801, entered the ministry Aug. 20, 1802, and was ordained Sept. 12, 1804, pastor at Newport, R. I., where he remained until May, 1814, when he resigned and became co-pastor in Wethersfield, March 27, 1816, but, on account of his voice failing, was dismissed in 1840, and removed to Northampton, Mass., where he died, Sept. 28, 1847. He acted as agent for both the American and the Massachusetts Colonization Society. His publications were *Two Discourses on Baptism* (1816) and a few *Occasional Sermons*. See Sprague, *Annals of the Amer. Pulpit*, ii, 472.

Tenney, Ephraim, a Presbyterian minister, was born in Dummerston, Vt., Nov. 12, 1813. He graduated at Wheaton College, Ill., in 1841, and entered the Union Theological Seminary the same year, and in the year following he died in Brooklyn, N. Y., March 8. (W. P. S.)

Tenney, Roswell, a Presbyterian minister, was born in Hanover, N. H., in 1796. He was educated at Dartmouth College, studied theology in the Union Theological Seminary, Prince Edward Co., Va., was licensed by the Hanover Presbytery April 26, 1828, and ordained by the same Nov. 28, 1829. His first preaching was as a home missionary; after that he preached successively at Salem, Unity, Somerset, and New Lexington, Va.; three points in Perry County, O.—Logan, Belpre, and Warren; two points in Washington County, O.; Dover, Mass.; Hanover Centre, N. H.; again in Salem and Fearing, O.; and finally at Amesville, in Athens County. He died Aug. 6, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 321.

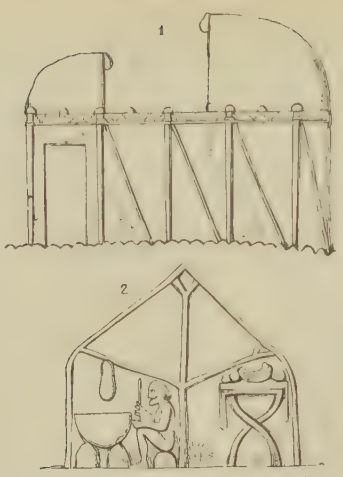
Tenney, Samuel Gilman, a Congregational minister, was born at Rowley, Mass., April 12, 1793. He sought an education with a view of entering the ministry, being impressed that it was his duty to preach. He was fitted for college at Meriden, N. H., after which he entered Dartmouth College, from which he graduated in 1823. He studied theology under the Rev. Dr. Chapin at Woodstock, Vt. He was ordained June 29, 1825, and installed pastor of the Lyndon Church, Vt. Here he labored for six years with success. He was subsequently pastor in the following places: Bakersville, Vt., four years; Waitsfield, Vt., two years; Hillsborough, N. H., five years; Wordsborough, Vt., seven years; and Alstead, N. H., seven years, when he retired, after an unbroken ministry of forty-nine years, in the sixty-fourth year of his age. His labors were blessed in many places by special and powerful revivals. He died in Springfield, Vt., Dec. 5, 1874. (W. P. S.)

Tent (usually and properly אֹהֶל, *óhel*, so called from *glittering* [Gesenius] or being *round* [Fürst], σκηνή; both occasionally "tabernacle;" elsewhere מִשְׁכָּן, *mishkân*, a *dwelling* [Cant. i, 8], the regular term for "tabernacle;" סֻכָּה, *sukkâh* [2 Sam. xi, 11], a "booth;" or קֻבָּה, *kubbâh*, a dome-like pavilion, only in Numb. ii, 8), a movable habitation, made of curtains extended upon poles. See TABERNACLE.

Among the leading characteristics of the nomad races, those two have always been numbered whose origin has been ascribed to Jabal the son of Lamech (Gen. iv, 20), viz. to be tent-dwellers (יֹשֵׁב אֹהֶל, comp. xxv, 27; σκηνιτης, Pliny, vi, 32, 35) and keepers of cattle. Accordingly the patriarchal fathers of the Israelites were dwellers in tents, and their descendants proceeded at once from tents to houses. We therefore read but little of *huts* among them, and never as the fixed habitations of any people with whom they were conversant. By huts we understand small dwellings, made of the green or dry branches of trees interwined, and sometimes plastered with mud. In Scripture they are called *booths*. Such were made by Jacob to shelter his cattle during the first winter of his return from Mesopotamia (Gen. xxxiii, 17). In after-times we more frequently read of them as being erected in vineyards and orchards to shelter the man who guarded the ripened produce (Job xxvii, 18; Isa. i, 8; xxiv, 20). It was one of the Mosaical institutions that during the Feast of Tabernacles the people should live for a week in huts made of green boughs (Lev. xxiii, 42). In observing the directions of the law respecting the Feast of Tabernacles, the Rabbinical writers laid down as a distinction between the ordinary tent and the booth, *sukkâh*, that the latter must in no case be covered by a cloth, but be restricted to boughs of trees as its shelter (*Sukkah*, i, 3). In hot weather the Arabs of Mesopotamia often strike their tents and betake themselves to sheds of reeds and grass on the bank of the river (Layard, *Nineveh*, ii, 215; Burckhardt, *Notes on Bed.* i, 37, 46; Volney, *Travels*, i, 398).

In Egypt the Hebrews, for the most part, left off tent life, and lived in houses during their bondage; but on their deliverance, and during their protracted sojourn in the wilderness, tent life was again resumed by the nation (Exod. xvi, 16; Josh. vii, 24), and continued for some time even after their settlement in the Holy Land (xxii, 8). Hence the phraseology of tent life remained among the people long after it had ceased to be their normal condition (1 Kings xii, 16). Here we may observe that tent life is not peculiar to nomads only, for we find settled clans, occupied in agricultural pursuits, still dwell in tents, and such, probably, was the case in Palestine in all ages. The family of Heber the Kenite was apparently of this class (Judg. iv, 11–22), and even the patriarchs seem partly to have adopted that mode of life. Isaac not only "had possession of flocks and possession of herds," but also he "sowed in the land, and received in the same year a hundredfold" (Gen. xxvi, 12). It was not until the return into Canaan from Egypt that the Hebrews became inhabitants of cities, and it may be remarked that the tradition of tent-usage survived for many years later in the tabernacle of Shiloh, which consisted, as many Arab tents still consist, of a walled enclosure covered with curtains (Mishna, *Zebachim*, xiv, 6; Stanley, *Sinai and Palest.* p. 233).

The Midianites, the Philistines, the Syrians, the descendants of Ham, the Hagarites, and Cushanites are mentioned in Scripture as living in tents. But the people most remarkable for this unsettled and wandering mode of life are the Arabs, who, from the time of Ishmael to the present day, have continued the custom of dwelling in tents. Amid the revolutions which have transferred kingdoms from one possessor to another, these wandering tribes still dwell, unsubdued and wild as was their progenitor. This kind of dwelling is not, however, confined to the Arabs, but is used throughout the continent of Asia. In one of the tents shown in Assyrian sculptures a man is represented arranging a couch for sleeping on, in another persons are sitting conversing, and in others cooking utensils and the process of cooking are shown. In the smaller one (on next page), a man is watching a caldron on what appears to be a fire between some stones. Among tent-dwellers of the present day must be reckoned (1) the great Mongol and Tartar hordes of Central Asia, whose tent-dwellings are sometimes of gigantic dimensions, and who exhibit more contrivance both in the dwellings themselves and in

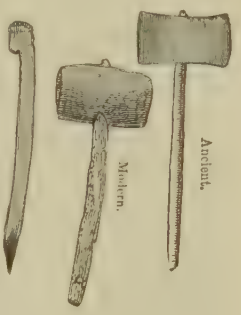


Assyrian Tents (Koyunjik sculptures). 1. Tent of Sennacherib before Lachish; 2. Ordinary Tent.

their method of transporting them from place to place than is the case with the Arab races (Horace, *Carm.* iii, 24, 10; Marco Polo, *Trav.* [ed. Bohn], p. 128, 135, 211; Gibbon, ch. xxvi [vol. iii, p. 298, ed. Smith]); (2) as above observed, the Bedawin Arab tribes, who inhabit tents which are probably constructed on the same plan as those which were the dwelling-places of Abraham and of Jacob (Heb. xi, 9).

The first tents were undoubtedly covered with skins, of which there are traces in the Pentateuch (Exod. xxvi, 14); but nearly all the tents mentioned in Scripture were doubtless of goats'-hair, spun and woven by the women (xxxv, 26; xxxvi, 14), such as are now, in Western Asia, used by all who dwell in tents. Tents of linen were, and still are, only used occasionally for holiday or travelling purposes by those who do not habitually live in them. Some modern tents are constructed of most costly materials, and are very beautiful. Chardin mentions that a late king of Persia had one made which cost upwards of two millions sterling. It was called the "golden house," because gold glittered everywhere about it (see *Pict. Bible*, note on Cant. v, 1). A tent or pavilion on a magnificent scale, constructed for Ptolemy Philadelphus at Alexandria, is described by Athenæus (Exod. v, 196 sq.). This class of tents is furnished with Turkey carpets for the floor and cushions to recline upon, according to the wealth of the owner, though the inside arrangements vary among different clans and tribes. Those who are too poor to afford themselves a proper tent merely hang a piece of cloth from a tree to give them shelter.

An Arab tent is called *beit*, "house;" its covering consists of stuff, about three quarters of a yard broad, made of black goats'-hair (Cant. i, 5; Shaw, *Travels*, p. 220), laid parallel with the tent's length. This is sufficient to resist the heaviest rain. The tent-poles, called *amûd*, or columns, are usually nine in number, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened, not to the tent-cover itself, but to loops consisting of a leathern thong tied to the ends of a stick, round which is twisted a piece of old cloth, which is itself sewed to the tent-cover. The ends of the tent-ropes are fastened to short sticks or pins, called *wed* or *wated*, which are driven into the ground with a *chakuj*, or mallet. Of the same kind was the יָתֵד, *nail* (q. v.), and the מַקֶּבֶת, *hammer* (q. v.), which Jael used (Judg. iv, 21). Round the back and sides of the tents runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. The men's apartment is usually on the right side on entering, and the women's on the left; but this usage varies in different tribes, and in the Mesopotamian tribes the contrary is the rule. Of the three side posts on the men's side, the first and third are called *yed* (hand), and the one in the middle is rather higher than the other two. Hooks are attached to these posts for hanging various articles (Gen. xviii, 10; Judg. xiii, 6; Niebuhr, *Voyage*, i, 187; Layard, *Nin. and Bab.* p. 261). See PILLAR. In the men's apartment the ground is usually covered with carpets or mats, and the wheat sacks and camel bags are heaped up in it around the middle post like a pyramid, at the base of which, or towards the back of the tent, are arranged the camel pack-saddles, against which the men recline as they sit on the ground. The women's apartment is less neat, being encumbered with all the lumber of the tent, the water and butter skins, and the culinary utensils. The part of the tent appropriated to the women is called *harem;* and no stranger is permitted to enter it, unless introduced. Hence, perhaps, Sisera's hope of greater security in the harem of Jael. See HOSPITALITY. "The tents are arranged in a sort of square; they are made of black hair-cloth, not large; and are mostly open at one end and on the sides, the latter being turned up. The tents form the common rendezvous of men, women, children, calves, lambs, and kids" (Robinson, *Researches*, i, 485). Few Arabs have more than one tent, unless the family be augmented by the families of a son or a deceased brother, or in case the wives disagree, when the master pitches a tent for one of them adjoining his own. An encampment is generally arranged in the form of an enclosure, within which the cattle are driven at night, and the centre of which is occupied by the tent or tents of the emir or sheik. If he is a person of much consequence, he may have three or four tents, for himself, his wives, his servants, and strangers, respectively. The first two are of the most importance, and we know that Abraham's wife had a separate tent (Gen. xxiv, 67). It is more usual, however, for one very large tent to be divided into two or more apartments by curtains. The



Tent-pin (or Hook) and Mallet.

Arab Tents.

holy tabernacle was on this model (Exod. xxvi, 31–37). The individual tents of Leah, Rachel, Zilpah, and Bilhah may thus have been either separate tents or apartments in the principal tent in each case (Gen. xxxi, 33). When the pasture near an encampment is exhausted, the tents are taken down, packed on camels, and removed (Isa. xxxviii, 12; Gen. xxvi, 17, 22, 25). The beauty of an Arab encampment is noticed by Shaw (*Travels*, p. 221; see Numb. xxiv, 5). In choosing places for encampment, Arabs prefer the neighborhood of trees, for the sake of the shade and coolness which they afford (Gen. xviii, 4, 8; Niebuhr, *loc. cit.*). Some tribes have their tents constructed so as to house their flocks at night. Grant describes such a one among the Hertush Kûrds: "Our tent was about forty feet long and eighteen or twenty wide, one side left quite open, while a wall of reeds formed the other sides. The ample roof of black hair-cloth was supported by a number of small poles, and secured with cords and wooden pins driven into the earth. About one fourth of the tent was fenced off with a wicker trellis for the lambs of the flock, which are kept there during the night" (*Nestorians*, p. 93).

The manufacture of tents formed a regular and lucrative trade (σκηνοποιός), at which Paul occasionally labored, especially in connection with Aquila, at Corinth (Acts xviii, 3). See PAUL.

A feature of Oriental life so characteristic as the tent could not fail to suggest many striking metaphors to the Biblical writers, and accordingly the Hebrew has special terms for pitching (נָטָה or חָנָה) and striking (הֶחֱתִיק) a tent. The tent erected and its cords stretched out are often figuratively alluded to in the Scriptures. Thus Isaiah represents God as the one "that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (xl, 22). He also says, in speaking of the glorious prosperity of the Church and the need of enlargement, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes" (liv, 2; see also xxxiii, 20). It is a work of some effort to pitch a tent properly, especially a large one, requiring the united efforts of willing hands. Hence the pathetic language of Jeremiah in mourning over the desolations of God's people: "My tabernacle is spoiled, and all my cords are broken; my children are gone forth of me, and they are not; there is none to stretch forth my tent any more and to set up my curtains" (x, 20). These tents are rapidly struck and removed from place to place, so that the eye which to-day rests on a large encampment active with life may to-morrow behold nothing but a wilderness. Thus Isaiah says, "Mine age is departed, and is removed from me as a shepherd's tent" (xxxviii, 12). The facility with which tents are taken down and the frailty of their material are beautifully alluded to by Paul in 2 Cor. v, 1 (see also 2 Pet. i, 13, 14). See Hackett, *Illustr. of Script.* p. 33–40; Van Lennep, *Bible Lands*, ch. iii; Rhodes, *Tent-life from the Earliest Times* (Lond. 1858); Conder, *Tent-work in Palest.* ii, 275 sq.

Tenth Deal (עִשָּׂרוֹן, *issarôn*, a *tenth*; Sept. δέκατόν), the *tenth part*, a measure of things dry, specially for grain and meal (Exod. xxix, 40; Lev. xiv; Numb. xv, xxviii, xxix); more fully the tenth of an ephah (as the Sept. and Vulg. explain at xv, 4), i. e. an *omer*, or about three and a half quarts (comp. Lev. v, 15; vi, 13; Numb. v, 15). See METROLOGY.

Tenths, in English law, are the tenth part of the yearly value of every spiritual benefice as it is valued in the *Liber Regis*. This was an impost formerly paid to the pope, and was annexed to the crown by the 26 Henry VIII, c. 3, and the 1 Elizabeth, c. 4; but by the 2 Anne, c. 11, was granted, together with the first-fruits, towards the augmentation of poor clergymen. A tax on the temporality, and also certain rents reserved by the king out of the monastic possessions he granted to his subjects, were also called tenths. Tenths of ecclesiastical benefices and lands were first paid in 1188 towards Henry II's crusade. See TAXATIO ECCLESIASTICA; TEMPORALITIES OF BISHOPS; TITHES.

Tentzel, WILHELM ERNST, a German theologian, was born July 11, 1659, at Greussen, in Thuringia. He became lecturer at the gymnasium at Gotha in 1685, and was appointed in 1696 historiographer there, and died at Dresden, Nov. 24, 1707. In the theological department he is especially known by his controversy with the Jesuit Schelstrate on the *arcani disciplina* (q. v.): *Dissertatio de Disciplina Arcani* (Wittenb. 1683; also in his *Exercitationes Selectæ* (Leips. and Frankft. 1692), written against the *Antiquitas Illustrata*. Tentzel also published *Exercitationes X de Hymno Te Deum Laudamus* (ibid. 1692). Of great interest is also his historical narrative of the beginning and first progress of Luther's Reformation, thus explaining Seckendorf's history of Lutheranism, edited by Cyprian (ibid. 1718, 3 vols.):—*De Proseuchis Samaritarum* (Wittenb. 1682): —*Dissertatio de Ritu Lectionum Sacrarum* (ibid. 1685). See *Theol. Universal-Lexikon*, s. v.; Winer, *Handbuch der theol. Literatur*, i, 609, 628, 738, 849, 854; ii, 799; Fabricius, *Biblioth. Ecclesiast.* (Hamburg, 1718), vol. i; *Regensburger Real-Encyklop.* s. v. (B. P.)

Teo. See ANTELOPE.

Teocalli (Aztec, *teotl*, "god," and *calli*, "house"), a name given to the aboriginal temples, many remains of which are still in existence. Recent investigations have rendered it probable that many structures which, on Spanish authority, have been received as temples and palaces were in reality multiple houses.

Teotl, the name for God among the ancient Mexicans. He is called "the Cause of causes" and "the Father of all things." He was identified with the sun-god, which, on this account, was designated *the Teotl*.

Tephillin. See PHYLACTERY.

Te'rah (Heb. *Te'rach*, תֶּרַח, *station* [see also TARAH]; Sept. Θάῤῥα, Θάρα; Josephus, Θάῤῥος, *Ant.* i, 6, 5; Vulg. *Thare*), the father of Abram, Nahor, and Haran, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites (Gen. xi, 24–32). B.C. 2293–2088. The account given of him in the Old-Test. narrative is very brief. We learn from it simply that he was an idolater (Josh. xxiv, 2); that he dwelt beyond the Euphrates in Ur of the Chaldees (Gen. xi, 28); that in the westerly migration which he undertook in his old age he went with his son Abram, his daughter-in-law Sarai, and his grandson Lot, "to go into the land of Canaan, and they came unto Haran and dwelt there" (ver. 31); and, finally, that "the days of Terah were two hundred and five years; and Terah died in Haran" (ver. 32). Taking the language of Abraham about Sarah being the daughter of his father but not of his mother (xx, 12) in its natural sense, Terah must have had children by more wives than one; but we have no particular account of his domestic relations in this respect.

In connection with this migration a chronological difficulty has arisen which may be noticed here. In the speech of Stephen (Acts vii, 4) it is said that the further journey of Abraham from Haran to the land of Canaan did not take place till after his father's death. Now as Terah was two hundred and five years old (the Samar. text and version make him one hundred and forty-five, and so avoid this difficulty) when he died, and Abram was seventy-five when he left Haran (Gen. xii, 4) it follows that, if the speech of Stephen be correct, at Abram's birth Terah must have been one hundred and thirty years old; and therefore that the order of

his sons—Abram, Nahor, Haran—given in Gen. xi, 26, 27 is not their order in point of age. Lord Arthur Hervey says (*Genesl.* p. 82, 83), "The difficulty is easily got over by supposing that Abram, though named first on account of his dignity, was not the eldest son, but probably the youngest of the three, born when his father was one hundred and thirty years old—a supposition with which the marriage of Nahor with his elder brother Haran's daughter, Milcah, and the apparent nearness of age between Abram and Lot, and the three generations from Nahor to Rebekah corresponding to only two, from Abraham to Isaac, are in perfect harmony." See ABRAHAM.

From Acts vii, 2–4 it appears that the first call which prompted the family to leave Ur was addressed to Abraham, not to Terah, as well as the second, which, after the death of his father, induced him to proceed from Haran to Canaan. The order to Abraham to proceed to Canaan immediately after Terah's death seems to indicate that the pause at Haran was on his account. Whether he declined to proceed any farther, or his advanced age rendered him unequal to the fatigues of the journey, can only be conjectured. It appears, however, from Josh. xxiv, 2, 14 that Terah was given to idolatry, or rather, perhaps, to certain idolatrous superstitions, retained together with the acknowledgment and worship of Jehovah, such as existed in the family in the time of his great-grandson Laban (Gen. xxxi, 30). This may suggest that it was not in the divine wisdom deemed proper that one who had grown old in such practices should enter the land in which his descendants were destined to exemplify a pure faith.

From the simple facts of Terah's life recorded in the Old Test. has been constructed the entire legend of Abram which is current in Jewish and Arabian traditions. Terah the idolater is turned into a maker of images, and "Ur of the Chaldees" is the original of the "furnace" into which Abram was cast (comp. Ezek. v, 2). Rashi's note on Gen. xi, 28 is as follows: "'In the presence of Terah his father:' in the lifetime of his father. And the Midrash Haggadah says that he died beside his father, for Terah had complained of Abram his son before Nimrod that he had broken his images, and he cast him into a furnace of fire. And Haran was sitting and saying in his heart, If Abram overcome, I am on his side; and if Nimrod overcome, I am on his side. And when Abram was saved, they said to Haran, On whose side art thou? He said to them, I am on Abram's side. So they cast him into the furnace of fire and he was burned; and this is [what is meant by] *Ur Casdim* (Ur of the Chaldees)." In *Bereshith Rabba* (par. 17) the story is told of Abraham being left to sell idols in his father's stead, which is repeated in Weil, *Biblical Legends*, p. 49. The whole legend depends upon the ambiguity of the word עבד, which signifies "to make" and "to serve or worship;" so that Terah, who in the Biblical narrative is only a worshipper of idols, is in the Jewish tradition an image-maker; and about this single point the whole story has grown. It certainly was unknown to Josephus, who tells nothing of Terah except that it was grief for the death of his son Haran that induced him to quit Ur of the Chaldees (*Ant.* i, 6, 6).

In the Jewish traditions Terah is a prince and a great man in the palace of Nimrod (Jellinek, *Bet ha-Midrash*, p. 27), the captain of his army (*Sepher Hayyashar*), his son in-law according to the Arabs (Beer, *Leben Abrahams*, p. 97). His wife is called in the Talmud (*Baba Bathra*, fol. 91 a) Amtelai, or Emtelai, the daughter of Carnebo. In the book of the Jubilees she is called Edna, the daughter of Arem, or Aram; and by the Arabs Adna (D'Herbelot, *Bibliothèque Orientale*, s. v. "Abraham;" Beer, p. 97). According to D'Herbelot, the name of Abraham's father was Azar in the Arabic traditions, and Terah was his grandfather. Elmakin, quoted by Hottinger (*Smegma Orientale*, p. 281), says that, after the death of Yuna, Abraham's mother, Terah took another wife, who bare him Sarah. He adds that in the days of Terah the king of Babylon made war upon the country in which he dwelt, and that Hazrun, the brother of Terah, went out against him and slew him; and the kingdom of Babylon was transferred to Nineveh and Mosul. For all these traditions, see the book of Jasher and the works of Hottinger, D'Herbelot, Weil, and Beer above quoted. Philo (*De Somniis*) indulges in some strange speculations with regard to Terah's name and his migration.

Ter'aphim (Heb. *teraphim*, תְּרָפִים; only thus in the masc. plur. in the Bible, but in the fem. plur. תְּרָפוֹת, *teraphôth*, in Rabbinical writers) seems to denote tutelar household images, by whom families expected, for reverence bestowed, to be rewarded with domestic prosperity, such as plenty of food, health, and various necessaries of domestic life. This word is in the A. V. always rendered either by "teraphim," or by "images" with "teraphim" in the margin, except in 1 Sam. xv, 23; Zech. x, 2, where it is represented by "idolatry," "idols." The singular of the word does not occur, though in 1 Sam. xix, 13, 16 it appears that only *one* image is referred to. Possibly, as in the case of the Roman Penates (which word, also, has no singular), these representative images were always two or three in number. Strange to say, in the Sept. they are represented by a different rendering in nearly every book where the word occurs: in Gen. xxxi by *εἴδωλα*; in Judg. xvii, xviii by *θεραφίν* or *τὸ θεραφειν*; in 1 Sam. xix by *κενοτάφια*; in Ezek. xxi, 21 by *γλυπτά*; in Hos. iii, 4 by *δῆλοι*; and in Zech. x, 2 by *ἀποφθεγγόμενοι*. In the Vulg. we find nearly the same variations between *theraphim, statua, idola, simulacra, figuræ idolorum, idololatria*. For other translations, which we find to be equally vague and various, see below.

I. *Derivation of the Term.*—The etymology and meaning of this word may be inferred from the various modes in which it is represented by the Greek translators, such as *θεραφείν, τὸ θεραφεῖν*, or *τὰ θεραφίν*, reminding us of the etymological connection of תרף, טרף, *to nourish*, with *τρέφ-ειν*. Its remote derivatives in modern languages, viz. the Italian *tarifa*, French *tarif*, and even the English *tripe*, throw a little light upon our subject. According to its etymology, the word teraphim has been literally translated *nutritores, nourishers*. It seems that the plural form was used as a collective singular for the personified combination of all nourishing powers, as the plural teraphim signifies God, in whom all superior powers to be revered with reverential awe are combined (comp. the classical epithets of gods—Sol, Phœbus, Ceres, Venus, Cybele, Pales, Trivia, Fides, Sibylla, etc., *almus*, *ὄμπνιος*, *τρόφιμος*). The word teraphim signified an object or objects of idolatry, as we may learn from some of the above renderings of the Sept., *εἴδωλον*, *γλυπτόν*; and that it was in meaning similar to the *Penates* is indicated by *κενοτάφιον*. Aquila renders it *μορφώματα*, *προτομαί*, *ἀνθυφαίρεσις*, *ἐπίλυσις*, *εἴδωλα*; Symmachus also translates it *εἴδωλα*.

The book Zohar derives the name teraphim from תורף, *turpitude*, but mentions also that rabbi Jehuda derives it from רפה, *to slacken*, because they slackened the hands of men in well-doing. The rabbi adds that they uttered a נבואה רפה, *prophetia laxa, inanis, vana*, a loose sort of prediction. Hence rabbi Bechai says that תרפים are the same as רפים, *feeble*, objects not to be depended upon. But in Tanchuma the former etymology is produced, since the teraphim were מעשה טורף, *opus turpitudinis seu fœditatis* (see Buxtorfii *Lex. Talmud. et Rabb.* s. v. תרף, which root occurs in the Lat. *turpis*). Onkelos renders teraphim in Gen. xxxi by צלמניא, and Jonathan in Judg. xvii and xviii by דמאין, *images*. The Targum on Hos. iii, 4 has מחוי,

indicans, expounder of oracles, where the Greek has δήλων; and the Targum on 1 Sam. xv, 23 טיצרתא, *idols*. Goussetius, under תרף, goes so far as to assert that the word ἄνθρωπος is formed from התרפים. Lud. de Dieu, and after him Spencer, in *Leg. Rit. Hebr. Dissert.* (vii, l. 3, c. 3, § 7), urges the frequent interchange of the sounds *t* and *s* and *sh*, in order to show that teraphim and seraphim are etymologically connected. Hottinger, in his *Smegma*, and Kircher, in the first volume of his *Œdipus Ægyptiacus*, exhibit the etymological progression thus: *Sor Apis* (σὼρ ἄπ, *ark of the ox*), *Sarapis*, *Serapis*, *Terapis*, *Teraphim*. The Arabic author Aben Neph also asserts the identity of *Teraphim* and *Serapides*. Others appeal to רפא, θεραπεύειν, *to heal* (comp. Wichmannshausen, *Dissertatio de Teraphim*; Witsius, *Ægyptiaca*, i, 8; Ugolino, *Thes.* xii, 786). Cöln, in his *Biblische Theologie*, derives teraphim from the Syriac *araph*, *percontari*. Gesenius (*Thesaur.* p. 1519) refers it to the Arabic root *taraph*, "to live in comfort;" and compares it with the Sanscrit *trip*, "to delight," and the Greek τέρπομαι. Fürst (*Heb. Lex.*) returns to the root תרף, in the sense of *nourishing*.

II. *Biblical References.*—1. Teraphim are first mentioned in Gen. xxxi, 19, where we are told that Rachel stole the teraphim of her father Laban, and successfully concealed them from his search under the *hiran*, or coarse carpet which is used to cover the wicker-work pack-saddle of the camel. Aben-Ezra says that she stole them in order that her father might not, by means of their oracles, discover the direction of Jacob's flight (and we note that Laban adopted this or some other mode of augury from his use of the word *nichâshthi*, "I have augured" [xxx, 27]); but Josephus says that she carried off these τύπους τῶν θεῶν that they might serve as a material protection to her if overtaken, although she herself disbelieved in them (καταφρονεῖν μὲν τῆς τοιαύτης τιμῆς τῶν θεῶν διδάξαντος αὐτὴν τοῦ Ἰακώβου [*Ant.* i, 19, 8]); and, lastly, some suppose that she was tempted by the precious metals of which they were made. It is far more probable that, like her father, Rachel, whose mind was evidently tainted with superstition (Gen. xxx, 14), regarded the teraphim as tutelary "gods" (xxxi, 30). Laban's eagerness to recover them shows the importance in which they were held; and it is important to observe that, although a believer in Elohim (ver. 53), he openly paid to these teraphim, which were probably ancestral divinities of his family (ibid.), an idolatrous worship. Jurieu (*Hist. des Dogmes et des Cultes*, ii, 3, 456), after elaborately entering into the question, thinks that they may have been images of Shem and Noah. From this Biblical notice it would seem that they were usually somewhat large figures, which could not very easily be secreted.

2. It is extremely probable that these household deities were among the "strange gods" and talismanic earrings which Jacob required his family to give up, and which were buried by him under the boughs of *Allon-Meonenim*, "the sorcerers' oak" (Judg. ix, 37). But an isolated act would naturally be ineffectual to abolish a cult which had probably existed for centuries in the Aramæan home of the Shemites; and, consequently, in the time of the Judges we find the worship of teraphim existing in full vigor. The 17th and 18th chapters of Judges are entirely occupied with the story of Micah, an Ephraimite, who in those wild and ignorant times had fancied that he could honor Jehovah (xvii, 13) by establishing a worship in his own house. To the ephod and teraphim which he already possessed (ver. 5) his mother added a *Pesel* and *Massekâh* (possibly "a graven and a molten image") made out of the gold which she had consecrated to Jehovah and which he had stolen. When Jonathan, the grandson of Moses, arrived at the house in his accidental wanderings, Micah engaged him as a regular priest, and anticipated, in consequence, the special blessing of Jehovah. The five Danite spies consulted these oracular Penates of Micah through the intervention of Jonathan (xviii, 5), and informed the Danites on their way to Laish of the images which the house contained. The Danite warriors, with the most unscrupulous indifference, violently carried off the whole apparatus of this private cult, including the priest himself, to their new city; and we are informed that it continued to be celebrated till "the day of the captivity of the land," which, as we see from the next verse, may perhaps mean till the capture of Shiloh by the Philistines. What is most remarkable in this narrative is the fact that both Micah, who was a worshipper of Jehovah, and the Danites, who acknowledged Elohim (ver. 5, 10), and Jonathan, the grandson of Moses himself, should, in spite of the distinctest prohibitions of the law, have regarded the adoration of teraphim and other images as harmless, if not as laudable; and that this form of idolatry, without any political motive to palliate it as in the case of Jeroboam, should have been adopted and maintained without surprise or hesitation, nay, even with eager enthusiasm, by an entire tribe of Israel. This is very much as at present some forms of image-adoration are blended with the service of God. That such will-worship, however, was only comparatively innocent, and originated in an obstinate *pruritus* of improving rather than obeying God's revelation, Samuel clearly expressed in reproving Saul (1 Sam. xv, 23): "Stubbornness is as iniquity and idolatry" (literally teraphim). We do not read that the stubbornness of Saul led him actually to worship teraphim. However, his daughter possessed teraphim, as we shall see presently.

3. The next notice of teraphim which we find is in 1 Sam. xix, 13–16, where Michal, to give David more time to escape, deceives the messengers of Saul by putting "the teraphim" in his bed, "with a pillow of goats'-hair for his bolster." The use of the article shows that "the teraphim" was something perfectly well known (Thenius, *ad loc.*); and the fact that we thus find it (or them) in the house of a man so pious as David entirely confirms our inference as to the prevalence of these images. The suggestions of Michaelis that Michal may have worshipped them unknown to David, and that barren women were especially devoted to them, are wholly without foundation. The article (הַתְּרָפִים) explodes the arguments of Michaelis (*De Theraphis, Comment. Soc. Gott.* 1763), Bochart (*Hieroz.* i, 623), etc., that the teraphim in this instance was a mere hastily made doll of rags; in fact, a sort of malkin. We may legitimately infer from the passage that they had some rude resemblance to the human shape, being, perhaps, something like the Hermæ; hence Aquila in this place renders the word by προτομαί. The Sept. rendering κενοτάφια very probably points to the belief that the teraphim were images of deceased ancestors (κενοτάφιά τινα ἦσαν ἐλισσόμενα ὡς τύπος νεκροῦ. Suid. *vid.* Bochart, *Hieroz.* I, ii, 51); and the rendering of "put a pillow of goats'-hair for his bolster" by καὶ ἦπαρ τῶν αἰγῶν ἔθετο πρὸς κεφαλῆς αὐτοῦ, "she placed the goats' liver at his head," shows that they read כָּבֵד, "liver," for כְּבִיר, "mattress." Now if this ancient reading were correct, it brings the passage into remarkable parallel with Ezek. xxi, 21, where Nebuchadnezzar is said to have decided his course by belomantia, together with consultation of teraphim and looking into the liver (*extispicium*). It is possible that Michal may have been divining by means of a sacrifice to the teraphim when Saul's messenger arrived, and that she put the yet palpitating liver on the bed with the image, which in a small, dark, narrow recess might well enough pass for a human being. Josephus, with his usual want of honesty, omits all mention of the teraphim, and only says that she put the liver under the bedclothes, hoping that its motion would make the men more easily believe that David was gasping! (*Ant.* vi, 11, 4). The-

odoret (*Quæst.* 49, in 1 *Reg.*) repeats this preposterous notion.

On every revival of the knowledge of the written revelation of God the teraphim were swept away, together with the worse forms of idolatry (2 Kings xxiii, 24): "The workers with familiar spirits, and the wizards, and the images (teraphim), and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord."

4. The next passage in historical order about the teraphim is Hos. iii, 4, which is encompassed by difficulties. The prophet, purchasing Gomer to himself, bids her be chaste for many days, "for the children of Israel shall abide many days without a king, and without a sacrifice, and without an image (*matsebâh*), and without an ephod, and without teraphim." Here it would certainly be the *prima facie* impression of every unbiassed reader that the matzebâh and the teraphim are mentioned without blame as ordinary parts of religious worship. Without, however, entering into the question (which, perhaps, cannot be decided) whether Hosea did or did not mean to commend or tolerate these material adjuncts to a monotheistic worship, it is certainly not surprising that the reverence paid to the teraphim should have continued in Israel side by side with that paid to the calves, which beyond all doubt were intended to be mere Elohistic symbols; and this is the less surprising when we remember that one of these cherubic emblems was set up in the very city (Dan) to which the teraphim of Micah had been carried; and probably, indeed, because of the existence there of the irregular worship established by Moses' grandson. But here, again, the Sept. version is curious and perplexing, for it uses the word δῆλοι (sc. λίθοι, bright gems), a word which, like δήλωσις, it uses elsewhere of the Urim and Thummim (Numb. xxvii, 21; 1 Sam. xxviii, 6); and Aquila seems to have had the same notion in adopting the word φωτισμούς, and it is even countenanced by Jerome, who in this passage includes the teraphim among the "instrumenta sacerdotalis habitus." This is one starting-point for the theory, supported with such a mass of splendid but unconvincing learning by Spencer (*De Legg. Hebr.* lib. iii, dissert. vii, p. 920–1038), that the teraphim and urim were identical. He argues not only from this rendering δῆλοι, but also (1) from the frequent union of ephod with teraphim; (2) from the supposition that urim means "fires," and that teraphim means the same, being a mere Aramaic equivalent for seraphim, "the burning ones;" (3) from the constant use of teraphim for oracular purposes. He concludes, therefore, that they were small images, permitted as a kind of necessary concession to deeply rooted idolatry, placed in the folds of the ephod and believed to emit predictions of the divine will. How ill the theory accords with the data before us will be obvious at once. This passage seems to indicate that as the use of teraphim, like that of the Penates and Lares among the Romans, was connected with nationality, it necessarily perished with the nationality itself.

5. The teraphim were consulted even after the Captivity by persons upon whom true religion had no firm hold, in order to elicit some supernatural *omina*, similar to the *auguria* of the Romans. Thus (Zech. x, 2): "For the idols (teraphim) have spoken vanity," etc. In like manner at a previous age, in connection with the *haruspicia* instituted by the king of Babylon, we read (Ezek. xxi, 21, 26) that he consulted images (teraphim).

The main and certain results of this review are that the teraphim were rude human images; that the use of them was an antique Aramaic custom; that there is reason to suppose them to have been images of deceased ancestors; that they were consulted oracularly; that they were not confined to Jews; that their use continued down to the latest period of Jewish history; and lastly, that, although the more enlightened prophets and strictest later kings regarded them as idolatrous, the priests were much less averse to such images, and their cult was not considered in any way repugnant to the pious worship of Elohim; nay, even to the worship of him "under the awful title of Jehovah," as in the case of Aaron, Jonathan, Uriah, etc. (See some acute remarks on this subject in Nicolas, *Études Crit. sur la Bible*, p. 129–135.) In fact, they involved a monotheistic idolatry, very different indeed from polytheism; and the tolerance of them by priests as compared with the denunciation of them by the keener insight and more vivid inspiration of the prophets offers a close analogy to the views of the Roman Catholics respecting pictures and images as compared with the views of Protestants. It was against this use of idolatrous symbols and emblems in a monotheistic worship that the second commandment was directed, whereas the first is aimed against the graver sin of direct polytheism. But the whole history of Israel shows how early and how utterly the law must have fallen into desuetude. The worship of the golden calf and of the calves at Dan and Bethel, against which, so far as we know, neither Elijah nor Elisha said a single word; the tolerance of high-places, teraphim, and bætytila; the offering of incense for centuries to the brazen serpent destroyed by Hezekiah; the occasional glimpses of the most startling irregularities sanctioned, apparently, even in the Temple worship itself, prove most decisively that a pure monotheism and an independence of symbols were the result of a slow and painful course of God's disciplinal dealings among the noblest thinkers of a single nation, and not, as is so constantly and erroneously urged, the instinct of the whole Shemitic race; in other words, one single branch of the Shemites was, under God's providence, educated into pure monotheism only by centuries of misfortune and series of inspired men. In fact, we have most remarkable proofs that the use of teraphim coexisted with the worship of Jehovah even in comparatively pious families; and we have more than one instance of the wives of worshippers of Jehovah not finding full contentment and satisfaction in the stern moral truth of spiritual worship, and therefore carrying on some private symbolism by fondling the teraphim. It seems, however, that this swerving from truth was comparatively innocent. It was never denounced and suppressed with the same rigor as the worship of Moloch. There is, in fine, no positive evidence that the teraphim ever were actually worshipped. They seem rather to have been cherished as *talismans* than as idols. See MAGIC.

III. *Opinions of Later Scholars.*—Besides Spencer's theory, to which we have already alluded, we may mention others, utterly valueless indeed, yet curious as bearing on the history of the subject.

1. *Rabbins.*—According to the great rabbi Eliezer, who was the son of Hyrcanus and the brother-in-law of Gamaliel II, who seems to have been the tutor of Paul (in *Pirke Aboth*, and the Targum of Jonathan on Gen. xxxi, 19), the worship of teraphim was connected with atrocities. "The makers of teraphim slaughtered a man who was a first-born, cut his head off and salted it, and cured it with spices and oil. After this, they wrote the name of an impure spirit and sentences of divination on a golden plate, which they placed under the tongue of the head, which was fastened to the wall, and lighted lamps before it, and knelt down in adoration, upon which the tongue began to utter divinations." Rabbi Salomo, or Rashi (2 Kings xxiii, 24), says, "The teraphim uttered divinations by magical and horoscopic arts." On 1 Sam. xix, 13 sq., he adduces the opinion that the teraphim were horoscopic and astrological instruments made of brass; but he confesses that this opinion, to which he is himself much inclined, is not consistent with the account of Michal, from which it is evident that the teraphim had the shape of man. On Gen. xxxi, Aben-Ezra ad-

duces the opinion that the teraphim were *automata*, made by astrologers so as to show the hours and to utter divinations. Hence the Persian Tawas in Gen. xxxi translates *astrolabia*. Aben-Ezra also adduces the opinion that Rachel stole the teraphim of Laban in order to prevent him from idolatry, and from asking the teraphim whither his children had fled. Rabbi Levi ben-Gersom (on Genesis) states that the teraphim were human figures, by which the imagination of diviners was so excited that they supposed they heard a low voice speaking about future events with which their own thoughts were filled, although the image did not speak, an operation which can only be performed by such natural organs as God has provided for that purpose.

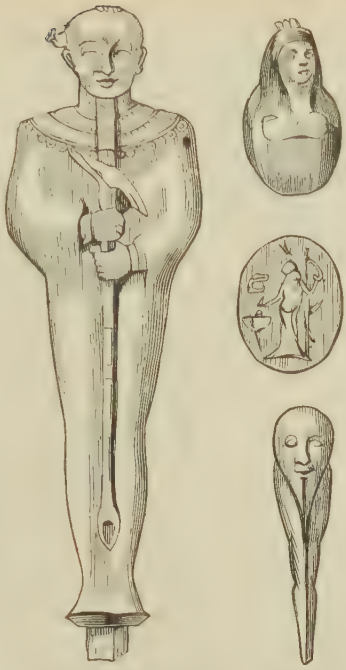
2. *Moderns.*—Michaelis, in *Commentationes Societati Gottingensi oblatæ* (Brem. 1763), p. 5 sq., compares the teraphim to the *Satyri* and *Sileni*, referring to the statement of Pausanias (vi, 24, 6), that there were graves of Sileni in the country of the Hebrews; and alluding to the *hairy ones* ("devils," שְׂעִירִים) of Lev. xvii, 7. Creuzer asserts that the teraphim had something of *asses* in them (*Commentationes Herod.* i, 277; *Symb.* iii, 208 sq.); and refers to the old calumny that the Jews worshipped the head of an ass (Tacit. *Hist.* v, 4; Rutilius, i, 387). Creuzer appeals also (*Symb.* ii, 340) to Gen. xxxi, in order to prove the fertilizing, or rather fecundizing, power of the תְּרָפִים, which scarcely can be proved from ver. 19 (comp. here Rosenmülleri *Scholia*; Jahn, iii, 506 sq.).

IV. *Recent Illustrations.*—M. Botta found in cavities under the pavement of the porch of the palace at Khorsabad several small images of baked clay of frightful aspect, sometimes with lynx head and human body, and sometimes with human head and lion's or bull's body. Some have a mitre encircled at the bottom with a double pair of horns, and others have their hair rolled in large curls. In front of several doors he saw the same cavities, of the size of one of the bricks, and about fourteen inches in depth, lined with tiles, and having a ledge round the inside, so that they might be covered by one of the bricks of the pavement, without betraying the existence of the cavity. It has been suggested that these images are the teraphim, or household gods, of the ancient Assyrians, which, being secreted under the pavement near the doors, were intended to protect the entrances of the palace from the admission of evil. See Bonomi, *Nineveh*, p. 156.

Ancient Assyrian Teraphim.

Figures somewhat similar but less hideous have been found among the Egyptian ruins and elsewhere, which seem to have been employed with a like significance. See Thomson, *Land and Book*, ii, 25.

V. *Literature.*—The principal authorities concerning the teraphim are Michaelis, *De Teraphis*, in the *Comment. Soc. Gott.* (Brem. 1763), p. 5 sq.; Hersen, *De Teraphim* (Viteb. 1665); Wickmannshausen, *De Teraphim* (ibid. 1705); also in Ugolino, *Thesaur.* xxiii, 7; Antast, *De Diis Familiæ Jacobi* (Lips. 1744); Buxtorf, *Lex. Talm.* p. 2660–64; Pfeiffer, *Exerc. Bibl.* p. 1–28; Hottinger, *Hist. Orient.* p. 296; Selden, *De Diis Syris Syntagm.* i, 2; Spencer, *De Legg. Hebr.* p. 920–1038; Bochart, *Hieroz.* i, 623; Carpzov, *Appar. Crit.* p. 537–546; Jurieu, *Hist. Crit. des Dogmes*, ii, 3; Gesenius, *Thesaur.* s. v.; Winkler, *Animadvers. Philol.* ii, 351 sq. See IDOLATRY.



Ancient Figures, possibly Teraphim.

Terebinth, a majestic Oriental tree, which has been made by many a rival of the oak, as a representative of the Heb. אֵלָה, אַלָּה, אַיִל, or אֵלוֹן. See PLAIN. So Celsius (*Hierob.* ii, 34–58), and naturalists generally since. Travellers frequently confound the two trees. They are, however, quite different in many particulars. The bark, shape, and general character are remarkably alike, but the wood, the leaf, and the blossom differ very obviously. See TOPOGRAPHICAL TERMS.

The terebinth is the *Pistacia terebinthus* of botanists, called by the Arabs the *betm* or *butm*, and well known in the Greek islands as the *turpentine-tree*. See TEIL. In Chios especially a considerable quantity of turpentine is extracted from it by tapping the trunk; but this is not practiced in Palestine, where the inhabitants seem to be ignorant of its commercial value. It is a very common tree in the southern and eastern parts of the country, being generally found in situations too warm for the oak, whose place it there supplies, although they are occasionally found immediately adjoining, as at Tell el-Kady (Tristram, *Land of Israel*, p. 581). It is seldom seen in clumps or groves, never in forests, but stands isolated and weird-like in some bare ravine or on a hillside, where nothing else towers above the lower brushwood. The *butm* is not an evergreen, as is often represented, but its small feathered lancet-shaped leaves fall in the autumn and are renewed in the spring. They are pinnate, the leaflets larger than those of the lentisk, and their hue is a very dark reddish-green, not quite so sombre as the locust-tree. The flowers are in clusters like those of a vine, inconspicuous, and are followed by small oval berries, hanging in clusters from two to five inches in length, resembling much the clusters of the vine when the grapes are just set. They are of a ruddy purple and remarkably juicy. Another fruit, or rather excrescence, is found on the tree, scattered among the leaves, of the size of a chestnut, of a purple color variegated with green and white. The people of Cyprus believe that it is produced by the puncture of a fly; when opened it appears full of worms (Mariti, i, 209; ii, 114). From incisions in the trunk there

Branch of the Terebinth.

flows a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odor, like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum. It is called Cyprus or Chian turpentine, and is obtained in July by wounding the bark in several places, leaving a space of about three inches between the wounds. From these the turpentine is received on stones, upon which it becomes so much condensed by the coldness of the night as to admit of being scraped off with a knife, which is always done before sunrise. It is again liquefied in the sun and passed through a strainer, in order to free it from all extraneous matters. The quantity produced is very small, four large trees, sixty years old, only yielding two pounds and a half: it may be somewhat more in favorable situations. In consequence of this, and its superior qualities, the turpentine is very costly, and is often adulterated with inferior substances (Kitto, *Phys. Hist. of Palest.* p. ccxxxviii). The tree is found also in Asia Minor (many of them near Smyrna), Greece, Italy, the south of France, Spain, and in the north of Africa, and is there described as not usually rising to the height of more than twenty feet. It often exceeds that size, however, in the mountains, and in the plains of Syria it is very much larger. See OAK.

Pistacia terebinthus.

Many terebinths remain to this day objects of veneration in their neighborhood, and the favorite burying-place of a Bedawin sheik is under a solitary tree. Eastern travellers will recall the "Mother of rags" on the outskirts of the desert—a terebinth covered with the votive offerings of superstition or affection. The "oak of Mamre," near Hebron, was said to be a terebinth, which remained till the 4th century (Jerome, *De Loc. Heb.* 87; Sozomen, *Eccles. Hist.* ii, 4; comp. Josephus, *War*, v, 9, 7), and on its site Constantine erected a church, the ruins of which still remain. It is said that the tree dried up in the reign of Theodosius the Younger; but that the trunk produced a new tree, from which Brocard (vii, 64), Salignac (x, 5), and other old travellers declare that they brought slips of the new and old wood to their own country (Zuallart *Voyage de Jérusalem*, iv, 1). The tree was accidentally destroyed by fire in A.D. 1646 (Mariti, p. 520). Its modern representative, however, is a true oak, as is proved both by its leaves and actual acorns. The tree on which Judas hanged himself is said to have been a terebinth, and its descendant is yet shown to the credulous, overhanging the valley of Hinnom. Towards the north of Palestine the tree becomes more scarce; but in ancient Moab and Ammon, and in the region around Heshbon, it is the only one that relieves the monotony of the rolling downs and boundless sheepwalks; and in the few glens south of the Jabbok there are many trees of a larger size than others which remain west of the Jordan (Tristram, *Nat. Hist. of the Bible*, p. 401). In Turkey the burial-grounds of Christians, particularly the Armenians, are planted with terebinth-trees, the cypress being reserved for the Mohammedans (Calcott [Lady], *Script. Herbal*, p. 504). See TURPENTINE-TREE.

Te'resh (Heb. *id.* תֶּרֶשׁ, prob. Pers. *strictness;* Sept. [in some copies only] Θάρας or Θάρρας; Vulg. *Thares*), the second-named of the two eunuchs who kept the door of the palace of Ahasuerus, and who were hanged, their plot to assassinate the king being discovered by Mordecai (Esth. ii, 21; vi, 2). B.C. 479. Josephus calls him *Theodestes* (Θεοδέστης, *Ant.* xi, 6, 4 and 10), and says that, the conspiracy having been detected by Barnabazus, a servant of one of the eunuchs, who was a Jew by birth, and who revealed it to Mordecai, the conspirators were crucified.

Terminism and the TERMINISTIC CONTROVERSY. The word *Terminism* has reference to the terminus of the period of grace accorded to man as an individual or in the mass. The basis of the dispute which arose upon this matter was the Middle-Age, Augustinian theory, that the end of this earthly life is in every instance the end of gracious opportunity, so that even unbaptized children become at death the prey of hell. The Reformation led the consciousness of Christians back to the dynamic conditions of salvation, namely, on the one hand, to the free grace of God, and, on the other, to the internal, religious, and moral state of repentance. In the light of the former condition it was possible to suppose that the *terminus gratiæ* might be extended beyond the *terminus vitæ;* under the latter it could be contracted to even narrower limits than the duration of earthly life. A recognition of the possibility of widening the period of grace led to the development of the doctrine of the Apocatastasis (q. v.), while its contrary gave rise to Terminism.

The leading promulgators of Terminism were the *Friends*, who taught that every person has a special day of visitation, which is but transient and may end before the close of the life of earth (see Winer, *Comp. Darstellung*, p. 87). The Pietists also contributed towards the growth of that idea by their depreciation of the worth of repentance late in life. The controversy upon the subject was fairly opened by the appearance of a work by J. G. Böse, deacon at Sorau (died 1700), entitled *Terminus Peremptorius Salutis Humanæ*, etc

(1698). A number of responses were written, the more important of them by Neumann, professor at Wittenberg, *Diss. de Term. Salut.* etc. (Viteb. 1700), and *Diss. de Tempore Gratiæ*, etc. (1701); also Ittig, professor at Leipsic, *Vorträge üb. d. prophet., apostol. u. evang.-luth. Lehre*, etc., with other works. Rechenberg, the son-in-law of Spener, came to the assistance of Böse with his *Diss. de Grat. Revocatricis Termino* (Lips. 1700). The dispute was dropped on the death of Ittig, in 1710, and the advance of rationalism deprived the question of interest. For the theology of our time, the only importance of the discussion lies in its possible influence in occasioning profounder determinations with regard to the possibility of becoming hardened against grace in this life, and the infinite consequences depending upon the hour of death and the free sovereignty of God.

The literature of the controversy is largely given in the works of Rechenberg and Ittig. See also Winer, *Theol. Literatur*, p. 446; Bretschneider, *Systemat. Entwickl.* p. 693. On the dispute itself, see Einem, *Kirchengesch. d. 18. Jahrh.* ii, 737; Walch, *Einl. in d. Religionsstreitigk. d. evang.-luth. Kirche*, ii, 551 sq.; Baumgarten, *Geschichte d. Religionsparteien*, p. 1282 sq. — Herzog, *Real-Encyklop.* s. v.

Terms, *in law*, are the periods in England when the courts of law hold their sittings at Westminster for the discharge of their judicial functions. There are four in every year, namely, Hilary term, Easter term, Trinity term, and Michaelmas term; but the last of these is usually at the commencement of the legal year. They were supposed by Selden to have been established by William the Conqueror; but Spelman has shown that they originated in the observances of the Church, and were no more than those leisure periods when there was neither fast nor festival nor rural avocation to withhold the suitor from attending the court. At first the courts in Christian countries continued open all the year round, but the Church interposed. The sacred season of Advent and Christmas originated the winter vacation; the time of Lent and Easter gave rise to that of the spring; the third we owe to Pentecost; and the requisitions of agricultural pursuits account for the long space that intervenes between Midsummer and Michaelmas. Sundays and other holydays were included in the prohibition which, in 517, was established by a canon of the Church, and, says Blackstone, fortified by an imperial constitution of the younger Theodosius, comprised in the *Theodosian Code*. In the commencement and duration of these terms, these regulations of the Church were kept in view. Edward the Confessor, in one of his laws, says that from Advent to the octave of Epiphany, from Septuagesima to the octave of Easter, from the Ascension to the octave of Pentecost, and from four in the afternoon of every Saturday until the end of the succeeding Monday, the peace of God and holy Church should be kept throughout the realm (*Ancient Laws and Institutions of England*, p. 190). We learn from Britton that in the reign of Edward I no secular plea could be held, nor any man sworn on the evangelists during Advent, Lent, Pentecost, or the times of harvest and vintage, and the days of the great litanies and all solemn festivals. The bishops, however, he adds, granted dispensations that assizes and juries might be taken at these seasons; and afterwards, by statute Westminster 1, 3 Edward I, c. 51, it was enacted that assizes of novel disseisin mort d'ancester and darrein presentment should be taken in Advent, Septuagesima, and Lent. The portions not included in the prohibitions became what are called *terms*, and were denominated according to the saint to whose feast they occurred most nearly.

TERMS OF COMMUNION, those conditions on which the members of a particular Church are agreed, and which are the basis of their fellowship. Terms of communion are not to be identified with terms of salvation; nor should terms of lay communion be as comprehensive and theological as those of clerical fellowship.

Terrace (מְסִלָּה, *mesillâh*, 2 Chron. ix, 11; Sept. ἀνάβασις; a *highway*, as elsewhere usually rendered), a staircase, constructed by Solomon for his edifices out of the algum-trees imported from the East Indies. See PALACE; TEMPLE.

Terrasson, André, a French clergyman, and first of a literary family of considerable note in France, was born at Lyons in 1669, became a priest of the Oratory, preacher to the king, and afterwards preacher to the court of Lorraine. His pulpit services were much applauded, and attended by crowded congregations. His exertions during Lent in the metropolitan church at Paris threw him into an illness from which he died, April 25, 1723. His *Sermons* were printed in 1726 (4 vols. 12mo) and 1736. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Terrasson, Gaspard, brother of the preceding, was born at Lyons, Oct. 5, 1680, and was sent, at the age of eighteen, to the house of the Oratory at Paris. He resided afterwards in different houses of his order, chiefly at Troyes, where he delivered a funeral oration for the dauphin, son of Louis XIV. For some time he employed himself in delivering exhortations in the seminaries, but after André's death he accepted solicitations to preach, and soon acquired a reputation superior to that of his brother. He preached in Paris during five years; but various circumstances, particularly his attachment to the Jansenists, obliged him to leave both the Congregation of the Oratory and the pulpit at the same time. He was appointed curate of Treigny in 1735; but, persecution still following him, he was sent to the Bastile, which he left in 1744 to be confined with the Minims at Argenteuil. He was at length set at liberty, and died in Paris, Jan. 2, 1752, leaving *Sermons* (4 vols. 12mo), and an anonymous book, *Lettres sur la Justice Chrétienne*, which was censured by the Sorbonne.

Terrasson, Jean, brother of the two preceding, was born at Lyons in 1670, where he also studied, and entered the Oratory. In 1707 he was admitted into the Academy of Sciences, and he entered into the literary discussions of the day. In 1721 he became professor of philosophy in the College of France, and in 1732 he was made a member of the French Academy. Towards the end of his life he lost his memory. He died in Paris, Sept. 15, 1750. He published a number of historical works. See Hoefer, *Nouv. Biog. Générale*, s. v.

Terrier, a formal survey and plan or schedule of Church property, ordered by English canon law to be made and preserved in the bishop's registry. A terrier of glebe lands made under queen Elizabeth is preserved in the British Exchequer.

Territorial System. This title is applied to that theory of Church government which assumes that the ruler of a country possesses, *by virtue of his sovereignty*, the right to govern the Church, if Protestant, which has been established within his realm.

The Middle Ages had witnessed a constant association of the Church with the State, which was at times carried so far as to include the one under the other as one of its parts. When the principles of the Jewish theocracy could be asserted, the Church would attempt to subject the State to its authority; but when a relapse into heathen principles took place, the State was ready to enforce the authority of the civil power over the religion of the land. When the reformatory movements of the 15th century had failed, the renewed agitation, of which Zwingli, Luther, etc., were the representatives, addressed itself to the princes and estates of the land. The sovereign powers of either party assumed the right to dictate the creed of their subjects. The Roman Catholic prince who became a Protestant sought to carry his country with him over to Prote-

tantism; the Lutheran who passed over into the Reformed Church assumed to transfer his subjects also. The belief of the prince was to determine the creed of the land. The Peace of Westphalia ended this anomalous practice, but expressly recognised the sovereignty of the prince as the source of the *jus reformandi*.

The dangerous character of the principle which derived all the rights belonging to an evangelical Church from the head of the State was soon recognised, and led to the development of the theory which is usually known as the *episcopal system*.

The territorial system was formulated at the close of the 17th century as a foil to that theory, finding its leading advocates in Christian Thomasius (q. v.) and his pupil Brenneisen (*De Jure Principis circa Adiaphora* [Halæ, 1675], in Thomasius, *Auserlesene deutsche Schriften*, 1696, p. 76 sq.), and its principal opponent in Johann Benedikt Carpzov (q. v.). As formulated by Thomasius, the reigning prince possesses, as a natural right, the authority to regulate the ecclesiastical affairs of his country, and of banishing persons who disturb the peace of the Church. He may dismiss a preacher who dispenses false teachings, and may forbid the introduction of new confessions, etc.; but he cannot impose his own creed upon his subjects, nor finally determine in matters of religion. The theory found many supporters, jurists as well as theologians, among them J. H. Böhmer and Joh. Jac. Moser (q. v.). It has been defended in quite recent times, in connection with their liturgical disputes, by Müller, Marheinecke, Augusti, and others. The *collegial system* deprived the territorial theory of every support; and the present tendency towards an entire separation between State and Church is wholly antagonistic to its prevalence. Both legislation and praxis have suffered from its influence to the present day.

On the entire subject, see Stahl, *Kirchenverfassung nach Lehre u. Recht d. Protestanten*, p. 22 sq.; Richter, *Gesch. d. evang. Kirchenverfassung in Deutschland*, p. 212 sq.; Friedberg, *De Finibus inter Ecclesiam et Civitatem*, etc. (Lips. 1861); Lehmann, *De Pace Religiosa*, i, 23; Nettelbladt, *Observatt. Juris Ecclesiastici* (Halæ, 1783, 8vo); the works of Thomasius, Carpzov, etc.; Böhmer, *Consilia et Decisiones*, tom. i, pars i, respons. xv.—Herzog, *Real-Encyklop.* s. v. See Church and State; Collegial System.

Terry, Parshall, a Presbyterian minister, was born at Aquebogue, Long Island, N. Y., Nov. 3, 1806; was licensed to preach by the Methodist Protestant Church of New York; preached at Aquebogue for two years; was ordained by the Congregational Convention of Long Island in 1831, and labored for a number of years at Patchogue; but, feeling the need of a more thorough course of theology, studied in the seminary attached to Yale College, graduated in 1840, and became a member of Onondaga Presbytery. In 1843 he was editor of the *Religious Recorder* at Syracuse, N. Y.; in 1848 removed to Marathon, N. Y., and was received by Cortland Presbytery; thence, in 1853, to Painesville, O., where he ministered three years. He subsequently labored, in 1857, at Unionville, O.; 1858, Thompson; 1861, Hudson; 1862, Franklin Mills; 1863, Troy. He died Oct. 20, 1865. He was a man of more than usual talents, which he improved by culture. See Wilson, *Presb. Hist. Almanac*, 1867, p. 322.

Ter Sanctus is the triumphal hymn of the ancient liturgies, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory," etc., and is based on the three holies (Isa. vi, 3; Rev. iv, 8). In all ancient liturgies the *Ter Sanctus* comes near, but before, the prayer of consecration, and is sung by the choir and the people. "The pontiff who is to celebrate approaches the altar and praises the works of God, and, giving thanks for all, associates himself with the angels, and vociferates with them the triumphal hymn Holy, holy, holy; and the people also recite it, typifying the equality of peace which we shall hereafter enjoy with the angels, and our union with them" (Simeon of Thessalonica, *Comm. on Lit. of St. Chrysos.*). This hymn formerly concluded with the words "Hosanna in the highest, blessed is He that cometh in the name of the Lord, Hosanna in the highest." This is the case in the liturgies of St. James, St. Chrysostom, St. Basil, the Malabar, Mozarabic, and Sarum. In that of St. Clement the *Sanctus and Hosanna* are separate, and the Mozarabic has the further addition "Hagios, hagios, hagios, Kyrie ho Theos." The prefaces of *Ter Sanctus* are very various, being adapted to different festivals and seasons. But they invariably end with the doxological form represented by the "Therefore with angels and archangels," etc., of the Prayer-book. In all liturgies the preface is sung or said by the celebrant alone, the choir and people joining in at the hymn itself. Hence in the Sarum Missal, followed by the Prayer-books of 1549 and 1552, the *Sanctus* is printed as a separate paragraph. The hymn is also called *Trisagion* (q. v.).

Tersteegen, Gerhard, the mystic and sacred poet, was born at Meurs, on Nov. 25, 1697. He early acquired a thorough knowledge of ancient languages, including the Hebrew, and friends advised his preparation for a learned career; but, his father having died, his mother was induced, from domestic considerations, to choose a mercantile life for him instead. He was apprenticed to his brother-in law at Mülheim in 1713, and in the following year was powerfully wrought upon by the grace of God. Mülheim was at that time the scene of an exalted and vigorous piety which was kept alive through the holding of weekly convocations, and made itself felt in all the affairs of life. These convocations became an occasion of offence to the Church at large, and Hoffmann, the Mülheim pastor, was cited before the Classis of Duisburg, which decided that he must refrain from holding them in future, and induced the Synod of Cleves to take similar action. Nothing has been found, however, to show that Hoffmann was guilty of heterodoxy, or that the convocations served any other purpose than that of leading many souls to Christ. In spite of these inquisitorial measures, the convocations were obstinately continued at Mülheim, and Tersteegen, for his part, was alienated from the Church to such a degree as to refrain from participating in the public worship, and particularly in the sacrament of the Lord's supper, of which evident sinners were allowed to partake. He finished his apprenticeship, but two years afterwards, in 1719, under the impulse of religious sentiment, renounced his business for one of a more retired character. He now became a ribbon-weaver and an ascetic. He had no companion save the girl who wound his silk. His clothing was poor, his food scanty and simple; but his charities, whatever might be his income, were numerous. He considered this ascetical, hermit life the ideal condition of a Christian on the earth, and for a time endured its trials and privations with unwavering confidence in the care of his heavenly Father; but gradually he became the prey of internal anxieties which tortured him during five years with but occasional and transient interventions of hope. But in 1724 that period of suffering came to its close. He celebrated the return of his Saviour's smile in the hymn *Wie bist Du mir so innig gut, mein Hohepriester Du!* and entered into a covenant with his Lord which he signed with his own blood—probably in imitation of the marquis de Renty, whose life he had treated with great pleasure in his book *Leben heiliger Seelen*, i, 3.

With the conclusion of this period of spiritual darkness his preparation came to an end. He was thenceforward, though much against his will, thrown among men and obliged to take an active part in the affairs of religion. He resided with his brother, and while employed in the tuition of that brother's children was led to undertake a work which initiated his career as a mystical writer—the *Unparteiischer Abriss christlicher*

Grundwahrheiten, a catechetical manual, first printed in 1801 and again in 1842. In this book he evidently leaned on the French mystic Pierre Poiret (q. v.) as respects both its arrangement and matter. The first three centuries of the Church are represented as having been pure, and the succeeding ages, from Constantine to the 15th century, as a period of great apostasy. The light broke through with power in the Reformation, but afterwards again declined. Christianity exists more generally in name than in fact. Upon this work followed a number of translations and prefaces, in the preparation of which Tersteegen was accustomed to spend the time after six o'clock in the evening. The list includes Labadie, *Manuel de Piété* (with preface dated Mülheim, May 21, 1726); Jean de Bernières Louvigny's works (*Das verborgene Leben mit Christo in Gott*, etc., with preface dated Dec. 18, 1726); Thomas à Kempis, *Imitatio Christi;* Gerlach Petersen, *Soliloquia* (1727). In 1733 he began the publication of the work entitled *Auserlesene Lebensbeschr. heil. Seelen*, the final (third) volume of which appeared in 1753, followed by a second edition of the whole work in the next year. The saints so commemorated belong altogether to the Roman Catholic communion—a fact which Tersteegen excused on the ground that others had rendered a similar service to Protestantism; but there is satisfactory proof that he possessed an especial fondness for the peculiar piety cultivated by the mystical ascetics of the former Church. In 1749 he published a translation of a poetical composition by Madame Guyon illustrative of the inner life, and with this work completed the series of his mystical writings. In them all he takes Poiret—sometimes Godfrey Arnold (q. v.) also—for his master. His mystical tendency is sometimes exaggerated into Quietism (q. v.) in them, so that he can speak in glowing terms of approval of a state of perfect rest for the soul which begins and continues through the direct operation of God on the soul without any mediation whatever, even though it be that of Scripture or of Christ.

Tersteegen yielded to the persuasions of Hoffmann and others, and began to address public assemblies at about the time when his first literary efforts were put forth. In 1728 he renounced his handicraft and gave himself wholly to the care of souls. His wants were supplied by the contributions of friends and by several legacies, so that he was even able to exercise a liberal benevolence. His advice was desired by great numbers of people living everywhere in the territories of Cleves and Berg. Otterbeck, a farm between Mülheim and Elberfeld, became a station where a number of his adherents lived together in the practice of industry, self-renunciation, and piety. He furnished them twelve rules of conduct (given at the close of vol. iii of his letters), and watched over them with jealous care. A work written in their behalf in 1727 became a bulwark against Antinomianism (q. v.), and saved them from the excesses into which other, but kindred, associations were drawn. A second centre of his influence was Elberfeld, and subsequently Barmen. This region was troubled with the fanatical influence of Eller (q. v.) and his supporters. To counteract that influence, Tersteegen wrote an effectual admonition (comp. *Weg der Wahrheit*, xi). Solingen was a third station, and it was there that Tersteegen delivered the only *sermon* ever preached by him. At Crefeld extraordinary manifestations accompanied a work of grace, which were controlled through his judicious counsel. He was also brought into relations with the Moravian Brotherhood, and was solicited by Zinzendorf, Dober, and other leaders to cast in his lot with theirs; but he steadily refused, less on the ground of their unusual methods than because he believed their teachings to be erroneous. He charged them with identifying sanctification with justification and with misrepresenting the legal and the evangelical elements of religion. He found in them no earnest striving in the way of a progressive sanctification, and no willingness to receive the doctrine of the necessity for thorough-going self-denial and persistent watchfulness and prayer, which they denounced as legalism. His position hindered the Moravians from securing an establishment in the regions of the Lower Rhine.

In 1740 an occurrence at Solingen led the authorities to issue a positive prohibition of conventicles, and Tersteegen saw his extended and successful labors interrupted. During ten years he was able to hold public gatherings only in Holland, whither he frequently journeyed; but his correspondence and private labors increased enormously. He regarded the prohibition as a trial, and counselled submission. But when in 1750 a new awakening took place, he began once more to assert the right of "private assemblies." He wrote an awakening sermon at this time on 2 Cor. v, 14, which was favorably received and led to the ultimate publication of a series of discourses under the title *Geistliche Brosamen*, etc. (1773, 2 vols. in 4 pts.). They represent the culmination of his powers, and are equalled in contents and method by but few of the productions of his contemporaries.

The favor with which these sermons were received brought their author into general notice, and led to the appointment of a royal commissioner to inquire into the work of Tersteegen among his adherents. The person selected for this duty was a member of the high consistory named Hecker, a native of the Rhine provinces and a friend to Tersteegen. Through him the latter was induced to draw up a confession of his faith, and subsequently a critique of the *Œuvres du Philosophe de Sans-souci*, which elicited the approval of the king. A steady approximation on the part of Tersteegen and his friends towards the State Church is noticeable from this period, but he was never formally identified with it because of its tolerance of open sinners as communicants. He discussed this question in a tract issued in 1768, shortly before his decease. A feeble and broken constitution troubled him all his days; but he attained to the age of seventy-two years, passing away in a quiet slumber April 3, 1769.

As a poet, Tersteegen was prolific, and thoroughly, though evangelically, mystical. His apprehension of the idea of self-renunciation and a blessed loss of self in God was so profound as to prevent the Church of his day from appreciating his merit. His hymns are now found, however, in the collections of every German Church. His principal collection of hymns was published in 1729 under the title *Geistliches Blumengärtlein* (15th ed. Essen, 1855). He also rendered the mystical poems of Labadie into German, and contributed to the collection known as *Gottgeheiligtes Harfenspiel d. Kinder*, etc. His works have been published in Germany by G. D. Bädecker. His life was written by Dr. Kerlen (Mülheim, 1853), and Göbel in his *Geschichte d. christl. Lebens*, etc., iii, 289–447. See Herzog, *Real-Encyklop.* s. v.

Tertia (Lat. *third*), the name given in the early Church to the third hour of prayer; that is, nine in the morning. Different theories are given of its origin; some saying that it was observed in regard to our Saviour's being condemned by Pilate at that time, others that it is in memory of the Holy Ghost coming upon the apostles at that hour. This is the reason assigned by Cassian and Basil. On all festivals this service was omitted, because on Sundays the communion was used, which always began at this hour. See Bingham, *Christ. Antiq.* bk. xiii, ch. ix, § 11.

Tertiāna, the term applied to the third part of all Church revenues in the Isle of Man, which third part was received by the bishops of that island. See Bingham, *Christ. Antiq.* bk. ix, ch. viii, § 6.

Tertiaries (Tertius Ordo de Pœnitentia; Tertiarii; Fratres Conversi; also Sorores Tertii Ordinis) is the name given to the members of a union organized primarily in connection with the mendicant

orders, but subsequently connected also with other orders. They are not required to live in the convent or undergo the three principal vows, and were designed to retain their place in the world and represent the order in whose privileges they shared in the common walks of life. Their origin is traced back to Norbert, the founder of the Order of Præmonstratenses. The Templars, too, had a similar institution connected with their organization. The actual introduction of the Order of Tertiaries was due, however, to Francis of Assisi, and dates back to 1221, the occasion for its creation being the effect produced by his preaching at Carnario, where men and women in great numbers dissolved the matrimonial relation in order to give themselves to repentance. All virtuous and orthodox persons were received into the order. The rule forbade participation in festivities, disputes, and offensive wars, and required works of charity, diligent religious exercises, an annual convocation for penance, and masses for the souls of the Tertiaries, living or dead. The order was governed by superiors periodically chosen. Its costume was to be of inferior stuff, neither wholly white nor black, and without ornament—an ash-colored coat and rope being finally chosen, over which ordinary secular clothing is permitted to be worn. The female tertiaries adopted a similar rule and costume, with the occasional addition of a white veil. The rule was confirmed by popes Honorius III, Gregory IX, and Nicholas IV. The order grew rapidly, and found favor in the highest circles, having numbered among its members the emperor Charles IV, kings Louis of France, Bela of Hungary, and Philip of Spain, queen Blanca of Castile, princess Anna of Austria, etc.

Towards the close of the 13th century a branch order was established among the male, and a century later among the female, Tertiaries to satisfy the craving of some for a stricter rule—*the Regulated Order of Tertiaries* (*Tertiarii Regulares*). After a rapid extension, this secondary order separated into different congregations, which, in substance, followed the Franciscan rule. The latter, in turn, gave rise to a series of congregations of Hospital Brothers and Sisters. They take the simple vows, and an additional one which binds them to care for the sick, and to live in hospitals or unions known as "families" and amenable to the bishops.

Tradition credits Dominic with the founding of an order of Tertiaries, male and female. An association of nobles and knights was formed by him, after the conversion of the Albigenses, to recover the alienated property of the Church and convents. They were accordingly styled *Milites de Militia Christi*. Their vow bound them to that work, to diligent attendance on public worship, etc., and to the wearing of a garb of ashy hue. Their wives were pledged to promote the objects of the order, and were not allowed to marry again after becoming widows. In the middle of the 13th century this association became an order of penitents, assumed the Dominican rule, and was placed under the Dominican general, receiving the title of "Brothers and Sisters of the Penance of St. Dominic." Other orders, e. g. the Augustines, Minims, Servites, Trappists, etc., subsequently organized associations of Tertiaries. See Musson, *Pragmat. Gesch. d. vornehmst. Mönchsorden*, etc. (Paris, 1751 sq.).—Herzog, *Real-Encyklop.* s. v.

Ter'tius (Τέρτιος, Græcized from the Lat. *tertius, third;* Vulg. *Tertius*) was the amanuensis of Paul in writing the Epistle to the Romans (xvi, 22). A.D. 55. He was at Corinth, therefore, and Cenchreæ, the port of Corinth, at the time when the apostle wrote to the Church at Rome. It is noticeable that Tertius intercepts the message which Paul sends to the Roman Christians, and inserts a greeting of his own in the first person singular (ἀσπάζομαι ἐγὼ Τέρτιος). Both that circumstance and the frequency of the name among the Romans may indicate that Tertius was a Roman, and was known to those whom Paul salutes at the close of the letter. Secundus (Acts xx, 4) is another instance of the familiar usage of the Latin ordinals employed as proper names. The idle pedantry (indulged in by Burmann, *Exercit. Theol.* ii, 161 sq.) which would make him and Silas the same person because *tertius* and שְׁלִישִׁי mean the same in Latin and Hebrew, hardly deserves to be mentioned (see Wolf, *Curæ Philologicæ*, iii, 295); and equally idle is Roloff's conjecture (*De Trib. Nomin. Pauli* [Jen. 1731]) and Storck's (*Exercit. de Tertio*, in the *Fortges. nützl. Samml.* p. 23) that Tertius is but a pseudonym for Paul himself. In regard to the ancient practice of writing letters from dictation, see Becker's *Gallus*, p. 180. No credit is due to the writers who speak of him as bishop of Iconium (see Fabricius, *Lux Evangelica*, p. 117).—Smith. See also Briegleb, *De Tertio* (Jen. 1754); Eckhard, *De Signo Pauli* (Viteb. 1687); Hertzog, *De Subscriptionibus Pauli* (Lips. 1703). See PAUL.

Tertre, JACQUES (as a priest JEAN BAPTISTE) DU, a French missionary, was born at Calais in September, 1610. After travelling for some time, he returned to France, and entered the Dominican order at Paris in 1635. Five years after he was sent as a missionary to the American islands, returned to France in 1658, and died at Paris in 1687. He published *Histoire Générale des Antilles Habitées par les François* (1667–71, 4 vols. 4to). See Hoefer, *Nouv. Biog. Générale*, s. v.

Tertullian(us), QUINTUS SEPTIMIUS FLORENS, is the most ancient of the Latin fathers whose works are now extant, and one of the most noteworthy personages belonging to the early Church. Our knowledge of his personal history is extremely limited. He was born at Carthage in A.D. 160, or near that date, his father being a Roman centurion in the service of the proconsul of Africa. His natural endowments were great, and they were supplemented by a comprehensive course of studies whose fruit appears in the wealth of historical, legal, philosophical, physical, and antiquarian elements contained in his writings. He was destined for the civil service of the empire, and was accordingly trained in Roman jurisprudence and the art of forensic eloquence (comp. Eusebius, *H. E.* ii, 2, where Tertullian is described as one of the most highly esteemed Romans—not as Rufinus renders it, "one of the most distinguished writers of the Latin Church"—"inter nostros scriptores admodum clarus"). His mode of argumentation and terminology everywhere reveal the legal turn of his mind, and his writings in many places throw light on disputed points of the Roman civil law.

Tertullian was converted to Christianity when between thirty and forty years of age, and he immediately became its fearless champion against pagans, Jews, and heretics, especially Gnostics. He was the first religious teacher after the apostles who attained to a clear recognition of the mighty contrast between sin and grace, and who presented it in all its force to the mind of the Church. He was married (see his tract *Ad Uxorem*), but nevertheless entered the ranks of the clergy. Jerome says that he was first a presbyter of the Catholic Church, but his own writings do not determine whether he was a member of the spiritual order prior to his lapse into Montanism or not. It is certain, however, that he sojourned for a time in Rome (see *De Cultu Fem.* c. 7; Eusebius, *H. E.* ii, 2).

The transition to Montanism occurred a few years after Tertullian's conversion, and about A.D. 202. The act doubtless had its origin in his eccentric disposition and rigorous moral views, which predisposed him to regard that heresy with favor and to dislike the Roman Church. Jerome attributes it to personal motives excited by the jealousy and envy of the Roman clergy, and modern writers have ascribed it to disappointed ambition. We know, however, that the penitential discipline of the Church was administered at Rome with exceeding laxity, and that such indifference was an abomination in the eyes of Tertullian (*Philosophumena* [ed. Miller, Oxon. 1851], ix, 290). Assuredly he

did not regard Montanus as the Paraclete. He recognised in the latter simply an inspired organ of the Spirit. He, rather than Montanus, became the head of the Montanistic party in Africa, giving to their undefined views a theological character and a conceded influence over the life of the Church, and establishing it on foundations sufficiently firm to enable it to protract its being down to the 5th century. He died in old age, between A.D. 220 and 240. The assertion that he returned to the Catholic Church before he died is sometimes made, but cannot be substantiated, and the continued existence of the sect of Tertullianists would seem to contradict the assumption (see Neander, *Tertull.* [2d ed.], p. 462; August. *De Hær.* H. 86). It is a significant fact, and an argument in behalf of the liberal interpretation of ancient Church history for which Protestantism contends, that it was precisely this great defender of Catholic orthodoxy against Gnostic heresy who was a schismatic to such a degree that he has never been included by the Church of Rome among the number of her saints, or among that of the *patres* as distinguished from the mere *scriptores ecclesiastici*.

As a writer, Tertullian was exceedingly fresh and vigorous, but also angular, abrupt, and impetuous. He possessed a lively imagination, a fund of wit and satire, as well as of acquired knowledge, and considerable depth and keenness; but he was deficient in point of logical clearness and self-possession, as well as of moderation, and of a thorough and harmonious culture. He was a speculative thinker, though the bitter opponent of philosophy. His aspiring mind sought in vain for adequate language in which to express itself, and struggled constantly to force the ideas of Christianity within the forms of the Latin tongue. His style thus became exceedingly forcible, nervous, vivid, concise, and pregnant. His adversaries were assailed without mercy and with all the weapons of truth and of art, and nearly always appear in his writings in ridiculous plight. He was the direct opposite to Origen, holding the extreme position of realism on the borders of materialism. He was, furthermore, the pioneer of orthodox anthropology and soteriology, the teacher of Cyprian, and forerunner of Augustine, in the latter of whom his spirit was reproduced in twofold measure, though without its eccentricities and angularities. It is possible, also, to trace resemblances between him and Luther with respect to native vigor of mind, profound earnestness, unregulated passion, polemical relentlessness, etc.; but the father lacked the childlike amiability of the Reformer, who was both a lion and a lamb.

Tertullian's writings are usually of brief extent, but they traverse nearly all fields of the religious life, and they constitute the most prolific source for the history of the Church and of doctrines in his time. No satisfactory classification of them can be executed, because but few of them afford the necessary data on which to base a scheme. The classification here presented rests upon the nature of the several writings as being either Catholic or Anticatholic, in which light the former are considerably more numerous than the latter.

(I.) *Catholic Writings, or such as Defend Orthodox Christianity against Unbelievers and Heretics.*—Most of these works date from the Montanist æra of the author's life.

1. *Apologies against Pagans and Jews.*—First of all, the *Apologeticus*, addressed to the Roman magistracy, A.D. 198 (Möhler) or 204 (Kaye), and forming one of the best rebuttals of the charges raised by the heathen of the time against Christianity. Similar in character are the *Ad Nationes Libri II.* In *De Testimonio Animæ* the author develops an argument for the unity of God and the reality of a future state from the innate perceptions and feelings of the soul. In the work *Ad Scapulam* he remonstrates with the African governor of that name, who was bitterly persecuting the Christians. The *Adversus Judæos Liber* draws from the Old-Test. prophets the proof that the Messiah has appeared in the person of Jesus of Nazareth (comp. Hefele, *Tertull. als Apologet*, in the *Tüb. Quartalschrift*, 1838, p. 30–82).

2. *Doctrinal and Polemical Writings Aimed against Heretics.*—Here belongs, first, the *De Præscriptione Hæreticorum*, or rules to be observed by Christians in dealing with heretics. The argument involves, as its fundamental principle, the idea that heretics, as innovators, are under the necessity of proving their positions, while the Catholic Church is assured in its sole right to the allegiance of Christendom by the uninterrupted current of apostolical tradition and an unimpaired succession, so that it need not enter into controversy with heretics. After the defection to Montanism, Tertullian wrote against various individual heretics, e. g. in the fifteenth year of Septimius Severus (A.D. 207 or 208), *Adversus Marcionem Libri V*, his most extensive and learned polemico-dogmatical work, and a principal source for the study of Gnosticism:—*Adversus Hermogenem*, a painter at Carthage, who had adopted the dualistic theory of the eternity of matter:—*Adversus Valentinianos*, a tragico-comical representation of the Valentinian Gnostics:—and *Scorpiace*, an antidote against the scorpion-poison of such heretics.

Particular Gnostical doctrines are assailed in *De Baptismo*, a defence of water-baptism against the Cainites and their peculiar theory of a mystical spiritual baptism:—*De Anima*, an inquiry into the nature, etc., of the soul:—*De Carne Christi*, a defence of the true humanity of Christ:—and *De Resurrectione Carnis*, a confutation of the heresy which denied the resurrection of the body. The tract *Adversus Praxeam* assails the Phrygian Antimontanist Praxeas, and confutes his patripassionist errors in the interest of the orthodox view of the Trinity.

3. *Ethical and Ascetical Writings.*—This class is composed of works of small size, but of considerable value to the regulation of practical life and the administration of ecclesiastical discipline. The list includes, *De Oratione*, an exposition of the Lord's Prayer and rules for prayer and fasting:—*De Spectaculis*, a warning against theatrical exhibitions:—*De Idololatria:—Ad Uxorem Libri II*, advice to his wife to govern her action in case she should outlive him:—*De Pœnitentia*, a Catholic and Antimontanistic presentation of the doctrine of repentance, dating from the earlier period of his Christian life:—*De Patientia*, a commendation of the virtue of patience, accompanied with a lamentation because of his own lack of that virtue:—*Ad Martyros*, an exhortation addressed to the confessors who in the time of Septimius Severus awaited in prison the martyr's death.

(II.) *Anticatholic Writings, in which Montanistic Divergences from Catholic Customs are Expressly Defended.*—*De Pudicitia*, a retraction of the principles laid down in the earlier work *De Pœnitentia*, and violent advocacy of the rigoristic view on which deadly sins, like murder, adultery, and flight from persecution, should never be condoned:—*De Monogamia*, an emphatic denunciation of second marriages (comp. Hauber, in *Stud. u. Krit.* 1845, No. 3):—*De Exhortatione Castitatis*, in which three degrees of chastity are distinguished—the first, absolute and lifelong restraint; the second, continence from the time of baptism; the third, refraining from contracting a second marriage:—*De Virginibus Velandis*, denouncing the habit of unmarried women appearing in public unveiled as being contrary to nature, the will of God, and the discipline of the Church generally:—*De Habitu Muliebri et de Cultu Feminarum* condemns the adorning of the person by females with ornaments, etc.:—*De Jejuniis adversus Psychicos* (Catholics) is a defence of exaggerated fasting:—*De Fuga* denies the right of Christians to flee from persecution:—*De Corona Militis* commends a Christian soldier who refused to wear the festive chaplet on a great occasion and suffered punishment for his act:—*De Pallio* is a witty explanation of his conduct in wearing the *pallium* instead of the ordinary Roman *toga*, difficult for us to understand because of its numerous allusions to obscure customs of the time.

The earliest edition of the collected works of Tertul-

X.—T

lian was that of Beatus Rhenanus (Basle, 1521). It was followed by those of Pamelius (Antw. 1579), Rigaltius (Paris, 1634; Venice, 1744), Semler (Halle, 1770–73, 6 vols.), Leopold in Gersdorf, *Bibl. Patr. Eccl. Latin. Selecta* (Lips. 1839–41), parts iv–vii, and Migne (Paris, 1844). The latest and best edition is that of Oehler, *Q. Sept. Florent. Tertull.* etc. (Lips. 1853, 3 vols.). Vol. iii contains the dissertations on Tertullian of Pamelius, Allix, Nic. de Nourry, Mosheim, Nösselt, Semler, and Kaye. The life of Tertullian has been written by Neander, *Antignosticus, Geist des Tertul. u. Einl. in dessen Schriften* (Berl. 1825; 2d ed. 1849); Hesselberg, *Tertullian's Lehre* (Dorpat, 1848), pt. i, "Life and Writings;" Kaye [Anglican bishop of Lincoln], *Eccl. Hist. of the 2d and 3d Centuries Illust. from the Writings of Tertullian* (Lond. 1845; 3d ed. 1848). See Möhler, *Patrologie* (ed. Reithmayr, Ratisbon, 1840), i, 701–790; Böhringer, *Kirche Christi* (Zurich, 1842), I, i, 270–374; Hase, *Kirchengesch.* (7th ed.), § 84, p. 109; Kurtz, *Handb. d. Kirchengesch.* (3d ed.), i, 307; Hauck, *Tertullian's Leben und Werke* (Erlang. 1877); Herzog, *Real-Encyklop.* s. v.; Smith, *Dict. of Gr. and Rom. Biog.* s. v.

Tertul'lus (Τέρτυλλος, a diminutive from the Roman name *Tertius*, analogous to *Lucullus* from *Lucius*, *Fabullus* from *Fabius*, etc.), "a certain orator" (Acts xxiv, 1) who was retained by the high-priest and Sanhedrim to accuse the apostle Paul at Cæsarea before the Roman procurator Antonius Felix. A.D. 55. See Paul. He evidently belonged to the class of professional orators, multitudes of whom were to be found not only in Rome, but in other parts of the empire, to which they had betaken themselves in the hope of finding occupation at the tribunals of the provincial magistrates. Both from his name, and from the great probability that the proceedings were conducted in Latin (see especially Milman, *Bampton Lectures for* 1827, p. 185, note), we may infer that Tertullus was of Roman, or at all events of Italian, origin. The Sanhedrim would naturally desire to secure his services on account of their own ignorance both of the Latin language and of the ordinary procedure of a Roman law-court; for the Jews, as well as the other peoples subject to the Romans, in their accusations and processes before the Roman magistrates, were obliged to follow the forms of the Roman law, of which they knew little. The different provinces, and particularly the principal cities, consequently abounded with persons who, at the same time advocates and orators, were equally ready to plead in civil actions or to harangue on public affairs. This they did, either in Greek or Latin, as the place or occasion required.

The exordium of his speech is designed to conciliate the good will of the procurator, and is accordingly overcharged with flattery. There is a strange contrast between the opening clause—πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ—and the brief summary of the procurator's administration given by Tacitus (*Hist.* v, 9): "Antonius Felix per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit" (comp. Tacit. *Ann.* xii, 54). But the commendations of Tertullus were not altogether unfounded, as Felix had really succeeded in putting down several seditious movements. See Felix. It is not very easy to determine whether Luke has preserved the oration of Tertullus entire. On the one hand, we have the elaborate and artificial opening, which can hardly be other than an accurate report of that part of the speech; and, on the other hand, we have a narrative which is so very dry and concise that, if there were nothing more, it is not easy to see why the orator should have been called in at all. The difficulty is increased if, in accordance with the greatly preponderating weight of external authority, we omit the words in Acts xxiv, 6–8, καὶ κατὰ τὸν ἡμέτερον . . . ἔρχεσθαι ἐπὶ σέ. On the whole, it seems most natural to conclude that the historian, who was almost certainly an ear-witness, merely gives an abstract of the speech, giving, however, in full the most salient points, and those which had the most forcibly impressed themselves upon him, such as the exordium and the character ascribed to Paul (ver. 5).

The doubtful reading in vers. 6–8, to which reference has already been made, seems likely to remain an unsolved difficulty. Against the external evidence there would be nothing to urge in favor of the disputed passage, were it not that the statement which remains after its removal is not merely extremely brief (its brevity may be accounted for in the manner already suggested), but abrupt and awkward in point of construction. It may be added that it is easier to refer παρ' οὗ (ver. 8) to the tribune Lysias than to Paul. For arguments founded on the words καὶ κατὰ . . . κρίνειν (ver. 6)—arguments which are dependent on the genuineness of the disputed words—see Lardner, *Credibility of the Gospel History*, bk. i, ch. ii; Biscoe, *On the Acts*, vi, 16.

We ought not to pass over without notice a strange etymology for the name Tertullus proposed by Calmet, in the place of which another has been suggested by his English editor (ed. 1830), who takes credit for having rejected "fanciful and improbable" etymologies, and substituted improvements of his own. Whether the suggestion is an improvement in this case the reader will judge: "Tertullus, Τέρτυλλος, *liar, impostor*, from τερατολόγος, *a teller of stories, a cheat*. [*Qy.*—Was his true appellation *Ter-Tullius*, 'thrice Tully,' that is, extremely eloquent, varied by Jewish wit into Tertullus?]"

Teschenmacher, Werner, a minister of the Reformed Church in Juliers-Cleves-Berg, and a writer of some prominence in ecclesiastical and political literature, was born at Elberfeld in September, 1589. He was educated at Herborn and Heidelberg, and afterwards served the Church from 1610 or 1611 until 1633 in her pulpits, where he gained the reputation of an eloquent and able preacher of the Word. His services were much in request by the churches, Elberfeld, Cleves, and Emmerich, at that time the seat of the Brandenburg government, being his principal fields of labor. He was also greatly esteemed for his fine tact and skill in diplomacy, qualities that led to his selection for the conduct of many affairs in which the preservation and welfare of the Protestant churches of the duchy were at stake during that stormy period of religious wars. He was, however, of hasty temperament and exceedingly self-willed, so that he frequently came into conflict with other clergymen, and occasioned the government, which wished him well, considerable trouble in the effort to sustain him. His retirement from the pulpit was the result of a collision with Stöver, a newly appointed colleague to his charge. He removed to Xanten and gave himself to literary labors until his death, on Good-Friday, April 2, 1638. Teschenmacher's writings are chiefly historical in character, and of brief extent. They are, *Repetitio Brevis Cathol. et Orthodox. Rel., quæ Singularis Dei Beneficio ante Sæculum a Papatu Reform. in Clivicæ, Juliæ, Montium Ducatibus*, etc. (Veseliæ, 1635, 43 pp.):—*Annales Eccles. Reformationis Ecclesiarum Clivicæ*, etc. (1633):—*Annales Clivicæ*, etc. (1638; 2d ed. by Dithmar, Frankf.-on-the-Oder, 1721), a political work which is still valuable. Works in MS.: *Sermons*:—*A Commentary on the Epistles to the Corinthians*, in Latin:—*Annalium Eccl. Epitome in qua præcipue Gravissima Quæstio explicatur de Successione et Statu Eccl. Christ.* etc. An autobiography *in extenso*, and a biography by P. Teschenmacher, are both lost.—Herzog, *Real-Encyklop.* s. v.

Tessĕræ (*tokens*). The early Christians, when compelled to travel, were careful to secure a recognition by their fellow-Christians wherever they went. They were always provided with letters of recommendation; and when arriving in a strange town had only to inquire for the church, and to produce these letters, when they were received as brethren, and provided with every accommodation during their stay.

Test, the imposition of an oath, or any other act by which the religious principles of any individual are *put to proof*. Tests and disabilities are distinct from *penalties* properly so called: it would be absurd to talk of *punishing* any one for being a woman, a minor, a person destitute of natural capacity, or opportunities of education, etc., on the ground that these are excluded as unfit for certain offices and privileges. Yet test laws do operate as a punishment; not because they are cause of pain, but inasmuch as they tend to produce that change of conduct which punishment is designed to produce.

Test Acts, also called CORPORATION ACTS, the popular name given to two English statutes imposing certain oaths on the holders of public offices. Act 13 Charles II. c. 2, directs that all magistrates shall take the oaths of allegiance and supremacy, as well as an oath renouncing the doctrine that it is lawful to take arms against the king; and provides that they must receive the communion according to the rites of the Church of England within a year before election. Act 25 Charles II, c. 1, imposed the like conditions on the holders of all public offices, civil and military, and obliged them, in addition, to abjure all belief in the doctrine of transubstantiation. These acts, which were practically evaded to a large extent by means of an act of indemnity passed every year, were repealed by 9 George IV, c. 17, in so far as regarded the administration of the sacrament, for which a declaration set forth in that act was substituted. A statute of William IV substituted a declaration for an oath in most government offices. A new form of oath has been substituted for the oaths of supremacy, allegiance, and abjuration by 21 and 22 Victoria, c. 48.—*Chambers's Encyclop.* s. v.; see Skeats, *Hist. of Free Churches of England* (see Index).

Testament is the frequent rendering, in the New Test., of the Greek *διαθήκη* (literally a *disposal*), and both are used in two distinct senses (see Cremer, *Lex. of N.-T. Greek*, p. 576 sq.).

1. The natural, and in classical Greek, as in ordinary English, the only, signification is a devisement by will or legacy (Plutarch, *De Adulat.* 28; Plato, *Legg.* 922; Demosth. 1136, 12), and in this sense the word occurs in Heb. ix, 16, 17. See INHERITANCE.

2. But the more common signification in the New Test. is one that has come over from the Sept., which often uses *διαθήκη* as a rendering of the Heb. בְּרִית, or *covenant;* and in this sense "testament" is the rendering in the A. V. of the Greek word in Heb. vii, 22; ix, 20; Rev. xi, 19; and especially in the phrase the *new testament* (Matt. xxvi, 28; Mark xiv, 24; Luke xxii, 20; 1 Cor. iii, 6; Heb. ix, 15 [i. e. "new covenant," as in Heb. viii, 8; xii, 24]), which has gained currency as the title of the Christian Scriptures as a whole. See *New-Englander*, May, 1857, *Lond.* (Wesleyan) *Quar. Rev.* July, 1857. See COVENANT.

TESTAMENT, OLD AND NEW. When the books written by the apostles of Jesus Christ, or by apostolic men, came to be placed alongside the sacred books of the Hebrews, as comprising the entire scriptural canon, it became necessary to distinguish the two divisions by appropriate designations. A usage which already prevailed furnished the designations required. The gracious engagements into which God was pleased to enter with individuals and communities bear in the Old Test. the name of בְּרִית, or *covenant* (q. v.), and to this corresponds the Greek *διαθήκη* in the Sept. and New Test. Of these covenants two stand out from all the rest as of pre-eminent importance—God's covenant with Israel mediated by Moses, and that covenant which he promised to establish through the Messiah. In the Jewish Scriptures this latter is designated בְּרִית חֲדָשָׁה, *ἡ καινὴ διαθήκη* (Jer. xxxi, 31), and this, adopted by our Lord (Matt. xxvi, 28), and familiarly used by the apostles (2 Cor. iii, 6; Heb. ix, 15, etc.), would naturally suggest the application of the phrase *ἡ παλαιὰ διαθήκη* to the former. Among the Jews such expressions as לוּחוֹת הַבְּרִית, *πλάκες τῆς διαθήκης*, for the tablets on which the law was inscribed (Deut. ix, 9); סֵפֶר הַבְּרִית, *βιβλίον τῆς διαθήκης* (Exod. xxiv, 7; 2 Kings xxiii, 21; 1 Macc. i, 57), *βίβλος διαθήκης* (Ecclus. xxiv, 23), were in common use. From these it is an easy transition to such an expression as that of the apostle (2 Cor. iii, 14), *ἡ ἀνάγνωσις τῆς παλαιᾶς διαθήκης*, where the name appropriate to the thing contained is used of that which contains it. There thus arose in the Greek Church the usage of the phrases *ἡ παλαιὰ διαθήκη* and *ἡ καινὴ διαθήκη* as designations of the Jewish and Christian sacred writings respectively. In the Latin Church the usage prevailed of calling these *Vetus et Novum Testamentum*. Why the word *Testamentum* was selected to represent *διαθήκη* rather than *Fœdus* or *Pactum* may be explained by the fact that the former rather than the latter is the proper equivalent of the Greek word. Hence in the old Itala made from the Sept. it is always used where the Greek has *διαθήκη*; and in the Vulgate it is used similarly in those books that remain in the old version, whereas in those which Jerome translated from the Hebrew ברית is represented by *fœdus* or *pactum*. That this usage was an early one in the Latin Church is evident from the words of Tertullian (*Adv. Marc.* iv, 1): "Duos Deos dividens (Marcion) alterum alterius Instrumenti vel, *quod magis usui est dicere*, Testamenti." The use of *Testamentum*, however, does not seem to have been universally accepted till a much later period. In the passage quoted Tertullian evidently gives the preference to the word *instrumentum*, a term used technically to denote a writing by which anything is to be attested or proved (comp. Quintil. *Inst. Orat.* xii, 8, 12); and this is the word he generally uses (comp. *Adv. Marc.* iv, 2; *De Pudic.* c. 12, etc.). Rufinus also has "novum et vetus instrumentum" (*Expos. Symb. Apostol.*); and Augustine uses both *instrumentum* and *testamentum* in the same context (*De Civ. Dei*, xx, 4). Lactantius, however, freely uses *testamentum* as a well-accredited term when he wrote (*Inst. Div.* iv, 20).

From the Vulgate and the usage of the Latin fathers, *Testament* has naturally passed into the title of the two divisions of the Scriptures in the English and most of the European versions. See NEW TESTAMENT; OLD TESTAMENT.

Testaments OF THE TWELVE PATRIARCHS, THE, is one of the seventy-two Apocryphal books of the Old Test. which were at one time in circulation, and, according to Epiphanius (*Lib. de Mensuris et Ponderibus*, § 10), it formed one of the twenty-two canonical books sent by the Jews to Ptolemy, king of Egypt. See APOCRYPHA.

I. *Author of the Work and his Object.*—There can be no dispute that the writer's main object and purpose was the conversion of the Jewish nation to the Christian faith. To gain his object his appeal is based not on the authority of Moses or the law of Sinai, but is referred back to the earlier period of the patriarchs, where, underlying the simple covenant between God and man, were latent the first germs of Christianity. From this it has been inferred that the writer himself was a Jew. Grabe, the first who treated at length of the Testaments, thought that the writing in question was the work of a Jew shortly before the Christian æra; and to account for the presence of passages which no Jew could possibly have written, he had recourse to the theory of interpolation. This opinion, however, has found but little favor, and critics have generally agreed to the conclusions of Nitzsch, who definitely attributed the work to a Judæo-Christian writer, an opinion adopted now even by Ritschl, who in 1850 maintained that author was a Christian of Pauline tendencies. Without entering upon the different views advanced on this point, we pass on to the

II. *Time of Composition.*—That it was not composed before A.D. 70 we may infer from the author's allusion to the destruction of Jerusalem, which assigns to the *Testaments* a date subsequent to this event. On the other hand, it is already quoted by Tertullian (*Adv. Marc.* v, 1; *Scorp.* c. 13) and Origen (*Hom. in Jos. xv*, c. 6); and thus we may safely infer, without quoting the different opinions, that the most probable date for its composition is 80–110 or 120 of our æra.

III. *Language in which the Work was Written.*—The *Testaments*, as we have it now, was no doubt written in the Hellenistic Greek, in which we now possess the work. Grabe maintained that it was originally written in Hebrew and was translated into Greek with the canonical books of the Old Test. But against this view it has been argued that already the title of the book, *αἱ διαθῆκαι τῶν ιβ' Πατριαρχῶν*, indicates its Greek original, because the Hebrew בְּרָכוֹת or עֵדוּת would have been presented by the Greek *εὐλογίαι*, *ἐντολαί*, or *μαρτύρια*. We also find a number of instances of paronomasia, hardly possible on the hypothesis of a Hebrew original. Such are *ἀθετεῖν . . . νουθετεῖν*, *ἀφαίρεσις . . . ἀναίρεσις* (*Test. Judah*, note 23), *λιμὸς . . . λοιμός* (*ibid.*); *ἐν τάξει . . . ἄτακτον* (*Napht.* note 2), *τάξις . . . ἀταξία* (*ibid.* 3). We find various expressions pertaining to the Greek philosophy, as *διάθεσις*, *αἴσθησις*, *φύσις τέλος*, *διαβούλιον*, *συμβουλεύειν τινί*. Taking all in all, we are led to the supposition that it was originally written in Greek (see Nitzsch, *De Test. XII Patr.* [Witemb. 1810], p. 16; Vorstman, *Disquis. de Testam. XII Patriarch.* p. 8 sq.).

IV. *Contents of the Testaments.*—The work professes to be, as its name implies, the utterances of the dying patriarchs, the sons of Jacob, to their children. In these are given, more or less briefly, the narrative of their lives, with some particulars not to be found in the scriptural account, and there are built thereon various moral precepts for the guidance of their descendants, who may thereby be preserved from the snares into which their fathers fell. "Still," says Vorstman, "all the patriarchs are convinced that their children will deal wickedly, falling away from God, defiling themselves with the sins of every nation. They therefore prophesy what is to come; they foretell the troubles impending on their children. But they venture to raise more joyous strains than these. God himself is to put an end to their troubles; he will visit his people; he will break the power of sin. Prophecies of a Messiah are brought forward by the patriarchs. With such hopes they die. Their discourses, therefore, may justly be called Testaments, when at the point of death they speak to their children their last words. They leave to them nothing save injunctions and prophecies. The words of Benjamin (c. 10) will apply equally to all: *ταῦτα γὰρ ἀντὶ πάσης κληρονομίας ὑμᾶς διδάσκω.*"

V. *Messianic Ideas of the Book.*—The Messianic views are strongly tinged by national feeling. The Messiah, combining in himself the functions of high-priest and of king, is to arise from the tribe of Levi as well as from the tribe of Judah. Still there is a tendency throughout which aims at teaching that his high-priestly office is greater than his kingly one. The Messianic passages having reference to the promised Messiah of Israel may be divided into such as speak of him as divine—as God coming into the world in the likeness of man—and into such as refer to him as man alone. Of the latter we read in *Test. Levi*, c. 16, "And the man (*ἄνδρα*) who reneweth the law by the power of the Most High shall ye call a deceiver; and at last, as ye suppose, ye will slay him, not knowing his resurrection (*ἀνάστημα*), wickedly taking the innocent blood upon your own heads. And because of him shall your holy places be desolate." . . . Judah (c. 24) says, "And after these things a star shall arise to you out of Jacob in peace, and a man (*ἄνθρωπος*) shall rise up of my seed, as a sun of righteousness, walking with the sons of men in meekness and righteousness, and no sin shall be found in him." Naphtali says (c. 4), "Until the compassion (*σπλάγχνον*) of the Lord shall come, a man (*ἄνθρωπος*) working righteousness and showing mercy to all that are afar off and to those that are near."

Such are the only passages which dwell merely on the human nature of the Messiah. Let us look at those which refer to his divine nature. Thus the patriarch Dan (c. 6) bids his children "draw near to God and to the angel that intercedeth for you (*τῷ Θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς*). He is called "the mediator between God and men" (*οὗτός ἐστι μεσίτης Θεοῦ καὶ ἀνθρώπων*). "His name shall be in every place in Israel, and among the Gentiles, Saviour" (*τὸ δὲ ὄνομα αὐτοῦ ἔσται ἐν παντὶ τόπῳ Ἰσραὴλ καὶ ἐν τοῖς ἔθνεσι Σωτήρ*). Levi (c. 4) speaks of the Messiah as *υἱὸς Κυρίου*. Simeon (c. 6) speaks of "the Lord, the Great God of Israel, who shall appear upon the earth as man, and who shall save all the Gentiles and the race of Israel." Judah (c. 22) tells his children, "Among the Gentiles shall my kingdom be consummated, until the salvation shall have come to Israel; until the appearing of the God of righteousness to give quietness in peace to Jacob and all nations." Asher (c. 7) tells his children that they should be dispersed throughout the world until "the Most High should visit the earth, himself coming as a man (*ἄνθρωπος*), eating and drinking with men. . . . He shall save Israel and all the Gentiles; God speaking in the person of man" (*Θεὸς εἰς ἄνδρα ὑποκρινόμενος*). Joseph (c. 19) says to his children, "And I saw that from Judah was born a virgin wearing a linen garment, and from her went forth a lamb without spot" (*ἀμνὸς ἄμωμος*). That reference is here made to the sinlessness of the Messiah there can be no doubt. Hagenbach (in his *Dogmengeschichte*, p. 143, ed. 3) refers to Hippolytus as furnishing the first instance of the application of the word "spotless" to our Lord, but we have here an earlier example. Thus Benjamin (c. 3) speaks of "the Lamb of God and the Saviour of the world," that "spotless he shall be delivered up for the wicked, and sinless shall he die for the ungodly." Levi tells his children that they shall slay the Messiah and "wickedly take the innocent (*ἀθῷος*) blood upon their heads." Judah (c. 24) says, "No sin shall be found in him."

As to the office of the Messiah, he is continually spoken of both as king and high-priest (*Sim.* c. 7; *Gad*, c. 8; *Dan*, c. 5; *Jos.* c. 19). As king springing from the tribe of Judah (*Sim.* c. 7), he is to wage war and to triumph over Beliar, the personification of the kingdom of evil (*Levi*, c. 18; *Dan*, c. 5, 6; *Benj.* c. 3). As high-priest he was to have no successor (*Levi*, c. 18), i. e. with him the offering of sacrifices was to come to an end. The Messiah is a Saviour; Levi is bidden to "proclaim concerning him who shall redeem Israel" (c. 2; *Dan*, c. 5; *Jos.* c. 19; *Benj.* c. 3); and another patriarch adds, "He that believes in him shall reign in truth in the heavens" (*Dan*, c. 5). The Messiah was to suffer: "Thy sons shall lay hands upon him to crucify him" (*Levi*, c. 4); "and he shall enter into the front of the Temple (*τὸν πρῶτον ναόν*), and there shall the Lord be treated with outrage and he shall be lifted up upon a tree" (*Benj.* c. 9; see also *Levi*, c. 10, 14, 16). The rending of the Temple vail is alluded to as the act in which the Spirit of God went over to the Gentiles: "The vail of the Temple shall be rent," says Benjamin (c. 9), "and the Spirit of God shall be removed unto the Gentiles as fire poured forth." Levi (c. 10) says, "The vail of the Temple shall be rent, that it shall not cover your shame." As to the Messiah's ascension and triumphant reception into heaven, see *Levi*, c. 18; *Benj.* c. 9. That he was to return to future judgment, comp. *Levi*, c. 16.

VI. *Dogmatical and Ethical Ideas.*—The salvation of the Messiah is to be obtained by faith as the means of justification with God: The kingdom of evil is to come to an end "on the day on which Israel shall believe" (*Dan*, c. 6). "As many as have believed in him on earth shall

rejoice with him when all shall rise again, some to glory and some to shame" (*Benj.* c. 10). Allusion is made to the importance of baptism for this end. Thus Levi (c. 16) tells his children the punishment that shall befall them for their treatment of the Messiah: "Ye shall be a curse among the Gentiles and shall be scattered abroad until he shall again visit you and in pity shall take you to himself ἐν πίστει καὶ ὕδατι." The same patriarch (c. 18) again says of the Messiah, "In water shall he himself give the glory of the Lord of his sons in truth forever." Both the righteous and the wicked shall rise again; the former to rejoice with the Messiah, the latter to weep and lament and to be destroyed forever (comp. *Judah*, c. 25; *Sim.* c. 6; *Levi*, c. 18; *Zeb.* c. 10). Benjamin declares (c. 10), "Then shall ye behold Enoch, Noah, Shem, and Abraham and Isaac and Jacob, arising on the right hand in joy; then shall we also arise, each one in our tribe, and worship the king of heaven. . . . And as many as believed on him upon earth shall rejoice with him when all shall arise, some to glory and some to contempt. And the Lord shall judge Israel first, even for the wrong they did to him; for when he came as a deliverer, God in the flesh, they believed him not. And then shall he judge all the nations, as many as believed him not when he appeared upon earth."

Man, who has been formed in the image of God (*Naph.* c. 2), is composed of two parts, body and spirit, conformable to each other. To man seven spirits were given at his creation by God, in themselves not necessarily either good or bad, referring, as they do, mainly to external sensations. These spirits were ζωή (i.e. the נפש, the mere animal life), ὅρασις, ἀκοή, ὄσφρησις, λαλιά, γεῦσις, and σποδά, all of which, as ζωή, refer exclusively to the mere animal life of man, as does also a supplementary eighth spirit, that of ὕπνος. Superadded to these are seven other spirits, given to man by Beliar, representing seven principal evil tendencies (*Reub.* c. 2, 3). The latter, which are spoken of generally as τὰ πνεύματα τῆς πλάνης, are wholly bad, and represent different evil tendencies of humanity. They are the spirits of πορνεία, ἀπληστία, μάχη, ἀρεσκεία or μαγγανεία, ὑπερηφανία, ψεῦδος, and ἀδικια. Within man war is waged by his two selves. Judah speaks of the two spirits that "attend (σχολάζουσι) upon man, the spirit of truth and the spirit of error; and in the midst is the spirit of the understanding of the mind," which may turn to either side it will (c. 20). The spirit of truth seems to be almost equivalent to conscience, for it is added "The spirit of truth testifieth all things, and accuseth all." Reuben, too, speaks of his conscience (συνειδησις) troubling him all his life long for his crime of incest. Man has a free will to choose between the two ways that God has given to him. He can choose either "the darkness or the light, either the law of the Lord or the works of Beliar" (*Levi*, c. 19); and, though man is weak and ever prone to error, yet if he persevere in his attempts to do right, "every spirit of Beliar will fly" (*Sim.* c. 2, 5; *Judah*, c. 18, 19, 21; *Issach.* c. 7; *Zeb.* c. 9; *Gad*, c. 4) from him.

Sin, therefore, being especially regarded as proceeding from τὰ πνεύματα τῆς πλάνης, is constantly spoken of as ἄγνοια, τύφλωσις, and the like, for which pardon is readily granted by God. Ignorance, however, though affording a plea for pardon, cannot of itself be accounted an excuse for the sin; the appeal is still to be made to the mercy of God. But as from sins ignorantly committed man passes on to those done against light and knowledge, so is there a deeper cast of sins than ἄγνοια. Thus it was ἄγνοια on the part of Zebulon (c. 1; comp. *Dan*, c. 1; *Gad*, c. 2) not to reveal to his father his brethren's crime of selling Joseph; that crime, however, was ἀνομια on their part. And this is alike true for a sin actually committed and for one as yet in embryo in the thoughts of the heart; for Simeon (c. 2), whose hatred for Joseph had led him to contemplate the sin of murder, is accounted in God's sight guilty of that crime, and therefore punished. We see here the doctrine of the apostle endorsed: "He that hateth his brother is a murderer."

The doctrine of God's retributive justice is fully believed in. Sin brings its own punishment in this world (comp. *Reub.* c. 1; *Sim.* c. 2; *Gad*, c. 5), therefore man should follow God's laws (comp. *Reub.* c. 4; *Sim.* c. 4; *Levi*, c. 13; *Benj.* c. 3; *Zeb.* c. 8). The fear of God appears as the chief motive for the fulfilment of righteousness (comp. *Reub.* c. 4, πορεύεσθε ἐν ἁπλότητι καρδίας, ἐν φόβῳ Κυρίου; *Sim.* c. 3, ἡ λύσις τοῦ φθόνου διὰ φόβου Κυρίου γίνεται; *Gad*, c. 5, ὁ φόβος τοῦ Θεοῦ νικᾷ τὸ μῖσος; *Benj.* c. 3, ὁ γὰρ φοβούμενος τὸν Θεόν, καὶ ἀγαπῶν τὸν πλησίον αὐτοῦ, ὑπὸ τοῦ ἀερίου πνεύματος τοῦ Βελιὰρ οὐ δύναται πληγῆναι; *Jos.* c. 11; *Levi*, c. 13).

It is also worthy of remark that most of the patriarchs dwell more especially on some one particular form of vice to be shunned, ordinarily that vice wherein each severally had succumbed to temptation. Thus the system of ethics which prevails throughout the *Testaments* presents a very high and noble code of morals to us, not unworthy of a teacher who sought to win over his countrymen to the Christian faith.

VII. *Sources.*—Having given, in the main, an outline of the most important points contained in the *Testaments*, the question as to the sources for the work cannot be superfluous. From the work itself we infer that the book of Enoch must have been known to the author. Thus seven Testaments out of twelve allude to it as γραφὴ Ἐνώχ, βίβλος (βιβλίον, βιβλία, λόγοι) Ἐνὼχ τοῦ δικαίου, γραφὴ νόμου Ἐνώχ (see *Sim.* c. 5; *Levi*, c. 9, 10, 14 16; *Napht.* c. 4; *Judah*, c. 18; *Dan*, c. 5; *Benj.* c. 9), and other similar expressions. Zebulon refers to the γραφὴ πατέρων (c. 9), and Levi (c. 5) and Asher (c. 7) refer to αἱ πλακὲς τῶν οὐρανῶν, "heavenly tablets." As to the latter, whether they were a book containing what is foreknown and foreordained in heaven as to the course of the future, and were appealed to when some oracular declaration of weighty import was needed, or whether they were something else, we are at a loss to state, although they are often quoted in the book of Enoch and Jubilees. Besides the works mentioned, there can be no doubt that the author of the *Testaments* knew the book of Jubilees, since the amount of coincidence between the two writings is very great (comp. e. g. *Reub.* c. 3 with *Jubilees*, c. 33; *Levi*, c. 2, 4, 5, 8 with *Jubilees*, c. 32; *Levi*, c. 9 with c. 31; c. 11 with c. 34; *Judah*, c. 3–7 with c. 34, 38; c. 9 with c. 37; c. 10 with c. 41; c. 19 with c. 41; *Reub.* c. 7, *Sim.* c. 8, *Levi*, c. 19, *Judah*, c. 26, *Zeb.* c. 10, *Dan*, c. 7, *Napht.* c. 9, *Gad*, c. 8, *Asher*, c. 8, *Benj.* c. 12 with *Jubilees*, c. 46, etc.). He also made use of the Targums, Josephus, the Midrashim, and the like. Of greater importance is it to know that the author also made use of the New Test., and for the latter fact we refer to the elaborate article of Warfield, *The Apologetical Value of the Testaments of the XII Patriarchs*, in the (N. Y.) *Presbyterian Review*, Jan. 1880, p. 57 sq.

VIII. *History of the Work.*—"Habent sua fata libelli." It is remarkable that this work, which was known to Tertullian (*Adv. Marcionem*, v, 1; *Scorpiace*, c. 13) and Origen (*Hom. in Josuam xv*, c. 6), became first known to the world at large through the Latin version of Robert Grosseteste, or Greathead, bishop of Lincoln, of the 13th century. This version soon spread over Europe, and, in the course of time, translations into a large number of languages were made from it—into English, French, German, Dutch, Flemish, Danish, Bohemian, and Armenian. More than four centuries had passed since Grosseteste's Latin version, when at last the Greek text was for the first time published by Grabe, in his *Spicilegium Patrum et Hæreticorum* (Oxford, 1698), from a MS. in the university library of Cambridge, collated with one at Oxford. In 1713 Fabricius published the Greek text in his *Codex Pseudepigraphus V. T.* (Hamburg), adding but slightly to the criticism of the text. In 1714 Grabe published a second edition, re-

taining the true text in several passages, but in many places altering Grosseteste's Latin version, which witnessed to the true reading, to suit Grabe's incorrect text. Fabricius also published a second edition in 1722, on the whole less accurate than his first. Afterwards the text and notes as given in Grabe's second edition were reprinted, with but few additions, by Galland, in his *Bibliotheca Veterum Patrum* (Venice, 1765), i, 193 sq. In 1869 Robert Sinker published an accurate transcript of the Cambridge MS., carefully collated with the Oxford, to which he added, in 1879, a collation made from two other MSS., viz. a Roman MS. in the Vatican Library (Cod. Græc. 731), and a Patmos MS. in the library of the Monastery of St. John the Evangelist (Cod. 411).

IX. *Versions.*—As already indicated, there existed versions in different languages before the Greek text was published. The editions of the Latin version are numerous. That which is presumably the *editio princeps* bears neither date, printer's name, nor place of printing. The title is *Testamẽ|ta duodecim | Patriarchaꝝ | Filiorum Jacob. | e Greco in Latinũ | versa Roberto | Lincoliensi | Episcopo | interpre|te.* From this was taken the edition printed at Hagenau in 1532 by John Secerius, at the instance of Menrad Molther. The work of Julianus Pomerius *Contra Judæos* is published in the same volume. Besides the separate editions, the *Testaments* is published in the *Bibliotheca Patrum.*

In English there exist at least three independent translations—one from the Latin, the others from the Greek. The translation from the Latin first appeared in 1577, and was often reprinted, especially in the 17th century. The first edition is of great rarity, and there exists no copy of it even in the British Museum. The second edition, of 1581, of which there is a copy in the British Museum, has the following title-page:

"The Testamentes of the Twelue | Patriarches, the Sonnes of Jacob: tran-|slated out of Greeke into Latine by Robert | Grosthed, sometime Bishop of Lincolne, | and out of hys copy into French and | Dutch by others: Now eng-|lished by A. G. | To the credit whereof an auncient Greeke copye | written in parchment, is kept in the Vni-|uersity Library of Cambridge. | At London | Printed by John Daye, dwelling ouer Aldersgate. 1581. | Cum priuilegio Regiæ | Maiestatis."

There are about forty other English editions printed after the year 1581. A translation was made directly from the Greek (of Grabe and Fabricius) by Whiston in his *Collection of Authentic Records belonging to the Old and New Testament* (Lond. 1727), i, 294 sq. In Clark's *Ante-Nicene Christian Library* (vol. xxii), Mr. Sinker published a translation from his edition of the Greek text. It may be mentioned here that the Muggletonians (q. v.) in England receive the *Testaments of the XII Patriarchs* as inspired, together with the Old and New Tests., the book of Enoch, and the works of Reeve and Muggleton. From the English a Welsh version was published at Carnarvon (1822), *Testament y deuddeg Patrieirch, sef Meibion Jacob.* . . .

There are at least two translations in French, both taken from the Latin. One was published in 1548 at Paris, another in 1713. The latter was also republished in Migne's *Encyclopédie Théologique*, vol. xxiii (*Dict. des Apocryphes*, vol. i), coll. 854 sq.

In Germany the *Testaments* have evidently been very popular, as may be inferred from the number of editions that have appeared. The oldest German translation is the one published in 1559 at Basel: *Das Testament der zwölf Patriarchen der Sünen Jacobs;* the latest, the one published at Tübingen in 1857, *Aechte apocryphische Bücher der Heiligen Schrift* . . . (ii) *Das T. d. zwölf Patriarchen.*

The Dutch and Flemish editions are also very numerous. There are two editions without any date, but which must have appeared before 1544, since an edition was published in that same year. Altogether there exist about fourteen editions in Dutch and Flemish, the last published in 1679.

The *Testaments* was translated into Danish by Hans Mogenssön, and four editions of his translation were published, the first in 1580, the last in 1701.

In the Icelandic there exist some MS. translations; but whether one or the other has ever been printed we are at a loss to state.

The Bohemian version can claim to be the first of the translations from the Latin, having been made long before the invention of printing. It is referred to by Thomas Stitný about the year 1376. There exists a MS. at Breslau, in the library of the Dominicans at St. Adalbert, dated 1491, and another in the university library at Prague (xvii, B. 15, No. 6) dated 1465. The oldest printed translation bears the date 1545. Only two copies, each of a different edition, are extant—one in the library of the National Museum at Prague, and the other in the university library there.

An Armenian version exists in MS., dated 837, i. e. A.D. 1388, in the library of the Mechitarists at Vienna, which appears not to have been printed.

X. *Literature.*—Besides Grabe, see Vorstman, *Disquisitio de Testamentorum XII Patriarcharum Origine et Pretio* (Rotterdam, 1857); Nitzsch, *Commentatio Critica de Testamentis XII Patriarcharum, Libro V. T. Pseudepigrapho* (Wittenb. 1810); Ritschl, *Die Entstehung der altkatholischen Kirche* (Bonn, 1850); Kayser, in Reuss und Cunitz's *Beiträge zu den theol. Wissenschaften* (Jena, 1851), p. 107–140; Wieseler, *Die 70 Wochen und die 63 Jahrwochen des Propheten Daniel* (Gött. 1839); Langen, *Das Judenthum in Palästina zur Zeit Christi* (Freiburg, 1866), p. 140 sq.; Geiger, *Jüdische Zeitschrift für Wissenschaft und Leben* (Bresl. 1869), p. 116 sq.; Warfield, *The Apologetical Value of the Testaments of the XII Patriarchs*, in the (N. Y.) *Presbyterian Review*, Jan. 1880, p. 57 sq.; but, above all, Sinker, *Testamenta XII Patriarcharum* (Camb. and Lond. 1869); and his *Appendix* (ibid. 1879). (B. P.)

Testes Synodāles, persons chosen to help the church-wardens in fulfilling their duties, and in promoting order, quiet, and decorum at visitations, synods, and clerical meetings. They were also called SIDESMEN, synodsmen, or QUESTMEN (q. v.).

Testimonial. Every candidate for admission to holy orders in the Church of England is required to present to the bishop a testimonial of good conduct from his college, or from three beneficed clergymen. The usual form of this document is as follows:

"Whereas our well-beloved in Christ, A. B., hath declared to us his intention of offering himself a candidate for the sacred office of [a deacon], and for that end hath requested of us letters testimonial of his learning and good behavior, we, therefore, whose names are hereunto subscribed, do testify that the said A. B., having been previously known to us for the space of [three] years last past, hath, during that time, lived piously, soberly, and honestly, and diligently applied himself to his studies: nor hath he at any time, so far as we know and believe, held, written, or taught anything contrary to the doctrine or discipline of the united Church of England and Ireland; and, moreover, we believe him in our consciences to be a person worthy to be admitted to the sacred order of Deacons. In witness whereof," etc.

A similar testimonial is required from candidates by the Protestant Episcopal Church of the United States. As this is one of the safeguards which ecclesiastical rule has established to preserve the purity of its ministers, it would be a fatal error to allow it to become a mere matter of form. No conscientious man can safely sign such a document unless fully assured of the facts to which he bears such solemn testimony.

Testimony OF DISOWNMENT, an official document issued by the monthly meeting of the Society of Friends against an obdurate and impenitent member. The testimony of disownment is a paper reciting the offence, and sometimes the steps which have led to it; next, the means unavailingly used to reclaim the offender; after that a clause disowning him, to which is usually added an expression of desire for his repentance and for his restoration to membership. In case the expelled member repents, he is bound to send in a writ-

ten acknowledgment of his offence, his penitence, and his desire for restoration to the membership of the society.

Te'ta (Τητά v. r. Ἀττητά; Vulg. *Topa*), a corrupt Græcized form (1 Esdr. v, 28) of the name HATITA (q. v.) of the Heb. lists of Temple doorkeepers (Ezra ii, 42; Neh. vii, 45).

Tetragrammăton (*τέτταρα, four*, and *γράμμα, letter*), a term to designate the sacred name of the Deity, *Jehovah*, in four letters, יהוה. By the possession of this name the early Jewish opponents of Christianity declared that the miracles of Christ were performed. The mystical word *Om* of the Buddhists of India and Thibet is supposed to possess similar virtues to the present day.

Tetrapla, a Greek term used to designate a certain edition of the Holy Scriptures, being four independent and separate Greek versions, ranged side by side, viz. those of Aquila, Symmachus, the Seventy-two, and Theodotion.

Tetrapolitāna Confessio (also SUEVICA and ARGENTINENSIS) is the title by which the confession of faith submitted to the Diet of Augsburg in 1530 by the four cities of Strasburg, Constance, Memmingen, and Lindau is known.

The endeavor to construct a confession which should fairly represent the views of all the sections of the evangelical party failed through the stubborn refusal of the Saxons to unite in any way with the Zwinglians of the cities, and the Strasburg deputies consequently invited Bucer and Capito to prepare a separate symbol for the use of the latter. Capito had previously prepared a sketch of the Reformed faith by order of the Council of Strasburg, and this paper became the basis of the new confession. The latter was completed by July 11, 1530, and, after having been submitted to the confederated cities and received their signatures (with the single exception of Ulm), was placed in the hands of the imperial vice-chancellor, Merkel, for transmission to the emperor.

The confession contains twenty-three articles, and is characterized by great clearness and moderation of statement, completeness, and thoroughness of elaboration. Its first article asserts the chief formal principle of Protestantism, wholly wanting in the *Augustana*, that the Bible is the only source and rule of doctrine. It teaches that the disciples of Christ partake of his body and blood in the sacrament in a spiritual sense only. The form of expression, however, is everywhere conformed to that of the *Augustana*—a feature which reveals the hand of Bucer (q. v.), who was already at work upon plans for the promotion of union among Protestants.

A reply to this confession, written by Eck, Faber, and Cochlæus, was returned Oct. 24. This *Confutation* was filled with perversions and insults, and was read before deputies and theologians of the four cities. A copy of this reply was denied them, but they succeeded in obtaining one, which was appended to the first edition of the *Tetrapolitana*, published in German by Bucer at Strasburg in 1531. A Latin edition followed a month later, in September. Bucer was compelled to publish the confession in order to put an end to false representations of its character; but his own persistent efforts in behalf of union between the Protestant churches contributed to subordinate it to the Saxon confession. In 1532 the Strasburgers consented to subscribe the *Augustana*, though with the express understanding that the *Tetrapolitana* should be regarded as their proper symbol. Finally, when Bucer was dead and Martyr (q. v.) was gone from Strasburg, a rigid Lutheranism took possession of the city. An attempted reprint of the first edition of the *Tetrapolitana* by Sturm in 1580 was prevented by a decree of the council. The last edition, which includes the *Confutation* and *Apology*, appeared, so far as is known, at Zweibrücken in 1604.

For the literature and editions, see Niemeyer, *Collectio Confessionum* (Lips. 1840), p. 83 sq.; comp. Baum, *Capito und Bucer* (Elberfeld, 1860), p. 486 sq., 595; Planck, *Gesch. d. prot. Lehrbegriffs* (2d ed. Leips. 1796), III, i, 68 sq.—Herzog, *Real-Encyklop.* s. v.

Te'trarch (*τετράρχης*, from *τέτταρα, four*, and *ἀρχή, government*) properly denotes the governor of a province or district which was regarded as the fourth part of a larger province or kingdom, while the district itself was called a *tetrarchy* (*τετραρχία* or *τετραδαρχία*). The earliest use of the word which seems to have been discovered is in connection with the division of Thessaly as originally constituted (Eurip. *Alcest.* 1154; Strabo, ix, 5) and as reconstructed in the time of Philip of Macedon (Demosth. *Phil.* iii, 26), and of Galatia before its conquest by the Romans, B.C. 189. The first of these countries was then divided into four parts, each of which was named a tetrarchy, and its ruler a tetrarch, subordinate to the tagus (Thirlwall, *Hist. of Greece*, vi, 13 sq.). The second was divided into three sections, each of which was again subdivided into four smaller ones, to which and to their governors the same terms were applied (Fischeri *Prolusiones*, p. 428, note); and these were ultimately fused into one *ἐπαρχία* under Deiotarus, cir. B.C. 54 (Strabo, 566; Plutarch, *De V. M.* [ed. Wytt], vol. ii). In the later days of the Roman republic, and during the empire, the etymological meaning was almost entirely lost sight of, and it was applied, like "ethnarch" and "phylarch," to the petty tributaries, "the creatures of a proconsul's breath, and the puppets of his caprice" (Merivale, *Hist. of the Rom.* iv, 167), whose importance did not warrant their receiving the title of "king" (see Sallust, *Catil.* xx, 7; Cicero, *Milo*, xxviii, 76; *Vatin.* xii, 29; Horace, *Sat.* i, 3, 12; Vell. Pat. ii, 51; Tacitus, *Ann.* xv, 25). It is in this secondary sense that in all probability the word is used in the New Test. of the tetrarchs of Syria, the heirs and successors of Herod the Great. Niebuhr (*Hist. of Rome*, ii, 135) compares them to the *zemindars* of Bengal after their recognition by lord Cornwallis (1791–93) as proprietors of the soil, and enjoying some amount of sovereign rights within the limits of their zemindary. The title of tetrarch was certainly given by Antony to Herod the Great in the early part of his career (B.C. 41) and his brother Phasael (Josephus, *Ant.* xiv, 13, 1), without reference to territorial divisions; and though it appears that the tetrarchs Antipas and Philip did actually receive a fourth part of their father's dominions, while Archelaus as "ethnarch" inherited half (*ibid.* xvii, 11, 4; *War*, ii, 6, 3), this correspondence of the name and the share may be considered accidental, or, at furthest, the exact use of the term in the New Test. must be confined to Antipas and Philip.

In the New Test. we meet with the designation, either actually or in the form of its derivative *τετραρχεῖν*, applied to three persons:

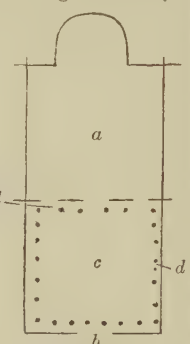
1. Herod Antipas (Matt. xiv, 1; Luke iii, 1, 19; ix, 7; Acts xiii, 1), who is commonly distinguished as "Herod the tetrarch," although the title of "king" is also assigned to him both by Matthew (xiv, 9) and by Mark (vi, 14, 22 sq.). Luke, as might be expected, invariably adheres to the formal title which would be recognised by Gentile readers. This Herod is described by the last-named evangelist (iii, 1) as "tetrarch of Galilee;" but his dominions, which were bequeathed to him by his father, Herod the Great, embraced the district of Peræa beyond the Jordan (Josephus, *Ant.* xvii, 8, 1): this bequest was confirmed by Augustus (*War*, ii, 6, 3). After the disgrace and banishment of Antipas, his tetrarchy was added by Caligula to the kingdom of Herod Agrippa I (*Ant.* xviii, 7, 2). See HEROD ANTIPAS.

2. Herod Philip (the son of Herod the Great and Cleopatra, *not* the husband of Herodias), who is said by Luke (iii, 1) to have been "tetrarch of Ituræa and of the region of Trachonitis." Josephus tells us that his father bequeathed to him Gaulonitis, Trachonitis, and Paneas (*Ant.* xvii, 8, 1), and that his father's bequest

was confirmed by Augustus, who assigned to him Batanæa, Trachonitis, and Auranitis, with certain parts about Jamnia belonging to the "house of Zenodorus" (*War*, ii, 6, 3). Accordingly, the territories of Philip extended eastward from the Jordan to the wilderness, and from the borders of Perœa northward to Lebanon and the neighborhood of Damascus. After the death of Philip his tetrarchy was added to the province of Syria by Tiberius (*Ant.* xviii, 4, 6), and subsequently conferred by Caligula on Herod Agrippa I, with the title of king (*ibid.* xviii, 6, 10). See HEROD AGRIPPA I; HEROD PHILIP I.

3. Lysanias, who is said (Luke iii, 1) to have been "tetrarch of Abilene," a small district surrounding the town of Abila, in the fertile valley of the Barada or Chrysorrhoas, between Damascus and the mountain-range of Antilibanus. See ABILENE. There is some difficulty in fixing the limits of this tetrarchy, and in identifying the person of the tetrarch. See LYSANIAS. We learn, however, from Josephus (*Ant.* xviii, 6, 10; xix, 5, 1) that a Lysanias had been tetrarch of Abila before the time of Caligula, who added this tetrarchy to the dominions of Herod Agrippa I—an addition which was confirmed by the emperor Claudius.

Tetrastyle (τετράστυλον), a name given to the periphery of the area or court between the porch and the church building proper in ancient times. This court was without any covering except that each side had porticos or cloisters, built upon columns. In the porch or in the porticos stood the first class of penitents to beg the prayers of the faithful as they went into the church.



Tetrastyle.
a. Church; *b*. Outer porch; *c*. Court; *dd*. Tetrastyle.

Tetzel, JOHANN, the notorious Dominican monk whose shameless traffic in indulgences impelled Luther to take the first step towards the Reformation, was born and reared at Leipsic, where his father, Johann Tietze, pursued the business of goldsmith. In 1487 Tetzel received the degree of bachelor of philosophy, having distinguished himself in the examination above all the other competitors. He possessed an imposing figure, a sonorous voice, and considerable skill in dialectics and oratory, and was accordingly selected to preach the indulgence connected with the year of jubilee, after he had associated himself with the Dominican fraternity in his native town, and had displayed great zeal in his monastic duties. He entered on the traffic in indulgences in 1502, and prosecuted it to his own great pecuniary advantage and equal notoriety, making use of even blasphemies and obscenities to enforce his appeals for money. Nor was he more circumspect with regard to his conduct. The drinking-rooms of taverns were favorite places of resort in which to ply his trade; he permitted himself to commit crimes of violence; and an adulterous connection with the wife of a citizen led to his being sentenced to death by drowning at Innspruck. Having been pardoned, and, after a time, liberated from imprisonment, he resumed his traffic, and became, if possible, more bold and shameless than before.

When pope Leo X appointed commissaries for the sale of indulgences for the alleged purpose of obtaining funds with which to complete the edifice of St. Peter's at Rome, Tetzel was made an under-commissary. He held a special concession from the emperor for the prosecution of his business, and after a time obtained a papal brief permitting him to sell indulgences everywhere in Germany. To these advantages he added that of being made an inquisitor. In 1517 he began to issue letters of indulgence in his own name, having previously acted as the agent of archbishop Albert of Mayence. He pronounced absolutions, for money, from the most heinous crimes, without regard to repentance and with the assurance of complete exemption from the fires of purgatory. His peculiarly impudent and frivolous bearing shocked all who possessed intelligence, without at all restraining his conduct, until he arrived on the borders of Saxony. At this point of Tetzel's progress Luther was made aware of the hurtful consequences of his operations through the confessional, and at once denounced the Dominican's business from the pulpit. Tetzel replied, and Luther drew up the famous *Ninety-five Theses*, which Tetzel, for his part, burned in the market-place of Jüterbock. He then obtained the degree of licentiate and doctor of theology from Frankfort-on-the-Oder, in order to combat Luther from a more favorable position, and he enlisted the services of Wimpina, rector of that university, in his cause. The latter drew up 106 theses antagonistic to those of Luther, which were in turn burned by the students at Wittenberg, and afterwards fifty additional theses, upon which Tetzel disputed in January, 1518.

The dispute had in the meantime excited attention in Rome, and aroused the conviction that more positive measures must be employed to preserve the authority of the Church. The negotiations of Cajetan with Luther had failed, and the legate Miltitz was sent to Saxony to manage the affair. Having arrived at Altenberg, the legate cited Tetzel to appear before him; but the latter declined to obey, on the ground that the journey would involve his life in danger at the hands of Luther's adherents. He appeared, however, on the repeated summons of the legate, after the latter had reached Leipsic; and, having been found guilty of immoralities and shameless conduct, was harshly reprimanded and threatened with the anger of the pope and expulsion from his order. He wished to flee from the country in order to avoid the dangers which he now saw to be threatening his peace, but sickened before he could execute his purpose, and died in the Dominican convent at Leipsic in July, 1519. Luther pitied the man in his wretchedness, and forwarded him a letter of consolation. The statement that Tetzel died of the plague is without support.

Literature.—Cyprian, *Frid. Myconii Hist. Reform.* etc. (Lips. 1718); Löscher, *Vollst. Ref.-Acta u. Documenta* (ibid. 1720), i, 415; the works and letters of Luther as gathered by Walch, De Wette, etc.; Hechtius, *Vita Jo. Tezelii* (Wittenb. 1717); Mayer, *Diss. de Jo. Tezelio* (Vitemb. 1717); Kapp, *Disp. Hist. de Nonnullis Indulgent. Quæst. Sæc. XV et XVI* (Lips. 1720); and *Exercit. in Ambros. Altamur. Elogium Joh. Tezelii* (ibid. 1721); Kappen, *Schauplatz des Tetzelischen Ablasskrams*, etc. (ibid. 1720), and *Sammlung einiger Schriften über d. Ablass*, etc. (ibid. 1721); Vogel, *Leben . . . Joh. Tetzel's* (ibid. 1717, 1727); *Deutsche Bücher u. Schriften*, pt. viii; Hofmann, *Lebensbeschreibung . . . Tetzel's* (ed. Poppe, ibid. 1844); Seidemann, *Carl v. Miltitz* (Dresd. 1844); id. *Luther's Briefe*, etc. (Berl. 1856), p. 10, 18, 699; Gröne, *Tetzel u. Luther*, etc. (Soest, 1853).—Herzog, *Real-Encyklop.* s. v.

Texerants. A local name given to the ALBIGENSES (q. v.) in those districts of Southern France where the members of that wide-spread sect were mostly found among the weavers—"ab usu texendi" (Ekbert, *Adv. Cathar.* in *Bibl. Max. Lugd.* xxiii, 601).

Text. The application of the word *text* to the Word of God is derived from the Latin. From the similarity between spinning and weaving, and the art of composition, both in prose and verse, the Latin authors applied to the latter several expressions proper to the former. Horace says, "*Tenui deducta poemata filo*;" and Cicero uses the terms *texere orationem* and *contexere carmen*. Among later Roman writers, *textus* occurs often in the sense of a piece or composition; and, by excellence, came to denote the Word of God, just as the word

Scriptura did. The meaning of the words *text* and *gloss* may be ascertained from the method of writing the Scriptures before the art of printing was invented. The following may be taken as a specimen:

(Matt. vii, 23.)

Et tunc confitebor illis quia

Non novit lux tenebras. non aspicit, quas si aspiceret, tenebræ non essent.

in nulla approbavi, sed reprobavi.

qui operamini, non dicit, qui operati estis, ne tollat pœnitentiam, sed qui injudicio licet non habentis facultatem peccandi tamen habetis affectum.

nunquam novi vos. discedite à me omnes qui operamini

quis

non hos novit, ergo eos, qui mandata ejus custodiunt

iniquitatem.

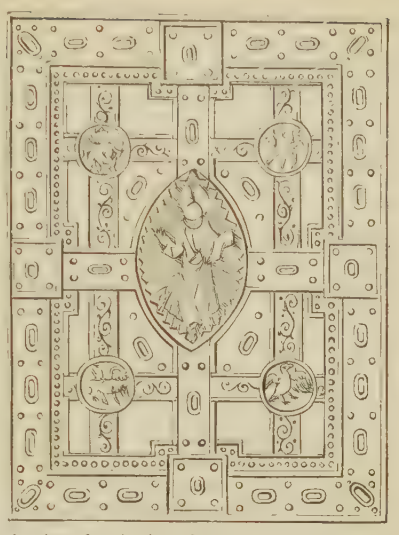
mini

The sentences at the sides are the *gloss;* the middle, which is in larger type, is the *text;* and between the lines of that is put the *interlinear gloss*, in which place a translation, or version, in some ancient manuscripts in the Cottonian and other libraries, is sometimes inserted. The *text* here means the Word of God, as opposed to the *gloss;* and because the text was usually written in a large and strong hand, hence such writing was called *text-hand*. By *gloss* was generally meant a commentary or exposition taken out of the Latin fathers; but afterwards it came to signify any exposition or larger commentary. Hence our English phrase, *to put a gloss on anything*, that is, a favorable construction; *gloss*, a shining outside; and *to gloze*, to flatter.

TEXT OF SCRIPTURE. This term is used to signify a *portion* of the text; i. e. a short sentence out of Scripture, used either as the groundwork of a discourse from the pulpit, or brought forward to support an argument or in proof of a position. The custom of taking a text for a sermon is probably coeval with that of preaching set discourses; and the use of texts as authority in doctrinal points is of the very essence of true theology, and was ever the custom even of those who, professing the name of Christians, denied the truth of Christ. One must therefore be on his guard against receiving everything for which a text is quoted, not accepting it as proof until its true sense is known; "otherwise, so many sentences, so many authorized falsehoods." In the application of a text we should always consider its meaning in the passage with which it is connected, else we may be putting forward as truth what is in fact but an authorized falsehood; we should also guard against the practice of taking a text from Scripture in a sense which, however sound and true, is not that of the passage itself, as, for instance, "Hear the Church," employed as if it were a precept, in the imperative mood. The non-observance of the latter caution has a tendency to lead others to the neglect of the former.

Textus is a technical term for the book of the Gospels as used at the Christian sacrifice. Copies of the Gospels, richly illuminated, and bound in gold and silver, are often exposed on the high-altars of Continental churches. Sometimes they are kept in shrines, and only brought out for use in the mass at the highest and most important festivals. References to such exist in large numbers in early writers, and many remarkable examples are preserved in the sanctuaries on the Continent, two of which, at Aix-la-Chapelle and Mayence, are known to antiquaries. Numerous rich examples are reckoned up among the treasures of old St. Paul's in London, Lincoln Minster, and Salisbury Cathedral. That in the wood-cut at head of next column is from an early Flemish specimen.

Textus Receptus (i. e. *the received text*), a phrase generally employed by critics to denote the currently accepted text of the Greek Testament. This is usually considered to be that of the Elzevirs, especially the edition of 1633, the preface of which contains the expression "Editionem *omnibus acceptam* denuo doctorum oculis subjecimus," referring to the edition of which that was a reprint. The most commonly printed text, however, is that of Stevens, usually Mills's edition.



Illumination of an Ancient *Textus*, or Book of the Gospels.

Sometimes the phrase *textus receptus* is in like manner extended to the Masoretic text of the Hebrew Bible, especially Van der Hooght's edition, which has been reprinted by Hahn. See CRITICISM, BIBLICAL.

Tezcatlipoca (*Shining Mirror*), the chief of the thirteen greater gods of the ancient Mexicans. On the monuments and in the paintings he is often represented as encircled by the disk of the sun. Lord Kingsborough (*Antiquities of Mexico*) states that "all the attributes and powers which were assigned to Jehovah by the Hebrews were also bestowed upon Tezcatlipoca by the Mexicans." Mr. Hardwick, however, inclines to the belief that this deity was merely the deified impersonation of the generative powers of nature, and as such his highest type was the sun. A festival in his honor was held annually in May, when a young and beautiful person was sacrificed, and the heart of the victim, still warm and palpitating, was held up towards the sun, then thrown down before the image of the god, while the people bowed in adoration.

Thaborium (Θαβώριον or Μεταμόρφωσις, *Festum Transfigurationis*, s. *Patefactionis Christi*), the Feast of the Transfiguration of Christ. It was exalted to a feast of universal observance by pope Calixtus III in 1457, the day assigned to it being August 6. The ancient Church had not altogether ignored, but none the less greatly neglected, its observance. The purpose of its modern revival was the commemoration, first, of the transfiguration of Christ, and, second, of the defeat of the Turks at the siege of Belgrade in 1456. See Augusti, *Christl. Archäologie* (Leips. 1820), iii, 292 sq.; Herzog, *Real-Encyklop.* s. v.

Thacher, George, D.D., a Congregational minister, was born in Hartford, Conn., July 25, 1817. His early education was received at Hopkins Grammar-school, Hartford. He was graduated from Yale College in 1840, and in the same year entered Yale Theological Seminary, where, after a full three years' course of study, he was regularly graduated in 1843. His first pastorate was at Derby, Conn., where he went in June, 1843; on Jan. 4, 1844, he was ordained, preaching there until Oct. 10, 1848, when he was dismissed. He next received and accepted a call to Nantucket, Mass., where he was installed Nov. 14, 1848, and remained until May 14, 1850, when he was dismissed to the pastorate of the Allen Street Presbyterian Church, New York city, where he was installed May 26, 1850, and dismissed Oct. 9, 1854. He was then successively in-

stalled at the First Church, Meriden, Conn., Nov. 16, 1854, dismissed Sept. 18, 1860; Keokuk, Io., Oct. 30, 1860, dismissed April 8, 1867. At this latter date he went to Europe, where he spent a few months. Returning to New York in 1868, he supplied Mercer Street Church from May to October of the same year. He was then acting pastor at Waterloo, Io., from October, 1868, to March, 1871. In 1871 he was elected president of the State University of Iowa, in which position he remained until June, 1877. He was then, from 1877 to 1878, acting pastor at Iowa City. In 1871 he received the honorary degree of D.D. from Iowa and Knox colleges. He died in Hartford of disease of the brain and heart, Dec. 27, 1878. Dr. Thacher published *Two Sermons* at Meriden, one of which was suggested by the career of John Brown:—*A Sermon: "No Fellowship with Slavery"* (Keokuk, 1861):—*Inaugural Address*, as president of Iowa University (1871). (W. P. S.)

Thacher, Peter (1), a Congregational minister, was born at Salem, Mass., in 1651, and was the son of Rev. Thomas Thacher, first pastor of the Old South Church, Boston. He graduated at Harvard College in 1671, and was tutor there for several years following. He then went to England to prepare himself more fully for his profession, but his friend Samuel Danforth dying shortly after, Mr. Thacher returned to America. He refused several tempting offers to enter the Established Church; and in September, 1681, was ordained pastor of the Church in Milton, Mass. Here he labored effectively until a week before his death, which occurred Dec. 17, 1727. "He was a person of eminent sanctity, of a most courteous and complaisant behavior, cheerful, affable, humble, and free of speech to the meanest he met." He published several theological treatises and single sermons (1708–23), for a list of which see Sprague, *Annals of the Amer. Pulpit*, i, 196.

Thacher, Peter (2), a Congregational minister, the son of Thomas Thacher, Jun., and grandson of Thomas Thacher, the first minister of the Old South Church, was born in Boston in 1677. He graduated at Harvard in 1696, and immediately after his graduation began to teach at Hatfield, and is supposed to have studied divinity under the Rev. William Williams of that place. On Nov. 26, 1707, he was ordained pastor of the Church at Weymouth, where he remained between eleven and twelve years. In January, 1720, he returned to Boston and was installed pastor of the New North Church as colleague with Mr. Webb. Here he labored until his death, Feb. 26, 1738. Mr. Thacher published an *Election Sermon* (1726), and a *Sermon on the Death of Mrs. Gee* (1730). See Sprague, *Annals of the Amer. Pulpit*, i, 266.

Thacher, Peter (3), a Congregational minister, was born in 1688, and graduated at Harvard College in 1706. He was ordained pastor of the Church in Middleborough, Mass., in 1709, and died there April 22, 1744. He published an account of the revival of religion in Middleborough, in Prince's *Christian History*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Thacher, Peter (4), D.D., an eminent Congregational minister, was born at Milton, Mass., March 21, 1752. He graduated at Harvard College in 1769, and was ordained pastor Sept. 19, 1770, at Malden, Mass., from which charge he was dismissed to allow his acceptance of a call from Brattle Street Church, Boston, Dec. 8, 1784. He entered upon his new charge Jan. 12, 1785, and there continued until his health failed. He died in Savannah Dec. 16, 1802. He was an active member of the convention which met in Boston in 1780 to frame a state constitution, and opposed the retention of the governor's office. The University of Edinburgh made him D.D. in 1791. He published, *An Oration against Standing Armies* (1776):—*Three Sermons in Proof of the Eternity of Future Punishments* (1782):—*Observations on the State of the Clergy in New England, with Strictures upon the Power of Dismissing them Usurped by some Churches* (1783):—*A Reply to Strictures upon the Preceding* (1788):—*Memoirs of Dr. Boylston* (1789):—and several occasional sermons. See Sprague, *Annals of the Amer. Pulpit*, i, 718.

Thacher, Samuel Cooper, a Unitarian preacher and son of Peter (4), was born in Boston, Mass., in 1785. He graduated at Harvard College in 1804, and immediately after his graduation commenced his theological studies under the direction of Rev. William E. Channing. In the early part of 1805 Mr. Thacher took charge of the Boston Latin Grammar-school, but in the summer of 1806 was chosen to be the travelling companion of Rev. Mr. Buckminster. Returning in September, 1807, he was shortly after appointed librarian of Harvard College, and entered on his duties in 1808. He prosecuted his theological studies at Cambridge, and succeeded Dr. Kirkland as pastor of the New South Church, May 15, 1811, retaining this connection until his death, at Moulins, France, Jan. 2, 1818. His principal publications were, *Apology for Rational and Evangelical Christianity*, a discourse (Bost. 1815, 8vo):—*Unity of God*, a sermon (Liverpool, 1816, 8vo; 2d Amer. ed. Worcester, 1817, 8vo):—*Sermons*, with a *Memoir* by Rev. F. W. P. Greenwood (Bost. 1824, 8vo):—*Evidence Necessary to Establish the Doctrine of the Trinity* (1828, 12mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Sprague, *Annals of the Amer. Pulpit*, viii, 435 sq.

Thacher, Thomas, a Congregational minister, was born at Salisbury, England, May 1, 1620. He declined the offer of his father to send him to an English university, preferring to emigrate to America. On June 4, 1635, he arrived at Boston, Mass., and soon after entered the family of the Rev. Charles Chauncy, of Scituate. He was ordained pastor of the Weymouth Church, Jan. 2, 1644, where he labored for more than twenty years. He then removed to Boston, where he preached occasionally, but was principally engaged in the practice of medicine, till he was chosen first pastor of the Third (Old South) Church. His installation took place Feb. 16, 1669, and after a happy ministry he died Oct. 15, 1678. He wrote, *A Brief Rule to Guide the Common People of New England how to Order Themselves and Theirs in the Small Pocks or Measles* (Bost. 1677; 2d ed. 1702), said to be the first medical tract published in New England:—*A Fast of God's Chusing*, a sermon (1674, 4to; 1678). See Sprague, *Annals of the Amer. Pulpit*, i, 126.

Thacher, Tyler, a Congregational minister, was born at Princeton, Mass., Sept. 11, 1801. "His ancestors for several generations, both in this country and in England, had been Puritan ministers, some of them of high distinction. Among them were Rev. Peter Thacher, of Salisbury, England; Rev. Thomas Thacher, of Boston, Mass.; Rev. Peter Thacher, of Milton, Mass.; and Rev. Peter Thacher, of Attleborough, Mass. In all not less than nine generations of the family have had representatives in the Christian ministry either in England or in America." The subject of this sketch was a graduate of Brown University in the class of 1824, and was licensed to preach April 26, 1825, and ordained as an evangelist in Wrentham, Mass., Dec. 4, 1827. He did not permanently settle in the ministry until May 14, 1834, when he became colleague pastor with Rev. Jonathan Grant over the Congregational Church at Hawley, Mass., where he remained about nine years (1834–43) and then returned to Wrentham. For several years he supplied the Church in North Wrentham, until he moved to California in 1851. Here he remained the rest of his life, teaching and preaching, and engaged in such employments as suited his tastes. "He was distinguished among his brethren for his theological and literary attainments, and even in the wilderness where he made his home he kept up his studies in the Hebrew and Greek languages and in philosophy. He was a man of quiet, scholarly, and devout habits, and much given to the study of nature and the prob-

lems of theology." Mr. Thacher died at Cache Creek, Cal., Dec. 4, 1869. (J. C. S.)

Thacher, Washington, a Presbyterian minister, was born at Attleborough, Mass., Feb. 23, 1794. He received his classical education under the Rev. Lyman Richardson; studied theology under the Rev. John Truair; was licensed to preach by the Otsego Presbytery in 1821; was ordained in 1822; officiated as stated supply at Morrisville, N. Y., 1822–26; was pastor of the Church in Jordan, N. Y., 1826–42; resigned his charge on account of ill-health; was afterwards a stated supply at Eaton, N. Y., three years; was appointed secretary and agent of the Central Agency of the American Home Missionary Society in July, 1847; and died June 29, 1850. He was an eminently devout man and an earnest and effective preacher.

Thaddæi Acta. The mission of Thaddæus to king Abgar of Edessa, the correspondence between Christ and Abgar, and the picture of Christ which purports to have been taken for Abgar are very old traditions, first mentioned by Eusebius, *Hist. Eccles.* i, 13. Whether these *Acts* formed the basis for these traditions cannot be decided. Tischendorf has published the Greek text from a *codex Paris.* of the 11th century in his *Acta Apostolorum Apocrypha* (Lips. 1851), p. 261–265. (B. P.)

Thaddæi Evangelium, mentioned in the *Decret. Gelasii de Libris Apocryphis* (in *Jus Canonicum*, xv, 3). Unless there is an erroneous reading for *Matthew*, it would either belong to the apostle Judas Thaddæus or to a Judas belonging to the seventy whom Thomas sent to Edessa to king Abgar (Eusebius, *Hist. Eccles.* i, 13; see Fabricius, *Codex Apocryphus*, i, 136, 379). But tradition does not determine whether Thaddæus who was sent to Abgar belonged to the twelve or the seventy, on which point Eusebius and Jerome disagree. See Eusebius, *Hist. Eccles.* (ed. Reading), p. 38, note 5. 6.

On the correspondence between Abgar and Jesus, see especially Hofmann, *Leben Jesu nach den Apokryphen* (Leips. 1851), p. 307 sq. (B. P.)

Thaddæ'us (Θαδδαῖος; Vulg. *Thaddæus*), a name in Mark's catalogue of the twelve apostles (iii, 18) in the great majority of MSS. In Matthew's catalogue (x, 3) the corresponding place is assigned to Θαδδαῖος by the Vatican MS. (B), and the Sinaitic (ℵ), and to Λεββαῖος by the Codex Bezæ (D); while the received text, following the first correction of the Codex Ephraemi (C)—where the original reading is doubtful—as well as many fragmentary uncial and several cursive MSS., reads Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος. We are probably to infer that Λεββαῖος alone is the original reading of Matt. x, 3, and Θαδδαῖος of Mark iii, 18 (so Tischendorf; but Tregelles has Θαδδαῖος in both passages). By these two evangelists the tenth place among the apostles is given to Lebbæus or Thaddæus, the eleventh place being given to Simon the Canaanite. Luke, in both his catalogues (vi, 15; Acts i, 13), places Simon Zelotes tenth among the apostles, and assigns the eleventh place to Ἰούδας Ἰακώβου. As the other names recorded by Luke are identical with those which appear (though in a different order) in the first two gospels, it seems scarcely possible to doubt that the three names of Judas, Lebbæus, and Thaddæus were borne by one and the same person. See JUDE: LEBBÆUS; THADDÆI ACTA and EVANGELIUM.

Tha'hash (Heb. *Tach'ash*, תַּחַשׁ, *badger* [q. v.]; Sept. Τοχός; Josephus, Ταύαος, *Ant.* i, 6, 5; Vulg. *Thahas*), third named of the four sons of Nahor by his concubine Reumah (Gen. xxii, 24). B.C. cir. 2050.

Thalemann, CHRISTOPH WILHELM, a Lutheran divine, was born in 1727 at Weberstädt, in Thuringia, and died, as doctor and professor of theology, at Leipsic, March 10, 1778. He wrote, *Tractatus de Nube super Arca Fœderis Commento Judaico* (Lips. 1752):—*Tractatus de Philonis et Josephi Auctoritate in Historia Rituum Sacrorum* (ibid. 1771):—*De Sensu Veri et Falsi in Interpretatione Librorum Sacrorum* (ibid. 1775):—*Dissertatio de Eruditione Pauli Apostoli Judaica non Græca* (ibid. 1769):—*Versio Latina Evangeliorum Matth., Luc., et Joh., itemque Act. App.*, edita a K. Ch. Tittmann (Berlin, 1780). See Fürst, *Bibl. Jud.* iii, 419; Winer, *Handbuch der theol. Literatur*, i, 138, 165, 569, 896; ii, 799. (B. P.)

Thalès, a celebrated Greek philosopher, and the first of the seven wise men of Greece, was born at Miletus about B.C. 640. After acquiring the usual learning of his own country, he travelled into Egypt and several parts of Asia to learn astronomy, geometry, mystical divinity, natural knowledge, or philosophy, etc. Returning to his own country, he communicated the knowledge he had acquired to many disciples, among the principal of whom were Anaximander, Anaximenes, and Pythagoras. He was the founder of the Ionian sect of philosophers. Laertes and several other writers agree that he was the father of the Greek philosophy, being the first that made any researches into natural science and mathematics. His doctrine is that water is the principle of which all the bodies in the universe are composed; that the world is the work of God; and that God sees the most secret thoughts in the heart of man. He taught that in order to live well we ought to abstain from what we find fault with in others; that bodily felicity consists in health; and that of the mind in knowledge. That the most ancient of beings is God, because he is uncreated; that nothing is more beautiful than the world, because it is the work of God; nothing more extensive than space, quicker than spirit, stronger than necessity, wiser than time. He used to observe that we ought never to say that to any one which may be turned to our prejudice; and that we should live with our friends as with persons that may become our enemies. In geometry Thales was a considerable inventor as well as an improver; while in astronomy his knowledge and improvements were very considerable. His morals were as just as his mathematics well-grounded, and his judgment in civil affairs equal to either. He died about B.C. 550. Concerning his writings, it remains doubtful whether he left any behind him; at least, none have come down to us. See Chalmers, *Biog. Dict.* s. v.; Smith, *Dict. of Class. Biog.* s. v.

Tha'mah (Heb. *Te'mach*, תֶּמַח, in pause *Ta'mach*, תָּמַח, *laughter* [Gesenius], or *combat* [Fürst]; Sept. Θεμά; Vulg. *Thema*), one of the Nethinim whose "children" returned from Babylon with Zerubbabel (Ezra ii, 53; "Tamah," Neh. vii, 55). B.C. ante 536.

Tha'mar (Matt. i, 3). See TAMAR.

Thamer, THEOBALD, a theological agitator in the time of the Reformation in Germany. He was a native of Rossheim, in Alsace, and studied at Wittenberg under Luther and Melancthon, taking the degree of master in 1539. He had been supported while a student by the landgrave Philip of Hesse, who wished to train the youth for service in his employment; and after a time spent as professor of theology at Frankfort-on-the-Oder, Thamer responded to the landgrave's call and became professor and preacher at Marburg. To the chagrin of his prince, however, he showed himself a rigid Lutheran, whose influence was directly opposed to the compromises which Philip hoped to bring about between the contending evangelical factions. In the Smalcald war Thamer served in the field as a chaplain. He there saw reason to lose faith in the cause of the Reformation, and to discover the occasion of all the troubles of the situation in the Lutheran doctrine of justification; and on his return to Marburg he assailed that doctrine in the pulpit and the lecture-room. He emphasized the ethical side of Christianity, and separated it from the doctrinal side, thus gradually coming to occupy rationalistic ground. The government dealt with him mildly, at first transferring him to Cassel, and

then entering into extended negotiations with him; but as he persisted in disturbing the peace of the Church, he was dismissed from all his offices Aug. 15, 1549. He secured a position as preacher at Frankfort-on-the-Main, whence he continued to asperse the Lutheran doctrines, until he exhausted the patience of his new patrons. He then turned to the landgrave with the offer to defend his views before competent judges, and he actually visited Melancthon, Gresser, Schnepf, and Bullinger. No settlement was reached in their discussions, however, and Thamer was dismissed from the dominions of Hesse. He went to Italy and in 1557 entered the Romish Church. In time he was made professor of theology at Freiburg. He died May 23, 1569. See Neander, *Theobald Thamer*, etc. (Berl. 1842); id. *Hist. of Dogmas*, p. 631; Pestalozzi, *Bullinger*, p. 461 sq.; Schenkel, *Wesen d. Protestantismus*, i, 144 sq.; Hochhuth, *De Th. Thameri Vita et Scriptis* (Marb. 1858), and the article in Niedner's *Zeitsch. f. hist. Theologie*, 1861, No. 2.—Herzog, *Real-Encyklop.* s. v.

Tham'natha (ἡ Θαμναθά; Vulg. *Thamnata*), one of the cities of Judæa fortified by Bacchides after he had driven the Maccabees over the Jordan (1 Macc. ix, 50); no doubt an ancient TIMNATH, possibly the present *Tibneh*, half-way between Jerusalem and the Mediterranean. Whether the name should be joined to Pharathoni, which follows it, or whether it should be independent, is a matter of doubt. See PHARATHON.

Thane, DANIEL, a Presbyterian minister, was born in Scotland and received his classical education at Aberdeen. After coming to America, he entered the Princeton Theological Seminary, from which he graduated in 1748. He was ordained by the New York Presbytery and installed pastor at Connecticut Farms, N. J., Aug. 29, 1750. In 1754 he was sent by the Synod of New York to Virginia and the Carolinas. Ramsey, in his *History of South Carolina*, says that he preached on the fork of Broad and Saluda rivers, where there were only six families. These were driven away by the Indians between the years 1755 and 1763, but they returned and set up congregations, served in aftertimes by Dr. Joseph Alexander and others. In 1808 there was a flourishing congregation, with a meeting-house on the spot where Thane preached, in 1754, under a tree. He was dismissed in 1757, and left at liberty to join the Presbytery of Newcastle or Lewes. He was settled in the united congregations of Newcastle and Christina Bridge, where he remained until 1763, when the pastoral relation was dissolved. He died soon after. Dr. Hosack, in his *Memoir of De Witt Clinton*, says that this eminent man was under Thane's tuition, and that he was minister of New Windsor, N. Y. (W. P. S.)

Thank-offering (זֶבַח תּוֹדָה, Lev. xxii, 29; or briefly תּוֹדָה, 2 Chron. xxix, 3; Psa. lvi, 13; Jer. xvii, 26; literally *praise* or *thanksgiving*, as often rendered), a variety of the peace-offering (hence the full expression זֶבַח תּוֹדַת הַשְּׁלָמִים, Lev. vii, 13, 15), the other two kinds being the votive offering, specifically such (זֶבַח נֶדֶר), and the ordinary free-will offering (זֶבַח נְדָבָה). As its name implies, it was a bloody or animal sacrifice, and its specific character was the *praise* which it embodied towards God. Like all the other divisions of the peace-offering, it was entirely voluntary, being placed in the light of a privilege rather than a duty. It is intimately associated with the "meat-offering" (q. v.).

The nature of the victim was left to the sacrificer; it might be male or female, of the flock or of the herd, provided that it was unblemished; the hand of the sacrificer was laid on its head, the fat burned, and the blood sprinkled as in the burnt-offering; of the flesh, the breast and right shoulder (the former of which the offerer was to *heave* and the latter to *wave*) were given to the priest; the rest belonged to the sacrificer as a sacrificial feast (1 Cor. x, 18), to be eaten, either on the day of sacrifice or on the next day (Lev. vii, 11–18, 29–34), except in the case of the firstlings, which belonged to the priest alone (xxiii, 20). The eating of the flesh of the meat-offering was considered a partaking of the "table of the Lord;" and on solemn occasions, as at the dedication of the Temple of Solomon, it was conducted on an enormous scale, and became a great national feast, especially at periods of unusual solemnity or rejoicing; as at the first inauguration of the covenant (Exod. xxiv, 5), at the first consecration of Aaron and of the tabernacle (Lev. ix, 18), at the solemn reading of the law in Canaan by Joshua (Josh. viii, 31), at the accession of Saul (1 Sam. xi, 15), at the bringing of the ark to Mount Zion by David (2 Sam. vi, 17), at the consecration of the Temple, and thrice every year afterwards, by Solomon (1 Kings viii, 63; ix, 25), and at the great Passover of Hezekiah (2 Chron. xxx. 22). In two cases only (Judg. xx, 26; 2 Sam. xxiv, 25) are these or any other kind of peace-offering mentioned as offered with burnt-offerings at a time of national sorrow and fasting. Here their force seems to have been precatory rather than eucharistic. The key to the understanding of this is furnished by Hengstenberg: "To give thanks for grace already received is a refined way of begging for more." As prayer is founded on the divine promise, it "may be expressed in the way of anticipated thanks."

Among thank-offerings, in the most extensive sense, might be reckoned the presentation of the first-born (Exod. xiii, 12, 13); the first-fruits, including the fruit of all manner of trees, honey, oil, and new wine (Lev. xxiii, 10–13; Numb. xviii, 12; 1 Chron. ix. 29; Neh. x, 37; 2 Chron. xxxii, 5); the second tithe (Deut. xii, 17, 18; xiv, 23); and the lamb of the Passover (Exod. xii, 3–17). Leaven and honey were excluded from all offerings made by fire (Lev. ii, 11); and salt was required in all (ii, 13; Mark ix, 49; Col. iv, 6). So also the Hebrews were forbidden to offer anything vile and contemptible (Deut. xxiii, 18; Mal. i, 7, 8). See PEACE-OFFERING.

Thanksgiving, the act of giving thanks or expressing gratitude for favors or mercy received. It implies, according to Dr. Barrow (*Sermons*, i, ser. 8, 9), (1) a right apprehension of the benefits conferred; (2) a faithful retention of benefits in the memory, and frequent reflections upon them; (3) a due esteem and valuation of benefits; (4) a reception of those benefits with a willing mind, a vehement affection; (5) due acknowledgment of our obligations; (6) endeavors of real compensation, or, as it respects the Divine Being, a willingness to serve and exalt him; (7) esteem, veneration, and love of the benefactor.

The blessings for which we should be thankful are (1) temporal, such as health, food, raiment, rest, etc.; (2) spiritual, such as the Bible, ordinances, the Gospel and its blessings, as free grace, adoption, pardon, justification, calling, etc.; (3) eternal, or the enjoyment of God in a future state; (4) also for all that is past, what we now enjoy, and what is promised; for private and public, for ordinary and extraordinary blessings; for prosperity, and even adversity, so far as rendered subservient to our good.

The obligation to this duty arises (1) from the relation we stand in to God; (2) the divine command; (3) the promises God has made; (4) the example of all good men; (5) our unworthiness of the blessings we receive; (6) the prospect of eternal glory. Whoever possesses any good without giving thanks for it deprives him who bestows that good of his glory, sets a bad example before others, and prepares a recollection severely painful for himself when he comes in his turn to experience ingratitude. See Chalmers, *Sermons;* Hall, *Sermons;* Dwight, *Theology.*

Thanksgiving-day, an annual religious festival observed in the United States. It owes its origin to

the desire of the Puritans for greater simplicity in the forms of worship of the Established Church, and a purpose not to celebrate any of the numerous festival-days observed by that Church. An occasional day of thanksgiving has been recommended by the civil authorities of Europe, and such a day was observed in Leyden, Holland, Oct. 3, 1575, the first anniversary of the deliverance of that city from siege. Before the adoption of an annual thanksgiving-day, we find mention of several appointed for special reasons. After the first harvest at Plymouth, in 1621, Gov. Bradford sent four men out fowling, that they "might after a more special manner rejoice together." In July, 1623, the governor appointed a day of thanksgiving for rain, after a long drought, and the records show a similar appointment in 1632 because of the arrival of supplies from Ireland. There is also record of the appointment of days of thanksgiving in Massachusetts in 1632, 1633, 1634, 1637, 1638, and 1639, and in Plymouth in 1651, 1668, 1680 (when the form of the recommendation indicates that it had become an annual custom), 1689, and 1690. The Dutch governors of New Netherland in 1644, 1645, 1655, and 1664, and the English governors of New York in 1755 and 1760, appointed days of thanksgiving. During the Revolution, Thanksgiving-day was observed by the nation, being annually recommended by Congress; but there was no national appointment between the general thanksgiving for peace in 1784 and 1789, when president Washington recommended a day of thanksgiving for the adoption of the constitution. Since that time special days have been set apart both by presidents and governors until 1864, when the present practice was adopted of a national annual thanksgiving. The president issues an annual proclamation, followed by the governors of the several states and mayors of the principal cities. Custom has fixed the time for the last Thursday in November.

Thanksgiving Service. There are various modes under the Old Test. of offering thanksgiving. Sometimes it was public, sometimes in the family. It was frequently accompanied by sacrifices (2 Chron. xxix, 31) and peace-offerings, or offerings of pure devotion, arising from the sentiments of gratitude in the offerer's own mind (Lev. vii, 12, 15; Psa. cvii, 23; cxvi, 7). It is usually connected with praise, joy, gladness, and the voice of melody (Isa. li, 3), or (as Neh. xi, 17) with singing and with honor (Rev. vii, 12); but occasionally, if not generally, with supplication (Phil. iv, 6) and prayer (1 Tim. ii, 3; Neh. xi, 17).

In the Book of Common Prayer there are various forms of thanksgiving, particular and general, as especially the "General Thanksgiving," which was added at the last revision, and appointed for daily use, and more particularly the "Office for the Holy Communion." But there are, besides, particular thanksgivings appointed for deliverance from drought, rain, famine, war, tumult, and pestilence; and there is an entire service of thanksgiving for women after childbirth; and certain days on which are commemorated great deliverances of the Church and nation are marked also with a solemn service of thanksgiving.

Thanner, Ignaz, a Roman Catholic divine, was born Feb. 9, 1770, at Neumarkt, in Bavaria. In 1802 he was appointed professor of catechetics at Salzburg; in 1805 professor of philosophy at Landshut; in 1808 he was called to Innspruck, and in 1810 to Salzburg again, where he died, May 28, 1856. At first he belonged to the Kantian philosophical school, but soon became converted to that of Schelling. He wrote, *Der Transcendentalismus in seiner dreifachen Steigerung* (Munich, 1805):—*Die Idee des Organismus* (ibid. 1806):—*Handbuch der Vorbereitung zum selbstständigen wissenschaftlichen Studium* (ibid. 1807, 2 vols.):—*Darstellung der absoluten Identitätslehre* (ibid. 1810):—*Logische Aphorismen* (Salzburg, 1811):—*Lehr- und Handbuch der theoretischen und praktischen Philosophie* (ibid. 1811, 2 vols.):—*Wissenschaftliche Aphorismen der kathol. Dogmatik* (ibid. 1816). See Winer, *Handb. der theol. Literatur*, i, 306; ii, 800; *Regensburger Real-Encyklop.* s. v. (B. P.)

Tha'ra (Luke iii, 34). See Terah.

Thar'ra (Vulg. *Thara*, for the Greek fails here), a corrupt form found in the Apocryphal addition to the book of Esther (xii, 1) for Teresh (q. v.).

Thar'shish, a less exact form of Anglicizing the word Tarshish (q. v.), applied in the A. V. to (*a*) the place (1 Kings x, 22; xxii, 48) and (*b*) the man (1 Chron. vii, 10).

Thas'si (Θασσί, Θασσίς; Vulg. *Thasi, Hassii*), the surname of Simon the son of Mattathias (1 Macc. ii, 3). The derivation of the word is uncertain. Michaelis suggests תַּדְשֵׁי (Chald.), "the fresh grass springs up," i. e. "the spring is come," in reference to the tranquillity first secured during the supremacy of Simon (Grimm, *Comment.* ad loc.). This seems very farfetched. Winer (*Realwb.* s. v. "Simon") suggests a connection with חָסַס, *fervere*, as Grotius (*ad loc.*) seems to have done before him. In Josephus (*Ant.* xii, 6, 1) the surname is written Ματθῆς, v. r. Θαθῆς, Θαβῆς. See Maccabee.

Thaumatopœi (θαυματοποίοι), a term applied by the early Greek writers to those who pretended to work miracles by the power of magic, such as James and Jambres, Simon Magus, and Apollonius Tyanæus. See Bingham, *Christ. Antiq.* bk. xvi, ch. v, § 7.

Thaumaturgy. See Miracles, Ecclesiastical.

Thaxter, Joseph, a Unitarian minister, was born at Hingham, Mass., April 23, 1742. He graduated at Harvard College in 1768, expecting to enter the medical profession, but, deciding upon the ministry, he studied theology under Dr. Gay, and began to preach in 1771. On Jan. 23, 1776, he received a commission as chaplain in the army, and probably held that position for two or three years. He was installed pastor of the Church in Edgarton, Martha's Vineyard, in 1780. The last Sunday that he preached he fell in the pulpit, was assisted home, and died July 18, 1827. Mr. Thaxter acted as chaplain at the laying of the corner-stone of the Bunker Hill monument, July 17, 1825. His only publication, so far as known, was a *Catechism for Sabbath-schools*. See Sprague, *Annals of the Amer. Pulpit*, viii, 83.

Thayer, Elihu, D.D., a Congregational preacher, was born at Braintree, Mass., March 29, 1747. He was, as a child, very forward in his studies, having read the Bible through three times at the age of seven years. He entered Princeton College, one year in advance, in 1766, and graduated in 1769. His theological studies were prosecuted partly under Rev. John Searle, Stoneham, and partly under Rev. Mr. Weld, Braintree. Licensed to preach, he supplied for nearly a year the church in Newburyport. He was then (Dec. 18, 1776) set apart to take the pastoral care of the Church in Kingston, N. H. He was chosen president of the New Hampshire Missionary Society in 1801, and continued to hold the office till 1811. He died April 3, 1812. A volume of his *Sermons* was published after his death (1813, 8vo). See Sprague, *Annals of the Amer. Pulpit*, ii, 104.

Thayer, Nathaniel, D.D., a Unitarian minister, was born at Hampton, N. H., July 11, 1769, studied at the Phillips Academy, Exeter, and graduated from Harvard College in 1789. He immediately took charge of the grammar-school in Medford, and at the same time commenced the study of theology under Dr. Osgood. At the end of a year he returned to Cambridge, and continued to study under Dr. Tappan, divinity professor in the college. He held the position of tutor in college for about a year, and, being licensed to preach, spent the greater part of a year at Wilkesbarre, Pa., supplying a congregation there. On his return to Mas-

sachusetts, he preached to the New South Church, Boston, and at Dorchester. He was ordained and installed colleague pastor of the Church in Lancaster, Oct. 9, 1793. The pastor, Rev. Timothy Harrington, lived about two years, and at his death Mr. Thayer succeeded to the sole charge of the Church. He was a man whose services were greatly esteemed and frequently employed; he was a member of no less than 150 ecclesiastical councils; preached the Artillery Election sermon in 1798, and the annual sermon before the Legislature of Massachusetts in 1823. He received his D.D. in 1817 from Harvard. When Lafayette made his tour through the United States in 1825, Mr. Thayer addressed him in behalf of the people of Lancaster. Being somewhat debilitated, he, in June, 1840, set out to travel. He reached Rochester on the 22d of that month, retired to rest at his usual hour, and died at two o'clock the next morning. His remains were carried back to Lancaster. Mr. Thayer published a number of sermons and discourses, for a list of which see Sprague, *Annals of the Amer. Pulpit*, viii, 246 sq.

Theandric Operation (Θεανδρικὴ ἐνέργεια), a theological term first used in the 7th century, and intended to express that unity of operation in the two natures and the two wills of our Lord Jesus Christ by which they act as the nature and will of one invisible Person, God and man. It was called a novel term by the Council of Lateran (A.D. 649), and discouraged as such in its 15th canon, which speaks of the "heretics" who had introduced it (*τὴν ἐπ' αὐτῇ Θεανδρικῇ καινὴν ῥῆσιν*), which makes it seem likely that it has been used by some of the Monothelite sect in justification of their principles. John Damascene (*De Orthod. Fide*, ch. lxvi) thus explains the term: "The Theandric operation, then, signifies this, that when God became man both his human operation was divine, that is, deified, and not void of participation in his divine operation, and his divine operation was not void of participation in his human operation, but either is contemplated in connection with the other. And this manner is styled 'periphrasis' when a person embraces any two things by one expression; for as we call the divided cauterizing and the inflamed incision of a heated knife the same thing, but call the incision one operation and the cauterizing another—calling them operations of different natures, the cauterizing of fire and the incision of iron —so, also, speaking of one Theandric operation of Christ, we understand of the two natures to be two—the divine that of his divinity, and the human that of his humanity."

Theatines, an order of regular clergy in the Church of Rome, which was founded in the beginning of the 16th century for the purpose of defeating the efforts towards a reformation outside the Church by reorganizing the clergy, enforcing discipline in the convents, restoring an apostolical simplicity of life, and infusing a religious spirit into the Church by means of the public worship and the sermon. The order was founded by Cajetan of Thiene (thence called *Order of the Cajetans*), bishop John Peter Caraffa of Theate, subsequently pope Paul IV, who was usually called Chieti (hence *Chietines* and *Paulines*) and Boniface of Colle. It was confirmed by Clement VII in 1524 (June 24). Caraffa was its first superior, and his bishopric gave the order its name. The members renounced all worldly possessions, and refused either to labor or beg, depending, instead, on gifts which Providence should confer on them. Their number was never very considerable; but as they were chiefly of noble rank, the reputation of the order was great, and they acquired houses in many cities of Italy, Spain, Poland, and Bavaria. Mazarin conferred on it, in 1644, the only establishment it has been able to secure in France. It attempted missions in Tartary, Georgia, and Circassia, which have been unproductive of results. The garb of the order is the usual black robe of the regular clergy, with the addition of white stockings. See

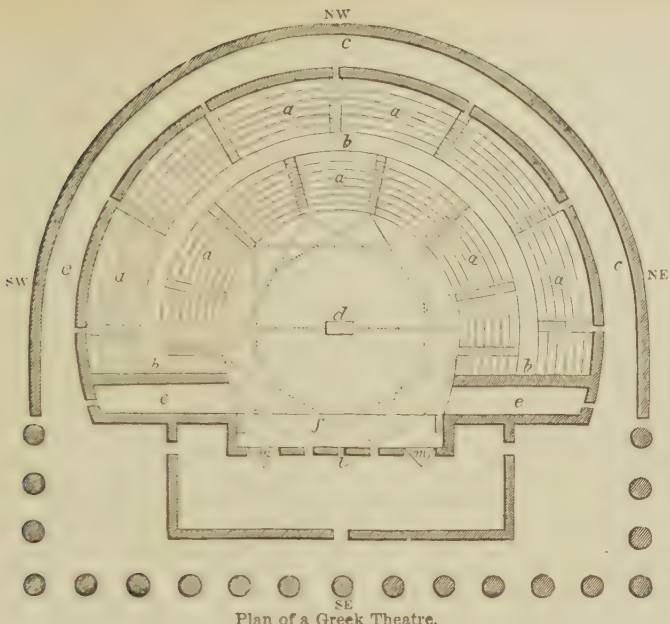
A Theatine.

Caraccioli, *De Vita Pauli IV;* id. *Cajetani Thienæi, Bonifacii a Colle . . . cum Paulo IV . . . Ord. Clericorum Regul. Fundaverunt Vitæ* (Col. Ubiorum, 1612); Miræi *Regulæ et Constitutiones Clericorum in Cong. Viventium* (Antverp. 1638).

Two congregations of *Sisters* are attached to the Order of Theatines, both of which were founded by the hermit-virgin Ursula Benincasa. She was aided by the Spanish priest Gregory of Navarre, and recommended by Philip Neri, founder of the Oratorians (q. v.). The rule given to the congregation founded by her in 1583 bound the nuns by the three simple vows (to a common life of poverty, affection, and humility), permitted secular employments, etc., and enforced mortifications of the body. Their number was fixed at sixty-six, because the Virgin Mary was said to have attained the age of so many years. Ursula prophesied a world-wide extension of her order, but it was able to obtain only a single house in Palermo. It was attached to the Theatines by pope Gregory XV.

The second congregation was founded in 1610 at Naples. Its members were to be thirty-six in number in each convent, and they were governed by a more rigid rule than the former class. Complete separation from the world and its affairs was enforced, severe penances and mortifications imposed, and stringent vows exacted. A novitiate of two years was required before entering the order. This congregation secured but one additional house, also in Palermo. Clement IX united the sisterhood with the Theatines. Its garb consists of a white robe, black girdle, blue scapulary and mantle, and black veil for the head and neck (see Helyot, *Ausführl. Gesch. aller geistl. u. weltl. Kloster- u. Ritter-Orden* [Leips. 1753–56], iv, 103 sq.).—Herzog, *Real-Encyklop.* s. v.

Theatre (Θέατρον). The Greek term, like the corresponding English one, denotes the *place* where dramatic performances are exhibited, and also the *scene* itself, or *spectacle*, which is witnessed there. 1. It occurs in the first or local sense in Acts xix, 29, where it is said that the multitude at Ephesus rushed to the theatre, on the occasion of the excitement stirred up against Paul and his associates by Demetrius, in order to consider



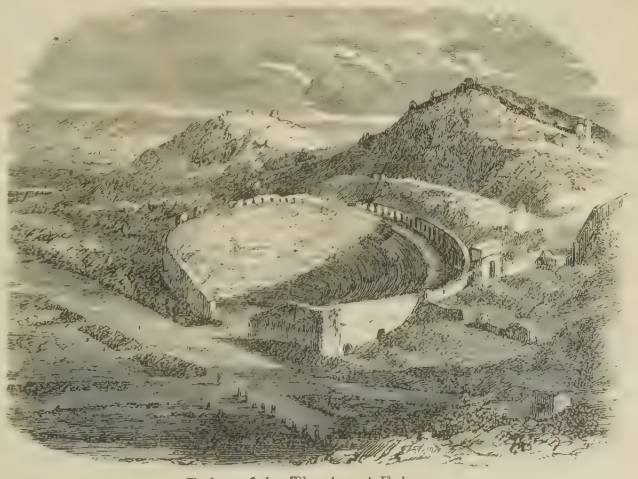
Plan of a Greek Theatre.

a. Seats for spectators; *b*. Passage-way; *c*. Covered portico; *d*. Altar of Bacchus; *e*. Orchestra; *f*. Stage; *l*. Ornamental door; *m*. Entrance for the players.

has in mind, no doubt, the agonistic scene, in which Christians are viewed as running a race, and not the theatre or stage where the eyes of the spectators are fixed on them.

Among the Greeks and the states of Greek origin, the theatre—the proper appropriation of which was for the celebration of the public games—was also used as the place of assembly for every kind of public business; and served for town-hall, senate-house, forum, etc., and harangues to the people were there delivered. Indeed, all important public business was transacted in these places—war was declared, peace proclaimed, and criminals were executed. Antiochus Epiphanes introduced public shows and games in Syria (2 Macc. iv, 10–16); and in a later age theatres and amphitheatres were erected by the Herods in Jerusalem and other towns of Syria (Josephus, *Ant.* xv, 8, 1; xvi, 5, 1; xix, 7, 5; *War*, i, 21, 8), in which magnificent spectacles were exhibited, principally in honor of the Roman emperors. The remains of one of these near Cæsarea are still clearly traceable (Thomson, *Land and Book*, ii, 237). For the history and construction of such buildings in that day, see Smith, *Dict. of Class. Antiq.* s. v. Wettstein well observes that the very situation of the theatre at Ephesus would not a little promote and increase the tumult in the case of Paul, since, as we find from the accounts of those who have surveyed the situation of the Temple of Diana, it was within view of the theatre. See EPHESUS. The shell of this theatre remains unmistakably to be recognised on Mount Priar, though the marble seats have been removed. Its ruins are described by Fellows (*Asia Minor*, p. 274) as "a wreck of immense grandeur," and it is said to be the largest of any that have come down to us from ancient days. See Lewin, *St. Paul*, ii, 328; Wood, *Discoveries in Ephesus* (Lond. 1877), ch. iv.

what should be done in reference to the charges against them. It may be remarked also (although the word does not occur in the original text or in our English version) that it was in the theatre at Cæsarea that Herod Agrippa I gave audience to the Tyrian deputies, and was himself struck with death, because he heard so gladly the impious acclamations of the people (Acts xii, 21–23). See the remarkable confirmatory account of this event in Josephus (*Ant.* xix, 8, 2). Such a use of the theatre for public assemblies and the transaction of public business, though it was hardly known among the Romans, was a common practice among the Greeks. Thus Valer. Max. ii, 2, "Legati in theatrum, ut est consuetudo Græciæ, introducti;" Justin, xxii, 2, "Veluti reipublicæ statum formaturus in theatrum ad contionem vocari jussit;" Corn. Nep. *Timol.* 4, § 2, "Veniebat in theatrum, cum ibi concilium plebis haberetur." 2. The other sense of the term "theatre" occurs in 1 Cor. iv, 9, where the Common Version renders, "God hath set forth us the apostles last, as it were appointed to death; for we are made (rather, *were made*, θέατρον ἐγενήθημεν) a *spectacle* unto the world, and to angels, and to men." Instead of "spectacle" (so also Wycliffe and the Rhemish translators after the Vulgate), some might prefer the more energetic Saxon "gazing-stock," as in Tyndale, Cranmer, and the Geneva version. But the latter would be now inappropriate, if it includes the idea of scorn or exultation, since the angels look down upon the sufferings of the martyrs with a very different interest. Whether "theatre" denotes more here than to be an object of earnest attention (θέαμα), or refers at the same time to the theatre as the place where criminals were sometimes brought forward for punishment, is not agreed among interpreters. In Heb. xii, 1, where the writer speaks of our having around us "so great a cloud of witnesses" (τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων), he



Ruins of the Theatre at Ephesus.

THEATRE AND THE CHURCH. The writers of the early Church were very severe in their invectives against all frequenters of the theatre and public stage plays, and such frequenters were excluded from the

privilege of baptism. For this sentiment respecting the theatre there are two reasons assigned: 1. The several sorts of heathen games and plays were instituted upon a religious account, in honor of the gods, and men thought they were doing a grateful thing to them while they were engaged in such exercises. Christians could not, therefore, be present at them as spectators without partaking, in some measure, in the idolatry of them. 2. They were the great nurseries of impurity, where incest and adultery were represented with abominable obscenity. Venus was represented in all her lewd behavior, Mars as an adulterer, and Jupiter no less a prince in his vices than in his kingdom. The theatres, by reason of their impurities, were places of unavoidable temptation, and were considered as the devil's own ground and property. Tertullian (*De Spectac.* c. 26) says the devil was once asked, when a woman was seized by him in a theatre, how he durst presume to possess a Christian, and he answered, confidently, "I had a right to, for I found her upon my own ground." In the time of Tertullian, and when the author of the *Constitutions* drew up his collections, a Christian becoming a spectator of these plays lost his title to Christian communion. Later, when the theatres were purged from idolatry, but not from lewdness, the fathers contented themselves with declaiming against them with sharp invectives.—Bingham, *Christ. Antiq.* bk. xi, ch. v, § 9; bk. xvi, ch. xi, § 12.

It is well known, nevertheless, that the dramatic representation of modern Europe grew up under the wing of the Church, and only slowly detached itself from this its earliest shelter. Of the dramatic element which was allowed to find place in its own services we have a curious illustration in the manner in which the offering of the magi was set forth in some churches on the festival of Epiphany (Binterim, *Denkwürdigkeiten*, v, 316). Three boys, clothed in silk, with golden crowns upon their heads, and each a golden vessel in his hand, represented the wise men of the East. Entering the choir, and advancing towards the altar, they chanted the following strophe:

"O quam dignis celebranda dies ista laudibus,
In qua Christi genitura propalatur gentibus,
Pax terrenis nunciatur, gloria cœlestibus;
Novi partu signum fulget Orientis patria.
Currunt reges Orientis stella sibi prævia,
Currunt reges et adorant Deum ad præsepia,
Tres adorant reges unum, triplex est oblatio."

During the singing of these verses they gradually approached the altar; there the first lifted up the vessel which he held in his hand, exclaiming,

"Aurum primo,
And the second:
thus secundo,
And the third:
myrrham dante tertio."

Hereupon, the first once more:

"Aurum regum,
The second:
thus cœlestem,
And the third:
mori nutat unctio."

Then one of them pointed with his hand to the star hanging from the roof of the church, and sang in a loud voice, "Hoc signum magni Regis;" and all three proceeded to make their offerings, singing meanwhile the responsal, "Eamus, inquiramus eum, et offeramus ei munera, aurum, thus, et myrrham." At the conclusion of this responsal, a younger boy lifted up his voice, which was meant to imitate the voice of an angel, from behind the altar, and sang, "Nuntium vobis fero de supernis; Natus est Christus dominator orbis In Bethlehem Judeæ; sic enim propheta dixerat ante." Thereupon the three who represented the kings withdrew into the sacristy, singing, "In Bethlehem natus est Rex cœlorum," etc.

See the Latin monographs on theatrical representations cited by Volbeding, *Index Programmatum*, p. 172.

See MYSTERIES.

Thebes (THEBÆ, or DIOSPŎLIS MAGNA) was the Greek name of a city of Egypt, and its capital during the empire, called in the Bible *No-Amon* (נֹא אָמוֹן; Sept. μερὶς Ἀμμών; Nah. iii, 8) or *No* (נֹא; Sept. Διόσπολις; Jer. xlvi, 25; Ezek. xxx, 14, 15, 16), famous in all ancient history.

I. *Name.*—The ancient Egyptian names of Thebes are, as usual, two. The civil name, perhaps the more ancient of the two, is *Ap-t, Ap-tu* (Brugsch, *Geographische Inschriften*, i, 177, pl. xxxvi, No. 781–784). Hence the Coptic *tape*, which shows that the fem. article *t* was in this case transferred in pronunciation, and explains the origin of the classical forms, Θήβη, Θῆβαι, *Thebe, Thebæ* (see Wilkinson, *Modern Egypt and Thebes*, ii, 136, 137). The sacred name has two forms, *Pa-Amen* or perhaps *Par-Amen* (Brugsch, *Geographische Inschriften*, i, 177, No. 780), the "house of Amen," or Jupiter-Ammon, preserved in the Coptic *piamoun;* and *Nu-Amen*, the "city of Amen," the sound of the first part of which has been discovered by M. Chabas, who reads *No-Amun* (*Recherches sur le Nom Égypt. de Thèbes*, p. 5). The latter form of the sacred name is transcribed in the Hebrew No-Amon, and it is easy to understand the use of its first part *Nu*, "the city," instead of the whole, at a time when Thebes was still the most important city of Egypt. This sacred name of Thebes, "the abode of Amon," the Greeks reproduced in their *Diospolis* (Διὸς πόλις), especially with the addition *the Great* (ἡ μεγάλη), denoting that this was the chief seat of Jupiter-Ammon, and distinguishing it from *Diospolis the Less* (ἡ μικρά). Of the twenty nomes, or districts, into which Upper Egypt was divided, the fourth in order, proceeding northward from Nubia, was designated in the hieroglyphics as *Za'm*—the Phathyrite of the Greeks—and Thebes appears as the "*Za'm*-city," the principal city or metropolis of the *Za'm* nome. In later times the name *Za'm* was applied in common speech to a particular locality on the western side of Thebes.

II. *Position.*—The situation of Thebes with reference to the rest of Egypt well suited it to be the capital of the country. Though farther from the Mediterranean and Syria than Memphis, it was more secure from invasion; and if it was far from the northern trade, it commanded the chief line of commerce from the Red Sea. The actual site is, perhaps, the best of any ancient town of Upper Egypt. Here the valley, usually straitened by the mountains on one side, if not on both, opens out into a plain which is comparatively spacious. On the west bank the mountains leave a broad band of cultivable land; on the east they recede in a semicircle. On the former side they rise to a fine peak about 1200 feet high, unlike the level cliff-like form of the opposite range, a form seldom varied on either bank throughout the whole valley. The plain between is about two miles long, and has an extreme breadth of about four miles, no large space for a great capital except in Egypt. Through the centre of this plain flows the river Nile, usually at this point about half a mile in width, but at the inundation overflowing the plain, especially upon the western bank, for a breadth of two or more miles.

The monuments do not arrest the attention of the traveller as he sails up the river as do the pyramids of Memphis. On the east the massive fort-like winged portal of El-Karnak and the colonnade of El-Uksur (Luxor), and on the west the hills honeycombed with sepulchral grottos, are the most remarkable objects to be seen, but, being far apart, they are singly seen from the river. If viewed from the western mountain, the many monuments of Thebes give an idea of the grandeur of this ancient city, the greatest in the world for magnificence.

III. *History.*—1. *Classical.*—The origin of the city is lost in antiquity. Niebuhr is of opinion that Thebes was much older than Memphis, and that "after the centre of Egyptian life was transferred to Lower Egypt, Memphis acquired its greatness through the ruin of

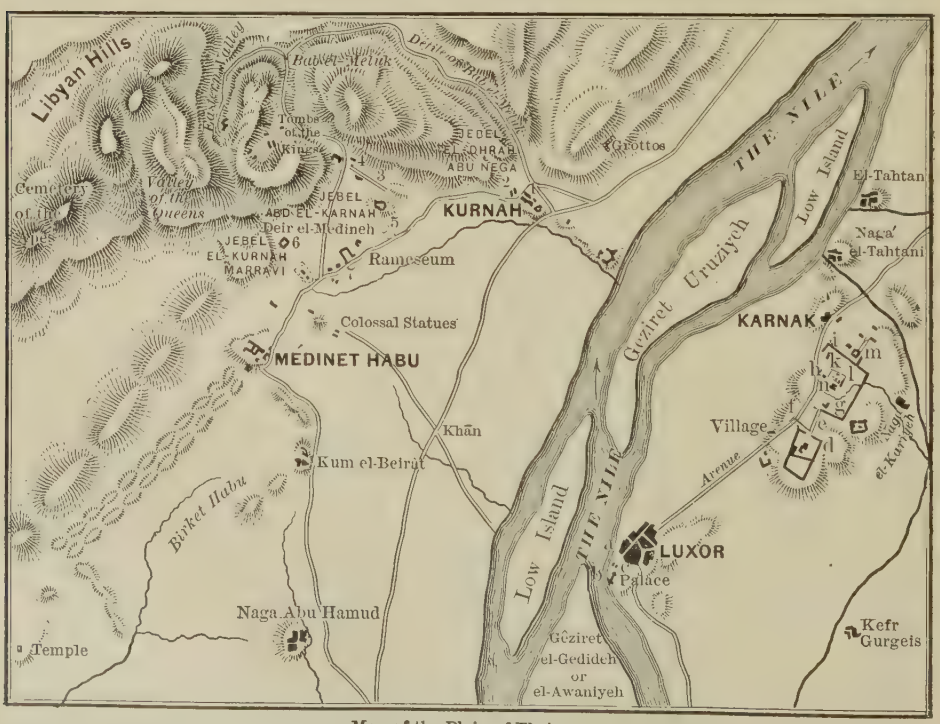
Thebes" (*Lectures on Ancient History*, lect. vii). Other authorities assign priority to Memphis. But both cities date from our earliest authentic knowledge of Egyptian history. The first allusion to Thebes in classical literature is the familiar passage of the *Iliad* (ix, 381–385): "Egyptian Thebes, where are vast treasures laid up in the houses; where are a hundred gates, and from each two hundred men go forth with horses and chariots." Homer—speaking with a poet's license, and not with the accuracy of a statistician—no doubt incorporated into his verse the glowing accounts of the Egyptian capital current in his time. Wilkinson thinks it conclusive against a literal understanding of Homer that no traces of an ancient city-wall can be found at Thebes, and accepts as probable the suggestion of Diodorus Siculus that the "gates" of Homer may have been the propylæa of the temples: "Non centum portas habuisse urbem, sed multa et ingentia templorum vestibula" (i, 45, 7). In the time of Diodorus, the city-wall, if any there was, had already disappeared, and the question of its existence in Homer's time was in dispute. But, on the other hand, to regard the "gates" of Homer as temple-porches is to make these the barracks of the army, since from these gates the horsemen and chariots issue forth to war. The almost universal custom of walling the cities of antiquity, and the poet's reference to the gates as pouring forth troops, point strongly to the supposition that the vast area of Thebes was surrounded with a wall having many gates.

Homer's allusion to the treasures of the city, and to the size of its standing army, numbering 20,000 chariots, shows the early repute of Thebes for wealth and power. Its fame as a great capital had crossed the sea when Greece was yet in its infancy as a nation. It has been questioned whether Herodotus visited Upper Egypt, but he says, "I went to Heliopolis *and to Thebes*, expressly to try whether the priests of those places would agree in their accounts with the priests at Memphis" (ii, 3). Afterwards he describes the features of the Nile valley, and the chief points and distances upon the river, as only an eye-witness would be likely to record them. He informs us that "from Heliopolis to Thebes is nine days' sail up the river, the distance 4800 stadia . . . and the distance from the sea inland to Thebes 6120 stadia" (ii, 8, 9). In ch. xxix of the same book he states that he ascended the Nile as high as Elephantinè. Herodotus, however, gives no particular account of the city, which in his time had lost much of its ancient grandeur. He alludes to the Temple of Jupiter there, with its ram-headed image, and to the fact that goats, never sheep, were offered in sacrifice. In the 1st century before Christ, Diodorus visited Thebes, and he devotes several sections of his general work to its history and appearance. Though he saw the city when it had sunk to quite secondary importance, he preserves the tradition of its early grandeur—its circuit of 140 stadia, the size of its public edifices, the magnificence of its temples, the number of its monuments, the dimensions of its private houses, some of them four or five stories high—all giving it an air of grandeur and beauty surpassing not only all other cities of Egypt, but of the world. Diodorus deplores the spoiling of its buildings and monuments by Cambyses (i, 45, 46). Strabo, who visited Egypt a little later—at about the beginning of the Christian æra—thus describes (xvii, 816) the city under the name Diospolis: "Vestiges of its magnitude still exist which extend eighty stadia in length. There are a great number of temples, many of which Cambyses mutilated. The spot is at present occupied by villages. One part of it, in which is the city, lies in Arabia; another is in the country on the other side of the river, where is the Memnonium." Strabo here makes the Nile the dividing line between Libya and Arabia. The temples of El-Karnak and El-Uksur (Luxor) are on the eastern side of the river, where was probably the main part of the city. Strabo gives the following description of the twin colossi still standing upon the western plain: "Here are two colossal figures near each other, each consisting of a single stone. One is entire; the upper parts of the other, from the chair, are fallen down—the effect, it is said, of an earthquake. It is believed that once a day a noise, as of a slight blow, issues from the part of the statue which remains in the seat, and on its base. When I was at those places, with Ælius Gallus, and numerous friends and soldiers about him, I heard a noise at the first hour of the day, but whether proceeding from the base or from the colossus, or produced on purpose by some of those standing around the base, I cannot confidently assert. For, from the uncertainty of the cause, I am inclined to believe anything rather than that stones disposed in that manner could send forth sound" (xvii, 46). Simple, honest, sceptical Strabo! Eighteen centuries later some travellers have interrogated these same stones as to the ancient mystery of sound; and not at sunrise, but in the glaring noon, the statue has emitted a sharp, clear sound like the ringing of a disk of brass under a sudden concussion. This was produced by a ragged urchin, who, for a few piastres, clambered up the knees of the "vocal Memnon," and, there effectually concealing himself from observation, struck with a hammer a sonorous stone in the lap of the statue. Wilkinson conjectures that the priests had a secret chamber in the body of the statue, from which they could strike it unobserved at the instant of sunrise, thus producing in the credulous multitude the notion of a supernatural phenomenon. It is difficult to conceive, however, that such a trick, performed in open day, could have escaped detection, and we are therefore left to share the mingled wonder and scepticism of Strabo (see Thompson, *Photographic Views of Egypt, Past and Present*, p. 156).

Pliny speaks of Thebes in Egypt as known to fame as "a hanging city," i. e. built upon arches, so that an army could be led forth from beneath the city while the inhabitants above were wholly unconscious of it. He mentions also that the river flows through the middle of the city. But he questions the story of the arches, because, "if this had really been the case, there is no doubt that Homer would have mentioned it, seeing that he has celebrated the hundred gates of Thebes." Do not the two stories possibly explain each other? May there not have been near the river-line arched buildings used as barracks, from whose gateways issued forth 20,000 chariots of war?

2. *Monumental.*—The oldest royal names found at Thebes are those of kings of the Nantef line, who are known to have been there buried, and who are variously assigned to the 9th and the 11th dynasty, but undoubtedly reigned not long before the 12th. The 11th dynasty, which probably ruled about half a century, began about 2000 years B.C.; and the 12th was, like it, of Theban kings, according to Manetho, the Egyptian historian. The rise of the city to importance may therefore be dated with the beginning of the first Theban dynasty. With the 12th dynasty it became the capital of Egypt, and continued so for the 200 years of the rule of that line. Of this powerful dynasty the chief monument there is only part of the ancient sanctuary of the great temple of Amen-ra, now called that of El-Karnak. The 12th dynasty was succeeded by the 13th, which appears after a time to have lost the rule of all Egypt by the establishment of a foreign Shepherd dynasty, the 15th to the 17th. Theban kings of the 12th and 13th dynasties continued, however, to govern a limited kingdom, tributary to the Shepherds, until an insurrection arose which led to the conquest of the foreigners and the capture of their capital Zoan by Aähmes, the head of the 18th dynasty and founder of the Egyptian empire, which was ruled by this and the 19th and 20th dynasties, all of Theban kings, for about 400 years from B.C. cir. 1492. During this period Thebes was the capital of the kingdom, and of an empire of which the northern limit was Mesopotamia, and the

southern a territory upon the Upper Nile; and then, especially by the kings of the 18th and 19th dynasties, those great monuments which make Thebes the most wonderful site in Egypt were founded or excavated. The kings who have left the finest works are Thothmes III and Amenoph III of the 18th dynasty, Sethos I and Rameses II of the 19th, and Rameses III of the 20th (19th); but throughout the period of the empire the capital was constantly beautified. During the 20th dynasty the high-priests of Amen-ra gained the sovereign power, perhaps corresponding to Manetho's 21st dynasty, which he calls of Tanites, and which must in this case be considered as of Thebans. They continued to add to the monuments of the capital, though, like the later kings of the empire, their constructions were not of remarkable size. The 22d dynasty, headed by Shesheuk I, the Shishak of the Bible, seems still to have treated Thebes as the capital, although they embellished their native city, Bubastis, in the Delta. Under them and the kings of the 23d, who were evidently of the same line, some additions were made to its temples, but no great independent structures seem to have been raised. The most interesting of these additions is Shishak's list of the countries, cities, and tribes conquered or ruled by him, including the names of those captured from Rehoboam, sculptured in the great temple of El-Karnak. Under the 23d dynasty a period of dissension began, and lasted for some years until the Ethiopian conquest, and establishment of an Ethiopian dynasty, the 25th, about B.C. 714 (see De Rougé's interesting paper, *Inscr. Hist. du Roi Pianchi-Mériamoun*, in the *Rev. Arch. N. S.* viii, 94 sq.). At this time the importance of Thebes must have greatly fallen, but it is probable that the Ethiopians made it their Egyptian capital, for their sculptures found there show that they were careful to add their records to those of the long series of sovereigns who reigned at Thebes. It is at the time of the 25th dynasty, to which we may reasonably assign a duration of fifty years, that Thebes is first mentioned in Scripture, and from this period to that of the capture of Jerusalem by Nebuchadnezzar it is spoken of as one of the chief cities of Egypt, or as No, "the city." Under the Ethiopians it was no more than a provincial capital; immediately after their rule it was taken twice at least by the Assyrians. Asshur-bani-pal, son and successor of Esar-haddon (Asshur-akh-idanna), who came to the throne about B.C. 667–666, in a first expedition defeated the troops of Tirhakah, and captured the city of Ni'a; a second time he invaded the country, which had revolted, and again captured Ni'a. The exact time of these events has not been fixed, but it is evident that they occurred either at the close of the rule of the Ethiopian dynasty, or early in that of the Saïte 26th, when Egypt was governed by the Dodecarchy. Tirhakah and Niku, evidently Necho I, the father of Psammetichus I, are mentioned almost as late as the time of the second expedition. Psammetichus I came to the throne B.C. 664, and therefore it is probable that these events took place not long before, and about the time of, or a little after, his accession. These dates are especially important, as it is probable that the prophet Nahum refers to the first capture when warning Nineveh by the fate of her great rival. But this reference may be to a still earlier capture by the Assyrians, for Esar-haddon conquered Egypt and Ethiopia, though it is not distinctly stated that he captured Thebes (see Rawlinson, *Illustrations of Egyptian History, etc., from the Cuneiform Inscriptions*, in the *Transactions* of the R. S. Lit., 2d ser. vii, 137 sq.). The Saïte kings of the 26th dynasty continued to embellish Thebes, which does not seem to have suffered in its monuments from the Assyrians; but when their rule came to an end with the Persian conquest by Cambyses, it evidently endured a far more severe blow. Later Egyptian kings still added to its edifices, and the earlier Greek sovereigns followed their example. The revolt against Ptolemy X Lathyrus, in which Thebes stood a siege of three years, was the final blow to its prosperity.



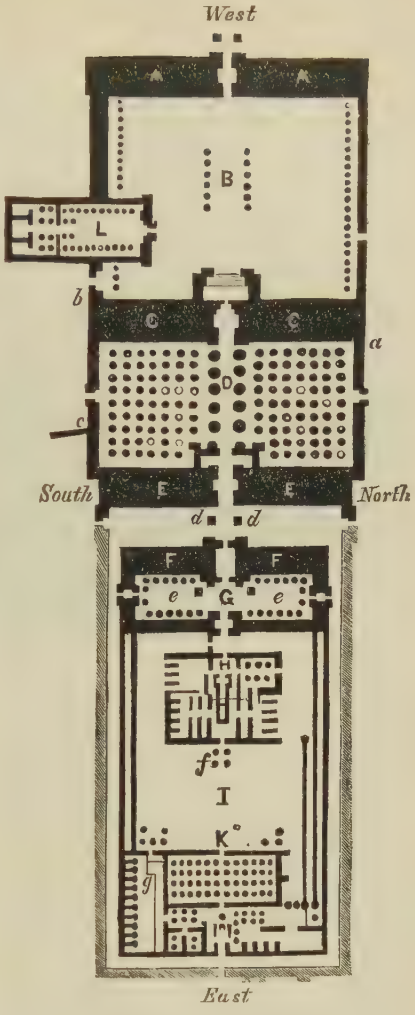
Map of the Plain of Thebes.

REFERENCES.—*West Bank:* 1. Temple of Kurneh. 2. Colossal Statue of Rameses. 3. Avenue of Sphinxes. 4. Deir el-Bahri. 5. Enclosure of Unbaked Brick. 6. Deir el-Medineh. 7. Broken Statue of Rameses.—*East Bank:* *a.* Landing of Luxor. *b.* French Consulate. *c.* Temple and Obelisk. *d.* Temple of Ptolemy Philadelphus. *e.* Avenue of Sphinxes. *f.* Avenue of Ram-headed Sphinxes. *g.* Pond. *h.* Principal Entrance of the Great Temple. *i.* Exterior Court. *k.* Colonnade. *l.* Obelisks. *m.* Temple of Amenophis. *n.* Propylæa.

In subsequent times its population dwelt in small villages, and Thebes no longer existed as a city, and this has been the case ever since; no one of these villages, or those that have succeeded them—for the same sites do not appear in all cases to have been occupied—having risen to the importance of a city. At the present time there are two villages on the eastern bank, El-Karnak and El-Uksur (Luxor); the former, which is inconsiderable, near the oldest part of ancient Thebes; the latter, which is large and the most important place on the site, so as to deserve to be called a small town, lying some distance to the south on the river's bank. Opposite El-Karnak is the ruined village of El-Kurneh, of which the population mainly inhabit sepulchral grottos; and opposite El-Uksur is the village of El-Ba'irat, which, indeed, is almost beyond the circuit of the monuments of Thebes.

IV. *Description.*—The plan of the city, as indicated by the principal monuments, was nearly quadrangular, measuring two miles from north to south, and four from east to west. Its four great landmarks still are El-Karnak and El-Uksur upon the eastern or Arabian side, and El-Kurneh and Medinet-Habû upon the western or Libyan side. There are indications that each of these temples may have been connected with those facing it upon two sides by grand *dromoi*, lined with sphinxes and other colossal figures. Upon the western bank there was almost a continuous line of temples and public edifices for a distance of two miles, from El-Kurneh to Medinet-Habû; and Wilkinson conjectures that from a point near the latter, perhaps in the line of the colossi, the "Royal Street" ran down to the river, which was crossed by a ferry terminating at El-Uksur on the eastern side.

As Memphis is remarkable for its vast necropolis, Thebes surpasses the other cities of Egypt in its temples. The primeval kings of Egypt who ruled at the northern capital were tomb-builders, those who preferred the southern capital were rather temple-builders; and as the works of the former give us the best insight into the characteristics of the national mind, those of the latter tell us the history of the country under its most powerful kings. Thebes is the most thoroughly historical site in Egypt. The temples are not only covered with the sculptured representations and histories of the chief campaigns of the conquering kings and the similar records of their presents to the shrines, and many other details of historical interest, but they have the advantage of showing, in the case of the most important temple, or rather collection of temples, what was added under each dynasty, almost each reign, from the 16th century B.C. to the Roman dominion; and thus they indicate the wealth, the power, and the state of art during the chief part of the period for which Thebes was either the capital or an important city of Egypt. The following is the plan of an Egyptian temple (q. v.) of the age of the empire: An avenue of sphinxes, with, at intervals, pairs of colossal statues of a king, usually seated, led up to its entrance. The gate was flanked by lofty and broad wings, extending along the whole front of the temple, the long horizontal lines of which were relieved by tapering obelisks. The first hall was usually hypæthral, unless perhaps it had a wooden roof and was surrounded by colonnades. The second, but sometimes the third, was filled with columns in avenues, the central avenue being loftier than the rest, and supporting a raised portion of the roof. Beyond were the naos and various chambers, all smaller than the court or courts and the hall. This plan was not greatly varied in the Theban temples of which the remains are sufficient for us to form an opinion.—The great temple of El-Karnak, dedicated to Amen-ra, the chief god of Thebes, was founded at least as early as the time of the 12th dynasty, but is mainly of the age of the 18th and 19th. The first winged portal, which is more than 360 feet wide, forms the front of a court 329 feet wide, and 275 long. Outside the eastern portion of the south



Plan of the Great Temple at Karnak.

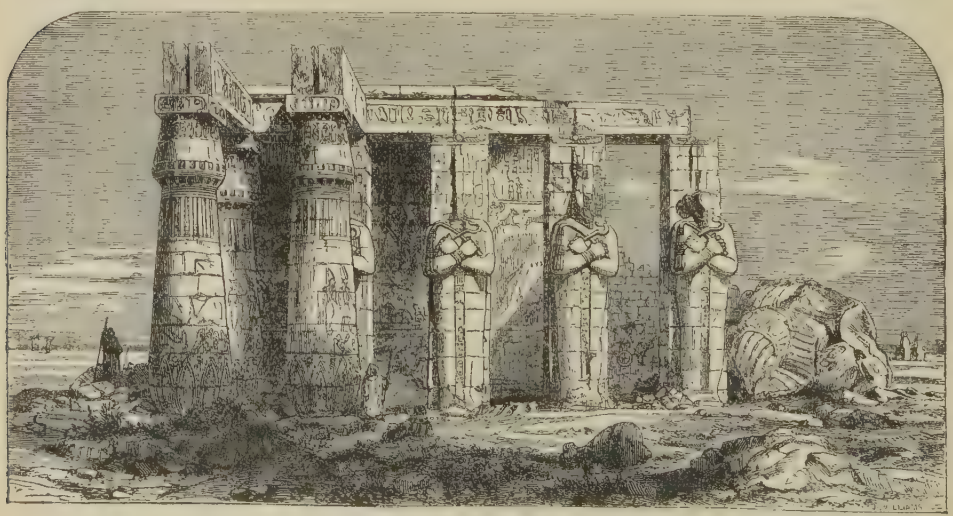
A. First Propylon. B. Open Area, with corridors, and a single column erect. C. Second Propylon. D. Great Hall. E. Third Propylon. F. Fourth Propylon. G. Hall with Osiride figures. H. Granite Sanctuary and adjoining Chambers. I. Open Court. K. Columnar Edifice of Thothmes III. L. Temple of Rameses III. *a.* Sculptures of Sethos I. *b.* Sculptures of Shishak. *c.* Sculptures of Rameses II. *d.* Small Obelisk. *e.* Large Obelisk. *f.* Pillars of Osirtesen I. *g.* Hall of Ancestors.

wall of this court is sculptured the famous list of the dominions and conquests of Sheshenk I, the Shishak of Scripture, which has already been mentioned. See SHISHAK. The great hall of columns is immediately beyond the court, and is of the same width, but 170 feet long: it was supported by 134 columns, the loftiest of which, forming the central avenue, are nearly seventy feet high, and about twelve in diameter; the rest more than forty feet high, and about nine in diameter. This forest of columns produces a singularly grand effect. The external sculptures commemorate the wars of Sethos I and his son Rameses II, mainly in Syria. Beyond the great hall are many ruined chambers, and two great obelisks standing in their places amid a heap of ruins.—More than a mile to the south-west of the temple of El-Karnak is that of El-Uksur (Luxor), a smaller but still gigantic edifice of the same character and age, on the bank of the Nile, and having within and partly around it the houses of the modern village.—On the western bank are three temples of importance, a small one of Sethos I, the beautiful Rameseum of Rameses II, commonly called the Memnonium, and the stately temple of Rameses

Great Hall at Karnak.

III, the Rameseum of Medinet-Habû, extending in this order towards the south. Between the Rameseum of Rameses II and that of Rameses III was a temple raised by Amenoph III, of which scarcely any remains are now standing, except the two great colossi, the Vocal Memnon and its fellow, monoliths about forty-seven feet high, exclusive of the pedestals, which have a height of about twelve feet. They represented Amenoph, and were part of the dromos which led to his temple.—Besides these temples of Western Thebes, the desert tract beneath the mountain bordering the cultivable land and the lower elevations of the mountain, in addition to almost countless mummy-pits, are covered with built tombs, and honey-combed with sepulchral grottos, which, in their beautiful paintings, tell us the lives of the former occupants, or represent the mystical subjects of the soul's existence after death. The latter are almost exclusively the decorations of the Tombs of the Kings, which are excavated in two remote valleys behind the mountain. These tombs are generally very deep galleries, and are remarkable for the extreme delicacy of their paintings, which, like most of the historical records of Thebes, have suffered more at the hands of civilized barbarians in this century than from the effects of time. For fuller descriptions, see the numerous histories and books of travel on Egypt. The ruins have been copiously depicted photographically. See EGYPT.

V. *Biblical Notices.*—The most remarkable of the notices of Thebes in the Bible is that in Nahum, where the prophet warns Nineveh by her rival's overthrow. "Art thou better than No-Amon, that was situate among the rivers, [that had] the waters round about it, whose rampart [was] the sea, [and] her wall [was] from the sea?" Notwithstanding her natural as well as political strength, Thebes had been sacked and the people carried captive (iii, 8–10). The description of the



The Memnonium at Thebes.

city applies remarkably to Thebes, which alone of all the cities of Egypt was built on both sides of the river, here twice called, as now by the modern inhabitants, the sea. The prophecy that it should "be rent asunder" (Ezek. xxx, 16) probably primarily refers to its breaking-up or capture; but the traveller can scarcely doubt a second and more literal sense when he looks upon its vast torn and heaped-up ruins. The other notices are are in Ezek. xiv, 15, and in Jer. xlvi, 25. See No.

THEBES, THE SEVEN HEROES OF, in Grecian mythology, were a body of chieftains who engaged in the first Theban war. Jocaste, the mother of Œdipus, was inadvertently guilty of incest with her son, and bore him the twin-brothers Eteocles and Polynices, though some authorities name Eurygania as their mother. After the discovery of his incest Œdipus was banished, and fled, leaving his curse upon his children. Eteocles and Polynices agreed to reign alternately, a year at a time, and the former ascended the throne by virtue of seniority; but when the year expired he refused to make way for his brother, who thereupon fled to Adrastus, king of Argos, bearing with him the necklace and mantle of Harmonia, both of which were covered with jewels and were exceedingly precious, having been made by Vulcan, but which were to bring misfortune to the person into whose possession they might come. Polynices reached Argos at night, and met Tydeus, who had just arrived from Ætolia, and the two became involved in a quarrel, which Adrastus settled. An ancient oracle having commanded that the daughters of Adrastus should wed a lion and a boar, they were given to the visitors because they bore corresponding devices—Polynices a lion's, and Tydeus a boar's, head. Adrea became the wife of the former, and Deïpyle of the latter. Adrastus promised to recover the lost thrones for his sons-in-law, and directed his first efforts towards Thebes in behalf of Polynices—the war of the *Seven against Thebes* (see Æschylus). The leading heroes of the Argives having been summoned, Amphiaraus, Capaneus, Hippomedon, and Parthenopæus joined the expedition, thus completing the list of seven. Amphiaraus, a favorite of Jupiter and Apollo, a seer, foresaw the failure of the attempt, and endeavored to avoid participating in it by concealing himself, but was discovered, and compelled by his sense of honor to unite with his comrades. In the forest of Nemea the heroes suffered much from thirst; but, meeting with Hypsipyle of Lemnos, the nurse of young Opheltes, son of Lycurgus, they induced her to direct them to a spring, which she did—to the harm of Opheltes, however, whom a serpent destroyed in her absence. Funeral games were held in honor of the dead, but the gods had decreed the ruin of the expedition. Tydeus was sent in advance to negotiate, but without other result than that fifty men surprised him while returning, whom, with the single exception of Maon, he slew with his own hand. The heroes then took possession of all approaches to the city, and established themselves before the several gates. The seer Tiresias warned the Thebans that the city must fall, unless some one should voluntarily sacrifice himself for its deliverance. Menœceus accordingly threw himself headlong from the wall, and the war began. Capaneus had already mounted the wall when Jupiter's lightning smote him to the ground, and with him fortune fled. Eteocles and Polynices slew each other in single combat. Five of the seven heroes fell. Amphiaraus fled, and was received by Jupiter into the earth, while Adrastus escaped on his divine steed Arion, the offspring of Neptune. The victorious Thebans forbade the burial of their enemies on pain of death; and Creon caused Antigone, who had performed the last rites of love on the remains of her brother Polynices, to be buried alive. The humane intercession of Theseus, king of Athens, ultimately induced the Thebans to withdraw their cruel prohibition. Adrastus subsequently took up the sword again, and led the sons of the heroes, the so-called Epigoni, in a victorious campaign against Thebes.

The'bez (Heb. *Tebets'*, תֵּבֵץ, *conspicuous;* Sept. Θήβης [v. r. Θαίβας] and Θαμασι; Vulg. *Thebes*), a place mentioned in the Bible only as the scene of the death of the usurper Abimelech (Judg. ix, 50). After suffocating a thousand of the Shechemites in the hold of Baal-berith by the smoke of green wood, he went off with his band to Thebez, whither, no doubt, the rumor of his inhumanity had preceded him. The town was soon taken, all but one tower, into which the people of the place crowded, and which was strong enough to hold out. To this he forced his way, and was about to repeat the barbarous stratagem which had succeeded so well at Shechem, when a fragment of millstone descended and put an end to his turbulent career. The story was well known in Israel, and gave the point to a familiar maxim in the camp (2 Sam. xi, 21). The geographical position of Thebez is not stated; but the narrative leaves the impression that it was not far distant from Shechem. Eusebius defines its position with his usual minuteness. He says, "It is in the borders of Neapolis . . . at the thirteenth mile on the road to Scythopolis" (*Onomast.* s. v. "Thebes"). Just about the distance indicated, on the line of the old Roman highway, is the modern village of *Tubas*, in which it is not difficult to recognise the Thebez of Scripture. It was known to Hap-Parchi in the 13th century (Zunz, *Benjamin*, ii, 426), and is mentioned occasionally by later travellers (Schwarz, *Palest.* p. 152). It stands on a hillside at the northern end of a plain surrounded by rocky mountains. The hill is skirted by fine olive groves, and the whole environs bear the marks of industry and prosperity. It is defective, however, in water; so that the inhabitants are dependent on the rain-water they keep in cisterns, and when this supply fails, they must bring it from a stream, Fari'a, an hour distant (Robinson, *Bibl. Res.* iii, 305). Some large hewn stones in the walls of the modern houses, and a number of deep wells and cisterns in and around the village, are the only traces of antiquity now remaining (Van de Velde, *Travels*, ii, 335; Porter, *Handbook*, p. 348).

Thebutes, or **Thebuthis**. All that is known of this person is the statement that Eusebius (*Hist. Eccles.* iv, 22) quotes from Hegesippus to the effect that Thebutes made a beginning secretly to corrupt the Church of Jerusalem, because Simon the son of Cleophas was appointed to be bishop of the Christians of that city instead of himself.

Theca (θήκη, a *case*), or BURSE (*bursa*, a "purse"), a case-cover containing the corporals, and presented to the priest at mass. It was of square form, made usually of rich stuff, and lined like a bag with fine linen or silk; on the upper side was a sacred image or cross. One of the 15th century, of canvas, remains at Hessett, painted with the Veronica (q. v.) and the Holy Lamb.

Thecla, the name of several saints of the Romish Church.

1. The daughter of people living at Iconium, who is occasionally mentioned by Epiphanius, Ambrose, Augustine, and other Church fathers, and of whom tradition relates that she was converted through the preaching of Paul in the house of Onesiphorus, and that she thereupon renounced all worldly possessions and separated from her betrothed, a wealthy man named Thamyris. No arguments or appeals could change her course. Both she and Paul were imprisoned; and she was condemned to death by fire, while the apostle was banished. A cloud, however, extinguished the fire, and Thecla, uninjured, accompanied Paul to Antioch. To escape the persistency of a second wooer of noble rank named Alexander, she took refuge with a noble widow whose name was Tryphæna. Again she was condemned to die, this time by the teeth of wild beasts, and again she escaped uninjured, the animals crouching at her feet or being killed by thunder-bolts. She now assumed male clothing and followed Paul to Myra, where she received

direction from him to teach the heathen the truths of Christianity. She thereupon returned to her native city, and afterwards went to Seleucia, where she succeeded in converting many people and in healing large numbers of the sick. A shining cloud accompanied her as she went about. When she died, many miracles were wrought at her grave and by her relics. Her day is variously given—May 18 or 19, or Sept. 23 or 24. A treatise entitled *Περίοδοι Pauli et Theclæ*, probably the work of an Asiatic presbyter, was in circulation as early as the 3d century. It mentioned her missionary tours in the company of Paul, and her miracles; recommended the celibate state, and asserted its holiness; inculcated the duty of praying for the dead, and belief in purgatory; and was branded as Apocryphal by Tertullian, Jerome, and pope Gelasius I. See *Acta SS.* 23. *Sept.* (Antw. 1757), vi, 546–568; Baronius, *Annal. Eccl.* (Col. Agrip. 1609), i, 398–402: *Unschuld. Nachr. v. alten u. neuen theolog. Sachen* (Leips. 1702), p. 136 sq. See THECLA AND PAUL (*Acts of*).

2. A reputed native of Sicily of noble rank. She was instructed in Christianity by her mother, Isidora, aided many persecuted Christians, and gave burial to the bodies of many martyrs which she had purchased. For this she was brought to trial, but escaped the threatening danger. Afterwards she instructed many heathen people, built a number of churches, and endowed with a rich income a bishopric which she founded. Jan. 10 is consecrated to her memory.

3. An alleged martyr, the associate of Mariana, Martha, Mary, and Enneis. She is reported to have lived near Asa, in Persia. A priest named Paul endeavored to persuade these virgins to renounce the Christian faith, and when they refused he caused them to be terribly scourged and then beheaded. Soon afterwards he became himself the victim of a violent death, as they had predicted. The memory of these martyrs is honored on June 9. See *Ausführl. Heil.-Lexikon* (Cologne and Frankf. 1719), p. 2132 sq.—Herzog, *Real-Encyklop.* s. v.

THECLA AND PAUL, *Acts of.* The name Thecla, which nowhere occurs in Scripture, occupies an important position in the Apocryphal writings of the New Test., because it is closely connected with that of the apostle Paul. Under the title *Acta Pauli et Theclæ* (first edited by Grabe, in his *Spicilegium SS. PP.* [Oxon. 1698; 2d ed. 1700]; then by Jones, *A New and Full Method of Settling the Canonical Authority of the New Testament* [Lond. 1726]; and finally by Tischendorf, in his *Acta Apostt. Apocrypha* [Lips. 1851], and Wright, *Apocryphal Acts of the Apostles* [Syriac and English, Lond. 1871, 2 vols.]), we have an Apocryphal work extant which has furnished rich material for the so-called "Thecla Legend."

I. *The Contents* of it are as follows:

"When Paul had fled from Antioch and went up to Iconium, he was accompanied by Demas and Hermogenes, two men full of hypocrisy, who pretended unto Paul as though they loved him, but they loved him not. On the way Paul made the oracles of the Lord sweet unto them, teaching them the great things of Christ. Onesiphorus, having heard that Paul was coming to Iconium, went out to meet him, that he might bring him into his house. Now he had not seen Paul in the flesh, but Titus had told of him. He therefore went along the road to Lystra, looking for Paul among them that passed by. And when he saw Paul, he beheld a man small in stature, bald-headed, of a good complexion, with eyebrows meeting, and a countenance full of grace. For sometimes he appeared like a man, and sometimes he had, as it were, the face of an angel. And when Paul saw Onesiphorus, he smiled upon him. But Onesiphorus said, 'Hail, servant of the blessed God.' And Paul answered, 'Grace be with thee, and with thy house.' But Demas and Hermogenes were full of wrath and hypocrisy.

"When Paul had come into the house of Onesiphorus, there was great joy, and they bowed their knees and brake bread. And Paul preached unto them the word, saying,

"'Blessed are the pure in heart, for they shall see God.

"'Blessed are they that bear rule over themselves, for God shall speak with them.

"'Blessed are they that have kept chaste their flesh, for they shall become the temple of God.

"'Blessed are they that have kept themselves apart from this world, for they shall be called righteous.

"'Blessed are they that have wives as though they had none, for they shall have God as their portion.

"'Blessed are they which retain the fear of God, for they shall become as the angels of God.

"'Blessed are they that have kept the baptism, for they shall have rest with the Father and the Son.

"'Blessed are the merciful, for they shall obtain mercy, and shall not behold the bitter day of judgment.

"'Blessed are the bodies of the virgins, for they shall be well pleasing unto God, and they shall not lose the reward of their chastity.

"'Blessed are they that tremble at the words of God, for they shall receive consolation.

"'Blessed are they that are partakers of the wisdom of Jesus Christ, for they shall be called the sons of the Most High God.

"'Blessed are they who, for the love of Christ, are departed from conformity to this world, for they shall judge the angels, and shall be blessed at the right hand of the Father, and they shall have rest for ever and ever.'

"While Paul was thus speaking, there was a certain virgin, called Thecla, the daughter of Theoclein, betrothed to a man whose name was Thamyris; and she sat at a window which was close by, listening attentively to Paul's discourse concerning virginity and prayer; and she gave earnest heed to the things which were spoken, rejoicing with all her heart. And when she saw many women going in to hear Paul, she, also, had an eager desire that she might be deemed worthy to stand in his presence and hear the word of Christ.

"For three days and three nights Thecla listened to the apostle, till her mother sent for Thamyris to see whether he could induce her to come home. His endeavors were in vain, for Thecla only listened to the things which were spoken by Paul. Then Thamyris started up, and went forth into the street of the city, watching those that went in and came out of the house of Onesiphorus. And he saw two men striving bitterly one with the other, and he said, 'Tell me, I pray you, who is this that leadeth astray the souls of young men, and deceiveth virgins, so that they do not marry, but remain as they are? I promise to give you money, for I am one of the chief men of this city.' The men, who were Demas and Hermogenes, said unto him, 'Who indeed he is we know not, but this we know, that he deprives young men of wives, and maidens of husbands, saying unto them that in no other way can they have a resurrection than by not polluting the flesh, and by keeping it chaste.' At the supper which Thamyris gave them in his house, they advised him to bring the apostle before the governor, charging him with persuading the multitudes to embrace this new doctrine of the Christians. The governor, they said, will destroy him, and thou wilt have Thecla to thy wife; and we will teach thee that the resurrection which this man speaks of has taken place already, for we rose again in our children, and we rose again when we came to the knowledge of the true God.

"The next morning Paul was brought before the governor by Thamyris, who acted in accordance with the words of his advisers. The governor said to Paul, 'Who art thou, and what dost thou teach? for they bring no small accusation against thee.' But Paul, lifting up his voice, said, 'Forasmuch as I am this day examined concerning what I teach, listen, O governor! The living God, the God of retributions, he who is a jealous God, a God who is in need of nothing (*ἀπροσδεής*), a God who taketh thought for the salvation of men, hath sent me to reclaim them from uncleanness and corruption, from all pleasure, and from death, so that they may not sin. Wherefore, also, God sent his own Son, whom I preach unto you, teaching men that they should rest their hope on him, who alone hath had compassion upon a world that was led astray, that men may no longer be under condemnation, but that they may have faith, and the fear of God, and the knowledge of holiness, and the love of the truth. If I therefore teach that which has been revealed to me by God, wherein do I go astray?' When the governor had heard this, he ordered Paul to be bound and be put in ward, saying, 'When I shall be at leisure, I will hear him more attentively.'

"Thecla, having bribed the keeper of the door, was admitted by night to the imprisoned apostle, and sitting at his feet, heard the wonderful works of God. When she was found there, she was brought before the governor together with Paul; the latter was scourged and cast out of the city, but Thecla was ordered to be burned. Soon a pile was erected, and after she had made the sign of the cross she went up thereon, and the wood was kindled. When the fire was blazing, a heavy rain and hail came down from heaven, and thus Thecla was saved.

"Now Paul was fasting with Onesiphorus and his wife and children, in a new tomb, on the way from Iconium to Japhne. After several days, when the children were ahungered, Paul took off his cloak and gave it to one of the children, saying, 'Go, my child, and buy bread.' On the way the boy met Thecla, who was looking for Paul. When she was brought to him, he thanked God for her safe deliverance. Thecla said to Paul, 'I will cut my hair, and will follow thee whithersoever thou goest.' But he answered, 'This is a shameless age, and thou art very fair. I fear lest another temptation come upon thee worse than

the first, and that thou withstand it not.' Thecla said, 'Only make me a partaker of the seal that is in Christ, and temptation shall not touch me.' But Paul answered, 'O Thecla, wait with patience and thou shalt possess the water.'

"And Paul sent away Onesiphorus and all his house unto Iconium, and went to Antioch with Thecla. As they were entering into the city, a certain ruler of the Syrians, Alexander by name, seeing Thecla, clave unto her in love, and would have given gifts and presents unto Paul. But he said, 'I know not the woman of whom thou speakest, nor is she mine.' At this Alexander embraced her in the street of the city. But as Thecla would not suffer this, she took hold of Alexander and tore his cloak and pulled off his crown. Ashamed of what had happened, Alexander had her brought before the governor, who condemned her to the wild beasts, allowing her, however, at her own request —that she might remain pure until she should fight with the wild beasts—to stay with a certain woman named Tryphæna.

"When the games were exhibited, they bound Thecla to a fierce lioness, but the beast licked her feet. And the people marvelled greatly. And the title of her accusation was 'Sacrilegious.' And the women cried out, 'An impious sentence has been passed in this city.' After the show, Tryphæna again received Thecla, for her daughter Falconilla was dead, and had said to her mother, in a dream, 'Mother, take this stranger, Thecla, in my stead, and she will pray for me, that I may be transferred to the place of the just.' And Thecla prayed, saying, 'O Lord God, who hast made the heaven and the earth, Son of the Most High, Lord Jesus Christ, grant unto this woman according to her desire, that her daughter Falconilla may live forever.'

"The next day Alexander came again to fetch Thecla. But Tryphæna cried aloud, so that Alexander fled away. And straightway the governor sent an order that Thecla should be brought. And Tryphæna, holding her by the hand, said, 'My daughter Falconilla, indeed, I took to the tomb; and thee, Thecla, I am taking to the wild beasts.' And Thecla wept very bitterly and said, 'O Lord God, in whom I have believed, to whom I have fled for refuge, thou who didst deliver me from the fire, do thou grant a recompense to Tryphæna, who hath had compassion on thy servant, and hath kept me pure.' When Thecla had been taken out of the hands of Tryphæna, they stripped her of her garments, and a girdle was given to her, and she was thrown into the theatre. And lions, and bears, and a savage lioness were let loose against her. But instead of killing Thecla, they tore one another. While she was praying, many more wild beasts were sent in. And when she had ended her prayer, she turned and saw a trench filled with water, and she said, 'Now it is time for me to wash myself.' And she cast herself in, saying, 'In the name of Jesus Christ, I baptize myself on the last day.' And the seals saw the glare of the fire of lightning, and floated about dead. And as she stood naked, there was a fiery cloud round about her, so that neither was she seen naked, nor could the wild beasts do her hurt. And when other beasts were cast into the theatre, the women wept again. And some of them threw down sweet-smelling herbs, so that there was an abundance of perfumes. And all the wild beasts, even as though they had been restrained by sleep, touched her not. When fierce bulls were let loose, Tryphæna fainted, and the multitude cried, 'Queen Tryphæna is dead.' Alexander now asked the governor to release Thecla, saying, 'If Cæsar hear of these things, he will destroy the city, because his kinswoman queen Tryphæna had died beside the theatre.' And the governor called for Thecla out of the midst of the wild beasts, and said unto her, 'Who art thou? and what hast thou about thee, that none of the wild beasts toucheth thee?' And she said, 'I, indeed, am a servant of the living God; and as to what there is about me, I have believed in the Son of God, in whom God is well pleased. Therefore hath not one of the beasts touched me. For he alone is the way of salvation, and the ground of immortal life. He is a refuge to the tempest-tossed, a solace to the afflicted, a shelter to them that are in despair; and, once for all, whosoever shall not believe in him shall not live eternally.' When she was released, she stayed with Tryphæna eight days. And she instructed her in the word of God, so that most, even of the maid-servants, believed. But Thecla desired to see Paul. When she was told that he was staying at Myra of Lycia, she went there, being dressed in man's attire. And when she saw him, she said, 'I have received the baptism, O Paul! For he that wrought together with thee for the gospel hath been effectual also with me for the baptism.' When Thecla told him that she was going to Iconium, Paul said to her, 'Go and teach the word of God.'

"In Iconium she went into the house of Onesiphorus 'where Christ made the light first to shine upon her.' After having tried in vain to convert her mother—Thamyris having died in the meantime—she went to Seleucia, where she enlightened many by the word of God, and where she died in peace."

This is the legend of Thecla. How great or how little the substratum of truth in it, we cannot decide. The fact is that churches were built in honor of the "beata virgo martyr Thecla;" in prose and rhyme the deeds of our heroine were celebrated; and Sept. 24 is commemorated in her honor.

II. *Date of Compilation.*—We have a long line of Greek and Latin fathers by whom Thecla is mentioned in such a manner as to lead to the supposition that whatever is said of her is the same as we find it in the *Acta Pauli et Theclæ*. As one writer has followed the other, our examination will be confined to the earliest testimony—to that of Tertullian. In his treatise *De Baptismo*, ch. xvii, we read: "But if any defend those things which have been rashly ascribed to Paul, under the example of Thecla, so as to give license to women to teach and baptize, let them know that the presbyter in Asia, who compiled the account, as it were, under the title of Paul, accumulating of his own store, being convicted of what he had done, and confessing that he had done it out of love to Paul, was removed from his place. For how could it seem probable that he who would not give any firm permission to a woman to learn should grant to a female power to teach and baptize?" It has been taken for granted that the meaning is that a presbyter of Asia, somewhere towards the end of the 1st century, compiled a history of Paul and Thecla, and, instead of publishing it as a true narrative, either in his own name or with any name at all, but in good faith, published it falsely, and therefore wickedly, under the name of Paul, as though he were himself the writer; that he was convicted of his forgery, and deposed from the priesthood. This account has been marvellously dressed up, and some of its advocates have ventured to say that a Montanist writer of the name of Leucius was the real author of these *Acts* (Tillemont, *Mémoires*, ii, 446). Jerome (*Catalogus Script. Eccl.* c. 7), commenting upon the passage of Tertullian, says that the presbyter who wrote the history of Paul and Thecla was deposed for what he had done by John (*apud Johannem*) the apostle. That Jerome relied upon Tertullian is evident from his statement; but his conduct in fathering the story of the deposition by John upon Tertullian is inexcusable, because no such statement was made by Tertullian. On the other hand, we must bear in mind that, according to tradition, alleged or real events which occurred in Asia Minor and touched upon the life of the Church have been brought in connection with John. Thus he is said to have confuted Cerinthus, Ebion, Marcion, and even Basilides. Even miracles which were first narrated by disciples of the apostles or by bishops of Asia Minor were afterwards referred to him (comp. *Patr. Apost. Opp.* ed. Gebhardt, Harnack, Zahn, i [ed. i], 194). Our passage is a proof of this. Tertullian speaks of an Asiatic presbyter, Jerome adds *apud Johannem*, and his copyists write, instead of "apud Johannem," *a Johanne*.

Now, putting aside Jerome's commentary and the other patristic testimonies, which will be found collected at great length in Baronius, Tillemont, and Schlau, we see from the external evidence as contained in Tertullian's passage that the *Acts of Paul and Thecla* must have existed in his time. To this external evidence of antiquity we have the internal, furnished by the *Acts* themselves. This will determine nothing as to who was their author, but will be valuable in helping us to assign an approximate date. An indication of the early origin of a Christian document is the absence of quotations from the New Test. True, this is only a negative evidence; but when found in connection with sayings attributed to Christ or the apostles which are not found in the canonical Scriptures, it tends to establish antiquity. Now there is not a single direct citation from the New Test.; and when Paul preaches upon the Beatitudes, words are boldly put into his mouth which are not in Scripture. This was becoming enough in a contemporary of the apostle, or in a writer of the 2d century who had received them through a not far-distant tradition; but it would have been unbecoming in a writer of the 3d century, and, speaking in general terms,

it was what writers of the 3d century seldom did. Thus we could quote Clement of Rome, Ignatius of Antioch, Justin Martyr, Polycarp, besides referring to the art. SAYINGS, TRADITIONAL, OF CHRIST, that such has been the case; and it is therefore not a matter for surprise, but it is exactly what we might be prepared to expect, if the *Acts of Thecla* are, in the main, a document of the 2d century, that the writer should represent Paul not only as saying "Blessed are the merciful, for they shall obtain mercy," but "Blessed are they which have kept the baptism, for they shall have rest with the Father and the Son." A further indication of the comparatively early date of this composition is its teaching the salvability of departed heathens. All early Christendom believed in the efficacy of prayers for those who had fallen asleep in the faith of Christ. But it was only the first two centuries which taught that prayer was of avail for such as had died without baptism and without the knowledge of Christ on earth. Thus we have a parallel case to the prayer of Thecla for Falconilla in the *Passio Perpetuæ et Felicitatis*, where we read that Perpetua, through her prayers, saved her brother Dinocrates, who had died without baptism, "from the dark place;" and from the place of sufferings he comes to the place full of light. Augustine, commenting upon this (*De Origine Animæ*, i, 10; iii, 9), says that Dinocrates must have been baptized, and that he was suffering in consequence of some childish fault committed after baptism. But Augustine's statement that the boy was baptized is arbitrary, because best suited to his own theory. But is it in the least likely that Dinocrates had been baptized, when Perpetua herself was unbaptized, and only received baptism shortly before her martyrdom? Now in the 2d century it was not an uncommon thing to pray for non-Christians; but after the 2d century, not only do we lose all trace of prayer for non-Christians who had departed this life, but we find the contrary opinion firmly maintained. So entirely was this the case that, as we have seen, Augustine, "in order to get rid of the plain inference to be drawn from St. Perpetua's prayer for her brother, was driven to invent the ingenious but scarcely amiable explanation that a little child who had died at the early age of seven years was suffering purgatorial torments for some infantile fault committed *after* his baptism."

Another indication of an early date is the fact that the name Χριστιανοί, which occurs twice in the *Acts*, is only used by the two companions of Paul, who call the attention of Thamyris to this fact as a point for accusation. This would place the compilation of the *Acts* at a time when the name "Christian" was sufficient to condemn any one, i. e. at about the time of Trajan, in the year 115. We may feel a reasonable confidence, then, that, whether the legend of Thecla be true or false, it was composed at least before A.D. 200, perhaps somewhere between 165 and 195, and most probably within a few years of the middle of that period.

III. *Object of the Author.*—Whoever may have been the author of the *Acts*, the question has been asked, What was his object? It has been said that he intended to defend and maintain the Montanist theory, and the most important evidence in favor of the Montanist authorship of the *Acts* was taken from the concluding words, "she illuminated many by the word of God;" by which is meant—illumination being taken as a synonym for baptism—she also baptized those whom she converted. Now, leaving aside the statement of Jerome that "Thecla baptized a lion," a statement which he himself calls a *fabula*, and which he did not find in Tertullian, whom he follows, and who would have undoubtedly stigmatized it as nonsense, for such it is; and, without investigating how he came to make such a statement, or whether it was originally meant that Thecla baptized a person of the name of *Leo* (which means, in Latin, "lion"), we know that Thecla baptized none except herself. The only point in the argument now are the words πολλοὺς ἐφώτισεν τῷ λόγῳ τοῦ Θεοῦ, "she illuminated many by the word of God," which, as Basil of Seleucia (whether he is the author of the *Acts* or merely their editor) says, mean that "Thecla baptized those whom she converted to Christ." Now it is true that φωτίζειν has been used by Gregory of Nazianzum, Gregory of Nyssa, Eusebius (*Hist. Eccl.* iii, 23, 8), and Methodius (*Conv. Decem Virg.*) in the sense of "baptize," and φωτισμός for "baptism," and by Clemens Alexandrinus, Athanasius, Chrysostom, Justin Martyr (*Apol.* i, 61; comp. 65); but this is not the only meaning, for, as Justin himself says, καλεῖται τοῦτο τὸ λουτρὸν φωτισμὸς ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων, thus deriving the new signification of the word from the old; and Dionysius Areopagita, Clemens Alexandrinus, Chrysostom, and Cyril of Alexandria use the word φωτισμός for "illumination," "instruction," which signification is required here by the addition τῷ λόγῳ τοῦ Θεοῦ. We have here the same *usus loquendi* that we find in Eph. iii, 9; Heb. vi, 4; x, 32; and so also in the Sept., where it is used for הוֹרָה. For examples, comp. Stephanus, *Thes. Græc. Ling.* s. v. φωτίζειν. We are not told that she instructed in public, which is the main point; and if she had preached at all, it probably was no sermon in the strict sense of the word, but a missionary discourse. This inference we make from the *Acts* themselves, according to which she lived among heathen; there was not as yet a congregation, consequently also no office. That women taught in the apostolic age was nothing uncommon, for of Aquila and Priscilla we are told (Acts xviii, 26) that they took Apollo καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ Θεοῦ; and in Rom. xvi, 3 sq. Paul calls them τοὺς συνεργούς μου ἐν Χριστῷ.

After all, we cannot perceive any Montanistic tendency in the author of the *Acts*, for his Thecla does not remind us of the Montanistic prophetesses, who even performed ecclesiastical functions. That Thecla baptized others we are not told; and when Basil of Seleucia states this of her, he does it because of his interpretation of φωτίζειν, and indicates that in the beginning of Christianity in Asia Minor such things had happened. We need only refer to the letter of Firmilian, bishop of Cæsarea, addressed to Cyprian against pope Stephen (the 75th of Cyprian's *Letters*), and to the *Apostolic Constitutions* (iii, 9). The latter expressly forbid women to baptize and teach, it being ἐπισφαλές, μᾶλλον δὲ παράνομον καὶ ἀσεβές, as well as against the Scriptures. We can very well perceive how, in the face of such tendencies, which in the 3d century could have been only of a very rare occurrence, a book must have been welcomed out of which the authority of an apostle could be quoted in favor of female prerogatives in the Church. Being disposed to generalize a single case, the difference in the time and persons was overlooked, and this special case was applied erroneously to different cases. For what we know of Thecla's baptism is, that she asked the apostle for that rite, but he exhorted her to be patient and wait. At Antioch, when in the arena, and believing that she will surely die without having received the baptism, she throws herself into the trench. After her deliverance she remains eight days with Tryphæna, and instructs her in the word of God. We are not told that she baptized some, but that most of the maid-servants believed, and that there was great joy in the house. Then she comes to Paul at Myra, saying, ἔλαβον τὸ λουτρόν, Παῦλε· ὁ γὰρ σοὶ συνεργήσας εἰς τὸ εὐαγγέλιον καμοὶ συνήργησεν εἰς τὸ λούσασθαι (ch. xl). Paul does not utter his disapprobation, but keeps quiet. But when she is about to leave, he does not say to her that she should teach and baptize, but "go and teach." The faculty which Jesus gives to his disciples (Matt. xxviii, 19, 20) is entirely different from the one which Paul gives to Thecla.

Thecla's case is exceptional on account of her twofold martyrdom; being left by Paul and the adherents to his teaching, and being in *periculo mortis*, she baptizes herself, using the Christian formula. According to the whole narrative, Paul cannot make any objection, because God has made himself known in delivering her,

and the action of a martyr cannot be prescriptive as to others. Besides, the author brings before us a time in which ecclesiastical affairs had not yet taken a definite form, and there is not the least evidence that the object of the author of the *Acts* was to support Montanistic doctrines, and to establish the same by the authority of the apostle Paul. The only object which the author could have had in view was to describe the apostolic time, in which he succeeded only in part. It is a time when the Church commences to develop herself. But, using his own judgment in this respect, it becomes fatal, since the author connects the person of an apostle with deeds and doctrines which in this connection must be detrimental to the order of the Church. Such a writing could only be a great hindrance to the leaders of the Church; and in order to render it of no effect, it was severely criticised, and its author called to account and deposed. Yet the possibility of a historical substratum in the *Acts* is not precluded, although it is difficult to say where history ends and legend commences.

IV. *Sources of the Acts.*—We have already stated that the *Acts* contain not a single direct citation from the New Test., yet the student cannot fail to discover many instances in which the New Test. has been used. Thus:

Matt. iii, 17,	comp. with	*Acta P. et Th.*	ch.	xxxvii,	εἰς ὃν εὐδόκησεν ὁ Θεὸς υἱὸν αὐτοῦ (comp. also Matt. xii, 18; xvii, 5).
v, 8, 7,	"	"	"	v, vi,	where the Beatitudes are formed according to those of Matt.
viii, 19,	"	"	"	xvi,	ἀκολουθήσω σοι ὅπου ὰν πορεύῃ (comp. also Luke ix, 57).
x, 42,	"	"	"	vi,	οὐκ ἀπολέσουσιν τὸν μισθόν.
xii, 45,	"	"	"	xxv,	μὴ ἄλλος σε πειρασμὸς λήψεται χείρων τοῦ πρώτου (comp. also Matt. xxvii, 64; John v, 14; 2 Pet. ii, 20).
xvii, 5,	"	"	"	xxii,	νεφέλη ἀνωθεν ἐπεσκίασεν.
xxi, 9,	"	"	"	iv,	εὐλογημένος.
xxvi, 47, 55,	"	"	"	xv,	μετὰ ξύλων.
xxvii, 13,	"	"	"	xvi,	οὐ γὰρ μικρῶς σου κατεγοροῦσιν (comp. also Mark xv, 4).
Mark vi, 20,	"	"	"	xx,	ἡδεως δὲ ἤκουεν ὁ ἀνθύπατος τοῦ Παύλου (comp. also xii, 37).
vi, 34,	"	"	"	xxi,	ἡ δὲ ὡς ἀμνὸς ἐν ἐρήμῳ περισκοπεῖ τὸν ποιμένα.
xiv, 71,	"	"	"	xxvi,	οὐκ οἶδα τὴν γυναικα, ἣν λέγεις
xv, 26,	"	"	"	xxviii,	αιτία τῆς ἐπιγραφῆς.
Luke vii, 38,	"	"	"	xviii,	καταφιλούσης τὰ δεσμὰ αὐτοῦ.
x, 39,	"	"	"	xviii,	καθίσασα παρὰ τους πόδας αὐτοῦ ἤκουεν κ. τ. λ.
xiv, 33,	"	"	"	v,	ἀποταξάμενοι τῷ κόσμῳ (comp. ix, 61).
xviii, 7,	"	"	"	xvii,	ὁ Θεὸς ἐκδικήσεων.
xviii, 43,	"	"	"	xxxviii,	ἀπέδωκαν αἶνον τῷ Θεῷ.
xxiii, 18,	"	"	"	xx,	αἶρε αὐτόν.
John i, 14,	"	"	"	iii,	χριστος πλήρης.
iv, 51,	"	"	"	xxxix,	ὅτι τὸ τέκνον μου ζῇ.
v, 24,	"	"	"	vi, xvii,	οὐκ ὄψονται ἡμέραν κρίσεως; ἵνα μηκέτι ὑπὸ κρίσιν ὦσιν (comp. also James v, 12).
vi. 51, 58,	"	"	"	xxix, xxxvii,	ἵνα ζήσεται εἰς τους αἰῶνας.
xvii, 9,	"	"	"	xxiv,	ὅτι σή ἐστιν.
xix, 26 sq.	"	"	"	xxxvii,	τὴν ξένην ταύτην Θέκλαν ἔξεις εἰς τὸν ἐμὸν τόπον.
Acts i, 24,	"	"	"	xxiv,	Θεέ καρδιογνῶστα (comp. xv, 8).
ii, 11,	"	"	"	i, xviii,	τὰ μεγαλεία τοῦ Χριστοῦ, resp. τοῦ Θεοῦ (Luke i, 49).
ii, 42,	"	"	"	v,	κλάσις ἄρτου (comp. xx, 7; Luke xxiv, 35, a. o. in N. T.).
iii, 26,	"	"	"	xvii,	διὸ ἔπεμψεν (one codex, ἀπέστειλεν) ὁ Θεὸς τὸν ἑαυτοῦ παῖδα, ὃν ἐγω εὐαγγελίζομαι καὶ διδάσκω ἐν ἐκείνῳ ἔχειν τὴν ἐλπίδα τους ἀνθρώπους (comp. v, 4, 2; xvii, 3; xxiii, 6; Rom. viii, 24, a. o. in N.-T.).
iv, 27, 30,	"	"	"	xxiv,	ὁ τοῦ ἁγίου σου παιδὸς πατήρ.
iv, 9,	"	"	"	xvii,	εἰ ἐγω σήμερον ἀνακρινομαι τί διδάσκω κ. τ. λ. (comp. xxiv, 21; xxiii, 6).
v. 17,	"	"	"	xv,	πληθεις ζήλου καὶ θυμοῦ (comp. xiii, 45; Luke iv, 28).
vi. 15,	"	"	"	iii,	ἀγγέλου πρόσωπον εἶχεν (comp. Gal. iv, 14).
vii, 55,	"	"	"	xxi,	ἐμβλέψασα εις τον ὄχλον ἴδεν τὸν Κύριον καθήμενον . . . ὁδὲ εἰς οὐρανους ἀνιει (comp. also xviii, 9, 10; xxiii, 11).
vii. 58,	"	"	"	xxi, xxvi,	Παῦλον . . . ἔβαλεν ἔξω τῆς πόλεως (comp. xiii, 50; xiv, 19).
ix. 7,	"	"	"	i,	ἐγενήθησαν συνοδεύοντες αὐτῷ.
xi. 24, 26,	"	"	"	xv,	μετὰ . . . ὄχλου ἱκανοῦ (comp. xix, 26; Mark x, 46; Luke vii, 12).
xii. 12,	"	"	"	ix,	αὐτὸς τὴν ἐκπλήξιν . . . κατέχει ἔκπληκτον . . . παραπλήξ.
xiii. 34,	"	"	"	xx, xxv,	τὰ ὅσια ἔργα τοῦ Χριστοῦ.
xiii. 50,	"	"	"	xi,	εἰμὶ γὰρ πρῶτος τῆς πόλεως: and xxvi, Ἰκονιέων εἰμὶ πρώτη (comp. also xvii, 4, 12).
xiv. 15,	"	"	"	xvii, xxiv,	Θεὸς ζῶν. Πάτερ ὁ ποίησας τὸν οὐρανὸν καὶ τὴν γῆν.
xvi, 15,	"	"	"	iv,	εἰ δὲ ἔστε τινές, δεῦτε καὶ ὑμεῖς εἰς τὸν οἶκόν μου καὶ ἀναπαύσασθε.
xvi, 17,	"	"	"	xxix,	ὁ Θεὸς ὁ ὕψιστος.
xvi, 20,	"	"	"	ix,	ὁ ἀνθρωπος οὗτος τὴν Ἰκονιέων πόλιν ἀνασείει.
xvi, 22,	"	"	"	xv,	συνεπέστη πᾶς ὁ ὄχλος.
xvi, 26,	"	"	"	xxxviii,	ὥστε σαλευθῆναι τὰ θεμέλια τοῦ θεάτρου.
xvi. 34,	"	"	"	xxvi,	πανοικί.
xvii, 25,	"	"	"	xvii,	Θεὸς ἀπροσδεής.
xviii, 13,	"	"	"	xiv,	ἀναπείθοντα τους ὄχλους.
xxii, 7,	"	"	"	xlii,	ἔπεσεν εἰς τὸ ἔδαφος.
xxiv, 20,	"	"	"	xvii,	τί ἀδικῶ.
xxvi, 16,	"	"	"	iii,	ὑπηρέτα τοῦ εὐλογημένου Θεοῦ (comp. Luke i, 2; John xviii, 36; 1 Cor. iv, 1).
Rom. vii. 17,	"	"	"	v,	κληρονομήσουσιν τὸν Θεόν.
viii, 21,	"	"	"	xvii,	ὅπως ἀπὸ τῆς ψθορᾶς ἀποσπάσω αὐτούς.
1 Cor. i. 7,	"	"	"	iii,	ἀπεκδεχόμενος.
iii, 16, 17,	"	"	"	v,	οἱ ἁγνην τὴν σάρκα τηρήσαντες . . . ναὸς Θεοῦ γενήσονται (comp. vi, 18–20).
iv, 1,	"	"	"	iv,	ὑπηρέται τοῦ Θεοῦ.
vii, 29,	"	"	"	v,	οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες.
x, 13,	"	"	"	xxv,	μὴ ἄλλος σε πειρασμὸς λήψεται.
xv, 53, 54,	"	"	"	xxxviii,	αὐτὸς . . . ἐνδύσει σε σωτηρίαν (comp. 2 Cor. v, 2, 3).
2 Cor. i, 3,	"	"	"	xxiv,	ὁ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (comp. xi, 31, a. o. in N.T.).
x, 15,	"	"	"	xviii,	ηὔξανεν ἡ πίστις.
Gal. ii, 8,	"	"	"	xl,	ὁ γὰρ σοὶ συνεργήσας εἰς τὸ εὐαγγέλιον κἀμοὶ συνήργησεν εἰς τὸ λούσασθαι.
Eph. i, 6,	"	"	"	i,	τοῦ ἠγαπημένου (of Christ).
Phil. i, 11,	"	"	"	iv,	καρπὸν δικαιοσύνης.
2 Thess. i, 7,	"	"	"	xxxvii,	θλιβομένοις ἄνεσις.
Heb. xi, 5, 6,	"	"	"	vi,	εὐαρεστησουσιν τὸν Θεόν (comp. xiii, 16).
James iii, 18,	"	"	"	iv,	καρπὸν δικαιοσύνης.
v, 12,	"	"	"	xvii,	ἵνα μηκέτι ὑπὸ κρίσιν ὦσιν.
1 John ii, 22, 24,	"	"	"	vi,	πρὸς τὸν πατέρα καὶ τὸν υἱόν (comp. 2 John ver. 9).
Rev. xii, 9,	"	"	"	xvii,	πλανωμενῳ κυσμῳ.
xiv, 11,	"	"	"	vi,	ἀνάπαυσιν ἔξουσιν εἰς αἰῶνα αἰῶνος.

That the author of the *Acts* was acquainted with the second epistle to Timothy is unquestionable, because there are many striking parallels between that epistle and the *Acts*, which need not be mentioned.

V. *Literature.*—Espencæi *Opera Omnia* (Parisis, 1619), p. 998 sq.; Baronius, *Martyrologium Romanum* (Venetiis, 1593), ad 23 Sept. p. 431–434; id. *Annales Ecclesiastici ad Annum* 47 (Lucæ, 1738), i, 388 sq.; Pantinus, *Notæ in Ed. Librorum II Basilii Seleuciæ in Isauria Episcopi de Vita ac Miraculis D. Theclæ* (Antv. 1608), p. 222–238; Hornejus, *Hist. Eccl.* (Brunsvicii, 1649), i, 40–42; *Vetustius Occidentalis Ecclesiæ Martyrologium*, etc. (ed. Franc. M. Florentinus [Lucæ, 1668]), notæ ad 12 et 23 Sept.; Combefis, *Bibliothecæ Græcorum Patrum Auctarium Novissimum* (Par. 1672), pt. i; *Not. ad Nicetæ Paphl. Orat. in Theclam*, p. 506–509; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, etc. (ibid. 1694), ii, 65–70, 528–530; Ittig, *De Hæresiarchis* (Lips. 1690); *Appendix Dissertationum de Hæresiarchis* (ibid. 1696); *De Pseudepigraphis*, i, 128, 129; *De Bibliothecis et Catenis Patrum* (ibid. 1707), p. 700–705; Grabe, *Spicilegium SS. Patrum* (Oxoniæ, ed. ii, 1700; ed. i, 1698), i, 87–94, resp. 128, 330–335; *Des heiligen Clementis Historie von denen Reisen und Leben des Apostels Petri, mit einem Vorberichte S. Arnolds* (Berlin, 1702); *Acta Sanctorum* (Antv. 1717), mens. Jun. vii, 552, 553 (auctore Joh. Bapt. Sollerio); *Hieronymi Catalogum Scriptorum Ecclesiasticorum*, cum notis Erasmi Roterdami, Mariani Victorii, H. Gravii, A. Miræi, et Jo. Alb. Fabricii—Ernestus Salomo Cyprianus recensuit et annotationibus illustravit (Francof. et Lips. 1722); Dom. Georgius, in an annotation to the *Martyrology* of Ado of Vienne, in his edition of the same (Rom. 1745 fol.), p. 493; Lardner, *The Credibility of the Gospel History* (2d ed. Lond. 1748), II, ii, 697–703; *Acta Sanctorum* (Antv. 1757), ad 23 Sept. vi, 546 sq. (auctore Jo. Stittingo); Fabricius, *Bibliotheca Græca* (Hamb. 1807), ed. Harles. x, 331; Thilo, *Acta S. Thomæ Apostoli* (Lips. 1823), prol. p. lix, lx; Schwegler, *Der Montanismus* (Tüb. 1841), p. 262–266; Tischendorf, *Acta Apostolorum Apocrypha* (Lips. 1851), prol. p. xxi–xxvi; Köstlin, *Die pseudonyme Literatur der ältesten Kirche*, in the *Theol. Jahrbücher* (Tüb. 1851), p. 175, 177; Ewald, *Uebersicht der 1851–52 erschienenen Schriften zur bibl. Wissenschaft*, in the *Jahrbücher zur bibl. Wissenschaft*, 1852, p. 127; Ritschl, *Die Entstehung der altkatholischen Kirche* (2d ed. Bonn, 1857), p. 292–294; Neudecker, art. "Thekla" in Herzog, *Real-Encyklop.* xv, 704, 705; Gutschmid, *Die Königsnamen der apocryph. Apostelgeschichte* (Rhein. Mus. 1864), new series, xix, 176–179, 396, 397; Reuss, *Gesch. d. heil. Schriften* (Brunswick, 1864), § 267, p. 264, note; Hilgenfeld, *Novum Testamentum extra Canonem Receptum* (Lips. 1866), iv, 69; Renan, *Saint-Paul* (Par. 1869), I, 40; Müller, *Erklärung des Barnabas-Briefes* (Leips. 1869), p. 4; Wright, *Apocryphal Acts of the Apostles* (Lond. 1871, 2 vols.); Hausrath, *Neutestamentl. Zeitgeschichte* (1872), ii, 547; Lipsius, *Ueber den Ursprung und ältesten Gebrauch des Christennamens* (Jena, 1873), p. 8; Mossman, *A History of the Catholic Church of Jesus Christ from the Death of St. John to the Middle of the Second Century* (Lond. 1873), p. 351–400; *Der Katholik*, Nov. 1875, p. 461; but more especially Schlau, *Die Acten des Paulus und der Thecla und die ältere Thecla-Legende* (Leips. 1877); and the review by Lipsius in Schürer, *Theol. Literaturzeitung* (ibid. 1877), p. 543. (B. P.)

Theco'ë (Θεκωέ), the Greek form (1 Macc. ix, 33) of the Heb. name (2 Chron. xx, 20) TEKOA (q. v.).

Theft (גְּנֵבָה, κλέμμα or κλοπή) is treated in the Mosaic code in its widest bearings (Exod. xxii, 1 sq.), especially when accompanied by burglary or the abreption of animals (Josephus, *Ant.* xvi, 1, 1; Philo, *Opp.* ii, 336). If the stolen property had already been sold or rendered useless, the thief was required to make fivefold restitution in cases of horned cattle (comp. 2 Sam. xii, 6; Philo, *Opp.* ii, 337), or fourfold in case of sheep or goats; but only twofold in case the living animal was restored. But the statute likewise included the stealing of inanimate articles, as silver and gold (Josephus, *Ant.* iv, 8, 27). The prominence given to the former kind of theft is explainable on the ground of the pastoral character of the Hebrews (comp. Justin. ii, 2; Walther, *Gesch. d. röm. Rechts*, p. 807; *Sächs. Criminal-Codex*, art. 226; Marezoll, *Criminal-Codex*, p. 388). Any other kind of property might easily be found and recovered, and hence its theft was punished by its simple restoration, with a fifth part of the value added for loss of use (Lev. v, 22 sq.; vi, 3 sq.). Rabbinical legislation on this point may be seen in the Mishna (*Baba Metsiah*, ii). From Prov. vi, 30, Michaelis infers a sevenfold restitution in Solomon's time, but the passage probably speaks only in round numbers. On the ancient Greek laws, see Potter, *Antiq.* i, 364 sq.; and on that of the twelve tables, Adam, *Rom. Antiq.* i, 426; Abegg, *Strafrechtswiss.* p. 449; or generally Gellius, xi, 18; on that of the modern Arabs, see Wellsted, *Travels*, i, 287; on the Talmudic, see Otho, *Lex. Rabb.* p. 253. The Rabbinical interpretations of the law are given in the Mishna, *Baba Kamma*, vii sq. If the burglar suffered a fatal wound in the act by night, the act was regarded as a justifiable homicide (Exod. xxii, 2). So likewise in Solon's laws (Demosth. *Timocr.* p. 736) and among the ancient Romans (Heinecc. *Antiq. Jur. Rom.* IV, i, 3, 499), as well as Germans (Hanke, *Gesch. d. deutsch. peinl. Rechts*, p. 99). Kidnapping (*plagium*) of a free Israelite was a capital crime (Exod. xxi, 16; Deut. xxiv, 7), punishable with strangulation (*Sanhedr.* xi, 1); and was an act to which a long line of defenceless sea-coast like Palestine was peculiarly liable from piracy. A similar penalty prevailed among the ancient Greeks (Xenoph. *Memor.* i, 2, 62; Demosth. *Philipp.* p. 53) and Romans after Constantine (see Marezoll, *Criminalrecht*, p. 370; Reim, *Criminalr. d. Röm.* p. 390); comp. Philo, *Opp.* ii, 338. See generally Michaelis, *Mos. Recht*, vi, 66 sq., 83 sq. See STEAL.

THEFT, CHRISTIAN TREATMENT OF. In the early Church theft was reckoned among the great crimes which brought men under public penance. Among St. Basil's canons there is one that particularly specifies the time of penance. The thief, if he discover himself, shall do one year's penance; if he be discovered by others, two: half the time as a prostrator, the other half a costander.—Bingham, *Christ. Antiq.* bk. xvi, ch. xii, § 4.

Theile, CARL GOTTFRIED WILHELM, doctor and professor of theology, was born at Grosscorbetha, near Merseburg, Feb. 25, 1799, and died at Leipsic, Oct. 8, 1853. He wrote, *De Trium Evangeliorum Necessitudine* (Lips. 1823):—*Notitia Novi Commentarii in Novum Testamentum* (ibid. 1829):—*Tabulæ Rerum Dogmaticarum Compendiariæ* (ibid. 1830):—*Christus und die Vernunft* (ibid. 1830):—*Commentarius in Epistolam Jacobi* (ibid. 1839):—*Zur Biographie Jesu* (ibid. 1837):—*Thesaurus Literaturæ Theologicæ Academicæ, sive Recensus Dissertationum*, etc. (ibid. 1840):—*Pro Confessionis Religione adversus Confessionum Theologiam* (ibid. 1850). Besides the above, he edited, together with R. Stier, *Polyglotten-Bibel zum Handgebrauch* (Bielefeld, 1854, and often, 6 vols.); he also edited Van der Hooght's *Hebrew Bible* (Leips. 1849, and often), together with *Explicatio Epicriseon Masorethicarum; Conspectus Lectionum*, etc. This is one of the best editions of the Hebrew Bible. He also published, *Novum Testamentum, Græce et Germanice* (ibid. 1852, and often); and *Novum Testamentum Græce*, ex recognitione Knapii emendatius edidit argumentorumque notationes locos parallelos annotationem criticam et indices adjecit (7th ed. ibid. 1858; 11th ed. ibid. 1875, by Oscar von Gebhardt). See Fürst, *Bibl. Jud.* iii, 419; Winer, *Handbuch der theolog. Literatur*, i, 85, 237, 302, 552; ii, 809; Zuchold, *Bibl. Theol.* ii, 1320 sq.; Schürer, *Theolog. Literaturzeitung*, 1876, p. 1 sq. (B. P.)

Theiner, Augustin, a Roman Catholic divine,

was born April 11, 1804, at Breslau, in Silesia. He first studied theology, afterwards philosophy and jurisprudence, and at Halle, in 1829, was made doctor *utriusque juris*. For several years he collected material at the libraries of Vienna, Paris, and London for canonical disquisitions. Shortly before his promotion he published, together with his brother Johann Anton (q. v.), *Die Einführung der erzwungenen Ehelosigkeit bei den christlichen Geistlichen und ihre Folgen* (Altenburg, 1828, 2 vols.); but he soon perceived his errors, and went to Rome, where he entered the Congregation of St. Philip Neri, and received holy orders. He remained in Rome, and in 1855 Pius IX appointed him præfect of the Vatican archives. In 1870 he retired from his office, and died Aug. 10, 1874. Of his many writings we mention, *Commentatio de Romanorum Pontificum Epistolarum Decretalium Antiquis Collectionibus et de Gregorii IX P. M. Decretalium Codice* (Lips. 1829):—*Recherches sur plusieurs Collections Inédites de Décrétales du Moyen-âge* (Paris, 1833):—*Geschichte der geistlichen Bildungsanstalten* (1835):—*Cardinal Frankenberg und sein Kampf für die Kirche* (Freiburg, 1850):—*Zustände der kathol. Kirche in Schlesien von* 1740 *bis* 1758 (Ratisbon, 1852, 2 vols.):—*Geschichte des Pontificats Clemens XIV* (Paris, 1853, 2 vols.):—*Vetera Monumenta Historica Hungariam Sacram Illustrantia* (Rome, 1859, 1860, 2 vols.):—*Vett. Monum. Poloniæ et Lithuaniæ Gentiumque Finitimarum Historiam Illustrantia* (ibid. 1860–63, 3 vols.):—*Vett. Monum. Slavorum Meridionalium Histor. Illustr.* (1863):—*Codex Dominii Temporalis Sanctæ Sedis* (1861 sq., 3 vols.). He also published a new edition of the *Annals* of Baronius, and worked assiduously upon the continuation of this gigantic work. See Winer, *Handbuch der theolog. Literatur*, i, 603, 828; ii, 5, 800; Zuchold, *Bibl. Theol.* ii, 1323 sq.; *Theolog. Universal-Lex.* s. v.; *Regensburger Real-Encyklop.* s. v.; *Literarischer Handweiser für das kathol. Deutschland*, 1864, p. 148 sq.; 1874, p. 303 sq. (B. P.)

Theiner, Johann Anton, brother of Augustin, was born at Breslau, Dec. 15, 1799. He studied theology, was made chaplain in 1823 in Zobten on the Bober, and in 1824 was appointed professor of exegesis and canon law at Breslau. The lively interest which he took in the reformatory movements of his Church obliged him to give up his lectures, and he entered upon ministerial duties at different places. In 1845 he sided with the German Catholic movement, from which he soon withdrew, in 1848, and lived excommunicated by his Church until 1855, when he was made custos of the university library at Breslau, where he died, May 15, 1860. He wrote, *Descriptio Codicis qui Versionem Pentateuchi Arabicam continet* (Berlin, 1822):—*Die zwölf kleinen Propheten* (Leips. 1828):—*Das fünfte Buch Mosis* (ibid. 1831):—*De Pseudoisidoriana Canonum Collectione* (Breslau, 1837):—*Die reformatorischen Bestrebungen der kathol. Kirche* (Altenburg, 1845):—*Das Seligkeitsdogma in der kathol. Kirche* (ibid. 1847):—*Enthüllungen über Lehren u. Leben der kathol. Geistlichkeit*. See Winer, *Handbuch der theolog. Literatur*, i, 174, 603; ii, 22, 800; *Theologisches Universal-Lex.* s. v.; *Regensburger Real-Encyklop.* s. v.; Zuchold, *Bibl. Theol.* ii, 1322; Fürst, *Bibl. Jud.* iii, 419. (B. P.)

Theism. The etymological opposite of theism can only be *atheism*, since the word designates a conception of the universe according to which a Deity rules over nature and men, and the atheistic view denies the existence of the Deity and divine powers. Various specific contrasts are, however, contained under this general meaning of the term, as monotheism and polytheism, or deism and pantheism.

The dispute between monotheism and polytheism is no longer open. Philosophy and theology have long been agreed that the Deity can be but one, and that the idea of a multiplicity of gods involves a *contradictio in adjecto*. There can be but one supreme, perfect, absolute Being, and such a Being is required even if the superior orders generally of supernatural beings be included under the idea of the Deity. This doctrine has, moreover, the support of human experience, since history shows that in every instance where a thorough development of polytheism has been reached, it eventuates in monotheism to the extent of subordinating the many gods to one who is supreme, or of regarding them as simple modes of conceiving of his nature, powers, or manifestations. It may be added that the converse idea, on which the origin of polytheism is found in pantheistic identifications of the Deity with nature and its forces, affords the most satisfactory explanation possible of the beginnings and growth of this error.

The monotheistic conception once received, however, opens the way to discussions respecting the nature of the Deity and of his relations to the universe, and compels recognition of the issue between deism and pantheism. For the conceptions which underlie the terms, we refer to the articles Pantheism and Deism, and in this place note merely that the term *deism* designates that conception of the world on which God is not only different, but also distinct, from the universe, and which therefore denies the immanence of God in the world under any form, and constitutes the direct contradiction to pantheism. It is evident that this deism harmonizes with Christianity as little as does pantheism itself. It is to be noted, however, that the Scriptures return no direct and positive answer to the question, How is the relation of God to the universe to be conceived? and speculation is accordingly compelled to attempt the solution of the problem after its own fashion. *Theology* has attempted the solution—with what degree of success it does not belong to this article to determine, since theism is not a *theological*, but a *philosophical*, term.

The modern literature of philosophy apprehends the idea of theism in a more limited meaning than that indicated above, and understands by the term that tendency and those systems which attempt to mediate between pantheism and deism, and seek to solve the theological problem in question by the method of free philosophical inquiry. Such endeavors grew directly out of the development of the modern philosophy of Germany, beginning with Kant and passing through Fichte, Schelling, Hegel, Herbart, etc., until deism and pantheism came to be direct contradictories within the domain of philosophy itself. A removal of the difficulty was evidently demanded by the state of philosophy; by the considerations that pantheism inevitably leads to atheism or anthropotheism by including the world of nature and mankind in the *essence* of the Deity, and that it contradicts the indestructible and undeniable facts of human consciousness; while deism renders an infinite and absolute Being impossible by its denial of any substantial bond which connects God and the world, and its consequent assertion of the limitation of the Deity.

The object of theistic speculation, it may be assumed, was correctly stated by the younger Fichte in his essay *Ueber den Unterschied zwischen ethischem und naturalistischem Theismus*, in the *Zeitschr. für Philosophie u. philosopische Kritik* (Halle, 1856), p. 229, in these words: "Theism denotes for us the altogether general idea that the absolute world-principle, whatever differences of opinion respecting the limits within which it may be objectively apprehended may obtain, can yet in no case be conceived of as blind and unconscious power under the category either of a universal substance or of an abstract impersonal reason, and must be apprehended as a being having existence *in and for itself*, to whose fundamental attribute human thought can find no other analogy and form of expression than that of *absolute self-consciousness*. Connected with this conception of the Absolute Spirit, and necessarily leading up to it, is the equally general idea that the universal fact of the interconnection of the world indicates a beginning in accident and blind chance no more than it affords room for the thought of an absolute necessity which could not be otherwise. The only appropriate thought, in

view of the conditions of the world, is the intermediate idea of *adaptation to an end*, which, on the one hand, implies the possibility of a differently conditioned world-order, but, on the other, asserts that the existing order is most perfect, and projected in harmony with the ideas of the good and the beautiful. This result of an empirical observation of the world, which may infinitely enlarge itself by the study of particulars in all the departments of nature, and may advance to a steadily increasing degree of certainty, compels metaphysical thought to ascend to the idea of an absolute original reason which determines the end; to whose attributes, as demonstrated in the universe, human language is once more unable to find other designations than perfect thought and a will which requires the good." It will be observed that the leading idea in this definition is the existence of God *in and for himself*, or of his absolute self-conscious being. The prevalence of this idea determined the general current of speculation to disagree with the Hegelian doctrine of the Absolute, according to which God is impersonal and unconscious reason, and attains to consciousness of himself only in man. The distinction between ethical and naturalistic theism is of secondary importance, but, nevertheless, deserves notice to the extent of observing that it grew out of Schelling's advance towards theistic views, in which he attained to the recognition of God as an independent Being, and as the "Lord of Being;" but as he persisted in retaining the theocentric position of his early teachings, and "derived" the finite world out of the absolute essence of God, he really conceived of God simply as a cosmical principle, as the younger Fichte observes. Other philosophers followed in his track, e. g. the Roman Catholic Baader (q. v.); but the representatives of the theistic tendency belonged rather to the school of Hegel than that of Schelling, as a rule, though they "passed beyond" the master and differed widely among themselves, as they adhered more or less closely to his views. The principal names in this class are J. H. Fichte (*Bedingungen eines spekulativen Theismus* [Elberfeld, 1835]) and K. P. Fischer (*Encykl. d. philos. Wissenschaften* [Frankf.-on-Main, 1848; vol. iii 1855]).

The present status of philosophical theism is significantly illustrated in the works of Chr. H. Weisse. This writer regards the dialectics of Hegel as the "completed form of philosophical inquiry," but rejects the pantheism to which its application brought Hegel. He holds that the teleological proof is necessary to lead to the theistic idea of God and counteract the pantheistic tendency of the ontological and cosmological arguments. The world was created for God, and finds its end in him. In his absolute essence God is absolute personality, but necessarily a trinity of persons; and in this trinity the second person, or Son, prior to the creation, and independently of it, represents the eternal reason and possibility of the creation of the world, but *with* the creation is "infused into it," "enters into it," "gives himself to it." This second person of the trinity is, however, to be regarded as the absolute *Primus* of the world, and not be identified with the latter, etc. To avoid the contradiction of an absolute dualism in the Deity, it becomes necessary to postulate a third person in the trinity, who proceeds from the Father and the Son, and is coequal with them. In harmony with this view, the creation is not to be regarded as "the effect of a sufficient reason, but as the result of the *self-renunciation* of the second Divine Personality." This self-renunciation, though represented as the free act of God, comes to pass, however, because only in creation can God become the "God who exists as God," the "really Supreme Being," since "it is only thus that he can be the all-embracing, supermundane, self-conscious Divine Spirit in whom all newly originating beings are preformed, and all existing ones are combined into a higher unity of expression or idea." At the point of his renunciation, the idea of God is seen to coincide with that which is usually termed *matter;* the activity of the Deity becoming the matter of the creation. See Weisse, *Philosoph. Dogmatik oder Philosophie d. Christenthums* (Leips. 1855).

A review of the progress of theistic speculation reveals the fact that the demands of pantheism (monism) have been fully met in the principal endeavors to establish the theistic conception of the world on a philosophical basis. The world is represented as having emanated from the being—the nature, essentiality, substance—of the Deity, as the realizing, renunciation, viewing, completing, of himself; his self-consciousness and subjectivity, however, being regarded as existing independently of the world. But no similar justice has been done to the claims of deism; for the leading and fundamental demand of the deistic conception of the world is the idea of God as the *Absolute Spirit* who is *eternally complete in himself* through his absolute power and goodness, as contrasted with the world, which is bound by *conditions* and constantly engaged in the process of *becoming* and *developing*. This idea is contradicted by every view which makes the world to be in any way a part of the *essence* of God himself, since such a view transfers the becoming and developing condition of the world into the nature of God. The *absolute* is necessarily complete and perfect.

Literature.—Schelling, *Philosophie d. Mythologie;* id. *Philosophie d. Offenbarung;* Fischer, *Die Idee d. Gottheit* (Stuttg. 1839), and the *Encyklop.* mentioned above; Wirth, *Die Spekul. Idee Gottes*, etc. (Stuttg. 1845); Chalybæus, *System d. Wissenschaftslehre* (Kiel, 1846); Schwarz, *Weiterbildung d. Theismus*, in *Zeitschr. f. Philosophie* (Halle, 1847), vol. xviii; id. *Gott, Natur u. Mensch* (Hanov. 1857); Von Schaden, *Gegensatz d. theist. u. pantheist. Standpunkts* (Erlangen, 1848); Mayer, *Theismus u. Pantheismus* (Freiburg, 1849); Schenach, *Metaphysik* (Innspruck, 1856); Eckart, *Theistische Begründung d. Aesthetik* (Jena, 1857); Hoffmann, *Theismus u. Pantheismus* (Würzburg, 1861); Ulrici, *Gott u. die Natur* (Leips. 1861); Bowne, *Studies in Theism* (N. Y. 1879).—Herzog, *Real-Encyklop.* s. v.

Thela'sar (2 Kings xix, 12). See TEL-ASSAR.

Theler'sas (Θελερσάς v. r. Θελσάς), a Greek form (1 Esdr. v, 36) of the name Hebraized (Ezra ii, 59) TEL-HARSA (q. v.).

The'man, or THÆMAN (Θαιμάν), the Greek form (Baruch iii, 22, 23) of the Heb. name TEMAN (q. v.).

Themistians, an early school of theorists which took its name from a deacon, Themistius. An answer given him by the patriarch Timothy led him to conclude that if the body of Christ was corruptible (subject, that is, to the decay arising from the wear and tear of life), then he must also have been so far subject to the defects of human nature that his very knowledge of the present and the future was imperfect, and there were, therefore, some things of which he was ignorant. The patriarch himself repudiated this conclusion, but a school of theorists grew up under the leadership of Themistius, and became known as AGNOETÆ (q. v.).

Thenius, OTTO, doctor of theology and philosophy, was born in 1801 at Dresden, where he also died, Aug. 13, 1876. Although Thenius occupied the pulpit for more than twenty years, yet his main renown is as an exegete, and as such he will always hold an honorable position among scholars. He published, *Erklärung der Bücher Samuels* (Leips. 1842; 2d ed. 1864):—*Erklärung der Bücher der Könige* (ibid. 1849; 2d ed. 1873), with an Appendix, which was also published separately, *Das vorexilische Jerusalem und dessen Tempel:*—*Erklärung der Klagelieder Jeremiä* (ibid. 1855):—*De Loco Joh. xiii, 21-28 Dissertatiuncula* (Dresdæ, 1837):—*Quis Ps. li Auctor fuisse videatur* (ibid. 1839):—*Die Gräber der Könige von Juda*, in Illgen's *Zeitschrift für die historische Theologie*, 1844:—*Ueber die Stufenpsalmen*, in *Studien und Kritiken*, 1854, vol. iii.

Thenius's works will always be consulted for textual criticism. See Fürst, *Bibl. Jud.* iii, 419; Zuchold, *Bibl. Theol.* ii, 1323; *Theologisches Universal-Lex.* s. v. (B. P.)

Theoc'anus (Θεωκανός v. r. Θοκανός and Θωκανος), a corrupt Greek form (1 Esdr. ix, 14) for the Heb. name (Ezra x, 15) Tikvah (q. v.).

Theocatagnostæ, a name used by John of Damascus apparently as a general term for heretics who held unorthodox opinions about God, and therefore "thought evil" (κατάγνωσις) respecting him.

Theocracy (Θεοκρατία, *rule of God*), a form of government such as prevailed among the ancient Jews, in which Jehovah, the God of the universe, was directly recognised as their supreme civil ruler, and his laws were taken as the statute-book of the kingdom. This principle is repeatedly laid down in the Mosaic code, and was continually acted upon thereafter. See King. Moses was but the appointee and agent of Jehovah in giving the law and in delivering the people from Egypt; and throughout the Exode the constant presence of God in the pillar and the cloud, as well as upon the mercy-seat, was on every occasion looked to for guidance and control. So, likewise, Joshua and the Judges were special "legates of the skies" to perform their dictatorial functions. Even under the monarchy, God reserved the chief direction of affairs for himself. The kings were each specifically anointed in his name, and prophets were from time to time commissioned to inform them of his will, who did not hesitate to rebuke and even veto their actions if contrary to the divine will. The whole later history of the chosen people is but a rehearsal of this conflict and intercourse between the Great Head of the kingdom and the refractory functionaries. Under the New Economy, this idea passed over, in its spiritual import, to the Messiah as the heir of David's perpetual dynasty, and thus Christ becomes the ruler of his Church and the hearts of its members. See Spencer, *De Theocratia Judaica* (Tüb. 1732); Witsius, *De Theocratia Israel.* (Lugd. 1695); Blechschmidt, *De Theocratia in Populo Sancto Instituta;* Deyling, *De Israeli Jehovæ Dominio;* Goodwin, *De Theocratia Israelitarum* (Ultraj. 1690); Hulse, *De Jehova Deo Rege ac Duce Militari in Prisco Israele;* Dannhauer, *Politica Biblica;* Conring, *De Politia Hebræorum* (Helmst. 1648); Michaelis, *De Antiquitatibus Œconomiæ Patriarchalis;* Schickard, *Jus Regium Hebræorum*, cum animadversionibus et notis Carpzovii (Lips. 1674, 1701); Abarbanel, *De Statu et Jure Regio*, etc., in Ugolino, *Thesaurus*, vol. xxiv. See Kingdom of Heaven.

Theodemir, a Goth who was abbot of Psalmodi, in the diocese of Nismes, at the beginning of the 9th century. He was reputed to be very learned, so that even bishop Claudius of Turin (q. v.; comp. Illgen, *Zeitschr. für die hist. Theologie*, 1843, ii, 39 sq.) dedicated many of his commentaries to him. Theodemir wrote a letter to Claudius, in which he mentioned the approval which the writings of the latter received, especially from the Frankish bishops; but he subsequently discovered expressions in the commentaries, particularly those on Corinthians, which he regarded as being questionable and erroneous, the principal objection being raised against the treatment of the subject of image and relic worship. Claudius thereupon wrote an *Apologeticum* (see Claud. *Taur. Episc. Ined. Operum Specimena*, etc., exhibuit A. Rudelbach [Havn. 1824]; Peyron, *Tull. Ciceronis Orationum Fragmenta Inedita* [Stuttg. 1824], p. 13), to which Theodemir replied. The dispute was ended by the death of Theodemir, about A.D. 825 (see Gieseler, *Lehrb. der Kirchengesch.* vol. ii; Neander, *Church Hist.* iii, 433).—Herzog, *Real-Encyklop.* s. v.

Theodicy (*vindication of the divine government*, from Θεός, *God*, and δίκη, *justice*). This word dates back, in the sense in which it is now currently employed, no farther than the celebrated essay by Leibnitz, whose first edition appeared at Amsterdam in 1710. It designates the attempt to justify God with reference to the imperfections, the evil, and especially the sin, which exist in the world, or, in other words, any attempt to show that God appears in the creation and government of the world as the highest wisdom and goodness, despite sin, evil, and apparent imperfections.

Leibnitz preceded such evidence with a *Discours de la Conformité de la Foi avec la Raison*, because a theodicy must evidently proceed on the assumption that reason and revelation do not contradict each other, and that the former has the ability to recognise the facts presented by the latter, whether in nature or in history. As the aim of theodicy is to refute by reason the objections of superficial reasoners against the wisdom and goodness of God, the work necessarily demands agreement between faith and reason. It is consequently the primary object of Leibnitz to show that such agreement exists, or that it must be presumed to exist so soon as a correct view of the idea and nature of reason is entertained. Reason is the "rightful combination" of truths which we recognise, either directly or by means of revelation, and there can be no conflict between it and the truth which God reveals. There are two classes of truths, and, so to speak, two forms of reason. In a *narrow* meaning of the word, reason has to do only with such truths as it derives from itself or recognises without assistance from without; and in this character it contrasts with experience, and also with faith in so far as the latter is based on authority and forms a sort of empirical certainty. Its truths are "eternal and necessary truths," in no wise dependent on sense-perception, and, *a priori*, such as reason alone can apprehend and formulate, because they are founded on logical, metaphysical, or geometrical necessity. Another class of truths presents to view definite facts, e. g. the laws of nature (*vérités de fait*), such as come immediately within the province of experience and faith. This class of truths likewise involves *necessity*, and is so far set forth within the domain of reason also; but this necessity is physical, instead of logical or metaphysical. The contrary to such truths is not logically impossible and unthinkable, but cannot be because its existence would be an imperfection, a fault. This physical necessity is thus shown to be at the bottom a moral necessity, founded in the attributes of God as the highest wisdom and goodness; and as moral necessity it appertains also to the doctrines of the faith, being ascertainable by reason, and forming ground on which to comprehend and accept such doctrines.

With respect to the creation of the world, Leibnitz teaches that it was the free act of God, performed that he "might most effectually, and in a manner most worthy of his wisdom and goodness, reveal and impart his perfection." He could create only a *relative* perfection, however; the creation of absolutely perfect beings, i. e. gods, was not possible, and the world and its inhabitants were accordingly created relatively imperfect. This condition of things may be denominated *metaphysical evil*, whose existence was directly conditioned in the will of God by which was determined the creation of limited and imperfect beings. Physical evil, or suffering, and moral evil, or sin, on the other hand, are not directly willed by God, but only indirectly, as serving to promote the good and secure the attainment of a higher perfection of the "whole," though themselves evil as respects the individual. The ground of metaphysical evil was, therefore, the *good* which God willed to secure in the creation of limited beings, while that of physical and moral evil is "the better" which could only thus be secured.

To the objection that God might have created a world in which physical and moral should have no place, or that he might have altogether refrained from the work of creating, Leibnitz replies that physical evil may serve to help the world to achieve a higher degree of good; and that moral evil, which is possible because

God has endowed man with powers of volition, is likewise so wonderfully controlled as to increase the beauty of his universe as a whole. To the further objection that God thus becomes the author of sin, he replies that sin has no positive cause in so far as it is actualized in consequence of the imperfections of the creature, but only a *causa deficiens*, which, moreover, does not work sin directly and of its own motion, but only *par accident* by reason of the existence of a higher good than sense can recognise or desire. The final objection, that as God foreknew all that is future, and consequently inaugurated a causal connection which must inevitably lead to whatever may come to pass, including sin, the latter is unavoidable and its punishment unjust, is met by Leibnitz by formulating a distinction between predestination and necessity. No volitional act need be performed by man unless he will. Foreordination is not compulsion; and the intervention of foreordained events serves only to influence the will with motives, and not at all to constrain the will with force.

The review of Leibnitz's work shows that it is far from satisfying the demands of the problem with which it deals. The reason for its failure lies in the philosophical views which that author laid at the basis of his scheme—his ideas of the monads, of God as the primitive monad, of the relations between reason and the will, of freedom and necessity, respecting which see the art. Leibnitz. Nor is this the place to attempt a new and independent solution of the problem of theodicy, which necessarily must involve the development of an entire system of philosophy. Suffice it to say that the general method of Leibnitz must ever be regulative to those inquirers who approach this problem from the standpoint of Christian theism, and that the main attempt must be to separate more clearly between the conceptions of physical and moral evil, and connect the former more intimately with morality and the moral consummation of the world—to show more clearly the profound reasons for the necessity by which the possibility of sin is included in the concept of human freedom, and the existence of the latter is involved in the idea of the *good*—and, finally, to tone down certain theological exaggerations of the power of evil, and present freedom and morality in their gradual development out of the natural life and human naturalness, as well as in decided negative contrast with nature.

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Theodore (Theodōrus), *St.*, of the 4th century, was a Syrian or Armenian, or of Amasea as some more definitely state. Gregory of Nyssa relates that Theodore joined the Roman army (thence called *tiro*) when Maximin and Galerius were persecuting the Christians, but was himself denounced. His youthful appearance won for him three days' respite, at the end of which he was to die unless he should recant. While engaged in earnest prayer, a Christian disguised as a soldier, named Didymus, approached and exhorted him to flee, which he did. Didymus was thereupon seized as a Christian and condemned to decapitation. Theodore returned and steadfastly endured horrible tortures until he died by fire. His body was rescued by Christians, and is reported to have been brought to Brindisi in the 12th century, while his head is said to be still preserved at Gaeta. Gregory pronounced a eulogy in his memory. The Greek Church dedicates to him Feb. 17, the Latin, Nov. 9. See *Greg. Nyssæ Opp.* (Par. 1615), ii, 1002 sq.; Herzog, *Real-Encyklop.* s. v.

Theodore, archbishop of Canterbury, succeeded Deusdedit, who died in the year 664. When the elected Anglo-Saxon presbyter Wigheard died in Rome, where he had gone to receive ordination, pope Vitalian declared that he intended to send a worthy substitute. The Roman abbot Hadrian, a native of Africa, refused to be elected, and called attention to Theodore of Tarsus as a man well qualified in every respect for that position. In March, 668, he left Rome for his new post, and was accompanied by Hadrian, who was to act as his adviser, but who, in fact, was to see that nothing of the Roman ritual was replaced by the Greek. Theodore acted in the spirit of Rome; he founded monasteries and schools, and died Sept. 19, 690, in London. His corpse was the first buried in St. Peter's at York. He left a penitential book and a collection of canons (reprinted in the collection of Latin penitential books of the Anglo-Saxons by Kunstmann [Mayence, 1844]). See the *Introductium* to Kunstmann's collection; Baxmann, *Politik der Päpste*, i, 180, 184; *Theologisches Universal-Lexikon*, s. v. (B. P.)

Theodore, surnamed Graptus, a monk of St. Saba who is somewhat prominent among the monkish martyrs of iconolatry. He was born at Jerusalem, attained to the rank of presbyter, and was sent by the patriarch Thomas of Jerusalem to Constantinople about 818 to labor in defence of the images. In the execution of this purpose he remonstrated so vehemently to the emperor's face that Leo the Armenian caused him to be scourged and transported to the coast of Pontus. Three years later he was pardoned, but again imprisoned and banished, this time by Michael the Stammerer. The next emperor, Theophilus, caused him to be scourged and carried to the island of Aphusia. Having returned after several years and renewed his passionate advocacy of image-worship, he was threatened and tortured, and finally banished as incorrigible to Apamea. But few writings are ascribed to him; among them are a disputation of the patriarch Nicephorus, given in Combefis, *Orig. Constantinop.* p. 159:—a letter by John of Cyzicum narrating the sufferings endured under Theophilus, also in Combefis:—a manuscript, *De Fide Orthodoxa contra Iconomuchos*, from which a fragment is given in Combefis, p. 221. See *Vita Theod. Gr.* in Combefis, p. 191, Latin by Surius, Dec. 26; and comp. the notices in Cave, and Walch, *Gesch. d. Ketzereien*, x, 677, 717.—Herzog, *Real-Encyklop.* s. v.

Theodore Lector (*the Reader*), a Church historian in the East, was reader in the Constantinopolitan Church in or about the year 525. He furnished an abstract of the history from the twentieth year of Constantine to the accession of Julian, taken from the works of Socrates, Sozomen, and Theodoret, which is known under the name *Historia Tripartita*, and is still extant in manuscript form. Valesius published so much of its contents as was found to vary from Theodore's sources. A second and more important work begins an independent record at the point where the history of Socrates ends, and carries it forward to the year 439. Neither of these works can be regarded as a completed whole, and between them is an untouched space of seventy years. The latter history, which was contained in two books, has been lost; but extended fragments have been preserved in John of Damascus, Nilus, and especially Nicephorus Callistus, and published by Robert Stephens and Valesius. These remains show that the histories of Theodore contained much important matter in relation to politics and the progress of the Church. Comp. the literary notices in Cave, Fabricius, Hamberger, and Stäudlin-Hemsen, *Gesch. u. Lit. d. Kirchengesch.* p. 76. Editions: Stephanus, Ἐκ τῆς ἐκκλησιαστικῆς ἱστορίας Θεοδώρου ἀναγνώστου ἐκλογαί, *cum Eusebio* (Par. 1544); Reading, *Excerpta ex Eccl. Hist. Theod. Lect. et Fragmenta alia H. Valesio Interpr. cum Theod. Historia* (Cantabr. 1720).—Herzog, *Real-Encyklop.* s. v.

Theodore of Mopsuestia, bishop, and leader in the so-called theological school of Antioch, was born at Antioch about the year 350. He studied philosophy and rhetoric, the latter in company with John Chrysostom at the school of the famous Libanius. Stimulated by Chrysostom to a fervor of Christian enthusiasm, he renounced his proposed secular career in order to devote himself to Christian studies and monastic asceticism; and though affection for a lady named Hermione interrupted his course, he was recalled to it by the zealous efforts of his friend, and, through the influence of his teacher, Diodorus of Tarsus, who introduced him to the study of sacred literature, was confirmed in it for life. Two of Chrysostom's letters to Theodore in relation to this subject are yet extant. He became a presbyter at Antioch and rapidly acquired reputation, but soon removed to Tarsus, and thence to Mopsuestia, in Cilicia Secunda, as bishop. In 394 he attended a council at Constantinople, and subsequently other synods. When Chrysostom was overtaken by his adverse fortunes, Theodore sought to aid his cause, but without success. Theodore himself enjoyed a notable reputation throughout the Church, especially in the Eastern branch. Even Cyril of Alexandria deemed him worthy of praise and esteem. He was accused, indeed, of favoring the heresy of Pelagius, but died in peace in 428 or 429, before the Christological quarrel began between the schools of Antioch and Alexandria, in which his character for orthodoxy was so seriously impaired. After his death, the Nestorians appealed to his writings in support of their opinions, and at the Fifth Œcumenical Council Theodore and his writings were condemned. His memory was revered among the Nestorians, and his works were held in repute in the churches of Syria.

The theological importance of this father grows chiefly out of his relation to the Christological controversies of his time, and, in a lower degree, out of his exegetical labors. He was an uncommonly prolific writer, and expended much effort on the exposition of the Scriptures; but of his exegetical works only a commentary on the minor prophets in Greek has been preserved intact to the present time. Other expositions of minor books, e. g. the Pauline epistles, which had been published in Latin by Hilary of Poitiers, have lately been recognised as the property of Theodore. Fragments of still other exegetical labors by this father are scattered through the compilations of Wegner, Mai, and Fritzsche (see below). Theodore's method was that of sober, historical exposition, although his results are not always satisfactory; and to this he added independent criticism of the canon. He distinguished the books of the Bible into prophetical, historical, and didactic writings, the latter class including the books of Solomon, Job, etc., whose inspiration he denied.

In Christology Theodore was opposed to Augustinianism, and thus naturally approximated to Pelagianism, though his position was intermediate. Adam was

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dental bishops (*Ep.* 119). In the meantime he had been sent to the monastery of Apamea, where he was subjected to rigorous treatment until the emperor Theodosius died, in 450, and Pulcheria, with her husband, Marcian, ascended the throne. The imperial policy now changed, and the deposed bishops were set at liberty. Theodoret appeared before the œcumenical synod of Chalcedon in 451 as the accuser of Dioscurus and as a petitioner for the restoration of his bishopric. In this synod he found himself charged with being a Nestorian, and was prevented from making any explanation of his views until he consented to pronounce an anathema on Nestorius. He was thereupon unanimously restored (Hardouin, *Conc.* ii, 496). This action has been very generally condemned by students of history as the one blot upon an otherwise spotless career; but there are not wanting apologists to defend even this (see Smith, *Dict. of Biog. and Mythol.* s. v. "Theodoret"). It would undoubtedly have been more creditable to him to have resisted the clamor of his enemies at that time. He left the synod with a crusty "farewell," and returned to his bishopric, where he died in 457. The Eutychians anathematized his memory at their synods of 499 and 512, and his name was involved in the controversy of the Three Chapters. See CHAPTERS, THE THREE.

Theodoret was the author of many works in exegesis, history, polemics, and dogmatics, the exegetical being of chief consequence. He was generally free from the disposition to allegorize, and had a taste for simple and literal exposition. His method is partly expository, partly apologetic and controversial. On the historical books of the Old Test. he rather discusses difficult passages than presents a continuous commentary. He treated the first eight books, and also Kings and Chronicles, on the plan of simply stating and meeting the difficulties they present to the thoughtful mind, without entering into a consecutive commentary of the several books; but upon other books he wrote expositions in the usual form. His commentaries on Psalms, Canticles, and Isaiah exist no longer save in fragmentary extracts. He wrote also on the remaining prophets, the Apocryphal book Baruch, and the Pauline epistles; and Schröckh preferred Theodoret's commentary on the latter to all others, though it is very defective as regards the statement of the doctrinal contents of the several books. The apologetical work Ἑλληνικῶν Θεραπευτικὴ Παθημάτων, etc., was intended to exhibit the confirmations of Christian truth contained in Grecian philosophy, and affords evidence of the author's varied learning, as do also his ten discourses on Providence. His dogmatico-polemical works are, a censure of Cyril's twelve heads of anathematization:—*Eranistes, seu Polymorphus*, containing three treatises in defence of the Antiochian Christology, and directed against Eutyches, in 447, one year before the condemnation of that heretic at Constantinople:—a compendium of heretical fables, whose statements are evidently inexact and very superficial; this work contains so harsh a judgment of Nestorius as to lead Garnier to deny its authenticity:—twenty-seven books against Eutychianism, an abstract of which is supplied by Photius (*Bibl. Cod.* 46). The historical works are two in number—*A History of the Church*, in five books, extending from 325 to 429, which serves to complement Socrates and Sozomen:—and a very much inferior Φιλόθεος Ἱστορία, or *Religiosa Historia*, which contains the lives of thirty celebrated hermits, and is rather the work of a credulous ascetic than of a learned theologian.

There are only two complete editions of Theodoret's works, the first by the Jesuits Sirmond and Garnier (Paris, 1642–84), in five volumes. The last volume was added after Garnier's death by Hardouin. The other edition, by Schulze and Nösselt (Halle, 1769–74, 5 vols. in 10 pts. 8vo), is based on the former, and contains all that is good, while it corrects much that is faulty in its predecessor. For an account of editions of separate works, see Hoffmann, *Lex. Bibl. Script. Græc.*

X.—X

See Garnier, *Dissertationes*, in vol. v of Schulze's ed.; Tillemont, *Mémoires*, vol. xiv; Cave, *Hist. Lit.* s. v. "423," p. 405 fol. ed. Basil.; Fabricius, *Bibl. Græca*, vii, 429; viii, 277; Schulze, *De Vita et Scriptis Theod. Dissert.* prefixed to vol. i of his edition; Neander, *Gesch. d. christl. Rel. u. Kirche*, vol. ii passim; Schröckh, *Christl. Kirchengesch.* xviii, 365 sq.; Oudin, *Comment. de Scriptor. Eccl.*— Smith, *Dict. of Biog. and Mythol.* s. v.; Herzog, *Real-Encyklop.* s. v.

Theodōrus. See THEODORE; THEODULUS.

Theodosians, a sect of dissenters from the Russo-Greek Church, who separated some years since from the Pomoryans, partly because they neglected to purify by prayer the articles which they purchased from unbelievers. They are noted for their honesty and strict observance of the Sabbath. An early Protestant sect bearing this name was formed in Russia in 1552 by Theodosius, one of three monks who came from the interior of Muscovy to Vitebsk, a town in Lithuania. These monks condemned idolatrous rites, and cast out the images from houses and churches, breaking them in pieces, and exhorting the people, by their addresses and writings, to worship God alone, through our Lord Jesus Christ. The inhabitants renounced idolatry, and built a church, which was served by Protestant ministers from Lithuania and Poland.

Theodosius I, Roman emperor, whose services to the State and the Church earned for him the title of "the Great," was descended from an ancient family, and born about A.D. 346 at Cauca or at Italica, in Spain. His father was Comes Theodosius, the soldier who restored Britain to the empire. He was trained in the camp of his father, and entered on a military career, approving his talents in a campaign in Mœsia in 374, where he defeated the Sarmatians; but he renounced his brilliant prospects when the emperor Gratian caused the elder Theodosius to be beheaded at Carthage in 376, and retired to his estates, where he engaged in agricultural pursuits. The incursions of the Goths soon rendered his services necessary in the field. Gratian called him to fill the place of his colleague Valens, who had fallen at Hadrianople, and he was proclaimed Augustus Jan. 19, 379. He received the government of the East. His conduct of the war was distinguished by the prudence with which he handled the dispirited troops, so that victory was gained without the fighting of pitched battles. On his return he passed through a severe sickness, and, in the belief that his end was near, received baptism at the hands of Ascolius, the orthodox bishop of Thessalonica. His baptism was followed, Feb. 28, 380, by an edict which imposed the Nicene Creed on his subjects as the faith of the land. Other laws, having regard to the improvement of morals and the welfare of the State, followed on his restoration to health. The Goths were subdued in successive campaigns, and admitted into the empire as allies.

At the time of the accession of Theodosius, Constantinople was the principal seat of Arianism. Demophilus, the Arian prelate, preferred to resign his dignities rather than subscribe the Nicene Creed, and Gregory of Nazianzum was invited to become his successor. He declined the place, but induced the emperor to deprive the Arians of the possession of all churches and other property, and to expel them from the metropolis. The Eunomians experienced similar treatment. The Manichæan heresy was made punishable with death after the Second Œcumenical Council had, in 381, confirmed the Nicene Creed and condemned all heretics. Theodosius also exempted bishops from obedience to the civil tribunals; and to his reign belongs the infamy of first establishing inquisitors of the faith. Measures were also taken to prevent the sacrifice of bloody offerings and the practice of augury among the adherents of heathenism, which induced such votaries to retire from the cities to more distant and unimportant places. This

God has endowed man with powers of volition, is likewise so wonderfully controlled as to increase the beauty of his universe as a whole. To the further objection that God thus becomes the author of sin, he replies that sin has no positive cause in so far as it is actualized in consequence of the imperfections of the creature, but only a *causa deficiens*, which, moreover, does not work sin directly and of its own motion, but only *par accident* by reason of the existence of a higher good than sense can recognise or desire. The final objection, that as God foreknew all that is future, and consequently inaugurated a causal connection which must inevitably lead to whatever may come to pass, including sin, the latter is unavoidable and its punishment unjust, is met by Leibnitz by formulating a distinction between predestination and necessity. No volitional act need be performed by man unless he will. Foreordination is not compulsion; and the intervention of foreordained events serves only to influence the will with motives, and not at all to constrain the will with force.

The review of Leibnitz's work shows that it is far from satisfying the demands of the problem with which it deals. The reason for its failure lies in the philosophical views which that author laid at the basis of his scheme—his ideas of the monads, of God as the primitive monad, of the relations between reason and the will, of freedom and necessity, respecting which see the art. Leibnitz. Nor is this the place to attempt a new and independent solution of the problem of theodicy, which necessarily must involve the development of an entire system of philosophy. Suffice it to say that the general method of Leibnitz must ever be regulative to those inquirers who approach this problem from the standpoint of Christian theism, and that the main attempt must be to separate more clearly between the conceptions of physical and moral evil, and connect the former more intimately with morality and the moral consummation of the world—to show more clearly the profound reasons for the necessity by which the possibility of sin is included in the concept of human freedom, and the existence of the latter is involved in the idea of the *good*—and, finally, to tone down certain theological exaggerations of the power of evil, and present freedom and morality in their gradual development out of the natural life and human naturalness, as well as in decided negative contrast with nature.

Most of the philosophers of more recent times who have treated this subject have approximated more or less closely to Leibnitz, and have endeavored by criticism or modification, either avowedly or silently, to correct the faults of his essay. We can only name a series of the older writers, e. g. Balguy, *Divine Benevolence Vindicated* (2d ed. Lond. 1803, 12mo); Werdermann, *Versuch zur Theodicee*, etc. (Dessau and Leips. 1784–93); Benedict, *Theodicæa* (Annaburg, 1822); Blasche, *Das Böse*, etc. (Leips. 1827); Wagner, *Theodicee* (Bamberg, 1810); Erichson, *Verhältn. der Theod. zur spekulativ. Kosmologie* (Greifswald, 1836); Sigwart, *Problem des Bösen*, etc. (Tüb. 1840); Von Schaden, *Theodicee* (Carlsruhe, 1842); Maret, *Théodicée* (Paris, 1857); Young, *Evil and God, a Mystery* (2d ed. Lond. 1861).—Herzog, *Real-Encyklop.* s. v.

Theodōra (1), the wife of the emperor Justinian, was the daughter of Acacius, who had charge of the wild beasts of the Prasini at Constantinople. The decease of her father and remarriage of her mother obliged her to earn her living as an actress, and she also became a notorious courtesan. She accompanied Ecebolus as his mistress to Pentapolis when that wealthy Tyrian was appointed præfect of that government, but was soon deserted by him and obliged to return in poverty to Constantinople. She then altered her mode of living and sought to earn a virtuous name; and while living in retirement she won the favor of the imperial prince Justinian, and so excited his passion that on the death of the empress he persuaded the reigning emperor, Justin, to suspend a law which stood in the way of his marriage with Theodora (see *Cod. Just.* lib. v, tit. 4, "De Nuptiis," i, 23). They were married in A.D. 525; and on Justinian's accession, in 527, Theodora was publicly proclaimed empress and coregent of the empire. Her influence over him became unbounded, and continued even after her decease.

Theodora participated actively in the Monophysite controversy, lending her influence secretly to the propagation of that error, and endeavoring to win her consort from the orthodox view. Colloquies instituted between bishops of the two conflicting parties in 531 accomplished no substantial result; but the empress succeeded, in 535, in promoting the Monophysite bishop Anthimus to the patriarchate of Constantinople, and afterwards, through the assistance of Belisarius, the famous general, in advancing Vigilius to the same position. She was twice visited with the ban of the Church, but was not thereby intimidated to such a degree as to prevent her intervention in the controversy of the Three Chapters. She died, however, before the dispute was determined, at the early age of forty years. Historians describe her as having been proud and tyrannical; but no charge is raised against her chastity after her marriage with the emperor. She bore the latter one child, a daughter, who died early.

Literature.—Procopius, *Hist. Arcana;* id. *Anecd.* c. 9, 10; id. *De Ædif.* i, 11; Nicephorus Callistus, xvi, 37; Mansi, *Collatio Cathol. cum Severian.* a. 531, viii, 817 sq.; id. *Joannis Episc. Asiæ*, in Assemani, *Bibl. Orient.* ii, 89; *Acta Syn. Const.* a. 536, in Mansi, viii, 873 sq.; Evagrius, ch. iv; *Liberat. Breviar.* p. 21 sq.; Anastasius, *Vitæ Pontif.;* Vigilii *Epist. ad Justin. et ad Mennam*, in Mansi, ix, 35, 38; Wernsdorf, *De Silverio et Vigilio;* Gregor. Nazian. *Epist.* ix, 36; Theophanes, *Chron.* p. 350; Vict. Tununens. *Chron.;* Ludewig, *Vita Justiniani Imp. et Theodoræ* (Hal. 1731, 4to); Invernizzi, *De Rebus Gestis Justiniani* (Rom. 1783); Gibbon, *Decline and Fall*, ch. xl; Walch, *Ketzergesch.* pt. vi, vii; Gieseler, *Monophys. Vett. Variæ de Christi.* etc. (Gött. 1835–38); and the Church histories. Also Smith, *Dict. of Biog. and Mythol.* s. v., and Herzog, *Real-Encyklop.* s. v.

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The latter says, in his *Præf. in Daniel.* "Danielem juxta LXX interpretes Domini Salvatoris ecclesiæ non legunt, utentes *Theodotionis* editione, *et cur hoc acciderit nescio.* Sive enim quia sermo Chaldaicus est, et quibusdam proprietatibus a nostro eloquio discrepat, noluerunt Septuaginta interpretes easdem linguæ lineas in translatione servare; sive sub nomine eorum a nescio quo non satis Chaldaicam linguam sciente editus est liber, sive aliud quid causæ exstiterit ignorans; hoc unum affirmare possum, quod *multum a veritate discordet, et recto judicio repudiatus sit.*" Delitzsch (*De Habacuci Prophetæ Vita atque Ætate Commentatio Historico-isagogica* [Grimæ. 1844], p. 28) says, "Quapropter ego (donec proferantur argumenta contrarii) versionem Danielis Theodotionianam ab ecclesia non prius adoptatam esse censeo, quam ab Origene tanquam castigata Alexandrinæ editio in Hexapla recepta et ab Eusebio et Pamphilio, cum ex his textum septuagintaviralem ederent, septuagintavirali substituta est." Credner thinks that the Christians were so long under the pressure of contradictions, assaults, and mockeries, from Jews and heathens combined, that finally (though, to be sure, not in general before the end of the 3d century) they gave up their Greek translation of the Sept., and set that of Theodotion in its place. From a passage by Jerome on Jer. xxix, 17, "Theodotio interpretatus est *sudrinas;* secunda *pessima;* Symmachus *norissimas*," it has been conjectured that there also existed a second edition of Theodotion's version; but Hody (*De Bibliorum Textibus*, p. 584) thinks that the text of Jerome here is corrupt, and that after *sudrinas* we should insert *Aquilæ prima editio.*

Besides the literature given in Fürst, *Bibl. Jud.* iii, 420 sq., see also Davidson, *Biblical Criticism*, i, 217 sq.; Keil, *Introduction to the Old Test.* ii, 232 sq.; Geiger, *Nachgelassene Schriften* (Berlin, 1877), iv, 87; Kaulen, *Einleitung in die heil. Schrift* (Freiburg, 1876), p. 78; Delitzsch, *op. cit.*, p. 28 sq.; Ginsburg, *Commentary on Ecclesiastes* (Lond. 1861), p. 497 sq. See GREEK VERSIONS. (B. P.)

Theod'otus (Θεόδοτος, *God-given = Johanan*), one of the three messengers sent by Nicanor to Judas Maccabæus to negotiate peace (2 Macc. xiv, 19). B.C. cir. 162.

* **Theodŏtus** THE FULLER (ὁ σκυτεύς) was a leather-dresser who went from Byzantium to Rome about the end of the 2d century, and there taught Ebionitish doctrines; but the Romish bishop Victor is said to have excommunicated him from the Church. Theodotus maintained that Jesus, although born of the Virgin according to the will of the Father, was a mere man, and that at his baptism the higher Christ descended upon him. But this higher Christ Theodotus conceived as the Son of him who was at once the supreme God and Creator of the world, and not (with Cerinthus and other Gnostics) as the son of a deity superior to the God of the Jews. Epiphanius (*Hæres.* 54) associates him with the Aloji. He must not be confounded with another heretical Theodotus (ὁ τραπεζίτης or ἀργυραμοιβός) who was connected with a party of the Gnostics, the Melchisedekites. See Neander, *Hist. of Christ. Church*, i, 580; Ueberweg, *Hist. of Philosophy*, i, 308.

Theodrŏmi (Θεόδρομοι), a term applied to couriers in the early Church. It was their duty to give private notice to every member where and when the Church assemblage was to be held (Baronius, *Anal.* 58, n. 108). See Bingham, *Christ. Antiq.* bk. viii, ch. vii, § 15.

Theodulph, termed *Aurelianensis*, probably a Goth, was one of the men whom Charlemagne invited to France for the advancement of learning. He was in Gaul as early as 781, and in his classical tendency resembled Alcuin, whose commendation he received. He was, in fact, one of the foremost representatives of the peculiar renaissance poetry called into being by Charlemagne's forcible promotion of culture. His poems are not without value to an understanding of the social conditions of his time. As a theological writer he is less important, his works being limited to tracts—*De Ordine Baptismi, De Spiritu Sancto* — fragments of sermons, and *Capitula* addressed to the presbyters of his parish. The *Capitula* reveal his care for his clergy, and especially his concern for the establishing, by the clergy, of popular schools throughout the diocese. Charlemagne gave him the abbey of Fleury and the bishopric of Orleans, and employed him in affairs of state. In 794 Theodulph was present at the Council of Frankfort. After the death of Charlemagne, he appears to have at first connected himself with the party of Louis the Pious, but afterwards to have desired a more powerful ruler. The complaint laid against him at Aix-la-Chapelle accused him of conspiring with Bernard of Italy, and he was imprisoned in the monastery of Angers. He was pardoned by Louis, but was soon afterwards snatched away by death, in 821.

Literature.—*Hist. Lit. de la France*, iv, 459; Tiraboschi, *Storia della Lett. Ital.* III, ii, 196; Bähr, *Gesch. d. röm. Lit. in Carol. Zeitalter* (Carlsruhe, 1840), § 34, 35, 139; Guizot, *Cours d'Histoire Moderne*, ii, 334, Brussels ed. ii, 334; id. *Hist. de la Civilisation en France*, ii, 197–204. Theodulph's poems were collected by Sirmond (Paris, 1646, 8vo). Also in *Bibl. Patr. Max.* (Lugd. 1677), xiv, 28; and in Migne, *Patrol.* 105. See Herzog, *Real-Encyklop.* s. v.

Theodūlus (or THEODORUS), the name of three bishops who at different times presided over the see of Valais in Switzerland.

1. THEODORUS I was the first bishop of the Church of Valais. He was present at the Synod of Aquileia in 381, which condemned the Arian bishops Palladius and Secundianus, as directed by the command of the emperor Gratian; and his zeal for orthodoxy was such that he refused to recognise Palladius as a Christian and priest. He was especially meritorious in enhancing the welfare and glory of his own Church, where he is said to have established orthodoxy on an assured basis, and to have discovered the relics of the Thebaic martyrs, in whose honor he subsequently built a church near where the Church of St. Maurice now stands. The influx of pilgrims to this church caused him to devise an appropriate cult, and thereby to give occasion for the organization of a monastery. Theodorus also forwarded relics to Vitricius of Rouen and Martin of Tours, for which thanks are rendered by the former in his *De Laudibus Sanctorum;* and he furnished Isaac, bishop of Geneva, with information respecting the discovery of the famous relics which became the basis of the legend written by Eucherius. Theodorus I thus appears to have been the actual apostle of the country, as he was its first consecrated bishop, and also the founder of the Church of Valais and of the cult which became its boast. His name appears in the oldest liturgical manuscripts of the country, the very ancient *Missale Sedenum*, an ancient *Martyrology* preserved in the Castle of Valeria in Sion, and in the *Martyrol. Gallic.* His name occurs also among those of the ten bishops who wrote to pope Siricius from Milan in 390. After this he disappears, and is accordingly supposed to have died about 391. See the ancient *Acta Conc.;* S. Eucheri *Passio Agaunesium Martyr.;* ancient martyrologies; *Vita Theodul. Episc.* in the Bollandists, ad Aug. 16, iii, 278–280.—Herzog, *Real-Encyklop.* s. v.

2. THEODULUS or THEODORUS II, bishop of Valais, is mentioned in the spurious articles of endowment by king Sigismund to the Convent of St. Maurice, and was evidently confounded by the author of that document with Theodorus I, as he is made to urge the erection of a new convent and an appropriate endowment, on the ground that the bones of the Thebaic martyrs were yet unburied; all this so late as A.D. 515. Despite the doubts raised by this anachronism, he must be supposed to have existed, as his name occurs in the ancient and trustworthy list of Agaunensian bishops, and in all subsequent lists as well. He is also mentioned by an

created mortal. The human will, in its earthly environment, would necessarily be drawn into sin. Adam's sin was not transmitted, and Christ's work had for its object the enabling of a created and imperfect nature to realize the true end of its being rather than the restoration of a ruined nature. All intelligent beings were included in this purpose, and it would consequently appear that Theodore taught the impossibility of eternal punishment.

The works of this author which are still extant are, *A Commentary on the Minor Prophets* (Wegner [Berol. 1834]; Mai, *Script. Vet. Nov. Coll.* [Rom. 1832], vol. vi), and *Fragments*, in Mai, *Nov. Patr. Bibl.* 1854, vol. vii. The Greek fragments are more completely given in Fritzsche, *Theod. Mops. in N. Test. Comm.* (Turici, 1847). Pitra, in *Spicil. Solesm.* (Par. 1854), vol. i, has Latin versions of Theodore's commentaries on Philippians, Colossians, and Thessalonians. See also Mercator, *Opp.* ed. Baluz., on the councils growing out of the controversy of the Three Chapters, etc.

Literature.—Dupin, *Nouv. Bibl.* vol. iii; Cave, *Script. Eccl. Hist. Lit.* p. 217; Tillemont, *Mémoires*, vol. xii; Fabricius, *Bibl. Græca*, ix, 153 sq. (ed. Harl. x, 346); Norisii *Diss. de Synodo Quinta*, in his *Hist. Pelag. Pat.* 1673, and *per contra* Garner in his *Liberatus;* the Church histories; Fritzsche, *De Theod. Mops. Vita et Script.* (1836); Klener, *Symbol. Lit. ad Theod. Mops. Pertin.* (Gött. 1836). Also, with reference to exegetical questions, Sieffert, *Theod. Mops. Vet. Test. sobrie Interpr. Vind.* (Regiom. 1827); Kühn, *Theod. Mop. u. Jun. Africanus als Exegeten* (Freib. 1880); and the histories of interpretation. With reference to doctrines, the literature of the Pelagian controversy, and especially Dorner, *Entwicklungsgesch.* vol. ii.—Smith, *Dict. of Biog. and Mythol.* s. v.; and Herzog, *Real-Encyklop.* s. v.

Theodore I, pope, was a Greek by birth, and reigned from 642 to 649. He excommunicated Paul, the patriarch of Constantinople, in 646, for holding Monothelite views, and recognised in his stead the banished patriarch Pyrrhus, who had recanted his Monothelite errors while at Rome. Pyrrhus, however, returned to his heretical opinions, and Theodore thereupon pronounced the ban against him. Shortly before his death, in 649, this pope convened a synod at Rome which rejected the *Typos* promulgated by the emperor Constans II; and he also sent a vicar, in the person of the bishop of Dore, to Palestine in order to dismiss all bishops who should be found to hold the Monothelite heresy, and thus stamp out the sect's adherents. He wrote *Epistola Synodica ad Paulum Patr. Const.*, and *Exemplar Proposit. Constantinop. Transmissæ adv. Pyrrhum.*

Theodore II, pope, a native Roman, reigned only twenty days in 897.

Theodoret (Θεοδώρητος; also THEODORITUS) was one of the most eminent ecclesiastics of the 5th century. He was born of reputable, wealthy, and pious people at Antioch in 386 (Garnier) or 393 (Tillemont, *Mémoires*, xx, 869). His mother was especially devout, and susceptible to the influence of a number of hermit monks, one of whom had relieved her of an apparently incurable affection of the eyes, and another of whom announced to her, after thirteen years of sterile wedlock, that she should give birth to a son. In obedience to their directions, Theodoret was dedicated to the service of God. At the age of seven years he entered the monastery presided over by St. Euprepius, near Antioch; and there he remained for twenty years engaged in theological study. The works of Diodorus of Tarsus, Chrysostom, and Theodore of Mopsuestia formed his mind, and it appears that the latter was the chief of his actual teachers. In time he was appointed lector in Antioch, and afterwards deacon; and in the latter office he acquired such reputation that he was, against his will (*Ep.* 81), consecrated to the bishopric, 420 or 423.

The diocese intrusted to his care had for its seat the impoverished town of Cyrus, or Cyrrhus, the capital of the Syrian district of Cyrrhestia, two days' journey to the westward of Antioch, and it included eight hundred parishes. His life as bishop was exemplary, and characterized by charity, public spirit, thorough unselfishness, successful guidance of his clergy, and great zeal for the faith. Though great numbers of Arians, Macedonians, and especially Marcionites were found in his diocese, he succeeded by 449 in regaining them all to the Church. He reports the baptism of no less than ten thousand Marcionites alone. These labors he prosecuted often at imminent risk to his life, and always without invoking the aid of the temporal power.

The quiet tenor of Theodoret's life was interrupted by the Nestorian controversy, whose progress and results imbittered his later career. Garnier states (in *Life of Theodoret*, v, 350) that Nestorius had been Theodoret's fellow-pupil in the monastery of St. Euprepius, and charges the latter with holding, in fact, the views which caused the ruin of the former representative of the Antiochian school. It appears, however, that Theodoret was concerned rather to resist the intolerance of Cyril of Alexandria and combat his errors, opposite to those of Nestorius, than to advocate the views of the latter. With his school, he opposed the unification of the two natures in Christ, and taught that the Logos had assumed, but had not become, flesh. He denied that God had been crucified, and thereby implied that God had not been born, and that the term Θεοτόκος could not, in any proper sense, be applied to Mary. It was, of course, impossible that while holding such views he should become an avowed antagonist of Nestorius. In 430 Theodoret addressed a letter to the monks of Syria and surrounding countries in which he charges Cyril with having promulgated Apollinarism, Arianism, and other similar errors in the twelve *Capitula*. In 431, at the Synod of Ephesus, he urged delay in the transaction of business until the Eastern bishops could arrive; and when that advice was disregarded, he united with those bishops in a synod which condemned the proceedings of the council and deposed Cyril. He also headed, with John of Antioch, the delegation which the Orientals sent to the emperor with their confession of faith, whose rejection closed the series of incidents connected with the Ephesian synod. After his return from that mission, Theodoret wrote five books on the incarnation (Πεντα λόγιον Ἐνανθρωπώσεως), with the intent of setting forth his views and exposing the heretical tendency of Cyril's tenets and the unjust conduct of his party in the proceedings at Ephesus. Of this work only a few fragments remain, which are derived from the Latin version of Marius Mercator, a bigoted adherent of Cyrillian views. He also wrote a work in defence of the memory of his master, Theodore of Mopsuestia, against the charge of having originated Nestorianism (see Hardouin, *Act. Conc.* iii, 106 sq.). He was, however, induced to yield to the pressure brought to bear by John of Antioch on the opponents of the policy of the emperor, and to acknowledge the orthodoxy of Cyril. He also submitted, under protest, to the deposition of Nestorius. But when the Nestorians were treated with extreme severity in 435, he renounced the idea of peace, and once more stood forth the decided opponent of Cyril.

With the accession of Dioscurus as the successor of Cyril, Theodoret's position became more unfavorable. He opposed Eutychianism, as Cyril's doctrine now came to be called, with inflexible energy; and the new patriarch, in 448, procured an order which forbade him, as a mischief-maker, to pass beyond his diocese. Theodoret defended himself in several letters addressed to prominent personages (*Ep.* 79–82), and wrote repeatedly also to Dioscurus; but the latter responded with publicly anathematizing the troublesome bishop, and finally with causing him to be deposed, in 449, by a decree of the "Robber Synod" of Ephesus. Theodoret now invoked the assistance of the see of Rome, which was readily granted by Leo I; and he also applied to other Occi-

The fact that Luther first gave publicity to the work caused it to be regarded in time as the special property of Protestants. The Romish Church at first paid no attention to it, though it gave occasion to the Bavarian bishop Pirstinger to write a *Teutsche Theologey* from his point of view. In March, 1621, however, the *German Theology* was placed on the *Index*. A recent Romish theologian, Günther, has charged it with pantheistic tendencies; but this is evidently malicious, since it strains the language of a book which does not pretend to a strictly scientific character further than the case will warrant. Luther's edition of 1516 was incomplete; but the second edition comprehended the whole work, and was accompanied with a preface from his pen. Numerous editions followed in rapid succession, Luther himself adding five to those already mentioned. The most desirable edition is perhaps that of Johann Arndt, who supplements Luther's preface with an excellent one by himself (1631). The manuscript discovered by Dr. Reuss was edited by Dr. Pfeiffer, of Vienna (2d ed. 1855). This version is more complete than Luther's, particularly in the first third and near the end of the work. Repeated translations have been made into Low-German, Flemish, English, Latin, and French; the best-known English version being that of Miss Susanna Winkworth, with preface by Rev. C. Kingsley, and introduction by Prof. Stowe (Andover, 1856).—Lisco, *Heilslehre der Theologia Germanica*, etc. (Stuttgart, 1857), and Herzog, *Real-Encyklop.* s. v.

Theologian, one who treats of theology, or the science of things divine. The most ancient Greeks used the latter term in the sense of *narratio de deo*, and those who wrote the history of the gods, their works and exploits, were called Θεολόγοι. Moses is called by Philo Θεολογεῖν when he gives the history of the creation. Among the Romans, from the time of Numa Pompilius to that of the emperors, the knowledge and worship of the gods were made subservient to the interests of the State. Thus, according to Augustine (*De Civ. Dei*, vi, 1), there were three kinds of theology — the *poetical*, or that of the poets; the *physical*, or that of the philosophers; and the *political*, or that of the legislators. The Greek Christians originally designated any deep philosophical apprehension of the truths of religion by the term *Gnosis* (knowledge), which was opposed to *Pistis* (faith). First, during the 3d and 4th centuries, the word theology came into use especially in connection with such of the fathers as defended the doctrine of the deity of the Logos. In this sense the evangelist John and Gregory of Nazianzum were termed theologians. During the same period, the word theology was applied to the doctrine of the Trinity. In the century following, Theodoret widened its application by applying it to the whole circle of theoretical instruction in religion. Finally, in the 12th century, Abelard, in his *Theologia Christiana*, gave the word that comprehensive signification it still bears, as expressive not only of a theoretical, but also of a practical, exposition of religious truth. In general, therefore, theology is the knowledge of God carried to the highest degree of perfection in respect to correctness, clearness, and evidence of which it is susceptible in this world.

Theology is divided into two great branches—(1) *Natural*, or that which relates to such disclosures of himself as God has made in the outward world; and (2) *Revealed*, or such as he has made through his spoken and written word. Eminent writers in the latter department of theology, as Schleiermacher, Hagenbach, Pelt, Godet, and others, present different methods of arranging the different subjects embraced in this study. See THEOLOGY. The arrangement adopted by Dr. J. M'Clintock is given in the article METHODOLOGY (q. v.). The different branches are discussed under their several heads. See also APOLOGETICS; ECCLESIASTICAL HISTORY; ECCLESIASTICAL POLITY; ETHICS; POLEMICS, etc.

Theolŏgus is the title of a clerical instructor of the clergy associated in chapters, etc., who was appointed, by the authority of several councils, to teach the Holy Scriptures; the *Theologal* (q. v.).

Theology (from Θεός, *God*, and λόγος, *discourse*) is not to be interpreted simply as its etymology requires, as *the doctrine of God*, nor yet historically, as the doctrine of the Trinity, but is to be understood with reference to a definite range of life which it is to bring into the consciousness and apprehend both theoretically and practically. Theology is not, consequently, the doctrine of the Christian religion, nor of the self-consciousness of God in man, as speculative theology is wont to speak, nor yet of the feeling of the Absolute. It is primarily the shaping of a life in man; in the language of Stecnstrup, the Danish divine, it is an internal habit which lies deeper than the intellect. This has been conceded since the time of Schleiermacher with reference to both religion and theology. Rudelbach describes it as a science of divine things mediated by the Spirit of God. Vilmar teaches that true theology is esoteric in form, because truly scientific; but also practical, because it involves piety and the entire contents of religion. It sustains to the practical life, however, only the relation of idea to practice. The heart of the Christian life is, moreover, not religion, but the kingdom of God, or God's organic revelation to the world—the Church (see Storr, Schleiermacher, Baumgarten-Crusius, and many Romish theologians; also Kling, in Herzog, *Real-Encyklop.* xii, 600–606). Theology thus becomes the science of the unfolded, objective self-manifestation of the Divine Spirit in the phenomenal kingdom of God—a *practical* science which develops progressively and side by side with that kingdom. But it is none the less a *positive* science also through its relation to the kingdom. Schleiermacher (*Kurze Darstell.* etc.) describes Christian theology as the comprehension of all that scientific knowledge and those scientific methods without whose possession and use a harmonious direction of the Christian Church, i. e. a Christian Church government, is not possible. This definition is, however, too external; for in the material of theology all truth finds its goal, and that fact should be expressed in its definition. Both the object and the scientific character of theology will be retained if the latter be defined as the scientific self-consciousness of the Church with reference to its development through the Holy Spirit, or, more briefly, its self-consciousness with respect to its self-edification.

From this definition theology branches out into particular departments. The self-consciousness has for its *first* task the apprehension of the Church in actuality by determining its *historical* origin, development, and present state. *Historical theology* is the history of the kingdom of God consciously apprehended. It subdivides into the three special branches of Sacred History, Ecclesiastical History, and Ecclesiastical Statistics.

The determination of sources and portrayal of the outworking and development of the leading principles by which events are governed are of primary importance in historical study. The first source here is wholly unique, being the *might of the Divine Spirit*. The source for the beginnings of the Christian Church is, at the same time, a regulative guide and vivifying principle to the Church. By the side of other sources it affords knowledge respecting the time of the origin of the Old Covenant, and its development until it became the New, and it possesses unquestionable authority as the earliest witness to the operative power of the Divine Spirit in the world, and consequently as its mediating principle, or as *the Bible*, the only sacred book.

The first part of historical theology is consequently a knowledge respecting the Bible (Biblical theology, in the wider meaning). It is all-important to determine what books belong to the Bible, and this is the business of the *Canon*. The whole Bible is to be authenticated both in its parts and its text; to accomplish this is the

work of historical and textual *criticism*. *Introduction* to the books of the Old and New Tests. (*Isagogics*), or, more exactly, the *History of the Canon and of Biblical Literature*, presents the collective material to view, and is followed by *philological* and *theological* exposition. The scientific conception of this expository work is *Hermeneutics*, or the art of interpretation. The history of the Word of God, the Divine Revelation, and the presentation of its contents which have attained to their development are given in Sacred History (and Archæology) and in Biblical Dogmatics and Ethics—usually termed, in Germany, Biblical Theology of the Old and New Tests.; the latter being the final and gradually developing phase of the Divine Revelation, whose central point is the establishing of the kingdom of divine grace through Jesus Christ. This science is theologico-historical, and therefore deals largely with details, e. g. the particular doctrinal contents of separate Old-Test. books, etc.

Personal convictions are of great importance in this connection. Without being rooted in the Divine Revelation, no apprehension of its meaning is possible. The contents of the Revelation as appropriated both by the individual and the Church must accordingly be received into the scientific consciousness, which indicates the task of *scientific theology*. The latter, however, does not derive its contents directly from the Bible, but through numerous intermediate agencies, to contemplate which is the work of Ecclesiastical History, and, in so far as they belong to the present age of the Church, of Ecclesiastical Statistics.

Ecclesiastical History portrays the history of the kingdom of God in time from the founding of the Christian Church on the day of Pentecost to the present day, having the end of prophecy continually in view as its goal. It directs its attention more prominently either to the outward development of that kingdom in the Church and the life as renewed and inspired by Christianity (Church History), or to the consciousness of that development and its contents—the History of Doctrines and the connected History of Christian Ethics, Literature, and Art. The study of Sources, Geography, Chronology, etc., likewise involves much that is peculiar, and requires the separate theological treatment of those branches, in consequence of which originate Patristics, Ecclesiastical Archæology, History of Liturgies, etc.

The present not only forms the limit of development at which the kingdom of God has arrived, but also the ground on which we stand. The description of this ground is the work of Ecclesiastical Statistics. It includes both external and internal conditions, both of the faith and the life, and gives rise, on the one hand, to Statistics of Churches in different countries and of different denominations and sects, and, on the other, to Historical Symbolics.

Inquiry into the faith and morals of different denominations leads from Statistics over to *Systematic Theology*. The nature of the latter is determined by the nature of the Christian consciousness as based on a new life in the individual and the race. The development of that consciousness into scientific knowledge requires, first, an assured recognition of the principles which underlie the kingdom of God as manifested in Christianity; next, an unfolding of the contents of such principles in systematic form; and, finally, a recognition of the relation of this knowledge to the universe of human knowledge. In this way is obtained a science of the principles and the particular phenomena of Christianity as they are given in its history (the science of Christian principles or fundamentals), a science of their doctrinal and ethical contents generally, and also in the particular confessions (thetical theology), and a philosophy of Christianity (parallel to the philosophy of law in a different field of ethics).

As Systematic Theology does not proceed from the Christian convictions of the individual, but from those of the entire Church or of one of its subordinate parts, it provides room for Ecclesiastical Tradition. The starting-point is the idea of the kingdom of God which rests on the Word of God as objectively presented to us in the Canon, as approved in the heart in the character of Christ, and as given in Tradition in the forms of faith, custom, constitution, and methods. The consummation is in the Dogma, in which God's kingdom is the object of the scientific consciousness of the general Church, or, under historical limitations, assumes a definite form in the particular denomination (Denominational Principles or Systematic Symbolics). At this point the doctrinal consciousness discovers its variation from the systems of other denominations and of morbid apparitions within the Church to which it belongs. The latter observation gives rise to Polemics, or, better, the Discussion of ethical and doctrinal excrescences in the Church (analogous to pathology in medicine).

The ground has thus been prepared for the founding and establishing of Thetical Theology, the confessional Dogmatics and Ethics as traditionally determined on the basis of the underlying faith. Here the dogma, in its character of scriptural truth subjectively apprehended and handed down in the Church by authoritative tradition, attains to its complete development; and here the various doctrines are combined into a system through the labors of critical, religiously ethical, and systematic scholars. The true relation is accurately indicated by the oxymoron in the phrase "the science of the faith." Unquestionable certainty is given in the faith, but the mind transmutes this successively and partially into knowledge.

This dogmatico-ethical process begets a system of knowledge respecting God and divine things. This constitutes Speculative Theology, the last result of a philosophy of Christianity which was conceived in mysticism, unfolded in theosophy, sifted by criticism, and formed by speculation, and now presents Christianity with the science of it as the centre and goal of all culture and as the crown of the scientific labors of the entire human race. Christianity is here presented as a religion, and as the highest manifestation of religion, and also as the complete realization of the kingdom of God on earth through a progressive development which reaches down to the final consummation; and in this light Christianity is presented as the central feature in the philosophy of human history.

The duty of the Church to insure its own edification through the power of the Holy Spirit comes into prominence here, as it does in the historical department. That edification is Ecclesiastical Praxis, and the scientific understanding of its foundations and methods constitutes Practical Theology, the third principal branch of theological science. The starting-point of this science is the energy of the Christian life which is to be perfected. Practical theology is the science of human operations within the kingdom of God and as enabled by the Holy Spirit, to the end that that kingdom may be fully developed. Only through God can we arrive at God, in knowledge as in feeling or in practice.

The setting-forth of these fundamentals, and of the methods by which the organism of God's kingdom, particularly in the Church, is to be erected on them, is the work of the science of Ecclesiastical Foundations, otherwise the science of the principles of Practical Theology, which finds its completion in the science of Church organization. We next discover a separate department of Church law, which constitutes the *second part* of Practical Theology, and subdivides into Church law and Church government (in a restricted sense, Church polity; in an unrestricted, the care of souls). The process of self-edification under the Holy Spirit's influence, moreover, gives rise to a recognition of the means through which this is achieved, and thereby originated a *third* technical part, covering the theories of art methods in the different Christian churches, which are known, with reference to the shaping of the external forms of

worship so that they may represent the worship of the inner man, as Liturgics; with reference to the proclamation of the Word of God, as Homiletics or Keryktics; with reference to the training of the young, as Christian Pædagogics and Catechetics; with reference to the conversion of heathen and other false religionists, as Halieutics and Theory of Missions; and with reference to the organization of scientific instruction for the Church, as Ecclesiastical Pædeutics, which has to do with the Christian organization of institutions of learning, as the placing of theological faculties in universities, the founding of theological seminaries, etc. Theological literature cannot, of course, be brought within any rule, but may be classified in conformity with its manner of entering upon the arena of the Christian and the Church life.—Herzog, *Real-Encyklop.* s. v. See THEOLOGIAN.

See Pelt, *Theol. Encyklop.* (Hamb. and Gotha, 1843), with whose theory the above article is substantially agreed. See ENCYCLOPÆDIA OF THEOLOGY, with the literature there referred to.

THEOLOGY, BIBLICAL. See BIBLICAL THEOLOGY.

THEOLOGY, DOGMATICAL. See DOGMATICAL THEOLOGY.

THEOLOGY, EXEGETICAL. See EXEGETICAL THEOLOGY.

THEOLOGY, NATURAL. See NATURAL THEOLOGY.

THEOLOGY, NEW ENGLAND: including "New Divinity," "Edwardean Divinity," "Hopkinsianism," etc.

I. *Origin and Development.*—The original theology of New England was the strict Calvinism of the Reformed standards. In 1648 the Westminster Confession was formally adopted by the synod convened at Cambridge, and it remained the standard of faith for all "the New English churches" until 1680, when "the elders and messengers of the churches in the colony of the Massachusetts in New England" substituted the confession drawn up by the Congregationalists of the mother country, and known as the "Savoy Confession." In 1708 the Connecticut churches made the same change. This substitution was in neither case demanded by a changed theological sentiment in the churches, the Savoy Confession being almost word for word identical with the Westminster, except on points connected with Church polity. Its Calvinism was equally strict. Not long after this, however, strong and independent minds began to appear in the ranks of the New England ministry, whose philosophical acumen and practical earnestness could not rest satisfied with a theological system which to them seemed palpably inconsistent in parts, and morally paralyzing as a whole. These, prompted partly by their own subjective difficulties, and partly by the exigences and influences of the period which witnessed the rise of New England Unitarianism, the introduction of Universalism, the visits of Charles Wesley and George Whitefield, the planting of Methodism, the Revolutionary War, the abolition of slavery in the New England states, the defection from orthodoxy of Harvard College and the largest churches of Massachusetts, the end of the compulsory support of religion by taxes, the fall of the Lockean and the rise of a transcendental school of philosophy, the extension of the Baptist and of the Methodist Episcopal and Protestant Episcopal churches over all the New England States, the founding of the noble missions of the American Board—not to mention remoter and less important events—commenced a series of modifications in the traditional Calvinistic system of doctrine designed to render it more rational, more palatable to the believer, and more easily defensible against the assailant. The process has been going forward with a good degree of steadiness ever since the days of president Edwards. One has suggested change in one part, another in another; one has brought forward a metaphysical novelty, another a theological one, a third an ethical; liberal and progressive influences have become incorporated in organs and institutions; free pulpits have popularized the various innovations; new generations have grown up under the influence of the improved doctrination; in short, an almost complete theological revolution has gradually taken place. In their earliest development, the more generally received of these new views were styled "New-light Divinity;" then "New Divinity," afterwards "Edwardean;" sometimes "Hopkintonian" or "Hopkinsian." From the fact that Edwards, Hopkins, West, and Catlin resided in Berkshire County, the system was at one time called "Berkshire Divinity." When embraced in Great Britain by Andrew Fuller, Dr. Ryland, Robert Hall, Sutcliffe, Carey, Jay, and Erskine, it was called "American Theology," to distinguish it from the European systems. In this country it has often been denominated "New England Theology," in order to discriminate it from systems that have prevailed in other parts of the land. This term, however, is far from satisfactory, partly because the New England theology of to-day is very different from the New England theology of a hundred and fifty years ago, and partly because, in speaking of the New England theology of recent times, the term must be used in a sense sufficiently wide and vague to include differing types of doctrine historically associated with various individual divines and with the Andover, New Haven, and East Windsor (now Hartford) schools.

The precise relation sustained by the elder Edwards (1703–58) to this theological development has long been, and still remains, a subject of controversy. The advocates of the most advanced new views are anxious to claim him as the real father of the whole movement, while the Old-school writers, with equal zeal, endeavor to guard the good man's memory from so "slanderous" an allegation. The former appeal to the "Ten Improvements in Theology," enumerated by the younger Edwards (*Works*, i, 481) as having been "made by his father," and claim that such a list entitles their author to the very first rank among the innovators upon New England orthodoxy. The latter find in this enumeration of the younger Edwards only an effort on the part of its author to magnify the number and character of his father's theological novelties, in order the better to prepare the way for the introduction of his own more radical and dangerous ones. One writer (in *Princeton Rev.* Oct. 1858) has attempted to show that president Edwards's only deviations from the current Calvinism of his age were confined to two points—viz., he held to *mediate* instead of *immediate* imputation; and, secondly, advocated "an eccentric philosophical theory of virtue." The true state of the case would seem to be that Edwards, without intending to initiate, or even to occasion, such a grand revolution, really advanced principles and made statements which afterwards suggested, and almost logically necessitated, the peculiar views and even phraseology of his successors (see Park, *On the Rise of the Edwardean Theory of the Atonement*).

To present a complete delineation of New England theology, it would be necessary to write a critical history of New England speculation. Contributions and modifying influences have come from so many sources that even then it would be exceedingly difficult to apportion to each of the original elaborators his precise due. This difficulty is greatly enhanced by the intimacy of the relations which subsisted among them. So close were those relations that in some instances it is next to impossible to determine the real authorship of important modifications. Edwards, Bellamy, and Hopkins, the "great triumvirate of New England theologians," were not merely contemporaries, they were confidential friends, reciprocal teachers and learners, mutual givers and receivers, allied investigators of divine truth. Each had peculiarities of belief, each held fast to the substance of the old Calvinistic system; but there was substantial agreement in much that was new and revolutionary. For many years they enjoyed the most fa-

vorable opportunities for the interchange of sentiments, mutual stimulation, and influence. Their relations to the generation succeeding were also intimate. The first was father of Dr. Edwards, the second his theological teacher, the third was his most valued counsellor, and was intimately associated with him in the examination of his father's MSS. West was a confidential companion of Bellamy and Hopkins, intimate also with Drs. Edwards, Smalley, and Emmons. Through Dr. Edwards the spirit of the triumvirate was transmitted to his pupils Dwight and Griffin, to his friends Backus and Smalley. Smalley was a pupil of Bellamy, the instructor of Emmons, the friend of Hopkins and West. To ascertain the exact contribution of any one of these to the actual development is evidently a task of the greatest difficulty.

About the year 1756 there were four or five clergymen whose views had come to be popularly distinguished as "Edwardean." In 1773 the number had increased, according to Dr. Stiles, to about forty-five. During this year Dr. Hopkins published his *Inquiry into the Nature of True Holiness*, elaborating the Edwardean theory more perfectly than Edwards had done; and, in a voluminous appendix, defending it against the objections which Mr. Hart and others had published against it. Thenceforth the Edwardeans were generally denominated "Hopkinsians." This new term, though first applied to the New Divinity with special reference to its doctrine of the utter sinfulness of all acts preceding regeneration, was soon used to designate all Calvinistic divines who favored the doctrines of general atonement, natural ability, the active nature of all holiness and sin, and the justice of God in imputing to men none but their own personal transgressions. Their number in 1796, according to Dr. Hopkins, was upwards of a hundred. Dr. Stiles enumerates as among the champions of the new system in 1787 the two Edwardses, Bellamy, Hopkins, Trumbull, Smalley, Judson, Spring, Robinson (father of Dr. Edward Robinson), Strong, Dwight, Emmons. In 1799 Hopkins appended the names of West, Levi Hart, Backus, presidents Balch and Fitch. A later pen has added the honored names of Dr. Catlin, president Appleton, and Dr. Austin. At the present time the peculiarities of New-school New England theology have very general prevalence in the orthodox Congregational churches of the New England and Western States, and are favored by many in other Calvinistic bodies. They are taught in the theological seminaries of Andover, New Haven, Bangor, and Chicago. They are disseminated by quarterly and other organs of marked ability, among which the *Bibliotheca Sacra* and *The New-Englander* hold the first rank. They have affected the current theological teachings of the Baptist churches not a little; and the great schism which divided the Presbyterian Church in 1837 was chiefly traceable to their influence in that communion. See Presbyterian Church in the United States.

II. *Relation to Original Calvinism.*—The metaphysical and ethical principles accepted by the New-school representatives of modern New England theology, and fundamental to their system of doctrine, are the following: (1.) There is a radical distinction between necessity and certainty. (2.) All sin is of an active and voluntary nature; the same is true of all holiness. (3.) Although in every exercise the human will possesses the natural power of contrary choice, still, as a matter of fact, it is invariably determined by motives. In other words, although the will always *can* choose the least apparent good, it always *will* choose the greatest apparent good. (4.) Natural ability must in all cases equal obligation. (5.) Moral character or deserts are in no case transferable. In logically adhering to these principles and such as these in all their theological applications, the Edwardean divines have deviated from the old Calvinistic system in the following important theological, anthropological, and soteriological points:

1. *Predestination.*—They do not teach that God decrees the volitions of moral agents in such a sense as to make those volitions necessary, but only that he has determined so to make and place men that they will act just as they do. In this manner God's decrees secure the certainty of men's choices, but do not secure their necessity. He predetermines all that lies back of the volition—the sensibilities of the agent and whatever may act on these—which predetermination enables him to foresee the result. At the same time, the agent is able in any case to choose otherwise than he actually does; and ought to make a holy choice even where God foresees that the choice will be sinful, and actually decrees to do that which will in fact result in the sinful choice or to omit that which would prevent it.

2. *Original Sin.*—Denying that there can be any ill desert prior to personal transgression, they repudiate the old Calvinistic doctrine respecting the imputation of Adam's guilt to his posterity, both in its mediate and immediate forms, with their realistic and diathetic justifications or theodicies. In its place they maintain that, in consequence of Adam's transgression, all men are so made and placed that they will uniformly, certainly, but freely, choose wrong rather than right. This constitution is not sin, but merely the sure occasion of it.

3. *The Atonement.*—(1.) As to its *nature*, they teach that the sufferings of Christ were a satisfaction, not to the distributive, but only to the general, justice of God. He suffered not the exact penalty of the law, but pains substituted for that penalty and answering its purpose in the securement of the ends of the moral government. (2.) As to the *ground of its necessity*. The necessity for an atonement was governmental, not arbitrary or ontological. (3.) *Fruits:* (*a*) simply release from the curse of the law, and thus mediately the blessings to the reception of which that curse was a bar (Emmons), or (*b*), all blessings whatsoever (Griffin and the main body). (4.) *Extent.* The atonement was not designed for the elect alone, but was made for all men as truly as for any.

4. *Justification* does not consist in any real or hypothetical transfer of the righteousness of Christ to the believer, but in pardoning his sins for Christ's sake and treating him as if innocent (Emmons), as if holy (main body).

5. *Regeneration.*—Objecting to old Calvinistic descriptions of this work, the New England theologians define it (*a*) as a divine communication of a new spiritual taste or relish (elder Edwards, Dwight, etc.); or (*b*), as a spiritual illumination (Bellamy); or (*c*), as a (human) change of governing purpose under the influences of the Holy Spirit (Taylor, Finney, etc.); or (*d*), as a gradual conversion by the moral suasion of the Holy Spirit (peculiar to Gilbert and his sympathizers); or (*e*), as that radical change of the soul which is produced by the interposition of the Holy Spirit, and which consists in a change in the balance of the sensibilities and a change of preference from wrong to right (Prof. Park); or (*f*), as a restoration of that life-communion with which God was lost by sin (Bushnell). Professor Park would apply the term regeneration to the work instantaneously wrought by the Holy Spirit on the nature of the soul, and the term conversion to the first holy act of the soul itself, the work of God preceding the free act of the soul in the order of nature, though not of time. By some the soul in this change is called wholly active (Emmons, Spring, Pond); by others, wholly passive (Smalley, Burton); by others, both active and passive (Park).

6. *Perseverance.*—The elect can fall away after regeneration, even totally and finally, but never will. This is maintained by most on purely Biblical, as distinguished from psychological, grounds.

Other points might be adduced on which original Calvinism and the new tenets are far from accordant; but these are the most fundamental, and the differences above indicated will be found a key to the whole system. Perhaps nothing better illustrates the spirit of

the two than their respective views of the final end of God in creation and providence. According to Old Calvinism, that end—the end to which all minor ones are subordinated—is the manifestation of God's character, particularly his justice and mercy, to intelligent creatures; according to Dr. Taylor, of New Haven, as understood by many, it is the production of the largest amount of *happiness* possible, holiness being simply a means thereto; according to Andover, and perhaps the main body of New England Calvinists of the New School, it is the securement of the largest amount of *holiness*, the highest happiness being simply a natural consequence. (But see a somewhat different representation of Taylor's views by president Porter in *The New-Englander* for 1860, p. 726–773.)

The controversy respecting the "Doings of the Unregenerate" has been quite too prominent in the history and development of this New Divinity to be passed over in silence. There have been three theories: (1.) That man is under obligation to repent at once, and that all moral choices before repentance are sinful and must be utterly forbidden (Emmons, Spring, Park). (2.) That man is under obligation to repent immediately, but he may perform preliminary acts which are neither sinful nor holy, and hence are not forbidden (Taylor). (3.) (Corresponding with the Old-school theory) That while all acts of choice are sinful before repentance, it is still right to exhort men to the performance of certain acts before repentance, as this is the most probable method of securing their repentance (Dwight).

III. *Relation to Original Arminianism.*—The representatives of old-fashioned Calvinism have often charged that the modifications introduced by the Edwardean divines have simply brought about a substitution of the Arminian system for the Calvinistic one of the primitive New England churches. The teachings of New England theology with respect to the absolute dependence of individual salvation upon individual divine election, as also with respect to "special" grace and to human ability considered apart from the gracious aids of the Holy Spirit, do not sustain this charge; but in almost every other principle and doctrine the allegation is, in our view, susceptible of the fullest substantiation.

1. Take the "five points" of the original Arminian controversy. The Calvinists affirmed and the Arminians denied (1) that the decrees of God respecting the eternal salvation or damnation of individual men are irrespective of the use they may make of their own freedom; (2) that in the divine purpose and by divine decree the benefits of the atonement are limited to unconditionally elected individuals; (3) that in consequence of original sin all persons naturally engendered from Adam are in such a condition of spiritual death that without that effectual calling and supernatural renovation which is by divine decree limited to the elect they can do absolutely nothing either towards the fulfilment of God's law or towards an effectual appropriation of the benefits of redemption; (4) that those gracious influences of the Holy Spirit which are adapted and sufficient to lead a sinner to true repentance and salvation are restricted to a portion of the race, namely, to the unconditionally elect; and (5) that true believers cannot, by any possibility, totally and finally fall from grace. In every one of these memorable issues of the Remonstrant and Contra-Remonstrant parties the representatives of New England theology stand with the original Arminians.

2. The same *metaphysical* and *ethical principles* underlie the two systems. We will review them in the order before given: (1.) Certainty as distinguished from necessity. This was a favorite Arminian distinction (see Arminius, i, 280, 281; iii, 402, 411, 416, 423, 425; *Epistolæ Theologicæ*, epist. xix, lxxii [Arminius]; Curcellæus, p. 774, etc.). (2.) Active and voluntary nature of sin and holiness, universally maintained by the Arminian divines (see, for instance, Episcopius, ii, 92 b; Curcellæus, p. 136, 137, 902, 904; Limborch, II, xxiii, 15; III, iv, 8; V, iii, 2). (3.) Self-determination in view of motives. According to New-school New England theology, the will invariably chooses the greatest apparent good. This may be deemed incompatible with Arminian principles. Properly explained, however, it does not seem to be so. The theory is not that the will invariably chooses the greatest *real* good proffered for choice, nor even the greatest *apparent* good as estimated by the cool exercise of judgment, but simply that it chooses that good which appears to the subject, organized, circumstanced, and disposed as he is, as most desirable. It is only saying, in other words, that a man invariably chooses just as under the circumstances at that moment the state of his mind prompts him to choose. But, (*a*), the Arminian authorities *never denied* this position. They denied that the mere absence of coaction constituted liberty (Episcopius, i, 356, 357 a); but New England divines do the same. They denied that mere spontaneity is liberty in its full sense (ibid. p. 198 b; Curcellæus, p. 158, 159); but the New England divines do the same. They denied, as did Leibnitz, that the decision of the will is invariably determined "ab ultimo judicio rationis practico" (Episcopius, i, 209 b sq.; Curcellæus, p. 985; Limborch, p. 131, etc.); but in the form propounded to them, the divines of New England would in like manner repudiate it. They denied that the will is necessarily determined by motives; but this doctrine is rejected with equal explicitness by champions of New-school New England theology. (*b.*) The will in all rational choices invariably acts in view of a good (Episcopius, i, 202 b, et al.). (*c.*) The will is able to choose the least apparent good. This follows from the Arminian doctrine of power to the contrary. It is also illustrated in choices between objects of equal apparent desirableness. "Si paria offerat, quorum alterum tantum eligendum est, libertas plenaria locum habebit" (ibid. p. 207). (*d.*) In all deliberate choices men *ordinarie* follow the decision of the judgment; when not, it is because "alia quædam causa impediat" (ibid. *De Libero Arbitrio*, VIII, ix). (*e.*) They will never choose evil as evil, or "sub ratione mali" (ibid. i, 215 b, 318 sq.). (*f.*) Though the will does not invariably choose the greatest good according to the decision of the judgment, it does in all rational choices invariably choose that good which seems the most desirable to the whole man. This doctrine seems to be clearly implied in cap. x of Episcopius, *Examen Sententiæ Cameronis*. The apparent contradiction found in cap. viii of his *Responsio ad Defensionem Cameronis* is easily solved by observing that according to the doctrine of Episcopius, as according to that of the New England divines, the will does not invariably follow the dictate of reason, nor invariably follow the dictate of the *natura appetitiva*, both which maintenances are perfectly consistent with the doctrine in question—to wit, that the will invariably chooses the good which to the whole man under the inward and outward conditions seems the most desirable. On this point, then, so far is the doctrine of the New-school divines of New England from being incompatible with Arminian teachings that, on the contrary, that doctrine finds in Remonstrant literature some of its earliest and most carefully guarded enunciations. (4.) Obligation cannot transcend ability—an axiom with the Arminians (see Arminius, *Declaratio*, passim; Curcellæus, p. 96 b; also VII, ii, *passim;* Limborch, III, iv, 7, etc.). Here we may remark that the distinction between *natural* and *moral* ability is much older than its emergence in New England theology, being clearly laid down in several of the elder Arminian divines (see Episcopius, ii, 94 a; Curcellæus, p. 156, 421). (5.) Intransferableness of moral character and deserts, strongly asserted by Episcopius, ii, 151 b; by Curcellæus, p. 131–137, 424, 470, 896–902; by Limborch, V, lxxvii, 18; III, iii, 11, etc.

3. In positive *theological, anthropological,* and *soteriological teachings* the two systems are in marked accord. (1.) *The Decrees of God.*—The New-school divines of

New England hold to a universal foreordination, absolute as respects all divine acts, effectual as regards all consequences of those acts. One of the consequences of those acts is the establishment and maintenance of human freedom. What said Arminian theology? (*a.*) All divine acts are absolutely decreed—"Deus nihil facit, nisi prius apud se id decreverit facere" (Curcellæus, p. 82). (*b.*) God foreordains (positively or permissively) whatsoever cometh to pass—"Nihil absque ipsius permissu aut directione evenit" (ibid. p. 87). (*c.*) God decrees to do things which he knows will occasion sinful choices on the part of men, and to abstain from acts which, if wrought, he knows would prevent sinful choices. This also is clearly involved in what is laid down by Arminius (iii, 418–429), Episcopius, Curcellæus, and Limborch on *Permissio, Excæcatio,* and *Induratio.* (*d.*) God decrees to do that which he knows will occasion sin, for a specific end, and that end is the best possible (Arminius, iii, 419). (*e.*) A decree to do that which will as a matter of fact occasion sin does not in any wise necessitate that sin (Curcellæus, p. 382, 1021).

(2.) *The Constitution of Men not Sin, but the Invariable Occasion of Sin.*—No New England divine has produced an abler exposition and defence of this view than are found in Curcellæus, *Dissertatio de Peccato Originis,* and in Limborch, III, iv.

(3.) *The Atonement.*—The identity of the Edwardean theory of the atonement with the Dutch Arminian, as respects the nature of the atonement, ground of its necessity, and its extent, is articulately proven in art. iii of the *Meth. Quar. Rev.* July, 1860.

(4.) *Justification.*—Arminius's definition of justification could be subscribed to by the whole body of New England divines with perhaps the exception of Emmons. "Justification is a just and gracious act of God as a judge, by which, from the throne of his grace and mercy, he absolves from his sins man, a sinner, but who is a believer, on account of Christ and the obedience and righteousness of Christ, and considers him righteous [*justum*], to the salvation of the justified person, and to the glory of divine righteousness and grace" (ii, 116).

(5.) *Regeneration.*—By the elder Arminian, Calvinistic, and Lutheran divines this operation of the Spirit is not sharply and definitely distinguished from sanctification, but in the definitions of the representative New England divines there is nothing to which Arminius or his disciples would have objected.

(6.) *Perseverance.*—(*a.*) The regenerate *can* fall away. This is universally maintained by the Arminians. (*b.*) The regenerate in point of fact never *do* fall away. Arminius did not decide. He says, "At no period have I asserted that believers *do* finally decline or fall away from faith and salvation" (ii, 281). Like New England Calvinists, he asserted the *possibility,* but not the *fact,* of a total and final defection of the elect.

From the foregoing it is evident that the evangelical New England reaction against Calvinism, while remarkably indigenous and original, resembles in a most striking manner the earlier Arminian reaction. The Remonstrants repudiated no part of standard Calvinism which these New England theologians do not repudiate; they revolted from traditional tenets from the same honorable motives; they anticipated by two centuries nearly every favorite idea of their New England successors, and would perhaps have anticipated every one explicitly, had it not been for the backwardness of the psychological and ethical sciences. Nevertheless, there ever remains this radical difference, that according to New England theology, as according to original Calvinism, the real reason why one man is saved and another is not, is always in the last analysis to be found in the different foreordinations of God respecting the two, and this difference of foreordinations is referable solely to the sovereign good-pleasure of God.

IV. *Variations and Side-issues.*—Several noteworthy views and speculations, to which their respective authors owed no small share of their reputation, are either not adopted or positively repudiated by the great mass of recent New England Calvinists. For example:

1. The Edwardean notion of human liberty. President Edwards is generally understood to have accepted the definition of Locke and of the sensational school, making the liberty of the human will "the power, opportunity, or advantage that any one has to *do* as he pleases;" in other words, one's ability freely to *execute* volitions philosophically or coactively *necessitated.* The inadequacy of this definition is now universally admitted. See Edwards.

2. Hopkins's doctrine of disinterested benevolence. This was at one time the most vital and essential element in the New Divinity. With Hopkins it was the corner-stone of systematic theology. See Hopkins.

3. Emmons's hypothesis of God's efficient causality of every moral act of man. Emmons held that God was the efficient originator of every volition of the human mind, good or evil, holy or sinful. He has had but few adherents, and doubts are expressed as to whether he has been correctly understood by many on this point (Park, *Memoir,* p. 385 sq.). See Emmons.

4. Nathaniel W. Taylor's view of the non-preventability of sin, his doctrine of the basis of virtue, and his metaphysical explanation of the Sacred Trinity. See Taylor.

5. The perfectionism of Prof. Finney. See Christian Perfection; Oberlin Theology.

6. Dr. Edward Beecher's doctrine that all the descendants of Adam have enjoyed an equitable probation in a previous state of being, and that they are born under the curse of original sin on account of having sinned in that pre-existent state. See his *Conflict of Ages and Concord of Ages.* See Pre-existence.

7. Dr. Horace Bushnell's view of Christ and of the Sacred Trinity, of revelation, sin, and the atonement. See literature below.

V. *Literature.*—1. *In General.*—*Memoirs and Works* of the Edwardses, Bellamy, Hopkins, Stephen and Samuel West, Samuel Spring, John Smalley, Emmons, Dwight, Leonard Woods, N. W. Taylor, Bennet Tyler, Lyman Beecher, Horace Bushnell, and others above mentioned; Park, *Essay on the Development of the Edwardean Theory of the Atonement* (prefixed to his collection of *Discourses and Treatises on the Atonement* by Edwards, Smalley, Maxcy, Emmons, Griffin, Burge, and Weeks); Woods, *Old and New Theology* (from an Old-school Presbyterian standpoint); Hodgson [Meth.], *New Divinity Examined;* Fisk [Meth.], *The Calvinistic Controversy;* Ellis [Unit.], *Fifty Years of the Unitarian Controversy;* Fiske [Cong.], *New Eng. Theol.* in *Bibl. Sac.* xxii, 477, 568; Lawrence, in *Amer. Theol. Rev.* May, 1860; *Bibl. Sac.* and *Princeton Bibl. Repertory,* 1851–52, and *passim; The Church Review,* ii, 89; v, 349; Smith, *Church History in Tables,* p. 78; Ueberweg, *Hist. of Phil.* (Amer. ed.), ii, 443–460; Sherman, *New England Divines;* Sprague, *Annals.*

2. *The Pre-Edwardean Period.*—See Sprague, *Annals,* vol. i; Cotton, John; Davenport, John; Mather, Cotton, Increase, and Richard; Stoddard, Solomon; Wigglesworth, Edward.

3. *Jonathan Edwards and his Theology.*—Reviews of his work on the *Will* by Dr. James Dana (1770), J. Day (1841), A. T. Bledsoe (1845), D. D. Whedon (1859); Oliver Wendell Holmes's art. in the *International Rev.* July, 1880. The *Bibliotheca Sacra* will give some of Edwards's yet unpublished manuscripts in 1881. One on Trinity and Redemption, ed. by Smyth, N. Y. 1880. See Edwards.

4. *Hopkins and Hopkinsianism.*—*Memoir and Works,* 3 vols.; *Bibl. Sac.* ix, 174 sq.; x, 63 sq.; xix, 633; Ely, *Calvinism and Hopkinsianism.* See Hopkins, Samuel.

5. *Emmons and Emmonsism.*—*Memoir and Works,* 6 vols.; abstract of his theology in *Bibl. Sac.* vii, 254 sq., 479 sq.; see also ix, 170 sq., and xxii, 467 sq.; Smith, *Faith and Philosophy,* p. 215–263.

6. *Taylor and Taylorism.*—*Memoir and Works,* 4

vols.; *Bibl. Sac.* xvii, 355 sq., 452 sq.; Lord, in the *Evang. Mag.* 1832-36; Tyler, *Letter to Dr. Hawes;* essays in *Christian Spectator* and *Spirit of Missions*, passim; Pigeon, *New Haven Theology*, in *Lit. and Theol. Review*, v, 149 sq.; vi, 121, 280, 557; Fisher, *Discussions in History and Theology* (1880), p. 285 sq.; Thasher, *Taylorism Examined* (1834, 12mo); *Meth. Quar. Rev.* Oct. 1860, 1862; *New-Englander*, 1859, 1860.

7. *Bushnell and Bushnellism.—Life and Letters; Works*, especially *God in Christ:—Forgiveness and Law:—Vicarious Sacrifice;* Turnbull, *Review of Bushnell's Theories;* Hovey, *God with Us, an Exam. of Bushnell's Vic. Sac.;* Bartol, *Principles and Portraits*, p. 366 sq.; *The New-Englander*, ii, 309, 440; v, 6; *Meth. Quar. Rev.* 1866.

8. *New Divinity in the Presbyterian Church.*—Memoirs and writings of Rev. Albert Barnes; Beman, *On the Atonement;* Duffield, *Regeneration;* Whelpley, *Triangle;* E. S. Ely, E. D. Griffin, etc.; Hodge, *Essays and Reviews; Bibl. Sac.* xx, 561. See PRESBYTERIAN CHURCH, NEW-SCHOOL.

9. *The "Old School" in New England Theology.*—Tyler, *Memoir and Lectures;* Woods, *Works* (6 vols.); Burton, *Essays;* Fisher, *Discussions in History and Theology*, p. 227 sq.; *Bibl. Sac.* xx, 311 sq.; xxx, 371 sq.; Parsons Cooke, *New England Puritan; Recorder*, etc. (W. F. W.)

THEOLOGY, PRACTICAL. See PRACTICAL THEOLOGY.

THEOLOGY, SCHOLASTIC. See SCHOLASTIC THEOLOGY.

THEOLOGY AND SCIENCE. See SCIENCE AND RELIGION.

THEOLOGY, SPECULATIVE. This title has come into use, particularly in Germany, to designate that method in systematic theology which, availing itself of all the helps subsidiary to theology, collects its material under the guidance of a philosophical, or speculative, survey of the field, and combines it into a systematic whole.

1. The necessity for such a term is shown by the fact that neither systematic theology nor Christianity itself can be compressed within the compass of a system of practical doctrines only. Christianity is designed to benefit the entire man, his intellect as well as his feelings and will. Indeed, Christian piety is based on *the truth;* and Christianity is the revelation of the truth and the *absolute religion.* To attain a direct objective knowledge of God, as distinct from the indirect knowledge obtained from the contemplation of his works, etc., is evidently the work of speculation; and the same is true of that defence of Christianity which not only undermines the arguments of assailants, but establishes the reasons for Christianity in truth.

2. The material of speculative theology is gathered from the realm of experience everywhere, mundane and supermundane, and more directly still from the Christian faith. The *task* of speculative theology is to combine the experimental facts of the religious life into a harmonious system in which thought and scientific knowledge are the other elements. Its *method* is to seize on the historical facts connected with Christianity and trace them up until it arrives at the great central fact—the divine life incarnated in the person of Jesus Christ. Faith, by which we mean an immovable footing on the truths and realities of Christianity, is therefore a prerequisite for this science; but this can never become fanaticism, because the science is equally based on the safe ground of known historic fact.

Christianity is specially adapted for speculative treatment by reason of its possessing a point of internal unity which combines both idea and fact, God and man, and therefore concentrates in itself the power to overcome all contrasts. The ancient Church correctly fixed that point in the incarnation of the Logos (Ignatius, Irenæus, Origen, Athanasius, Gregory of Nyssa). The dangers of speculation in theology are well illustrated in the intellectualism of contemplation as displayed in the Eastern Church. The more practical and ethical tendency of the West served to complete, and, to some extent, correct, the Eastern intellectualism. Tertullian and Augustine gave themselves to practical speculation; but Anselm was the father of genuine Christian speculation (*Cur Deus Homo?*). Aquinas and Duns Scotus, though inferior to him, rendered good service in the same field. The Reformation was concerned rather with the distinctively religious than the speculative interests of Christianity, though Anselm's ideas were carried forward and established in its progress. Not until after fundamental inquiries into the philosophy of knowledge and into the facts connected with God and the world which we possess had been made was it entirely possible to utilize, for speculative purposes, the treasures of Christianity for defence, attack, and positive development. The fruitage of such investigations may be seen in the works of Schleiermacher, Daub, Marheinecke, Rothe, Martensen, etc. See PHILOSOPHY.

Upon the whole subject consult Baur, *Christl. Gnosis* (1835); Ritter, *Gesch. d. christl. Philosophie* (1841-51, 6 vols.). See Herzog, *Real-Encyklop.* s. v.

Theomancy (Θεός, *God*, and μαντεία, *divination*), a kind of divination drawn from the responses of the oracle among heathen nations.

Theōnas, or **Theon** (see the extract from Philostorgius given by Photius), was bishop of Marmarica, in Cyrenaica, in the 4th century, and one of the most devoted adherents of Arius. The synodal circular given in Athanasius, i, 398 sq. (ed. Montfaucon), from bishop Alexander, which mentions the earliest measures taken against Arius, contains the names of Theonas and his colleague and neighbor Secundus of Ptolemais. The circular referred to indicates that both Theonas and Secundus had been deposed; but it would seem that the deposition was not enforced, since they appeared at the Council of Nice in the character of qualified members. They achieved notoriety in that synod by resisting the *Homoousion* more firmly even than did their leaders, Eusebius and others; and as they refused to unite in the condemnation of Arius, they were again deposed and banished. Philostorgius (i, 2, 1) states that Theonas was recalled by the emperor Constantine; but he would seem to have taken no further part in the ecclesiastical conflicts of the time. His name occurs no more in the lists of combatants. See Theodoret, *Hist. Eccles.* i, 7 sq.; Socrates, *Hist. Eccles.* i, 9 (*Decrees of Nice*); Epiphanius, *Hær.* lxix, 8, and comp. lxviii, 6, and lxix, 11; Tillemont, *Mémoires pour servir à l'Histoire Eccles.* (Brussels, 8vo ed.), vi, 2; *Hist. Abrégée des Ariens*, art. vi, vii; and *History of the Council of Nice*, art. vi, xi.—Herzog, *Real-Encyklop.* s. v.

Theopaschites (from Θεός, *God*, and πάσχω, *to suffer*). This term was applied to those persons in the ancient Church who pronounced in favor of the formula that God had suffered and been crucified, and occurs for the first time in the letters of Isidore of Pelusium (q. v.) (*Epp.* i, 102, 124). The addition of the clause Θεὸς ἐσταυρώθη to the *Trisagion* by Peter Fullo (q. v.) gave greater currency to its use (Theophanis, *Chronographia*, p. 97, 184), and formed an element in the Monophysite disputes. Fulgentius Ferrandus and Fulgentius of Ruspe declared in favor of the formula "One belonging to the Trinity has been crucified" (see Gieseler, i, 2, 365; Schröckh, xviii, 582), which was subsequently approved by the Fifth Œcumenical Synod of Constantinople in 553 (Anathema 10). Fullo's addition to the *Trisagion* was in use among the Catholics of Syria until its rejection by the *Concilium Quinsextum* in 692 (Canon 81), after which only Monophysites and Monothelites continued its use. The Catholics, in the meantime, had reached the conclusion that every addition to the *Trisagion* involved a quaternity. Theopaschitism is a very general conception of the popular mind, even in Protes-

tant countries, and has found support in many hymns which have been admitted into use in the churches. It is also most intimately connected with the conception which underlies the expression "Mother of God;" for if it may be said that God was born of Mary, it may with equal propriety be said that God was crucified. See the Church Histories; Smith's Hagenbach, *Hist. of Doctrines*, § 102; Herzog, *Real-Encyklop.* s. v.

Theopathetics, a designation of those mystics who have resigned themselves, more or less passively, to an imagined divine manifestation. Among these may be mentioned Tanchelm, who appeared in the 12th century, and announced himself as the residence of Deity; Gichtel, who believed himself appointed to expiate by his prayers and penance the sins of all mankind; and Kuhlmann, who traversed Europe the imagined head of the fifth monarchy, summoning kings and nobles to submission.

Theopathy (Θεός, *God*, and πάθος, *feeling*), a word used by Dr. Hartley as synonymous with piety or a sense of Deity.

Theophănès OF BYZANTIUM, the designation of two early ecclesiastical characters.

1. A historian who is supposed to have lived at Constantinople at the close of the 6th century. He wrote a history of the war waged with Persia from 567 to 573, and also, it is said, a history of the reign of Justinian. Photius mentions both works, and quotes from the former (*Cod.* 64). See Labbeus, *Excerpta Legationum* (Paris, 1647).

2. The chronographer, confessor; and saint. Of this man an ancient biography, said to be the work of Theodore Studita (q. v.), relates that he was born in or about the year 578, and that the emperor Constantine Copronymus became his guardian. The monastic impulse led him to bind himself to a life of continence on the eve of his marriage with the daughter of a wealthy patrician chosen to be his bride by the emperor himself, and subsequently to separate himself from his wife altogether. Leo IV called him to court, laid upon him official responsibilities, and placed him over the public buildings in Mysia; but, in Irene's reign, Theophanes became a monk in Lesser Mysia, and in time abbot of the monastery of Ager, which he had built. He was a zealous image-worshipper, and present as such at the second Council of Nice in 787. In 813 Leo the Armenian sought to persuade him to renounce the worship of images, and punished his obstinate refusal with imprisonment and banishment to the island of Samothrace, where Theophanes died about 816. A *Chronography* by him is extant, which records both ecclesiastical and secular matters from the first year of the reign of Diocletian to the first year of Leo the Armenian. It lacks many excellences, and has been attributed, though without sufficient reason, to other authors; but its statements possess considerable value as sources for the Iconoclastic troubles. The best edition is that of Classen (Bonn, 1839, 2 vols.), preceded by a Greek *Vita* and an *Officium S. Patris Nost. Theophanis*, etc., of March 12. See Vossius, *De Hist. Gr.* ii, 24; Cave; Oudin; Fabr., *Bibl. Gr.* vi, 151 (old ed.), etc.—Herzog, *Real-Encyklop.* s. v.

THEOPHANES, styled CERAMEUS, archbishop of Tauromenium, between Syracuse and Messina, in the former half of the 11th century (? see his own *Homily* 26, and Leo Allatius; but comp. Scorsus, *ut infra*). He also bore, it would seem, the name of Gregory, which occurs in several MSS. He wrote *Homilies*, sixty-two of which were published in 1644 by the Jesuit Scorsus at Paris, with notes and two proems setting forth the life, teachings, and literary qualities of Theophanes, etc. The *Homilies* are written in Greek, and the style is flowing and easy, but vitiated by an excessive tendency to allegorize. Image-worship and invocation of the Virgin are taught everywhere. Consult Cave, *Hist. Lit.* ii, 132, and see Herzog, *Real-Encyklop.* s. v.

Theophany. The ancient Greeks were accustomed, during a certain festival named τὰ Θεοφάνια, to display at Delphos before the public gaze the images of all their gods. Θεοφάνεια denoted the apparition of one or more gods. The term thus understood was applied by ancient Christian writers to the manifestations of God under the Old Covenant and to the incarnation of Christ; in the latter instance with reference to the birth, the baptism, and the second advent of Christ. Ἡ ἐπιφάνεια was, however, a usual substitute for its employment as respects his birth. See EPIPHANY. Later usage has given to the term a doctrinal meaning, by which it is made to designate a special form of the divine revelation, to determine which form it is necessary to examine the entire series of modes of the divine manifestation (see Bretschneider, *Systemat. Entwicklung*, p. 196). Without delaying to undertake a survey of this kind, we sketch the scriptural view of the theophany in the following paragraphs.

1. The theophany is never an immediate revelation of the supermundane Deity itself (John i, 18; 1 Tim. vi, 16). God reveals himself only in Christ (Matt. xi, 27). The theophany is therefore more accurately defined as a Christophany, or an epiphany of God in Christ; and all nature is a storehouse of signs of the divine presence, which uniformly point to Christ (Rom. i, 20; Col. i, 16). See LOGOS.

2. The theophany, regarded as a Christophany, is developed in three great stages: (1) under the Old Test.; (2) in the incarnation; (3) in Christ's second advent. In that advent the theophany, or revelation of the divine glory, will reach its consummation (Titus ii, 13). The first advent was also a revelation of the kindness and love of God (iii, 4) and of his grace and truth (John i, 14–17; xiv, 9); and with that revelation corresponded the fact that Christ *saw* the Father in all his work, even as the future manifestation of Christ shall be accompanied with the blessed vision of the saints (1 John iii, 2). Our attention is, however, confined by dogmatics to the modes of manifestation which occurred under the Old Test. prior to the advent of Christ, or under the New as accompanying or representing his presence. See ADVENT.

3. The theophany or Christophany of Scripture is the epiphany of the coming Christ, mediated through the angel of the Lord (Gen. xvi, 7, etc.), of the face (Exod. xxxiii, 14; Isa. iii, 9), or of the covenant (Mal. iii, 1). This angel was not a created being. His symbolic sign was the pillar of cloud and fire; his attribute the display of the glory or majesty of God (δόξα, כָּבוֹד); his later Rabbinical and theological designation the *Shechinah* (q. v.).

4. The manifestation of God in Christological theophany begins with the *voice* or the miracle of hearing (the voice of God and of heaven being identical, but different from the Bath-Kol of the later Jews), and progresses towards apparition proper, which is a miracle addressed to the eye, and in which the angel of the Lord appears escorted by actual angels, at first only two, but in later instances myriads in number. See BATH-KOL.

5. Theophany, the objective mode of revelation, never takes place without being accompanied in the mind of the observer with an ecstatic vision. This connection with the theophany distinguishes the vision from the ordinary historical occurrence (2 Kings vi, 17; John xx, 12; Acts ix, 7; comp. xxii, 9; xii, 11). On the other hand, no vision is without its element of theophany, which fact distinguishes it from mere subjective hallucination (Isa. vi, 1 sq.; the book of Daniel; Zechariah; Acts x, 3). See VISION.

6. The various modes of manifestation can be distinguished, therefore, only when the predominantly objective facts of the theophany are compared with the predominantly subjective facts of the vision. See PROPHECY.

7. Theophanic Christophany enters fully into earthly

conditions by being incorporated in elements of nature and of soul-life. It completes itself in one direction by the apparition of angels, and in the other by symbolical representations of an earthly nature (Gen. iii, 24; Exod. iv, 16; Psa. xviii, 11; civ, 4; Isa. lxi, 2; Mal. ii, 7); but most of all by the Urim and Thummim (q. v.).

8. Vision takes place in the way of a momentary vacating of the body or an ecstasy (2 Cor. xii, 4). It expands in an abundance of symbolical and allegorical visions (Ezek., Dan., Zech., Rev.), and finds its completion in the prophetic dream. The latter is conditioned in a higher determination of the ordinary life of the person chosen, and occurs chiefly where the common life has not been developed to any considerable extent, as with the Old-Test. Joseph; or where it is involved with a secular calling, as in the case of the New-Test. Joseph. See DREAM.

9. The life of Christ combined into a higher unity all the fragmentary features of pre-Christian theophanies (*πολυτρόπως*, Heb. i, 1). His personal life revealed God to the world, and the entire universe became for him, in turn, a theophanic environment attesting himself; because his whole inner life became an incessant subjective vision, in which the contrast between ecstasy and ordinary consciousness of the world no longer exists. Consult Herzog, *Real-Encyklop.* s. v.; Buttstedt, *De Adparitionibus Deorum Gentilium* (Ger. 1744); Millies, *De Variis Generibus Θεοφανειῶν* (Hal. 1802); *Stud. u. Krit.* 1859, No. ii. See CHRISTOLOGY.

Theophilanthropists (Gr. *lovers of God and man*), the name assumed by a party of French deists during the Reign of Terror to indicate their adherence to a natural or theistic religion and worship which were intended to supersede Christianity. In February, 1795, freedom of religious opinion, and with it of religious worship, was allowed; and it was clear that neither Christianity nor Catholicism in its usual forms had been driven out of the hearts of the people. The civil authorities were much concerned lest the old political sympathies for royalty should revive with Catholicism. Still, a felt consciousness of the necessity of some religion led many to adopt a form of worship adapted to a natural religion. The foundation of this new religion was laid in 1796 by five heads of familes, who, having declared themselves Theophilanthropists, met together every week for united prayer, to listen to moral remarks, and to sing hymns in honor of God. In the same year a kind of catechism or directory for public or social worship was published at Paris under the title of *Manuel des Théantrophiles*. This breviary was based on the simple fundamental articles of a belief in the existence of God and in the immortality of the soul. In 1797 Laréveillère-Lépaux stood at the head of the society; the Directory assigned ten parish churches to the rapidly growing association, and the new worship soon spread over the provinces. As to their mode of worship, there was a simple altar — whereon flowers and fruit, according to their season, were placed as thank-offerings — and a rostrum for the speaker. The walls were adorned with moral mottoes, such as, "Children, honor your parents and respect your elders;" "Husbands and wives, be kind to one another." Instead of the traditional festivals, there now occurred those of nature, arranged according to the seasons of the year; in the place of sacraments, there were arbitrary and highly sentimental ceremonies, which took place at the birth of a child, at the reception of new members, at celebrations of marriage, at distribution of prizes to children, and at funerals. They had four special festivals, in honor of Socrates, St. Vincent de Paul, Jean Jacques Rousseau, and Washington. As religious feeling began to revive, the Theophilanthropists began to decline. They and their sentimental trumpery were turned out of the churches; the Revolutionary government forbade them, Oct. 4, 1801, to use even the three churches which were left in their hands; and when their petition for holding their services elsewhere was refused, the Theophilanthropist religion soon died of inanition, despised by the infidel party as well as by those who still remained Christians. An attempt to revive it after the revolution of 1830 utterly failed. See Blunt, *Dict. of Sects*, s. v.; Gardner, *Faiths of the World*, s. v.; Grégoire, *Histoire des Sectes Religieuses;* Hagenbach, *Hist. of the Church in the 18th and 19th Centuries*, ii, 435.

Theophilestăti (*Θεοφιλέστατοι, most dear to God*), a title of respect given to bishops in the early Church. This title frequently occurs in the emperor's rescript in the civil law, and was of such common use in those times that Socrates (*Proœm.* ad lib. vi) thinks himself obliged to make some apology for not giving it to the bishops that were then living. See Bingham, *Christ. Antiq.* bk. ii, ch. x, § 6.

Theoph'ilus (*Θεόφιλος, friend of God*), the name of two men associated with sacred history, one of them being mentioned in the New Test. and the other by Josephus.

1. The person to whom Luke inscribes his Gospel and the Acts of the Apostles (Luke i, 3; Acts i, 1). A.D. cir. 56. The important part played by Theophilus as having immediately occasioned the composition of these two books, together with the silence of Scripture concerning him, has at once stimulated conjecture, and left the field clear for it. Accordingly we meet with a considerable number and variety of theories concerning him.

1. Several commentators, especially among the fathers, have been disposed to doubt the personality of Theophilus, regarding the name either as that of a fictitious person or as applicable to every Christian reader. Thus Origen (*Hom.* 1 *in Luc.*) raises the question, but does not discuss it, his object being merely practical. He says that all who are beloved of God are Theophili, and may therefore appropriate to themselves the gospel which was addressed to Theophilus. Epiphanius (*Hæres.* li, 429) speaks doubtfully: *εἴτ' οὖν τινὶ Θεοφίλῳ τότε γράφων ἔλεγεν, ἢ παντὶ ἀνθρώπῳ Θεὸν ἀγαπῶντι.* Salvianus (*Epist.* 9 *ad Salonium*) apparently assumes that Theophilus had no historical existence. He justifies the composition of a work addressed *Ad Ecclesiam Catholicam*, under the name of Timotheus, by the example of the evangelist Luke, who addressed his gospel nominally to a particular man, but really to "the love of God:" "Nam sicut Theophili vocabulo amor, sic Timothei honor divinitatis exprimitur." Even Theophylact, who believes in the existence of Theophilus, takes the opportunity of moralizing upon his name: *καὶ πᾶς δὲ ἄνθρωπος Θεοφιλής, καὶ κράτος κατὰ τῶν παθῶν ἀναδειξάμενος Θεόφιλός ἐστι κράτιστος, ὃς καὶ ἄξιος τῷ ὄντι ἐστὶν ἀκούειν τοῦ Εὐαγγελίου* (*Argum. in Luc.*). Among modern commentators, Hammond and Leclerc accept the allegorical view; Erasmus is doubtful, but, on the whole, believes Theophilus to have had a real existence.

2. From the honorable epithet *κράτιστε*, applied to Theophilus in Luke i. 3, compared with the use of the same epithet as applied by Claudius Lysias and Tertullus severally to Felix, and by Paul to Festus (Acts xxiii, 26; xxiv, 3; xxvi, 25), it has been argued with much probability, but not quite conclusively, that he was a person in high official position. Thus Theophylact (*Argum. in Luc.*) conjectures that he was a Roman governor, or a person of senatorial rank, grounding his conjecture expressly on the use of *κράτιστε*. Œcumenius (*Ad Act. Apost.* i, 1) tells us that he was a governor, but gives no authority for the assertion. The traditional connection of Luke with Antioch has disposed some to look upon Antioch as the abode of Theophilus, and possibly as the seat of his government. Bengel believes him to have been an inhabitant of Antioch, "ut veteres testantur." The belief may partly have grown out of a story in the so-called *Recognitions of St. Clement* (lib. x), which represents a certain nobleman of Antioch

of that name to have been converted by the preaching of Peter, and to have dedicated his own house as a church, in which, as we are told, the apostle fixed his episcopal seat. Bengel thinks that the omission of κράτιστε in Acts i, 1 proves that Luke was on more familiar terms with Theophilus than when he composed his gospel.

3. In the Syriac lexicon, extracted from the *Lexicon Heptaglot.* of Castell, and edited by Michaelis (p. 948), the following description of Theophilus is quoted from Bar-Bahlul, a Syrian lexicographer of the 10th century: "Theophilus, primus credentium et celeberrimus apud Alexandrienses, qui cum aliis Ægyptiis Lucam rogabat, ut eis evangelium scriberet." In the inscription of the Gospel according to Luke in the Syriac version, we are told that it was published at Alexandria. Hence it is inferred by Hase (*Bibl. Bremensis Class.* ch. iv, fasc. iii, diss. 4, quoted by Michaelis, *Introd. to the New Test.* [ed. Marsh], vol. iii, ch. vi, § 4) and by Bengel (*Ordo Temporum* [2d ed.], p. 196) that Theophilus was, as asserted by Bar-Bahlul, a convert of Alexandria. This writer ventures to advance the startling opinion that Theophilus, if an Alexandrian, was no other than the celebrated Philo, who is said to have borne the Hebrew name of Jedidiah (יְדִידְיָה, i. e. Θεόφιλος). It hardly seems necessary to refute this theory, as Michaelis has refuted it, by chronological arguments.

4. Alexander Morus (*Ad Quædam Loca Nov. Fœd. Notæ: ad Luc. i,* 1) makes the rather hazardous conjecture that the Theophilus of Luke is identical with the person who is recorded by Tacitus (*Annal.* ii, 55) to have been condemned for fraud at Athens by the court of the Areopagus. Grotius also conjectures that he was a magistrate of Achaia baptized by Luke. The conjecture of Grotius must rest upon the assertion of Jerome (an assertion which, if it is received, renders that of Morus possible, though certainly most improbable), namely, that Luke published his gospel in the parts of Achaia and Bœotia (Jerome, *Comm. in Matt. Proœm.*).

5. It is obvious to suppose that Theophilus was a Christian; but a different view has been entertained. In a series of dissertations in the *Bibl. Bremensis*, of which Michaelis gives a *résumé* in the section already referred to, the notion that he was not a Christian is maintained by different writers and on different grounds. Heumann, one of the contributors, assuming that he was a Roman governor, argues that he could not be a Christian, because no Christian would be likely to have such a charge intrusted to him. Another writer (Theodore Hase) believes that the Theophilus of Luke was no other than the deposed high-priest Theophilus the son of Ananus (see below). Michaelis himself is inclined to adopt this theory. He thinks that the use of the word κατηχήθης in Luke i, 4 proves that Theophilus had an imperfect acquaintance with the facts of the gospel (an argument of which bishop Marsh very properly disposes in his note upon the passage of Michaelis), and further contends, from the ἐν ἡμῖν of Luke i, 1, that he was not a member of the Christian community. He thinks it probable that the evangelist wrote his gospel during the imprisonment of Paul at Cæsarea, and addressed it to Theophilus as one of the heads of the Jewish nation. According to this view, it would be regarded as a sort of historical apology for the Christian faith.

In surveying this series of conjectures, and of traditions which are nothing more than conjectures, we find it easier to determine what is to be rejected than what we are to accept. In the first place, we may safely reject the patristic notion that Theophilus was either a fictitious person or a mere personification of Christian love. Such a personification is alien from the spirit of the New-Test. writers, and the epithet κράτιστε is a sufficient evidence of the historical existence of Theophilus. It does not, indeed, prove that he was a governor, but it makes it most probable that he was a person of high rank. His supposed connection with Antioch, Alexandria, or Achaia rests on too slender evidence either to claim acceptance or to need refutation; and the view of Hase, although endorsed by Michaelis, appears to be incontestably negatived by the Gentile complexion of the third gospel. The grounds alleged by Heumann for his hypothesis that Theophilus was not a Christian are not at all trustworthy, as consisting of two very disputable premises: for, in the first place, it is not at all evident that Theophilus was a Roman governor, and, in the second place, even if we assume that at that time no Christian would be appointed to such an office (an assumption which we can scarcely venture to make), it does not at all follow that no person in that position would become a Christian. In fact, we have an example of such a conversion in the case of Sergius Paulus (Acts xiii, 12). In the art. Luke, Gospel according to, reasons are given for believing that Theophilus was "not a native of Palestine . . . not a Macedonian, nor an Athenian, nor a Cretan. But that he was a native of Italy, and perhaps an inhabitant of Rome, is probable from similar data." All that can be conjectured with any degree of safety concerning him comes to this, that he was a Gentile of rank and consideration, who came under the influence of Luke, or (not improbably) under that of Paul, at Rome, and was converted to the Christian faith. It has been observed that the Greek of Luke, which elsewhere approaches more nearly to the classical type than that of the other evangelists, is purer and more elegant in the dedication to Theophilus than in any other part of his gospel. From all these circumstances, and especially from the fact that both the gospel and the Acts were dedicated to Theophilus—both, therefore, being written, in all probability, about the same time, and that time being Paul's imprisonment at Rome, where the latter ends—we may reasonably infer that Theophilus was one of the apostle's converts in the imperial city during the two years' sojourn of Paul there, for a part, if not the most, of which Luke was his companion, and hence likely to be acquainted with, and interested in, the noble convert. See Luke; Paul. Monographs in Latin have been written on Theophilus by Heumann (in the *Bibl. Bremensis*, iv, 483). Osiander (Tüb. 1659), Stoltze (Viteb. 1693), and Schelvig (Ged. 1711).

2. A Jewish high-priest, the son of Annas or Ananus, brother-in-law to Caiaphas [see Annas; Caiaphas], and brother and immediate successor of Jonathan. The Roman præfect Vitellius came to Jerusalem at the Passover (A.D. 37), and deposed Caiaphas, appointing Jonathan in his place. In the same year, at the feast of Pentecost, he came to Jerusalem, and deprived Jonathan of the high-priesthood, which he gave to Theophilus (Josephus, *Ant.* xviii, 4, 3; 5, 3). Theophilus was removed from his post by Herod Agrippa I after the accession of that prince to the government of Judæa in A.D. 41, so that he must have continued in office about five years (*ibid.* xix, 6, 2). Theophilus is not mentioned in the New Test., as no events occurred during his pontificate in which the apostles were specially involved. See High-priest.

Theophilus of Alexandria, a bishop in the latter part of the 4th and the beginning of the 5th century, is distinguished for his persecution of the Origenists, for his hostility to Chrysostom, and as being one of the most violent and unscrupulous even among the ecclesiastics of the 5th century. He succeeded Timotheus as bishop of Alexandria in A.D. 385, and soon after secured the favor of the emperor by a characteristic manœuvre. When the fate of the empire was suspended on the battle which was to decide between Maximus and Theodosius (388), he sent his legate, Isidore, to Rome provided with letters to both, the one or the other of which he was to deliver with certain presents, according to the issue of the battle. He was also very zealous against heathenism, and in 391 obtained the emperor's consent to use severe measures against the

pagans in his district, which resulted in the most of them being driven out of Egypt. His behavior to the different sects of Christians was marked by the same unscrupulous inconsistency. He appears to have passed a part of his early life among the monks of Nitria, some of whom were Origenists and others Anthropomorphites. At first he declared himself decidedly against the latter, and, in opposing them, he sided openly with the Origenists, drawing his arguments from the works of Origen. When, however, it became evident that the majority of the Egyptian monks were Anthropomorphites, Theophilus went over to them about 399, condemned the writings of Origen, commanded all his clergy to burn them, and commenced a cruel persecution of all who opposed the Anthropomorphites, while he himself continued to read the works of Origen with admiration. In 401 he issued a violent letter in which he condemned the writings of Origen and threatened the latter's adherents; in the following year he sent forth another of like character, to the unbounded delight of Jerome. Theophilus was subsequently called to Constantinople by the empress Eudoxia, and secured the deposition and banishment of Chrysostom (q. v.) in 403. During the tumult which followed, Theophilus escaped and returned to Alexandria, where, in 404, he issued a third Paschal letter against the Origenists, and where he died in 412. The works of Theophilus mentioned by the ancient writers are, Προσφωνητικὸν πρὸς τοὺς φρονοῦντας τὰ Ὠριγένους, quoted by Theodoret (*Dial.* ii, 191), and which Gennadius (33) calls "adversus Origenem unum et grande volumen:"—*Letter to Porphyry, Bishop of Antioch*, quoted in the *Acta Concil. Ephes.* pt. i, c. 4:—the three *Paschal Letters* already mentioned and one more:—and some other unimportant orations, letters, and controversial works. The *Paschal Letters* are still extant in a translation by Jerome, and are published in the *Antidot. contra Divers. Omnium Sæculorum Hæresias* (Basel, 1528 fol.); and the whole of his extant remains are contained in Galland, *Biblioth. Patr.* vii, 603 fol.; Cave, *Hist. Litt.* s. a. 385, p. 279, 280; Murdock, note to Mosheim, *Eccles. Hist.* i, 444 (Engl. ed.).—Smith, *Dict. of Greek and Latin Biog.* s. v.

Theophilus OF ANTIOCH, a writer and bishop of the primitive Church, was educated a heathen, and afterwards converted to Christianity. He was ordained bishop of Antioch, succeeding Eros, about A.D. 170, and governed the Church twelve or thirteen years, at the end of which he died. Having been converted from heathenism by the study of the Scriptures, he wrote an apology for the Christian faith, addressed in the form of a letter to his friend Autolycus. The work shows much learning and more simplicity of mind. In its general structure it resembles the works of Justin Martyr and the other early apologists; but it contains a more detailed examination of the evidence for Christianity, derived both from Scripture and from history. The three books of Theophilus to Autolycus were first published in the collection of the monks Antonius and Maximus entitled *Sententiarum sive Capitum, Theologicorum præcipue, ex Sacris et Profanis Libris, Tomi Tres.* There have been a number of editions, the most complete being that of Johann Christoph Wolf (Hamb. 1724, 8vo), and an English translation by Joseph Betty (Oxford, 1722, 8vo). Theophilus was the author of several other works which were extant in the times of Eusebius and Jerome. Among them were works against the heresies of Marcion and Hermogenes:—*Commentary on the Gospels* (still extant in Latin, and published in the *Bibliotheca Patrum* [Paris, 1575, 1598, 1609, 1654, etc.]). Jerome refers to his *Commentaries on the Proverbs.* See Smith, *Dict. of Greek and Roman Biog.* s. v.; Fabric. *Bibl. Græc.* vii, 101–106; Mosheim, *Eccles. Hist.*; Herzog, *Real-Encyklop.* s. v.

Theophilus OF CÆSAREA, a bishop who presided over the Council of Cæsarea in Palestine, and signed the letter of that council, which appears to have been drawn up by himself, on the Paschal controversy, A.D. 198.

Theophilus OF CILICIA, so often mentioned in legend, is said to have originally been the administrator of the Adana bishopric. Out of modesty, he declined the episcopal see, and was deprived of all his honors by the new bishop. He now applied for help to a Jewish sorcerer, who brought him into a nightly convention of devils. Here help was promised to him provided he would deny Christ and Mary and would assign his soul. He was restored to his former position; but, regretting what he had done, he prayed as a penitent to Mary, and through her intercession Christ took the assignment away from the devil and placed it upon his breast while asleep in the church, tired out by prayer. He now openly confessed his sin and died three days later. The author of the legend is said to have been a Greek cleric, Eutychianus; while a Neapolitan priest, Paulus (9th century), made it known in the West. In the *Acta SS.* for Feb. 4 we find this legend in a poetical dress, by the bishop Marbod of Rennes. See Jubinal, *Œuvres de Rutebeuf*, vol. ii; Pfeiffer, *Marienlegenden* (Stuttgart, 1846); Blomaert, *Theophilus* (Ghent, 1836); Hoffmann von Fallersleben, *Theophilus* (Hanov. 1853–54); Meyer, *Radewins Gedicht über Theophilus* (Munich, 1873; edited after a Munich MS. of the 13th century). (B. P.)

Theophilus OF THE INDIES, bishop of the Homerites, was born in the isle of Diu. When yet a youth he was brought as a hostage to Constantinople, where he became a Christian (Arian). He was made deacon, and finally bishop for the Arabic mission about 350. Being supplied by Constantius with rich presents for the princes at home and with money for the building of churches, he converted the king of the Homerites, and built churches at Taphar, Aden, and Hormuz. The large number of Jews, however, residing in the country prevented a further propagation of Christianity. In the year 356 Constantius appointed him bishop of the Ethiopic Church. From the isle of Socotra he went to Axum, but was soon obliged to leave the place. See Le Quien, *Oriens Christianus*, ii, 644; *Theolog. Universal-Lexikon*, s. v. (B. P.)

Theophŏri (Θεοφόροι, *God-bearers*), a name assumed by some of the early Christians, signifying that they carried about with them the presence of God. St. Ignatius gives himself this title in his inscriptions to his epistles, both of which begin Ἰγνάτιος ὁ καὶ Θεοφόρος; and explains his meaning in his dialogue with Trajan, "Theophorus is one that carries Christ in his heart." "Dost thou, then," said Trajan, "carry him that was crucified in thy heart?" Ignatius answered, "Yes; for it is written, 'I will dwell in them and walk in them.'" Anastasius Bibliothecarius, indeed, gives another reason why Ignatius was called *Theophorus* (Θεόφορος, *God-borne*)—because he was the child whom our Saviour took and placed in the midst of his disciples, laying his hands upon him; and, therefore, the apostles would never presume to ordain him by imposition of hands after Christ. But, as bishop Pearson and others observe, this is a mere invention of the modern Greeks. Vincentius Bellovacensis and others advance this ridiculous reason: that Ignatius was so called because the name of Jesus Christ was found written in golden letters in his heart. But against these traditions we have the fact that the title was not peculiar to Ignatius, but common to all Christians. See Bingham, *Christ. Antiq.* bk. i, ch. i, § 4.

Theophylact, archbishop of Achridia and metropolitan of all Bulgaria, an eminent ecclesiastical writer, was born and educated at Constantinople. He was bishop in 1077, and perhaps some years later. The date of his death is uncertain, but probably about 1112, or later. After he was made bishop, he labored diligently to extend Christianity in his diocese, but met with much opposition, of which he complained in his

epistles. The works of Theophylact are: *Commentaria in Quatuor Evangelia* (Paris, 1631, fol.):—*Commentaries on the Acts of the Apostles*, Greek and Latin (Colon. 1568):—*Commentaries on St. Paul's Epistles*, Greek and Latin (Lond. 1636, fol.):—*Commentaries on Four of the Minor Prophets;* namely, Habakkuk, Jonas, Nahum, and Hosea, in Latin (Paris, 1589, 8vo). The *Commentaries* on all the twelve minor prophets are extant in Greek in the library of Strasburg, and have been described by Michaelis in his *Biblioth. Orientalis.* These commentaries are founded on those of Chrysostom; but his exegesis is so direct, precise, and textual, and his remarks are often so felicitous and to the point, that his commentaries have always been highly prized:—*Seventy-five Epistles*, in Greek, with notes by John Meursius (Leyden, 1617, 4to), and also in the *Bibliotheca Patrum:*—besides several tracts, some of which are rather doubtful. A splendid edition of all his works in Greek and Latin was published by J. F. Bernard Maria de Rubeis (Venet. 1754–63, 4 vols. fol.). See Chalmers, *Biog. Dict.* s. v.; Smith, *Dict. of Greek and Latin Biog.* s. v.

Theophylactians, a name given to the orthodox Christians of Alexandria by the Jacobites in the 7th century. See Neale, *Hist. of the Eastern Church*, ii, 87.

Theosebites, a sect which spread in Palestine and Phœnicia during the first half of the 5th century, and appear to have been similar to, if not identical with, the Hypsistarians (q. v.). The Theosebites exalted the sun, moon, and stars into objects of worship, and yet acknowledged the Supreme Deity over all. Their religion thus appears to have been an adulteration of Christianity with Magianism. Probably these sects are to be traced to the Therapeutæ and Essenes, who worshipped τὸ ὂν or Ὕψιστος, kept the Jewish Sabbath, and Jewish observances respecting food. They professed a partial belief in Christ, but were, at the same time, strict Unitarians.

Theosophy (Θεοσοφία, *divine wisdom*), the name given to a so-called sacred science, which holds a place distinct as well from that of philosophy as from that of theology, even in questions where these latter sciences have the same object with it: namely, the nature and attributes of God. In investigating the divine nature and attributes, philosophy employs as the basis of its investigation the ideas derived from natural reason, while theology superadds to the principles of natural reason those derived from authority and revelation. Theosophy, on the contrary, professes to exclude all dialectical process, and to derive its knowledge of God from direct and immediate intuition and contemplation, or from the immediate communications of God himself. Theosophy, therefore, so far as regards the science of God, is but another name for mysticism (q. v.); and the direct and immediate knowledge or intuition of God, to which the Mystics laid claim, was, in fact, the foundation of that intimate union with God, and consequent abstraction from outer things, which they made the basis of their moral and ascetical system. Theosophy has existed from a very early date; and within the Christian period we may number among Theosophs the Neo-Platonists, especially Plotinus, Iamblichus, and Proclus; the Hesychasts of the Greek Church; all those of the mediæval Mystics who laid claim to any dogmatical theory; and in later times the Paracelsists, Bodenstein and Thalhauser, Weizel, Jacob Bœhme, and Swedenborg.

Below is a brief outline of Theosophy as taught by Bœhme (q. v.). Finite existences of every kind are an efflux from the One Infinite Existence, and such an efflux is a necessary attribute of God's own being. All things come from a working-will of the holy, triune, incomprehensible God, who manifests himself through an external efflux of fire, light, and spirit. Angels and men are the true and real offspring of God, their life originating in the divine fire from which light and love are generated in them. This triune life in God is the perfection of being, and the loss of it constituted the fall of angels and men. Thus man having been made a living image of the divine nature and endowed with immortality, he exchanged the light, life, and Spirit of God for the light, life, and spirit of the world. He died to the influences of the Spirit of God on the very day of his transgression, but remained subject to all the external influences of the world: and the restoration of the influence of the Spirit constitutes the work of redemption and sanctification. Christ restored to men the germ of the paradisiacal life, which is possessed by all through new birth and his indwelling. No son of Adam can be lost except by the wilful loss of this paradisiacal germ of the divine life; and its development is the development of salvation. In the hands of Law, the theosophy of Bœhme assumed a much more reasonable form than that in which it had been clothed by its author, whose language was a medley of alchemy, obscure analogies, and false etymologies. It was then exhibited as a philosophy of redemption and spiritual life, which only wanted the keystone of sacramental psychology to make it a firm system of truth. For very full information on the subject, see Walton, *Notes and Materials for an Adequate Biography of William Law, comprising an Elucidation of the Scope and Contents of the Writings of Jacob Bœhme, and of his Great Commentator Dionysius Andreas Freher*, etc. (1854). See Blunt, *Dict. of Doctrinal Theology*, s. v.; *Chambers's Encyclop.* s. v.

Theotŏkos (Θεοτόκος, *God-bearing*). 1. A title applied by various Romish writers to the Virgin Mary as the "mother of God." See Mariolatry.

2. An ecclesiastical term adopted at the councils of Ephesus and Chalcedon to assert the doctrine of the divinity of our Lord's person. The truth which it was designed to teach is that although two natures are united in one Christ, yet there are not two persons, but one. Our Lord was a divine person from all eternity, and upon his incarnation he did not cease to be the person he had been before. There was, therefore, no change or interruption of his identity, for the Godhead became incarnate, not by the conversion of the Godhead into flesh, but by taking the manhood into God. Although the nature which he took of the substance of his mother was human, the person who was born was divine, and this was the truth declared in the adoption of the term Θεοτόκος. It is not, of course, meant that the Virgin was the mother of the Godhead of our Lord, but that the human nature, which he had assumed of her substance, was so united to the divinity that the person begotten of her was God as well as man. In this sense she might be called the mother of God. Equivalent expressions are used by Irenæus and Ignatius, while Θεοτόκος is used by Alexander of Alexandria, Athanasius, Cyril of Jerusalem, Origen, and Gregory Theologus. This doctrine has been the cause of much debate, and of more than one council. See Christology.

Therapeutæ (Θεραπευταί [*attendants*, i. e. *worshippers*, sc. of God] and Θεραπευτρίδες), a Jewish sect in Egypt, which is described by Philo in a separate treatise Περὶ βίου θεωρητικοῦ ἢ περὶ ἱκετῶν ἀρετῶν, or *De Vita Contemplativa* (*Opp.* [ed. Mangey], ii, 471–486). It is strange that no other writer of that period, not even Josephus, knows anything about the Therapeutæ; for what we find in ecclesiastical writings about them since the time of Eusebius is nothing but a reproduction of the Philonic narrative; and the erroneous opinion of Eusebius, who regarded the Therapeutæ as Christians, has been followed by all Church fathers, with the exception of Photius. Modern critics have, with a few exceptions, identified the Therapeutæ with the Essenes, but with this difference, that while the former were only theorists, the latter were men of practical life. Of late the question as to who the Therapeutæ were has become superfluous, since some scholars, especially the Jewish historian Grätz, believe Philo's treatise to be spurious, and only an embellishment of Christian monachism as it began in Egypt. But, before de-

ciding the question as to whether this treatise is spurious or genuine, we must examine first what Philo tells us about the Therapeutæ.

I. *Manners and Usages of the Therapeutæ.*—The fatherland of the Therapeutæ is Egypt, and beyond this country the order has probably not been propagated. When Philo speaks of their diffusion through the whole world (*πολλαχοῦ μὲν οὖν τῆς οἰκουμένης ἐστὶ τοῦτο τὸ γένος*), we cannot take his words in their literal sense, as does Lucius (*Die Therapeuten* [Strasburg, 1880], p. 16 sq.), but in a more general sense, because we have no notice whatever of the Therapeutæ outside of Egypt. What he meant to say is that, outside of Egypt, there were also men of a similar tendency, without believing that they really belonged to this order in Egypt. Keim thinks, therefore, that Philo's words are an exaggeration, or rather that he confuses the hermit life of the Jews with like "phenomena among the Greeks and barbarians." Grätz, however, holds a different opinion, and adduces this as an argument for Christian monks, who were generally diffused at an early age (as early as the time of Eusebius or of Philo?). "But," asks Dr. Keim, "has not Philo compared both the Essenes and Therapeutæ with the Gymnosophists and Magi, with the wise man Kalanos, with Anaxagoras and Democritus?" It is evident that Philo, in describing this order, had a certain colony in view near the Lake Mareotis, to the south of Alexandria, where the Therapeutæ lived. They dwelt at no great distance from each other, but every man in his own little house, his sanctuary, and his cell. They lived alone for the whole week, not stepping over the threshold, nor looking out (*τὴν αὐλεῖαν οὐχ ὑπερβαίνοντες, ἀλλ' οὐδὲ ἐξ ἀπόπτου θεωροῦντες*).

Simple as was their house, their raiment was equally so, being a cloak of some shaggy hide for winter, and a thin mantle or linen shawl in the summer; and in their religious assemblies they appeared in a white garment. As temperance was regarded as the highest virtue, their mode of living was very simple. None of them took any meat or drink before the setting of the sun, because they believed that the work of philosophizing was one worthy of the light, and that the care for the necessities of the body was suitable only to darkness; on which account they appropriated the day to the one occupation, and a brief portion of the night to the other (*ἐπειδὴ τὸ μὲν φιλοσοφεῖν ἄξιον φωτὸς κρίνουσιν εἶναι, σκότους δὲ τὰς σωματικὰς ἀνάγκας, ὅθεν τῷ μὲν ἡμέρας, ταῖς δὲ βραχύ τι μέρος τῆς νυκτὸς ἐνειμαν*). Many fasted for three days, several for six. They ate nothing of a costly character, but plain bread with a seasoning of salt, which the more luxurious of them further seasoned with hyssop, and their drink was water from the spring. For such a simple mode of living they naturally had no need of great earthly possessions; but, as Philo says, they left their possessions to their relatives or friends, and without any property they went out, as if their mortal life had already come to an end, only anxious for an immortal and blessed existence (*εἶτα διὰ τὸν τῆς ἀθανάτου καὶ μακαρίας ζωῆς ἵμερον τετελευτηκέναι νομίζοντες ἤδη τὸν ἐνηντὸν βίον ἀπολείπουσι τὰς οὐσίας υἱοῖς ἢ θυγατράσιν, εἴτε καὶ ἄλλοις συγγενέσιν*).

They prayed twice every day, at morning and at evening. When the sun rose, they entreated God that the happiness of the coming day might be real happiness, so that their minds might be filled with heavenly light. The interval between morning and evening was devoted wholly to meditation on, and the practice of, virtue. They took up the Sacred Scriptures and philosophized concerning them, investigating the allegories of their national philosophy, since they looked upon their literal expressions as symbols of some secret meaning of nature intended to be conveyed in those figurative expressions (*ἐντυγχάνοντες γὰρ τοῖς ἱεροῖς γράμμασι φιλοσοφοῦσι τὴν πάτριον φιλοσοφίαν, ἀλληγοροῦντες, ἐπειδὴ σύμβολα τὰ τῆς ῥητῆς ἑρμηνείας νομίζουσι φύσεως ἀποκεκρυμμένης, ἐν ὑπονοίαις δηλουμένης*). As a canon of such allegorical exposition of Scripture, the real home of which was in Egypt, they used the writings left by the founders of their sect (*ἐστὶ δὲ αὐτοῖς καὶ συγγράμματα παλαιῶν ἀνδρῶν, οἱ τῆς αἱρήσεως ἀρχηγέται γενόμενοι πολλὰ μνημεῖα τῆς ἀλληγορουμένης ἰδέας ἀπέλιπον, οἷς καθάπερ τισὶν ἀρχετύποις χρώμενοι μιμοῦνται τῆς προαιρέσεως τὸν τρόπον*). They also composed psalms and hymns to God in every kind of metre and melody imaginable, which they sang at their meetings. Having thus passed the day, they prayed again that their soul, being entirely lightened and relieved of the burden of the outward senses, might be able to trace out truth existing in its own consistory and council-chamber (*ἐν τῷ ἑαυτῆς συνεδρίῳ καὶ βουλευτηρίῳ ἀλήθειον ἰχνηλατεῖν*); and many of them, if Philo's statement is to be given credence, are said to have spoken in their sleep, divulging and publishing the celebrated doctrines of the sacred philosophy (*πολλοὶ οὖν καὶ ἐκλαλοῦσιν ἐν ὑπνοῖς ἀνειροπολούμενοι τὰ τῆς ἱερᾶς φιλοσοφίας ἀοίδιμα δόγματα*).

Women were also received into their order, the greater part of whom, though old, were virgins in respect to their purity, and were animated by the same admiration for, and love of, wisdom, in the exercise of which they were desirous to pass their lives. These women, like the male members of the order, lived separately, performing the same duties; but at the meetings and banquets both sexes were united.

Slave-labor was dispensed with, because they looked upon the possession of slaves as something absolutely and wholly contrary to nature—for nature had created all men free; but the injustice and covetousness of some men who preferred inequality—that cause of all evil—having subdued the weaker, had given to the more powerful authority over the vanquished. At their common banquets, therefore, no slaves ministered to their wants, but young men who were selected from their order with all possible care, and whose dress was such that nothing of a slavish character could be seen in it, or, to use the words of Philo, *ἄζωστοι δὲ καὶ καθειμένοι τοὺς χιτωνίσκους εἰσίασιν ὑπηρετήσοντες, ἕνεκα τοῦ μηδὲν εἴδωλον ἐπιφέρεσθαι δουλοπρεποῦς σχήματος, εἰς τοῦτο τὸ συμπόσιον*, i. e. they were ungirdled and with their tunics let down, in order that nothing which bears any resemblance to a slavish appearance might be introduced into this festival.

At the banquet they were presided over by a president (*πρόεδρος*), who addressed them and intoned a hymn, in which all joined. They sat according to their age, i. e. according to the length of time they belonged to the order. We must not, however, think that the president or elders exercised any gubernatorial power, for this is nowhere inferred; their functions were only restricted to the assemblies, in which also *ἡγεμόνες* and *ἔξαρχοι* were mentioned, who acted as leaders of the choruses. The seventh day was especially distinguished. They anointed their bodies, and, clothed in white garments, they assembled in the common *σημνεῖον*. Here they sat down with all becoming gravity, keeping their hands inside their garments, having their right hand between their chest and their dress, and the left hand down by their side, close to their flank. Then the oldest of them, who had the most profound learning in their doctrines, came forward and spoke with steadfast look and with steadfast voice, with great powers of reasoning, and great prudence—not making exhibition of his oratorical talent, like the rhetoricians of old or the sophists of the present day, but investigating with great pains and explaining with minute accuracy the precise meaning of the laws, which penetrated through their hearing into the soul, and remained there lastingly. Quietly they listened in silence, showing their assent only by nods of the head or the eager look of the eyes. In this sacred assembly the women also shared; but they had their own seats, being sepa-

rated from the male members by a wall rising three or four cubits upwards, but in such a manner that they could hear the voice of the speaker.

The seventh Sabbath, the *πεντηκοστή*, was especially distinguished. The number fifty was regarded by them as the most holy and natural of numbers, being compounded of the power of the right-angled triangle, which is the principle of the origination and condition of the whole (*ἔστι δὲ προεόρτιος μεγίστης ἑορτῆς, ἣν πεντηκοντὰς ἔλαχεν, ἀγιώτατος καὶ φυσικώτατος ἀριθμῶν, ἐκ τῆς τοῦ ὀρθογωνίου τριγώνου δυνάμεως, ὅπερ ἐστὶν ἀρχὴ τῆς τῶν ὅλων γενέσεως καὶ συστάσεως*). Clothed in white garments, they came together to the common feast. Before they partook of the same, they lifted up their eyes and hands to heaven and prayed to God that it might be acceptable to him. After the prayer, they sat down, the men sitting on the right hand and the women on the left, on rugs of the coarsest material. Before the feast commenced, questions were asked and answered. A passage of the Scripture was explained and religious questions were settled. All listened attentively to the speaker, indicating their attention and comprehension by their nods and looks. When the president appeared to have spoken at sufficient length, and to have carried out his intentions adequately, so that his explanation had gone on felicitously and fluently through his own acuteness, and the hearing of the others had been profitable, applause arose from them all as of men rejoicing at what they had seen and heard; and then some one, rising up, sang a hymn which had been made in honor of God, either such as he had composed himself or some ancient one of some old poet. After him others also arose in their ranks, and in becoming manner, while every one else listened in decent silence, except when it was proper to take up the burden of the song and join in at the end. When each individual had finished his psalm, the young men brought in the table on which was the food—the leavened bread with a seasoning of salt, and mingled with some hyssop, out of reverence for the sacred table which was in the holy outer temple; for on this table were placed loaves and salt without seasoning, and the bread was unleavened, and the salt unmixed with anything else.

After the feast they celebrated the sacred festival during the whole night (*μετὰ δὲ τὸ δεῖπνον τὴν ἱερὰν ἄγουσι παννυχίδα*). All stood up together, and in the middle of the entertainment two choruses were formed at first, the one of men and the other of women. Each chorus had its leader and chief, who was the most honorable and most excellent of the band. Then they sang the hymns in honor of God in many metres and tunes, at one time all singing together, and at another moving their hands, and dancing in corresponding harmony. When each chorus of the men and each chorus of the women had feasted separately by itself, they joined together, and the two became one chorus—an imitation of that one which, in old time, was established by the Red Sea, on account of the wondrous works which were displayed there before Israel, and where both men and women together became all one chorus, Moses leading the men, and Miriam leading the women. When the sun arose, they raised their hands to heaven, imploring tranquillity and truth and acuteness of understanding. After the prayer, each retired to his own separate abode, again practicing the usual philosophy to which each had been wont to devote himself.

II. *Therapeutæ and Essenes.*—On account of the manifold similar traits which were found among the Therapeutæ and Essenes, it has been inferred that the Therapeutæ were but the Egyptian branch of Palestinian Essenism. This hypothesis is seemingly confirmed by what Philo says at the beginning of his treatise on the Therapeutæ: "Having mentioned the Essenes, who in all respects selected for their admiration and for their especial adoption the practical course of life, and who excel in all, or what, perhaps, may be a less unpopular and invidious thing to say, in most of its parts, I will now proceed, in the regular order of my subject, to speak of those who have embraced the speculative life, and I will say what appears to me to be desirable to be said on the subject." The majority of critics have therefore not hesitated to believe in a causative connection between the two sects, and have thus, on account of Philo's words, separated the Egyptian Therapeutæ, as the theorists, from the Palestinian Essenes, whom they designated the practitioners. In this assumption, there can only be a diversity of opinion as to which of the two sects justly claims the temporal precedence — whether the theory of the Therapeutæ or the practice of the Essenes is the original, or, in other words, whether Egypt or Palestine is the fatherland of that tendency within Judaism which is designated by the name of Essenism. The opinion that the temporal precedence belongs to the Therapeutæ, and that after Therapeutism had been planted on the soil of Judæa the Order of the Essenes originated, is advocated by Gfrörer (*Kritische Geschichte des Urchristenthums* [Stuttg. 1831], ii, 335 sq.), Lutterbeck (*Die neutestamentlichen Lehrbegriffe* [Mayence, 1852], i, 275 sq.), Mangold (*Die Irrlehren der Pastoralbriefe* [Marburg, 1856], p. 57 sq.), and Holtzmann (*Geschichte des Volkes Israel und die Entstehung des Christenthums* [Leips. 1867], ii, 79 sq.). The opposite opinion is represented by Ritschl (*Theologische Jahrbücher* [ed. Baur and Zeller, 1855], p. 343 sq.), Hilgenfeld (*Die jüdische Apokalyptik in ihrer geschichtlichen Entwicklung* [Jena. 1857], p. 278 sq.), Herzfeld (*Geschichte des Volkes Israel* [2d ed. Leips. 1863], iii, 406), Zeller (*Geschichte der Philosophie der Griechen* [ibid. 1868], III, ii, 288 sq.), Bellermann (*Nachrichten aus dem Alterthum über Essener und Therapeuten* [Berlin, 1821], p. 80, note), and Harnischmacher (*De Essenorum apud Judæos Societate* [Bonn, 1866], p. 26), who admit a causative connection of both, without deciding the time of the origin. Now, denying, as we do, in opposition to the above-mentioned critics, any connection between these sects, and thus dismissing altogether the question which of the two formed the connecting-link for the other, we will, for the sake of justifying our assertion, draw a parallel between the two sects, and first consider those points in which both agree.

Both sects diligently studied the Scripture, and interpreted the same allegorically. Besides the Old Test., both had a high consideration for the writings of the older members of their order. They favored the abolishing of slavery; lived in a very simple manner, and were accustomed to appear at their religious exercises in white garments. More common traits cannot be proved, excepting, perhaps, the fact that both led an unmarried life. But even this is no proof, because, according to Josephus, at least one part of the Essenes, though perhaps only the minority, married. It cannot also be said that both agreed in leading a life entirely separated from the world. Of the Therapeutæ, it is true, this can be said, but not of the Essenes, because, as Josephus tells us, they instructed the youth and took otherwise an active part in the weal and woe of their people, as they did, for instance, in the war against the Romans for the liberty of their country.

But more numerous and important are the differences which exist between the Therapeutæ and Essenes. We call attention to the following:

1. The Therapeutæ led a monastic, secluded life, given entirely to contemplation. The Essenes, according to the rules of their order, were obliged to work. Their labor was prescribed and regulated by officers purposely appointed. They cultivated the fields, and were engaged in manual labors as well as in arts.

2. The Therapeutæ lived separated from each other in cells, and only came together on the Sabbath and on special occasions. The Essenes, however, wherever they resided, had their common lodges, where they lived and dined together.

3. The Therapeutæ, upon entering the order, left everything to their relatives and friends. The Essenes delivered their property to the order for the benefit of all.

4. The Therapeutæ did not eat before the setting of the sun; the Essenes enjoyed two meals daily.

5. The Essenes were divided into four classes or grades, which were so marked that a member of the upper class had to bathe himself when he touched anything belonging to a lower class. The Therapeutæ had no such distinction. Of the Essenes we are told that the members of the higher degrees had the knowledge of mysteries, which was not communicated to the lower degrees; of the Therapeutæ we know nothing of the kind.

6. Each Essene had to bathe himself daily; such lustrations were not in use among the Therapeutæ.

7. The Therapeutæ revered the Temple at Jerusalem and the Levitical priesthood, and were not so far apart from orthodox Judaism. The Essenes, on the contrary, believed their lustrations and their mode of living to be of greater importance than the ordinances prescribed to the priests for the service of the Temple. They furnished no offerings to the Temple at Jerusalem, and thus became guilty of apostatizing from an important part of the Mosaic law. The Essenes were especially addicted to medicine and prophecy; we know nothing of these practices among the Therapeutæ.

It is obvious that the differences between the two sects cannot consist in that the one was given to theory and the other to practice, because the supposition of a like ground-principle is not sufficient for explaining so many, and at the same time very important, differences. After all that we know of both these sects, the supposition of a causal connection between the two must appear very hazardous; for if there really were such a connection between them, and if both were essentially one and the same sect, it is surprising that Josephus has not recorded the fact. As little as we believe with Philo in a real connection between the Jewish Essenes, the seven wise men of Greece, and the Indian Gymnosophists, whom he compares in his book *Quod Omnis Probus Liber*, just as little connection is there between the Essenes and Therapeutæ, because Philo divided them into the theorists and practitioners. The Essenes did not originate from the propagation of Therapeutism in Palestine, because, as we know, Alexandrian religious philosophy did not find a fertile soil in Judæa, especially at the time in which both these sects originated. We cannot assume that the reverse should have taken place, otherwise the essential traits of Essenism would have been found again among the Therapeutæ. The stamp of both sects is so different that they cannot be identical; and in treating of the Therapeutæ no regard is therefore to be paid to the Essenes.

III. *Therapeutæ and Christianity.* — Assuming that the Essenes were only consistent Chasidim has led the Jewish historian Grätz to make the assertion that Philo's treatise on the Therapeutæ, according to which they were hitherto regarded as an Egyptian offshoot of Palestinian Essenism, could not be genuine. According to the same writer, it is not so much owing to the description of the Essenes by Josephus as to the book Περὶ βίου θεωρητικοῦ ἢ ἱκετῶν ἀρετῶν that those not coinciding with the former's views have arrived at a false result regarding the essence and origin of the Essene sect. Grätz also asserts that a Jewish sect of the Therapeutæ never existed, but that they were Christians, ascetics of a heretic tendency, who sprang up by the dozen in the 2d and 3d centuries. The author of the book which has caused so much confusion is not Philo, but a Christian "who probably belonged either to the Encratico-gnostic or Montanistic party, and intended to write a panegyric on monasticism, the high antiquity of which Philo's authority was to confirm." This is the result at which Grätz arrives; and although he takes it for granted that the attentive reader of the book Περὶ βίου θεωρητικοῦ must at once adopt the correctness of his assertion, he has nevertheless taken the pains to make good his hypothesis at great length.

This hypothesis of Grätz has been analyzed by Zeller, and the result is that the reasons adduced by the former are not sufficient and acceptable at all. In resuming the question once more, and examining the argument of Grätz in order to establish the Christian character of the Therapeutæ, we do so because of its close connection with the essence and origin of the sect—in this we differ with Zeller—and because there are some points to be proved against Grätz. The latter has denied the existence of a Jewish sect of the Therapeutæ, and consequently also the genuineness of the Philonic treatise Περὶ βίου θεωρητικοῦ, on the ground of the silence of Josephus and Pliny, who wrote so much about the Essenes; while they know nothing of the Therapeutæ, the alleged Egyptian branch of this sect. Against this, Zeller has argued that the silence of Josephus cannot be so remarkable, since the Therapeutæ were a branch of the Essenes restricted to Egypt alone, and because Josephus tells very little about the later affairs of the Jews in that country. But if, according to Zeller, the Therapeutæ were really an Egyptian branch of the Palestinian Essenes, or had some connection with them, the Essenes in Palestine ought to have known something about it; and even if Pliny's silence could be explained because he only knows *one* Essenic colony living by the Dead Sea, it might be supposed—and in this Grätz is correct—that Josephus, who otherwise speaks very fully about the order, ought to have mentioned the Therapeutæ. The silence of Josephus can therefore only be explained from the very fact that the Therapeutæ had no connection whatever with the Essenes, but that they formed an independent sect within the Egyptian Judaism, the existence of which—since its number and activity were less important—was entirely unknown to Josephus. What Philo narrates concerning the female Therapeutæ (Θεραπευτρίδες), Grätz also finds incredible, because Josephus marks it as one of the characteristics of the Essenes to avoid all contact with the opposite sex; hence he believes that these female Therapeutæ were nothing else than the sisters (*sorores subintroductæ*) whom the Christian ascetics used to have about them for the sake of attaining, by constant temptation, a higher virtue, but who, as is known, have been the cause of great scandals. Against this, Zeller remarks that in this respect the Egyptian Essenes or Therapeutæ might have had other institutions than those of the Palestinians, since their principles on the worth of an unmarried state were in the main not affected; and this difference of view does not indicate such a great deviation from the principles of the order as the practice of one branch of the Palestinian Essenes who married. We agree with Grätz that, according to Josephus, the wives of the married Essenes were not, like the female Therapeutæ, members of the order. But this actual deviation—that while the Essenes excluded women entirely from the common feasts and meetings, this was not the case among the Therapeutæ—is only another proof that Essenes and Therapeutæ are not, as Zeller believes, one and the same sect. This being the case, it must not be supposed, as Grätz believes, that the Therapeutæ, not being Essenes, were *Christians*. Grätz overlooks the circumstance that while the so-called *sorores subintroductæ* lived in very close communication with the Christian ascetics, this cannot be said of the female Therapeutæ. For can we safely infer, from the participation of women in the common feasts and meetings, that the Therapeutæ really lived each with a female companion? Against such a hypothesis we have also the words of Philo, τὰς μὲν οὖν ἓξ ἡμέρας χωρὶς ἕκαστοι μονούμενοι παρ' ἑαυτοῖς ἐν τοῖς λεχθεῖσι, μοναστηριοις φιλοσοφοῦσι, who emphasizes the fact repeatedly that they sought solitude and desired to be left to themselves in order not to be disturbed in their contemplative life (ὀχληρὸν γὰρ καὶ δυσάρεστον τοῖς ἐρημίαν ἐζηλωκόσι καὶ μεταδιώκουσιν αἱ γειτνιάσεις). But, above all, we ask, where is the passage in this treatise which indicates, as Grätz tries to prove, that the Therapeutæ, like the Christian ascetics, had aimed at a higher degree of perfection by living together with the female members? From the introductory words of the Philonic treatise, Grätz also infers that it cannot be genuine, since it connects itself with the treatise Περὶ τοῦ πάντα σπουδαῖον εἶναι ἐλεύθερον erroneously, as with a writing on the Es-

senes. The words in question are, Ἐσσαίων πέρι διαλεχθείς, οἱ τὸν πρακτικὸν ἐζήλωσαν καὶ διεπόνησαν βίον ἐν ἅπασιν, κ.τ.λ. Grätz thinks that Philo could not possibly say that he "wrote a treatise" on the Essenes (Ἐσσαίων πέρι διαλεχθείς), when the passage in question only occupies the twelfth part of the treatise, and he only mentions this sect as one of the many. But against this it must be argued that διαλέγεσθαι περί τινος does not mean "to write a treatise," but to "speak on something," and this, as Zeller remarks, Philo has evidently done concerning the Essenes. Moreover, such an association of topics is not comical at all, as Grätz thinks, because by this two Jewish sects which have at least some traits in common were brought into connection. But the main point for the spuriousness of the treatise on the Therapeutæ and for its being written by a Christian, Grätz thinks to lie in the fact that Christians—so Eusebius (*Hist. Eccles.* ii, 17) and others after him—recognised the Therapeutæ as "flesh of their own flesh." The holy cells of the Therapeutæ are called monasteries. It is evident, argues Grätz, that we have here the beginning of the monastic cells, which existed even before Anthony of Thebes, the founder of monasticism. But even if we admit that the entire mode of living of the Therapeutæ is similar to that of the later Christian monks, we are not at all justified to infer that the Therapeutæ were *Christian monks*. Why—and herein we agree with Grätz—should there not have been in Egypt, the fatherland and the proper home of monasticism, ascetics even before Anthony of Thebes? And why should this not have been possible within the pale of Judaism? And are the Palestinian Essenes not a similar phenomenon? To impress on the Therapeutæ the Christian character because of the word μοναστήριον, which the Christian monks used for their cell, is not reasonable, because, as Zeller reminds us, the expressions μοναστήριον and σεμνεῖον were only used by the Therapeutæ for a part, and not, as did the Christian monks, for the whole, of the dwelling. The supposition seems to be that the Therapeutæ, or rather Philo himself, formed the words μοναστήριον and σεμνεῖον, and that Christian monks borrowed this nomenclature from their Jewish predecessors. That Philo, who was the first to use these expressions, has also formed the same appears from the fact that he himself explains them when saying, ἐν ἑκάστῃ δὲ οἰκίᾳ ἐστὶν ἱερὸν ὃ καλεῖται σεμνεῖον καὶ μοναστήριον, ἐν ᾧ μονούμενοι τὰ τοῦ σεμνοῦ βίου μυστήρια τελοῦνται. The Therapeutæ, Grätz goes on to argue, had not only a common feast, but after the feast they had a kind of Lord's supper (παναγέστατον σιτίον), consisting of unleavened bread, of which all did not partake, but only the better ones. Grätz evidently believes that we have here the difference between the *missa catechumenorum* and the *missa fidelium*. From the latter, which consisted in the celebration of the Lord's supper and in a kind of liturgy, those who were not yet baptized, together with those who were excommunicated, were excluded; for, he asks, is this not Christian? But this question we must also answer in the negative. Grätz, as Zeller remarks, has overlooked the fact that the so-called Lord's supper did not take place after the common meal, but it was this common meal itself. At this supper not *unleavened*, but *leavened*, bread was eaten (ἄρτος ἐζυμωμένος μετὰ προσοψήματος, ἀλῶν οἷς ὕσσωπος ἀναμέμικται δι' αἰδῶ τῆς ἀνακειμένης ἐν τῷ ἁγίῳ προνάῳ ἱερᾶς τραπέζης) out of reverence for the unleavened showbread in the Temple at Jerusalem. But, above all, Grätz has erred in asserting that this supper was a prerogative of the better ones. Now the words ἵνα ἔφωσι προνομίαν οἱ κρείττονες do not refer to the Therapeutæ, but to the Jewish priests, to whom alone the Therapeutæ conceded the use of unleavened bread as a special prerogative. This unquestionably follows from the words of Philo: ὅταν δὲ ἕκαστος διαπεράνηται τὸν ὕμνον, οἱ νέοι τὴν πρὸ μικροῦ λεχθεῖσαν τράπεζαν εἰσκομίζουσιν, ἐφ' ἧς τὸ παναγέστατον σιτίον ἐζυμωμένος μετὰ προσοψήματος ἀλῶν οἷς ὕσσωπος ἀναμέμικται δι' αἰδῶ τῆς ἀνακειμένης ἐν τῷ ἁγίῳ προνάῳ ἱερᾶς τραπέζης· ἐπὶ γὰρ ταύτης εἰσὶν ἄρτοι καὶ ἅλες ἄνευ ἡδύσματος, ἄζυμοι μὲν οἱ ἄρτοι, ἀμιγεῖς δὲ καὶ οἱ ἅλες. Προσῆκον γὰρ ἦν, τὰ μὲν ἁπλούστατα καὶ εἰλικρινέστατα τῇ κρατίστῃ τῶν ἱερῶν ἀπονεμηθῆναι μερίδι, λειτουργίας ἄλλον, τοὺς δὲ ἄλλους τὰ μὲν ὅμοια ζηλοῦν, ἀπέχεσθαι δὲ τῶν ἄρτων, ἵνα ἔχωσι προνομίαν οἱ κρείττονες. That the Therapeutæ were Christians, Grätz also finds in the fact that the presbyters among them occupied the first position; and that they were not presbyters because of their age, but because of their strict observance of the Therapeutic life (πρεσβυτέρους γὰρ οὐ πολυετεῖς καὶ παλαιοὺς νομίζουσιν ἀλλὰ ἔτι κομιδῇ νέους παῖδας ἐὰν ὀψὲ τῆς προαιρέσεως ἐρασθῶσιν, ἀλλὰ τοὺς ἐκ πρώτης ἡλικίας ἐνηβήσαντας καὶ ἐνακμάσαντας τῷ θεωρητικῷ μέρει φιλοσοφίας, ὃ δὴ κάλλιστον καὶ θειότατόν ἐστι). We have thus, Grätz argues, the presbyters, or ἐπίσκοποι, of the Christian congregations, who held one and the same office in the ante-Nicene time. But this conclusion is the less justifiable, since the office of presbyters was not exactly a Christian institution, but existed even before the Christian æra, and was adopted by the Church from Judaism. Even among the Essenes we find such a distinction of rank, and yet Grätz would be the last to call them Christians, although he firmly believes that Christ belonged to the Essenes. The argument which Grätz takes from the vigils, so common among the Therapeutæ, for the sake of making them Christians is also of no avail, because fasting was something peculiar to Judaism and was adopted by the Church; and as to the vigils, such nocturnal services existed before the Christian æra. It is therefore not necessary to think, as does Grätz, following Eusebius (*Hist. Eccles.* ii, 17), of Christian rites before Easter Sunday. From the liturgy, the metrical hymns, and typical mode of explaining the prophets, according to Grätz, other arguments for the Christian character of the Therapeutæ might be made. But even these alleged Christian traits are purely Jewish. Of the hymns of the Therapeutæ, Philo expressly states that they were formed after the hymn of Moses and Miriam (Exod. xv); and as to the allegorical interpretation, it was used among the Alexandrian Jews before the Christian æra, and even before Philo. But as to what Grätz understands of the liturgy of the Therapeutæ and of its Christian character, he has not fully entered upon this point, nor can anything of the kind be deduced from Philo's statement. Grätz refers to Eusebius, and to those after him who regarded the Therapeutæ as Christians, but this proof is the least satisfactory. Eusebius regards the treatise Περὶ βίου θεωρητικοῦ as Philonian, and makes the Jewish philosopher a disciple of John Mark, who accompanied Paul on his first missionary tour, and afterwards labored at Alexandria. According to Eusebius, the Therapeutæ existed as Christians in the 1st century. The opinion of Grätz that the Therapeutæ were a Christian monastic sect of the 2d or 3d century of the Christian æra has therefore no support in Eusebius. While, however, later Christian writers, with the exception of Photius (*Myriobiblon sive Bibliotheca* [Rothomagi, 1653], ed. Dav. Halschelius, p. 275), identify Therapeutæ with monks, and while the writings falsely ascribed to Dionysius Areopagita use both expressions synonymously, Scaliger has called attention to the fact that the designation of Therapeutæ for monks depends solely upon the interpretation of Eusebius (Scaliger, *De Emendatione Temporum*, vi, 252). With the exception of Grätz, no writer has regarded the Therapeutæ as a Christian heretical sect, and he himself is yet undecided in what series of heretical sects, which sprang up by the dozen within the Church in the 2d and 3d centuries, he should place them. According to Grätz, the author of the treatise probably belonged to the En-

cratico-gnostic or Montanistic party. But he has not tried to state any plausible reason for his hypothesis, which, in fact, would be impossible; and he himself says that this point is outside of his object, and must be left to those critics who make this question their specialty. We ask, however, what reason could there have been for a Christian, even for a heretic, to father upon Philo such a book, for the sake of recommending monastic asceticism? We nowhere hear, except from Eusebius, whose erroneous view concerning the Therapeutæ led him to the opinion, that Philo had such a good reputation within the Christian Church, and that Christians appealed to him for their views. And what is the more remarkable is the fact that in the whole treatise neither Christ nor the doctrines of Christianity are once mentioned. Where, then, is the Christian character of the Therapeutæ? As for the linguistic character of the book Περὶ βίου θεωρητικοῦ, it entirely agrees with Philo's mode of representation; and there is no internal nor external argument for denying Philo to be the author of the book. The Therapeutæ, as we shall see further on, were Jews.

IV. *Character and Origin of the Sect of the Therapeutæ.*—From the manner in which Philo speaks of the Therapeutæ, there can be no doubt that he himself was very much prepossessed regarding them, for the book Περὶ βίου θεωρητικοῦ is nothing but a panegyric on the sect. This fact alone would lead to the supposition—which, in truth, is also supported by the whole character of the sect—that the Therapeutæ cultivated and adhered to Jewish religious philosophy, which numbered Philo among its most zealous disciples. It is hardly conceivable, as Gfrörer (*Philo und die jüdisch-alexandrinische Theosophie*, ii, 281 sq.) has indicated, that in a time like that in which Philo wrote, when the religious movement was at a high pitch, and when the most diverse religious parties existed side by side, a man with such peculiar religious views should write such a panegyric on a sect unless it represented his own views.

Now there can be no doubt that the Therapeutæ represented a Jewish sect. They based their investigations and researches upon the writings of the Old Test. In their σεμνεῖα they had only the law and the prophets (*νόμοι καὶ λόγια θεσπισθέντα διὰ προφητῶν*). Philo calls them *Μωσέως γνώριμοι*, and further says that they gave themselves to philosophical speculation, according to the holy doctrines of the prophet Moses (*κατὰ τὰς τοῦ προφήτου Μωσέως ἱερωτάτας ὑφηγήσεις*). The Therapeutæ strictly observed the Jewish Sabbath, and had great reverence for the Temple at Jerusalem and the Levitical priesthood. Their holy choruses are expressly said to be an imitation of those at the Red Sea. All these traits show that, on the one hand, the Therapeutæ strictly adhered to the traditions and views of Judaism, while, on the other hand, they deviated in many particulars; hence they were characterized as a sect.

As to their name, Philo leaves us to choose between two views. They are called Therapeutæ either because they profess an art of medicine more excellent than that in general use in cities (thus Therapeutæ would be equivalent to "physicians for the soul"), or because they have been instructed by nature and the sacred laws to serve the living God (*Θεραπεύειν τὸ Ὄν*); thus Therapeutæ would signify those who "serve God." The latter view is probably the more correct, since the Therapeutæ, as the true spiritual "worshippers of God," called themselves the contemplatives *κατ' ἐξοχήν*, and this appellation accords more fully with the whole tenor and character of the sect than the designation "physicians for the soul." Besides, Philo uses *ἱκέται* and *θεραπευταί*, *γένος θεραπευτικόν*, and *γένος ἱκετικόν* synonymously, in order to designate the worship of God in the sense of Alexandrian theosophy, in opposition to the faith and worship of God of the great mass. (*De Victimas offerentibus* [Mangey], ii, 258: *ἱκέται καὶ θεραπευταὶ τοῦ ὄντως ὄντος*. *De Monarchia*, ii, 425: *ἀνδρὸς ἱκέτου καὶ φιλοθέου θεὸν μόνον θεραπεύειν ἀξιοῦντος*. *Vita Mosis*, ii, 164: *τὸ θεραπευτικὸν αὐτοῦ* [sc. *τοῦ Θεοῦ*] *γένος*. *De Profugis*, i, 552: *τὸ γὰρ θεραπευτικὸν γένος ἀνάθημά ἐστι θεοῦ ἱερωμένον τὴν μεγάλην ἀρχιερωσύνην αὐτῷ μόνῳ*.)

From the Greek derivation of Therapeutæ, we see that there existed a spiritual relationship between this sect and Jewish Alexandrian religious philosophy; and we are led to this assumption when we consider the object which formed the basis of their contemplative life. Its purpose was to lead to the knowledge of the Deity. To achieve this it was necessary to suppress the material man and elevate the spiritual. For this reason they lived in a very simple manner, restricting their wants to the smallest measure. Abstinence and moderation they regarded as the foundation of all virtues, because by these man is brought nearer to the simple, which enables him to see the simple essence of the Deity, and to indulge in the blessed intuition of the same. Therefore the Therapeutæ lived secluded from the outside world; they denied themselves everything that could bring them in contact with others, thus living only to themselves and their contemplation. They denied themselves marriage, because they preferred to live together with the divine wisdom; and sought not after the mortal, but the immortal, fruits of a soul loved by God, and which the same only brings forth when she is impregnated by the spiritual rays of the heavenly Father. For this reason slavery was banished from their midst, because, in a community which was animated by such motives, men could not be tolerated who were degraded below the dignity of men. If the entire aim of the Therapeutæ accords with the object and time of the Alexandrian religious philosophy, the relationship between the two shows itself more fully in the allegorical exegesis, which, distinguishing between spirit and letter, idea and symbol, endeavored to explain the writings of the Old Test. According to Philo, the Therapeutæ had the writings of the ancients, who, as the founders of this tendency, left behind them many memorials of the allegorical system. The same symbolic character we also find in their holy feast. The historical relation with which it connected itself was the exode from Egypt and the going through the Red Sea, as the choruses sung at this feast were in imitation of those songs which Moses and Miriam sang. Now, according to the allegory of the Alexandrians and Philo, Egypt is the symbol of the sensual life in earthly lust and bodily pleasure; the song of Moses symbolizes the rapture which man feels after he has denied himself every earthly thing and suppressed all sensual lust, and now, as a purely spiritual being, indulges in the intuition of the Deity. Thus the Therapeutæ, like Philo and the Alexandrians, held the view that, the body being the seat of sin, the flight from a corporeal into a purely spiritual existence ought to be the true and highest aim of life. And Philo himself expressly states that the Therapeutæ went into the desert, because they had entirely broken with their earthly life, and intended to lead another, as it were immortal and blessed existence. The Therapeutæ thus represent a sect which earnestly strove after carrying out and practicing those principles and views to which the Jewish Alexandrian religious philosophy did homage. At what time, however, this sect, with its ceremonies, originated it is hard to tell, since Philo does not say anything more definite about it. The only indication in the Περὶ βίου θεωρητικοῦ from which we may conclude that the sect existed a long time before Philo, is the notice that the Therapeutæ possessed writings of the ancients which the founders had left behind them as memorials of the allegorical system, and which the Therapeutæ took as a kind of model. The founding of the sect probably took place at the time when the Jewish Alexandrian theosophy originated and developed itself. We may trace it back to the beginning

of the 2d century before Christ, to Aristobulus, who introduced Jewish doctrines into the Orphic hymns because he believed that Greek philosophers had derived their wisdom from an ancient version of the Pentateuch. Whether we have any traces of a connection of Greek philosophy with Jewish theology in the Septuagint, which, according to Josephus, was commenced in B.C. 285, is at least very doubtful; but certain it is that with the beginning of the 2d pre-Christian century the conditions were already given for the origin of the sect. That the sect of the Therapeutæ was propagated beyond Egypt is not probable, and its number was, perhaps, not very large.

After all, it is very interesting to know that about the time when Christ came into the world, among the Jews in Egypt the desire was felt to come into a nearer relation to the Deity, and to be freed from those relations which were not satisfactory. The Therapeutæ endeavored to reach this object by leaving all earthly possessions, and in this respect they resemble the Christian monks, who borrowed from them many traits, as, in fact, Egypt was the real country of monasticism. But when Christians regarded them for a long time as flesh of their own flesh, they misunderstood the character and tendency of the Therapeutæ entirely, because their whole history shows how far they were still from that goal which alone could satisfy the cravings of the heart, but which human reason and power alone cannot reach.

V. *Literature.*—Gfrörer, *Philo und die jüdisch-alexandrinische Theosophie* (Stuttg. 1835); Dähne, *Geschichtliche Darstellung der jüdisch-alexandrinischen Religions-Philosophie* (Halle, 1834); Kuenen, *De Godsdienst van Israel* (Haarlem, 1870), ii, 382 sq. (Engl. transl. by May, *The Religion of Israel* [Lond. 1874 sq.]); Ritschl, *Die Entstehung der altkatholischen Kirche* (Bonn, 1857), p. 216; Herzfeld, *Geschichte des Volkes Israel* (Leips. 1863), iii, 496; Delaunay, *Écrits Historiques de Philon* (Par. 1870), p. 55; id. *Moines et Sibylles* (ibid. 1874), p. 385; Baur, *Drei Abhandlungen zur Geschichte der alten Philosophie* (Leips. 1876), p. 216; Schwegler, *Das nachapostolische Zeitalter* (Tüb. 1846), i. 190; Lutterbeck, *Die neutestamentlichen Lehrbegriffe* (Mentz, 1852), i, 131, 271; Wegnern, *Ueber das Verhältniss des Christenthums zum Essenismus*, in Illgen's *Zeitsch. f. d. hist. Theol.* 1841, xi, 2, 1 sq.; Leroux, *Encyclopédie Nouvelle* (Par. 1843), iv, 656 sq.; Bauer, *Christus und die Cäsaren* (Berl. 1879), p. 307 sq.; Grätz, *Geschichte der Juden*, 2d ed. iii, 464 sq.; Jost, *Gesch. des Judenthums*, i, 224; Nicolas, *Revue de Théologie* (Strasb. 1868), p. 36 sq.; Dérenbourg, *Journal Asiatique* (Par. 1868), p. 282 sq.; Renan, *Journal des Savants* (ibid. 1874), p. 798 sq.; Clemens, *Die Therapeuten* (Königsb. 1869); Lucius, *Die Therapeuten und ihre Stellung in der Geschichte der Askese. Eine kritische Untersuchung der Schrift de Vita Contemplativa* (Strasb. 1880). The last writer comes to the conclusion that the Therapeutæ were not Jews, and that the treatise bearing the name of Philo was written towards the end of the 3d century as an apology for Christian asceticism. (B. P.)

The'ras (Θέρα), a corrupt Greek form (1 Esdr. viii, 41, 61) of the name Hebraized (Ezra viii, 21, 31) AHANA (q. v.).

Theremin, LUDWIG FRIEDERICH FRANZ, a celebrated German preacher and professor, was born at Gramzow, March 19, 1780. He was of Huguenot extraction, his family having emigrated from France after the Revocation of the Edict of Nantes, and his father was the pastor of the French congregation in the town where Franz was born. After suitable preparation, the latter was ordained at Geneva in 1805, and in 1810 was chosen by the French congregation at Berlin to be its pastor. This post he exchanged, Dec. 29, 1814, for that of preacher to the court. In 1824 he was made a member of the high consistory and lecturer in the department of instruction of the ministry of worship; and in the same year the degree of Doctor of Divinity was conferred on him by the University of Greifswalde. In 1839 he added to his former dignities that of extraordinary, and in 1840 that of ordinary, honorary, professor in the University of Berlin. He lectured on homiletics, and established a homiletical seminary in his house, devoting himself to the guidance of the latter with an enthusiasm which increased steadily, in proportion as physical infirmities restricted the range of his activity as a preacher. A cataract formed over one of his eyes, and gave rise to the apprehension that he would become totally blind; but he was relieved from such fear by death, which came to him quietly and gently Sept. 26, 1846. His wife had preceded him into the eternal world by more than twenty years. A son and an unmarried daughter survived him.

Theremin was the representative of a specific homiletical tendency which held that classical antiquity is the true school of eloquence and claimed Demosthenes as its master. Its characteristic was that it devoted exclusive attention to finished perfection of form, and consequently had nothing in common with that rugged German school of eloquence of which Luther is the representative, and whose peculiarity it is that "out of the fulness of the heart the mouth speaketh" and shapes its own forms of expression. Not Luther or Harms, but Massillon, was Theremin's ideal; for Theremin's mind was in its structure not German, but French. This peculiarity may partially explain the fact that Theremin did not found a school of pulpit orators in any actual sense; while Reinhard, to whom he was unquestionably superior, had numerous imitators. Theremin's fundamental principle in homiletics was that eloquence is not an art, but a virtue (see his work *Beredsamkeit eine Tugend*). The idea is evidently faulty, since eloquence is not, like other virtues, a duty; nor is the use of eloquence confined altogether to the promotion of ethical results. As a preacher he was accustomed to use brief texts, and consequently to employ considerable latitude in the handling of his themes, often dragging in extraneous matter, instead of educing it from the text. His bearing in the pulpit was that of quiet dignity; his gestures were few and simple, his voice good, his modulation perfect. The finish of his productions, however, produced the impression of an aristocratic refinement, which, though evidently altogether natural in his case, prevented the achieving of such popular results as were secured by Luther, Heinrich Müller, Conrad Rieger, L. Hofacker, and others. Ten volumes of his *Sermons* have been published, most of them in repeated editions (Duncker and Humblot, Berlin). Other works of theological and ascetical character emanated from his pen, and have received deserved recognition, e. g. *Lehre vom göttl. Reiche* (Berlin, 1823):—*Adalbert's Bekenntnisse* (2d ed. 1835):—*Abendstunden* (5th ed. 1858). See Herzog, *Real-Encyklop.* s. v.

Theresa, or **Teresa**, ST., was born at Avila, in Castile, Spain, March 28, 1515. Her full name was *Theresa Sanchez de Cepeda*. From early childhood she was accustomed, with a favorite brother, to read the lives of the saints and martyrs, until they both became possessed of a passionate desire to obtain the crown of martyrdom. When they were children eight or nine years old, they set off on a begging expedition into the country of the Moors, in hopes of being taken by the infidels and sacrificed for their faith. Disappointed in this, they resolved to turn hermits; but in this they were also prevented. Theresa lost her mother at the age of twelve, and in a few years became so worldly that her father placed her, at the age of sixteen, in a convent. Here her mind again took a religious turn, and when twenty years of age she obtained her father's consent to take the vow, and entered the convent of the Carmelites at Avila. For nearly twenty years, however, she says, she lived without feeling that repose for which she had hoped when she sacrificed the world. But at length while reading the *Confessions* of St. Augustine,

St. Theresa.

she was led to pray with greater confidence, and her enthusiastic and restless spirit found peace. She remained in the convent in her native town till 1561, when she conceived the idea of reforming the Order of the Carmelites, into which several disorders had crept. In 1562 she laid the foundation of the new monastery at Avila, which she dedicated to St. Joseph, whom she had chosen as her patron saint. The branch of her order which she founded were the "Barefooted Carmelites," and also, after her, the THERESIANS (q. v.). It was the principle of Theresa that the convents of the Carmelites, under her new rule, should either have no worldly possessions whatever, and literally exist upon the charity of others, or that they should be so endowed as not to require any external aid. This was a principle from which her spiritual directors obliged her to depart; and yet such was her success that at the time of her death she had founded seventeen convents for women and fifteen for men. During the latter part of her life Theresa found ample occupation in travelling from one convent to another to promulgate her new regulations for the government of her order. In 1582 she was seized with her last illness in the palace of the duchess of Alva, but was, by her urgent request, carried back to her convent of San José, where she died a few days afterwards. She was beatified by pope Paul V, April 24, 1614, and canonized by Gregory XV, March 22, 1622, her feast being fixed on October 15. Philip III declared her the second patron saint of the Spanish monarchy after Santiago, a decree solemnly confirmed by the Spanish Cortes in 1812. Her shrine is at Avila, in the church of her convent. The ascetic treatises and letters of Theresa, in which she describes the internal struggles and aspirations of her heart, are among the most remarkable documents of the mystic literature of the Roman Catholic Church. Five of them are extant: *Discurso ó Relacion de su Vida* (1562):—*El Camino de la Perfeccion*, prepared in 1563 as a guide for the nuns of the reformed order:—*El Libro de las Fundaciones*, an account of convents founded by her:—*El Castillo Interior, ó las Moradas* (1577):—*Santos Conceptos del Amor de Dios*. The original MSS. of the first four works are preserved in the library of the Escurial, that of the last was burned by order of her confessor; but a copy had previously been taken by one of her nuns. The first complete edition of St. Theresa's *Works* appeared at Salamanca (1587), and a recent one by Ochoa at Paris (1847):—*Letters* (Saragossa, 1658). The abbé Migne edited a complete collection of her works in French (Paris, 1840–46, 4 vols.); and père Marcel Bouix published a French translation from the original MSS. (Le Mans, 1852–56, 3 vols. 8vo). For *Lives* of Theresa consult those of Ribera (Salamanca, 1590), père Bouix (Paris, 1865), Bollandist Vandermoere (Brussels, 1845), and Maria French (Lond. 1875). See Mrs. Jameson, *Legends of the Monastic Orders*, p. 415 sq.

Ther'meleth (Θερμελέθ), a Greek form (1 Esdr. v, 36) of the name Hebraized (Ezra ii, 59) TEL-MELAH (q. v.).

Thesaurarius, the treasurer of a cathedral or collegiate church; the bursar (treasurer) of a college or monastery; the keeper of a shrine house or treasury.

Thessalo'nian (Θεσσαλονικεύς), the designation (Acts xxvi, 4; 1 Thess. i, 1; 2 Thess. ii, 1; "of Thessalonica," Acts xxvii, 2) of an inhabitant of Thessalonica (q. v.).

THESSALONIANS, FIRST EPISTLE TO THE, is the eighth in order of the Pauline epistles as found in the New Test., but the first in point of chronological date, and immediately followed by the second bearing a corresponding title.

I. *Authorship and Canonicity.*—The *external* evidence in favor of the genuineness of the First Epistle to the Thessalonians is chiefly negative, but this is important enough. There is no trace that it was ever disputed at any age or in any section of the Church, or even by any individual, till the present century. On the other hand, the allusions to it in writers before the close of the 2d century are confessedly faint and uncertain—a circumstance easily explained when we remember the character of the epistle itself, its comparatively simple diction, its silence on the most important doctrinal questions, and, generally speaking, the absence of any salient points to arrest the attention and provoke reference. In Clement of Rome there are some slight coincidences of language, perhaps not purely accidental (c. 38, *κατὰ πάντα εὐχαριστεῖν αὐτῷ*, comp. 1 Thess. v, 18; ibid. *σωζέσθω οὖν ἡμῖν ὅλον τὸ σῶμα ἐν* X. I., comp. ver. 23). Ignatius in two passages (*Polyc.* 1, and *Ephes.* 10) seems to be reminded of Paul's expression *ἀδιαλείπτως προσεύχεσθε* (1 Thess. v, 17), but in both passages of Ignatius the word *ἀδιαλείπτως*, in which the similarity mainly consists, is absent in the Syriac, and is therefore probably spurious. The supposed references in Polycarp (ch. iv to 1 Thess. v, 17, and ch. ii to ver. 22) are also unsatisfactory. It is more important to observe that the epistle was included in the Old Latin and Syriac versions, that it is found in the canon of the Muratorian fragment, and that it was also contained in that of Marcion and of the Council of Laodicea in 364. With Irenæus commence direct citations (*Adv. Hæres.* v, 6, 1): "On account of this the apostle hath set forth the perfect spiritual man, saying in 1 Thess., 'But the God of peace sanctify you wholly, and may your whole body, soul, and spirit be preserved blameless to the coming of our Lord Jesus Christ'" (comp. 1 Thess. v, 23). Clemens Alex. (*Pædag.* i, 88): "But this the blessed Paul hath most clearly signified, saying, 'When we might be burdensome as the apostles of Christ, we were gentle among you, as a nurse cherisheth her children'" (comp. 1 Thess. ii, 7). Tertullian (*De Resurrect. Carnis*, c. 24): "What these times were, learn along with the Thessalonians; for we read, 'How ye were turned from idols to serve the living and true God, and to wait for his Son from heaven, Jesus, whom he hath raised from the dead'" (comp. 1 Thess. i, 9, 10). This father quotes the epistle more than twenty times. To these citations we may add those by Caius (ap. Euseb. *Hist. Eccles.* vi, 20), by Origen (*Cont. Cels.* lib. iii), and by others of the ecclesiastical writers (Lardner, ii, *pl. locc.*).

On the other hand, the *internal* evidence derived from the character of the epistle itself is so strong that it may fairly be called irresistible. It would be impossible to enter into the question of *style* here, but the reader may be referred to the Introduction of Jowett, who has handled this subject very fully and satisfactorily.

An equally strong argument may be drawn also from the *matter* contained in the epistle. Two instances of this must suffice. In the first place, the fineness and delicacy of touch with which the apostle's relations towards his Thessalonian converts are drawn—his yearning to see them, his anxiety in the absence of Timothy, and his heart-felt rejoicing at the good news—are quite beyond the reach of the clumsy forgeries of the early Church. In the second place, the writer uses language which, however it may be explained, is certainly colored by the anticipation of the speedy advent of the Lord—language natural enough on the apostle's own lips, but quite inconceivable in a forgery written after his death, when time had disappointed these anticipations, and when the revival or mention of them would serve no purpose and might seem to discredit the apostle. Such a position would be an anachronism in a writer of the 2d century.

The genuineness of this epistle was first questioned by Schrader (*Apostel Paulus*), who was followed by Baur (*Paulus*, p. 480). The latter writer has elaborated and systematized the attack. The arguments which he alleges in favor of his view are briefly controverted by Lünemann, and more at length, and with great fairness, by Jowett. The following is a summary of Baur's arguments. (*a.*) He attributes great weight to the general character of the epistle, the difference of style, and especially the absence of distinctive Pauline doctrines—a peculiarity which will be remarked upon and explained below (§ iii). (*b.*) In the mention of the "wrath" overtaking the Jewish people (ii, 16), Baur sees an allusion to the destruction of Jerusalem, and therefore a proof of the later date of the epistle. The real significance of these words will be considered below in discussing the Apocalyptic passage in the second epistle. (*c.*) He urges the contradictions to the account in the Acts—a strange argument, surely, to be brought forward by Baur, who postdates and discredits the authority of that narrative. The real extent and bearing of these divergences will be considered below (§ iv). (*d.*) He discovers references to the Acts, which show that the epistle was written later. It will be seen, however, that the coincidences are subtle and incidental, and the points of divergence and *prima-facie* contradictions, which Baur himself allows, and indeed insists upon, are so numerous as to preclude the supposition of copying. Schleiermacher (*Einleit. ins N. T.* p. 150) rightly infers the independence of the epistle on these grounds. (*e.*) He supposes passages in this epistle to have been borrowed from the acknowledged letters of Paul. The resemblances, however, which he points out are not greater than, or, indeed, so great as, those in other epistles, and bear no traces of imitation.

II. *Date.*—This has been approximately determined in the following way: During the course of his second missionary journey, which began in the year 47, Paul founded the Church of Thessalonica. Leaving Thessalonica, he passed on to Berœa. From Berœa he went to Athens, and from Athens to Corinth (Acts xvii, 1–xviii, 18). With this visit to Corinth, which extends over a period of two years or thereabouts, his second missionary journey closed, for from Corinth he returned to Jerusalem, paying only a brief visit to Ephesus on the way (ver. 20, 21). There is some uncertainty about the movements of Paul's companions at this time (see below); but, whatever view we adopt on this point, it seems indisputable that, when this epistle was written, Silvanus and Timothy were in the apostle's company (1 Thess. i, 1; comp. 2 Thess. i, 1)—a circumstance which confines the date to the second missionary journey, for, though Timothy was with him on several occasions afterwards, the name of Silvanus appears for the last time in connection with Paul during this visit to Corinth (Acts xviii, 5; 2 Cor. i, 19). The epistle, then, must have been written in the interval between Paul's leaving Thessalonica and the close of his residence at Corinth, i. e. within the years 48–51. The following considerations, however, narrow the limits of the possible date still more closely. (1.) When Paul wrote, he had already visited, and probably left, Athens (1 Thess. iii, 1). (2.) Having made two unsuccessful attempts to revisit Thessalonica, he had despatched Timothy to obtain tidings of his converts there. Timothy had returned before the apostle wrote (ver. 2, 6). (3.) Paul speaks of the Thessalonians as "ensamples to all that believe in Macedonia and Achaia," adding that "in every place their faith to God-ward was spread abroad" (i, 7, 8)—language prompted, indeed, by the overflowing of a grateful heart, and therefore not to be rigorously pressed, but still implying some lapse of time at least. (4.) There are several traces of a growth and progress in the condition and circumstances of the Thessalonian Church. Perhaps the mention of "rulers" in the Church (v, 12) ought not to be adduced as proving this, since some organization would be necessary from the very beginning. But there is other evidence besides. Questions had arisen relating to the state of those who had fallen asleep in Christ, so that one or more of the Thessalonian converts must have died in the interval (iv, 13–18). The storm of persecution which the apostle had discerned gathering on the horizon had already burst upon the Christians of Thessalonica (iii, 4, 7). Irregularities had crept in and sullied the infant purity of the Church (iv, 4; v, 14). The lapse of a few months, however, would account for these changes, and a much longer time cannot well be allowed. For (5) the letter was evidently written by Paul immediately on the return of Timothy, in the fulness of his gratitude for the joyful tidings (iii, 6). Moreover (6), the second epistle also was written before he left Corinth, and there must have been a sufficient interval between the two to allow of the growth of fresh difficulties, and of such communication between the apostle and his converts as the case supposes. We shall not be far wrong, therefore, in placing the writing of this epistle early in Paul's residence at Corinth, a few months after he had founded the Church at Thessalonica, i. e. during the year 49.

The statement in the subscription appearing in several MSS. and versions that it was written "from Athens" is a superficial inference from 1 Thess. iii, 1, to which no weight should be attached, as is clear from the epistle itself. (1.) In i, 7, 8 Paul says that the Thessalonians had become "ensamples to all that believe in Macedonia and Achaia: for from you [says he] sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Now, for such an extensive diffusion of the fame of the Thessalonian Christians and of the Gospel by them, a much longer period of time must have elapsed than is allowed by the supposition that Paul wrote this epistle while at Athens; and, besides, his reference particularly to Achaia seems prompted by the circumstance of his being, at the time he wrote, in Achaia, of which Corinth was the chief city. (2.) His language in iii, 1, 2 favors the opinion that it was not from Athens, but after he had left Athens, that he wrote this epistle; it is hardly the turn which one living at Athens at the time would have given his words. (3.) Is it likely that during the short time Paul was in Athens before writing this epistle (supposing him to have written it there) he should have "over and again" purposed to revisit the Thessalonians, but have been hindered? And yet such purposes he had entertained before writing this epistle, as we learn from ii, 18; and this greatly favors the later date. (4.) Before Paul wrote this epistle, Timothy had come to him from Thessalonica with good tidings concerning the faith and charity of the Christians there (iii, 6). But had Timothy followed Paul to Athens from Berœa, what tidings could he have brought the apostle from Thessalonica except such hearsay reports as would inform the apostle of nothing he did not already know? From these considerations it follows that this epistle

was not written from Athens. It must, however, have been written very soon after his arrival at Corinth; for at the time of his writing Timothy had just arrived from Thessalonica (ἄρτι ἐλθόντος Τιμοθέου, iii, 6), and Paul had not been long in Corinth before Timothy and Silas joined him there (Acts xvii, 1–5).

Michaelis contends for a later date, but his arguments are destitute of weight. Before Paul could learn that the fame of the Thessalonian Church had spread through Achaia and far beyond, it was not necessary, as Michaelis supposes, that he should have made several extensive journeys from Corinth; for as that city, from its mercantile importance, was the resort of persons from all parts of the commercial world, the apostle had abundant means of gathering this information even during a brief residence there. As little is it necessary to resort to the supposition that when Paul says that over and again Satan had hindered him from fulfilling his intention of visiting Thessalonica he must refer to shipwrecks or some such misfortunes (as Michaelis suggests); for Satan has many ways of hindering men from such purposes besides accidents in travelling. The views of critics who have assigned to this epistle a later date than the second missionary journey are stated and refuted in the Introduction of Koch (p. 23, etc.) and of Lünemann (§ 3).

III. *Relation to Other Epistles.*—The epistles to the Thessalonians then (for the second followed the first after no long interval) are the earliest of Paul's writings—perhaps the earliest written records of Christianity. They belong to that period which Paul elsewhere styles "the beginning of the Gospel" (Phil. iv, 15). They present the disciples in the first flush of love and devotion, yearning for the day of deliverance, and straining their eyes to catch the first glimpse of their Lord descending amidst the clouds of heaven, till in their feverish anxiety they forget the sober business of life absorbed in this one engrossing thought. It will be remembered that a period of about five years intervenes before the second group of epistles—those to the Corinthians, Galatians, and Romans—were written, and about twice that period to the date of the epistles of the Roman captivity. It is interesting, therefore, to compare the Thessalonian epistles with the later letters and to note the points of difference. These differences are mainly fourfold.

1. In the general *style* of these earlier letters there is greater simplicity and less exuberance of language. The brevity of the opening salutation is an instance of this. "Paul . . . to the Church of the Thessalonians in God the Father and the Lord Jesus Christ, grace and peace to you" (1 Thess. i, 1; comp, 2 Thess. i, 1). The closing benediction is correspondingly brief: "The grace of our Lord Jesus Christ be with you" (1 Thess. v, 28; comp. 2 Thess. iii, 18). And throughout the epistles there is much more evenness of style; words are not accumulated in the same way, the syntax is less involved, parentheses are not so frequent, the turns of thought and feeling are less sudden and abrupt, and, altogether, there is less intensity and variety than we find in Paul's later epistles.

2. The *antagonism to Paul* is not the same. The direction of the attack has changed in the interval between the writing of these epistles and those of the next group. Here the opposition comes from Jews. The admission of the Gentiles to the hopes and privileges of Messiah's kingdom on any condition is repulsive to them. They "forbade the apostle to speak to the Gentiles that they might be saved" (1 Thess. ii, 16). A period of five years changes the aspect of the controversy. The opponents of Paul are now no longer Jews so much as Judaizing Christians (Ewald, *Jahrb.* iii, 249; *Sendschr.* p. 14). The question of the admission of the Gentiles has been solved by time, for they have "taken the kingdom of heaven by storm." But the antagonism to the apostle of the Gentiles having been driven from its first position, entrenched itself behind a second barrier. It was now urged that though the Gentiles may be admitted to the Church of Christ, the only door of admission is the Mosaic covenant-rite of circumcision. The language of Paul speaking of the Jewish Christians in this epistle shows that the opposition to his teaching had not at this time assumed this second phase. He does not yet regard them as the disturbers of the peace of the Church, the false teachers who, by imposing a bondage of ceremonial observances, frustrate the free grace of God. He can still point to them as examples to his converts at Thessalonica (1 Thess. ii, 14). The change, indeed, was imminent; the signs of the gathering storm had already appeared (Gal. ii, 11), but hitherto they were faint and indistinct, and had scarcely darkened the horizon of the Gentile churches.

3. It will be no surprise that the *doctrinal teaching* of the apostle does not bear quite the same aspect in these as in the later epistles. Many of the distinctive doctrines of Christianity, which are inseparably connected with Paul's name, though implicitly contained in the teaching of these earlier letters—as indeed they follow directly from the true conception of the person of Christ—were yet not evolved and distinctly enunciated till the needs of the Church drew them out into prominence at a later date. It has often been observed, for instance, that there is in the epistles to the Thessalonians no mention of the characteristic contrast of "faith and works;" that the word "justification" does not once occur; that the idea of dying with Christ and living with Christ, so frequent in Paul's later writings, is absent in these. It was, in fact, the opposition of Judaizing Christians insisting on a strict ritualism which led the apostle, somewhat later, to dwell at greater length on the true doctrine of a saving faith and the true conception of a godly life; but the time had not yet come.

4. This difference appears especially in the *eschatology* of the apostle. In the epistles to the Thessalonians, as has been truly observed, the Gospel preached is that of the coming of Christ, rather than of the cross of Christ. There are many reasons why the subject of the second advent should occupy a larger space in the earliest stage of the apostolical teaching than afterwards. It was closely bound up with the fundamental fact of the Gospel, the resurrection of Christ, and thus it formed a natural starting-point of Christian doctrine. It afforded the true satisfaction to those Messianic hopes which had drawn the Jewish converts to the fold of Christ. It was the best consolation and support of the infant Church under persecution, which must have been most keenly felt in the first abandonment of worldly pleasures and interests. More especially, as telling of a righteous Judge who would not overlook iniquity, it was essential to that call to repentance which must everywhere precede the direct and positive teaching of the Gospel. "Now he commandeth all men everywhere to repent, for he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men in that he raised him from the dead" (Acts xvii, 30, 31).

There is no just ground, however, for the supposition that the apostle entertained precipitate expectations as to the Lord's second coming. His language is suited to every age of the Church. Where an event is certain of accomplishment, but uncertain as regards the precise time, it may be said to be always "at hand" to devout expectation; and this is the aspect which the topic in question, after all that has been written on the subject, wears in Paul's writings taken as a whole. The task of proving that he was mistaken, and therefore that the gift of inspiration was only partial, is as arduous as one would suppose it must be ungrateful.

IV. *Relation to the Associated History.*—A comparison of the narrative in the Acts with the allusions in this and the Second Epistle to the Thessalonians is equally instructive with the foregoing comparison. With some striking coincidences, there is just that de-

gree of divergence which might be expected between a writer who had borne the principal part in the scenes referred to and a narrator who derives his information from others, between the casual half-expressed allusions of a familiar letter and the direct account of the professed historian.

1. Passing over patent coincidences, we may single out one of a more subtle and delicate kind. It arises out of the form which the accusation brought against Paul and his companions at Thessalonica takes in the Acts: "All these do contrary to the decrees of Cæsar, saying that there is another king, one Jesus" (xvii, 7). The allusions in the epistles to the Thessalonians enable us to understand the ground of this accusation. It appears that the *kingdom* of Christ had entered largely into his oral teaching in this city, as it does into that of the epistles themselves. He had charged his new converts to await the coming of the Son of God from heaven as their deliverer (i, 10). He had dwelt long and earnestly (*προειπαμεν και διεμαρτυράμεθα*) on the terrors of the judgment which would overtake the wicked (iv, 6). He had even explained at length the signs which would usher in the last day (2 Thess. ii, 5). Either from malice or in ignorance such language had been misrepresented, and he was accused of setting up a rival sovereign to the Roman emperor.

2. On the other hand, the language of these epistles diverges from the narrative of Luke on two or three points in such a way as to establish the independence of the two accounts, and even to require some explanation.

(1.) The first of these relates to the composition of the Church of Thessalonica. In the first epistle Paul addresses his readers distinctly as Gentiles, who had been converted from idolatry to the Gospel (i, 9, 10). In the Acts we are told that "some (of the Jews) believed, . . . and of the devout Greeks (i. e. proselytes) a great multitude, and of the chief women not a few" (xvii, 4). If for *σεβομένων Ἑλλήνων* we read *σεβομένων καὶ Ἑλλήνων*, "proselytes and Greeks," the difficulty vanishes; but though internal probabilities are somewhat in favor of this reading, the array of direct evidence (now reinforced by the Codex Sinaiticus) is against it. But even if we retain the common reading, the account of Luke does not exclude a number of believers converted directly from heathendom; indeed, if we may argue from the parallel case at Berœa (xvii, 12), the "women" were chiefly of this class; and if any divergence remains, it is not greater than might be expected in two independent writers, one of whom, not being an eye-witness, possessed only a partial and indirect knowledge. Both accounts alike convey the impression that the Gospel made but little progress with the Jews themselves.

(2.) In the epistle the persecutors of the Thessalonian Christians are represented as their fellow-countrymen, i. e. as heathens (*ὑπὸ τῶν ἰδίων συμφυλετῶν*, ii, 14), whereas in the Acts the Jews are regarded as the bitterest opponents of the faith (xvii, 5). This is fairly met by Paley (*Horæ Paul.* ix, No. 5), who points out that the Jews were the instigators of the persecution, which, however, they were powerless of themselves to carry out without aid from the heathen, as may be gathered even from the narrative of Luke. We may add, also, that the expression *ἴδιοι συμφυλέται* need not be restricted to the heathen population, but might include many Hellenist Jews who must have been citizens of the free town of Thessalonica.

(3.) The narrative of Luke appears to state that Paul remained only three weeks at Thessalonica (xvii, 2), whereas in the epistle, though there is no direct mention of the length of his residence among them, the whole language (i, 4; ii, 4–11) points to a much longer period. The latter part of the assertion seems quite correct, the former needs to be modified. In the Acts it is stated simply that for three Sabbath days (three weeks) Paul taught in the synagogue. The silence of the writer does not exclude subsequent labor among the Gentile population; and, indeed, as much seems to be implied in the success of his preaching, which exasperated the Jews against him.

(4.) The notices of the movements of Silas and Timothy in the two documents do not accord at first sight. In the Acts Paul is conveyed away secretly from Berœa to escape the Jews. Arrived at Athens, he sends to Silas and Timothy, whom he had left behind at Berœa, urging them to join him as soon as possible (xvii, 14–16). It is evident from the language of Luke that the apostle expects them to join him at Athens; yet we hear nothing more of them for some time, when at length, after Paul had passed on to Corinth, and several incidents had occurred since his arrival there, we are told that Silas and Timothy came from Macedonia (xviii, 5). From the first epistle, on the other hand, we gather the following facts: Paul there tells us that they (*ἡμεῖς*, i. e. himself, and probably Silas), no longer able to endure the suspense, "consented to be left alone at Athens, and sent Timotheus their brother" to Thessalonica (iii, 1, 2). Timothy returned with good news (ver. 6) (whether to Athens or Corinth does not appear), and when the two epistles to the Thessalonians were written, both Timothy and Silas were with Paul (i, 1; 2 Thess. i, 1; comp. 2 Cor. i, 19). Now, though we may not be prepared, with Paley, to construct an undesigned coincidence out of these materials, yet, on the other hand, there is no insoluble difficulty; for the events may be arranged in two different ways, either of which will bring the narrative of the Acts into accordance with the allusions of the epistle.

(*a.*) Timothy was despatched to Thessalonica, not from Athens, but from Berœa, a supposition quite consistent with the apostle's expression of "consenting to be left alone at Athens." In this case Timothy would take up Silas somewhere in Macedonia on his return, and the two would join Paul in company; not, however, at Athens, where he was expecting them, but later on at Corinth, some delay having arisen. This explanation, however, supposes that the plurals "*we* consented, *we* sent" (*εὐδοκήσαμεν, ἐπέμψαμεν*), can refer to Paul alone.

(*b.*) The alternative mode of reconciling the accounts is as follows: Timothy and Silas did join the apostle at Athens, where we learn from the Acts that he was expecting them. From Athens he despatched Timothy to Thessalonica, so that he and Silas (*ἡμεῖς*) had to forego the services of their fellow-laborer for a time. This mission is mentioned in the epistle, but not in the Acts. Subsequently he sends Silas on some other mission, not recorded either in the history or the epistle; probably to another Macedonian Church—Philippi, for instance, from which he is known to have received contributions about this time, and with which, therefore, he was in communication (2 Cor. xi, 9; comp. Phil. iv, 14–16; see Koch, p. 15). Silas and Timothy returned together from Macedonia and joined the apostle at Corinth. This latter solution, if it assumes more than the former, has the advantage that it preserves the proper sense of the plural "*we* consented, *we* sent," for it is at least doubtful whether Paul ever uses the plural of himself alone. The silence of Luke may in this case be explained either by his possessing only a partial knowledge of the circumstances, or by his passing over incidents of which he was aware as unimportant.

Whether the expected meeting ever took place at Athens is therefore a matter involved in much uncertainty. Michaelis, Eichhorn, De Wette, Koppe, Pelt, and others are of opinion that, at least as respects Timothy, it did take place; and they infer that Paul again remanded him to Thessalonica, and that he made a second journey along with Silas to join the apostle at Corinth. Hug, on the other hand, supposes only one journey, viz. from Thessalonica to Corinth; and understands the apostle, in 1 Thess. iii, 1, 2, as intimating, not that he had sent Timothy from Athens to Thessalonica, but that he had prevented his coming to Athens by send-

ing him from Berœa to Thessalonica. Between these two opinions there is nothing to enable us to judge with certainty, unless we attach weight to the expression of Luke, that Paul had desired the presence of Timothy and Silas in Athens ὡς τάχιστα, "as speedily as possible." His desiring them to follow him thus, without loss of time, favors the conclusion that they did rejoin him in Athens, and were thence sent to Thessalonica. See SILAS; TIMOTHY.

V. *Occasion of the Epistle.*—We are now prepared to consider the circumstances of the Church at Thessalonica which drew forth this letter. These were as follows: Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him as to their condition (iii, 1–5). Timothy returned with most favorable tidings, reporting not only their progress in Christian faith and practice, but also their strong attachment to their old teacher (ver. 6–10). The First Epistle to the Thessalonians is the outpouring of the apostle's gratitude on receiving this welcome news.

At the same time, the report of Timothy was not unmixed with alloy. There were certain features in the condition of the Thessalonian Church which called for Paul's interference, and to which he addresses himself in his letter. (1.) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences. On the one hand, a practical inconvenience had arisen. In their feverish expectation of this great crisis, some had been led to neglect their ordinary business, as if the daily concerns of life were of no account in the immediate presence of so vast a change (iv, 11; comp. 2 Thess. ii, 1; iii, 6, 11, 12). On the other hand, a theoretical difficulty had been felt. Certain members of the Church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent (iv, 13–18). Paul rebukes the irregularities of the former, and dissipates the fears of the latter. (2.) The flame of persecution had broken out, and the Thessalonians needed consolation and encouragement under their sore trial (ii, 14; iii, 2–4). (3.) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself. Like the Corinthians at a later day, they needed to be reminded of the superior value of "prophesying," compared with other gifts of the Spirit which they exalted at its expense (v, 19, 20). (4.) There was the danger, which they shared in common with most Gentile churches, of relapsing into their old heathen profligacy. Against this the apostle offers a word in season (iv, 4–8). We need not suppose, however, that Thessalonica was worse in this respect than other Greek cities. See THESSALONICA.

Yet, notwithstanding all these drawbacks, the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between Paul and his converts there. This honorable distinction it shares with the other great Church of Macedonia, that of Philippi. At all times, and amid every change of circumstance, it is to his Macedonian churches that the apostle turns for sympathy and support. A period of nearly ten years is interposed between the First Epistle to the Thessalonians and the Epistle to the Philippians, and yet no two of his letters more closely resemble each other in this respect. In both he drops his official title of apostle in the opening salutation, thus appealing rather to their affection than to his own authority; in both he commences the body of his letter with hearty and unqualified commendation of his converts; and in both the same spirit of confidence and warm affection breathes throughout.

VI. *Contents.*—The design of this epistle thus being to comfort the Thessalonians under trial, and to encourage them to the patient and consistent profession of Christianity, the letter itself is rather practical than doctrinal. It was suggested more by personal feeling than by any urgent need, which might have formed a centre of thought, and impressed a distinct character on the whole. Under these circumstances, we need not expect to trace unity of purpose, or a continuous argument, and any analysis must be more or less artificial. The body of the epistle, however, may conveniently be divided into two parts, the former of which, extending over the first three chapters, is chiefly taken up with a retrospect of the apostle's relation to his Thessalonian converts, and an explanation of his present circumstances and feelings; while the latter, comprising the 4th and 5th chapters, contains some seasonable exhortations. At the close of each of these divisions is a prayer commencing with the same words, "May God himself," etc., and expressed in somewhat similar language. The epistle may therefore be tabulated as follows:

Salutation (i, 1).
I. Narrative portion (i, 2–iii, 13).
  1. The apostle gratefully records their conversion to the Gospel and their progress in the faith (i, 2–10).
  2. He reminds them how pure and blameless his life and ministry among them had been (ii, 1–12).
  3. He repeats his thanksgiving for their conversion, dwelling especially on the persecutions which they had endured (ii, 13–16).
  4. He describes his own suspense and anxiety, the consequent mission of Timothy to Thessalonica, and the encouraging report which he brought back (ii, 17–iii, 10).
  5. The apostle's *prayer* for the Thessalonians (iii, 11–13).

II. Hortatory portion (iv, 1–v, 24).
  1. Warning against impurity (iv, 1–8).
  2. Exhortation to brotherly love and sobriety of conduct (iv, 9–12).
  3. Touching the advent of the Lord (iv, 13–v, 11).
    a. The dead shall have their place in the resurrection (iv, 13–18).
    b. The time, however, is uncertain (v, 1–3).
    c. Therefore all must be watchful (v, 4–11).
  4. Exhortation to orderly living and the due performance of social duties (v, 12–15).
  5. Injunctions relating to prayer and spiritual matters generally (v, 16–22).
  6. The apostle's *prayer* for the Thessalonians (v, 23, 24).

The epistle closes with personal injunctions and a benediction (v, 25–28).

VII. *Commentaries.*—The following are the special exegetical helps on *both* the epistles to the Thessalonians exclusively; to the most important of them we prefix an asterisk: Willich, *Commentarius* (Argent. 1545; Basil. 1546, 8vo); Weller, *Commentarius* [includ. Phil.] (Norib. 1561, 8vo); Major, *Enarratio* (Vitemb. 1563, 8vo); Musculus, *Commentarius* [includ. other ep.] (Basil. 1564, 1578, 1595, fol.); Aretius, *Commentarius* [includ. Phil. and Col.] (Morg. 1580, 8vo); *Jewell, *Exposition* (Lond. 1583, 12mo; 1811, 8vo; also in Latin, and in *Works*); Zanchius, *Commentarius* [includ. Phil. and Col.] (Neost. 1595, fol.; also in *Opp.*); *Rollock, *Commentarius* (Edinb. 1598; Herb. 1601, 8vo); also *Lectures* (Edinb. 1606, 4to); Hunnius, *Expositio* (Francof. 1603, 8vo); Steuart [Rom. Cath.], *Commentarius* (Ingolst. 1609, 4to); Crell [Socin.], *Commentarius* [from Pet. Mocov's notes] (Racov. 1636, 8vo; also in *Opp.*); Ferguson, *Exposition* (Lond. 1674, 8vo); Schmid, *Paraphrasis* [includ. other ep.] (Hamb. 1691, 1696, 1704, 4to); Landresen, *Erklärung* (Frankf. 1707, 4to); Streso, *Meditatien* (Amst. 1710, 8vo); Turretin, *Commentarius* (Basil. 1739, 8vo; also in *Opp.*); Chandler, *Notes* [includ. Gal.] (Lond. 1777, 4to); Krause, *Erklärung* [includ. Phil.] (Frankf. 1790); Schleiermacher, *Notæ* (Berol. 1823, 8vo); *Pelt, *Commentarius* (Gryph. 1830, 8vo); Schott, *Commentarius* (Lips. 1834, 8vo); Tafel, *Historia Thessalonicensium* (Tüb. 1835, 8vo); Sumner, *Lectures* (Lond. 1850, 2 vols. 12mo); Lillie, *Version* (N. Y. 1856, 4to); also *Lectures* (ibid. 1870, 8vo); *Ellicott, *Commentary* (Lond. 1858, 1862, 1866, 8vo); Edmunds, *Commentary* (ibid. 1858, 8vo); Headland, *Notes* (ibid. 1866, 8vo); *Eadie, *Commentary* (ibid. 1877, 8vo). See EPISTLE.

On the *first* epistle alone there are the following: Sclater, *Exposition* (Lond. 1629, 4to); Martin, *Analysis* (Grœning. 1669, 12mo); Van Alphen, *Verklaering*

(Utrecht, 1741, 4to); Phillips, *Explanation* (Lond. 1751, 4to); Burgerhoudt, *De Argumento*, etc. (L. B. 1825, 8vo); Koch, *Commentar* (Berl. 1848, 1855, 8vo); Paterson, *Commentary* [includ. James and 1 John] (Edinb. 1857, 8vo). See COMMENTARY.

THESSALONIANS, SECOND EPISTLE TO THE, follows immediately after the first in all the texts and versions of the New Test.

I. *Author.*—1. The external evidence in favor of the second epistle is somewhat more definite than that which can be brought in favor of the first. It seems to be referred to in one or two passages of Polycarp (iii, 15, in Polyc. c. 11, and possibly i, 4 in the same chapter; comp. Polyc. c. 3, and see Lardner, ii, 6); and the language in which Justin Martyr (*Dial.* p. 336 D) speaks of the Man of Sin is so similar that it can scarcely be independent of this epistle. With Irenæus the direct testimony commences (*Adv. Hær.* iii, 7, 2): "And again in the second epistle to the Thessalonians, speaking concerning Antichrist, 'And then shall the ungodly one be revealed, whom the Lord Jesus Christ shall slay with the breath of his mouth,'" etc. (comp. 2 Thess. ii, 8). Clemens Alexandrinus (*Strom.* v, 554): "The apostle says, 'Pray that we may be delivered from perverse and wicked men, for all have not faith'" (comp. 2 Thess. iii, 2). Tertullian (*De Res. Carnis*, xxiv, 339): "And in the second epistle to the same," viz. the Thessalonians, "with greater earnestness he says, 'I beseech you, brethren, by the coming of the Lord Jesus Christ, etc., that ye be not soon moved in your mind, nor shaken, neither by spirit nor by word,'" etc. (comp. 2 Thess. ii, 2, 3).

The second epistle, like the first, is found in the canons of the Syriac and Old Latin versions, and in those of the Muratorian fragment and of the heretic Marcion, and was universally received by the Church.

2. The internal character of the epistle, as in the former case, bears the strongest testimony to its Pauline origin (see Jowett, i, 143). "The genuineness of this epistle," remarks Eichhorn, "follows from its contents. Its design is to correct the erroneous use which had been made of some things in the first epistle; and who but the writer of that first epistle would have set himself thus to such a task? It, however, appears that the author of the first must also be the author of the second; and, as the former is the production of Paul, we must ascribe the latter also to him. It was essential to the apostle's reputation that the erroneous consequences which had been deduced from his words should be refuted. Had he refrained from noticing the expectation built upon his words of the speedy return of Christ, his silence would have confirmed the conclusion that this was one of his peculiar doctrines; as such it would have passed to the succeeding generation; and when they perceived that in this Paul had been mistaken, what confidence could they have had in other parts of his teaching? The weight of this as an evidence of the genuineness of this Second Epistle to the Thessalonians acquires new strength from the fact that of all the other expressions in the epistle not one is opposed to any point either in the history or the doctrine of the apostle" (*Einleit. ins N. T.* iii, 69).

3. Notwithstanding these evidences in its favor, the genuineness of this epistle has been called into doubt by the restless scepticism of some of the German critics. The way here was led by John Ernest Chr. Schmidt, who, in 1801, published in his *Bibliothek für Kritik und Exegese* a tract entitled *Vermuthungen über die beiden Briefe an die Thessalonier*, in which he impugned the genuineness of the first twelve verses of the second chapter. He afterwards, in his *Einleitung*, p. 256, enlarged his objections and applied them to the whole epistle. He has been followed by Schrader (*Apostel Paulus*), Kern (*Tübing. Zeitschr. f. Theol.* 1839, ii, 145), and Baur (*Paulus der Apostel*). De Wette at first condemned this epistle, but afterwards withdrew his condemnation and frankly accepted it as genuine. His cavils are more than usually frivolous, and have been most fully replied to by Guericke (*Beiträge zur hist.-krit. Einleit. ins N. T.* [Halle, 1828], p. 92–99), by Reiche (*Authentiæ Post. ad Thessalon. Epist. Vindiciæ* [Gött. 1829], and by Pelt, in the *Prolegomena* to his *Commentary on the Epistles to the Thessalonians* (p. xxvii). See also Grimm, in the *Theol. Stud. u. Krit.* 1850, p. 753 sq.; Lipsius, *ibid.* 1854, p. 905 sq.; Hilgenfeld, in his *Zeitschr. f. wiss. Theol.* 1862, p. 225 sq.

It will thus be seen that this epistle has been rejected by some modern critics who acknowledge the first to be genuine. Such critics, of course, attribute no weight to arguments brought against the first, such as we have considered already. The Apocalyptic passage (2 Thess. ii, 1–12) is the great stumbling-block to them. It has been objected to either as alluding to events subsequent to Paul's death—the Neronian persecution, for instance—or as betraying religious views derived from the Montanism of the 2d century, or, lastly, as contradicting Paul's anticipations expressed elsewhere, especially in the first epistle, of the near approach of the Lord's advent. That there is no reference to Nero we shall endeavor to show presently. That the doctrine of an Antichrist did not start into being with Montanism is shown from the allusions of Jewish writers even before the Christian æra (see Bertholdt, *Christ.* p. 69; Gfrörer, *Jahrh. des Heils*, ii, 257); and appears still more clearly from the passage of Justin Martyr referred to in the paragraph above. That the language used of the Lord's coming in the second epistle does not contradict, but rather supplement, the teaching of the first—postponing the day, indeed, but still anticipating its approach as possibly within the apostle's lifetime—may be gathered both from expressions in the passage itself (e. g. ii, 7, "is already working") and from other parts of the epistle (i, 7, 8), especially those which speak of the "signs" of the coming. Other special objections to the epistle will scarcely command a hearing, and must necessarily be passed over here.

II. *Date.*—There is the strongest reason for believing that this second epistle was written very soon after the first, and at the same place, viz. Corinth, A.D. cir. 50. The circumstances of the apostle while writing the one seem very much the same as they were while writing the other; nor do those of the Thessalonians present any greater difference than such as the influences referred to in the second epistle may be supposed in a very short time to have produced. What seems almost to decide the question is that, while writing the second epistle, the apostle had Timothy and Silas still with him. Now, after he left Corinth, it was not for a long time that either of these individuals was found again in his company (Acts xviii, 18; comp. xix, 22): and with regard to one of them, Silas, there is no evidence that he and Paul were ever together at any subsequent period.

It will be seen presently that the teaching of the second epistle is corrective of, or rather supplemental to, that of the first, and therefore presupposes it. Moreover, the first epistle bears on its face evidence that it is the first gush of his affectionate yearnings towards his converts after his departure from Thessalonica; while, on the other hand, the second epistle contains a direct allusion to a previous letter, which may suitably be referred to the first—"Hold fast the tradition which ye were taught either by word or by letter from us" (ii, 15). We can scarcely be wrong, therefore, in maintaining the received order of the two epistles. It is due, however, to the great names of Grotius and of Ewald (*Jahrb.* iii, 250; *Sendschr.* p. 16), who are followed in this by Baur, Hilgenfeld, Laurent, and Davidson, to mention that they reverse the order, placing the second epistle before the first in point of time—on different grounds, indeed, but both equally insufficient to disturb the traditional order, supported as it is by the considerations already alleged.

III. *Occasion and Design.*—In the former letter we

saw chiefly the outpouring of strong personal affection occasioned by the renewal of the apostle's intercourse with the Thessalonians, and the doctrinal and hortatory portions are there subordinate. In the second epistle, on the other hand, his leading motive seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call forth his rebuke.

1. It seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the first epistle. They now looked upon this great crisis as imminent, and their daily vocations were neglected in consequence. There were expressions in the first epistle which, taken by themselves, might seem to favor this view; and, at all events, such was falsely represented to be the apostle's doctrine. This notion some inculcated as a truth specially confirmed to them by the Spirit; others advocated it as part of the apostolic doctrine; and some claimed for it the specific support of Paul in a letter (ii, 2). Whether the letter here referred to is the apostle's former epistle to the Thessalonians or one forged in his name by some keen and unscrupulous advocates of the notion above referred to is uncertain. The latter opinion has been very generally adopted from the time of Chrysostom downwards, and is certainly somewhat countenanced by the apostle's statement in the close of the epistle as to his autograph salutation being the mark of a genuine letter from him (iii, 17). At the same time, it must be admitted that the probability of such a thing being done by any one at Thessalonica is, under all the circumstances of the case, not very strong. He now writes to soothe this restless spirit and quell their apprehensions by showing that many things must happen first, and that the end was not yet, referring to his oral teaching at Thessalonica in confirmation of this statement (ii, 1–12; iii, 6–12).

2. The apostle had also a personal ground of complaint. His authority was not denied by any, but it was tampered with, and an unauthorized use was made of his name. It is difficult to ascertain the exact circumstances of the case from casual and indirect allusions, and indeed we may perhaps infer from the vagueness of the apostle's own language that he himself was not in possession of definite information; but, at all events, his suspicions were aroused. Designing men might misrepresent his teaching in two ways, either by suppressing what he actually had written or said, or by forging letters and in other ways representing him as teaching what he had not taught. Paul's language hints in different places at both these modes of false dealing. He seems to have entertained suspicions of this dishonesty even when he wrote the first epistle. At the close of that epistle he binds the Thessalonians by a solemn oath, "in the name of the Lord," to see that the epistle is read "to all the holy brethren" (v, 27)—a charge unintelligible in itself, and only to be explained by supposing some misgivings in the apostle's mind. Before the second epistle was written his suspicions seem to have been confirmed, for there are two passages which allude to these misrepresentations of his teaching. In the first of these he tells them in vague language, which may refer equally well to a false interpretation put upon his own words in the first epistle, or to a supplemental letter forged in his name, "not to be troubled either by spirit or by word or by letter, as coming from us, as if the day of the Lord were at hand." They are not to be deceived, he adds, by any one, whatever means he employs (*κατὰ μηδένα τρόπον*, ii, 2, 3). In the second passage, at the close of the epistle, he says, "The salutation of Paul with mine own hand, which is a token in every epistle: so I write" (iii, 17)—evidently a precaution against forgery. With these two passages should be combined the expression in iii, 14, from which we infer that he now entertained a fear of direct opposition—"If any man obey not our word conveyed by our epistle, note that man."

IV. *Eschatology.*—The most striking feature in the epistle is the apocalyptic passage, announcing the revelation of the Man of Sin (ii, 1–12); and it will not be irrelevant to investigate its meaning, bearing, as it does, on the circumstances under which the epistle was written, and illustrating this aspect of the apostle's teaching. He had dwelt much on the subject; for he appeals to the Thessalonians as knowing this truth, and reminds them that he told them these things when he was yet with them. The following considerations may help to clear up this obscure subject.

1. The passage speaks of a great apostasy which is to usher in the advent of Christ, the great judgment. There are three prominent figures in the picture—Christ, Antichrist, and the Restrainer. Antichrist is described as the Man of Sin, the Son of Perdition, as the Adversary who exalteth himself above all that is called God, as making himself out to be God. Later on (for apparently the reference is the same) he is styled the "mystery of lawlessness," "the lawless one." The Restrainer is in one place spoken of in the masculine as a person (*ὁ κατέχων*), in another in the neuter as a power, an influence (*τὸ κατέχον*). The "mystery of lawlessness" is already at work. At present it is checked by the Restrainer; but the check will be removed, and then it will break out in all its violence. Then Christ will appear, and the enemy shall be consumed by the breath of his mouth, shall be brought to naught by the splendor of his presence.

2. Many different explanations have been offered of this passage. Each generation and each section in the Church has regarded it as a prophecy of that particular power which seemed to them and in their own time to be most fraught with evil to the true faith. A good account of these manifold interpretations will be found in Lünemann's commentary on the epistle, p. 204, *Schlussbem. zu ii*, 1–12 (see also Alford, *Proleg.*). By one class of interpreters it has been referred to circumstances which passed within the circle of the apostle's own experience, the events of his own lifetime, or the period immediately following. Others, again, have seen in it the prediction of a crisis yet to be realized, the end of all things. The former of these, the Prætorists, have identified the Man of Sin with divers historical characters, and have sought for a historical counterpart to the Restrainer in like manner. Among them may be mentioned Grotius, Wettstein, Whitby, Schöttgen, Nösselt, Krause, and Kern. Agreeing, however, in the main point of a past accomplishment, these writers differ widely from each other in the details of interpretation. The Man of Sin was, according to Grotius, Caligula; according to Wettstein, Titus; according to Hammond, Simon Magus; by many (Whitby, Le Clerc, etc.) the Jewish people are thought to have been thus indicated in their opposition to Christianity and to the Roman power (*τὸ κατέχον*). Commentators of this class are, of course, compelled to consider the coming of Christ as already past, i. e. to interpret it of the destruction of Jerusalem; and this alone seems to render the view untenable. For Paul's description of the *parousia*, or appearance, of Christ (1 Thess. ii, 19) is far too exalted to correspond to any temporal event. The latter class of interpreters, the Futurists, have also given various accounts of the Antichrist, the mysterious power of evil which is already working. We hold, in general terms, that this view is substantially right, i. e. that the prophecy, however it may have been partially fulfilled in the past, yet awaits its complete fulfilment. But among the advocates of the Futurist opinion also differences of opinion prevail. To the Greek Church the Man of Sin was Mohammed, and the "mystery of iniquity" is Mohammedanism, which, it is held, will yet culminate in some fearfully Antichristian form. From the middle of the 11th century the pope began to be considered the predicted Antichrist, and this view, as might have been expected, became the prevalent one in all the Protestant churches. By way of retaliation, Romanists main-

tained that Luther and Protestantism are pointed at in the passage. This seems to show the danger of limiting the prophecy to any one form of Antichristian error. John writes that even in his time there were "many antichrists" (1 John ii, 18); the one he specifies as denying that "Jesus Christ had come in the flesh" is descriptive neither of Mohammed nor of the pope nor of Luther, but of the Gnostics. Many of the features of Antichrist as portrayed by Paul no doubt present themselves in the papacy, but others hardly so. At any rate, the papacy, so far as it contains elements of impiety, seems to have reached its culminating point; perhaps did so three hundred years ago, and yet Christ has not come. We are disposed, therefore, to adopt the view that there have been, since the prophecy was written, many partial manifestations of Antichristian error —the Gnostics, the Judaizing tendencies of the 1st century, Mohammed, the papacy, the French Revolution, etc.; but that there still is in prospect some mystery of iniquity which will combine in itself the several evil tendencies which the Church has already witnessed, but in a greatly intensified form; and probably that this final outburst of impiety will be embodied in a personal head or representative, the Man of Sin of our epistle. His appearance will be the signal for the second advent of Christ. As regards the Restrainer (ὁ κατέχων, τὸ κατέχον), the view of the fathers does not seem far wrong—viz. that Paul obscurely alludes to the temporal power (in his and their day the Roman empire), by which the excesses of lawless licentiousness are, to some extent, held in check. Hence, in Paul's view, the mission of the State as such was a divine one (Rom. xiii). See ANTICHRIST.

3. More particularly, therefore, in arbitrating between the Prætorists and the Futurists, we are led by the analogy of other prophetic announcements, as well as by the language of the passage itself, to take a middle course. Neither is wholly right, and yet both are, to a certain extent, right. It is the special characteristic of prophecy to speak of the distant future through the present and immediate. The persons and events falling within the horizon of the prophet's own view are the types and representatives of greater figures and crises far off, and as yet but dimly discerned. Thus the older prophets, while speaking of a delivery from the temporary oppression of Egypt or Babylon, spoke also of Messiah's kingdom. Thus our Lord himself, foretelling the doom which was even then hanging over the holy city, glances at the future judgment of the world as typified and portrayed in this; and the two are so interwoven that it is impossible to disentangle them. See DOUBLE SENSE. Following this analogy, we may agree with the Prætorists that Paul is referring to events which fell under his own cognizance; for indeed the Restrainer is said to be restraining now, and the mystery of iniquity to be already working; while, at the same time, we may accept the Futurist view, that the apostle is describing the end of all things, and that therefore the prophecy has not yet received its most striking and complete fulfilment. This commingling of the immediate and partial with the final and universal manifestation of God's judgments, characteristic of all prophecy, is rendered more easy in Paul's case, because he seems to have contemplated the end of all things as possibly, or even probably, near at hand; and therefore the particular manifestation of Antichrist, which he witnessed with his own eyes, would naturally be merged in and identified with the final Antichrist, in which the opposition to the Gospel will culminate. See ESCHATOLOGY.

4. If this view be correct, it remains to inquire what particular adversary of the Gospel, and what particular restraining influence, Paul may have had primarily in view. But, before attempting to approximate to an explanation, we may clear the way by laying down two rules. (1.) The imagery of the passage must be interpreted mainly by itself, and by the circumstances of the time. The symbols may be borrowed in some cases from the Old Test.; they may reappear in other parts of the New. But we cannot be sure that the same image denotes exactly the same thing in both cases. The language describing the Man of Sin is borrowed, to some extent, from the representation of Antiochus Epiphanes in the Book of Daniel, but Antiochus cannot be meant here. The great adversary in the Revelation seems to be the Roman power, but it may be widely different here. There were even in the apostolic age "many antichrists;" and we cannot be sure that the Antichrist present to the mind of Paul was the same with the Antichrist contemplated by John. (2.) In all figurative passages it is arbitrary to assume that a person is denoted where we find a personification. Thus the Man of Sin here need not be an individual man; it may be a body of men, or a power, a spiritual influence. In the case of the Restrainer we seem to have positive ground for so interpreting it, since in one passage the neuter gender is used, "the thing which restraineth" (τὸ κατέχον), as if synonymous. (See Jowett, *Essay on the Man of Sin*, i, 178, rather for suggestions as to the mode of interpretation than for the conclusion he arrives at; also Cowles, in the *Biblioth. Sacra*, xxix, 623.) See MAN OF SIN.

5. When we inquire definitely, then, what Paul had immediately in view when he spoke of the Man of Sin and the Restrainer, we can only hope to get even an approximate answer by investigating the circumstances of the apostle's life at this epoch. Now we find that the chief opposition to the Gospel, and especially to Paul's preaching at this time, arose from the Jews. The Jews had conspired against the apostle and his companions at Thessalonica, and he only saved himself by secret flight. Thence they followed him to Berœa, which he hurriedly left in the same way. At Corinth, whence the letters to the Thessalonians were written, they persecuted him still further, raising a cry of treason against him, and bringing him before the Roman proconsul. These incidents explain the strong expressions he uses of them in these epistles: "They slew the Lord Jesus and the prophets, and persecuted the apostles; they are hateful to God; they are the common enemies of mankind, whom the Divine wrath (ἡ ὀργή) at length overtakes" (1 Thess. ii, 15, 16). With these facts in view, it seems, on the whole, probable that the Antichrist, in its primary aspect, is represented especially by Judaism. With a prophetic insight the apostle foresaw, as he contemplated the moral and political condition of the race, the approach of a great and overwhelming catastrophe. And it is not improbable that our Lord's predictions of the vengeance which threatened Jerusalem blended with the apostle's vision, and gave a color to this passage. If it seem strange that "lawlessness" should be mentioned as the distinguishing feature of those whose very zeal for "the law" stimulated their opposition to the Gospel, we may appeal to our Lord's own words (Matt. xxiii, 28) describing the Jewish teachers, "within they are full of hypocrisy and lawlessness (ἀνομίας)." Corresponding to this view of the Antichrist, we shall probably be correct, as already suggested, in regarding the Roman empire as the restraining power, for so it was taken by many of the fathers, though without altogether understanding its bearing. It was to Roman justice and Roman magistrates that the apostle had recourse at this time to shield him from the enmity of the Jews, and to check their violence. At Philippi, his Roman citizenship extorted an ample apology for ill-treatment. At Thessalonica, Roman law secured him fair play. At Corinth, a Roman proconsul acquitted him of frivolous charges brought by the Jews. It was only at a later date under Nero that Rome became the antagonist of Christendom, and then she also, in turn, was fitly portrayed by John as the type of Antichrist. Whether the Jewish opposition to the Gospel entirely exhausted Paul's own conception of the "mystery of lawlessness" as he saw it "already working" in his own

day, or whether other elements did not also combine with this to complete the idea, it is impossible to say; but we may presume that he had at least a dim and general anticipation of the more distant future, and at least of the final earthly catastrophe which the Divine Spirit intimates in this striking prediction. Moreover, at this distance of time and with our imperfect information, we cannot hope to explain the exact bearing of all the details in the picture. But, following the guidance of history, we seem justified in adopting this as a probable, though only a partial, explanation of a very difficult passage. See REVELATION, BOOK OF.

V. *Contents.*—This epistle, in the range of subject as well as in style and general character, closely resembles the first; and the remarks made on that epistle apply, for the most part, equally well to this. The structure, also, is somewhat similar, the main body of the epistle being divided into two parts in the same way, and each part closing with a prayer (ii, 16, 17; iii, 16; both commencing with *αὐτὸς δὲ ὁ κύριος*). The following is a tabular summary:

The opening salutation (i, 1, 2).

I. A general expression of thankfulness and interest, leading up to the difficulty about the Lord's advent (i, 3–ii, 17).
  1. The apostle pours forth his thanksgiving for their progress in the faith; he encourages them to be patient under persecution, reminding them of the judgment to come, and prays that they may be prepared to meet it (i, 3–12).
  2. He is thus led to correct the erroneous idea that the judgment is imminent, pointing out that much must happen first (ii, 1–12).
  3. He repeats his thanksgiving and exhortation, and concludes this portion with a *prayer* (ii, 13–17).

II. Direct exhortation (iii, 1–16).
  1. He urges them to pray for him, and confidently anticipates their progress in the faith (iii, 1–5).
  2. He reproves the idle, disorderly, and disobedient, and charges the faithful to withdraw from such (iii, 6–15).

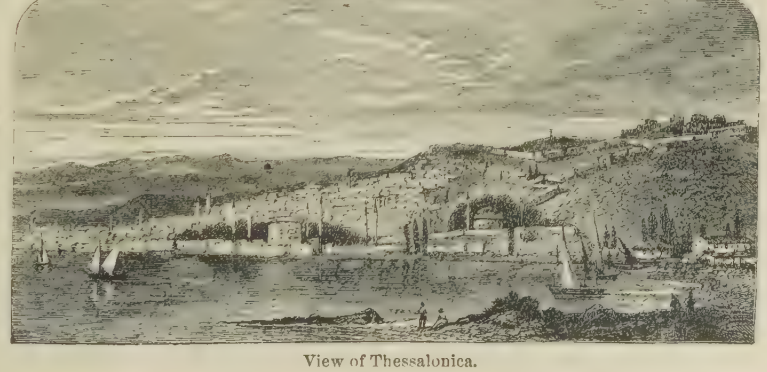
This portion again closes with a *prayer* (iii, 16).
The epistle ends with a special direction and benediction (iii, 17, 18).

VI. *Commentaries.*—The following exegetical helps are on the Second Epistle to the Thessalonians exclusively: Hoffmann, *Commentarius* [includ. Tit.] (Francof. 1545, 8vo); Bradshaw, *Exposition* (Lond. 1620, 4to); Jackson, *Exposition* (ibid. 1621, 4to); Reiche, *Authentiæ*, etc. (Gott. 1829, 4to); Sclater, *Exposition* (Lond. 1629, 4to). See EPISTLE.

Thessaloni'ca (*Θεσσαλονίκη*, in classical writers also *Θεσσαλονικεία* and *Θετταλονικη*), a large and important town of Macedonia, visited by Paul on several occasions, and the seat of a Church to which two of his letters were addressed. (For fuller details we refer to Smith's *Dict. of Greek and Roman Geography*, s. v.)

I. *Name.*—Two legendary names which Thessalonica is said to have borne in early times are *Emathia* (Zonar. *Hist.* xii, 26) and *Halia* (Steph. B. s. v.), the latter probably having reference to the maritime position of the town. During the first period of its authentic history, it was known under the name of *Therma* (*Θέρμα*, Æsch.; *Θέρμη*, Herod., Thucyd.; *Θέρμαι*, Malelas, *Chronog.* p. 190, ed. Bonn), derived, in common with the designation of the gulf (Thermaicus Sinus), from the hot salt-springs which are found on various parts of this coast, and one of which especially is described by Pococke as being at a distance of four English miles from the modern city (see Scylax, p. 278, ed. Gail). Three stories are told of the origin of the name Thessalonica. The first (and by far the most probable) is given by Strabo (vii, *Epit.* 10), who says that Therma was rebuilt by Cassander, and called after his wife Thessalonica, the daughter of Philip; the second is found in Steph. B. (s. v.), who says that its new name was a memorial of a victory obtained by Philip over the Thessalians (see Const. Porphyrog. *De Them.* ii, 51, ed. Bonn); the third is in the *Etym. Magn.* (s. v.), where it is stated that Philip himself gave the name in honor of his daughter. Whichever of these stories is true, the new name of Thessalonica, and the new eminence connected with the name, are distinctly associated with the Macedonian period, and not at all with the earlier passages of true Greek history. The name thus given became permanent. Through the Roman and Byzantine periods it remained unaltered. In the Middle Ages the Italians gave it the form of *Salonichi* or *Saloniki*, which is still frequent. In Latin chronicles we find *Salonicia*. In German poems of the 13th century the name appears, with a Teutonic termination, as *Salnek*. The uneducated Greeks of the present day call the place *Σαλονίκη*, the Turks *Selanik*.

II. *Situation.*—This is well described by Pliny (iv, 10) as "medio flexu litoris [sinus Thermaici]." The gulf extends about thirty leagues in a north-westerly direction from the group of the Thessalian islands, and then turns to the north-east, forming a noble basin between Capes Vardár and Karáburnu. On the edge of this basin is the city, partly on the level shore and partly on the slope of a hill, in 40° 38′ 47″ N. lat., and 22° 57′ 22″ E. long. The present appearance of the city, as seen from the sea, is described by Leake, Holland, and other travellers as very imposing. It rises in the form of a crescent up the declivity, and is surrounded by lofty whitened walls with towers at intervals. On the east and west sides of the city ravines ascend from the shore and converge towards the highest point, on which is the citadel called *Ἑπταπύργιον*, like that of Constantinople. The port is still convenient for large ships, and the anchorage in front of the town is good. These circumstances in the situation of Thessalonica were evidently favorable for commanding the trade of the Macedonian sea. Its relations to the inland districts were equally advantageous. With one of the two great levels of Macedonia, viz. the plain of the "wide-flowing Axius" (Homer, *Il.* ii, 849), to the north of the range of Olympus, it was immediately connected. With the other, the plain of the Strymon and Lake Cercinitis, it communicated by a pass across the neck of the Chalcidic peninsula. Its distance from Pella, as given by the Itineraries, is twenty-seven miles, and from Amphipolis (with intermediate stations; see Acts xvii, 1) sixty-seven miles. It is still the chief centre of the trade of the district. It contains a population of 60,000 or 70,000, and (though Adrianople may possibly



View of Thessalonica.

be larger) it is the most important town of European Turkey next after Constantinople.

III. *Political and Military History.*—Thessalonica was a place of some importance even while it bore its earlier name of Therma. Three passages of chief interest may be mentioned in this period of its history. Xerxes rested here on his march, his land-forces being encamped on the plain between Therma and the Axius, and his ships cruising about the Thermaic gulf; and it was the view from hence of Olympus and Ossa which tempted him to explore the course of the Peneus (Herod. vii, 128 sq.). A short time (B.C. 421) before the breaking-out of the Peloponnesian war, Therma was occupied by the Athenians (Thucyd. i, 61); but two years later it was given up to Perdiccas (ibid. ii, 29). The third mention of Therma is in Æschines (*De Fals. Leg.* p. 31, ed. Bekk.), where it is spoken of as one of the places taken by Pausanias.

The true history of Thessalonica begins, as we have implied above, with the decay of Greek nationality. The earliest author who mentions it under its new name is Polybius. It seems probable that it was rebuilt in the same year (B.C. 315) with Cassandrea, immediately after the fall of Pydna and the death of Olympias. We are told by Strabo (*loc. cit.*) that Cassander incorporated in his new city the population not only of Therma, but likewise of three smaller towns, viz. Anea and Cissus (which are supposed to have been on the eastern side of the gulf) and Chalastra (which is said by Strabo [vii, *Epit.* 9] to have been on the farther side of the Axius, whence Tafel [p. xxii], by some mistake, infers that it lay between the Axius and Therma). It does not appear that these earlier cities were absolutely destroyed; nor, indeed, is it certain that Therma lost its separate existence. Pliny (*loc. cit.*) seems to imply that a place bearing this name was near Thessalonica; but the text is probably corrupt.

As we approach the Roman period, Thessalonica begins to be more and more mentioned. From Livy (xliv, 10) this city would appear to have been the great Macedonian naval station. It surrendered to the Romans after the battle of Pydna (ibid. xliv, 45), and was made the capital of the second of the four divisions of Macedonia (ibid. xlv, 29). Afterwards, when the whole of Macedonia was reduced to one province (Flor. ii, 14), Thessalonica was its most important city, and virtually its metropolis, though not so called till a later period. See MACEDONIA. Cicero, during his exile, found a refuge here in the quæstor's house (*Pro Planc.* 41); and on his journeys to and from his province of Cilicia he passed this way, and wrote here several of his extant letters. During the first civil war Thessalonica was the headquarters of the Pompeian party and the Senate (Dion Cass. xli, 20). During the second it took the side of Octavius and Antonius (Plutarch, *Brut.* 46; Appian, *B. C.* iv, 118), and reaped the advantage of this course by being made a free city (see Pliny, *loc. cit.*). It is possible that the word ἐλευθερίας, with the head of Octavia, on some of the coins of Thessalonica, has reference to this circumstance (see Eckhel, ii, 79); and some writers see in the Vardár gate, mentioned below, a monument of the victory over Brutus and Cassius.

Even before the close of the Republic, Thessalonica was a city of great importance, in consequence of its position on the line of communication between Rome and the East. Cicero speaks of it as "posita in gremio imperii nostri." It increased in size and rose in importance with the consolidation of the Empire. Strabo, in the 1st century, and Lucian, in the 2d, speak in strong language of the amount of its population. The supreme magistrates (apparently six in number) who ruled in Thessalonica as a free city of the Empire were entitled πολιτάρχαι, as we learn from the remarkable coincidence of Luke's language (Acts xvii, 6) with an inscription on the Vardár gate (Böckh, 1967. Belley mentions another inscription containing the same term). In Acts xvii, 5 the δῆμος is mentioned, which formed part of the constitution of the city. Tafel thinks that it had a βουλή also.

During the first three centuries of the Christian æra Thessalonica was the capital of the whole country between the Adriatic and the Black Sea; and even after the founding of Constantinople it remained practically the metropolis of Greece, Macedonia, and Illyricum. In the middle of the 3d century, as we learn from coins, it was made a Roman *colonia;* perhaps with the view of strengthening this position against the barbarian invasions, which now became threatening. Thessalonica

Coins of Thessalonica.

was the great safeguard of the Empire during the first shock of the Gothic inroads. Constantine passed some time here after his victory over the Sarmatians; and perhaps the second arch, which is mentioned below, was a commemoration of this victory. He is said also, by Zosimus (ii, 86, ed. Bonn), to have constructed the port, by which we are, no doubt, to understand that he repaired and improved it after a time of comparative neglect. Passing by the dreadful massacre by Theodosius (Gibbon, *Rome*, ch. xxvii), we come to the Slavonic wars, of which the Gothic wars were only the prelude, and the brunt of which was successfully borne by Thessalonica from the middle of the 6th century to the latter part of the 8th. The history of these six Slavonic wars, and their relation to Thessalonica, has been elaborated with great care by Tafel.

In the course of the Middle Ages, Thessalonica was three times taken; and its history during this period is thus conveniently divided into three stages. On Sunday, July 29, 904, the Saracen fleet appeared before the city, which was stormed after a few days' fighting. The slaughter of the citizens was dreadful, and vast numbers were sold in the various slave-markets of the Levant. The story of these events is told by Jo. Cameniata, who was crosier-bearer to the archbishop of Thessalonica. From his narrative it has been inferred that the population of the city at that time must have been 220,000 (*De Excidio Thessalonicensi*, in the volume entitled *Theophanes Continuatus* of the Bonn ed. of the Byzantine writers [1838]). The next great catastrophe of Thessalonica was caused by a different enemy—the Normans of Sicily. The fleet of Tancred sailed round the Morea to the Thermaic gulf, while an army marched by the Via Egnatia from Dyrrhachium. Thessalonica was taken on Aug. 15, 1185, and the Greeks were barbarously treated by the Latins, whose cruelties are de-

scribed by Nicetas Choniates (*De Andron. Comneno*, p. 388, ed. Bonn, 1835). The celebrated Eustathius was archbishop of Thessalonica at this time; and he wrote an account of this capture of the city, which was first published by Tafel (Tüb. 1832), and is now printed in the Bonn ed. of the Byzantine writers (*De Thessalonica a Latinis Capta*, in the same vol. with Leo Grammaticus [1842]). Soon after this period follows the curious history of Western feudalism in Thessalonica under Boniface, marquis of Montferrat, and his successors, during the first half of the 13th century. The city was again under Latin dominion (having been sold by the Greek emperor to the Venetians), when it was finally taken by the Turks under Amurath II, in 1430. This event also is described by a writer in the Bonn Byzantine series (Joannes Anagnostes, *De Thessalonicensi Excidio Narratio*, in the same vol. with Phranzes and Cananus [1838]).

For the mediæval history of Thessalonica see Mr. Finlay's works, *Mediæval Greece* (1851), p. 70, 71, 135–147; *Byzantine and Greek Empires* (1853), i, 315–332; (1854), ii, 182, 264–266, 607. For its modern condition we must refer to the travellers, especially Beaujour, Cousinéry, Holland, and Leake.

IV. *Ecclesiastical History.*—The annals of Thessalonica are so closely connected with religion that it is desirable to review them in this aspect. After Alexander's death the Jews spread rapidly in all the large cities of the provinces which had formed his empire. Hence there is no doubt that, in the 1st century of the Christian æra, they were settled in considerable numbers at Thessalonica; indeed, this circumstance contributed to the first establishment of Christianity there by Paul (Acts xvii, 1). It seems probable that a large community of Jews has been found in this city ever since. They are mentioned in the 7th century, during the Slavonic wars; and again in the 12th, by Eustathius and Benjamin of Tudela. The events of the 15th century had the effect of bringing a large number of Spanish Jews to Thessalonica. Paul Lucas says that in his day there were 30,000 of this nation here, with 22 synagogues. More recent authorities vary between 10,000 and 20,000. The present Jewish quarter is in the south-east part of the town.

Christianity, once established in Thessalonica, spread from it in various directions, in consequence of the mercantile relations of the city (1 Thess. i, 8). During the succeeding centuries this city was the bulwark, not simply of the Byzantine empire, but of Oriental Christendom; and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of "The Orthodox City." It is true that the legends of Demetrius, its patron saint (a martyr of the early part of the 4th century), disfigure the Christian history of Thessalonica; in every siege success or failure seems to have been attributed to the granting or withholding of his favor: but still this see has a distinguished place in the annals of the Church. Theodosius was baptized by its bishop; even his massacre, in consequence of the stern severity of Ambrose, is chiefly connected in our minds with ecclesiastical associations. The see of Thessalonica became almost a patriarchate after this time; and the withdrawal of the provinces subject to its jurisdiction from connection with the see of Rome, in the reign of Leo Isauricus, became one of the principal causes of the separation of East and West. Cameniata, the native historian of the calamity of 904, was, as we have seen, an ecclesiastic. Eustathius, who was archbishop in 1185, was, beyond dispute, the most learned man of his age, and the author of an invaluable commentary on the *Iliad* and *Odyssey*, and of theological works, which have been recently published by Tafel. A list of the Latin archbishops of Thessalonica from 1205 to 1418, when a Roman hierarchy was established along with Western feudalism, is given by Le Quien (*Oriens Christianus*, iii, 1089). Even to the last we find this city connected with questions of religious interest. Simeon of Thessalonica, who is a chief authority in the modern Greek Church on ritual subjects, died a few months before the fatal siege of 1430; and Theodore Gaza, who went to Italy soon after this siege, and, as a Latin ecclesiastic, became the translator of Aristotle, Theophrastus, and Hippocrates, was a native of the city of Demetrius and Eustathius.

V. *Connection with the Apostle Paul.*—Paul's visit to Thessalonica (with Silas and Timothy) occurred during his second missionary journey, and to this is due the introduction of Christianity into Thessalonica. Timothy is not mentioned in any part of the direct narrative of what happened at Thessalonica, though he appears as Paul's companion before at Philippi (Acts xvi, 1–13), and afterwards at Berœa (xvii, 14, 15); but from his subsequent mission to Thessalonica (1 Thess. iii, 1–7; see Acts xviii, 5), and the mention of his name in the opening salutation of both epistles to the Thessalonians, we can hardly doubt that he had been with the apostle throughout.

Three circumstances must here be mentioned, which illustrate in an important manner this visit and this journey, as well as the two epistles to the Thessalonians, which the apostle wrote from Corinth very soon after his departure from his new Macedonian converts. (1.) This was the chief station on the great Roman road called the Via Egnatia, which connected Rome with the whole region to the north of the Ægean Sea. Paul was on this road at Neapolis (Acts xvi, 11) and Philippi (ver. 12–40), and his route from the latter place (xvii, 1) had brought him through two of the well-known minor stations mentioned in the Itineraries. See Amphipolis; Apollonia. (2.) Placed as it was on this great road, and in connection with other important Roman ways, Thessalonica was an invaluable centre for the spread of the Gospel. It must be remembered that, be-

Plan of Thessalonica.

sides its inland communication with the rich plains of Macedonia and with far more remote regions, its maritime position made it a great emporium of trade by sea. In fact, it was nearly, if not quite, on a level with Corinth and Ephesus in its share of the commerce of the Levant. Thus we see the force of what Paul says in his first epistle, shortly after leaving Thessalonica—*ἀφ' ὑμῶν ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ* (i, 8). (3.) The circumstance noted in Acts xvii, 1, that here was the synagogue of the Jews in this part of Macedonia, had evidently much to do with the apostle's plans, and also doubtless with his success. Trade would inevitably bring Jews to Thessalonica; and it is remarkable that, ever since, they have had a prominent place in the annals of the city.

The first scene of the apostle's work at Thessalonica was the synagogue. According to his custom, he began there, arguing from the ancient Scriptures (Acts xvii, 2, 3); and the same general results followed as in other places. Some believed, both Jews and proselytes, and it is particularly added that among these were many influential women (ver. 4); on which the general body of the Jews, stirred up with jealousy, excited the Gentile population to persecute Paul and Silas (ver. 5–10). It is stated that the ministrations among the Jews continued for three weeks (ver. 2); but we are not obliged to limit to this time the whole stay of the apostles at Thessalonica. A flourishing church was certainly formed there; and the epistles show that its elements were much more Gentile than Jewish. Paul speaks of the Thessalonians as having turned "from idols;" and he does not here, as in other epistles, quote the Jewish Scriptures. In all respects it is important to compare these two letters with the narrative in the Acts; and such references have the greater freshness from the short interval which elapsed between visiting the Thessalonians and writing to them. Such expressions as *ἐν θλίψει πολλῇ* (1 Thess. i, 6), and *ἐν πολλῷ ἀγῶνι* (ii, 2), sum up the suffering and conflict which Paul and Silas and their converts went through at Thessalonica (see also ver. 14, 15; iii, 3, 4; 2 Thess. i, 4–7). The persecution took place through the instrumentality of worthless idlers (*τῶν ἀγοραίων ἄνδρας τινὰς πονηρούς*, Acts xvii, 5), who, instigated by the Jews, raised a tumult. The house of Jason, with whom the apostles seem to have been residing, was attacked; they themselves were not found, but Jason was brought before the authorities on the accusation that the Christians were trying to set up a new king in opposition to the emperor; a guarantee (*τὸ ἱκανόν*) was taken from Jason and others for the maintenance of the peace, and Paul and Silas were sent away by night southward to Berœa (Acts xvii, 5–10). The particular charge brought against the apostles receives an illustration from the epistles, where the *kingdom* of Christ is prominently mentioned (1 Thess. ii, 12; 2 Thess. i, 5). So, again, the doctrine of the resurrection is conspicuous both in Luke's narrative (xvii, 3) and in the first letter (i, 10; iv, 14, 16). If we pass from these points to such as are personal, we are enabled from the epistles to complete the picture of Paul's conduct and attitude at Thessalonica, as regards his love, tenderness, and zeal, his care of individual souls, and his disinterestedness (see i, 5; ii, 1–10). As to this last point, Paul was partly supported here by contributions from Philippi (Phil. iv, 15, 16), partly by the labor of his own hands, which he diligently practiced for the sake of the better success of the Gospel, and that he might set an example to the idle and selfish. (He refers very expressly to what he had said and done at Thessalonica in regard to this point; see 1 Thess. ii, 9; iv, 11; comp. 2 Thess. iii, 8–12.) See THESSALONIANS. To complete the account of Paul's connection with Thessalonica, it must be noticed that he was certainly there again, though the name of the city is not specified, on his third missionary journey, both in going and returning (Acts xx, 1–3). Possibly he was also there again after his liberation from his first imprisonment. See Phil. i, 25, 26; ii, 24, for the hope of revisiting Macedonia, entertained by the apostle at Rome, and 1 Tim. i, 3; 2 Tim. iv, 13; Tit. iii, 12, for subsequent journeys in the neighborhood of Thessalonica.

Of the first Christians of Thessalonica, we are able to specify by name the above-mentioned Jason (who may be the same as the apostle's own kinsman mentioned in Rom. xvi, 21), Demas (at least conjecturally; see 2 Tim. iv, 10), Gaius, who shared some of Paul's perils at Ephesus (Acts xix, 29), Secundus (who accompanied him from Macedonia to Asia on the eastward route of his third missionary journey, and was probably concerned in the business of the collection; see xx, 4), and especially Aristarchus (who, besides being mentioned here with Secundus, accompanied Paul on his voyage to Rome, and had therefore probably been with him during the whole interval, and is also specially referred to in two of the epistles written during the first Roman imprisonment; see xxvii, 2; Col. iv, 10; Philem. 24; also Acts xix, 29, for his association with the apostle at Ephesus in the earlier part of the third journey).

VI. *Ancient Remains.*—The two monuments of greatest interest at Thessalonica are two arches connected with the line of the Via Egnatia. The course of this Roman road is undoubtedly preserved in the long street which intersects the city from east to west. At its western extremity is the Vardár gate, which is nearly in the line of the modern wall, and which has received its present name from the circumstance of its leading to the river Vardár, or Axius. This is the Roman arch believed by Beaujour, Holland, and others to have been erected by the people of Thessalonica in honor of Octavius and Antonius, and in memory of the battle of Philippi. The arch is constructed of large blocks of marble, and is about twelve feet wide and eighteen feet high; but a considerable portion of it is buried deep below the surface of the ground. On the outside face are two bas-reliefs of a Roman wearing the toga and standing before a horse. On this arch is the above-mentioned inscription containing the names of the *politarchs* of the city. Leake thinks from the style of the sculpture, and Tafel from the occurrence of the name Flavius in the inscription, that a later date ought to be assigned to the arch (a drawing of it is given by Cousinéry). The other arch is near the eastern (said in Clarke's *Travels*, iv, 359, by mistake, to be near the western) extremity of the main street. It is built of brick and

Triumphal Arch of Constantine at Thessalonica.

faced with marble, and formerly consisted of three archways. The sculptured camels give an Oriental aspect to the monument; and it is generally supposed to commemorate the victory of Constantine over Licinius or over the Sarmatians.

Near the line of the main street, between the two above-mentioned arches, are four Corinthian columns supporting an architrave, above which are caryatides. This monument is now part of the house of a Jew; and, from a notion that the figures were petrified by magic, it is called by the Spanish Jews *Las Incantadas*. The Turks call it *Sureth-Maleh*. (A view will be found, with architectural details, in Stuart and Revett, *Athen. Antiq.* iii, 53). This colonnade is supposed by some to have been part of the Propylæa of the Hippodrome, the position of which is believed by Beaujour and Clarke to have been in the south-eastern part of the town, between the sea and a building called the *Rotunda*, now a mosque, previously the church *Eski-Metropoli*, but formerly a temple, and in construction similar to the Pantheon at Rome. Another mosque in Thessalonica, called *Eski-Jumà*, is said by Beaujour to have been a temple consecrated to Venus Thermæa. The city walls are of brick, and of Greek construction, resting on a much older foundation, which consists of hewn stones of immense thickness. Everywhere are broken columns and fragments of sculpture. Many remains were taken in 1430 to Constantinople. One of the towers in the city wall is called the Tower of the Statue, because it contains a colossal figure of Thessalonica, with the representation of a ship at its feet. The castle is partly Greek and partly Venetian. Some columns of verd antique, supposed to be relics of a temple of Hercules, are to be noticed there, and also a shattered triumphal arch, erected (as an inscription proves) in the reign of Marcus Aurelius, in honor of Antoninus Pius and his daughter Faustina.

In harmony with what has been noticed of its history, Thessalonica has many remains of ecclesiastical antiquity. Leake says that in this respect it surpasses any other city in Greece. The church of greatest interest (now a mosque) is that of St. Sophia, built, according to tradition, like the church of the same name at Constantinople, in the reign of Justinian, and after the designs of the architect Anthemius. This church is often mentioned in the records of the Middle Ages, as in the letters of pope Innocent III, and in the account of the Norman siege. It remains very entire, and is fully described by Beaujour and Leake. The Church of St. Demetrius (apparently the third on the same site, and now also a mosque) is a structure of still greater size and beauty. Tafel believes that it was erected about the end of the 7th century; but Leake conjectures, from its architectural features, that it was built by the Latins in the 13th. Tafel has collected with much diligence the notices of a great number of churches which have existed in Thessalonica. Dapper says that in his day the Greeks had the use of thirty churches. Walpole (in Clarke's *Travels*, iv, 349) gives the number as sixteen. All travellers have noticed two ancient pulpits, consisting of "single blocks of variegated marble, with small steps cut in them," which are among the most interesting ecclesiastical remains of Thessalonica.

VII. *Authorities.*—The travellers who have described Thessalonica are numerous. The most important are Lucas, *Second Voyage* (1705); Pococke, *Description of the East* (1743–45); Beaujour, *Tableau du Commerce de la Grèce*, translated into English (1800); Clarke, *Travels in Europe*, etc. (1810–23); Holland, *Travels in the Ionian Isles*, etc. (1815); Cousinéry, *Voyage dans la Macédoine* (1831); Leake, *Northern Greece* (1835); Zachariä, *Reise in dem Orient* (1840); Griesbach, *Reise durch Rumelien* (1841); Bowen, *Mount Athos, Thessaly, and Epirus* (1852); Dodd, in the *Biblioth. Sacra*, xi, 830; xviii, 845.

In the *Mémoires de l'Académie des Inscriptions*, tom. xxxviii, *Sect. Hist.* p. 121–146, is an essay on the subject of Thessalonica by the abbé Belley. But the most elaborate work on the subject is that by Tafel, *Hist. Thessalonicæ usque ad A.D.* 904, the first part of which was published at Tübingen in 1835; this was afterwards reprinted as Prolegomena to the *Dissertatio de Thessalonica ejusque Agro Geographica* (Berl. 1839). With this should be compared his work on the *Via Egnatia*. To these authorities we ought to add the introduction to some of the commentaries on Paul's *Epistles to the Thessalonians*—especially those of Koch (ibid. 1849) and Lünemann (Gött. 1850). The early history of the Thessalonian Church is discussed by Burgerhoudt, *De Cœtu Chr. Thessal., Ortu, Fatisque* (Leid. 1825). A good description of the modern place is given in *Murray's Handbook for Greece*, p. 455.

Theu'das, a person incidentally mentioned but once in the New Test. (Acts v, 36), and concerning whom much controversy has arisen.

I. *The Name.*—This, in the original, is Θευδᾶς (a form which likewise occurs in Josephus, *Ant.* xx, 5, 1), and, if Greek, may be for Θεοδᾶς, as a contraction of Θεόδοτος or Θεύδωρος, i. e. *God-given* = Johanan (comp. Vulg. *Theodas*). A similar form, Θειώδας, occurs in Diogenes Laert. ix, 116. If Hebrew (Simonis, *Onomast. N. T.* p. 72), it may = תּוֹדָה, *praise*. The Mishna has a similar form, תודוס (*Bechor.* iv, 4).

II. *Scriptural Statement.*—According to Luke's report of Gamaliel's speech before the Jewish Sanhedrim, on the occasion of the first arraignment of the apostles (A.D. 29), Theudas was the leader of a popular tumult some time previously (πρὸ τούτων τῶν ἡμερῶν) (Acts v, 34–36). He is spoken of as a religious impostor of high pretensions (λέγων εἶναί τινα ἑαυτόν), to whom a considerable body of adherents (ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων) closely attached themselves (προσεκολλήθη, προσεκλίθη, A. B.), but who was ultimately slain (ἀνῃρέθη), and his party annihilated (ἐγένοντο εἰς οὐδέν). Gamaliel, it appears, was counselling prudent and temperate measures towards the apostles. Previous well-known examples, he said, had made it plain that the leaders of a bad cause would soon bring all to ruin, while those of a different kind would be sure to succeed. The first case he appeals to is that of Theudas, as above recited. He then goes on to notice the case of Judas of Galilee, who rose after Theudas in the days of the taxing, and after collecting a considerable band was defeated and slain. Now there can be no doubt that the Judas here spoken of was the Judas Gaulonites of Josephus, or Judas the Galilæan, who, in the time of Cyrenius, raised a disturbance by opposing the census then ordered to be taken by the Roman government, and was cut off (Josephus, *Ant.* xviii, 1, 2; *War*, ii, 12). Thus far there is no difficulty; it is only by a comparison of contemporaneous history that a discrepancy is alleged as arising.

III. *Adjustment of the Account with Josephus.*—No insurgent of this name is mentioned by the Jewish historian at the period to which Gamaliel must refer, but he gives statements of several somewhat similar occurrences about that time.

1. A religious impostor (γόης τις ἀνήρ) named Theudas is described by him as having raised a strikingly analogous commotion in the reign of Claudius, when Cuspius Fadus was procurator of Judæa. Josephus's account of the matter (*Ant.* xx, 5, 1) is that this fanatic, laying claim to prophetical powers, persuaded a very large body (τὸν πλεῖστον ὄχλον) to follow him to the Jordan, taking their effects along with them, with the assurance that the waters would divide before him as they had done before Elijah and Elisha in the days of old; but being unexpectedly attacked by a squadron of cavalry sent out after him by Fadus, his followers were killed or taken prisoners, and the leader himself, being taken, was beheaded. The reign of Claudius and the procuratorship of Fadus fix this incident at about A.D. 44, i. e. some fifteen years later than the delivery of Gama-

liel's speech; and some forty after the scriptural event, since Luke places his Theudas, in the order of time, before Judas the Galilæan, who made his appearance soon after the dethronement of Archelaus, i. e. A.D. 6 or 7 (Josephus, *War*, ii, 8, 1; *Ant.* xviii, 1, 6; xx, 5, 2).

Now, if we are to regard it as certain that there was only one Jewish insurgent named Theudas, it follows that either Luke or Josephus must be guilty of a chronological blunder. The hypothesis that Josephus has misplaced Theudas, though not impossible, and maintained by Michaelis (*Einleit. in N. T.* i, 63) and Jahn (*Archæol.* ii, 2), is a way of cutting the knot which no unbiassed critic would desire to resort to. That the error is Luke's, though taken for granted by most modern German critics (Eichhorn, De Wette, Credner, Meyer, Baur, etc.), is even more improbable when we take into account the great historical accuracy of his narrative, which closer researches are continually placing in a stronger light, and the date of the publication of the Acts. (It may not be amiss to remind the reader of some fine remarks, in illustration of Luke's historical accuracy, in Tholuck's *Glaubwürdigkeit der evang. Geschichte*, p. 161–177, 375–389. See also Ebrard, *Evangelische Kritik*, p. 678 sq.; and Lechler, *Das Apostolische Zeitalter*, p. 6 sq.) Few things are, therefore, less credible than that a careful author like Luke, writing within a few years of the event, should have been betrayed into such a glaring historical mistake as antedating the insurrection of Theudas by nearly half a century. That he should have done this by an intentional *prolepsis*, as is supposed by some (Vales. *Ad Euseb. H. E.* ii, 11), is as completely at variance with the simplicity and unartistic character of his narrative. It is the height of injustice to charge that the writer of the Acts either fabricated the speech put into the mouth of Gamaliel, or that he carelessly or surreptitiously wrought into it a transaction which took place forty years or more after the time when it is said to have occurred (see Zeller, *Die Apostelgeschichte*, p. 132 sq.).

But without resorting to either of these violent methods, the difficulty may be solved with perfect satisfaction by the simple hypothesis that there were two insurgents of the same name. Since Luke represents Theudas as having preceded Judas the Galilæan (q. v.), it is certain that he could not have appeared later, at all events, than the latter part of the reign of Herod the Great. The very year, now, of that monarch's death was remarkably turbulent; the land was overrun with belligerent parties, under the direction of insurrectionary chiefs or fanatics (ἕτερα μυρία θορύβων ἐχόμενα τὴν Ἰουδαίαν κατελάμβανε, Josephus, *Ant.* xvii, 12, 4). The whole of these, with three exceptions, are passed over by Josephus without particularizing their leaders, so that it need create little surprise that one in which comparatively so small a number were concerned (Gamaliel's 400 can hardly be made to tally with Josephus's πλεῖστος ὄχλος) should have been omitted by him, or spoken of in equally general terms. The name Theudas was one of no unfrequent occurrence (see above), while the fact that there were as many as three impostors of the name of Simon (Josephus, *Ant.* xvii, 12, 6; xx, 4, 2), besides Simon Magus, and as many Judases (*ibid.* xvii, 12, 5; *War*, i, 33, 2–4), mentioned by Josephus in the space of about ten years increases the probability that there may have been two named Theudas in the space of forty years. This mode of reconciling Luke with Josephus, which has commended itself to such critics as Beza, Scaliger, Casaubon, and Bengel, in earlier times, and Kuinöl, Olshausen, Winer, and Ebrard, in later days, is ably supported by Anger (*De Tempp. in Act. Apost. Ratione*, p. 185), and also by Lardner (*Credibility*, i, 404–414), who remarks that "it is not at all strange that there should be two impostors in Judæa of the same name in the compass of forty years, and that they should come to the same end; on the contrary, it is strange that any learned man should find this hard to believe." So impartial a witness as Jost, the historian of the Jews (*Geschichte der Israeliten*, ii, Anh. p. 76), admits the reasonableness of such combinations, and holds in this case to the credibility of Luke, as well as that of Josephus. Moreover, Josephus was by no means infallible, as Strauss and critics of his school may almost be said to take for granted; and it is possible certainly (this is the position of some) that Josephus himself may have misplaced the time of Theudas, instead of Luke, who is charged with that oversight. Calvin's view that Judas the Galilæan appeared not *after*, but *before*, Theudas (μετὰ τοῦτον = *insuper* vel *prætera*), and that the examination of the apostles before the Sanhedrim occurred in the time of Claudius (contrary to the manifest chronological order of the Acts), deserves mention only as a waymark of the progress which has been made in Biblical exegesis since his time.

2. Another explanation (essentially different only as proposing to identify the person) is that Luke's Theudas may have been one of the three insurgents whose names are mentioned by Josephus in connection with the disturbances that took place about the time of Herod's death. Sonntag (*Theol. Stud. u. Kritik.* 1837, p. 622, etc.; translated in the *Biblioth. Sacra*, 1848, p. 409 sq.) has advanced this view, and supported it with much learning and ability. He argues that the Theudas referred to by Gamaliel is the individual who occurs in Josephus under the name of *Simon* (*War*, ii, 4, 2; *Ant.* xvii, 10, 6), a slave of Herod, who attempted to make himself king amid the confusion which attended the vacancy of the throne when that monarch died. He urges the following reasons for that opinion: first, this Simon, as he was the most noted among those who disturbed the public peace at that time, would be apt to occur to Gamaliel as an illustration of his point; secondly, he is described as a man of the same lofty pretensions (εἶναι ἄξιος ἐλπίσας παρ' ὀντινοῦν = λέγων εἶναί τινα ἑαυτόν); thirdly, he died a violent death, which Josephus does not mention as true of the other two insurgents; fourthly, he appears to have had comparatively few adherents, in conformity with Luke's ὡσεὶ τετρακοσίων; and, lastly, his having been originally a slave accounts for the twofold appellation, since it was very common among the Jews to assume a different name on changing their occupation or mode of life. It is very possible, therefore, that Gamaliel speaks of him as Theudas because, having borne that name so long at Jerusalem, he was best known by it to the members of the Sanhedrim; and that Josephus, on the contrary, who wrote for Romans and Greeks, speaks of him as Simon because it was under that name that he set himself up as king, and thus acquired his foreign notoriety (see Tacit. *Hist.* v, 9).

3. Wieseler (*Chron. Synops. of Gospels*, transl. p. 90–92) considers Luke's Theudas to have been the same with *Matthias* or Matthew, the son of Margaloth (Matthias = מַתִּתְיָה being the Hebrew form of Θεόδοτος = Θευδᾶς), of whom Josephus (*Ant.* xvii, 6, 2–4) gives a detailed account as a distinguished teacher among the Jews, who, in the latter days of Herod the Great, raised a band of his scholars to effect a social reform in the spirit of the old Hebrew constitution, by "destroying the heathen works which the king had erected contrary to the law of their fathers." A large golden eagle, which the king had caused to be erected over the great gate of the Temple, in defiance of the law that forbids images or representations of any living creatures, was an object of their special dislike, which, on hearing a false report that Herod was dead, Matthias and his companions proceeded to demolish; when the king's captain, supposing the undertaking to have a higher aim than was the fact, came upon the riotous reformers with a band of soldiers, and arrested the proceedings of the multitude. Dispersing the mob, he apprehended forty of the bolder spirits, together with Matthias and his fellow-leader Judas. Matthias was burned. Now, had we used the term Theudas for the term Matthias,

the reader would at once have seen that what we have just given from the more minute narrative of Josephus is only a somewhat detailed statement of the facts of which Gamaliel gave a brief summary before the Sanhedrim. The chronological difficulty then disappears. Matthias, or Theudas, appeared "before these days," before Judas of Galilee, and before the census; he appeared, that is, some four years anterior to the birth of our Lord.

4. Other identifications are those of Usher (*Ann.* p. 797) and Zuschlag, who regard Theudas as the same person with *Judas* the robber (Josephus, *Ant.* xvii, 10, 5), or with *Theudion* (*ibid.* 4, 2). Such attempts arise from an unwillingness to acquiesce in the fragmentary character of the annals of the period, and are simply curious as efforts of ingenuity.

IV. *Literature.*—Among the works, in addition to those already mentioned, which discuss this question or touch upon it are the following: Casaubon, *Exercit. Antibaron.* ii, 18; Neander, *Geschichte der Pflanzung*, i, 75, 76; Heinrichs, *Exerc. ad Act.* ii, 375; Guericke, *Beiträge zur Einleit. ins N. Test.* p. 90; Baumgarten, *Apostelgeschichte*, i, 114; Lightfoot, *Hor. Heb.* ii, 704; Biscoe, *History of the Acts*, p. 428; Wordsworth, *Commentary*, ii, 26; and the monographs *De Theuda* by Gros (Viteb. 1697), Kling (Hafn. 1714), and Scheuffelhut (Lips. 1774).

Theurgists, those mystics who claim to hold converse with the world of spirits, and to have the high power and prerogative of working miracles, not by magic, but by supernatural endowment. Among these may be mentioned Apollonius of Tyana, Peter of Alcantara, and the large company of Romish saints.

Theurgy (Θεουργία, *divine work*) is the *science* concerning the gods and the various classes of superior spirits, their appearing to men and their operations; and the *art*, by means of certain acts, habits, words, and symbols, of moving the gods to impart to men secrets which surpass the powers of reason, to lay open to them the future, and to become visible to them. These communications were claimed as being held with the inferior orders of supernatural beings, with whom men rose to converse by the power of purificatory rites and by the possession of science. Magic of this kind was considered to be a divine work, as its name clearly shows, and its action entirely beneficent. The theurgical system attained perfection among the Neo-Platonists of the Alexandrian school, particularly those of the last epoch, and the propensity to dæmonological rites which was already marked in the time of Porphyry triumphed completely under Proclus. The magic of ancient Egypt was quite theurgic in origin and doctrine, and we cannot deny that the reveries of the later Neo-Platonists are in a great measure due to its influence; although it did not take the place of all other worship, being considered inferior to the official religion, and not formally recognised as a rite. See Lenormant, *Chaldæan Magic*, p. 74 sq.

Thevet, André, a writer of some note in the 16th century, was born at Angoulême, France, and entered the Franciscan Order, and afterwards visited Italy, the Holy Land, Egypt, Greece, and Brazil. On his return to France, in 1556, he quitted the Cordelier's habit, took that of an ecclesiastic, and was appointed almoner to queen Catherine de Médicis. He had the titles of historiographer of France and cosmographer to the king, and received the profits of these offices. He died Nov. 23, 1590, leaving *Cosmographie du Levant* (Lyons, 1554, 4to):—*A History of Illustrious Men* (1671, 8 vols. 12mo; or 1684, 2 vols. fol.):—*Singularités de la France Antarctique* (Paris, 1558, 4to); and other works.

Thiard, Cyrus de, a French prelate, became bishop of Chalon-sur-Saône, Feb. 20, 1594, and assisted at the States-General held in Paris in 1614, having received by letters-patent, Aug. 13, 1602, the right to represent Dijon. He died Jan. 3, 1624, leaving only a *Pastoral* addressed to his clergy (Chalon, 1605).

Thiard, Henri de, cardinal of Bissy, was born May 25, 1657, and at the age of twelve received the abbey of Noaille, in reward for his father's services to Louis XIV. He was educated at the Jesuit College of Dijon and at the Sorbonne, and was made doctor of theology in the latter. In 1687 he was named as bishop of Toul, but was not consecrated until 1692. In 1697 he was offered the archbishopric of Bordeaux, but declined; and soon afterwards was given the abbeys of Trois-Fontaines and Saint-Germain, and the bishopric of Meaux. He was raised to the cardinalate May 29, 1715. Other papal honors were subsequently conferred upon him. He died in Paris, July 26, 1737, having published numerous ecclesiastical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Thibaud, archbishop of Canterbury, of whose family nothing is known, was first made abbot of Bec after the year 1136, and soon after was called to England, where we find him raised to the see of Canterbury in 1139. Under the influence of Thomas à Becket, Thibaud espoused the cause of the pope in the quarrels with the king of England, and was therefore treated by the latter as a public enemy. He escaped to St. Omer, but was afterwards imprisoned by Eustachius for refusing to crown the son of the latter. Some time after 1153 he was restored to his diocese by the duke of Normandy, and died April 18, 1161, leaving a number of *Letters*. See Hook, *Lives of the Archbishops of Canterbury*, s. v.

Thibet, Religion of. The religion of Buddha was introduced into Thibet under king Srongstan Gampo, in A.D. 617–698, by priests from Sinde. These priests brought with them the art of writing, and translated the sacred books of the Indian Buddhists into Thibetan, and their monasteries became the centres of learned education and professional skill. In the 11th century, the Bompa religion (the old worship of evil dæmons) was once more established, but after eighty years the Buddhist priests again came into power. These priests, in the 14th century, had become mere jugglers; and then arose a reformer, the monk Tsonkhapa, born in 1355, in the district of Amdo, where is now the famous monastery of Kunbum. He opposed the tricks and pretended miracles of charlatanism, and undertook the task of uniting and reconciling the dialectical and mystical schools of Thibetan Buddhism. His innovations were never universally acknowledged. In the 15th century, Gedhu-Dub, provost of a large monastery, claimed to be an incarnation of Buddha, and assumed the title of the "very costliest teacher ocean." The Mongols called him Gyasto, or Dalai Lama, the "priest ocean," and thus was inaugurated Lamaism (q. v.), which became the established religion of the country. The election of the grand lama, although by lot, has been so managed as to prevent any child from being elected which might be disagreeable to the Chinese government. The last election took place in 1875, and a child from the western boundary, towards Ladak, was elected, which seems to indicate a decrease of the Chinese influence. Thibet is greatly oppressed by its ecclesiastical system. The number of monasteries and monks is almost incredible. Eighteen thousand live in and around Lassa; on an average every thirteenth, and in some places every seventh, man is a monk, and must be provided for by others. The poverty of the people is very great, their moral depravity still greater. Between 1854 and 1864 some French missionaries attempted to establish a Roman Catholic station at Bonga, in South-eastern Thibet, but were violently assailed by the lamas, and, unprotected by the Chinese authorities, they were obliged to leave. All other efforts to introduce Christianity have also failed; indeed, so jealous of Europeans are the authorities that they are rarely even admitted into the country. See Lamaism.

Thibetan Version. The vast and mountainous tract of country in which the Thibetan language is spoken lies directly north of Hindustan, from which it

is separated by the Himalaya Mountains. Its eastern frontiers border on China; to the west it extends as far as Cashmere, Afghanistan, and Turkestan; while on the north it is bounded by the countries of the Turks and the Mongols. It is, for the most part, comprised within the Chinese empire; the western parts, however, appear to be independent of China. On account of the extreme jealousy of the Chinese government, Thibet has hitherto been almost inaccessible to foreigners, and our knowledge of the country is in consequence extremely limited.

In 1816 an attempt was made by the Church Missionary Society to furnish the Thibetans with a version of the Scriptures in their own language, but, unhappily, this important undertaking ultimately proved abortive. The matter rested until the year 1843, when Dr. Häberlin, an agent of the British and Foreign Bible Society, after journeying through Thibet, again forced the necessity of a Thibetan version upon the attention of Christian societies. Dr. Häberlin states, as the result of his observations and inquiries in Thibet, that "as far as the Thibetan language is spoken and the Lamas have any sway, so far literature exercises an important influence on the people. If there were a version of the Scriptures in the Thibetan language, thousands of volumes might annually be sent into the interior of Asia from five different points along the immense frontier of British India; and the millions of people speaking that language, and inquisitive as the Chinese are, might thus have a profitable opportunity of being made acquainted with the things that belong to their salvation." In spite of this encouraging fact, the object advocated by Dr. Häberlin moved very slowly, for not until 1856 do we read of an effort made towards translating the Gospel of St. Matthew, which in 1863 was published by the Moravian Mission at Kyelang. About the same time, a Bible society for the Punjab, with its headquarters at Lahore, was formed, and one of the projects entertained by that society was the translation of the Scriptures into the Thibetan, which had already been commenced by Moravian missionaries. The difficulties, however, were very great, and the work of translation was naturally very slow. Hence we need not be surprised that about five years after the publication of the Gospel of St. Matthew those of John and Mark were published, while up to date the New Test. has not yet been completed. See *Bible of Every Land*, p. 20 sq. (B. P.)

Thief (גַּנָּב, κλέπτης). Among the Hebrews, the restitution that was required in case of theft was *double* the amount taken (Exod. xx, 3–8). If a sheep, however, was stolen, and had been slain or sold, fourfold was required; or if an *ox*, a fivefold restitution was to be made. The reason of this distinction was that sheep, being kept in the desert, were more exposed than other animals to be stolen; and oxen, being so indispensably necessary in an agricultural community, could not be taken from their owners without great injury and peculiar aggravation (xxii, 1). In case the thief was unable to make the restitution demanded by the law, he was sold, with his wife and children, into servitude (ver. 3; 2 Sam. xii, 6; 2 Kings iv, 1; comp. Gen. xliv, 17). In later times, the fine is thought by some to have been increased (Prov. vi, 30, 31). Whoever slew a thief who was attempting to break a house at night, i. e. any hour before sunrise, was left unpunished, since he did not know but that the thief might have a design upon his life, and he was unable also, owing to the darkness, to identify and thereby bring him to justice (Exod. xxii, 2). See THEFT.

"Men do not despise a thief," says Solomon, "if he steal to satisfy his soul when he is hungry. But if he be found, he shall restore sevenfold; he shall give all the substance of his house" (Prov. vi, 30, 31). Bishop Hall is of opinion that Solomon, in this passage, does not so much extenuate the crime of theft as point out the greater criminality of adultery; but we have abundant evidence that theft, unaccompanied by violence, was viewed more leniently by ancient than by modern legislators. Wilkinson says, "The Egyptians had a singular custom respecting theft and burglary. Those who followed the profession of thief gave in their name to the chief of the robbers, and agreed that he should be informed of everything they might thenceforward steal the moment it was in their possession. In consequence of this, the owner of the lost goods always applied by letter to the chief for their recovery; and having stated their quality and quantity, the day and hour when they were stolen, and other requisite particulars, the goods were identified, and on payment of one quarter of their value they were restored to the applicant in the same state as when taken from his house; for, being fully persuaded of the impracticability of putting an entire check to robbery, either by the dread of punishment or by any other method that could be adopted by the most vigilant police, they considered it more for the advantage of the community that a certain sacrifice should be made, in order to secure the restitution of the remainder, than that the law, by taking on itself to protect the citizen and discover the offender, should be the indirect cause of greater loss; and that the Egyptians, like the Indians, and, I may say, the modern inhabitants of the Nile, were very expert in the art of thieving, we have abundant testimony from ancient authors" (*Anc. Egyptians*, ii, 216). See STEAL.

The criminals who were crucified with our Lord appear to have been, not "thieves" in the ordinary sense of the word, but rather public robbers or highwaymen (λῃστής is carefully distinguished from κλέπτης, John x, 8), i. e. fellow-*insurgents* with Barabbas; for it is said that he "lay bound with them that had made insurrection with him in the city, who had committed murder in the insurrection" (Mark xv, 7). These malefactors, as bishop Maltby has well observed, "were not thieves who robbed all for *profit*, but men who had taken up arms on a principle of resistance to the Roman oppression, and to what they thought an unlawful burden, the tribute-money; who made no scruple to rob all the Romans, and when engaged in these unlawful causes made less difference between Jews and Romans than they at first meant to do" (*Sermons* [1819–22], vol. i). See ROBBER.

Thiemon, otherwise DIETHMAR, a Bavarian prelate and artist, was born of noble parentage about 1045. Agreeably to the custom of his time, he was as well versed in mechanics as in the fine arts. He executed many works in painting and sculpture for the churches, particularly for the Church of St. Blaise, near Ems. In 1079 he was appointed abbé of the diocese of Salzburg, and in 1090 was chosen archbishop of that city. He started for the Holy Land about 1099, and is said to have been taken prisoner by the infidels, who, learning of his skill in sculpture, commanded him to restore the arms of a brazen idol. Refusing to do so on account of religious scruples, he was put to death, in 1101. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Thiermes (or **Tiermes**), in the mythology of the Laplanders, was the son of the devil by a Lapland girl. The latter was sitting upon the ground under a tree, when Perkel (the devil), disguised as a stranger, came to her, and asked her to hang her fur coat upon a bundle of wood. This she complied with, but suddenly the bundle of wood began to burn, and she, vainly endeavoring to escape his embraces, became his victim. The child was removed to the highest heaven, and was there questioned as to whose child it desired to be, the father's or the mother's. It decided in favor of the mother, after which the high ruler made of it a god of thunder. As such, pursued by its father, it flies about in the heavens, thundering and lightening, now uprooting trees, again splitting rocks, doing good and evil. The Laplanders have a poorly developed worship of the deities. Thus, it seems, there can be accredited to Thiermes only a general worship.

Thiers, Jean Baptiste, a French divine, was born at Chartres, Nov. 11, 1636. He was professor at the Collège du Plessis in Paris, and was, in 1666, appointed to the incumbency of Champrond in Gastine (Chartres). Here he came in conflict with the archdeacon of Chartres, and went to Ribraye (Meuse), where he died, Feb. 28, 1703. He wrote, *De Festorum Dierum Imminutione* (Lyons, 1668), which was placed on the Index "donec corrigatur:"—*Traité de l'Exposition du S. Sacrament de l'Autel* (Paris, 1673):—*Traité des Superstitions selon l'Écriture Sainte* (ibid. 1679):—*Dissert. sur la Sainte Larme de Vendôme* (ibid. 1696), against which Mabillon wrote a rejoinder, *Lettre d'un Bénédictin à Mgr. de Blois* (ibid. 1700). Against the priesthood he wrote, *L'Avocat des Pauvres* (ibid. 1676):—*Histoire des Perruques* (ibid. 1690). He also wrote some historical works, for which see Nicéron, *Mémoires pour Servir*, etc., vol. xi; Dupin, *Nouvelle Biblioth.* vol. xix; *Theolog. Universal-Lex.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Thiess, Johann O., a German doctor of theology, was born Aug. 15, 1762, at Hamburg. For a number of years he lectured at the University of Kiel, retiring in 1805. He died Jan. 7, 1810. He wrote, *Handbuch d. neueren bes. deutschen u. protest. Literat. d. Theol.* (Leips. 1795–97, 2 vols.):—*Neuer krit. Commentar über das N. T.* (pt. i, ii, *Die Evangel. der Apostel und Jesus* [Halle, 1804–6]):—*Vorlesungen über die Moral* (Gera, 1810):—*Fundamenta Theol. Christ. Critico-dogmaticæ* (Lips. 1792):—*A Commentary on* 2 *Thess. ii*, 1–12 *and John x*, 12–16 (Kiel, 1809):—*Ueber die bibl. und kirchl. Meinung von der Ewigkeit der Höllenstrafen* (Hamb. 1791):—*Ueber die Magier und ihren Stern* (ibid. 1794):—*Einleitung in die neuere Gesch. der Religion, der Kirche u. der theol. Wissenschaften* (ibid. 1740, 1796; Sleswick, 1797), etc. See Winer, *Handb. der theol. Literatur*, i, 6, 172, 237, 290, 294, 358, 478, 555, 580, 857, 868; ii, 31, 59, 92, 125, 126, 331, 360, 366; Fürst, *Bibl. Judaica*, iii, 422. (B. P.)

Thietmar, a noble Saxon belonging to the family of Waldeck, and related to the imperial house, was born July 25, 976. In 989 he became canon of St. Maurice, and in 1002 provost of Waldeck, which his grandfather had founded. In 1009 he was made bishop of Merseburg, and in 1018 he died. He wrote a chronicle, with the purpose of transmitting to his successors in the bishopric a history of Merseburg; but the work grew into a history of the German State and of the neighboring Germanic and Slavonic countries. It is the most important of accessible sources for the time of the later emperors, since its statements cover almost the whole of the 10th century, and are largely the reports of what the author himself saw and knew. The book is deficient in point of literary excellences, but is characterized by abundance of matter and truthfulness of spirit. It is as important for the illustration of manners and customs in the days of the Saxon emperors as for the statement of historical events.

Literature.—Lappenberg's preface to *Mon. Germ. Hist.* vol. iii of *Scriptt.*; Giesebrecht, in Ranke's *Jahrbb.* II, i, 156–163, and *Gesch. der Kais.* i, 746, 780; ii, 517, 547 sq.; Wattenbach, *Geschichtsquellen Deutschlands im Mittelalter*, p. 181 sq.; Maurenbrecher, *De Hist. Decimi Sæculi Scriptt.* (Bonn, 1861); Lappenberg, ed. of Thietmar's *Chronik* in *Mon. Germ. Hist.* iii, 733–871. See also Hall, *Allgem. Lit.-Zeitung*, 1849, Nos. 204–206.—Herzog, *Real-Encyklop.* s. v.

Thieves, The Two, on the Cross (Matt. xxvii, 38–44; Mark xv, 27; Luke xxiii, 39–43; comp. John xviii, 40). The men who under this name appear in the history of the crucifixion were robbers (λῃσταί) rather than thieves (κλέπται), belonging to the lawless bands by which Palestine was at that time and afterwards infested (Josephus, *Ant.* xvii, 10, 8; xx, 8, 10). Against these brigands every Roman procurator had to wage continual war (Josephus, *War*, ii, 13, 2). The parable of the Good Samaritan shows how common it was for them to attack and plunder travellers even on the high-road from Jerusalem to Jericho (Luke x, 30). It was necessary to use an armed police to encounter them (xxii, 52). Often, as in the case of Barabbas, the wild robber life was connected with a fanatic zeal for freedom which turned the marauding attack into a popular insurrection (Mark xv, 7). For crimes such as these the Romans had but one sentence. Crucifixion was the penalty at once of the robber and the rebel (Josephus, *War*, ii, 13, 2).

Of the previous history of the two who suffered on Golgotha we know nothing. They had been tried and condemned, and were waiting their execution before our Lord was accused. It is probable enough, as the death of Barabbas was clearly expected at the same time, that they were among the συστασιασταί who had been imprisoned with him, and had taken part in the insurrection in which zeal, and hate, and patriotism, and lust of plunder were mingled in wild confusion.

They had expected to die with Jesus Barabbas (q. v.). They find themselves with one who bore the same name, but who was described in the superscription on his cross as Jesus of Nazareth. They could hardly fail to have heard something of his fame as a prophet, of his triumphal entry as a king. They now find him sharing the same fate as themselves, condemned on much the same charge (Luke xxiii, 5). They too would bear their crosses to the appointed place, while He fainted by the way. Their garments would be parted among the soldiers. For them also there would be the drugged wine, which He refused, to dull the sharp pain of the first hours on the cross. They catch at first the prevailing tone of scorn. A king of the Jews who could neither save himself nor help them, whose followers had not even fought for him (John xviii, 36), was strangely unlike the many chieftains whom they had probably known claiming the same title (Josephus, *Ant.* xvii, 10, 8), strangely unlike the "notable prisoner" for whom they had not hesitated, it would seem, to incur the risk of bloodshed. But over one of them there came a change. The darkness which, at noon, was beginning to steal over the sky awed him, and the divine patience and silence and meekness of the sufferer touched him. He looked back upon his past life, and saw an infinite evil. He looked to the man dying on the cross beside him, and saw an infinite compassion. There, indeed, was one unlike all other "kings of the Jews" whom the robber had ever known. Such a one must be all that he had claimed to be. To be forgotten by that King seems to him now the most terrible of all punishments; to take part in the triumph of his return, the most blessed of all hopes. The yearning prayer was answered, not in the letter, but in the spirit. To him alone, of all the myriads who had listened to him, did the Lord speak of Paradise (q. v.), waking with that word the thoughts of a purer past and the hopes of an immediate rest. But its joy was to be more than that of fair groves and pleasant streams. "Thou shalt be *with me*." He should be *remembered* there.

We cannot marvel that a history of such wonderful interest should at all times have fixed itself on men's minds, and led them to speculate and ask questions which we have no data to answer. The simplest and truest way of looking at it has been that of those who, from the great Alexandrian thinker (Origen, *in Rom. iii*) to the writer of the most popular hymn of our own times, have seen in the "dying thief" the first great typical instance that "a man is justified by faith without the deeds of the law." Even those whose thoughts were less deep and wide acknowledged that in this and other like cases the baptism of blood supplied the place of the outward sign of regeneration (Hilar. *De Trinit.* c. x; Jerome, *Ep.* xiii). The logical speculations of the Pelagian controversy overclouded, in this as in other instances, the clear judgment of Augustine. Maintaining the absolute necessity of baptism to salvation, he

had to discuss the question whether the penitent thief had been baptized or not, and he oscillates, with melancholy indecision, between the two answers. At times he is disposed to rest content with the solution which had satisfied others. Then again he ventures on the conjecture that the water which sprang forth from the pierced side had sprinkled him, and so had been a sufficient baptism. Finally, yielding to the inexorable logic of a sacramental theory, he rests in the assumption that he probably had been baptized before, either in his prison or before he entered on his robber-life (August. *De Anima*, i, 11; iii, 12; *Serm. de Temp.* 130; *Retract.* i, 26; iii, 18, 55).

Other conjectures turn more on the circumstances of the history. Bengel, usually acute, here overshoots the mark, and finds in the Lord's words to him, dropping all mention of the Messianic kingdom, an indication that the penitent thief was a Gentile, the impenitent a Jew, and that thus the scene on Calvary was typical of the position of the two churches (*Gnomon N. T. in Luke xxiii*). Stier (*Words of the Lord Jesus*, ad loc.) reads in the words of reproof (*οὐδὲ φοβῇ σὺ τὸν Θεόν*) the language of one who had all along listened with grief and horror to the revilings of the multitude, the burst of an indignation previously suppressed. The Apocryphal gospels, as usual, do their best to lower the divine history to the level of a legend. They follow the repentant robber into the unseen world. He is the first to enter Paradise of all mankind. Adam and Seth and the patriarchs find him already there bearing his cross. Michael the archangel had led him to the gate, and the fiery sword had turned aside to let him pass (*Evang. Nicod.* ii, 10). Names were given to the two robbers. Demas or Dismas was the penitent thief, hanging on the right, Gestas the impenitent on the left (*ibid.* i, 10; *Narrat. Joseph.* c. 3). The cry of entreaty is expanded into a long, wordy prayer (*Narrat. Joseph.* loc. cit.), and the promise suffers the same treatment. The history of the Infancy is made prophetic of that of the crucifixion. The holy family, on their flight to Egypt, come upon a band of robbers. One of them, Titus (the names are different here), has compassion, purchases the silence of his companion Dumachus, and the infant Christ prophesies that after thirty years Titus shall be crucified with him, and shall go before him into Paradise (*Evang. Infant.* c. 23). As in other instances [see MAGI], so in this, the fancy of inventors seems to have been fertile in names. Bede (*Collectan.*) gives Matha and Joca as those which prevailed in his time. The name given in the Gospel of Nicodemus has, however, kept its ground, and St. Dismas takes his place in the hagiology of the Syrian, the Greek, and the Latin Church.—Smith. It has been assumed that the penitent thief had been very wicked; that he continued so till he was nailed to the cross; that he joined the other malefactor in insulting the Saviour; and that then, by a miracle of grace, he was transformed into a penitent Christian; so Origen (*Hom.* 35 *in Matt.*), Chrysostom (*Hom.* 88 *in Matt.*), and others (comp. Suicer, s. v. Λῃστής). But this view of the case seems to involve some misconception of the facts, which it may not be inexpedient to indicate. Whitby says, "Almost all interpreters that I have read here say that this thief began his repentance on the cross." With regard to his moral character, he is indeed styled by the evangelist one of the "malefactors (*κακοῦργοι*) who were led with Jesus to be put to death" (Luke xxiii, 32); but the word is evidently used *δοξαστικῶς*, i. e. malefactors as they were considered. Matthew (xxvii, 44) and Mark (xv, 27) call them Λῃσταί; but this word denotes not only robbers, etc., but also brigands, rebels, or any who carry on unauthorized hostilities, *insurgents* (Thucyd. iv, 53). Insurrection was a crime, but it was a crime a person might have committed who had good qualities, and had maintained a respectable character. Again, this man's punishment was crucifixion, which was not in use among the Jews, but was inflicted by the Romans, as we have seen, not on mere thieves, but rebels. Barabbas had been one of these, and though he "lay bound with them that had made insurrection with him, who had committed murder in the insurrection," Mark (xv, 27) has the same word, Λῃστής, "robber," which is applied to him by John (xviii, 40). It is most probable that these "malefactors" were two of his companions. Our Lord was condemned under the same charge of insurrection (Luke xxiii, 2), and the man whose case we are considering says to his fellow-sufferer, "Thou art under the same *sentence*," *ἐν τῷ αὐτῷ κρίματι*, and admits that they both were guilty of the charge, while our Lord was innocent of it (ver. 40, 41). It is impossible, then, to determine the degree of his criminality without knowing what provocations he had received under the despotic and arbitrary rule of a Roman governor such as Pilate, how far he had been active, or only mixed up with the sedition, etc. The notion that he was suddenly and instantaneously converted on the cross is grounded entirely upon the *general* statement of Matthew, "the thieves also which were crucified with him cast the same in his teeth" (xxvii, 44); whereas Luke, in his relation of the incident, is more exact. Instances of Matthew's style of speaking, which is called *amplification*, abound in the gospels, and in all writers. Thus, "the soldiers brought him vinegar" (Luke xxiii, 36; John xix, 29), "one of them did so" (Matt. xxvii, 48; Mark xv, 36). "The disciples had indignation" (Matt. xxvi, 8), "some of them" (Mark xiv, 4), "one of them" (John xii, 4). So in Mark xvi, 5; Matt. xxviii, 2, there is mention of one angel only: but in Luke xxiv, 4; John xx, 12, there is mention of two. This is substantially the explanation given by Cyprian (*De Passione Domini*), Augustine (*De Cons. Evang.* iii, 16), and others, which assumes a synecdoche or syllepsis or enallage. The captious objections to the narrative of Luke as inconsistent with that of Matthew and Mark, and the inference drawn from them that both are more or less legendary, are therefore puerile (Strauss, *Leben Jesu*, ii, 519; Ewald, *Christus*, in *Gesch.* v, 438). It is far from certain that either faith or repentance of this "thief" was the fruit of this particular season. He must have known something of the Saviour, otherwise he could not have said *οὐδὲν ἄτοπον ἔπραξε*, "he hath done nothing amiss." He may have been acquainted with the miracles and preaching of Jesus before he was cast into prison; he may have even conversed with him there. He was convinced of our Lord's Messiahship, "Lord, remember me when thou comest into thy kingdom." His crime possibly consisted of only one act of insubordination, and he might have been both a sincere believer, and, with this one exception, a practical follower of Christ. Köcher (ap. Bloomfield, *Recen. Synop.*) tells us that it is a very ancient tradition that the thief was not converted at the cross, but was previously imbued with a knowledge of the Gospel. See Kuinöl, Macknight, etc.; and the monographs cited by Volbeding, *Index Programmatum*, p. 63; Hase, *Leben Jesu*, p. 212.

Thigh (יָרֵךְ, *yarék;* Sept. *μηρός*; Vulg. *femur*), properly the part of the body from the legs to the trunk, of men, quadrupeds, etc. (Gen. xxxii, 25, 31, 32; Judg. iii, 16, 21; Psa. xlv, 3; Cant. iii, 8), occurs in several phrases of special significance in the Bible.

1. *Putting the hand under the thigh* appears to have been a very ancient custom, upon occasion of taking an oath to any one. Abraham required this of the oldest servant of his house, when he made him swear that he would not take a wife for Isaac of the daughters of the Canaanites (Gen. xxiv, 2–9). Jacob required it of his son Joseph, when he bound him by oath not to bury him in Egypt, but with his fathers in the land of Canaan (xlvii, 29–31). The origin, form, and import of this ceremony in taking an oath are very doubtful. Aben-Ezra says, "It appears to me that it was the cus-

tom in that age for a servant to place his hand on his master's thigh, at the command of the latter, to show that he considered himself subject to, and undertook, his master's bidding; and such is at present the custom in India." Grotius thinks that, as the sword was worn upon the thigh (comp. Judg. iii, 16, 21; Psa. xlv, 3; Cant. iii, 8), this custom was as much as to say, If I falsify, kill me. Not a few commentators, ancient and modern, explain it of laying the hand on or near the *sectio circumcisionis*, to protest by that solemn covenant of God, whereof circumcision was the badge and type, in the Abrahamic family. So R. Eleazar says, "Before the giving of the law, the ancient fathers swore by the covenant of circumcision" (*Pirke*, c. 49). The Targum of Jonathan ben-Uzziel explains it בגזירת מחולתי, "in sectione circumcisionis meæ;" the Jerusalem Targum, תחות ירך קיומי, "sub femore fœderis mei." Dr. Adam Clarke adopts the former of these two explanations (*Commentary on Gen. xxiv*, 9). This interpretation supposes a *meiosis*, or metonymy such as is supposed by some to attend the use of the word with regard to the effect of the *water of Jealousy* (Numb. v, 21, 22, 27). Bochart adduces many similar instances (*Hieroz.* II, v, 15). We may also refer to the margin or Heb. of Gen. xlvi, 26; Exod. i, 5; Judg. viii, 30. No further allusion to this ceremony in taking an oath occurs in Scripture, unless the phrase "giving the hand under" refer to it. (See Heb. or margin of 1 Chron. xxix, 24, and "giving the hand," 2 Chron. xxx, 8; Jer. l, 15; Ezek. xvii, 18.) See Oath.

2. Our translation states that "*the hollow of Jacob's thigh* was out of joint by the touch of the angel who wrestled with him" (Gen. xxxii, 25). Some, however, prefer to render וַתֵּקַע, *was sprained* or *wrenched*, and adduce Jer. vi, 8; Ezek. xxiii, 17, 18. The Sept. renders it *καὶ ἐνάρκησε τὸ πλάτος τοῦ μηροῦ*; the Vulg. *tetigit nervum femoris ejus, et statim emarcuit*. Some such sense better suits ver. 31, where we find Jacob *limping* on his thigh; see Gesenius on צלע. The custom of Jacob's descendants, founded upon this incident, is recorded in ver. 32, which has been thus translated: "Therefore the children of Israel eat not of the nerve Nashé, which is upon the hollow of the thigh, unto this day; because he struck the hollow of Jacob's thigh, on the nerve Nashé (Sept. *τὸ νεῦρον*, Vulg. *nervus*). The true derivation of the word נשה is considered by Dr. Fürst, in his *Concordance*, to be still a secret; but, along with Gesenius, he understands the nerve itself to be the *ischiatic nerve*, which proceeds from the hip to the ancle. This nerve is still extracted from the hinder limbs by the Jews in England, and in other countries where properly qualified persons are appointed to remove it (*New Translation*, etc., by the Rev. D. A. De Sola, p. 333).

3. (שׁוֹק, *shôk*.) The phrase "*hip and thigh*" occurs in Judg. xv, 8, in the account of Samson's slaughter of the Philistines. Gesenius translates עַל in this passage *with*, and understands it as a proverbial expression for "he smote them all." The Chaldee paraphrast interprets it, "He smote both footmen and horsemen, the one resting on their legs (as the word שׁוֹק should be rendered), the other on their thighs, as they sat on their horses." Others understand that he smote them both on the legs and thighs. Some give another interpretation: *smiting on the thigh* denotes penitence (Jer. xxxi, 19), grief, and mourning (Ezek. xxi, 12).

A few mistranslations occur. The word "thigh" should have been translated "leg" in Isa. xlvii, 2, שׁוֹק, *κνήμας*, *crura*. In Cant. vii, 1, "The joints of thy thighs," etc., the true meaning is "the *cincture of thy loins* (i. e. the drawers, trousers) is like jewelry." Lady Wortley Montagu describes this article of female attire as "composed of thin rose-colored damask, brocaded with *silver flowers*" (*Letters*, ii, 12; see Harmer, *On Solomon's Song*, p. 110). Cocceius, Buxtorf, Mercerus, and Junius all adopt this explanation. In Rev. xix, 16 it is said "the Word of God (ver. 13) hath on his vesture and *on his thigh a name written*, King of kings and Lord of lords." Schleusner thinks the name was not written upon the thigh, but upon the sword. Montfaucon gives an account of several images of warriors having inscriptions *on the thighs* (*Antiquité Expliquée*, III, ii, 268, 269; Grupter, iii, 1489; and Zornii *Opuscula S. S.* ii, 759).

Thilo, Johann Karl, a theologian of Halle, was born at Langensalza, in Thuringia, Nov. 28, 1794. While a student he began to distinguish himself by superior philological attainments. He completed his studies at Leipsic and Halle, and in 1817 obtained the post of collaborator in the Latin school of the Orphanage at Halle, and subsequently that of teacher in the Royal Pedagogium. He remained in the latter station five years, but joined to its duties those of theological tutor in the university, where he began to deliver lectures on exegetical and patristical subjects in 1819. In 1820 he visited Paris and Oxford in the company of Gesenius, and on his return assisted Knapp, who afterwards became his father-in-law, in the conduct of the Theological Seminary. In 1822 he was made extraordinary, and in 1825 ordinary, professor of theology. In 1833 he received the title of consistorial councillor, and in 1840 the badge of the Order of the Red Eagle. He was a member of the Order of Freemasons, and temporarily of the direction of Francke's institutes. The lectures of Thilo extended into the fields of the history of doctrines and of the Church, and into symbolics and patristics. They were characterized by thoroughness of treatment and fulness of detail as well as simplicity of style; and they came in time to be recognised and valued by the entire university. The progress of his researches led him from the study of classical antiquity and the Greek philosophers to the antiquity of the Church, the Neo-Platonists, and the Greek fathers. He was also led to give attention to the almost uncultivated field of the New-Test. Apocrypha. In 1823 he published *Acta St. Thomæ Apostoli*, etc. The fruit of subsequent labors was accidentally lost in 1828, so that the appearance of the first volume of his *Codex Apocryphus N. T.*, etc., was delayed until 1832. This volume, containing the Apocryphal gospels, proved the greatest literary production of his life. His plans for the completion of the series were only partially executed. In 1838 appeared *Acta Apostol. Petri et Pauli*, etc.:—in 1846, *Acta Apostol. Andreæ et Matthiæ*, etc.:—and in 1847, *Fragm. Actuum S. Joannis*, etc. Thilo also furnished a contribution to the literature of the Old-Test. Apocrypha in the memorial written for Knapp's jubilee in 1825, *Specimen Exercit. Criticarum in Sap. Salomonis* (Hallæ, 1825). Various dissertations display his acquaintance with the Neo-Platonists and the Church writers who followed in their steps; e. g. *De Cœlo Empyreo Commentationes III* (1839 sq.):—*Euseb. Alexandr. Oratio περὶ ἀστρονόμων præmissa de Magis et Stella Quæstione* (1834):—*Comment. in Synesii Hymnum II* (1842 sq.). He was long employed on a complete edition of the hymns of Synesius, but did not finish the undertaking. This was also the case with his last important work, the *Bibliotheca Patrum Græc. Dogmatica*, a single volume, containing *S. Athanasii Opera Dogmatica Selecta*, after the text of Montfaucon, being the extent to which it was published. Thilo was simply a student and an inquirer. He connected himself with none of the theological parties in the Church, because he saw much to approve and something to condemn in them all. Nor did he found any school, because he was unable to regard his own mind as fully formed. He gave himself simply to the work of inquiry, and became, in consequence, one of the most widely and accurately learned men of the modern Church within the field of his own chosen labors. He was, withal, a devout lover of the Bible, a most genial associate in the friendly circle, and a profoundly interested observer of all impor-

tant events. He died May 17, 1853. Dryander's discourse delivered at the funeral of Thilo was published at Halle in 1853; and a brief characterization of Thilo was given by Meier in the *Hallischen Sektionskatalog* (1853–54); and another in *Convers.-Lexikon d. Gegenwart* (1841), iv, 2, by Henke. See Herzog, *Real-Encyklop.* s. v.

Thilo, Wilhelm, a German teacher, was born in the year 1802, and died Feb. 17, 1870, at Berlin. For a number of years he stood at the head of the Berlin seminary for the education of teachers, and published, *Spener als Katechet* (Berlin, 1840):—*Das geistliche Lied in der evangel. Volksschule Deutschlands* (ibid. 1842; 2d ed. 1855):—*Ludwig Helmbold nach Leben und Dichten* (2d ed. 1856):—*Ludämilia Elisabeth Gräfin von Schwarzburg-Rudolstadt. Ein Beitrag zur Geschichte der geistl. Dichtung im 17. Jahrhundert* (ibid. 1855):—*Melanchthon im Dienste an heiliger Schrift* (ibid. 1860):—*Preussisches Volksschulwesen nach Geschichte und Statistik* (ibid. 1867). See Zuchold, *Bibl. Theol.* ii, 1332; *Literarischer Handweiser für das kathol. Deutschland*, 1868, p. 66; 1870, p. 486. (B. P.)

Thim'natha (Josh. xix, 43). See TIMNAH.

Thionville, COUNCILS OF (*Concilia apud Theodonis-villam*). Thionville, now known as *Diedenhofen*, is a town of Germany, in Lorraine, situated on the Moselle; and has belonged in succession to the counts of Luxemburg, to Burgundy, Austria, Spain, and France. It was ceded by the peace of May 10, 1871, to Germany. This town has been the seat of three councils.

I. Held in 822; thirty-two bishops being present, among whom were Aistuphus of Mayence and Ebbo of Rheims. Four or five articles were drawn up in defence of ecclesiastical persons and property. See Mansi, *Concil.* vii, 1519.

II. Held in February, 835; more than forty bishops being present. All the proceedings against Louis le Débonnaire were declared to be null and void, and he was conducted to the cathedral church of Metz, and solemnly restored to his rights and privileges. This done, the prelates returned to Thionville, where Agobard of Lyons and Bernard of Vienne, who were absent, were solemnly deposed, together with Ebbo of Rheims, who, being present, himself consented to the sentence, and renounced the episcopate. See Mansi, vii, 1695.

III. Held in October, 844, in a place called at present "Just" (Judicium); Drogon, bishop of Metz, presided. In this council Lothaire, Louis, and Charles promised to observe brotherly concord among themselves. Six articles were drawn up, which the princes promised to observe. They are exhorted, among other things, to live in unity and brotherly love; to fill without delay the sees which, owing to their quarrels, had remained vacant; to hinder the laity from appropriating to themselves the property of the Church, etc.

Third Orders is the name given by Roman Catholics to persons who desire to lead a religious life in their homes, and yet have connection with some regular order. The first mention of such persons is in 1199, in connection with the Augustines, though this order claims that it was established much earlier. There are third orders of nearly all the principal orders, as of Dominicans, Minims, Carmelites, Trinitarians, etc. Their members take the vow of allegiance to the rules of the order, with the exception of that of perpetual chastity; have directors and superiors, yet live in the world, marry, and carry on business. Their only distinguishing mark is a scapulary and leather girdle, but these are often worn under their ordinary dress.

Thirds, a peculiar arrangement, under Mary queen of Scots, for the support of the Protestant clergy. "The barons," says Knox, "perceiving that the *Book of Discipline* was refused, presented to the nobility certain articles, requiring idolatry to be suppressed, the Kirk to be planted with true ministers, and some certain provision to be made for them, according to equity and conscience. . . . And so devised they that the kirkmen" (the former clergy) "should have no intromission with the two parts of their benefices" (that is, with two thirds), "and that the third part should be lifted up by such men as thereto should be appointed, for such uses as in the acts are more fully expressed." The result was that two thirds of the benefices were retained by the popish clergy, and the remaining third handed to a collector for the queen. The ministers and superintendents were to have a sum modified for their support, and the surplus was to become a part of the revenue of the crown. Thus very little was left for the ministers of the Kirk.

Thirlwall, CONNOP, D.D., an English clergyman and historian, was born at Stepney, Middlesex, Feb. 11, 1797. His precocity was so great that his father published for him, at the age of eleven, a volume of his compositions, *Primitiæ, or Essays and Poems on Various Subjects* (1809). He took the Craven and Bell scholarships at Trinity College, Cambridge, 1815; graduated as senior chancellor's medallist, 1818; became tutor and fellow; and was called to the bar in 1825. In 1828 he entered the Church, and became rector of Kirby-under-Dale, Yorkshire. For several years he was examiner for the classical tripos at Cambridge, classical examiner in the University of London, and visitor of St. David's College, Lampeter. He was created bishop of St. David's in 1840, which office he resigned in June, 1874. He died July 27, 1875. He published a number of sermons, charges, letters, addresses, and essays, which, with other writings, were issued under the title of *Literary and Theological Remains*, edited by canon Perowne (Lond. 1875–6, 3 vols.).

Thirst (צָמָא, δίψος) is a painful natural sensation occasioned by the absence of moistening liquors from the stomach. As this sensation is accompanied by vehement desire, the term is sometimes used in Scripture, in a moral sense, for a mental desire, as in Jer. ii, 25, "Withhold thy throat from thirst; but thou saidst, I loved strangers, and after them will I go;" in other words, "I desire the commission of sin—I thirst for criminal indulgence." Matt. v, 6, "Blessed are they who hunger and thirst after righteousness." Psa. xliii, 2, "My soul thirsteth for God." The same figure is employed in the discourse of our Lord with the woman of Samaria, "Whosoever drinketh of the water which I shall give him shall never thirst," an allusion which the woman mistook as if intended of natural water, drawn from some spring possessing peculiar properties (John iii, 14). See HUNGER.

Thirty-nine Articles. See ARTICLES, THE THIRTY-NINE.

Thirty Years' War, THE, a German political and religious conflict, was not properly one war, but rather an uninterrupted succession of wars (1618–48), in Germany. Austria, most of the Catholic princes of Germany, and Spain were engaged on one side throughout, but against different antagonists.

1. *Causes of the War.*—For the influences which led to this struggle we must look back to the 16th century, when Germany was divided into two parties by the Reformation. Under Maurice of Saxony, Protestantism became triumphant, and by the Peace of Augsburg (1555) each State was allowed to prescribe the form of worship within its bounds, and subjects were allowed to move from those states where their worship was prohibited to those in which it was not. There still remained many unsettled questions which provoked strife. To guard against the future appropriation of prelacies by Protestants, the Catholic party, against the protest of the Lutheran members of the diet, inserted an article by which all prelates who should thereafter abjure Catholicism were to forfeit their benefices. Another matter of dispute was the desire to secure for Protestants the right of worship in Catholic states. The Catholics refused to admit such an article, and all that could be

gained was a personal declaration to this effect from the emperor's brother, Ferdinand, who presided over the diet at Augsburg. Under the reign of Maximilian (1564–76) Protestantism spread in Bohemia, Hungary, and Austria proper; but under his successor, Rudolf II (1576–1612), there was a reaction. Swayed by the Jesuits and the court of Spain, he proceeded to restrict, and even to abolish, Protestant worship.

2. *First Stage of the War.*—Thoroughly aroused, the Protestant princes formed the Evangelical Union at Anhausen, in Franconia, May 4, 1608, under the lead of the elector-palatine, Frederick IV. The rival union of the Catholic powers, under the leadership of the duke of Bavaria, followed, July 11, 1609. The Bohemians had forced from Rudolf an edict of toleration (*Majestätsbrief*), July 11, 1609, which guaranteed them religious liberty; but his successor, Matthias, having signed it upon his accession, appointed his cousin Ferdinand of Styria his heir. Ferdinand, educated by the Jesuits, had taken an oath to exterminate Protestantism from his kingdom; and immediately upon his accession, in 1617, persecutions began. Two Protestant churches, in Klostergraben and Braunau, having been pulled down, a lawsuit was instituted, and decided in favor of the Roman Catholic authorities. An appeal to the emperor only elicited a harsh reply, which aroused the Protestants, who, under the leadership of count Thurn, penetrated into the Castle of Prague (May 23, 1618), threw the imperial councillors out of the window, and organized a general rising. They routed the imperial troops, and actually besieged the emperor in Vienna. Frederick, whose sole allies were Bohemians, Moravians, Hungarians, and a Piedmontese contingent of 3000, was opposed by a well-appointed army of 30,000 under duke Maximilian, and totally routed at Weissenberg, Nov. 8, 1620. The military operations of count Mansfeld and Christian of Brunswick, and the forced cession of large portions of Hungary and Transylvania to Bethlem Gabor, did much to equalize the success of the antagonistic parties.

3. *Second Stage of the War.*—The fearful tyranny of Ferdinand over all the Protestants in his dominions, Hungary excepted, drove them to despair, and prolonged the war. Christian IV of Denmark, smarting under some injuries inflicted upon him by the emperor, and aided by a British subsidy, came to the relief of his German coreligionists in 1624. Holland aided with troops, and Christian of Brunswick and Mansfeld reappeared in the field. In April, 1626, Mansfeld's army was nearly annihilated by Wallenstein at Dessau, while in August Tilly overwhelmed the king of Denmark at Lutter. This victory was followed up by Wallenstein, who drove the Danes into Jutland and extended his operations to the Baltic. Christian IV was compelled by the Peace of Lubeck, May 22, 1629, to withdraw altogether from the contest. Here, again, the war might have ended; but Ferdinand, on March 6, 1629, issued the Edict of Restitution, ordering that all ecclesiastical estates secularized since 1552 should be returned to the Church, and all immediate sees held by Protestants transferred to Roman Catholic prelates. Brandenburg, Saxony, Hesse, Magdeburg, and other states protested, but the edict was carried out by force in all the imperial cities; and Tilly was ordered to move northward and crush every attempt at resistance. At this juncture Gustavus Adolphus came to the rescue of German Protestantism, and thus began the

4. *Third Stage of the War.*—Gustavus landed on the island of Usedom, in June, 1630, and drove away the imperial garrisons from Pomerania and Mecklenburg, where he reinstated the expelled princes. He then formed alliances with Hesse, Saxe-Weimar, Magdeburg, and France; and was afterwards joined by the electors of Brandenburg and Saxony. With these last allies he joined battle with Tilly at Breitenfeld, Sept. 17, 1631, and nearly annihilated his army. Defeating Tilly the second time, April 15, 1632, on the Lech, Gustavus and Frederick V entered Munich. Wallenstein was recalled, and, after a few months' waiting, the battle of Lützen was fought, Nov. 16, 1632, in which Gustavus fell, but Wallenstein was defeated. The death of Gustavus Adolphus was a severe blow to the Protestants, though the genius and indefatigable zeal of his chancellor, Oxenstierna, and the superior ability of the Swedish generals, preserved the advantages they had gained, till the crushing defeat of Bernard of Weimar at Nordlingen, Sept. 6, 1634, restored to the emperor a preponderating influence in Germany. Saxony now made peace at Prague, May 30, 1635, obtaining such satisfactory terms for the Lutherans that the treaty was, within three months, adhered to by all the princes of that sect. The Calvinists were left to their fate. Sweden, however, resolved to continue the struggle, and Oxenstierna propitiated Richelieu by giving him the direction of the war. Baner led the Swedes into Germany, and won the great battle of Wittstock, Sept. 24, 1636. Upon his death, in 1641, he was succeeded by Torstensson, who made the Swedish arms a terror throughout Germany. Condé and Turenne led the French to victory over the leaguers on the Rhine, until at last the emperor was deserted by all his allies except the duke of Bavaria, whose territories were already mostly in the hands of Turenne and Wrangel. Preliminaries had been arranged for negotiations as early as 1641, but it was not until Oct. 24, 1648, that the Peace of Westphalia was concluded at Münster.

5. *Results of the War.*—These, ecclesiastically considered, were that the possession of the ecclesiastical benefices was placed on the basis of Jan. 1, 1624; and in the case of the Palatinate, Baden, Durlach, and Würtemberg, the Catholics were obliged to accept 1618 as the normal year. An age of greater toleration was introduced into Germany. In all religious questions the Protestants secured an equality with the Catholics, and gained equal weight in the diet and high courts of the empire. The Peace of Westphalia terminated the religious wars of Europe, and thus became an important landmark in its history. See WESTPHALIA, PEACE OF.

For literature of the Thirty Years' War, see Cust, *Lives of the Warriors of the Thirty Years' War* (Lond. 1865); Ranke, *Geschichte Wallensteins* (Leips. 1869); Stieve, *Ursprung des dreissigjährigen Krieges* (Munich, 1875), vol. i; and similar sketches by Menzel (Breslau, 1835–39, 3 vols.), Flathe (1840), Mebold (1840), Barthold (1842), Heilman (1851), Klopp (1861), Hausser (1862), Gindely (Prague, 1869), Gardner (Lond. 1874).

This'be (Θίσβη v. r. Θίβη), a name found only in Tob. i, 2, as that of a city of Naphtali from which Tobit's ancestor had been carried captive by the Assyrians. The real interest of the name resides in the fact that it is maintained by some interpreters (Hiller, *Onom.* p. 236, 947; Reland, *Palæst.* p. 1035) to be the place which had the glory of giving birth to Elijah (q. v.) the *Tishbite*. This, however, is, at the best, very questionable, and derives its main support from the fact that the word employed in 1 Kings xvii, 1 to denote the relation of Elijah to Gilead, if pointed as it now stands in the received Hebrew text, signifies that he was not a native of Gilead, but merely a resident there, and came originally from a different and foreign district. But it is also possible to point the word so that the sentence shall mean "from Tishbi of Gilead," in which case all relation between the great prophet and Thisbe of Naphtali at once falls to the ground. There is, however, a truly singular variation in the texts of the passage in Tobit, a glance at which (on the following page) will show how hazardous it is to base any definite topographical conclusions upon it.

Assuming that *Thisbe*, and not *Thibe*, is the correct reading of the name, it has been conjectured (apparently for the first time by Keil, *Comm. über die Könige*, p. 247) that it originated in an erroneous rendering of the Hebrew word מֵתִשְׁבִּי, which word, in fact, occurs in the

A. V.	Vulgate.	Septuagint.	Revised Greek Text.	Vetus Latina.
Out of Thisbe which is at the right hand of that city which is called properly Nephthali in Galilee above Aser.* [*Marg.* or Kedesh of Nephthali in Galilee, Judg. iv, 6.]	Out of the tribe and city of Nephthali which is in the upper parts of Galilee above Naasson, behind the road which leads to the west, having on the left hand the city of Sephet.	Out of Thisbe which is at the right hand of Kudiôs of Nephthaleim in Galilee above Aser.	Out of Thibe which is at the right hand of Kudiôn of Nephthaleim in Upper Galilee above Asser, behind the setting sun on the right of Phogor (Peor).	Out of the city of Bihil which is on the right hand of Edisse, a city of Nephthalim in Upper Galilee over against Naason, behind the road which leads to the west on the left of Raphain. [Another MS. reads Gebriel, Cydiscus, and Raphaim, for Bihil, Edisse, and Raphain.]

* i. e. probably Hazor.

Hebrew version of the passage, and may be pointed in two ways, so as to mean either "from the inhabitants of," or "from Tishbi," i. e. Thisbe. The reverse suggestion, in respect of the same word in 1 Kings xvii, 1, has also been made. See Tishbite. But this, though very ingenious, and quite within the bounds of possibility, is at present a mere conjecture, since none of the texts support it, and there is no other evidence in its favor.

No name resembling Thisbe or Thibe has been yet encountered in the neighborhood of Kedes or Safed, but it seems impossible to suppose that the minute definition of the Latin and Revised Greek texts—equalled in the sacred books only by the well-known description of the position of Shiloh in Judg. xxi, 19—can be mere invention.

Thistle is the rendering, in the A. V., of two Heb. and one Gr. word: 1. דַּרְדַּר, *dardár*, any thorny plant, especially of the weed-like sort; always collectively in parallelism with קוֹץ, *kóts*, "thorn" (Gen. iii, 18; Hos. x, 8); 2. חוֹחַ, *choäch*, a stronger or *hook-like* thorny bush (2 Kings xiv, 9; 2 Chron. xxv, 18; Job xxxi, 40; elsewhere "thorn," etc.); 3. τριβολος, a *three-pronged* thorn, the *caltrop* (Matt. vii, 16; "brier," Heb. vi, 8). The tendency of all vegetation in Palestine to run into spines, noticeable in the merest weeds as well as in trees, is a subject of remark to all travellers (see Hackett, *Illust. of Script.* p. 126). The thistle (a common name for various genera, especially *Carduus cirsium*, etc.) grows abundantly in most countries, and is a small plant; but in the warm air of Palestine, and in rich soils like the plain of Esdraelon, the large and luxuriant thistle will overtop the mounted horseman. On the road from Jerusalem to Rama, Hasselquist (*Travels*, p. 280) found six different sorts; and in the south of Judæa, in the course of one afternoon, Messrs. M'Cheyne

Arabian Thistle (*Carduus Arabicus*).

and Bonar counted ten or eleven species. Miss Beaufort speaks of giant thistles of the height of a man on horseback, which she saw near the ruins of Felhâm (*Egyptian Sep. and Syrian Shrines*, ii, 45. 50). "The most common species of this weed in Palestine are, *Notobasis Syriaca*, a tall flowering pink thistle with powerful spines; *Scolymus maculatus*, a very noxious plant, with a bright-orange flower; and *Carthemus oxycantha*, another yellow-flowering thistle, whose formidable spines inflict irritating wounds, like the sting of a poisonous insect" (Tristram, *Nat. Hist. of the Bible*, p. 424 sq.). See Thorn.

Thiven, Synod of, was held by Nierses, the first bishop, or *catholicus*, of the Armenian Church, in A.D. 536. It was called through the influence of the Persian ruler Chosroes, who desired the separation of his Christian subjects from the Christians of the Roman empire. At the synod the Monophysite system was confirmed, and the anathema pronounced on the Chalcedonian council. See Neander, *Hist. of the Church*, i, 553.

Tholuck, Friedrich August Gottgetreu, one of the greatest Protestant divines of Germany, was born at Breslau, March 30, 1799, of humble parentage. He continued at school till twelve years of age, when he was set to learn his father's trade, which was that of a goldsmith. It is said that he had till late years a ring which he himself had made. Still he hated the trade so much that he determined to get back to study. He soon found his way to the gymnasium, from which he graduated at the age of eighteen. His diligence was so great that he almost destroyed his sight, so that at times he has been on the verge of blindness. For a while he remained at the University of Breslau, but afterwards went to Berlin. In some way or other a taste for Oriental literature was awakened in him, and he sought from Prof. Kosegarten (then of Greifswalde, but from 1817 till 1824 professor at Jena), who was a great Oriental scholar, the means to carry on such studies. Prelate von Dietz, another distinguished Orientalist, took such an interest in him as to adopt him as his son; and when the prelate died, Von Altenstein secured for him all needful support. He went soon after to Jena, where he studied under his benefactor, Kosegarten, and graduated as doctor of philosophy. He always looked back upon these Oriental studies with delight, and said on Dec. 1, 1870 (the evening before the fiftieth anniversary of his appointment as professor), in answer to a congratulatory address from Jena, "You may be assured, my friends, that when I look back upon these studies, it is not with feelings like those with which one recollects a forsaken love, but rather with those felt towards one that still inflames and fills my spirit with youthful enthusiasm, and, at the same time, calls up a grateful remembrance of Prof. Kosegarten of Jena, who so lovingly encouraged and helped me on in the path of these studies." Tholuck's progress in Oriental lore is proved by three works which he published, two of which are learned productions. The first was written in 1821, from Turkish, Persian, and Arabic MSS., and entitled *Sufismus sive Theosophia Persarum Pantheistica, quam e MSS. Bibliothecæ Regiæ Berolinensis Persicis, Arabicis, Turcicis eruit et illustravit* (Berolini, 1821). The second was more popular, and appeared in 1825 with the title *An Anthology of the Oriental Mystic Poems, with an Introduction on the Mystics Generally, and the Eastern in Par-*

ticular. The third of these works appeared in 1826, and was one of learning—*Speculations of the Later Orientalists respecting the Doctrine of the Trinity*.

While at Berlin, the great crisis in his religious life was approaching, and actually took place. In order to understand this, it is necessary carefully to read his work *Sin and Redemption, or the True Consecration of a Sceptic*. This was published in 1825, and was, in effect, a refutation of De Wette's *Theodore, or the Consecration of the Sceptic*. It describes the conversion of two young theologians, Julius and Guido, who were, no doubt, Dr. Julius Müller and the writer himself. This work was written in three weeks, and, like many books written off-hand, it has had remarkable success. Still more insight into Tholuck's spiritual life is caught in his address on the evening preceding the jubilee of December, 1870. A few of its thoughts may here be reproduced, for they furnish the key to his extraordinary success in winning souls to Christ:

"Those whom I see around me are not merely my pupils, nor my admirers, but my friends—my friends in Christ, many of them also my children in Christ, whom I have also borne with much pain. My course has been designated *a successful life among youth*. I have had not merely to water like Apollos, but to plant with Paul, and introduce new life into dead, corrupt, and wayward youthful hearts. But this can only be where the spirit of fire is the beam of a divine influence from God. Nothing fills me more with adoring wonder than to think how this spirit of fire has ever been given to me since the hour when I received the baptism of fire from above. From the age of seventeen I have always asked myself, '*What is the chief end of man's life?*' I could never persuade myself that the acquisition of knowledge was this end. Just then God brought me into contact with a venerable saint who lived in fellowship with Christ, and from that time *I have had but one passion, and that is Christ, and Christ alone*. Every one out of Christ I look upon as a fortress which I must storm and win. I was in my eighteenth year when the Lord gave me my first convert. He was an artillery officer, a Jew, a wild creature, without rest; but soon he became such a true follower of Christ that he put me to shame. And when I look back upon the thousands of youths whose hearts have opened up under my influence, I can only say *the Lord hath done it*. In working thus to save souls, my life has been one of joy rather than toil. Among the students were many frivolous, careless ones. I just now remember one whom a mother laid on my heart, but who soon fell among companions who led him astray, so that he could be found at home only at six in the morning. More than once I have visited him at that hour, and also in prison, but all seemed in vain, till one day in the sermon I said, 'Ah, yes, we preachers should have hard work were it not that we have one in league with us in every heart, even the most careless, that says, while we are preachers, "Well, the preacher is right."' The next evening I received a letter from him, in which he promised to give up evil and enter upon a new life. Alas! four or five days later a card came from him with only these words—'*Tholuck is sighing, Tholuck is praying, but I am drinking like a brute.*' Yet my labor was not in vain, for he is now a noted preacher of the Gospel of Christ. And what a number of those who were once my students have risen up and can now say, each one, like myself, '*I have but one passion, and that is Christ, and Christ alone!*'"

Happy the veteran saint and scholar who could, in a green old age, look back upon such labors! He had all the more confidence in the power of Christianity from having felt it in his own heart. When he left the gymnasium to enter the university, his oration was on *The Superiority of Mohammedanism over Christianity*. He was especially prejudiced against experimental Christianity, which was then called Pietism and Mysticism. He thought it checked all vigor of action and freedom of thought, and impressed on every countenance the pale hue of death, and that all who adopted it must turn their view from the boundless magnificence of the starry heavens and dwell in the damp and gloom of a catacomb. Neander exerted a great influence on him for good, but it was especially baron von Kottwitz who was the instrument of his conversion, as well as of his friends Olshausen, Julius Müller, and Richard Rothe.

On Dec. 2, 1820, Tholuck passed his examination as licentiate of theology at the Berlin University. This was a daring step, for he then suffered from a complaint which, according to three physicians whom he consulted at the request of baron von Kottwitz, was to end in speedy death. But a young physician, without curing him, removed the imminent danger, and he could go on in his work. Through the considerateness and liberality of the Prussian government, he went to England in 1825, and spent nearly a year there in travels undertaken for the purpose of prosecuting scientific researches. On his return to Berlin in 1826, he was called to fill the chair of ordinary theology at Halle, made vacant by the death of Dr. Knapp. Notwithstanding his promotion to the position of extraordinary professor of theology at Berlin, so deeply was he imbued with the spirit and interested in the prosecution of the work of Francke at Halle that the daily longing of his heart was that he might be transferred to the university founded by him. "Every day," says he, "I prayed to God that he might be pleased to call me to that place where, a hundred years before, August H. Francke had built his Orphan Asylum, and had, by his addresses both from the pulpit and from the chair, gathered a faithful community, teaching that the first stage on the way to the tree of knowledge was by the tree of life." His prayer was answered, the mantle of Francke fell upon him, and, by a remarkable coincidence of Providence, after laboring as his successor for more than fifty years, his burial took place within one day of the 150th anniversary of the burial of Francke, and the passage selected as the text of the preacher at the obsequies of Francke served the same purpose at the funeral of Tholuck—"Lord, it is done as thou hast commanded," from the Gospel for the Sunday (June 10) on which Tholuck died.

The state of things which he found when he went to Halle in 1826 is described by himself as follows:

"It is universally known how a dead orthodoxy had, throughout the 17th century, been predominant in German churches and universities. . . . Almost throughout the breadth of the country the tendency to 'rationalism,' as it was termed, about the beginning of the present century, had taken an uncontested possession of the pulpits and academical chairs. . . . At Halle there had been but one single man (Prof. Knapp) who, feebly indeed, and secretly enough, dared to resist all-powerful Rationalism. Out of nine hundred students he found five who, being revived by the aid of a Christian craftsman, believed in the divinity of Christ. They were called the 'idiotic orthodox:' they were the few, the little ones, faint-hearted, weak, and not gifted, and over against them the great multitude of the gifted, active, and assiduous students. The body of the academic teachers, in agreement with the whole mass of the students, had sent a petition to the minister of state for ecclesiastical affairs against my appointment to a professorship at Halle. That was the most trying period of my life, in which I learned seeking and pursuing love."

Such was the state of Germany, its Established Church, and its institutions when Tholuck was called to Halle. Hegel, who, as a philosophical lecturer, had imbibed Christian principles in the religious atmosphere of Berlin, urged Tholuck, in his parting words, that he should "deal a death-blow to the bald rationalism prevalent at Halle." This was no easy task, considering that Gesenius and Wegscheider had such wonderful influence there.

Tholuck's position was, therefore, at first exceedingly difficult in this reign of rationalism. He was scouted, hated, and ridiculed as a pietist, mystic, fanatic, Pharisee, etc.; but he persevered, and God most richly blessed his labors. A radical revolution has been wrought in Halle, so far as theology is concerned. The Rev. L. Witte, one of his pupils, who represented him at the Evangelical Alliance, in 1873, at New York, and read the paper he had prepared on *Evangelical Theology in Germany*, says,

"We know that, in a great measure, the wholesome change from rationalism to faith which has been granted to our native country within the last fifty years is, next to God's grace, owing to the restless zeal of this 'miles Christi,' a genuine good knight without fear and without reproach. In dark and dreary days he has gallantly borne disgrace for Christ's sake. He, a single man, has won the field in the University of Halle; and all his colleagues, one

by one, have been forced to yield to his superiority of Christian energy and knowledge. But, more than that, thousands upon thousands call him their spiritual father, their father in Christ."

Tholuck verified the prophetic words of Prof. Hegel, drew the sword of the Spirit, and gave bald rationalism its death-blow in the University of Halle. It was only with the change of government and ministry in Prussia in 1840 that Tholuck's influence assumed great dimensions. Frederick William IV and the minister of worship, Eichhorn, looked upon his theology as one which avoided all extremes and yet held the faith firmly. They considered it the only justifiable form. When vacancies were to be filled in the Prussian universities, his advice was always valued, whether it had been formally asked or voluntarily proposed. Under the minister Von Raumer, his influence rather declined; but under the succeeding minister, Von Mühler, it acquired its old power and dimensions, and many of the appointments of that time were suggested by him. His earnest labor for personal and experimental religion caused him to view with mildness smaller departures from ecclesiastical orthodoxy. Divine truth was in his eyes too sublime to be sharply and exactly defined in formulæ. In his *True Consecration of the Sceptic*, he does not even stiffly demand an express belief in the personality of God if the self-consciousness and existence of the Divine Being are admitted. Sternly to insist upon creeds seemed to him a departure from the faith. In his sermons he despised all rhetoric and display of learning. There were, however, flashes of appeal that cut into the heart like lightning. And then his life, so warm and tender and loving, made him a universal favorite with his students. It is no wonder that he exerted an almost fascinating influence over them. Indeed, he looked upon personal effort among students as his peculiar calling. Every day he spent two hours in walking, and generally had one or two with him, with whom he engaged in pleasant but earnest conversation. This gave him, after a time, such an extensive psychological knowledge that he could easily find an entrance to the hearts of those whom he would save. Tholuck said himself, in the address which he delivered at his jubilee,

> "Not without reason has it been said that I would rather be with candidates [for the ministry] than with pastors, and rather with students than with candidates. Not without cause have they called me a *studenten-professor* [a professor *for* students, as opposed to a *book* professor], who everywhere had a home with students, and nowhere else would rather have had his home. I had my delight in many a sprouting shoot, and, as it were, their flower-buds as they unfolded petal after petal, and in the full-developed flowers; but every blossom gradually developed, and in a different perfume and color. Yes, that is a blessed delight! and he who has once found his love and his pleasure in it, and to whom God has given the gift of being a professor, will no longer find the life of a professor to be labor, but rather joy and pleasure. And thus have I spent my life, and up to the present day my life as a professor has not been my work, but rather my joy and my delight.
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> "But, at the same time, the life of a professor is not all pleasure and enjoyment. If upon every word an echo would resound in the awakened heart; if upon every warning spiritual breath green shoots would spring up; if on every bestowal of a gift there would follow its reception—then it would be nothing but enjoyment. But thus it does not always happen, for there are also the silent, the dull, and the slow ones, whom one can call again and again, but no echo resounds; where one can thrust in the spade day after day before anything is heard resounding under the earth. And to be surrounded by such, that was my lot in the beginning.
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> "I have seen the secrets of many hundred young men disclosed to me; I have seen them wander far, far from the real aim of human life. I have been able to show them this, and I have had the pleasure to know that many a one perceived it who now enjoys this pleasure once unknown to him.
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> "This, then, is the life of a student professor; he has not only easy, joy- and pleasure-bringing work, but also a heavy task in youth, seeking love. But what a precious task when such young men are found that sit at the feet of Christ, who have been awakened from their slumbers, or who have returned from their erring ways! Wherever giving is also a receiving, that is a work which affords a higher enjoyment than all others that are more easily performed."

With such a love for students, Dr. Tholuck became a very popular professor, and students flocked to Halle from all parts of the world. His thorough knowledge of the English language made him an especial favorite with American students, large numbers of whom sat at his feet. Among the most distinguished of these we may mention Drs. Hodge, Addison, Alexander, Prentiss, H. B. Smith, Park, and others. The partiality manifested for Tholuck by American students was reciprocated by him. He regarded them with more than ordinary interest, and was in the habit of calling a number of those named his "special pets."

Besides the English, he was a master of a great many languages, and was only surpassed by cardinal Mezzofanti, who is said to have known fifty, including dialects. He was also gifted with poetic genius, and had acquired an immense store of varied learning. He was not only a master in theology, but profoundly versed in philology, philosophy, history, and poetry; in ancient and modern, Oriental and Occidental, heathen, Jewish, Mohammedan, and Christian literature. He was a voluminous writer. He commenced his literary labors as an author in 1821, and, besides the works already named, he wrote *Commentaries* on the Epistle to the Romans, the Hebrews, the Psalms, the Gospel of John:—a philosophico-theological exposition on *The Sermon on the Mount:—The Credibility of the Gospel History* (an antidote to *Strauss's Life of Christ*):—*The Spirit of the Lutheran Theologians of Wittenberg in the 17th Century:*—and *The Academic Life of the 17th Century*. In the last two productions he gives, mostly from MS. sources, a very interesting and graphic, but by no means favorable, picture of the palmy days of orthodox Lutheranism, for the instruction and warning of those contemporaries who would so zealously revive it as the best state of the Church, without considering that it was followed by the terrible apostasy of Rationalism. These works were forerunners of an extensive history of Rationalism. We mention the *Hours of Devotion*, together with several volumes of *Sermons*, as well as numerous articles published in the theological journals of Germany. He also issued his miscellaneous writings in two volumes, and republished *The True Consecration of the Sceptic* (1823), under the changed title of *The Doctrine of Sin and the Propitiator*, in 1851. Most of his writings have been translated into the more widely spoken modern languages of Europe.

Dr. Tholuck was also an able and popular preacher. He breathed and exhibited the spirit of evangelical piety in all the circles in which he moved—domestic, social, literary, and theological. He was simple and bland in his manners, social in his disposition, and kindly affectioned towards all men. He did not eschew pleasantry, but gave it its due place in conversation, and thus furnished the matter for many relishable anecdotes. He accepted the Prussian Union as consistent with the catholicity of Christianity, as well as with the doctrines of the Lutheran Church as set forth in her catholic symbol, the *Augustana*, and hence never allied himself with the separatistic Lutherans in their attempt to revive and perpetuate the symbolic dogmatism of the Lutheran theologians of the 17th century. In spite of his frail physical constitution, he was permitted to celebrate his semi-centennial jubilee as a professor Dec. 2, 1870, an occasion which was graced by the presence of a great number of his former pupils from all parts of the world. In responding to one of the addresses presented to him at his semi-centennial jubilee, he referred to the bodily infirmities he had been called upon to bear, and the comparatively small number of his days in which he was in the enjoyment of health. The performance of so much unintermitted labor, and the great age which he attained, are attributable to his abstemious habits and systematic exercise, as well as to the cheerfulness of disposition inspired by his personal piety, and his extraordinary success in doing good and glorifying Christ.

On June 10, 1877, Dr. Tholuck's wife sent the follow-

ing telegram to Dr. Schaff, who was then at Stuttgart, announcing his death, together with his last words:

"HALLE, June 10, 1877.

"This day, at 4 o'clock P. M., my dear husband, Dr. August Tholuck, after long suffering, gently entered into that blessed rest for which he had been longing from the days of his youth. Through the grace of God, his life, which was often threatened with an early termination, has been prolonged in indefatigable and fruitful labors to the age of seventy-eight years, two months, and ten days. Under the heavy pressure and painful anxiety of the last year, his friends around him were permitted to observe, in various ways, the growing assurance of his faith and the victory of love in his heart. His last intelligent words were a cheerful profession of the cross of Christ in view of approaching death: 'I am not afraid; Christ died for me' (*Ich fürchte mich nicht; denn Christus starb für mich*)."

It was a fitting close of a long and useful career which was devoted to Christ. The sum and substance of his theology was that Jesus lived and died for the salvation of sinners. To him as the only Master he led his innumerable pupils. His lecture-room and his pulpit were a school of Christ. Herein lie his significance and fame in the history of German theology and religion. The *New York Observer* (Aug. 16, 1877) thus announced Tholuck's death to its readers: "The greatest theological light of Germany has just been extinguished;" while the *Lutheran Observer* (Aug. 3, 1877) winds up an article on Tholuck in the following words:

"Although Tholuck is dead, he nevertheless, like Abel, 'yet speaketh.' He speaks on earth through the recollection of his conversations, exhortations, and sermons; speaks in the notes taken of his lectures; speaks in his articles published in theological reviews; speaks in the printed volumes written with his own hand; speaks through the sentiments, character, and labors of his students who have finished their course; speaks through the faith, writings, and efforts of his students who still live; speaks through the moulding influence exerted upon the University of Halle, and the evangelical leaven infused into the institutions of Europe; speaks through the resurrection of doctrinal orthodoxy, experimental piety, and religious activity in the Lutheran and other Protestant churches; yea, speaks in his whole life as a Christian man, as a popular writer, as a learned theologian, as an eloquent preacher; and, over and above all, 'he yet speaketh,' and will continue to speak as *the studenten-professor* till time shall be no more."

We have not as yet a complete biography of Dr. Tholuck, who will fill some chapters in the Church history of the 19th century. A sketch was published by Dr. Schaff, in his *Germany: its Universities, Theology, and Religion* (Phila. 1857), p. 278 sq. Another sketch is given in the *Theologisches Universal-Lexikon*, s. v. Our present article is made up from different necrologies. As to Tholuck's works, it would be useless to try to enumerate them. Zuchold alone (*Bibl. Theol.* ii, 1332 sq.) gives four pages. His *Commentaries* have been translated into English, and so also have some others of his works. The last of these, so far as we are aware, is *Hours of Christian Devotion* (Edinb. 1870), a work which has repeatedly been edited in Germany. (B. P.)

Thom'as (Θωμᾶς), one of the twelve apostles. A.D. 27-29.

1. *His Name.*—This is evidently a Grœcized form of the Aramaic תְּאוֹמָא, *Tomâ*, which means *the twin;* and so it is translated in John xi, 16; xx, 24; xxi, 2, ὁ Δίδυμος, which has passed into a name, *Didymus* (q. v.). This name occurs also on Phœnician inscriptions in a form which reminds us of the colloquial English abbreviation, viz. תאום and תאם (Gesenius, *Monumenta*, p. 356). In Heb. also (Cant. vii, 4) it is simply תְּאוֹם, *teôm*, almost exactly our "Tom." The frequency of the name in England is derived not from the apostle, but from St. Thomas of Canterbury. Out of the signification of this name has grown the tradition that he had a twin-sister, Lysia (*Patres Apost.* p. 272), or that he was a twin-brother of our Lord (Thilo, *Acta Thomæ*, p. 94); which last, again, would confirm his identification with *Jude* (comp. Matt. xiii, 55), with whom Eusebius expressly identifies him (*Hist. Eccles.* i, 13; so also the *Acta Thomæ*). This may have been a mere confusion with Thaddæus (q. v.), who is mentioned in the extract. But it may also be that Judas was his real name, and that Thomas was a surname.

2. *History and Character from the New Test.*—(We here chiefly adopt Stanley's art. in Smith's *Dict. of the Bible*). In the catalogue of the apostles he is coupled with Matthew in Matt. x, 3; Mark iii, 18; Luke vi, 15; and with Philip in Acts i, 13.

All that we know of him is derived from the Gospel of John; and this amounts to three traits, which, however, so exactly agree together that, slight as they are, they place his character before us with a precision which belongs to no other of the twelve apostles, except Peter, John, and Judas Iscariot. This character is that of a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master (see Niemeyer, *Charakt.* i, 108).

(*a.*) The first trait is found in his speech when our Lord determined to face the dangers that awaited him in Judæa on his journey to Bethany. Thomas said to his fellow-disciples, "Let us also go (καὶ ἡμεῖς), that we may die with him" (John xi, 16). He entertained no hope of his escape—he looked on the journey as leading to total ruin; but he determined to share the peril. "Though he slay me, yet will I trust in him."

(*b.*) The second occurs in his speech during the last supper: "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" (John xiv, 5). It was the prosaic, incredulous doubt as to moving a step in the unseen future, and yet an eager inquiry to know how this step was to be taken.

(*c.*) The third was after the resurrection. He was absent—possibly by accident, perhaps characteristically—from the first assembly when Jesus had appeared. The others told him what they had seen. He broke forth into an exclamation, the terms of which convey to us at once the vehemence of his doubt, and, at the same time, the vivid picture that his mind retained of his Master's form as he had last seen him lifeless on the cross: "Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not, I cannot, believe" (οὐ μὴ πιστεύσω, John xx, 25). On the eighth day he was with them at their gathering, perhaps in expectation of a recurrence of the visit of the previous week; and Jesus stood among them. He pronounced the same salutation, "Peace be unto you;" and then, turning to Thomas, as if this had been the special object of his appearance, uttered the words which convey as strongly the sense of condemnation and tender reproof as those of Thomas had shown the sense of hesitation and doubt: "Bring thy finger hither [ὧδε—as if himself pointing to his wounds] and see my hands; and bring thy hand and thrust it in my side; and do not become (μὴ γίνου) unbelieving (ἄπιστος), but believing (πιστός)." "He answers to the words that Thomas had spoken to the ears of his fellow-disciples only; but it is to the thought of his heart rather than to the words of his lips that the Searcher of hearts answers. . . . Eye, ear, and touch at once appealed to and at once satisfied—the form, the look, the voice, the solid and actual body: and not the senses only, but the mind satisfied too; the knowledge that searches the very reins and the hearts; the love that loveth to the end, infinite and eternal" (Arnold, *Serm.* vi, 238). The effect on Thomas is immediate. It is useless to speculate whether he obeyed our Lord's invitation to examine the wounds. The impression is that he did not. Be that as it may, the conviction produced by the removal of his doubt became deeper and stronger than that of any of the other apostles. The words in which he expressed his belief contain a far higher assertion of his Master's divine nature than is contained in any other expression used by apostolic lips, "My Lord, and my God!" Some have supposed that κύριος refers to the human

Θεός to the divine nature. This is too artificial. It is more to the point to observe the exact terms of the sentence, uttered, as it were, in astonished awe. "It is, then, my Lord and my God!" (It is obviously of no dogmatic importance whether the words are an address or a description. That they are the latter appears from the use of the nominative ὁ κύριος. The form ὁ Θεός proves nothing, as this is used for the vocative. At the same time, it should be observed that the passage is *said to Christ*, εἶπεν αὐτῷ.) The word "my" gives it a personal application to himself. Additional emphasis is given to this declaration from its being the last incident related in the direct narrative of the gospel (before the supplement of ch. xxi), thus corresponding to the opening words of the prologue. "Thus Christ was acknowledged on earth to be what John had in the beginning of his gospel declared him to be from all eternity; and the words of Thomas at the end of the twentieth chapter do but repeat the truth which John had stated before in his own words at the beginning of the first" (Arnold, *Serm.* vi, 401). The answer of our Lord sums up the moral of the whole narrative: "Because ["Thomas" (Θῶμα) is omitted in the best MSS.] thou hast seen me, thou hast believed: blessed are they that have not seen me, and yet have believed" (xx, 29). By this incident, therefore, Thomas, "the doubting apostle," is raised at once to the theologian in the original sense of the word. "Ab eo dubitatum est," says Augustine, "ne a nobis dubitaretur." Winer and others find in the character of Thomas what they consider contradictory traits, viz. inconsiderate faith and a turn for exacting the most rigorous evidence. We find that a resolute and lively faith is always necessarily combined with a sense of its importance, and with a desire to keep its objects unalloyed and free from error and superstition. Christ himself did not blame Thomas for availing himself of all possible evidence, but only pronounced those blessed who would be open to conviction even if some external form of evidence should not be within their reach (comp. Niemeyer, *Akademische Predigten und Reden*, p. 321 sq.). Monographs have been written in Latin on this scene in Thomas's life by Carpzov (Helmst. 1757), id. (Vim. 1765), Rost (Budiss. 1785), and Gram (Norimb. 1618).

In the New Test. we hear of Thomas only twice again—once on the Sea of Galilee with the seven disciples, where he is ranked next after Peter (John xxi, 2), and again in the assemblage of the apostles after the Ascension (Acts i, 13).

3. *Traditions.*—Thomas is said to have been born at Antioch, and (as above stated) to have had a twin-sister named Lysia (*Patres Apost.* ed. Coteler. p. 272, 512). The earlier traditions, as believed in the 4th century (Origen, ap. Euseb. *Hist. Eccles.* i, 13; iii, 1; Socrates, *Hist. Eccles.* i, 19), represent him as preaching in Parthia (Clement. *Recogn.* ix, 29) or Persia (according to Jerome; see also Rufinus, *Hist. Eccles.* ii, 4), and as finally buried at Edessa (Socrates, *Hist. Eccles.* iv, 18). Chrysostom mentions his grave at Edessa as being one of the four genuine tombs of apostles, the other three being Peter, Paul, and John (*Hom. in Heb.* 26). With his burial at Edessa agrees the story of his sending Thaddæus to Abgarus with our Lord's letter (Euseb. *Hist. Eccles.* i, 13). According to a later tradition, Thomas went to India and suffered martyrdom there (Gregor. Naz. *Orat. xxv ad Arian.* p. 438, ed. Par.; Ambrose, in *Psa. xlv*, 10; Jerome, *Ep.* 148 [59] *ad Marcell.*; Niceph. *Hist. Eccles.* ii, 40; *Acta Thomæ*, ch. i sq.; Abdiæ *Hist. Apost.* ch. ix; Paulin. a S. Bartholomæo, *India Orient. Christiana* [Rom. 1794]). This tradition has been attacked by Von Bohlen (*Indien*, i, 375 sq.). The ancient congregations of Christians in India who belong to the Syrian Church are called Thomas-Christians, and consider the apostle Thomas to be their founder (Fabricius, *Lux Evangelii*, p. 626 sq.; Assemani, *Biblioth. Orient.* III, ii. 435 sq.; Ritter, *Erdkunde*, V, i, 601 sq.). Against this tradition Thilo wrote in his edition of the *Acta Thomæ*, p. 107 sq. (comp. Augusti, *Denkwürdigkeiten*, iii, 219 sq.). This later tradition is now usually regarded as arising from a confusion with a later Thomas, a missionary from the Nestorians. His martyrdom (whether in Persia or India) is said to have been occasioned by a lance, and is commemorated by the Latin Church on Dec. 21, by the Greek Church on Oct. 6, and by the Indians on July 1. (For these traditions and their authorities, see Butler, *Lives of the Saints*, Dec. 21.)

4. The fathers frequently quote an *Evangelium secundum Thomam* and *Acta Thomæ*, the fragments of the former of which have been edited by Thilo, in his *Codex Apocryphus Novi Testamenti*, i, 275; and by Tischendorf, in his *Evangelia Apocrypha* (Lips. 1843); and the *Acta Thomæ* separately by Thilo (ibid. 1823); and by Tischendorf, in his *Acta Apocrypha* (ibid. 1851). See Apocrypha; Thomas, Writings of.

THOMAS (*St.*), Christians of, a body of Syrian Christians dwelling in the interior of Malabar and Travancore, in the south-western part of Hindustan. When the Portuguese landed in India in the 16th century, they discovered what they supposed to be a Nestorian Church there, the members of which called themselves Christians of St. Thomas. They retained the Syrian language, held the validity of only two sacraments, and were governed by bishops under a metropolitan. They rejected the authority of Peter, and did not enforce sacerdotal celibacy. They neither invoked saints nor worshipped images. These churches were soon subjected to severe persecution, and many were forced into Romanism. The inquisition, also, was established at Goa. Dr. Claudius Buchanan found, however, a remnant of them, in 1807, near Travancore. They still retain some ecclesiastical independence. According to a statement of some authority, the St. Thomas Christians number 70,000 individuals, and the Syro-Roman Catholics 90,000, that is, the party who have submitted to the papal jurisdiction. But the Church service in Syriac is not understood by the people, who are ignorant and prejudiced. That their creed is not directly Nestorian may be seen from the declaration of the metropolitan of Malabar made in 1806: "'We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; One in Three, and Three in One: the Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after the other; in majesty, honor, might, and power coequal; Unity in Trinity, and Trinity in Unity.' The metropolitan disclaims the heresies of Arius, Sabellius, Macedonius, Manes, Manianus, Julianus, Nestorius, and the Chalcedonians, adding 'that in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary through the means of the Holy Ghost, and was incarnate God and man.'" They believe that the souls of departed men do not see God till the judgment-day; they allow three sacraments—baptism, orders, and the eucharist; and they abhor auricular confession. In the consecration of the eucharist they use small cakes made with oil and salt; instead of wine is water in which raisins have been steeped; they observe no age for orders, but admit priests at seven, eighteen, twenty, etc., who may marry as often as their wives die. Their children, unless in cases of sickness, are not baptized till the fiftieth day. At the death of any friend the relations keep an eight days' fast in memory of the deceased. They observe the times of Advent and Lent, and many other feasts and festivals, but especially those which relate to Thomas—the *Dominica in albis*, or Sunday after Easter, in memory of the notable confession of Thomas; one on June 1, which is also celebrated by Moors and Pagans. The Church of England Missionary Society has established among these people an extensive mission, occupying two or three stations; and a college has been established at Kottayám for the instruction of candidates for the ministry, which has been

liberally endowed. See Eadie, *Eccles. Cyclop.* s. v.; Farrar, *Eccles. Dict.* s. v. See NESTORIANS.

THOMAS (*St.*), DAY OF, a festival observed, Dec. 21, in memory of Thomas the apostle. It was held by the Greek Church on Oct. 6.

THOMAS (*St.*), WRITINGS OF. These are as follows:

1. THOMÆ ACTA (*Acts of Thomas*), an Apocryphal work which belongs to a very high antiquity and was greatly esteemed among the Gnostics and Manichæans (comp. Euseb. *Hist. Eccles.* iii, 25; Epiphan. *Hæres.* xlii, 1; li, 1; liii, 2, etc.). Augustine has undoubtedly referred to them in three places, viz. *Cont. Faust.* xxii, 79; *Adimant.* 17; *De Sermone Domini*, i, 20. In the *Hist. Apostol. Abdiæ*, ix, 1 (Fabricius, *Codex Apocryph.* i, 689) these *Acts* are especially referred to. They were first edited by Thilo, in *Codex Apocryphus Nov. Test.* (Lips. 1832), vol. i; afterwards by Tischendorf, in *Acta Apostolorum Apocrypha* (ibid. 1851), p. 190–234; see also the appendix to *Apocalypses Apocryphæ* (ibid. 1856), p. 156–161. Connected with the *Acta* is the—

2. THOMÆ CONSUMMATIO (*Consummation of Thomas*), which, like the former, was the source for the *Hist. Apost. Abdiæ*. It was edited first by Tischendorf from a cod. Paris. of the 11th century, and published in his *Acta Apostolorum*, p. 235–242. More important than these is the—

3. THOMÆ EVANGELIUM (*Gospel of Thomas*). Next to the *Protevangelium of James*, it was the oldest and best known. Irenæus probably knew it (comp. *Adv. Hæres.* i, 20), while Origen (*Hom. I in Lucam*) mentions the same explicitly; Pseudo-Origen. Philosophus (ed. Emm. Miller, Oxon. 1851), p. 101 (comp. p. 94), speaks of its having been used by a Gnostic sect, the Naasenes, in the middle of the 2d century; Euseb. (*Hist. Eccles.* iii, 25) mentions this gospel also, and Cyrill. Hierosol. (*Catech.* p. 98, ed. Oxon. 1702; comp. *ibid.* 4, p. 66) thinks that this Thomas was the disciple of Manes. The origin of this, as well as of most of the Apocryphal gospels, must be sought among the Gnostics, and especially among those who embraced Docetism with regard to the person of Christ; and the very large number of miraculous stories mentioned in this gospel, which found so much favor among the Manichæans, points to this Docetism. According to Irenæus, *loc. cit.*, the author must have belonged to the Marcosianic sect.

We have no complete text of this gospel, but fragments only. Cotelerius first published, in the notes to his *Constit. Apostol.* vi, 17, a fragment according to the Parisian MS. of the 15th century; a larger portion was published by Mingarelli, *Nuova Raccolta d' Opuscoli Scientifici* (Venet. 1764), xii, 73–155. Tischendorf found a larger number of MSS., but their variations caused him to publish a triple text in his collection—viz. two Greek and one Latin—with the following titles: *Θωμᾶ Ἰσραηλίτου φιλοσόφου ῥητὰ εἰς τὰ παιδικὰ τοῦ Κυρίου*. This gives us the childhood of Jesus from his fifth to his twelfth year in nineteen chapters. *Σύγγραμμα τοῦ ἁγίου ἀποστόλου Θωμᾶ περὶ τῆς παιδικῆς ἀναστροφῆς τοῦ Κυρίου* gives in eleven chapters the time from the fifth to the eighth year. *Tractatus de Pueritia Jesu secundum Thomam* gives in fifteen chapters the time from the flight into Egypt to the eighth year of Christ's life. These texts are published by Tischendorf in his *Evangel. Apocrypha* (Lips. 1853); see also the *LXI Prolegom.* of the *Apocal. Apocryph.* A Syriac codex was published by Wright (Lond. 1875), in his *Contributions to the Apocryphal Literature of the New Test., Collected and Edited from Syrian MSS. in the British Museum.* (B. P.)

Thomas À BECKET, OR OF CANTERBURY. See BECKET, THOMAS À.

Thomas À KEMPIS. See KEMPIS, THOMAS À.

Thomas AQUINAS. See AQUINAS, ST. THOMAS.

Thomas OF CELANO was a native of Celano, in Abruzzo Ultra II. He is noted as having written the earliest biography of Francis of Assisi, and the hymn *Dies Iræ* (q. v.). Neither the date of his birth nor of his death is known. It would appear from the preface to the biography that he was early associated with Francis, as many of the statements are given as based on personal observation or the authority of Francis himself. Cæsar of Spires, the first provincial of the Order of Franciscans in Germany, appointed him to the office of *custos* over the Minorite convents of Cologne, Mayence, Worms, and Spires, as early at least as 1221. This statement is questioned by some, because the chronicle of the order compiled by Mark of Lisbon does not mention him among the twenty-five earlier and more important disciples of the saint, though more obscure names are found in that list. The biography ascribed to him is given, with notes, in the *Acta Sanctorum*, October, tom. ii. There is no proof either for or against his claim to the authorship, which is nowhere asserted by himself. Nor is the honor of having composed the *Dies Iræ* secured to him by any better evidence. The Franciscans attribute its composition to him, the Dominicans to one of their own order, a Jesuit to an Augustinian monk, a Benedictine to Gregory the Great or to St. Bernard. Each of these statements is arbitrary, and some of them cannot be true. Bartholomew Albizzi of Pisa was the first to credit the hymn to Celano, in his *Liber Conformitatum* (1385); and his statement warrants the conclusions that the hymn was already at that date incorporated with the Missal, and therefore well known, and that Celano was generally held to be its author. Wadding, in *Scriptores Ordinis Minorum*, states that Celano composed two additional sequences, the *Fregit Victor Virtualis*, in honor of St. Francis, and the *Sanctitatis Nova Signa*. See Mohnike, *Kirchen- u. literar.-hist. Studien* (1825), i, 31; Hüber, *Dreifache Chronik d. dreifachen Franzisk.-Ordens* (Munich, 1686), p. 16; Wadding, *Annales Minor.* tom. ii, ad ann. 1222; Hase, *Franz v. Assisi*, etc. (Leips. 1856), p. 17, note 17; Tholuck, *Verm. Schriften*, i, 110; Daniel, *Thesaur. Hymnol.* i, 103–131.—Herzog, *Real-Encyklop.* s. v.

Thomas OF VILLANOVA. See VILLENEUVE.

Thomas, Barnabas, one of Wesley's early helpers, was a native of Cornwall, England. He was admitted on trial by the Conference in 1764 and preached in Wales, and was likewise stationed in Cork. He was named in the deed of declaration. He at length desisted from an itinerant life, and settled in Leeds, but sank into obscurity, and died of a violent fever while the Conference was in session in that city (1793). See Atmore, *Meth. Memorial*, s. v.

Thomas, Benjamin Calley, a Baptist missionary, was born in Massachusetts. He graduated at Brown University in the class of 1847, and at the Newton Theological Institution in the class of 1850. For eighteen years he was a missionary of the American Baptist Missionary Union, being stationed during this period at various places—three years at Tavoy, Bengal; three years at Henzadah, Burmah; and two years at Bassein, Bombay. At one time he had under his charge a school for the education of native teachers. Returning to the United States, he died in the city of New York, June 10, 1869. (J. C. S.)

Thomas, Benjamin Franklin, chancellor of Brown University, was born in Boston, Mass., Feb. 12, 1813, and was a graduate of Brown University in the class of 1830, having entered college at the early age of thirteen. He was admitted to the bar of Worcester in 1834. By degrees he rose to an extensive practice, and occupied a high position among the able lawyers with whom he was contemporary. For four years (1844–48) he was judge of probate for Worcester County. In 1853 he was appointed to a place made vacant on the bench of the Supreme Judicial Court of Massachusetts, and held the office for six years (1853–59). Having resigned his position on the bench, he removed to Boston,

where in his profession he achieved eminent success. He served one term (1861-63) as a representative in Congress from Boston. He was elected chancellor of Brown University in 1874. His death took place at Beverly, Mass., Sept. 27, 1878. (J. C. S.)

Thomas, Christian, a modern philosopher, was born at Leipsic in 1665, and graduated at the Leipsic University. Reading Puffendorf's *Apology for Rejecting the Scholastic Principles of Morals and Law*, he determined to renounce all implicit deference to ancient dogmas. Brucker gives the following brief specimen of his peculiar tenets: "Thought arises from images impressed upon the brain, and the action of thinking is performed in the whole brain. Brutes are destitute of sensation. Man is a corporeal substance, capable of thinking and moving, or endued with intellect and will. Man does not always think. Truth is the agreement of thought with the nature of things. The senses are not deceitful, but all fallacy is the effect of precipitation and prejudice. From perception arise ideas and their relations, and from these, reasonings. It is impossible to discover truth by the syllogistic art. . . . God is not perceived by the intellectual sense, but by the inclination of the will; for creatures affect the brain, but God the heart. All creatures are in God; nothing is exterior to him. Creation is extension produced from nothing by the divine power. Creatures are of two kinds, passive and active; the former is matter, the latter Spirit. . . . The human soul is a ray from the divine nature, whence it desires union with God, who is love," etc. Thomas died at Halle in 1728. He published, *An Introduction to Puffendorf* (1687):—*A Defence of the Sect of the Pietists*:—*An Introduction to Aulic Philosophy*, etc.:—*Introduction to Rational Philosophy*:—*A Logical Praxis*:—*Introduction to Moral Philosophy*:—*A Cure for Irregular Passions*:—*Essay on the Nature and Essence of Spirit*, etc.

Thomas, Christopher, a Methodist Episcopal minister, was born in Matthews County, Va., Oct. 31, 1797. He was converted in 1816, admitted on trial in the Virginia Conference in 1823, and appointed to the Sussex Circuit. In 1824 he still held the same circuit; in 1825, Yadkin; in 1826, Salisbury; in 1827, Iredell; in 1828, Williamsburgh; and in 1829, Newbern, N. C., all of which appointments he filled with ability and success. He died Nov. 14, 1829. He was a plain man, of strict integrity, consistent Christianity, and highly respectable abilities. See *Minutes of Annual Conferences*, 1830, p. 75.

Thomas, David (1), a minister of the Baptist denomination, was born at Loudon Tract, Pa., Aug. 16, 1732. In early life he enjoyed more than ordinary advantages for obtaining a good education. He studied for some time at the Academy in Hopewell, under the tuition of Rev. Isaac Eaton, and in 1769 received the honorary degree of A.M. from Brown University. When quite young he began to preach. He removed to Virginia in 1760, and spent about a year and a half in Berkeley County. He then visited Fauquier County, and under his ministry the Broad River Church was formed, of which, for a time, he was the pastor. Subsequently, from this church, five or six other churches were constituted. He travelled as an evangelist in different sections of the state, and his preaching was greatly blessed in the conversion of souls. He is said "to have been a minister of great distinction in the prime of his days. Besides the natural endowments of a vigorous mind, and the advantages of a classical and refined education, he had a melodious and piercing voice, a pathetic address, expressive action, and, above all, a heart filled with love to God and his fellow-men." Many persons in Virginia had been accustomed to hear but little evangelical preaching. They were attracted by the eloquence of so accomplished a minister as was Mr. Thomas, and not a few who occupied high social positions were led to the Saviour. Near the close of his life he removed to Kentucky. He lived to a great age, and for some time before his death was nearly blind. The influence of this faithful servant of Christ was good and permanent. See *Lives of Virginia Baptist Ministers*, p. 51-53. (J. C. S.)

Thomas, David (2), a Welsh Congregational minister, was born at Cowbridge, May 19, 1783. He graduated at Wrexham Academy, studied theology with Dr. Jenkin Lewis, and itinerated through the hamlets and villages about Magor and Penywain. In 1815 he settled over the parish of Wolvasnewton, and in 1819 removed to Nebo. In 1824 he took the oversight of the Church at Llanvaches, and continued his missionary labors through many neighboring parishes. He died in November, 1864. His life was one calm, public, and unwavering testimony for truth and for God. See (Lond.) *Cong. Year-book*, 1866, p. 285.

Thomas, David (3), a Welsh Congregational minister, was born in 1793. He graduated at the Presbyterian College, Carmarthen, and was ordained in 1820 at Pembrokeshire, and shortly afterwards settled at Wotton-under-Edge, and retained this charge until the close of his life. He died March 28, 1861. His preaching was earnest, faithful, and evangelical. See (Lond.) *Cong. Year-book*, 1862, p. 263.

Thomas, David (4), A.B., an English Congregational minister, was born at Merthyr-Tydvil, Aug. 16, 1811. He was educated at Highbury College and Glasgow University, where he took the first prize in logic. He was ordained in 1836, at Zion Chapel, Bedminster. In 1844 he settled at Highbury Chapel, Cotham, and commenced that career of spiritual power and ministerial prosperity which lasted thirty years, growing more and more bright and beautiful from year to year. Mr. Thomas had a vigorous intellect, highly cultivated, and marked by large intelligence and the purest taste. "His conversation on books, public men, and human affairs manifested a comprehensive grasp, a discriminating touch, and no small amount of genial humor." He died Nov. 7, 1875. See (Lond.) *Cong. Year-book*, 1876, p. 374.

Thomas, Ebenezer, D.D., LL.D., a Presbyterian minister, was born at Chelmsford, England, Dec. 23, 1812. His father was an Independent minister, educated at Hoxton College in London, and was ordained at Chelmsford in 1805, where he remained as pastor for a number of years. He removed to Cincinnati, O., when his son was but a child. He was engaged in preaching in Cincinnati and destitute neighborhoods for several years. With a view of supplying the destitute, he organized a Home Evangelization Society, and was its agent. He accepted a call to take charge of the Welsh Independent Church at Paddy's Run, O. Here he established a boarding-school, and some of the first men of the country were his patrons and pupils. Under his father's instruction, young Thomas was prepared for college. He entered the Miami University and graduated in 1834. He possessed powers of mind of the highest order, and his scholarly attainments were rarely equalled, never surpassed. Immediately after his graduation, he commenced teaching at Rising Sun, Ind., and afterwards at Franklin, O. When not engaged in teaching, he pursued the study of theology. He was licensed by the Presbytery of Oxford in 1836. Although he had not had the advantage of training in a theological seminary, there were few more thoroughly educated in every branch of theology. He was called to take charge of the Church at Harrison, and he was ordained and installed over the same in July, 1837. After remaining in Harrison over two years, he was called to the Hamilton Church, where he remained until 1849, when he was elected president of Hanover College. This position he occupied until 1854, when he resigned to accept the chair of Biblical literature and exegesis in the Theological Seminary at New Albany, Ind. Here he remained till the seminary was removed

to Chicago, when he resigned, but was re-elected by the new board at its first meeting. He accepted the appointment, but on account of controversy in the Church in regard to his views and those of his colleague, Professor McMasters, in regard to slavery, the seminary was not opened for two years. In the meantime he supplied the pulpit of the first Presbyterian Church in New Albany. In 1858 the synods in whose bounds the seminary was located voted to offer it to the General Assembly, and in 1859 it was accepted by the same. In the meantime the first Church of Dayton, O., gave Dr. Thomas a call, which he accepted. Here he was duly installed, and entered on his work, which he prosecuted with energy and success for twelve years, when he resigned to accept the chair of New-Test. Greek and exegesis in Lane Seminary, Walnut Hills, Cincinnati, O. He died there Feb. 2, 1875. Dr. Thomas was a general scholar. He carried his studies outside of the curriculum, and was at home in history, geology, botany, entomology, mineralogy, astronomy, and microscopy. He was a model teacher, his thorough knowledge of every department and his unrivalled colloquial powers combined to make him a great favorite in the class-room. As a theologian he was a sincere and sound Calvinist, and he was as rich in Christian experience as he was sound in the faith. As a preacher he was popular and successful in all the fields of his labor. In all that goes to make up excellences in writing and speaking, he was a prince. He was esteemed and honored by all. (W. P. S.)

Thomas, Edward, an Episcopal clergyman, was born in St. Stephen's Parish, S. C., Sept. 28, 1800, and received his early education at the grammar-school in Pineville. In 1817 he entered the sophomore class in the South Carolina College, Columbia, and graduated in 1819. He lived in Cambridge, Mass., in order to study at Harvard College; and, after a few months, transferred his residence to New Haven, prosecuting his studies at Yale. He entered the Theological Seminary, city of New York, in 1822; returned to his native state in the fall of 1824; and, in February, 1825, was ordained deacon by bishop Bowen, and became a missionary first to Fairfield District, and afterwards to Greenville. In April, 1826, he was admitted to priest's orders by bishop Bowen, and, after filling out his unexpired term at Greenville, became rector, February, 1827, of Trinity Church on Edisto Island. In 1834 he resigned his charge on account of ill-health, and went to reside at St. Augustine, Fla., where his health so improved that the rectorship of the Church there was offered to him. He declined, and after a further residence there returned to South Carolina, and in 1836 accepted a call to the parish of St. John's, Berkeley County. In the winter of 1837–38 the disease of which he died (an affection of the bowels) began to show itself, but he continued to labor on until May 24, 1840, when he gave up work entirely, dying July 11 of the same year. A volume of *Sermons* was published after his death, under the supervision of his widow. See Sprague, *Annals of the Amer. Pulpit*, v, 664.

Thomas, Eleazer, D.D., a minister of the Methodist Episcopal Church, was born in the State of New York; received an academic education at Cazenovia; was converted when seventeen; and entered Genesee Conference as a probationer in 1839. He was transferred to California in 1852, and was pastor one year of the Powell Street Church, San Francisco. In 1856 he was elected editor of the *California Christian Advocate;* and re-elected in 1860 and 1864. He was chosen book-agent in 1868, and, at the end of his four years' term in 1872, was appointed presiding elder of the Petaluma District. In the spring of 1873 he was appointed a member of the Peace Commission, and sent to treat with the Modoc Indians. On April 11 the commissioners were decoyed into the Lava Beds, Southern Oregon, and Dr. Thomas and Gen. Canby were killed. Dr. Thomas was a man of good presence, fine address, and great zeal and energy as a minister. See Simpson, *Cyclop. of Methodism*, s. v.

Thomas, Enoch, a Presbyterian minister, was born Dec. 31, 1805, at St. George's, Newcastle Co., Del. He was prepared for college at the Phillips Academy at Andover, Mass., under John Adams, principal, and was graduated from Amherst College in 1833. About this time he united with the Second Presbyterian Church of Wilmington, Del. He then engaged for six months as assistant teacher in a seminary at Newark, Del., after which he entered Princeton Seminary, N. J., and remained there until near the close of 1835, when he left because of feeble health. He was licensed by the Wilmington Presbytery Oct. 14, 1835, after which he began to labor as a missionary in Rockingham County, Va. He was ordained *sine tutela* by the Lexington Presbytery at High Bridge Church, Va., June 17, 1837. For about a year he preached at Union, Port Republic, and Shiloh, where his labors were blessed and large congregations attended his ministry. Having accepted a call to Shemariah Church, Augusta Co., Va., he was installed as pastor Dec. 1, 1838. His health having improved, and the community having provided an academy, Mr. Thomas also commenced a classical school, which became in a short time quite flourishing. But the united duties of pastor and teacher were too onerous, and he was, at his own request, released from his former charge, Oct. 12, 1843. This was his only pastoral charge. Thenceforth he resided about eighteen years at Beverly, Randolph Co., and labored as a missionary in that and several adjacent counties, ranging over a wide extent of wild and mountainous country, preaching in court-houses, jails, school-houses, barns, and private houses, wherever any would gather to hear the Word of God. There was no minister nearer on the west than Clarksburg, and on the south-west than Parkersburg. Much of the wide region he traversed was a mountain wilderness; often his only road was an obscure path; dangerous rivers were to be forded; and many of the best people were living in log-cabins, often in a single room. But he enjoyed the work, gladly breaking the bread of life to the hungry and the starving. The breaking-out of the Civil War, in 1861, stopped his work, and his mission field became a scene of strife. Having removed his family from Beverly to Craigsville, Augusta Co., he occasionally supplied, during the war, the churches of Windy Cove, Warm Springs, and Lebanon. After 1865 he preached as opportunity offered. He generally taught school in the winter season. For several of his last years he suffered severely from chronic throat-disease. He died at Craigsville, Jan. 25, 1879. (W. P. S.)

Thomas, John (1), LL.D., an English prelate, was born at Carlisle, Oct. 14, 1712; was educated at the grammar-school at Carlisle, and Queen's College, Oxford. After his graduation he became an assistant at a classical academy, Soho Square, London; then private tutor to the younger son of Sir William Clayton. He was ordained deacon March 27, 1737, and priest Sept. 25. In the same year he was presented by George II to the rectory of Blechingly, and was instituted Jan. 27, 1738. On Jan. 18, 1748, he was appointed chaplain in ordinary to the king; April 23, 1754, he was made prebendary of Westminster; and Dec. 12, 1760, was appointed chaplain to George III. In 1762 he was appointed sub-almoner to the archbishop of York; and in 1766 was instituted to the vicarage of St. Bride's, London. He succeeded Dr. Pearce as dean of Westminster, 1768; and in November, 1774, became bishop of Rochester. He died Aug. 22, 1793. A valuable collection of his *Sermons and Charges* was published by Rev. G. A. Thomas (1796, 2 vols. 8vo).

Thomas, John (2), a Welsh Congregational minister, was born at Carmarthen, April 13, 1811. He was

converted at the age of eighteen, and became an efficient teacher in the Sabbath-school; removed to Newcastle in 1844, and, at the request of the Welsh population, became pastor of their chapel. He accepted a call from Glynneath in 1855; but after two years of labor with that people, under medical advice, resigned his charge. He died Aug. 3, 1870. See (Lond.) *Cong. Year-book*, 1871, p. 353.

Thomas, Joshua, a Welsh Congregational minister, was born at Penmain, Aug. 2, 1803. At an early age he was the subject of deep religious impressions, and at the age of seventeen joined the Church. He graduated at Brecon College, and was ordained pastor of the Church at Adullam Chapel, Merthyr-Tydvil, where he labored with zeal and energy for eleven years. In 1843 Mr. Thomas removed to Carmarthenshire, to take charge of the united churches of Bethlehem and Cape Isaac, where he labored for six years with much acceptance and success. In 1849 he removed to Aberavon, and devoted himself with indefatigable zeal to the spiritual improvement of the people; and, in spite of many difficulties, succeeded in erecting a spacious chapel and gathering a numerous congregation. His last charge was at Aberdare, where he labored till his death, Sept. 2, 1875. See (Lond.) *Cong. Year-book*, 1876, p. 377.

Thomas, Richard H., M.D., a minister of the Society of Friends, was born in Anne-Arundel County, Md., June, 1805. "Having received a liberal education and completed a course of medical studies, he settled in Baltimore, where he became eminent as a practitioner and teacher of medicine." In the work of the ministry he labored with great diligence. He held many meetings among other denominations, and preached with great acceptability. He was a man of pleasing address; and, possessing great vivacity and extraordinary talents, he gained ready access to the most cultivated society. He died at his residence, near Baltimore, Jan. 15, 1860. See *Annual Monitor*, 1860, p. 128.

Thomas, Robert Jernain, A.B., a Welsh Congregational missionary, was born at Rhayadar, Sept. 7, 1840. He matriculated at the London University at the age of sixteen, and gained the Mills scholarship and took high honors at the university. He was ordained June 4, 1863, at Hanover Chapel, and sailed the following month for Shanghai, under the direction of the London Missionary Society. He was afterwards appointed to the Pekin Mission, and on his way thither he undertook an extensive missionary journey through the peninsula of Corea, telling the glorious truths of the Gospel of Christ and distributing copies of the Scriptures. In 1865 the French admiral prepared an expedition against the Coreans, and Mr. Thomas was persuaded to act as an interpreter for the expedition. He was put to death by the Coreans while reading the Bible, July, 1866. See (Lond.) *Cong. Year-book*, 1868, p. 296.

Thomas, Samuel (1), a Methodist Episcopal minister, became a member of the society, in the early period of Methodism, in the State of New Jersey. He was an acceptable local preacher for a number of years, entered the itinerancy in 1796, and filled the following stations: In 1796–97, Flanders Circuit; 1798, Elizabethtown Circuit; 1799, Freehold; 1800–1, Newburg; 1802, Bethel; 1803, Elizabethtown; 1804–5, Freehold; 1806, supernumerary in Brooklyn; 1807, in New York; 1808, superannuated, in which relation he continued until he died, in 1812. Mr. Thomas was a man of much prayer and diligence in searching the Scriptures, strongly attached to the doctrines and discipline of the Methodist Episcopal Church, and ever considered as a strict disciplinarian. See *Minutes of Annual Conferences*, i, 208; Stevens, *Hist. of M. E. Church*, iv, 281.

Thomas, Samuel (2), an Independent minister, was born in Jorat, Switzerland, in 1801. By his own industry he obtained an education at Lausanne Academy, and was ordained at Grancy in 1825. After four years of usefulness at the latter place, Mr. Thomas was elected president of the Training Institute at Lausanne, a post for which he was eminently fitted, both by his earnest piety and varied gifts and attainments. In 1836 he was called to the Church of the Oratory at Yverdun, where he spent nineteen years of useful labor, and in 1855 settled at Neufchâtel. He died Jan. 12, 1867. Mr. Thomas was a man of inflexible principles, yet of most gentle and tender disposition. He took a conspicuous part in the revival movement in Switzerland, and showed himself a wise and experienced counsellor. See (Lond.) *Cong. Year-book*, 1868, p. 297.

Thomas, Samuel (3), an English Congregational minister, was born at Pontreych, Nov. 20, 1815. He graduated at Brecon College in 1843, and was ordained to the pastorate of Ebenezer Chapel, Newport. Under his personal superintendence a new chapel was erected, and the Church membership greatly increased. In 1860 he removed to Bethlehem, and labored with the Church there until his death, April 5, 1869. See (Lond.) *Cong. Year-book*, 1870, p. 322.

Thomas, Thomas, a Welsh Congregational minister, was born near Carmarthen in 1822, and was brought up under Unitarian influence and educated for the medical profession; but the love of evangelical truth induced him to enter the ministry. He graduated at Homerton College, and accepted the pastorate of Fetter Lane Chapel, London; and labored also at Wellingborough thirteen years. In 1858 he removed to Bethnal Green Chapel, London, and labored with them until his death, March 13, 1861. Mr. Thomas was a worker of the highest type, and his generous nature and vivid imagination endeared him to a large circle of friends. See (Lond.) *Cong. Year-book*, 1862, p. 263.

Thomas, William (1), an English prelate, was born at Bristol, Feb. 2, 1613, and received his primary education in the school of Carmarthen, where his grandfather lived. He entered St. John's College, Oxford, in 1629, and removed, later, to Jesus College, of which he was afterwards chosen a fellow and appointed tutor. His ordination as deacon took place at Christ Church, June 4, 1637, and as priest in the year following. His first preferment was the vicarage of Penbryn, Cardiganshire. He became chaplain to the earl of Northumberland, who presented him to the vicarage of Laugharne, with the rectory of Llansadwrhen annexed. In 1644 a party of Parliament horse came into town threatening to kill Mr. Thomas if they found him praying for the queen. They did interfere with the service, but were so struck with his composure and patience that they left him without further disturbance. Soon after, the Parliament committee deprived him of his living of Laugharne, from which time till the Restoration he endured great hardships, being obliged to teach a private school for his support. At the Restoration, Mr. Thomas was reinstated in his living, and by the king's letters-patent made chanter of St. David's. In 1661 he was presented to the rectory of Llanbedr in the Valley, Pembroke County, and made chaplain to the duke of York, through whose influence he was promoted to the deanery of Worcester, Nov. 25, 1665; and was presented to the rectory of Hampton Lovett in 1670. Here he removed his family, quitting the living of Laugharne. In 1677 he was promoted to the see of St. David's, and held the deanery of Worcester *in commendam*. Having been bishop of St. David's six years, he was translated to the see of Worcester, where he effected several reforms. He died June 25, 1688. Bishop Thomas published, *An Apology for the Church of England* (1678–79, 8vo):—*Assize Sermon* (1657):—*The Mammon of Unrighteousness*, a sermon. His *Letter to the Clergy*, and an imperfect work, *Roman Oracles Silenced*, were published after his death. See Chalmers, *Biog. Dict.* s. v.

Thomas, William (2), an English clergyman and antiquarian, was grandson of the preceding, and was born in 1670. He was educated at Westminster school, whence he was elected to Trinity College, Cambridge, June 25, 1688. Here he took his master's degree, and soon went into orders, and had the living of Exhall, in Warwickshire, given him by the interest of lord Somers. Queen Anne was well disposed towards him, but he declined preferment or attendance at court. For the education of his family he removed to Worcester in 1721, and in 1723 was presented to the rectory of St. Nicholas in that city. He died July 26, 1738. Besides being skilled in the Greek and Latin languages, he also mastered the French, Italian, and Saxon. He published, *Antiquitates Prioratus Majoris Malvernæ* (1725):—an edition of *Dugdale's Warwickshire* (1730):—and *Survey of the Cathedral Church of Worcester* (1746). He intended to have published a history of Worcestershire; and, to gather material for this, visited every church in the county. To these labors Dr. Nash owns himself greatly indebted.

Thomasin OF ZIRKLARIA (*Zerkläre*), in the Italian Tyrol, wrote a lengthy didactic poem between August, 1215, and May, 1216, entitled *Der wälsche Gast* (*The Foreign Guest*), by which production he began the extended series of ethical poems that distinguish the 13th century. Thomasin was a layman, and wrote for laymen, and with him begins the distinction between a religious morality for the people and a theological morality of the Church. His work is characterized by vivacity and gracefulness, by clearness of expression and warmth of feeling, though not by æsthetical and linguistic beauties. Independence of thought is also a leading quality, and is carried to such a degree as to defend the principle that conscience is superior to ecclesiastical institutions of every kind. Thomasin does not rage against the priesthood and the papacy, but rather esteems them very highly when they "bear the image of good doctrine;" but he does not, on the other hand, hesitate to utter in their ears the most cutting truths. His object, in brief, was to teach a practical morality; and his place is rather among the exponents of the religious and ethical tendencies of his time than among the poets. He teaches that *Stäte*, an inward and settled affinity for the good and the right, is the centre of all virtues. This is not the *Constantia* of the stoical Seneca merely, but a positive energy which actually gives effect to the impulses of the heart. Evil is *Unstäte*, or instability. Among particular virtues, humility is given the first place. The book existed in MS. form only until 1852, when it was issued by Rückert under the title *Der wälsche Gast des Thomasin von Zirklaria* (Quedlinburg and Leips.), with notes. Comp. the extracts given in *Gesch. d. poet. Nationalliteratur*, by Gervinus, and see Diestel, *Der wälsche Gast u. d. Moral des 13ten Jahrh.* in Kiel, *Allgem. Monatsschrift*, Aug. 1852, p. 687–714.—Herzog, *Real-Encyklop.* s. v.

Thomasius, GOTTFRIED, a German Protestant divine, was born in the year 1802 at Egenhausen, in Franconia. In 1821 he graduated at the gymnasium in Anspach, and prosecuted his theological studies at the universities of Erlangen, Halle, and Berlin. In 1829 he was preacher at the Church of the Holy Ghost in Nuremberg, and in 1830 religious instructor, also, at the gymnasium there. In 1842 he was called to Erlangen as professor of dogmatics and university preacher. For more than thirty years he filled that chair, and died as senior of the faculty, Jan. 24, 1875. He published, *Origenes: ein Beitrag zur Dogmengeschichte des 3ten Jahrh.* (Nuremb. 1837):—*De Controversia Hofmanniana Commentatio* (Erlangæ, 1844):—*Beiträge zur kirchlichen Christologie* (ibid. 1845):—*Dogmatis de Obedientia Christi Activa Historia et Progressionis inde a Confessione Augustana ad Formulam usque Concordiæ* (ibid. 1846):—*Das Bekenntniss der evang.-luth. Kirche in der Consequenz seines Prinzipes* (Nuremb. 1848):—*Christi Person und Werk: Darstellung der luther. Dogmatik vom Mittelpunkt der Christologie aus* (Erlang. 1853–61, 3 vols.; 2d ed. 1857):—*Das Bekenntniss der luther. Kirche von der Versöhnung und die Versöhnungslehre Dr. Chr. K. v. Hofmanns* (ibid. 1857). He also published several volumes of *Sermons*:—a practical *Commentary on Paul's Epistle to the Colossians* (Erlang. 1869), etc. See Zuchold, *Bibl. Theol.* ii, 1337 sq.; *Theologisches Universal-Lexikon*, s. v.; *Literarischer Handweiser für das kathol. Deutschland*, 1868, p. 119; Herzog, *Real-Encyklop.* s. v. (B. P.)

Thomassin, LOUIS DE, a learned French divine, was born at Aix, in Provence, Aug. 28, 1619. At the age of fourteen he was admitted into the Congregation of the Oratory, where he remained as professor of moral philosophy until he was appointed to the chair of divinity at Saumur. He removed to Paris in 1654, to hold conferences in positive theology in the Seminary of Sainte-Magloire, which he continued till 1688. From that time he was engaged principally with his writings until his death, Dec. 25, 1695. His principal works are, *Ecclesiastical Discipline* (reprinted 1725, 3 vols. fol. in French):—*Theological Dogmas* (1680, 3 vols. fol. in Latin):—*Tracts on the Divine Office; on the Feasts; on the Fasts; on Truth and Falsehood; on Alms; on Trade and Usury* (all 8vo):—*Tr. Dogmatique des Moyens dont on s'est servi dans tous les Temps pour maintenir l'Unité de l'Église* (1703, 3 vols. 4to):—also *Directions for Studying and Teaching Philosophy in a Christian Manner* (8vo):—*A Universal Hebrew Glossary* (Louvre, 1697, fol.):—*Dissertations on the Councils*, in Latin (1667, 4to):—*Mémoires sur la Grâce* (1682, 4to). His life, by Bordes, is prefixed to his *Hebrew Glossary*. See Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.; Herzog, *Real-Encyklop.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Thomists, a name often given to the followers of Thomas Aquinas, who, besides adopting the Aristotelian philosophy, in opposition to Duns Scotus, who held the Platonic, also taught the doctrines of Augustine on the subject of original sin, free grace, etc. He condemned the dogma of the immaculate conception, in opposition to Scotus. The two sects were also divided on the question of the sacraments, as to whether grace was conferred by them physically or morally; the Thomists holding the former, the Scotists the latter. Dens, who was a Thomist, in his theology, explains what is meant by the view of his party. He says, "The sacraments possess a physical causality, as the instruments of divine omnipotence, and truly and properly concur towards the production of their effects on the mind by a supernatural virtue from the principal agent, communicated to and united with it in the manner of a transient action; and, moreover, such a causality is more conformable to the declarations of Scripture, and demonstrates more fully the dignity of the sacrament, and the efficacy of the divine omnipotence and of the merits of Christ. Besides, they say that this is also more conformable to the sentiments of councils and fathers, who, as they explain the causality of the sacraments, use various similitudes which undoubtedly designate a causality more than moral." On the contrary, the Scotists teach that "the sacraments do not cause grace physically, but morally; that is, they do not produce grace as physical causes do, but as moral causes; inasmuch as they efficaciously move God to produce the grace which they signify, and which God himself promises infallibly to give as often as they are rightly administered and worthily received," etc. The Thomists were Realists, while the Scotists were Nominalists; and although the Roman see naturally inclined to favor the doctrines of the Scotists, the prestige of Aquinas was so great that the Thomists ruled the theology of the Church up to the time of the controversy between the Molinists (q. v.) and the Jansenists, when the views of the Scotists substantially prevailed. See AQUINAS, THOMAS À.

Thomlinson, JOSEPH SMITH, D.D., a minister of

the Methodist Episcopal Church, was born in Georgetown, Ky., March 15, 1802; and, after serving a time at the saddler's trade, entered Transylvania University, where he held a high rank as a scholar. When Lafayette visited the institution, Thomlinson was the person chosen to tender him the greetings of his fellow-students. He graduated in 1825, and became professor of mathematics and natural philosophy in Augusta College. In the same year he was admitted to the travelling connection, and in due time was ordained to the offices of deacon and elder. Having served as professor for some time, he was chosen president of the Augusta College, and held that office till 1849, when the institution was broken down by a withdrawal of the patronage of the Kentucky Conference, and the repeal of its charter by the legislature of the State. He was subsequently elected to a professorship of the Ohio Wesleyan University, Delaware, O., but declined to accept it, though he acted as agent for the institution for two years. He accepted an election as professor in the university at Athens, O., and, having served in this capacity for a year, was chosen president, which latter position he declined on account of ill-health. His mind was so affected by the sudden death of a favorite son that he never fully recovered; and although elected to the presidency of the Springfield High-school and of the State University of Indiana, he declined both. He died at Neville, O., June 4, 1853. See Sprague, *Annals of the Amer. Pulpit*, vii, 706.

Thom'oï (Θομοί, Vulg. *Coësi*), a corrupt Greek form (1 Esdr. v, 32) of the Heb. name (Ezra ii, 53; Neh. vii, 55) TAMAH or THAMAH (q. v.).

Thompson, Alexander Scroggs, a Presbyterian minister, was born April 28, 1834, at Big Spring (Springfield), Cumberland Co., Pa. He received his early education at Newville Academy under Rev. Robert McCachren, and at Shippensburg Collegiate Institute under Prof. R. L. Sibbet. At an early age he joined the United Presbyterian Church of Big Spring, near Newville. He graduated from Jefferson College, Pa., in 1864, and soon after entered Princeton Theological Seminary, N. J. There he studied two years (1864–66), and afterwards spent a third year (1866–67) at the Western Seminary at Allegheny, Pa. He was licensed by New Brunswick Presbytery April 18, 1866, and supplied New Harmony Church in Donegal Presbytery during the summer of that year. He was ordained by the Presbytery of Allegheny at Worthington, Armstrong Co., Pa., Nov. 20, 1867, and on the same day installed pastor of Worthington Church. This relation continued until his death, which occurred suddenly, Dec. 4, 1878. He was retiring in his manners, true in his friendships, a very successful minister, and a model pastor. His remains were buried at Newville, Pa. (W. P. S.)

Thompson, Amherst L., a young Congregational missionary, was born at Peru, Mass., in 1834. Converted at the age of fourteen, he resolved to prepare himself for the ministry. Trusting in Providence and his own arm, he went through the curriculum of Monson Academy and Amherst College, graduating in 1856. He studied theology partly at New York and partly at Andover, graduating at the latter place. He was ordained to the missionary work at Amherst Feb. 2, 1860, and on the 13th, in company with eight other missionaries, sailed from Boston for Urumiyah, Persia, where he arrived July 1. On Aug. 16 he was taken with a severe chill, which soon developed into a terrible fever, completing its fatal work on the 25th. He sleeps by the side of Stoddard in the little mission burying-ground in Mt. Seir, Urumiyah. Mr. Thompson had a vigorous and keen intellect, coolness and strong common-sense, and a brilliant imagination. As a man and a Christian he is represented as a model. At his graduation at Andover he delivered an essay on *Congregational Church Polity Adapted to Foreign Missionary Work*, which was published in the *Cong. Quarterly*, Jan. 1860. See *Cong. Quar. Rev.* 1861, p. 67.

Thompson, Anthony, A.B., an English Congregational minister, was born at Alnwick in 1835. He graduated at Spring Hill College, and matriculated at the London University. In 1863 he accepted a call from Douglas, Isle of Man, and, full of zeal and hope, entered upon his labors. His pulpit ministrations were marked by many tokens of blessings. He had a deep consciousness of the responsibilities attending his position, and faithfully fulfilled the duties devolving upon him. He died April 5, 1866. See (Lond.) *Cong. Yearbook*, 1867, p. 322.

Thompson, Anthony F., a Methodist Episcopal minister, was born in Kentucky, Sept. 2, 1806. He became an exhorter in 1824, and was soon after licensed as a local preacher, received on trial in 1829, appointed to Terre Haute Circuit, Indiana Conference, in 1832, and died May 19, 1833. He was a young man of excellent talents. See *Minutes of Annual Conferences*, ii, 277.

Thompson, Charles, a Presbyterian minister, was born at Salem, N. Y., Nov. 26, 1831. He was converted in 1853; educated at Monmouth College and Theological Seminary, Monmouth, Ill.; licensed by Chicago Presbytery April 3, 1863; ordained by Monmouth Presbytery pastor of Olena and Oquaka churches, Ill., June 17, 1863; and died Dec. 31, 1865. He was a good man, "walked with God," and preached in demonstration of the spirit, and with power. See Wilson, *Presb. Hist. Almanac*, 1867, p. 363.

Thompson, Frederick Bordine, a missionary of the Reformed Church in America to Borneo, was born in 1810, and united with the Church in New Brunswick, under Rev. Dr. James B. Hardenbergh, at the age of seventeen. His pastor having induced him to prepare for the ministry, he graduated at Rutgers College in 1831, and at the Theological Seminary in New Brunswick in 1834. After being settled as pastor of the Church at Upper Red Hook, N. Y., from 1834 till 1836, he determined to devote himself to foreign missionary work, and was sent by the American Board of Commissioners for Foreign Missions, and the Board of Foreign Missions of his own Church, with the devoted William J. Rohlman, to join the mission in Borneo. He reached Singapore Sept. 17, 1838, and labored at Karangan, one of the two stations occupied by the mission (the other being Sambas), for several years, with great industry and devotion to his work, among the Dyaks. His first wife, formerly a Miss Wyckoff, of New Brunswick, died in 1839. In 1840 he married a Swiss lady, Miss Combe, a teacher in the mission, who also died, in 1844. In 1847 a hemorrhage of the lungs compelled him to desist from labor; and, by medical advice, he sailed for Europe with his motherless daughter, to place her with her relatives in Switzerland, and to try the benefit of the change of climate for himself. At first he improved, but the disease returned, and he died Jan. 17, 1848. Thus ended the brief career of one whose piety, talents, and consecration bade fair to place him, if he had been spared, among the very first of modern evangelists to the heathen. He was a grave, quiet, devout, and intensely earnest man. His missionary trials and last illness were borne with patient submission to the will of God, and with clear views of his acceptance and peace with the Lord. His labors among the Dyaks, like those of the whole mission, seemed to be fruitless of immediate results; but his name lives in the Church as a power for missions, and perhaps in future ages Borneo will enshrine it among her first evangelists. See Corwin, *Manual of the Ref. Ch.* p. 489. (W. J. R. T.)

Thompson, George C., a Methodist Episcopal minister, was born at Nanticoke, Luzerne Co., Pa., Jan. 15, 1817. He was converted in December, 1832, educated at Cazenovia Seminary, licensed to preach Aug. 6, 1836, received on trial in the Oneida Conference in 1840, and appointed to Dundaff Station; in 1841, to Montrose Circuit; in 1842, ordained elder and reappointed to the same circuit; in 1843 he became insane, and died Sept.

18, 1846, at the New York Lunatic Asylum in Utica. His talents as a minister were elevated. "In ministerial labors he was abundant, in mental application he was excessive." See *Minutes of Annual Conferences*, iv, 257.

Thompson, George Washington, D.D., a Presbyterian divine, was born at New Providence, Essex Co., N. J., Oct. 10, 1819; converted in 1835; graduated at Rutgers College, New Brunswick, N. J., and at the Princeton Theological Seminary; was licensed by the Presbytery of New Brunswick; ordained pastor of the churches of Mifflinsburg and New Berlin, 1842; became pastor of the Church of Lower Tuscarora in 1847, and remained there seventeen years. He died Jan. 28, 1864. Dr. Thompson had an acute, ready, practical mind. As a scholar he was thorough and critical; his *Expository Lectures on Daniel* and *on the Romans* display a vast amount of patient research, deep thinking, critical analysis, and full knowledge of the teachings of the Bible. See Wilson, *Presb. Hist. Almanac*, 1865, p. 123.

Thompson, John, a Presbyterian minister, was born near Chambersburg, Franklin Co., Pa., Nov. 11, 1772. He received his literary training in the Kentucky Academy, Lexington, studied theology privately, was licensed by Transylvania Presbytery in 1799, and ordained by Washington Presbytery, O., in 1801. He was pastor of Glendale Church, O., 1801–33; then removed to Indiana, became a member of Crawfordsville Presbytery, and labored as an evangelist. He died Feb. 15, 1859. He was an earnest revival preacher, an eloquent and successful minister, and many persons were hopefully converted under his labors. See Wilson, *Presb. Hist. Almanac*, 1860, p. 123.

Thompson, Jonathan, a Wesleyan Methodist preacher, was born at Torhouse, Haltwhistle, Northumberland, England. In his early life he resided for a time in Ayr, Scotland. He was converted under Cowley at Newcastle-upon-Tyne. In 1786 he returned to Ayr, where he officiated as a local preacher. In 1789 he came out to labor in connection with the British Conference, and was sent to the Inverness Circuit. He was soon cut down by a fever in Elgin, Morayshire. He was interred in the same tomb that had received the remains of the holy Joshua Keighley only a year before. Young Thompson was a man of holiness and much prayer. "His great zeal for God, united with the fervor and imprudence of youth, led him to excessive labor in the work of his great Master, which proved the cause of his death." See *Minutes of Wesleyan Conferences*, 1790; Atmore, *Meth. Memorial*, s. v.

Thompson, Joseph Parrish, D.D., LL.D., an eminent Congregational divine, was born in Philadelphia, Aug. 7, 1819. He graduated at Yale College in 1838. Afterwards he pursued the study of theology at the Andover and New Haven Theological schools. In November, 1840, he was ordained pastor of the Chapel Street Congregational Church in New Haven. While occupying this position, Dr. Thompson assisted in establishing *The New-Englander*. He published also, while at New Haven, a *Memoir of Timothy Dwight*. In 1845 he was called to the pastoral charge of the Broadway Tabernacle Church in New York city, and was installed on the 15th of April of that year. For some years the Tabernacle continued to be a great centre of religious interest. The vast edifice was often thronged by a congregation composed of strangers, young men, and those who had no regular place of worship. The Tabernacle Church was the mother of several Congregational churches in New York and Brooklyn. The society determined to sell the Tabernacle in 1855, and the new church was built at the intersection of Broadway, Sixth Ave., and Thirty-fourth Street. This building was completed in 1859, and dedicated April 24 of that year. Under the ministry of Dr. Thompson the society flourished exceedingly. When the church was dedicated there was a debt upon it of $65,000. No pews were sold, as it was resolved that there should be no private ownership in the building. In 1863 the society paid off $25,000 of this indebtedness; the remaining sum of $40,000 was paid in March, 1864. Notwithstanding Dr. Thompson's immediate pastoral labors, he was always busy with his pen. In 1845 he printed a *Memoir of David Hale* (late editor of the *Journal of Commerce*), *with Selections from his Miscellaneous Writings*—a work which passed through various editions. In 1846 appeared his *Young Men Admonished*, afterwards, in subsequent editions, which were numerous, entitled *Lectures to Young Men. Hints to Employers* appeared in 1847, and another edition in 1851. *Stray Meditations* was published in 1852; and in 1857 there was a revised edition, entitled *The Believer's Refuge*. He was one of the first editors of the *Independent*, being associated in that service with the Rev. Dr. Storrs and the Rev. Dr. Bacon. In 1852 he originated the plan of the Albany Congregational Convention. He also served as a manager of the American Congregational Union and of the American Home Missionary Society. In 1852 he went abroad, visiting Palestine, Egypt, and other Eastern lands. This gave an Oriental cast to his subsequent studies and writings, and he became well known as an authority in Egyptology. Many of his writings upon this subject appeared in the *North American Review*, the *Bibliotheca Sacra*, the *Journal* of the American Geographical and Statistical Society, in Smith's *Dict. of the Bible*, and the revised edition of Kitto's *Cyclop. of Biblical Literature*. He published *Egypt, Past and Present*, in 1856. During the Civil War, Dr. Thompson occupied a warmly patriotic position. He did a great deal for the Christian Commission. Twice he went to the South; he visited the army; and he was a member of the Union League Club. His son was killed in the service of the country.* Dr. Thompson published (1863) a souvenir of him entitled *The Sergeant's Memorial, by his Father*. When president Lincoln was assassinated, Dr. Thompson delivered a notable eulogy upon him before the Union League Club. In 1872 Dr. Thompson was compelled by ill-health to sever the relation which he had so long maintained with the society. One night, while working in his study, he imagined that he heard a terrible crash, as if the whole house were falling, and he remembered nothing more until he regained consciousness at three o'clock in the morning. When he resigned his pastoral charge of the Tabernacle Church, it made him a gift of $30,000, and individuals gave him $20,000 more. Having resolved upon going abroad, he took up his residence in Berlin, where he devoted himself to study, especially in Egyptology. During the controversy between Bismarck and the pope, at the request of the Prussian minister, he prepared and published a work on the relations of Church and State in America; and in the Centennial Year he delivered in different cities of Europe several addresses concerning the United States. His oration occasioned by the death of Mr. Bayard Taylor, the American minister, delivered in Berlin, was a beautiful and much-admired production. He had prepared an address to be delivered before the Evangelical Alliance at Basle, Switzerland, on the subject of the persecutions in Austria. When Mr. Taylor died, Dr. Thompson was spoken of as his successor. It is known that when the rumor reached his ears, he wrote that he could not accept the position, and considered himself unfitted for it. He spoke excellently both French and German, and he frequently had occasion to employ his accomplishments as a linguist in the public addresses which he delivered in Europe. Though always an invalid, Dr. Thompson's last illness was caused by an accident which had happened to him during his visit to London, when, while standing upon the doorstep of a friend's house, he was prostrated by vertigo, severely injuring his head. He died at Berlin, Sept. 20, 1879. Among his other productions may be noted *The College as a Religious Institution* (1859): —*Love and Penalty* (1860): —*Bryant Grey* (1863): —

Christianity and Emancipation (1863):—*The Holy Comforter* (1866):—*Man in Genesis and Geology* (1869):—and *Life of Christ* (1875):—with a great variety of pamphlets and of contributions to periodical literature. He was understood, at his death, to be preparing a work on *The Hebrews in Egypt.* See *N. Y. Tribune*, Sept. 22, 1879.

Thompson, Joseph Russell, a Presbyterian minister, was born Sept. 15, 1823. He received a good academical training, graduated at Jefferson College in 1848, and at the Associate Theological Seminary at Canonsburg, Pa., in 1851; was licensed by the Associate Presbytery of Chartiers in 1852, and ordained and installed pastor of the Mount Pleasant Church April 25, 1853. He died Dec. 16, 1861. Mr. Thompson was a popular preacher, a constant worker, and a tender and thoughtful pastor. See Wilson, *Presb. Hist. Almanac*, 1863, p. 365.

Thompson, Lewis, a Presbyterian minister, was born at Volney, N. Y., April 25, 1830. After receiving a classical education, he entered the Union Theological Seminary in 1854, and, completing the course, graduated in 1857. He was ordained and installed pastor of the Church in Whippany, N. J., June 9, 1857. He remained in this charge with great acceptability and usefulness until 1869, when he resigned to become editor of a religious paper in Bricksburg, N. J. He occupied this post for two years, and then removed to Brooklyn, N. Y., and became a classical teacher, in the occupancy of which position he died, April 19, 1873. (W. P. S.)

Thompson, Otis, a Congregational minister, was born in 1773, and was a graduate of Brown University in the class of 1798. After his graduation he was a tutor in the university for two years (1798–1800). Having pursued his theological studies with Dr. Emmons, of Franklin, Mass., he was settled for life as pastor of the Congregational Church in Rehoboth. For many years he received and instructed pupils who were looking forward to the ministry. He was everywhere regarded as a profound theologian, and a man of more than usual ability. He published several sermons and discourses, and for several years was the editor of a journal known as the *Hopkinsian Magazine.* He died at North Abington, Mass., June 26, 1859. (J. C. S.)

Thompson, Robert Gordon, a Presbyterian minister, was born Oct. 22, 1806, in Conemaugh township, Indiana Co., Pa. His education preparatory to the college was received in part from the Rev. Jesse Smith, pastor of the Ebenezer congregation in Indiana County, and in part in the preparatory department of Jefferson College at Canonsburg, Pa. He united, on profession of his faith, with the Chartiers Presbyterian Church, Washington Co., in 1827. He was graduated from Jefferson College in September, 1830, and passed from college immediately into Princeton Theological Seminary, N. J., where he spent two and a half years (1830–33) in study. He was licensed by the Presbytery of Philadelphia, April 19, 1833; and was ordained by the same presbytery, *sine tutela*, in the Great Valley Presbyterian Church, Oct. 7, 1833. Mr. Thompson spent the first two years of his ministry (from June 1, 1833, to June 1, 1835) as stated supply at Poundridge, Westchester Co., N. Y., where his labors were accompanied by a blessed revival. Having accepted a call to Yorktown, N. Y., he was installed as pastor of the Church at that place, May 18, 1836; and after a most successful pastorate of ten years, having accepted a call to Tariffville, Conn., was released Feb. 5, 1846, and installed pastor of the Presbyterian Church at Tariffville, March 17, 1846. There he labored with ability and fidelity six and a half years, when, his health becoming impaired, he was released by his presbytery, Sept. 30, 1852, and removed to Wisconsin. His next field was Roscoe, Ill., where he preached as stated supply from Oct. 24, 1852, to Oct. 8, 1854. From 1855 to 1862 he supplied, for longer or shorter periods, as his health permitted, the churches of Rockford, Roscoe, Belvidere, and Willow Creek, Ill.; and Janesville and Brodhead, Wis. From July 1, 1862, he supplied Willow Creek Church for two years, when, having accepted a call from that Church, he was installed as pastor, July 6, 1864; and labored there very usefully until he was released, Nov. 16, 1868. He next preached as stated supply at Brodhead from Dec. 5, 1869, to Oct. 9, 1871. A few weeks after the latter date he removed to Greeley, Col., to take charge as pastor of a newly organized Presbyterian Church, but was never installed, although he continued as pastor elect to fill its pulpit until March 1, 1877. From this time he was without any charge, but continued to be, so far as his age and increasing physical infirmities would permit, active in laying the foundation both of the Church and of the State in that new region. He died at Greeley, March 19, 1879. Mr. Thompson's views of truth were clear and strong, and his voice gave no uncertain sound. As a preacher he was solid and able, at the same time earnest and affectionate; as a presbyter he was unsurpassed in Christian uprightness; as the head of a family he tenderly loved, and was beloved. (W. P. S.)

Thompson, Samuel, a Methodist Protestant minister, was born on the rocky shores of Maine, Oct. 5, 1782; he was converted in 1802, and at once began to preach. Three years later he was ordained deacon, and, after two more, elder. In 1812 he was located, and in 1816 removed to Wheeling Creek, W. Va., where he spent six and a half years, and then withdrew from the Methodist Episcopal Church, and united in the movement that eventually resulted in the Methodist Protestant Church. For fifteen years he labored to build up this new branch of the Methodist denomination, when from conscientious impulses he united others in raising an antislavery Church (the Wesleyan). In 1848 he removed to Iowa, and continued in connection with the Wesleyans until 1860, when, learning of the antislavery element in the Methodist Protestant Church, he reunited with them at Mount Pleasant, Ia., and continued to labor in their interest till his death, Oct. 24, 1867. See Bassett, *Hist. of the Meth. Prot. Church*, p. 348.

Thompson, Samuel H., a Methodist Episcopal minister, was born in Westmoreland County, Pa., March 16, 1786, and carefully instructed in the principles of the Christian religion according to the views of the Presbyterian Church. In 1804 he joined the Methodist Episcopal Church; was received on trial in the Western Conference in 1809; and from that time until 1836, a period of twenty-seven years, his field of labor in successive years embraced large portions of the states of Ohio, Indiana, Kentucky, and the whole of the territories of Missouri and Illinois. In all this vast region he first assisted to plant the principles of the Gospel, and afterwards continued to cultivate them with the most assiduous labor. In 1836, his health failing, he was compelled to take a superannuated relation, and, as such, for the next four years he served the Church in the stations of Alton, Vandalia, Hillsborough, and Belleville. In 1840 he was again returned effective, and appointed to Belleville station, but died March 19 of that year. He was a minister of fine abilities, and everywhere he breathed the peaceful spirit of Christianity around him. See *Minutes of Annual Conferences*, iii, 346.

Thompson, Thomas, a Methodist Episcopal minister, was born in Beaver County, Pa.; awakened at a camp-meeting under the preaching of the Rev. William Swayze; admitted on trial in the Pittsburgh Conference in 1831, and appointed to Leesburg Circuit. He labored as follows: Centreville, Mercer, Newcastle, Richmond, Salem, Lumberport, and Grandview. In 1843 he became a supernumerary, and in 1848 a superannuate. He died Feb. 13, 1851. See *Minutes of Annual Conferences*, iv, 602.

Thompson, William, an eminent English Wesleyan preacher, was born in the county of Fermanagh,

Ireland, in 1733. He was converted young, and in 1757 he commenced his ministry among the Methodists. In 1758 he went to England, and soon learned what kind of a work it was which he had undertaken. On one occasion, when Mr. Thompson was preaching, a mob, instigated by a minister of the Church of England, arose and carried him and the principal Methodists on board a transport which was ready to sail with a war-fleet, England then being engaged in war on the Continent. Through the exertions of lady Huntingdon, however, the government ordered their release. In 1760 Thompson labored in Scotland, but with little success. After 1782 he travelled some of the principal circuits in England. His last was Manchester. He died at Birmingham, May 1, 1799, of a disease the seeds of which had been sown in 1764 by sleeping in a damp bed—an indiscretion which killed many of the early Methodist preachers. William Thompson was one of the men who piloted the bark of Methodism through the troublous waters after the death of the great helmsman, Wesley. He was a man of that calmness, sagacity, and statesmanlike cast of mind which were so much needed at that time, and which led to his election as president of the first Conference (1791) after Wesley's death. He was one of the committee appointed to converse with Kilham. With the endorsement of Benson, Bradburn, Hopper, and others, he sent out the *Halifax Circular*, which marked out a basis for the preservation and government of the infant Church. Mather and Pawson consulted him on the state of the connection. He arbitrated in regard to the settlement of the Bristol disputes in which Benson was embroiled; he approved Mather's *Letter to the Preachers;* and he gave to Methodism its district meetings and *Plan of Pacification*. He was one of the ablest speakers and closest reasoners in the British Conference. "Fewer traces," says Bunting (in his *Life* of his father, Jabez Bunting, ch. vi), "are to be found of him than of any of his eminent contemporaries. My father used to speak of the old man's gravity of speech, spirit, and demeanor, and of the advantages he himself derived from his example and ministry." See Atmore, *Meth. Memorial*, s. v.; *Minutes of Annual Conferences*, 1799; Stevens, *Hist. of Methodism*, iii, 25, 33, 140; *Memoir of Entwisle*, ch. iii; Smith, *Hist. of Wesl. Methodism*, vol. i, ii (see Index, vol. iii).

Thompson, William J., a clergyman of the Reformed Church, and a classical teacher of high reputation, was born at Readington, N. J., March 8, 1812. He was the grandson of John Thompson, a Scotch immigrant who was killed by the Indians near Williamsport, Pa. After graduating at Rutgers College in 1834, he taught successfully at Millston, N. J., until 1838, when he began to pursue the usual course of instruction in the Theological Seminary of the Reformed Church. He entered the ministry in 1841, and was settled over the churches of Ponds and Wyckoff, N. J., for three years (1842–45), when he accepted the position of rector of the Grammar-school of Rutgers College. He held this important place eighteen years (1845–63), when he resigned and became principal of the Somerville Classical Institute. He died in 1867. He was a thorough student, scholar, and teacher. His standard of education was high; his drill incessant, exacting, and minute. He was never satisfied until his pupils had been made familiar with their subjects. He was also tutor in the classics in Rutgers College (1838–41), during his seminary course. Hundreds of his students have passed successfully into the learned professions and other honorable callings. A paralysis of the right side, which afflicted him at four years of age, and during his whole life, interfered materially with his pulpit efficiency, but did not affect his voice or mental powers. He was an enthusiastic teacher, sometimes stern and severe in discipline, but always conscientious, capable, and successful in dealing with intelligent scholars who wished to learn. His mind was clear and logically exact; his knowledge was always at command. His character was distinguished for unyielding uprightness and an honorable spirit; his attainments in the sacred languages and theology were large and accurate. As a preacher, he was plain, without any ornamentation of style or force of delivery, but evangelical in doctrine and practical in his aims. See Corwin, *Manual of the Ref. Ch.* p. 492. (W. J. R. T.)

Thomson, Andrew, D.D., a Scotch Presbyterian minister, was born at Sanquhar, Dumfriesshire, July 11, 1779, and educated at the University of Edinburgh. He was pastor of the Church at Sprouston, Roxburghshire, from 1802 till 1808; afterwards of the East Church of Perth till 1810; subsequently of the New Grey Friars' Church, Edinburgh; and finally of St. George's Church, until his death, Feb. 9, 1831. Dr. Thomson was a man of unconquerable zeal, untiring energy, and commanding eloquence. He attacked the British and Foreign Bible Society for circulating the Apocrypha with the Holy Scriptures. He opposed the abuses of lay patronage in the Church of Scotland, effectually denounced British colonial slavery and other evils, and did much to promote education, morality, and evangelical religion in Scotland. Dr. Chalmers says of him, "His was no ordinary championship; and although the weapons of our spiritual warfare are the same in every hand, we all know that there was none who wielded them more vigorously than he did, or who, with such an arm of might, and voice of resistless energy, carried, as if by storm, the convictions of his people." Among Dr. Thomson's works are, *Lectures, Expository and Practical, on Select Portions of Scripture* (Edinb. 1816, 2 vols. 8vo):—*Sermons on Infidelity* (1821, 18mo; 1824, cr. 8vo):—*Sermons on Hearing the Word* (1825, 18mo):—*The Scripture History* (Bristol, 1826, 12mo):—*The Scripture History of the New Testament* (Lond. 1827, 12mo):—*Sermons on Various Subjects* (Edinb. 1829, 8vo):—*Doctrine of Universal Pardon, being Sermons with Notes* (1830, 12mo). He also published a number of *Catechisms*, educational and religious works for children. He originated and edited the *Edinburgh Christian Instructor* (1810 sq.), and contributed to the *Edinburgh Encyclopædia*. After his death appeared his *Sermons and Sacramental Exhortations*, with *Memoir* prefixed (1831, 8vo; Boston, 1832, 12mo). See Chambers and Thompson, *Biog. Dict. of Eminent Scotsmen*. (W. P. S.)

Thomson, Edward, D.D., a bishop of the Methodist Episcopal Church, was born at Portsea, England, Oct. 12, 1810, and, with his father's family, came to America in 1818, settling, in 1820, in Wooster, O. He studied medicine at the University of Pennsylvania, receiving his diploma when nineteen years of age, and commenced his practice. In December, 1831, he was converted, and, although brought up a Baptist, entered the Methodist Episcopal Church, and was admitted into the Annual Conference in 1832. After filling appointments in Norwalk, Sandusky City, Cincinnati, and Wooster, he was transferred to the Michigan Conference, and stationed at Detroit. From 1838 to 1843 he had charge of the Norwalk Seminary; in 1844 he was elected editor of the *Ladies' Repository;* in 1846 president of the Ohio Wesleyan University, where he remained till 1860, when he was elected editor of the N. Y. *Christian Advocate and Journal*. In 1864 he was elected to the office of bishop, in which capacity he made his first official visit to India. He died of pneumonia at Wheeling, W. Va., March 22, 1870. His published works are, *Educational Essays* (new ed. by D. W. Clark, D.D., Cincinnati, 1856, 12mo):—*Letters from Europe*:—*Moral and Religious Essays*:—*Biographical and Incidental Sketches*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Simpson, *Cyclop. of Methodism*, s. v.

Thondracians, an Armenian sect, founded by Sembat about A.D. 840, and taking its name from Thondrac, where he established himself. A Paulician by birth and education, he formed the acquaintance of Medshusic, a Persian physician and astronomer, whose influence led him to attempt a combination of Parseeism

and Christianity. This sect, though meeting with no favor from the bishops, continually revived, and spread widely in Armenia. At one time in particular, about A.D. 1002, it made the most alarming progress, when it was joined by bishop Jacob, spiritual head of the province of Harkh. He was noted for the austerity of his life, and both he and his followers denounced the false confidence which was placed in masses, oblations, alms, and Church prayers; and he declared himself opposed to the animal sacrifice in the Armenian Church. He was taken by the catholicos, branded with the heretical mark, proclaimed a heretic, thrown into a dungeon, from which he escaped, but was finally killed. Many of the reports respecting the doctrines and morals of the Thondracians, coming as they do from their enemies, are doubtless false, or at least exaggerated. See Neander, *Hist. of the Christ. Church*, iii, 588 sq.

Thor, the god of thunder, in Northern mythology, was, next to Odin, the highest and most feared of the gods. His parents were Odin and Frigga. His wives were the beautiful gold-haired Sif, by whom he had two sons, Loride and Mode; and the Jotes maiden Jarnsaxa, a giantess of such beauty that Thor, although a sworn enemy of the Jotes, could not refrain from making her his wife. She bore him his favorite son Magni, who was most like his father in courage and strength. Terrible is the flight of Thor through the heavens, rolling, thundering behind the clouds. Still more terrible is he when he has buckled his girdle Megingjardar about him, which gives him double strength. Thus ready, grasping with his iron gloves the hammer Mjölnir, he appears as an annihilator among the enemies of the gods. Thor's kingdom is called Thrudvangr; and the palace in his realm, Bilskirnir, is the largest that was ever built, and contains five hundred and forty halls. There is no one so wise as to be able to state all of Thor's deeds, and a day would be too short to mention them all. The most remarkable, however, are the following: In company with his two bucks and the evil Loki, he made a journey. Towards evening they came to a certain man whom they asked for a night's lodging. Here Thor killed his bucks and ordered them to be fried, and then invited his host and family to partake of the repast, warning them, however, not to devour the bones, but to place them on the spread-out hides of the bucks. Before starting farther on his journey the following morning, Thor bewitched the hides with his mighty hammer, and the bucks immediately came to life, fresh and young, with the exception that one of them limped, because Thialfi, the host's son, had broken the bone of his foot in order to get at the marrow. Now Thor, enraged, threatened to kill the whole family; but he allowed himself to be pacified, when the father offered him both his children, Thialfi and Röskva, as servants, whom Thor carried away on his journey. They lodged in the iron glove of the giant Utgartsloki, who accompanied Thor under the false name of Skirner, and sought to dissuade Thor from journeying towards his (Utgartsloki's) castle. This, however, was useless, and the trifling hindrances with which Utgartsloki sought to obstruct his path—for example, tying together his cloak-sack, in which the provisions were kept—made Thor the more zealous. Thor attempted, at three different times, to break the giant's forehead, but without success. Finally they separated, and Thor continued his journey with his bucks and servants. About noon he noticed, in a large plain, a castle which was so high that it was impossible for Thor to look over it. The travellers arrived at a garden gate; and as Thor found it locked and was unable to open it, they managed to get through the space between the bars. Inside they found a spacious hall, in which there were seated upon two benches a great number of giants. King Utgartsloki, distinguished by his height and dignity, sat in the centre, but he did not even seem to notice the strangers, who saluted him. He only remarked, "This small fellow, I think, is Aukathor. Perhaps you are greater than you appear? What skilful things can you perform? In this place no one is permitted to remain who does not distinguish himself in some art or science." Loki answered him that he thought himself to be a great eater, and did not believe any one was able to cope with him. "We shall see immediately," said the king, and ordered one named Logi, who sat upon the bench, to try an eating-match with Loki. Thereupon a large trough filled with meat was placed on the ground. At one end of the trough sat Logi, at the other end Loki; and as the former had eaten nothing for quite a while, he devoured very much. But although Loki ate all the meat, Logi, besides having eaten his half, devoured the bones also. All were agreed that Loki had failed in the attempt. "What is that young man able to do?" the king inquired further. Thialfi answered he would try a walking-match with whomsoever Utgartsloki desired. The king went out and called a young man named Hugi to try a running-match, pointed out a track, and fixed the limit. But Hugi was ahead in three successive rounds. The king admitted, however, that of all previous racers, none could have beaten Thialfi. Then the king asked Thor what he was able to do, as he had a great name among the Asas. Thor answered that he would try his skill in drinking. Then the king brought a large horn, and said, "It requires great skill to empty this horn in one drink; some have accomplished it in two, yet none have been so unskilful as not to be able to empty it in three draughts." Thor put the horn to his lips three times; but when he looked into the horn, he saw that the water had hardly diminished in quantity. Thor gave it up, and said he did not wish to attempt it any longer. Thereupon the king said, "Now it is evident that your power and skill are not so great as we supposed, and you will receive very little praise should you, in other attempts, be again unsuccessful." Thor answered that he was willing to attempt something else, and it surprised him much that what he had done was looked upon as a small affair. Utgartsloki proposed that he should lift a cat from the ground, a feat which the smallest boy could perform, and the king added that he should never have proposed this to Thor were he not persuaded that Thor was by no means the mighty king he had been represented. A large gray cat was then brought forth, which Thor held around the body and attempted to lift from the ground. But the more he raised the cat from the ground, the more she would curve her back; and, after having exerted himself as much as possible, he found that only one of the cat's forepaws had been lifted from the ground. "Just as I expected," said the king; "the cat is large, and Thor is much behind those who have tried to lift her before." "If I am small," answered Thor, "I challenge each of you to a prize-fight, because now, as I am angry, I feel my entire strength has returned to me." Upon this, Utgartsloki said, "There is no one here who would not consider it child's play to fight with you; however, call in my old nurse, who has fought with more men before; she will probably be his match." The king's nurse, Elle, came, and, however much Thor exerted himself, he was not strong enough to move her one inch; and when she applied her strength, Thor fell on his knee, until the king separated them. After very hospitable treatment and a good night's rest, the strangers left the castle, much chagrined. But when they were outside the door, the king said, "Now you are out of the castle, to which, as long as I have strength, you shall never again be admitted, and into which you would not have entered had I known Thor's strength. Know now that all that has occurred was done through witchery. At first I met you in the forest under the name of Skirner; there I fastened your provision-bag with iron cords, so that you were unable to untie them; then you struck at me thrice with your hammer, and the force with which you struck at me may be seen in the valleys hewn out of the hard rocks which, unseen, I had

placed between you and me. When you subsequently came to my castle and made your attempts, I selected a man to eat who certainly could eat more than any other man, because Logi is a consuming fire that devours wood and bones and everything. Thialfi ran with no one but my thoughts, and it is easy to conceive how these reached the limit before him. But you have accomplished something supernatural, because the horn which you attempted to empty was at one end sunk in the ocean, and you took such immense draughts of water that the ocean for a great distance became dry, which is now called ebb. The cat which you lifted from the ground was the Midgard's Serpent, and you were so strong as to lift her so high from the earth that only her head and tail were visible. Finally, the old nurse with whom you wrestled was Old Age itself, and honor be to that man who flinches from decrepit old age no more than you. Now, farewell. Although I have numerous stratagems remaining to shield my castle, still I hold it advisable that you and I should meet no more." Thor, very wroth to see himself thus fooled, grasped his hammer to strike, but immediately Utgartsloki and the castle became invisible, and afterwards they saw each other a great distance apart on the great plain. To seek revenge at least upon the Midgard's Serpent, Thor sailed shortly afterwards upon the ocean with the giant Ymer, and went out so far that the giant became afraid. Then he threw the head of a large ox, attached to a strong rope, into the water, which the Serpent seized upon. When she felt herself wounded, she started back with such force that Thor's hands, holding the line, struck against the ship. He then applied his entire strength, and placed his foot so firmly upon the bottom of the boat that it went through, and he stood upon the bottom of the ocean. The giant was very much frightened when Thor drew up the Serpent by the line, and gazed at her with his fiery eyes, as she aimed a stream of poison at him. Then Thor raised his hammer, but, before he could strike, Ymer had cut the line, and the Serpent fell back into the water. Thor then threw the giant head-foremost into the ocean, so that his feet appeared above the water. He then waded ashore. Another deed was done by Thor under Gejwöd and Hrugner. The Wends also worshipped Thor as one of the highest gods. They erected to him numerous monuments, cut from a willow-tree, which was to represent the face of the god without any form. A platform built about the monument was used as an altar to worship upon.

Thorn is the rendering, in many passages of the A. V., of eleven different Hebrew words and two (accurately only of one) Greek words; but, as we will see below, there are no less than twenty-two words in the original languages of the Bible variously translated "thorn," "thistle," "brier," etc., and signifying thorny and prickly plants. Some of these, however, are probably so interpreted only because they are unknown, and may merely denote insignificant shrubs. We have elsewhere treated most of these in detail, and we therefore briefly recapitulate them below alphabetically, though we can hardly hope to throw much additional light upon what has already baffled so many inquirers. The difficulty of identifying them does not arise from any deficiency of thorny plants to which the Biblical names might be applied, but from the want of good reasons for selecting one plant more than another; for, as Celsius has said, "Fuerunt in Judæa haud pauca loca a spinis diversorum generum denominata, quod esset hæc terra non tantum *lacte et melle fluens*, sed herbis quoque inutilibus, et spinis multifariis passim infestata." As examples, we may mention the genera of which some of the species are thorny, such as Acacia, Astragalus, Acanthodium, Alhagi, Fagonia, Tribulus, Berberis, Prunus, Rubus, Cratægus, Solanum, Carduus, Cnicus, Onopordon, Eryngium, Rhamnus, Zizyphus; and of species which are named from this characteristic, Anabasis spinosissima, Paliurus aculeatus, Ruscus aculeatus, Forskalea tenacissima, Aristida pungens, Salsola echinus, Echinops spinosus, Bunias spinosa, Lycium spinosum, Poterium spinosum, Atraphaxis spinosa, Prenanthes spinosa, Ononis spinosa, Smilax asper, Spartium spinosum, Zizyphus Spina Christi. See BOTANY.

In the morphology of plants it is now recognised that thorns are abortive or undeveloped branches, and in many cases under cultivation thorns become true branches. A spine or thorn, of which we have examples in the hawthorn and the sloe, must be distinguished from the prickles (*aculei*) which belong to the integumentary system of the plant, and which are really hardened hairs. Of these last we have examples in the bramble and the rose, and in the animal economy we have something analogous in the spines of the hedgehog and the quills of the porcupine. "May we not see in the production of injurious thorns—an arrestment by the fiat of the Almighty in the formation of branches, and thus a blight passed on this part of creation—a standing memorial of the effects of sin on what was declared at first to be very good? It is remarkable to notice that when Christ became a curse for his people, the Jews mocked him by putting on him a crown of thorns, and thus what was an indication of the fall of man was used by them to insult the seed of the woman who came to bruise the head of the serpent. The removal of the curse from creation, which is now groaning and travailing in pain, is frequently set forth by illustrations taken from the disappearance of briers and thorns (Isa. lv, 13; Ezek. xxviii, 24)" (Balfour, *Bot. and Relig.* p. 110–115).

Dr. Thomson (*Land and Book*, i, 81) illustrates Isa. xxxiii, 12, "The people shall be as the burning of lime, as thorns cut up shall they be burned in the fire," by the following observation: "Those people yonder are cutting up thorns with their mattocks and pruning-hooks, and gathering them into bundles to be burned in these burnings of lime. It is a curious fidelity to real life that when the thorns are merely to be destroyed they are never cut up, but set on fire where they grow. They are *cut up* only for the lime-kiln" (see also *ibid.* i, 527 sq. for other scriptural allusions).

1. AKANTHA (ἄκανθα) occurs in Matt. vii, 16; xiii, 7, 22; xxvii, 27; and also in the parallel passages of Mark and Luke, and as forming the crown of thorns, in John xix, 2, 5. The word is used in as general a sense as "thorn" is with us, and therefore it would be incorrect to confine it to any one species of plant in all the above passages, though, no doubt, some particular thorny plant indigenous in the neighborhood of Jerusalem would be selected for plaiting the crown of thorns. Hasselquist says of the *Nabca Paliurus Athenæi* of Alpinus, now *Zizyphus Spina Christi*, "In all probability, this is the tree which afforded the crown of thorns put upon the head of Christ. It is very common in the East. This plant is very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain: the crown might easily be made of these soft, round, and pliant branches; and what, in my opinion, seems to be the greater proof is that the leaves very much resemble those of ivy, as they are of a very deep glossy green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were crowned, that there might be a calumny even in the punishment." This plant is the *nebk* or *dhôm* of the Arabs, which grows abundantly in Syria and Palestine, both in wet and dry places. Dr. Hooker noticed a specimen nearly forty feet high, spreading as widely as a good *Quercus ilex* in England. The *nebk* fringes the banks of the Jordan, and flourishes on the marshy banks of the Lake of Tiberias; it forms either a shrub or a tree, and, indeed, is quite common all over the country. It grows to the height of six feet or more, and yields a slightly acid fruit, about the size of the sloe, which is eaten by the Egyptians and Arabs. Like its cognate, Paliurus, it abounds in flexible twigs, which are armed with a profusion of sharp, strong

Zizyphus Spina Christi. (1. The full plant. 2. Details of stem, flower, and fruit.)

prickles, growing in pairs, the one straight, the other somewhat recurved (Tristram, *Nat. Hist. of the Bible*, p. 429). Some, however, have fixed upon *Paliurus aculeatus*, and others upon *Lycium horridum*, as the plant which furnished the thorny wreath in question. See Crown of Thorns.

2. Atâd (אָטָד; Sept. ὁ ῥάμνος; Vulg. *rhamnus*) occurs as a proper name in Gen. l, 10, 11: "the threshing-floor of *Atad*." See Atad. In the fable in Judg. ix, 14, 15, the *atâd*, or "bramble," is called to reign over the trees. From Psa. lviii, 9 it is evident that the *atâd* was employed for fuel: "Before your pots can feel the *thorns*." *Atâd* is so similar to the Arabic *ausuj* that it has generally been considered to mean the same plant, namely, a species of buckthorn. This is confirmed by *atadmi* being one of the synonyms of *rhamnus*, as given in the supplements to Dioscorides. A species of *rhamnus* is described both by Belon and by Rauwolf as being common in Palestine, and by the latter as found especially in the neighborhood of Jerusalem. It has been described by Alpinus as having an abundance of long branches, on which are found many long and very sharp thorns. So Rauwolf, "It puts forth long, slender, crooked switches, on which there are a great many long, strong, and acute thorns." This has been supposed by some to be the above-mentioned true Christ's thorn, *Rhamnus*, now *Zizyphus Spina Christi;* but by others the plant in question is supposed to be *Lycium Europæum*, or *L. afrum* (box-thorn), both of which species occur in Palestine (see Strand, *Flor. Palæst.* Nos. 124, 125). Dioscorides (*Comm.* i, 119) thus speaks of the ῥάμνος: "The rhamnus, which some call *persephonion*, others *leucacantha*, the Romans white-thorn, or *cerbalis*, and the Carthaginians *atadin*, is a shrub which grows around hedges; it has erect branches with sharp spines, like the *oxyacantha* (hawthorn?), but with small, oblong, thick, soft leaves." Dioscorides mentions three kinds of rhamnus, two of which are identified by Sprengel, in his *Commentary*, with the two species of *Lycium* mentioned above. In his *Hist. Rei Herb.*, however, he refers the ῥάμνος to the *Zizyphus vulgaris*. See Belon, *Observations de Plus. Sing.* etc., II, lxxviii; Rauwolf, *Travels*, III, viii; Alpinus, *De Plant. Ægypt.* p. 21; Celsius, *Hierob.* i, 199.

Lycium Europæum is a native of the south of Europe and the north of Africa; in the Grecian islands it is common in hedges (*English Cyclop.* s. v. "Lycium;" see also the passages in Belon and Rauwolf cited above).

Lycium Europæum.

3. Barkân (בַּרְקָן, only in the plur.; Sept. Βαρκανίμ) occurs in Judg. viii, 7, 16, where Gideon is described as saying, "Then I will tear your flesh with the thorns (*kozîm*) of the wilderness, and with briers (*barkanim*)." There is no reason for believing that *briers*, as applied to a rose or bramble, is the correct meaning; but there is nothing to lead us to select any one preferably from among the numerous thorny and prickly plants of Syria as the *barkanim* of Scripture. Rosenmüller, however, says that this word signifies "a flail," and has no reference to thorny plants. It probably denotes the sharp stones set in the bottom of the Oriental threshing-sledge. See Brier.

4. Batos (ἡ Βάτος, "bramble bush," Luke vi, 44; elsewhere simply "bush"). See *Seneh*, below.

5. Boshâh (בָּאְשָׁה, literally *stink-weed*, from בָּאַשׁ, *to stink*, hence *to be worthless;* Sept. βάτος; Vulg. *spina*, and so the Targ., Syr., and Arab.; A. V. "cockle") is the name of a plant or weed of a worthless or noxious kind (Job xxxi, 40). From the connection in which it is introduced, it is probable that some particular and well-known herb is intended; it answers to "thorns" (*chôâch*) in the parallel member. Fürst pronounces it a useless, noxious, and spinose herb of the cockle or darnel species. Celsius (*Hierob.* ii, 201) makes it a poisonous plant, the *bish* of the Arabic writers, a species of *aconite*. Lee (*Lex.* s. v.) suggests *hemlock* as the probable synonym. Zunz gives *lolch*, and Renan (*Livre de Job*, ad loc.) *ivraie*. Tristram remarks (*Nat. Hist. of the Bible*, p. 439), "There is a shrub which attacks corn, and has a putrid smell (*Uredo fœtida*). Some of the *arums* of the corn plains have an intolerably fœtid stench, and may well suit the derivation of the word. The stinking arums are common in Galilee." See Cockle.

6. Charûl (חָרוּל, from an obsolete root חרל, which Gesenius thinks = חָרַר, *to burn;* but Fürst thinks = חָרַד, in the sense of *pricking*, and he compares the Phœnician חַרְדָּן, χερδάν, Dioscor. iii, 21; also the vulgar Heb. חַרְחֲבִל, *mustard*, from its smarting taste), a prickly shrub (A. V. "nettles," Job xxx, 7; Prov. xxiv,

Acanthus spinosa.

31; Zeph. ii, 9), perhaps a kind of thistle. Tristram remarks (*Nat. Hist. of the Bible*, p. 475), "The *charûl* would appear to be different from the ordinary *nettle*, since in Prov. xxiv, 31 it is mentioned along with it. It cannot be a shrub like the Zizyphus or the Paliurus, because it is evidently spoken of by Solomon as a plant of quick growth in the corn-fields. It must have been of some size, from the passage in Job, where the outcasts shelter under it. I am inclined to believe that it designates the prickly acanthus (*Acanthus spinosa*), a very common and troublesome weed in the plains of Palestine, and equally abundant among ruins. We have often seen it in the plain of Esdraelon choking the corn, and reaching to the height of six feet. Its sting is most irritating and unpleasant, and well supports the derivation of the Heb. word, 'that which burns.'" See Nettle.

7. Chêdek (חֶדֶק; Sept. *ἄκανθα, σὴς ἐκτρώγων*; Vulg. *spina, paliurus*) occurs in Prov. xv, 19, "The way of the slothful is as a hedge of *chêdek* (A. V. 'thorns')," and in Mic. vii, 4, where the A. V. has "brier." The Alexand. MS., in the former passage, interprets the meaning thus, "The ways of the slothful are strewed with thorns." Celsius (*Hierob.* ii, 35), referring the Heb. term to the Arabic *chadak*, is of opinion that some spinous species of the *solanum* is intended. The Arabic term clearly denotes some species of this genus, either the *S. melongela*, var. *esculentum*, or the *S. Sodomeum* ("apple of Sodom"). See Vine of Sodom. Both these kinds are beset with prickles, and some species of *solanum* grow to a considerable size. They are very common in dry arid situations. *S. sanctum*, the *S. spinosum* of others, is found in Palestine. Dr. Harris is of opinion that *chêdek* is the *Colutea spinosa* of Forskål, which is called *heddad* in Arabic, and of which there is an engraving in Russell's *Nat. Hist. of Aleppo*, tab. 5. See Brier.

8. Chôach (חוֹחַ; Sept. *ἄκαν, ἄκανθα, ἀκχούχ, κνίδη*; Vulg. *paliurus, lappa, spina, tribulus*), a word of very uncertain meaning which occurs in the sense of some thorny plant, is rendered "thickets" in 1 Sam. xiii, 6; "brambles" in Isa. xxxiv, 13; but usually either "thistle," as in 2 Kings xiv, 9; 2 Chron. xxv, 18 (in both which passages it is spoken of as growing on Lebanon); Job xxi, 40 ("Let thistles grow instead of wheat," which shows that it was some rapidly maturing plant); or "thorns," as in 2 Chron. xxxiii, 11; Job xli, 2 (which shows it had a hard spine); Prov. xxvi, 9; Cant. ii, 2; Hos. ix, 6. Celsius (*Hierob.* i, 477) believes, from the similarity of the Arabic *khosh*, that the blackthorn (*Prunus sylvestris*) is denoted; but this would not suit the passage in Job, as it is a slow-growing tree. Perhaps the term is used in a wide sense to signify any thorny plant of quick growth in some fields and meadows. There are two classes of thorny weeds which choke the corn-fields of Palestine, the thistles and the *centaureas* or knapweeds. These last are chiefly of two kinds, both commonly called star-thistle, namely, the *Centaurea calcitrapa*, which is the most frequent and troublesome intruder in both cultivated and neglected fields in Palestine, and the *C. verutum*, which is even more formidable. See Thistle.

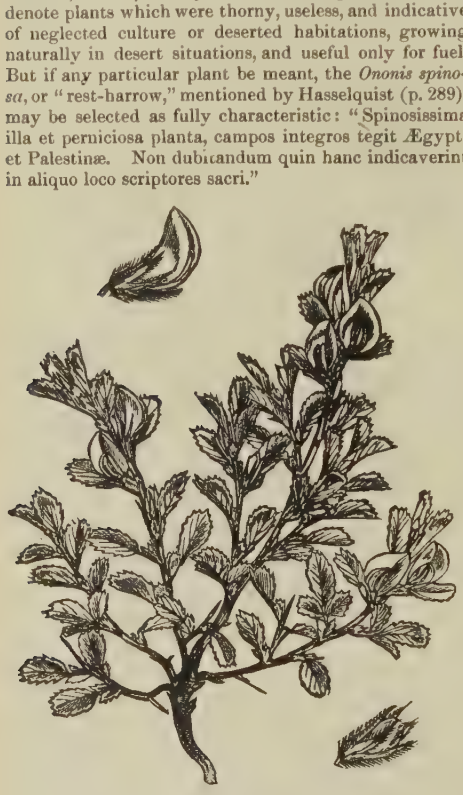
Centaurea calcitrapa.

9. Dardár (דַּרְדַּר) occurs in Gen. iii, 18, "Thorns also and *thistles* shall it bring forth to thee;" and again in Hos. x, 8, in both of which passages *dardár* is conjoined with *kôts*. The rabbins describe it as a thorny plant which they also call *accobita*. The *akkûb* of the Arabs is a thistle or wild artichoke. The Sept. and Vulg., however, render *dardár* by the word *τρίβολος, tribulus*, a caltrop, in both passages, and this will answer as well as any other thorny or prickly plant. See *Tribolos*, below.

10. Kimôsh (קִמּוֹשׁ) or *kimmôsh* (קִמּוֹשׁ) occurs in Isa. xxxiv, 13; Hos. ix, 6, in both which passages it is spoken of as occupying deserted and ruined sites, and is translated "nettles." Another form of the word, *kimmashôn* (קִמָּשׁוֹן), occurs in Prov. xxiv, 31, where it is used in connection with *charûl* as descriptive of the neglected field of the sluggard, and is translated "thorns." "All commentators agree that this is the sting-nettle (*urtica*), of which there are several varieties in Palestine. The most common is *Urtica pilulifera*, a tall and vigorous plant, often six feet high, the sting of which is much more severe and irritating than our common nettle. It particularly affects old ruins, as near Tell Hum, Beisan, and the ruined khan by the bridge over the Jordan, and forms a most annoying obstacle to the explorer who wishes to investigate old remains" (Tristram, *Nat. Hist. of the Bible*, p. 474). The ordinary nettle is a well-known wild plant, the leaves of which are armed with stings, connected with a small bag of poison; and when the leaves are slightly pressed by the hand, the stings penetrate the flesh, force in the poison, and pro-

duce a swelling with a sharp burning pain. The leaf, when wet or dead, does not possess this power. The presence of nettles betokens a waste and neglected soil. See NETTLE.

11. KŌTS (קוֹץ) occurs in several passages of Scripture (Exod. xxii, 6; Judg. viii, 7, 16; 2 Sam. xxiii, 6; Psa. cxviii, 12; Isa. xxxii, 13; xxxiii, 12; Jer. iv, 3; xii, 13; Ezek. xxviii, 24; A. V. invariably "thorns"); in two (Gen. iii, 18; Hos. x, 8) it is mentioned along with *dardár*, where the two words may be considered equivalent, respectively, to the English *thorns* and *thistles*. The Sept. translates it in all the passages by ἄκανθα, and it probably was used in a general sense to denote plants which were thorny, useless, and indicative of neglected culture or deserted habitations, growing naturally in desert situations, and useful only for fuel. But if any particular plant be meant, the *Ononis spinosa*, or "rest-harrow," mentioned by Hasselquist (p. 289), may be selected as fully characteristic: "Spinosissima illa et perniciosa planta, campos integros tegit Ægypti et Palestinæ. Non dubitandum quin hanc indicaverint in aliquo loco scriptores sacri."



Ononis spinosa.

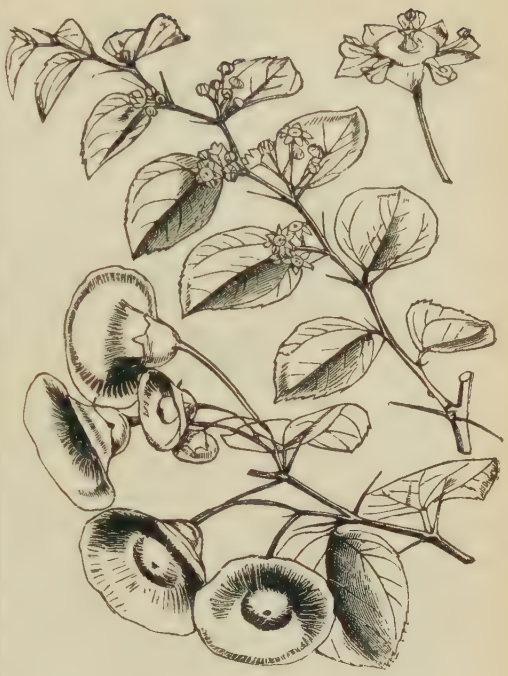
12. NAATSŪTS (נַעֲצוּץ) occurs only in two passages of Isaiah, in both of which it is translated "thorn" in the A. V. Thus (vii, 18, 19), "Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all the *thorns*" (*naatsutsim;* Sept. ῥαγάς; Vulg. *frutetum*). By some this has been translated *crevices;* but that it is a plant of some kind is evident from lv, 13: "Instead of the *thorn* (*naatsúts;* Sept. στοιβή; Vulg. *saliuncu*) shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." Some have understood it generally as thorn, shrub, thorny shrub, small tree, or thicket. Others have attempted to define it specifically, rendering it bramble, white-thorn, etc. (Celsius, *Hierob.* ii, 190); but nothing certain has been determined respecting it. Celsius endeavors to trace it to the same origin as the Arabic *naaz*, which he states to be the name of a plant of which the bark is employed in tanning leather. The meaning of the term, he continues, in Chaldee, is *infigere*, *defigere*, "to stick into" or "fix," and it is therefore supposed to refer to a prickly or thorny plant. R. ben-Melech says that commentators explain *naatsúts* by the Arabic word *sidr*, which is the name of a well-known thorny bush of Eastern countries, a species of Zizyphus. This, Sprengel says, is the *Z. vulgaris*, found in many parts of Palestine, as well as in many of the uncultivated tracts of other Eastern countries. Others suppose the species to be the *nabak* of the Arabs, which is the *Zizyphus lotus*, and considered to be the lotus of the ancients. But from the context it would appear that the plant, if a zizyphus, must have been a less highly esteemed variety or species. But in a wild state these are very abundant, bushy, prickly, and of little value. Belon says, "Les haves, pour la plus part, sont de tamarisques, œnoplia (i. e. zizyphi species) et rhamnes." In Freytag's *Arabic Lexicon* the above Arabic word *naaz* is said to be the name of a thorny tree, common in the Hejaz, the bark of which is used in tanning hides, and from whose wood a dentifrice is prepared. This might be a species of acacia, of which many species are well known to be abundant in the dry and barren parts of Syria, Arabia, and Egypt.

13. SARÂB (סָרָב) occurs (in the plur.) only once (Ezek. ii, 6) as a synonym of *sallón*, and is thought by many (the rabbins Castell, Fürst, etc.) to denote a thorny plant (A. V. "brier"), as cognate with *sir;* but Celsius (*Hierob.* ii, 222) contends that it simply means *rebels* (from the Chald. סָרַב, *to resist*).

14. SÊK (שֵׂךְ, literally a *thorn-hedge*, so called from the interlacing of the briers) occurs only once (in the plur.) as a synonym of *tsín* for a prickly object in general (Numb. xxxiii, 55; Sept. σκόλοπες; Vulg. *clavi;* A. V. "pricks"). It occurs in the feminine plur. form *sukkóth* (שֻׂכּוֹת) in Job xli, 7, where it is translated "barbed irons." Its resemblance to the Arabic *shôk*, *thorn*, sufficiently indicates the probability of its meaning something of the same kind.

15. SENÉH (סְנֶה) occurs in the well-known passage of Exod. iii, 2, where the angel of the Lord appeared unto Moses in a flaming fire out of the midst of a "bush" (*seneh*), and the bush was not consumed. It occurs also in ver. 3 and 4, and in Deut. xxxiii, 16, but with reference to the same event. The Sept. translates *seneh* by βάτος, which usually signifies the *rubus*, or *bramble;* so in the New Test. βάτος is employed when referring to the above miracle of the burning bush. Βάτος is likewise used to denote the *seneh* by Josephus, Philo, Clemens, Eusebius, and others (see Celsius, *Hierob.* ii, 58). The monks of the monastery of St. Catherine on Mount Sinai have a species of rubus planted in their garden near their Chapel of the Burning Bush; but this cannot be considered as any proof of its identity with the *seneh* from the little attention which they have usually paid to correctness in such points. Bové says of it, "C'est une espèce de Rubus, qui est voisin de notre R. fruticosus." The species of rubus (our *blackberry*) are not common either in Syria or Arabia. *Rubus sanctus*, the holy bramble, is found in Palestine, and is mentioned by Dr. Russell as existing in the neighborhood of Aleppo, and Hasselquist found a rubus among the ruins of Scanderetta, and another in the neighborhood of Seide. It is also found among the ruins of Petra (?) (Calcott). Celsius and others quote Hebrew authors as stating that Mount Sinai obtained its name from the abundance of these bushes (*seneh*), "Dictus est mons Sinai de nomine ejus." But no species of rubus seems to have been discovered in a wild state on this mountain. This was observed by Pococke. He found, however, on Mount Horeb several hawthorn bushes, and says that the holy bush was more likely to have been a hawthorn than a bramble, and that this must have been the spot where the phenomenon was observed, being a sequestered place and affording excellent pasture, whereas near the Chapel of the Holy Bush not a single herb grows. Shaw states that the *Oxyacantha Arabica* grows in many places on St. Catherine's Mountain. Bové says, on ascending Mount Sinai: "J'ai trouvé entre les ro-

Acacia surrounded by a Brier Bush in Wady Saal, near Sinai. (From a photograph by the Editor.)



Paliurus aculeatus.

chers de granit un *mespilus* voisin de l'oxyacantha." Dr. Robinson mentions it as called *zarur*, but it is evident that we cannot have anything like proof in favor of either plant. Tristram remarks (*Nat. Hist. of the Bible*, p. 438), "The *seneh* denotes some particular kind of bush, and appears to be equivalent to the Egyptian *senh*, the *Acacia Nilotica*, very like the *Acacia seyal*, or *shittah* tree, but smaller and closer in growth. The *A. Nilotica* is common in the Peninsula of Sinai, which mountain is by some conjectured to have derived its name from the *seneh* bush." But as there is no etymological connection between the Arabic *sunt* (which is the same as *shittah* [q. v.]) and the *seneh*, and as the latter is a distinctive term, the basis of the identification of the latter with the *acacia* entirely fails, especially as the Sept. so constantly understands the burning bush to have been a bramble-like plant; moreover, had it been the well-known tree that yielded the shittim wood, we can see no reason for the use of a peculiar or different term to designate it. It was evidently not a tree at all, but a low bush, probably one of the many species of annual thorny plants still abounding on the mountain, and which, growing in the rainy season, remain dry and bare during the summer. Hence the surprise of Moses that the highly combustible object was not consumed. The writer was struck with the habit of his native guide on Mount Sinai, who constantly set fire to these bushes as he met them. See Bush.

16. Shamîr (שָׁמִיר) occurs in all the same passages as the next word, *sháyith*, below, with the addition also of Isa. xxxii, 13: "Upon the land of my people shall come up thorns (*kotsim*) and *briers*" (*shamir*). It is variously rendered by the Sept., χέρσος, χόρτος, δέρμις, ἄγρωστις, ξηρά. According to Abu'lfadl, cited by Celsius (*Hierob.* ii, 188), "the *samûr* of the Arabs is a thorny tree; it is a species of *Sidra* which does not produce fruit." No thorny plants are more conspicuous in Palestine and the Bible lands than different kinds of *Rhamnaceæ*. The Arabs have the terms *Salam, Sidra, Dhâl, Nabka*, which appear to denote either varieties or different species of *Paliurus* and *Zizyphus*, or different states, perhaps, of the same tree; but it is a difficult matter to assign to each its particular signification. Dr. Tristram states that "the Arabs of the Jordan valley confine the name *samûr* to the *Paliurus aculeatus*, or Christ's Thorn" (*Nat. Hist. of the Bible*, p. 428).

17. Sháyith (שַׁיִת) occurs in several passages of Isaiah (v, 6; vii, 23, 24, 25; ix, 18; x, 17; xxvii, 4), in all of which it is associated with *shamir*, the two being translated *thorns* and *briers* in the A. V. From the context of all the passages, it is evident that some weed-like plants are intended, either of a thorny or prickly nature, or such as spring up in neglected cultures and are signs of desolation, and which are occasionally employed for fuel. Nothing has, however, been ascertained respecting the plant intended by *sháyith*, and consequently it has been variously translated in the several versions of the Scriptures. Gesenius thinks it is etymologically connected with the *shittah* tree (i. q. שִׁטָּה). See Shittah.

18. Sillôn (סִלּוֹן) occurs in Ezek. xxviii, 24: "And there shall be no more a pricking *brier* (*sillôn*) unto the house of Israel, nor any grieving *thorn* (*kôts*)." The Sept. here has σκόλοψ and the Vulg. *offendiculum*. So also Sallôn (סַלּוֹן) occurs (in the plur.) in Ezek. ii, 6: "Though briers (*sarabim*) and *thorns* (*sallonim*) be with thee." The Sept. and Vulg. here render both words vaguely (*παροιστρήσουσι καὶ ἐπισυστήσονται, incredu-li et subversores*). Several Arabic words resemble it in sound; as *sil*, signifying a kind of wormwood; *silleh*, the plant *Zilla Myagrum; sillah*, the τράγος of the Greeks, supposed to be *Salsola kali* and *S. tragus; sulal* or *sulalon*, which signifies the *thorn* of the date-tree, while the Chaldee word *silletá* signifies a thorn simply. It is probable, therefore, that *sillôn* has something of the same meaning, as also *sallonim;* but neither the context nor the etymology affords us a clue to the particular plant. Tristram, however, states that "the Arabic word *sullaon* is applied to the sharp points on the ends of the palm-leaf, and also to the butcher's-broom (*Ruscus aculeatus*), a plant common enough in many parts of Palestine" (*Nat. Hist. of the Bible*, p. 431).

Butcher's-broom (*Ruscus aculeatus*).

19. Sîr (סִיר) occurs (in the plur.) in several passages, e. g. in Eccles. xii, 6, "as the crackling of thorns (*sirim*) under a pot," etc.; Isa. xxxiv, 14, "And thorns (*sirim*) shall come up in her palaces," etc.; Hos. xi, 6; Amos iv, 2; Nah. i, 10. The Sept. and other translations have employed words signifying thorns as conveying the meaning of *sirim;* but the etymology does not lead us to select one plant more than another.

20. Sirpâd (סִרְפָּד) is mentioned only once as a desert shrub (Isa. lv, 13), "And instead of the brier (*sirpâd*, Sept. *κονύζη*, Vulg. *urtica*) shall come up the myrtle." Though this has generally been considered a thorny and prickly plant, it does not follow from the context that such is necessarily meant. It would be sufficient for the sense that some useless or insignificant plant be understood, and there are many such in desert and uncultivated places. In addition to *Paliurus carduus*, *Urtica*, *Conyza*, species of *Polygonum*, of *Euphorbia*, etc., have been adduced; and also *Ruscus aculeatus*, or butcher's-broom. The etymology of the word is obscure.

21. Tribŏlos (*τρίβολος*), Lat. *tribŭlus*, is found in Matt. vii, 16, "Do men gather figs of *thistles?*" (*τριβόλων*); and again in Heb. vi, 8, "But that which beareth thorns and *briers* (*τρίβολοι*) is rejected." The name was applied by the Greeks to two or three plants, one of which was, no doubt, aquatic, *Trapa natans*. Of the two kinds of land *tribuli* mentioned by the Greeks (Dioscorides, iv, 15; Theophrastus, *Hist. Plant.* vi, 7, 5), one is believed by Sprengel, Stackhouse, Royle, and others to refer to the *Tribulus terrestris*, Linn., the other is supposed to be the *Fagonia Cretica;* but see Schneider's commentary on Theophrastus, *loc. cit.*, and Du Molin (*Flore Poétique Ancienne*, p. 305), who identifies the *tribulus* of Virgil with the *Centaurea calcitrapa*, Linn. ("star-thistle"). Celsius (*Hierob.* ii, 128) argues in favor of the *Fagonia Arabica*, of which a figure is given in Shaw, *Travels* (Catal. Plant. No. 229); see also Forskål, *Flor. Arab.* p. 88. Both or nearly allied species are found in dry and barren places in the East; and, as both are prickly and spread over the surface of the ground, they are extremely hurtful to tread upon. The word *τρίβολος* is further interesting to us as being employed in the Sept. as the translation of *dardâr* (above). The presence of species of *tribulus* indicates a dry and barren uncultivated soil, covered with prickly or thorny plants. The *Tribulus terrestris*, however, is not a spiny or thorny plant, but has spines on the fruit. The Greek word means literally *three-pronged*, and originally denoted the *caltrop*, or military crow-foot, an instrument composed of three radiating spikes, thrown upon the ground to hinder and annoy cavalry (Veget. iii, 24; Plutarch, *Moral.* ii, 76). See Weed.

22. Tsên (צֵן) or Tsenîn (צֵנִין) occurs (only in the plur.) in several passages of Scripture, as in Numb. xxxiii, 55; Josh. xxiii, 13, where it is mentioned along with *sêk* (*sikkîm*); also in Job v, 5 and Prov. xxii, 5. Both are invariably rendered "thorns" in the A. V. The Sept. has *τρίβολος* in Prov. xxii, 5, and *βολίδες* in Numb. xxxiii, 55 and Josh. xxiii, 13. It has been supposed that *zinnîm* might be the *Rhamnus paliurus*, but nothing more precise has been ascertained respecting it than of so many other of these thorny plants; and we may therefore, with Michaelis, say, "Nullum simile nomen habent reliquæ linguæ Orientales; ergo fas est sapienti, Celsio quoque, fas sit et mihi, aliquid ignorare. Ignorantiæ professio via ad inveniendum verum, si quis in Oriente quæsierit." See also Thorn-hedge.

THORN IN THE FLESH (*σκόλοψ τῇ σαρκί*), an infliction ("a messenger of Satan to buffet me") mentioned by Paul as an offset to his extraordinary revelations (2 Cor. xii, 7). The expression has called forth very many, and some very absurd, conjectures (see the commentators, *ad loc.*), which may be resolved into the following heads, the first two of which are, from the nature of the case, out of the question:

1. *Spiritual Temptations.*—Many have thought that the apostle refers to diabolical solicitations ("interjectiones Satanæ"), such as blasphemous thoughts (so Gerson, Luther, Calovius), or remorse for his former life (Osiander, Mosheim, etc.), or—according to Romish interpreters who seek a precedent for monkish legends—incitements to lust (so Thomas Aquinas, Lyra, Bellarmine, Estius, Corn. à Lapide, etc.). These are all negatived, not only by their intrinsic improbability, but by the qualification "in the flesh."

Tribulus terrestris.

2. *Personal Hostility.*—This we know Paul frequently experienced, especially from Judaizing sectaries, and hence this explanation has been seized upon by many ancient interpreters (e. g. Chrysostom, Theophylact, Œcumenius, Theodoret), as well as later ones (Calvin, Beza, etc.) and moderns (Fritzsche, Schrader, etc.). But this, too, could hardly with propriety be called a "fleshly" affliction.

3. *Bodily Pain.*—This view has been

adopted by very many, who differ, however, as to the particular ailment. The ancients (Chrysostom, Theophylact, Œcumenius, Jerome, *on Gal. iv*, 14) mention *headache*, but without assigning any special ground for the conjecture. Some have supposed hypochondriacal *melancholy*, which, however hardly answers the conditions of a σκόλοψ, whereby *acute* suffering seems to be implied. So of other speculations, for which see Poli *Synopsis*, ad loc.

On the whole (remarks Alford, *ad loc.*), putting together the figure here used, that of a *thorn* (or a pointed *stake*, for so σκόλοψ primarily signifies [see Xenoph. *Anab.* v, 2, 5]), occasioning pain, and the κολαφισμός, or *buffeting* (i. e. perhaps *putting to shame*), it seems quite necessary to infer that the apostle alludes to some distressing and tedious bodily malady, which at the same time caused him mortification before those among whom he exercised his ministry. Of such a kind *may* have been the disorder in his eyes, more or less indicated in several passages of his history (see Acts xiii, 9; xxiii, 1 sq.; Gal. iv, 14; vi, 11). But as affections of the eyes, however sad in their consequences, are not usually (certainly not to all appearance in the apostle's case) very painful or distressing in themselves, they hardly come up to the intense meaning of the phrase. Paul was therefore probably troubled with some internal disease of which the marks were evinced only in languor and physical anguish. There are few who do not thus "bear about in their body" some token of mortal frailty.

See, in addition to the monographs cited by Volbeding, *Index Programmatum*, p. 81; and by Danz, *Wörterb.* p. 567, Bagot, *Thorn in the Flesh* (Lond. 1840); *Princeton Review*, July, 1863. See PAUL.

Thorn, CONFERENCE OF, also known as "the *Charitable Conference*" (*Colloquium Charitativum*), was one of those efforts to explain away the differences between the several bodies of Christians, with a view to religious reunion, of which the 17th century furnishes more than one example. It was appointed in the city of Thorn, in October, 1645, by Ladislaus IV, at the suggestion of the Reformed preacher at Dantzic, Bartholomew Nigrinus, who had become a Catholic, and persuaded the king that such a conference would be attended with good results. At this all religious parties were to appear and confer together on religion, and come to an agreement. On the side of the Lutherans, some Saxon divines of Wittenberg, especially, were invited from Germany; for they were regarded as standing at the head of all the German theologians. The Königsberg divines were accompanied and assisted by Calixtus of Brunswick, who had been invited by elector Frederick William. His conduct and the question of precedence between the Königsberg and the Dantzic divines occupied the entire time of the conference, which broke up without any result, Nov. 21, 1645. The official account of the proceedings of the conference are printed in Calovius, *Historia Syncretistica*. See also Schröckh, *Kirchengeschichte seit der Reformation*, iv, 509; Mosheim, *Eccl. Hist.* iii, 293, 359, 373, note.

Thorndike, HERBERT, a learned English divine, was educated in Trinity College, Cambridge, and became proctor of that university in 1638. In July, 1642, he was admitted to the rectory of Barley, Hertfordshire; and in September, 1643, was elected master of Sidney College, Cambridge, but was prevented from occupying that position, it being secured by a Mr. Minshull. Later he was ejected from his living of Barley. At the Restoration he was replaced in this living, but resigned it on being made a prebendary of Westminster. He died July, 1672. He assisted Dr. Walton in the edition of the Polyglot Bible, particularly in marking the variations in the Syriac version of the Old Test.; and wrote several treatises: *A Discourse concerning the Primitive Form of the Government of Churches* (Camb. 1641, 8vo):—*A Discourse of Religious Assemblies and the Public Service of God* (ibid. 1642, 8vo):—*A Discourse of the Rights of the Church in a Christian State*, etc. (Lond. 1649, 8vo):—*Just Weights and Measures*, i. e. *the Present State of Religion weighed in the Balance*, etc. (ibid. 1662, 4to):—*A Discourse of the Forbearance of the Penalties*, etc. (ibid. 1670, 8vo):—*Origines Ecclesiæ*, etc. (ibid. 1670):—also his famous book, *An Epilogue to the Tragedy of the Church of England* (ibid. 3 parts, 1670).

Thorn-hedge (מְסוּכָה, *mesukâh*; for מְשׂוּכָה, or perhaps simply from the *interlacing* of the briers; Sept. κανών; Vulg. *sepes*), a hedge-row of thorny plants (Mic. vii, 4). The formidable character of the thorny thickets in Palestine is noted by almost every traveller. Near Jericho Mr. Tristram records as the principal tree "the *Zizyphus spina Christi*, growing twenty or thirty feet high, with its subangular branches studded with long, pointed, and rather reflex thorns—a true wait-a-bit tree. No one can approach it with impunity unless clad in leather; and in three days the whole party were in rags from passing through the thickets" (*Land of Israel*, p. 202). In the same way Messrs. M'Cheyne and Bonar mention how Dr. Keith was baffled in his attempt to climb a verdant-looking hill by "strong briers and thorns," through which he found it impossible to force a passage. They add, "Some time after, when sailing up the Bosphorus, conversing with a gentleman whom we had met in Palestine, who appeared to be a man of the world, we asked him if he had climbed Mount Tabor to obtain the delightful view from its summit. His answer was, 'No; why should I climb Mount Tabor to see a country of thorns?' He was thus an unintentional witness of the truth of God's Word" (*Mission of Inquiry*, p. 119). Such predictions as Isa. vii, 23, 24; xxxii, 12–15; Hos. ix, 6, acquire additional force from the circumstance that it is so often in the midst of magnificent ruins—once pleasant "tabernacles"—or in regions which must formerly have been rich and fruitful fields, that these thorns and briers now maintain their undisputed and truculent empire. Thus, at Beth-nimrah, the traveller says, "The buildings may have been extensive, but the ruins are now shapeless, and generally choked by the prickly vegetation" (Tristram, *Land of Israel*, p. 522). Again, "We rode up the Ghôr, through a maze of *zizyphus* bush, which encumbers a soil of almost incredible richness; watered every mile by some perennial brook, but without trace of inhabitant or cultivation. Now and then we saw a clump of palm-trees, the ruined heap of some old village, or a piece of a broken water-course, to tell us that once the hand of civilization was here. Myriads of turtle-doves peopled these thickets. We put them up absolutely by scores from every bush. The nests of the marsh-sparrow bore down the branches by their weight, and the chirping was literally deafening. The bushes and weeds were laden with seeds" (*ibid.* p. 570). In his last words king David compares the sons of Belial to "thorns thrust away, because they cannot be taken with hands; but the man that shall touch them must be fenced with iron and the staff of a spear" (2 Sam. xxiii, 6, 7). A traveller tells how out of one of these bushes of *nubk* he tried to get a dove, which, when shot, had fallen into it; "but, though I had my gloves on, each attempt made my hand bleed and smart most painfully, as the thorns will not yield in the least. I failed in like manner when I tried to cut a stick" (Gadsby, *Wanderings*, ii, 60). When we remember that a single thorn is sometimes a couple of inches long, "as sharp as a pin and as hard as a bone," we can appreciate the force of the allusions in Numb. xxxiii, 55; Prov. xxvi, 9; Ezek. xxviii, 24; 2 Cor. xii, 7; and we can understand what a hopeless barrier was a "hedge of thorns" (Prov. xv, 19; Hos. ii, 6). The *nubk*, or *zizyphus*, is much used for fuel. Occurring everywhere, it is easily obtained; its slender twigs, intensely dry, flash up at once in a fierce, brilliant flame, and, although very different from the steady glow of *retem* charcoal, "coals of juniper," a successive supply is sufficient to heat the kettle of the camping traveller. To its rapid ignition

The *Nubk*, or *Dhôm* (*Zizyphus spina Christi*).

the psalmist alludes, "Before your pots can feel the thorns, he shall sweep them away as with a whirlwind" (Psa. lviii, 9); where "the brightness of the flame, the height to which it mounts in an instant, the fury with which it seems to rage on all sides of the vessel, give force and even sublimity to the image, though taken from one of the commonest occurrences of the lowest life—a cottager's wife boiling her pot" (Horsley, *ad loc.*). Exploding so quickly, they are as speedily quenched (Psa. cxviii, 12); and there is small result from their noisy crepitation (Eccles. vii, 6). "Ridicule is a faculty much prized by its possessors; yet, intrinsically, it is a small faculty. A scoffing man is in no lofty mood for the time; shows more of the imp than the angel. This, too, when his scoffing is what we call just and has some foundation in truth. While, again, the laughter of fools—that vain sound—said in Scripture to resemble 'the crackling of thorns under a pot' (which they cannot heat, but only soil and begrime), must be regarded in these later times as a very serious addition to the sum of human wretchedness" (Carlyle, *Miscellanies*, ii, 119). Dr. Tristram further remarks, "I have noticed dwarf bushes of the *zizyphus* growing outside the walls of Jerusalem in the Kedron valley; but it is in the low plains that it reaches its full size and changes its name to the *dhôm* tree. It is sometimes called the lotus-tree. The thorns are long, sharp, and recurved, and often create a festering wound. The leaves are a very bright green, oval, but not, as has been said, of the shape of the ivy. The boughs are crooked and irregular, the blossom small and white, and the fruit a bright-yellow berry, which the tree continues to bear in great profusion from December to June. It is the size of a small gooseberry, of a pleasant, subacid flavor, with a stone like the hawthorn, and, whether fresh or dried, forms an agreeable dish, which we often enjoyed, mixing the berries with *leben*, or sour milk. There is no fence more impervious than that formed of *nubk;* and the Bedawin contrive to form one round their little corn-plots with trifling labor. They simply cut down a few branches and lay them in line as soon as the barley is sown. No cattle, goats, or camels will attempt to force it, insignificant as it appears, not more than a yard high; and the twigs and recurved spines become so interwoven that it is in vain to attempt to pull the branches aside" (*Nat. Hist. of the Bible*, p. 429). See THORN.

The fences of prickly pear or Indian fig (*Opuntia vulgaris*), now so common in the lands of the Bible, were unknown in Bible times, the plant having only found its way to the Old World after the discovery of America (Tristram, *Nat. Hist. of the Bible*, p. 432). At present, however, it forms the common hedge-thorn of Palestine, especially in the villages of the plain of Sharon. It grows to the size of a large shrub, the stem of which is as thick as a man's body. The leaf is studded with thorns, and is of oval shape, about ten inches long, six wide, and three fourths of an inch thick: the stem and branches are formed by the amalgamation of a certain number of those succulent leaves that grow together the year after their first appearance, when each is laden with fifteen or twenty yellow blossoms, which are rapidly matured into a sweet and refreshing fruit of the size and shape of a hen's egg. See HEDGE.

Thornton, Thomas C., D.D., a minister of the Methodist Episcopal Church, South, was born in Dumfries, Va., Oct. 12, 1794; graduated in his native place, and began to preach when sixteen years old. In 1813 he entered the Baltimore Conference; and was transferred to the Mississippi Conference to take charge of Old Centenary College in 1841. From some misunderstanding, he left the Methodist and joined the Protestant Episcopal Church, but refused ordination, not accepting the doctrine of uninterrupted apostolical succession. In 1850 he returned to the Methodist Church, and was readmitted into the Mississippi Conference in 1853. He died March 22, 1860. He wrote *Theological Colloquies* and *Slavery as it Is in the United States*, in reply to Dr. Channing. See Simpson, *Cyclop. of Methodism*, s. v.

Thornton, William Lockwood, A.M., a Wesleyan minister, was born in Yorkshire, Jan. 27, 1811, and was a pupil of the venerable James Sigston, Leeds. He was accepted at the Conference in 1830, receiving as his first circuit an appointment to Glasgow, where he remained but a year, and in 1831 was stationed at Hull. After a three years' residence in that north-eastern seaport, he was removed to the First London Circuit in 1834, from thence to the Leeds East Circuit in 1837, and to Bath in 1838. After a three years' location at Bath, Mr. Thornton's itinerant career terminated, and in 1841 he became the resident classical tutor of the first theological institute established in Methodism, which, commencing at Hoxton, was afterwards divided between Richmond and Didsbury; and in 1842 he went to its northern branch, near Manchester. He remained there till 1849, when he was appointed editor of the Wesleyan periodicals. In 1864 Mr. Thornton represented the British Conference at the General Conference of the Methodist Episcopal Church; he then proceeded to Canada, and presided over that conference, and also over that in Eastern British America. On his return home, he was elected president of the British Conference, but died very suddenly, in his presidential year, March 5, 1865. Mr. Thornton was a man of fine talents and thorough culture. In early life he had given himself to hard and systematic study. As a preacher he was eloquent, his style finished and elegant; as an editor he was industrious and successful.

Thornwell, JAMES HENLEY, D.D., LL.D., an eminent Presbyterian divine, was born in Marlborough District, S. C., Dec. 9, 1812. He received a good common-school training; prepared for college at the Cheraw Academy, S. C.; graduated at South Carolina College in 1831; and subsequently studied at Harvard University and in Europe. After some attention to the law, he devoted himself to theology, was licensed by Bethel Presbytery, and in 1834 was ordained and installed pastor of the Church at Lancaster Court-house, S. C.; and soon after the churches of Waxhaw and Six Mile were added to his charge. This relation existed until 1837, when he was elected to the professorship of logic, belles-lettres, and criticism in the South Carolina College, to which metaphysics was soon added. In these departments he taught with uncommon ability and success. "In America he fully deserves the distinguished title which his

admirers have long bestowed upon him of 'the Logician.'" In 1840 he resigned his professorship, and was installed pastor of the Presbyterian Church at Columbia, S. C.; in 1841 became professor of sacred literature and evidences of Christianity in South Carolina College; in 1851, pastor of the Glebe Street Church, Charleston, S. C.; in 1852 accepted the presidency of South Carolina College; in 1856 was elected professor of theology in the Theological Seminary, Columbia, and also pastor of the First Presbyterian Church of that place, in which labors he continued until his death, Aug. 1, 1862. Dr. Thornwell published, *The Arguments of Romanists from the Infallibility of the Church and Testimony of the Fathers on behalf of the Apocrypha, Discussed and Refuted*, etc. (N. Y. 1845). This is an answer to a series of letters by the Rev. Dr. (afterwards bishop) Lynch on the inspiration of the Apocrypha. "As a refutation, this work of Mr. Thornwell's is complete" (*Bibl. Rep. and Prince. Rev.* April, 1845, p. 268): —*Discourses on Truth* (1855, 12mo; 1869, 8vo), delivered in the chapel of the South Carolina College; a work highly commended. He also published single sermons, tracts, essays, etc., and papers in the *Southern Presbyterian Review*. Dr. Thornwell was endowed with genius of an exalted character; a clear, penetrating, logical mind, which was cultivated by profound study, and consecrated to the advancement of learning and religion. "As a pastor, kind, affectionate, and worthy of all reliance; as a pulpit orator, a model of glowing zeal and fervid eloquence; as a teacher, gifted." Rev. H. W. Beecher says concerning him, "By common fame, Dr. Thornwell was the most brilliant minister in the Old-school Presbyterian Church, and the most brilliant debater in its General Assembly. This reputation he early gained and never lost." See Wilson, *Presb. Hist. Almanac*, 1863, p. 209; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Duyckinck, *Cyclop. of Amer. Lit.* (1856), ii, 334; La Borde, *Hist. of South Carolina College*, 1859; *Presb. Mag.* vol. vii. (J. L. S.)

Thorp, CONSTITUTIONS OF. See YORK, COUNCIL OF, 1363.

Thorwaldsen, ALBERT BERTEL, the renowned Danish sculptor, was born at Copenhagen, Nov. 19, 1770, and was the son of Gottschalk Thorwaldsen, a native of Iceland. A tradition had long been preserved in his family that "the gods had promised Harold (king Harold Hildetand, who was killed in the battle of Bravalla, in 735) a descendant whose fame should spread from the extremities of the North even to the sunny regions of the South." He assisted his father (a carver in wood) at a very early age, and when eleven years old attended the free school of the Academy of Arts, Copenhagen, receiving when seventeen a silver medal from the academy for a bas-relief of *Cupid Reposing*, and at twenty the small gold medal for a sketch of *Heliodorus Driven from the Temple*. Two years later he drew the grand prize entitling him to the royal pension, but, this being then enjoyed by another, he was obliged to wait three years, during which time he continued his professional pursuits and engaged in general study. Thorwaldsen set out for Italy May 20, 1796, arrived at Naples in January, 1797, and reached Rome March 8. After struggling against many discouragements, success waited upon him; his fame spread far and wide; and Christian (then crown-prince) of Denmark wrote him a pressing invitation to return to Copenhagen, telling him of the discovery of a white marble quarry in Norway. In July, 1819, he started to make his first visit to his native land, and arrived at Copenhagen Oct. 3. He was entertained with public feasts and other expressions of gratitude for about a year, and then returned to Rome. There he remained until 1838, when he decided to return to Copenhagen, and the Danish government sent a frigate to convey him and his works to Denmark. In 1841, finding the climate to disagree with him, he felt compelled to return to Italy, but returned to Denmark in the following year. He died suddenly, March 24, 1844. The favorite style of Thorwaldsen was *basso-rilievo*, in which he was the greatest master of his age. His principal works are, *Christ and the Twelve Apostles*:—*Procession to Golgotha*:—*John the Baptist Preaching in the Wilderness*, in the Church of Notre Dame, Copenhagen:—*Entry into Jerusalem*:—*Rebecca at the Well*. See *English Cyclop. of Biog.* s. v.; Spooner, *Biog. Hist. of Fine Arts*, s. v.

Thoth. The Egyptian deity of written learning, the author of the mystical treatises on medicine and sacred literature, called by the Greeks the Hermetic books, and himself, as the author of them, *Hermes Trismegistus*, and, in his character of introducer of souls in Hades, *Hermes Psychopompos*. He had many names and occupations, which led to his identification with many of the chief divinities by virtue of a parity of offices. He was called on a statue in the Leyden Museum "He who is the good Saviour;" and on some of the funeral papyri he takes the place of Anubis, or even Horus, with respect to the souls of the deceased. In the Hall of the Two Truths it was the duty of Thoth to weigh the souls of the deceased, and to read from his tablets a record of their actions in the past life. Thoth was also the god of all writing, and founder of all the sciences. He brought to the gods a translation of all the sacred books, and he was called the "Scribe of the Gods," and the "Lord of the Divine Words." In another form the god Thoth was identified with the moon, when he would be represented with the head of an ibis, surmounted by the horns and lunar disk; but oftentimes he was figured with a human head, having that of the ibis as a *coiffure*, and wearing the *Atef* crown. As Thoth-Axah, or Thoth the Moon, he was generally entirely naked, and in the figure of an infant with thin bowed thighs, possibly to indicate the moon in its first quarter.

Figure of Thoth.

At other times he was represented as an adult man, bearded, and wearing the short loin-cloth, or *shenti*, of the Egyptians; sometimes he carried in his hand the eye of Horus, the symbol of the full moon, the *Cucufa* or *Uas* sceptre, and the *crux ansata*. In his latter characteristics Thoth was regarded as one and the same with *Khonsu* of Thebes. The Cynocephalus ape was also sacred to the god Thoth, and hieroglyphically figured for him. It was Thoth who revealed to the initiated certain mysterious words and formulas, thus imparting a knowledge of divine things which was supposed to elevate man to the height of the gods. It was only necessary to pronounce these formulas in the name of the deceased over his mummy, and to place a copy of them by his side in the coffin, to insure for him the benefit of their influence in the dangers which he had to combat in the lower regions. Should any one take possession of the magic-book composed by the god Thoth before he has been initiated, supernatural catastrophes will assail him. He was also worshipped by the Phœnicians, Scythians, Germans, Gauls, and other ancient nations. His symbol was the ibis; and his festival was celebrated on the first day of the first moon in the year.—Cooper, *Archaic Dict.* s. v. See EGYPT.

Thra'cia, or THRACE (Θρᾴκη), occurs in the Bible in one passage of the Apocrypha only (2 Macc. xii, 35), where a Thracian horseman (*τῶν ἱππέων Θρακῶν τις*, "a horseman of Thracia") is incidentally mentioned,

apparently one of the body-guard of Gorgias, governor of Idumæa under Antiochus Epiphanes (comp. Josephus, *War*, ii, 16, 4; Appian, *Syr.* 1; *Civ.* iv, 88). Thrace at this period included the whole of the country within the boundary of the Strymon, the Danube, and the coasts of the Ægean, Propontis, and Euxine (Herod. iv, 99; Pliny, iv, 18); all the region, in fact, now comprehended in Bulgaria and Rumelia. Under the Romans, Mœsia Inferior was separated from it (Ptolemy, iii, 11, 1). In the early times it was inhabited by a number of tribes, each under its own chief, having a name of its own and preserving its own customs, although the same general character of ferocity and addiction to plunder prevailed throughout (Herod. v, 3). Thucydides (ii, 97) describes the limits of the country at the period of the Peloponnesian war, when Sitalces, king of the Odrysæ, who inhabited the valley of the Hebrus (Maritza), had acquired a predominant power in the country, and derived what was for those days a large revenue from it. This revenue, however, seems to have arisen mainly out of his relations with the Greek trading communities established on different points of his seaboard. Some of the clans, even within the limits of his dominion, still retained their independence; but after the establishment of a Macedonian dynasty under Lysimachus, the central authority became more powerful; and the wars on a large scale which followed the death of Alexander furnished employment for the martial tendencies of the Thracians, who found a demand for their services as mercenaries everywhere. Cavalry was the arm which they chiefly furnished (see Homer, *Odyss.* ix, 49), the rich pastures of Rumelia abounding in horses. From that region came the greater part of Sitalces's cavalry, amounting to nearly fifty thousand (see Herod. i, 94; v, 3 sq.; Tacitus, *Annal.* iv, 35; Horace, *Sat.* i, 6; Pliny, *Hist. Nat.* xvii, 3, 5, 2; xviii, 12, 1; Justin. viii, 3; Mela, ii, 2; Cellarii *Notitia*, ii, 15; Mannert, *Geogr.* vii, 1 sq.; Gatterer, in the *Comment. Soc. Gotting.* iv and v [Germ. by Schlickhorst, Götting. 1800]; Smith, *Dict. of Class. Geog.* s. v.).

The only other passage, if any, containing an allusion to Thrace to be found in the Bible is Gen. x, 2, where —on the hypothesis that the sons of Japhet, who are enumerated, may be regarded as the eponymous representatives of different branches of the Japetian family of nations—*Tiras* has by some been supposed to mean Thrace; but the only ground for this identification is a fancied similarity between the two names. A stronger likeness, however, might be urged between the name Tiras and that of the Tyrsi, or Tyrseni, the ancestors of the Italian Etruscans, whom, on the strength of a local tradition, Herodotus places in Lydia in the ante-historical times. Strabo brings forward several facts to show that in the early ages Thracians existed on the Asiatic as well as the European shore; but this circumstance furnishes very little help towards the identification referred to. See Tiras.

Thrase'as, or rather Thrasæ'us (Θρασαῖος, Vulg. *Thrasæas*), the father of Apollonius (q. v.), Syrian governor of Cœle-Syria and Phœnicia (2 Macc. iii, 5).

Three (Thirty, etc.) (*Shalôsh*, שָׁלוֹשׁ, שָׁלֹשׁ, etc.) frequently occurs as a cardinal number; thus, שָׁלֹשׁ שָׁנִים, *three* years (Lev. xix, 23); as an ordinal, בִּשְׁנַת־שָׁלֹשׁ, in the *third* year (2 Kings xviii, 1); in combination with other numbers, as שְׁלֹשׁ עֶשְׂרֵה, thirteen; and it is also used in the plural as an ordinal for thirty, שְׁלֹשִׁים (1 Kings xvi, 23). For other forms and uses of the words, see the Hebrew lexicons.

The nouns שָׁלֵשׁ, שָׁלִישׁ, and שָׁלוּשׁ, literally, according to one derivation, a *third man*, are used in the sense of a commander or general, sometimes as connected with war-chariots or cavalry. Thus (Exod. xiv, 7), "Pharaoh took all the chariots of Egypt and captains (שָׁלִשִׁם, *third men*) over all this armament" (עַל כָּלוֹ), *not*, as in our translation, "over every one of them;" Sept. *τριστάτας ἐπὶ πάντων*, *tristatæ* over all; Vulg. *duces totius exercitus*. So it is said (xv, 4) that "the choice of all Pharaoh's captains" (שְׁלִשָׁיו), or third men, were drowned; Sept. *ἀναβάτας τριστάτας*; Vulg. *principes*. The Septuagint word seems chosen upon the assumed analogy of its etymology to the Hebrew, *quasi τριτοστάτης*, "one who stands third." According to Origen, *tristates* has this meaning, because there were three persons in each chariot, of whom the first fought, the second protected him with a shield, and the third guided the horses. Wilkinson, however, says, "There were seldom three persons in an Egyptian war-chariot, except in triumphal processions. In the field each one had his own car with a charioteer" (*Ancient Egyptians*, i, 335). Jerome, *on Ezekiel xxiii*, says, "*Tristatæ*, among the Greeks, is the name of the *second* rank after the royal dignity." But it is possible that the *ideal* meaning of the verb שלשׁ may be to *rule* or *direct*, as appears from its share in such words as שָׁלִשִׁים, "excellent things," or rather "rules and directions" (Prov. xxii, 20), and מִשְׁלֹ, "a proverb," from מָשַׁל, "to rule," hence an *authoritative* precept. According to this sense, our translation renders the word שָׁלִישׁ "lord:" "a *lord* on whose hand the king leaned" (2 Kings vii, 2; comp. v, 17, 19). If the latter derivation of the Hebrew word be admitted, it will cease to convey any allusion to the number three; of which allusion Gesenius speaks doubtingly of any instance, but which he decidedly pronounces to be unsuitable to the first passage, where the word evidently stands in connection with war-chariots (see Gesenius, s. v. שלישׁ). See Captain.

Three days and three nights. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The apparent difficulty in these words arises from the fact that our Lord continued in the grave only one day complete, together with a part of the day on which he was buried and of that on which he rose again. The Hebrews had no word expressly answering to the Greek word *νυχθήμερον*, or natural day of twenty-four hours, an idea which they expressed by the phrases *a night and a day* or *a day and a night*. Thus (Dan. viii, 14), "Unto two thousand and three hundred *evening mornings* (i. e. days, as it is in our translation), then shall the sanctuary be cleansed." Thus, also, what is called "forty days and forty nights" in Gen. vii, 12, is simply "forty days" in ver. 17; wherefore, as it is common in general computations to ascribe a whole day to what takes up only a part of it, when this was done in the Jewish language it was necessary to mention both *day* and *night;* hence a part of three days was called by them three days and three nights. We have another example in 1 Sam. xxx, 12, where the Egyptian whom David's men found in the field is said to have *eaten no bread, nor drunk any water, three days and three nights*. Nevertheless, in giving an account of himself, the Egyptian told them that his master had left him "because three days ago I fell sick;" in the Hebrew it is *I fell sick this third day*, that is, this is the third day since I fell sick. Indeed, among the Hebrews, things were said to be done *after three days* which were done on the third day (comp. 2 Chron. x, 5 with ver. 12; Deut. xiv, 28 with xxvi, 2). Agreeably to these forms of speech, the prophecy of our Lord's resurrection from the dead is sometimes represented as taking place *after three days*, sometimes *on the third day* (see Whitby, Macknight, Wakefield, Clarke, *ad loc.*).

The phrase "three and four," so often repeated (Amos i), means *abundance*, anything that goes on towards excess. It finds its parallel in Virgil's well-known words, *O terque quaterque beati* ("O three and four times happy," *Æn.* i, 94; see also *Odyss.* v, 306).

Three has also been considered, both by Jews and

Christians, as a distinguished or *mystical* number, like "seven." Ainsworth, *on Gen. xxii*, 4, has collected many such instances, but they appear to be somewhat fanciful. A ternary or trinal arrangement of subjects, however, is very prevalent in the Bible (see an anonymous monograph on *The Triads of Scripture* [Lynchburg, 1866]). See NUMBER.

Three Chapters (*Tria Capitula*), the title of an edict published by the emperor Justinian. He having, in the year 542, been shocked by some of the writings of Origen, published an edict in which nine of the chief Origenist errors were set forth and condemned, Origen himself being also anathematized. Theodore, the Monophysite bishop of Cæsarea in Cappadocia, devised a plan by which to avenge the memory of Origen, and to strengthen the position of the Monophysites. He persuaded the emperor that the Acephali might be restored to the Church and reconciled to the decrees of Chalcedon, if the writings under three "heads" or "chapters" which he named were condemned, and so ceased to become stumbling-blocks to them by seeming to support the Nestorian heresy. These were (1) the Epistle of Theodoret against the twelve anathemas of St. Cyril, (2) the Epistle of Ibas of Edessa to Maris, and (3) the works of Theodore of Mopsuestia. All these writings having carried weight with them at the Council of Chalcedon, the condemnation of them by Justinian would be, to a certain extent, a repudiation of that council, and so a recognition of the Monophysites condemned by it. Attracted by the hope of reconciling the Acephali, and not seeing these consequences, the emperor published the edict of the Three Chapters, A.D. 544; giving a profession of his own faith, and anathematizing the three works above named. The edict was subscribed by the four Eastern patriarchs, and, after some hesitation, it was also assented to by Vigilius, bishop of Rome, with an added clause to the effect that in doing so he did not condemn the Council of Chalcedon. This assent he afterwards retracted when excommunicated by a council at Carthage, and in 550 declared the Eastern bishops separated from the communion of Rome. The condemnation of the Three Chapters, with a similar reservation respecting the Council of Chalcedon, was, however, confirmed by the fifth General Council, A.D. 553, the second Council of Constantinople. See Mansi, *Concil.* ix, 61, 181, 487; Natal. Alex. v, 502.

Three Denominations, a name given to the Independents, the Baptists, and the Presbyterians at the time when these three sects represented the great body of English Dissenters. They were the Dissenters recognised by the Act of Toleration (1 William and Mary, c. 18), and had the privilege granted to them of presenting corporate addresses to the sovereign.—Blunt, *Dict. of Sects*, s. v.

Three Taverns (Τρεῖς Ταβερναί, Græcized from the Latin *Tres Tabernæ*), a station on the Appian Road, along which Paul travelled from Puteoli to Rome (Acts xxviii, 15). The Roman Christians went, in token of respect, to meet Paul at these places, having been probably apprised of his approach by letters or express from Puteoli (ver. 13–15)—one party of them resting at the Three Taverns, and the other going on to Appii Forum. When the apostle saw this unequivocal token of respect and zeal, he took fresh courage. There is no doubt that the Three Taverns was a frequent meeting-place of travellers. A good illustration of this kind of intercourse along the Appian Way is supplied by Josephus (*Ant.* xvii, 12, 1) in his account of the journey of the pretender Herod Alexander. He landed at Puteoli (Dicæarchia) to gain over the Jews that were there; and "when the report went about him that he was coming to Rome, the whole multitude of the Jews that were there went out to meet him, ascribing it to Divine Providence that he had so unexpectedly escaped." See PAUL.

The word ταβέρνα is plainly the Latin *taberna* in Greek letters, and denotes a house made with boards or planks, quasi *trabena*. Wooden houses, huts, etc., are called *tabernæ*. Thus Horace, "Pauperum tabernas regumque turres" (*Carm.* i, 14, 13). Hence the word also means *shops*, as distinguished from dwelling-houses. Horace uses it for a bookseller's shop (*Sat.* i, 4, 71), and for a wine-shop (*Ep.* i, 14, 24). The shops at Pompeii are booths, connected in almost every case with dwellings behind, as they were in London three centuries ago. When eatables or drinkables were sold in a Roman shop, it was called *taberna*, tavern, victualling-house. Grotius observes that there were many places in the Roman empire at this time which had the names of Forum and Tabernæ, the former from having *markets* of all kinds of commodities, the latter from furnishing wine and eatables. The place or village called "Three Taverns" probably, therefore, derived its name from three large inns, or eating-houses, for the refreshment of travellers passing to and from Rome. Zosimus calls it τρια καπηλεῖα (ii, 10). Appii Forum appears to have been such another place. Horace mentions the latter, in describing his journey from Rome to Brundusium, as "differtum nautis, cauponibus atque malignis"—stuffed with rank boatmen, and with vintners base (*Sat.* i, 5, 3). That the Three Taverns was nearer Rome than Appii Forum appears from the conclusion of one of Cicero's letters to Atticus (ii, 10), which, when he is travelling *south-eastwards* from Antium to his seat near Formiæ, he dates "Ab Appii Foro, hora quarta"—from Appii Forum, at the fourth hour; and adds, "Dederam aliam paulo ante, Tribus Tabernis" (I wrote you another, a little while ago, from the Three Taverns). Just at this point a road came in from Antium on the coast, as we learn from the same letter of Cicero (*Att.* ii, 12). The Itinerary of Antoninus places Appii Forum at forty-three Roman miles from Rome, and the Three Taverns at thirty-three; and, comparing this with what is observed still along the line of road, we have no difficulty in coming to the conclusion that the Three Taverns was near the modern *Cisterna* (see Smith, *Dict. of Greek and Rom. Geog.* ii, 1226 *b*, 1291 *b*). In the 4th century there was a bishop of Three Taverns, named Felix (Optatus, lib. i). It has been stated by some that the place still remains, and is called *Tre Taverne*. Thus, in Evelyn's time (1645), the remains were "yet very faire" (*Diarie*, i, 134). But recent travellers have been unable to find more than a few unnamed remains on the spot indicated (Chaupy, *Maison d'Horace*, iii, 383; D'Anville, *Analyse de l'Italie*, p. 195; Westphal, *Röm. Kampagne*, p. 69; Fleck, *Wissenschaftl. Reise*, I, i, 375). See APPII FORUM.

Threshing (prop. דּוּשׁ; but sometimes חָדַרְךְ, *to tread* out, ἀλοάειν; and occasionally חָבַט). The Hebrews made use of three different processes for separating the grain from the stalk (comp. Isa. xxviii, 27 sq.), an operation always carried on in the open air. See STRAW.

1. In the earliest period, and even later for small quantities, especially in the former part of the harvest season, and for the frailer kinds of grain, the seed was beaten out with sticks (חָבַט, Sept. ῥαβδίζειν). This was a process applied to other agricultural products (Jerome, *ad Isa.* loc. cit.), as well as to field grain (Judg. vi, 11; Ruth ii, 17; Isa. xxviii, 27; comp. Columel. ii, 21; Strabo, iv, 201). It is a method still in use in the East (Robinson, ii, 650; iii, 233). See HARVEST.

2. Usually, however, horned cattle (Mishna, *Shebiith*, v, 8, as still in Egypt, Arabia, and Syria), seldom asses or (in modern times) horses (Shaw, p. 124; Buckingham, p. 288), were driven around, usually yoked in pairs or several abreast, and these, by means of their hoofs (Mic. iv, 13), cut up and separated the chaff and straw from the grain (Isa. xxviii, 28; Jer. l, 11; Hos. x, 11; comp. Varro, *De Re Rust.* i, 51; Homer, *Il.* xx, 495 sq.;

Pliny, xviii, 72). So also in ancient Egypt (Wilkinson, 2d ser. i, 87, 90). See THRESHING-FLOOR.

3. The most effectual method of threshing was by means of threshing-machines (מוֹרַג חָרוּץ [Arab. *noraj*], or simply חָרוּץ, Isa. xxviii, 27; xli, 15; Job xli, 22; also בָּרָקָן, Judg. viii, 7, 16; see Gesen. *Thesaur.* p. 244; τρίβολον, *tribulum*, Pliny, xviii, 72; Talm. טריבל). These consisted sometimes of a wooden plank (*trahea*, or *truha*) set with sharp stones or iron points, which was dragged over the sheaves (Rashi, *on Isa. xli*, 15; comp. Varro, i, 52; Columel. ii, 21; Virgil, *Georg.* i, 164), sometimes of a sort of cart or wheeled sledge (*plostellum Phœnicum*; comp. Jerome, *ad Isa. xxv*, 10, and *xxviii*, 27). Such a wagon is mentioned in Isa. xxviii, 27 sq. (גַּלְגַּל עֲגָלָה and אוֹפַן עֲגָלָה). See THRESHING-INSTRUMENT.

Cattle were used for this vehicle, as usually still among the Arabians (Wellsted, i, 194); and the Mosaic law forbade the yoking-together of various kinds of beasts, as well as the muzzling of the animals (Deut. xxv, 4; Josephus, *Ant.* iv, 8, 21; 1 Cor. ix, 9; Talmud, *Kelim*, xvi, 7; comp. Ælian, *Anim.* xiv, 25), a usage prevalent among the ancient Egyptians and other nations (Bochart, *Hieroz.* i, 401; comp. Michaelis, *Mos. Recht*, iii, 130). See MUZZLE.

Threshing is frequently employed by the Hebrew poets as a figure of the divine or providential chastisements, especially national invasion (Isa. xli, 15; Jer. li, 33; Mic. iv, 13; Hab. iii, 12). In one passage (Isa. xxi, 10), the bruised grain is made an image of the captive Jews. See generally Schöttgen, *Trituræ et Fulloniæ Antiquitates* (Tr. ad Rh. 1727; Lips. 1763); Paulsen, *Ackerbau*, p. 110 sq. See AGRICULTURE.

Threshing-floor (גֹּרֶן, *gôren*, ἅλων; Chald. אִדָּר, *iddár*, Dan. ii, 35), a level and hard-beaten plot in the open air (Judg. vi, 37; 2 Sam. vi, 6), on which the sheaves of grain (Mic. iv, 12) were threshed (Isa. xxi, 10; Jer. li, 33; Matt. iii, 12; the Mishna remarks that

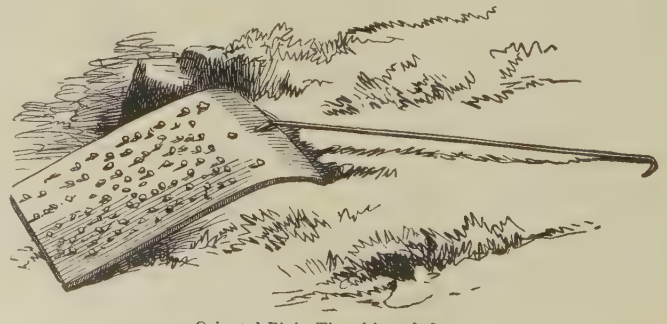
Oriental Threshing-floor.

the threshers wore gloves, *Kelim*, xvi, 6), so that the wind had free play (Hos. xiii, 3; Jer. iv, 41; comp. Varro, *De Re Rust.* i, 51, 1, "Aream esse oportet in agro sublimiore loco, quam perflare possit ventus"). The top of a rock is a favorite spot for this purpose. The sheaves were carried straight from the field, either in carts, or, as more commonly happens in the present day, on the backs of camels and asses, to the threshing-floor. On this open space the sheaves were spread out, and sometimes beaten with flails — a method practiced especially with the lighter kinds of grain, such as fitches or cumin (Isa. xxviii, 27) — but more generally by means of oxen. For this purpose the oxen were yoked side by side, and driven round over the corn, by a man who superintended the operation, so as to subject the entire mass to a sufficient pressure; or the oxen were yoked to a sort of machine (what the Latins called *tribulum* or *trahea*) which consisted of a board or block of wood, with bits of stone or pieces of iron fastened into the lower surface to make it rough, and rendered heavy by some weight, such as the person of the driver, placed on it; this was dragged over the corn, and hastened the operation (ver. 27; xli, 15). The same practices are still followed, only mules and horses are occasionally employed instead of oxen, but very rarely. Dr. Robinson describes the operation as he witnessed it near Jericho: "Here there were no less than five floors, all trodden by oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions, over the floor. The sled, or sledge, is not here in use, though we afterwards met with it in the north of Palestine. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork having two prongs; and, when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed. The whole process," he adds, "is exceedingly wasteful, from the transportation of the corn on the backs of animals to the treading-out upon the bare ground" (*Researches*, ii, 277). During this operation the Mohammedans, it seems, generally observe the ancient precept of not muzzling the oxen while treading out the corn; but the Greek Christians as commonly keep them tightly muzzled. See THRESHING.

As in the East there is no rain during the harvest season (Hesiod, *Opp.* 558), the threshing-floors were in the open field, and were carefully selected and managed (Virgil, *Georg.* i, 178 sq.; Pallad. vii, 1; Pliny, *Hist. Nat.* xii, 32; xv, 8; xvii, 14; xviii, 71, etc.). The farmers remained on the corn-floor all night in order to guard the product (Ruth iii, 4, 6, 14). The threshing-place was of considerable value, and is often named in connection with the wine-press (Deut. xvi, 13; 2 Kings vi, 27; Hos. ix, 2; Joel ii, 24), since wheat and wine and oil were the more important products of the land (Mishna, *Baba Bathra*, ii, 8). They often bore particular names, as that of Nachon (2 Sam. vi, 6) or Chidon (1 Chron. xiii, 9), of Atad (Gen. l, 10), of Ornan, or Araunah (2 Sam. xxiv, 18, 20; 1 Chron. xxi, 15; Josephus, *Ant.* vii, 13, 4). See Thomson, *Land and Book*, ii, 314; Hackett, *Illustr. of Script.* p. 160; Van Lennep, *Bible Lands*, p. 79; Conder, *Tent-Work in Palestine*, ii, 259. See AGRICULTURE.

Threshing-instrument was a *sledge* for driving over the sheaves and separating the grain. These sledges, called among the Hebrews by the general term בָּרָקָנִים, *barkanîm*, rendered "briers" in Judg. viii, 7, 16, were of two kinds, corresponding respectively with two words, the first of which alone is rendered as above in the A. V. See THRESHING.

1. *Morág* (מוֹרַג, so called from *triturating*; 2 Sam.



Oriental Plain Threshing-sledge.

xxiv, 22; 1 Chron. xxi, 23; Isa. xli, 15; by ellipsis *charûts, pointed*, Job xli, 22; Isa. xxviii, 27; Amos i, 3) was a threshing-instrument still in use in the north of Palestine. Prof. Robinson, who frequently saw this rustic threshing-sledge, says, "It consists chiefly of two planks fastened together side by side, and bent upwards in front; precisely like the common stone-sledge of New England. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by oxen as they are driven round upon the grain; sometimes a man or a boy sits upon it. The effect of it is to cut up the straw quite fine" (*Researches*, ii, 306).

2. *Agalâh* (עֲגָלָה, rendered "cart" or "wagon") was a threshing-sledge with wheels or rollers of wood, iron, or stone, made rough and joined together in the form of a sledge (Isa. xxviii, 27, 28). Mr. Lane found it still in use in Egypt, perhaps somewhat improved. He says,

Oriental Wheeled Threshing-sledges. A. Bottom; B. With seat.

"For the purpose of separating the grain of wheat or barley, etc., and cutting the straw, which serves as fodder, the Egyptians use a machine called *norag*, in the form of a chair, which moves upon small iron wheels, or circular plates, generally eleven, fixed to three thick axle-trees; four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree. This machine is drawn in a circle, by a pair of cows or bulls, over the corn" (*Mod. Egyptians*, ii, 33).

Threshold is the rendering in the A. V. of three Heb. words.

1. *Saph* (סַף, so called perhaps from the *attrition* there, Judg. xix, 27; 1 Kings xiv, 17; Ezek. xl, 6, 7; xliii, 8; Zeph. ii, 14; elsewhere "door" or "door-post"), the *sill*, or bottom, of a door-way. See GATE.

2. *Miphtân* (מִפְתָּן, so called apparently from its *firmness* or *stretch*), obviously to be interpreted of the *sill*, or bottom beam, of a door (1 Sam. v, 4, 5; Zeph. i, 9; Ezek. xlvii, 1); but perhaps meaning sometimes, as the Targum explains it, a projecting beam, or corbel, at a higher point than the threshold properly so called (Ezek. ix, 3; x, 4, 18). See DOOR.

3. *Asôph* (אָסֹף, only in the plur. *Asuppim*, אֲסֻפִּים, *collections*; Sept. ἀναγαγεῖν; Vulg. *vestibula*; Neh. xii, 25), a storehouse or depository ("Asuppim," 1 Chron. xxvi, 17), especially as connected with the western gates of the Temple, hence called *beth-Asuppim* (ver. 15). See ASUPPIM.

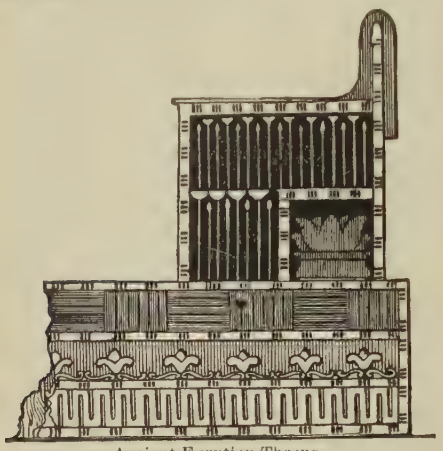
Throne (כִּסֵּא, *kissê*; θρόνος, a *seat*, as often rendered; twice כִּסֵּה, *kisséh*, 1 Kings x, 19; Job xxvi, 9; Chald. כָּרְסֵא, *korsê*, Dan. v, 20; vii, 9, so called as being *covered*, i. e. either the seat itself or with a canopy) applies to any elevated seat occupied by a person in authority, whether a high-priest (1 Sam. i, 9), a judge (Psa. cxxii, 5), or a military chief (Jer. i, 15). In Neh. iii, 7 the term is applied to the official residence of the governor, which appears to have been either on or near to the city wall. In the holy of holies, between the cherubim, was the throne of Jehovah, the invisible king of the Hebrews (Exod. xxv, 22). See PAVILION.

The use of a chair in a country where the usual postures were squatting and reclining was at all times regarded as a symbol of dignity (2 Kings iv, 10; Prov. ix, 14). In order to specify a throne in our sense of the term, it was necessary to add to *kissé* the notion of royalty; hence the frequent occurrence of such expressions as "the throne of the kingdom" (Deut. xvii, 18; 1 Kings i, 46; 2 Chron. vii, 18). The characteristic feature in the royal throne was its elevation: Solomon's throne was approached by six steps (1 Kings x, 19; 2 Chron. ix, 18); and Jehovah's throne is described as "high and lifted up" (Isa. vi, 1; comp. Hom. *Odyss.* i, 130; iv, 136; Curtius, v, 2, 13). The materials and workmanship were costly: that of Solomon is described as a "throne of ivory" (i. e. inlaid with ivory), and overlaid with pure gold in all parts except where the ivory was apparent. It was furnished with arms or "stays," after the manner of an Assyrian chair of state (see Rawlinson, *Herod.* iv, 15). The steps were also lined with pairs of lions, the number of them being perhaps designed to correspond with that of the tribes of Israel. As to the form of the chair, we are only informed in 1 Kings x, 19 that "the top was round behind" (apparently meaning either that the back was rounded off at the top or that there was a circular canopy over it). In lieu of this particular, we are told in 2 Chron. ix, 18 that "there was a footstool of gold fastened to the throne," but the verbal agreement of the descriptions in other respects leads to the presumption that this variation arises out of a corrupted text (Thenius, *Comm. on* 1 *Kings*, loc. cit.)—a presumption which is favored by the fact that the terms כֻּבַּשׁ and the Hophal form מְאֻחֻזִּים occur nowhere else. The king sat on his throne on state occasions, as when granting audiences (1 Kings ii, 19; xxii, 10; Esth. v, 1), receiving homage (2 Kings, xi, 19), or administering justice (Prov. xx, 8). At such times he appeared in his royal robes (1 Kings xxii, 10; Jonah iii, 6; Acts xii, 21). Archelaus addressed the multitude from "an elevated seat and a throne of gold" (Josephus, *War*, ii, 1, 1). A throne was generally placed upon a dais or platform, and under a canopy; and in the sublime description of the King of kings (Rev. iv), this latter is compared to the emerald hue of the rainbow. In Rev. iv, 4; xi, 16 the elders who represent the Church as reigning with Christ are seated on thrones placed around his; and in ii, 13 Satan is represented as imitating the royal seat of Christ. For modern Oriental thrones, see Van Lennep, *Bible Lands*, p. 643.

Assyrian Chair of State.

Mr. Layard discovered in the mound at Nimrûd, among other extraordinary relics, the throne on which the Assyrian monarchs sat three thousand years ago. It is composed of metal and of ivory, the metal being richly wrought and the ivory beautifully carved. The throne seems to have been separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved (*Nin. and Bab.* p. 198). The chair represented on the earliest monuments is without a back, the legs are tastefully carved, and the seat is adorned with the heads of rams.

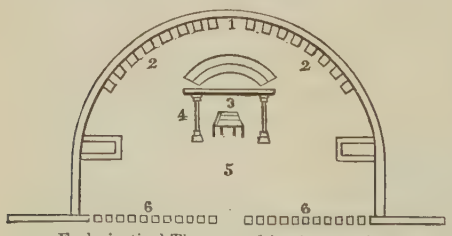
The cushion appears to have been of some rich stuff, embroidered or painted. The legs were strengthened by a cross-bar, and frequently ended in the feet of a lion or the hoofs of a bull, either of gold, silver, or bronze (*Nineveh*, ii, 235). The throne of the Egyptian monarchs is often exhibited on the ancient monuments. See CHAIR.



Ancient Egyptian Throne.

The throne was the symbol of supreme power and dignity (Gen. xli, 40), and hence was attributed to Jehovah both in respect to his heavenly abode (Psa. xi, 4; ciii, 19; Isa. lxvi, 1; Acts vii, 49; Rev. iv, 2) and to his earthly abode at Jerusalem (Jer. iii, 17), and more particularly in the Temple (xvii, 12; Ezek. xliii, 7). Similarly, "to sit upon the throne" implied the exercise of regal power (Deut. xvii, 18; 1 Kings xvi, 11; 2 Kings x, 30; Esth. i, 2), and "to sit upon the throne of another person" succession to the royal dignity (1 Kings i, 13). The term "throne" is sometimes equivalent to "kingdom" (2 Chron. ix, 8; Acts ii, 30; Heb. i, 8). So, also, "thrones" designates earthly potentates and celestial beings, archangels (Col. i, 16). See SEAT.

THRONE, EPISCOPAL, the official seat placed in the cathedral, or chief seat of a diocese, and occupied by the bishop on public occasions. This was the common honor and privilege of all bishops from very early times. Thus Eusebius calls the bishop of Jerusalem's seat θρόνος ἀποστολικός, the apostolical throne, because James, bishop of Jerusalem, first sat in it. It was also called βῆμα, *rostrum;* and θρόνος ὑψηλός, the *high throne*, because it was exalted somewhat higher than the seats of the presbyters, which were on each side of it, and were called the second thrones. It generally



Ecclesiastical Throne and its Accessories.

1. Episcopal throne, 2. Presbyters' seats; 3. Communion-table; 4. Ciborium; 5. Bema or chancel; 6. Chancel rail.

stood at the east end of the choir or sanctuary; that is, in churches which were built in the form of basilicas, and were apsidal. This is still the case at Milan and Augsburg. In mediæval times the bishop's seat was frequently the best and most exclusive stall on the south side, and almost invariably occupied by him during the solemn recital of divine office. During mass, and on occasions when services took place at the altar, his throne was placed against the north wall within the sanctuary. Most of the English thrones are of wood, richly carved, while abroad they are frequently of stone. At St. Mark's, Venice, the Cathedral of Malta, and at the Cathedral of Verona the episcopal thrones are of marble. At Ravenna, Spalatro, and Torcello they are of alabaster; at St. Peter's, Rome, the throne is of bronze; and at Ravenna, St. Maximian's throne is of ivory. In Portugal and Spain the episcopal throne is commonly that one which in England is occupied by the dean, the first on the *decani* side. See Bingham, *Christ. Antiq.* bk. ii, ch. ix, § 7; Lee, *Gloss. of Liturg. Terms*, s. v.; Walcott, *Sacred Archæol.* s. v.

Thrupp, FRANCIS JOSEPH, an English clergyman, was born in 1827, and educated at Winchester School and Trinity College, Cambridge, where he obtained a fellowship. He took orders in the Church of England, travelled in the East, and became vicar of Barrington, Cambridgeshire, where he died, Sept. 24, 1867. He was the author of *Ancient Jerusalem: a New Investigation into the History, Topography, and Plan of the City*, etc. (Camb. 1855, 8vo):—*Introduction to the Study and Use of the Psalms* (1860, 2 vols. 8vo):—*The Song of Songs: a New Translation, Commentary*, etc. (1862):—and *The Burden of Human Sin as Borne by Christ* (three sermons). He also furnished articles for Smith's *Dict. of the Bible*, and prepared part of the commentary on the Pentateuch for the *Speaker's Commentary*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Thrym, in Norse mythology, was a giant king of great strength, who, being a born enemy of Thor, sought to deprive him of his weapons in order to make him less dreadful for the giants. He succeeded in robbing Thor of his frightful hammer, Mjölnir, while Thor had fallen asleep. Loki discovered the thief and sought to negotiate with him. Thrym assured Loki that he did not intend to deliver up the hammer until the beautiful Freia was given him as his wife. When this was told secretly to Freia, the goddess of love, she became so angry that everything shook, and her golden necklace broke in twain. Then it seemed as if there were no remedy. Loki, however, who was always ready with advice, proposed that Thor should dress himself as the bride. Although this plan seemed too womanish for the mighty Thor, he nevertheless decided to try it; and went veiled, laden with riches, and accompanied by Loki as his chambermaid, to Thrym. There the tremendous appetite of the bride caused great astonishment; but Loki knew how to excuse the goddess by the pretence of an eight days' fast, to which he said she had subjected herself from longing for Thrym. So, also, her flaming eyes were excused from having been awake eight days. Thrym's sister, more cautious than the fat giant, was suspicious of the matter, and would probably have detected the deception, as she had demanded to see the ring of Freia; but no sooner had Thrym brought him the hammer of Thor, to dedicate with it the bride, than Thor, seeing his Mjölnir, grasped it, and destroyed all the giants.

Thugs (Hindû, *thugna*, "to deceive"), a religious fraternity in India, professedly in honor of the goddess Kalî, wife of Siva, who were addicted to the committal of murders, and lived chiefly upon the plunder obtained from their victims. They were also called *Phansigars*, or "stranglers," from the Hindûstani *phansi*, a "noose." The proceedings of the Thugs were generally these: banding together in gangs of from ten to fifty, and sometimes as high as three hundred, they assumed the appearance of ordinary traders; travelling, if able, on horseback with tents and other comforts; if not able to travel in this manner, they assumed more humble characters. Each gang had its *jemadar*, or leader; its *guru*, or teacher; its *sothas*, or entrappers; its *bhuttotes*, or stranglers; and its *laghaees*, or grave-diggers.

Their mode of procedure was generally as follows: Some of the gang were employed to collect information respecting the movements of persons of means; and when they found one about to undertake a journey, endeavored to insinuate themselves into his confidence. They then proposed to him to travel in their company, under the plea of safety or for the sake of society, or else followed him, waiting for an opportunity to murder. This was generally accomplished by throwing a cloth around the neck of a victim, disabling him by strangulation, and then inflicting the fatal injury. After the murder was perpetrated, the body was mutilated and secretly buried, so as to make detection the more difficult. The mode of dividing the plunder seems to have been to appropriate one third to their goddess Kalî, one third to the widows and orphans of the sect, and the remainder to the partners in the assassination.

The Thugs had for their patron goddess Devî or Kalî, in whose name they exercised their profession, and to whom they ascribed their origin. Formerly they believed Kalî assisted them by devouring the bodies of their victims; but through the curiosity of one of the profession who pried into the proceedings of the goddess, she became displeased, and condemned them in future to bury their victims. She, however, presented her worshippers with one of her teeth for a pickaxe, a rib for a knife, and the hem of her lower garment for a noose. The pickaxe was regarded with the highest reverence by the Thugs: it was made with the greatest care, consecrated by many and minutely regulated ceremonies; intrusted to one selected for this dignity on account of his shrewdness, caution, and sobriety; and was submitted to special purifications each time after it had been used in the preparation of a grave.

In honor of their guardian deity, there is a temple dedicated at Bindachul, near Mirzapur, to the north of Bengal. When about to go out upon a murdering expedition, the Thugs betook themselves to the temple of the goddess, presented their prayers, supplications, and offerings there, and vowed, in the event of success, to consecrate to her service a large proportion of the booty. So implicit was their trust in Kalî that no amount of misfortune, even death, could make them waver in their faith in her. All the evil that befell them they attributed to a want of faithful observance of all the divinely appointed rules of their sanguinary craft. After every murder they performed a special solemnity called *Tapuni*, the principal feature of which consisted in addressing a prayer to the goddess, and in making the murderers partake of *gaur*, or consecrated sugar, the effect of which was believed to be irresistible. Another feast observed by the Thugs throughout India is *Kurhae Karna*, or *Kote*. It is also in honor of Kalî, and the requisites for its celebration are goats, rice, ghee (butter), spices, and spirits. The superstitions of the Thugs are all of Hindû origin; but they are also adopted by the Mohammedans, who, while stout adherents to the tenets of the Koran, yet pay divine honors to the Hindû goddess of destruction. This inconsistency they sometimes reconcile by identifying Kalî, whose other name is Bhavâni, with Fatima, the daughter of Mohammed, and wife of Ali, and by saying that Fatima invented the use of the noose to strangle the great dæmon Rukutbîjdana.

At various periods steps have been taken by the native and English governments to suppress the Thugs, but it is only since 1831 that energetic measures have been adopted by the British authorities to counteract the evil. This has been successfully accomplished by captain (afterwards Sir William) Sleeman, who secured the arrest of every known Thug, or relative of a Thug, in India. They were colonized at Jubbulpore, where technical instruction was afforded them and their children. Their descendants are still under government supervision there, and the practice of Thuggee has become extinct. For a fuller account of the Thugs the reader is referred to Sleeman, *Ramaseeana, or a Vocabulary of the Peculiar Language used by the Thugs* (1836); Taylor, *The Confessions of a Thug* (Lond. 1858); Thornton, *Illustrations of the History and Practices of the Thugs* (ibid. 1837).

Thumbstall, in ecclesiastical nomenclature, is a ring, set with pearls and rubies, or a rich ornament worn by the bishop over that part of the thumb of his right hand which had been dipped in the chrism, or holy oil. This was worn out of respect to the holy oil, and to preserve his garments from stains. It was removed at that part of the service when he washed his hands. This ring was anciently called a "poucer."

Thum'mim. See URIM AND THUMMIM.

Thunder (prop. רַעַם, *ráam*, *βροντή*; occasionally [Exod. ix, 28, 29, 33, 34; xix, 16; xx, 18; 1 Sam. vii, 10; xii, 17, 18; Job xxviii, 26; xxxviii, 25] קוֹל, *kôl*, *voice*, as an elliptical expression for *Jehovah's voice* [Psa. xxix, 3 sq., etc.]; so also in the plur. קוֹלֹת, *thunders*, Exod. ix, 23, etc.; which is likewise elliptical for the full *voices of God* [ix, 28]; once [Job xxxix, 19 (23)] erroneously in the A. V. for רַעֲמָה, *raamâh*, a *shuddering*, i. e. probably the *mane* of a horse as bristling and streaming in the wind). This sublimest of all the extraordinary phenomena of nature is *poetically* represented as the voice of God, which the waters obeyed at the Creation (Psa. civ, 7; comp. Gen. i, 9). For other instances see Job xxxvii, 4, 5; xl, 9; Psa. xviii, 13; and especially ch. xxix, which contains a magnificent description of a thunder-storm. Agreeably to the popular speech of ancient nations, the poet ascribes the effects of lightning to the thunder, "The voice of the Lord breaketh the cedars" (ver. 5; comp. 1 Sam. ii, 19). In Jer. x, 13 the production of rain by lightning is referred to: "When he uttereth his voice, there is a multitude of waters in the heavens, he maketh lightnings with (or for) rain." See RAIN. Thunder is also introduced into the poetical allusion to the passage of the Red Sea in Psa. lxxvii, 18. The plague of hail on the land of Egypt is very naturally represented as accompanied with "mighty thunderings," which would be *literally* incidental to the immense agency of the electric fluid on that occasion (Exod. ix, 22–29, 33, 34). It accompanied the lightnings at the giving of the law (xix, 16; xx, 18). See also Psa. lxxxi, 7, which probably refers to the same occasion, "I answered thee in the secret place of thunder," literally, "in the covering of thunder," בְּסֵתֶר רַעַם, i. e. the thunder-clouds. It was also one of the grandeurs attending the divine interposition described in 2 Sam. xxii, 14; comp. Psa. xviii, 13. The enemies of Jehovah are threatened with destruction by thunder; perhaps, however, lightning is included in the mention of the more impressive phenomenon (1 Sam. ii, 10). Such means are represented as used in the destruction of Sennacherib's army (Isa. xxix, 5–7; comp. xxx, 30–33). Bishop Lowth would understand the description as metaphorical, and intended, under a variety of expressive and sublime images, to illustrate the greatness, the suddenness, the horror of the event, rather than the manner by which it was effected (new transl., and notes *ad loc.*). Violent thunder was employed by Jehovah as a means of intimidating the Philistines in their attack upon the Israelites, while Samuel was offering the burnt-offering (1 Sam. vii, 10; Ecclus. xlvi, 17). Homer represents Jupiter as interposing in a battle with thunder and lightning (*Iliad*, viii, 75, etc.; xvii, 594; see also Spence, *Polymetis*, Dial. xiii, 211). The term thunder was transferred to the war-shout of a military leader (Job xxxix, 25), and hence Jehovah is described as "causing his voice to be heard" in the battle (Isa. xxx, 30). Thunder was miraculously sent at the request of Samuel (1 Sam. xii, 17, 18). It is referred to as a natural phenomenon subject to laws originally appointed by the Creator (Job xxviii, 26; xxxviii, 25; Ecclus. xliii,

17); and is introduced in *visions* (Rev. iv, 5; vi, 1; viii, 5; xi, 19; xiv, 2; xvi, 18; xix, 6; Esther [Apoc.] xi, 5). So in Rev. x, 3, 4, "seven thunders." See SEVEN. It is adopted as a *comparison*. Thus "as lightning is seen before the thunder is heard, so modesty in a person before he speaks recommends him to the favor of the auditors" (Ecclus. xxxii, 10; Rev. xix, 6, etc.). The sudden ruin of the unjust man is compared to the transitory noise of thunder (Ecclus. xl, 13); but see Arnald, *ad loc.* One of the sublimest *metaphors* in the Scriptures occurs in Job xxvi, 14, "Lo, these are parts of his ways; but how little a portion is heard of him [שֵׁמֶץ, a mere whisper]; but the *thunder* of his power, who can understand?" Here the whisper and the thunder are admirably opposed to each other. If the former be so wonderful and overwhelming, how immeasurably more so the latter? In the sublime description of the war-horse (Job xxxix), he is said to perceive the battle afar off "by the thunder of the captains, and the shouting" (ver. 25). That part of the description, however (ver. 19), "hast thou clothed his neck with thunder?" appears to be a mistranslation. To the class of mistranslations must be referred every instance of the word "thunderbolts" in our version, a word which corresponds to no reality in nature. See THUNDERBOLT.

It is related (John xii, 28) that Jesus said, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." Some of the people that stood by, but had not heard the words distinctly, said it had "thundered," for the voice came from heaven; others who had caught the words supposed that God had spoken to Jesus by an angel, conformably to the Jewish opinion that God had never spoken but by the ministry of angels. Perhaps, however, thunder attended the voice, either a little before or after; comp. Exod. xix, 16, 19; Rev. iv, 5; vi, 1. See BATH-KOL.

Thunder enters into the appellative or surname given by our Lord to James and John—Boanerges, ὅ ἐστιν, *υἱοὶ βροντῆς*, says Mark, "sons of thunder" (iii, 17). Schleusner here understands the thunder of eloquence as in Aristoph. (*Achar.* 530). Virgil applies a like figure to the two Scipios, "Duo fulmina belli" (*Æn.* vi, 842). Others understand the allusion to be to the energy and courage, etc., of the two apostles (Lardner, *Hist. of the Apostles and Evangelists*, ix, 1; Suicer, *Thesaurus*, s. v. Βροντή). Theophylact says they were so called because they were great preachers and divines, *ὡς μεγαλοκήρυκας καὶ θεολογικοτάτους*. Others suppose the allusion to be to the proposal of these apostles to call fire from heaven on the inhospitable Samaritans (Luke ix, 53, 54). It is not certain *when* our Lord so surnamed them. See BOANERGES.

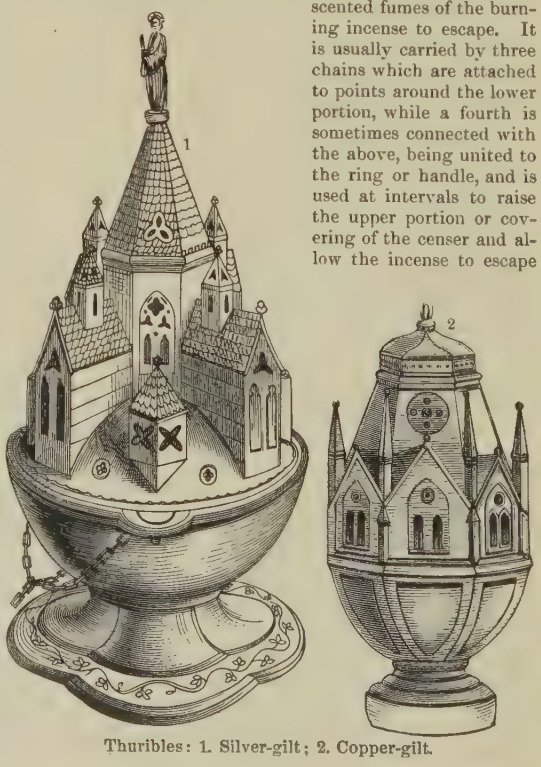
In a physical point of view, the most noticeable feature in connection with thunder is the extreme rarity of its occurrence during the summer months in Palestine and the adjacent countries. From the middle of April to the middle of September it is hardly ever heard. Robinson, indeed, mentions an instance of thunder in the early part of May (*Researches*, i, 430), and Russell in July (*Aleppo*, ii, 289); but in each case it is stated to be a most unusual event. Hence it was selected by Samuel as a striking expression of the Divine displeasure towards the Israelites: "Is it not wheat harvest to-day? I will call upon the Lord, and he shall send thunder and rain" (1 Sam. xii, 17). Rain in harvest was deemed as extraordinary as snow in summer (Prov. xxvi, 1), and Jerome asserts that he had never witnessed it in the latter part of June, or in July (*Comment. on Amos iv*, 7); the same observations apply equally to thunder, which is rarely unaccompanied with rain (Russell, i, 72; ii, 285). Lieutenant Lynch, in the month of May, witnessed a thunder-storm in the mountains of Moab, near the Dead Sea. He says, "Before we had half ascended the pass, however, there came a shout of thunder from the dense cloud which had gathered at the summit of the gorge, followed by a rain, compared to which the gentle showers of our more favored clime are as dew-drops to the overflowing cistern. The black and threatening cloud soon enveloped the mountain-tops, the lightning playing across it in incessant flashes, while the loud thunder reverberated from side to side of the appalling chasm. Between the peals we soon heard a roaring and continuous sound. It was the torrent from the rain-cloud, sweeping in a long line of foam down the steep declivity, bearing along huge fragments of rock, which, striking against each other, sounded like mimic thunder" (*Expedition*, p. 353). See LIGHTNING.

Thunderbolt (רֶשֶׁף, *résheph*, a *flame*, or "coal," Cant. viii, 6; hence *lightning;* fig. for *arrow*, Psa. lxxvi, 3; or *fever*, Deut. xxxii, 24). In accordance with the popular notion, "hot thunderbolts" (Psa. lxxviii, 48, רִשְׁפִּים, Sept. *τῷ πυρί*, Vulg. *igni*) means "lightnings." "Then shall the right-aiming thunderbolts go abroad" (Wisd. v, 21), *βολίδες ἀστραπῶν*, "flashes" or "strokes of lightning." "Threw stones like thunderbolts" (2 Macc. i, 16), *συνεκραύνωσαν*. The word conveys an allusion to the mode in which lightning strikes the earth. See LIGHTNING.

Thundering Legion. See LEGION, THUNDERING.

Thurarii, a name given by Tertullian to those who sold frankincense to heathen temples, and whose business could not be free from the imputation of idolatry, because it furnished what was necessary to the worship of idols.

Thurible, a censer used in some of the services of the Roman Catholic Church, made of metal, usually in the form of a vase, with a cover perforated to allow the scented fumes of the burning incense to escape. It is usually carried by three chains which are attached to points around the lower portion, while a fourth is sometimes connected with the above, being united to the ring or handle, and is used at intervals to raise the upper portion or covering of the censer and allow the incense to escape



Thuribles: 1. Silver-gilt; 2. Copper-gilt.

more freely. In the 8th century thuribles were commonly used and directions for their due adoption enjoined by the authority of the local synods. At Rome there are thuribles of gold in the treasury of the Church of St. John Lateran, reputed to have been given by the emperor Constantine. There is an old silver censer at Louvain, more than twelve at Milan Cathedral, seven at Metz Cathedral, four of silver-gilt at Notre Dame, Paris, of the 14th century, and some remarkable specimens at Rheims and at Treves. There are a few examples still in use in England, and several at the South Kensington and the British Museum and in private collections. The thurible is used at high mass, at vespers, at the benediction with the blessed sacrament, at funerals, public thanksgivings, etc. It has often been used in the Church of England since the Reformation. See Lee, *Gloss. of Liturg. Terms*, s. v.; Parker, *Gloss. of Architect.* s. v.

Thurifer (*incense-bearer*), the ministering attendant in the Roman Catholic Church whose duty it is to carry the thurible or censer and swing it at the appointed time during service. He is ordinarily a chorister or acolyte, but on great occasions a subdeacon, deacon, or even a priest.

Thurificāti, or **Thurificatōres** (*incense-offerers*), names for those who, during the pagan persecutions, consented to offer frankincense on an altar dedicated to an idol, in order to escape torture or death. This act of apostasy severed them from the Christian Church; and it was not till, by long penance, they had given satisfactory proof of sorrow for their crime that they were readmitted. See Lapsed; Libellatici.

Thuringia, Council of (*Concilium Quintilineburgense* or *Northusense*), was held in 1105 by the emperor Henry, who had lately succeeded in reuniting Saxony to the Roman obedience. The council was held in the palace. The decrees of the preceding councils were confirmed, and the heresy of the Nicolaitans (meaning the concubinage of the clergy) was condemned.

Thuroferary (*incense-bearer*), a priest who bears the censer during the services of the Greek Church. He also assists the officiating priest to put on his sacerdotal vestments, and, during the anthem, spreads a veil over the consecrated vessels.

Thursday (Anglo-Saxon *Thors-daeg*, i. e. Thor's Day), the *Dies Jovis* of the Roman calendar, and sacred, in the Northern mythology, to Thor. It is called in German *Donnerstag*, thunder day. In the early Church, Augustine complained that some of the Christians persisted in keeping Thursday as a holyday in honor of Jupiter.

THURSDAY of the Great Canon, an Eastern phrase for the Thursday after Trinity Sunday.

Thurston, David, D.D., a Congregational minister, was born in Georgetown, Mass., Feb. 6, 1779. He was the uncle of the Rev. R. B. Thurston and half-brother of the Rev. Stephen Thurston, D.D. He graduated at Dartmouth College in 1804, and was ordained at Winthrop, Me., in 1807, where he remained pastor until 1851, with no intermission except the year in which he was agent for the American Antislavery Society (1837), and the four months in 1850 when he attended the Peace Congress in Frankfort, Germany. During the remainder of his life, he labored four years each at Vassalborough, Searsport, and Litchfield, Me. He died at the latter place, May 7, 1865. Dr. Thurston was a man of eminent piety, an earnest speaker, and no mean theologian. In 1819 he declined a professorship in Bangor Theological Seminary, and in 1853 wished to decline the degree of D.D. from Dartmouth College. He published twenty-two sermons, some in pamphlet form and some in periodicals:—*Growth in Grace:*—*History of Winthrop* (247 pp.):—*Letters of a Father to a Son:*—and newspaper articles without number. See *Cong. Quarterly*, 1867, p. 313–328.

Thyati'ra (Θυατείρα [τά], Vulg. *civitas Thyatirenorum*), a city in Asia Minor, the seat of one of the seven Apocalyptic churches (Rev. i, 11; ii, 18). It was situated on the confines of Mysia and Ionia, a little to the south of the river Hyllus, and at the northern extremity of the valley between Mount Tmolus and the southern ridge of Temnus. It was founded by Seleucus Nicator, and was regarded as a Macedonian colony (Strabo, xiii, 928), from the strong Macedonian element in its population, it being one of the many Macedonian colonies established in Asia Minor, in the sequel of the destruction of the Persian empire by Alexander. The original inhabitants had probably been distributed in hamlets round about when Thyatira was founded. Two of these, the inhabitants of which are termed Areni and Nagdemi, are noticed in an inscription of the Roman times. According to Pliny, it was known in earlier times by the names *Pelopia* and *Euhippia* (*Hist. Nat.* v, 29). The Roman road from Pergamos to Sardis passed through it. The resources of the neighboring region may be inferred both from the name *Euhippia* and from the magnitude of the booty which was

Thyatira.

carried off in a foray, conducted jointly by Eumenes of Pergamos and a force detached by the Roman admiral from Canæ, during the war against Antiochus. During the campaign of B.C. 190, Thyatira formed the base of the king's operations; and after his defeat, which took place only a few miles to the south of the city, it submitted, at the same time with its neighbor Magnesia-on-Sipylus, to the Romans, and was included in the territory made over by them to their ally the Pergamene sovereign.

During the continuance of the Attalic dynasty, Thyatira scarcely appears in history; and of the various inscriptions which have been found on the site, not one unequivocally belongs to earlier times than those of the Roman empire. The prosperity of the city seems to have received a new impulse under Vespasian, whose acquaintance with the East, previously to mounting

the imperial throne, may have directed his attention to the development of the resources of the Asiatic cities. A bilingual inscription, in Greek and Latin, belonging to the latter part of his reign, shows him to have restored the roads in the domain of Thyatira. From others, between this time and that of Caracalla, there is evidence of the existence of many corporate guilds in the city. Bakers, potters, tanners, weavers, robemakers, and dyers (*οἱ βαφεῖς*) are specially mentioned. Of these last there is a notice in no less than three inscriptions, so that dyeing apparently formed an important part of the industrial activity of Thyatira, as it did of that of Colossæ and Laodicæa. With this guild there can be no doubt that Lydia, the seller of purple stuffs (*πορφυρόπωλις*), from whom Paul met with so favorable a reception at Philippi (Acts xvi, 14), was connected. The country around this city is fertile and well watered, abounding in oaks and acacias, and in its numberless streamlets are found the leeches used in medicine throughout Austria and the east of Europe in general. The mode of taking them is curious: a number of children are sent to walk barefooted among the brooks, and come back to their employers with their feet covered with leeches. The waters here are said to be so well adapted for dyeing that in no place can the scarlet cloth out of which fezzes are made be so brilliantly or so permanently dyed as here. The place still maintains its reputation for this manufacture, and large quantities of scarlet cloth are sent weekly to Smyrna.

Thyatira is at present a populous and flourishing town; its inhabitants amount to seventeen thousand, and they are on the increase. Its modern name is *Ak-hissar*, or "the white castle." The town consists of about two thousand houses, for which taxes are paid to the government, besides two or three hundred small huts; of the former, three hundred are inhabited by Greeks, thirty by Armenians, and the rest by Turks. The common language of all classes is the Turkish; but in writing it the Greeks use the Greek, and the Armenians the Armenian characters. There are nine mosques and one Greek church. It exhibits few remains of antiquity, save fragments built into the walls of houses. There is, indeed, an ancient building in a very ruinous condition at a little distance from the city, to which tradition has given the name of the Palace of the Cæsars; it is impossible to determine either its date or its purpose. But though there is little that can be identified, yet for miles around Thyatira are precious relics in the form of sarcophagi, capitals of columns, and similar fragments, used as troughs, coverings for wells, and such purposes.

Thyatira was never a place of paramount political importance, and hence her history is less interesting to the classical student than those of Ephesus, Sardis, and Pergamos, which were the capitals of great kingdoms. Her chief hold on our consideration is that at Thyatira was seated one of those churches to which the Spirit sent prophetic messages by the beloved apostle. The message itself is one of peculiar interest, but presenting at the same time a remarkable difficulty. After much commendation on the virtues and progress of the Church —or the elder, pastor, bishop, or angel—the epistle continues, "Notwithstanding I have a few things against thee, because thou sufferest that woman (or as the correct text has it, thy wife) Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. ii, 20). This is followed by threats of judgment upon herself, her lovers, and her children. The question naturally arises, What party is represented by this Jezebel? To understand this message rightly, it will have to be borne in mind that Thyatira was very near Pergamos, and that the latter was by far the more important city, and probably possessed the more numerous Church; the influence and example of Pergamos would be likely to have a great influence on the smaller city and Church. See PERGAMOS. Now, at Pergamos, the Balaamites, who taught precisely the doctrine here attributed to Jezebel, were numerous, as well as the Nicolaitans (q. v.). We are not, therefore, at all to be surprised at finding a party espousing and endeavoring to propagate similar sentiments in Thyatira; but it would be a miserable literalism, and contrary to the whole genius of the Apocalyptic imagery, to suppose the leader of this heretical sect to be a woman of the name of Jezebel. We can only understand by this a person holding substantially the same relation to the official head of the Church in Thyatira which Jezebel of old did to the king of Israel; that is, a party that ought to have been in subjection usurping it, for wicked purposes, over the proper ruler. For this the leader is severely rebuked, and the heaviest judgments threatened both against him and the usurping party unless they repent. There was still, however, a faithful portion who stood aloof from the licentious teaching which was propagated. To them the Lord turns with words of encouragement, and exhorts them to hold fast what they had received. There is a small error also in the text at the commencement of this address. It should be "But unto you I say, the rest in Thyatira;" those, namely, who resisted the pollution. The received text confuses the meaning by putting it, "But unto you I say, and to the rest," as if both parties were alike called to continue steadfast. See JEZEBEL.

The principal deity of the city was Apollo, worshipped as the sun-god under the surname Tyrimnas. He was no doubt introduced by the Macedonian colonists, for the name is Macedonian. One of the three mythical kings of Macedonia, whom the genealogists placed before Perdiccas—the first of the Temenidæ that Herodotus and Thucydides recognise—is so called; the other two being *Caranus* and *Cœnus*, manifestly impersonations of the *chief* and the *tribe*. The inscriptions of Thyatira give Tyrimnas the titles of *πρόπολις* and *προπάτωρ Θεός*, and a special priesthood was attached to his service. A priestess of Artemis is also mentioned, probably the administratrix of a cult derived from the earlier times of the city, and similar in its nature to that of the Ephesian Artemis. Another superstition of an extremely curious nature which existed at Thyatira, seems to have been brought thither by some of the corrupted Jews of the dispersed tribes. A fane stood outside the walls dedicated to *Sambatha*—the name of the sibyl who is sometimes called Chaldæan, sometimes Jewish, sometimes Persian — in the midst of an enclosure designated "the Chaldæan's court" (*τοῦ Χαλδαίου περίβολος*). This lends an additional illustration to the above passage (Rev. ii. 20, 21), which seems to imply a form of religion that had become condemnable from the admixture of foreign alloy, rather than one idolatrous *ab initio*. Now there is evidence to show that in Thyatira there was a great amalgamation of races. Latin inscriptions are frequent, indicating a considerable influx of Italian immigrants; and in some Greek inscriptions many Latin words are introduced. Latin and Greek names, too, are found accumulated on the same individuals, such as Titus Antonius Alfenus Arignotus and Julia Severina Stratonicis. But amalgamation of different races in pagan nations always went together with a syncretism of different religions, every relation of life having its religious sanction. If the sibyl Sambatha was really a Jewess, lending her aid to this proceeding, and not discountenanced by the authorities of the Judæo-Christian Church at Thyatira, both the censure and its qualification become easy of explanation. It seems also not improbable that the imagery of the description in Rev. ii, 18, *ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ*, may have been suggested by the current pagan representations of the tutelary deity of the city. See a parallel case at Smyrna (q. v.). Besides the cults which have been mentioned, there is

evidence of a deification of Rome, of Hadrian, and of the imperial family. Games were celebrated in honor of Tyrimnas, of Hercules, and of the reigning emperor. On the coins before the imperial times, the heads of Bacchus, of Athena, and of Cybele are also found; but the inscriptions only indicate a cult of the last of these.

Coin of Thyatira.

See Strabo, xiii, 4; Pliny, *Hist. Nat.* v, 31; Livy, xxxvii, 8, 21, 44; Polybius, xvi, 1; xxxii, 25; Ælian, *Var. Hist.* xii, 35; Böckh, *Inscript. Græc. Thyatir.*, especially Nos. 3484–3499; Jablonski, *De Ecclesia Thyatirensi* (Francof. ad V. 1739); Stosch, *Antiq. Thyatiren.* (Zwoll. 1763); Hoffmann, *Griechenland*, ii, 1714; Svoboda, *Seven Churches of Asia Minor*, p. 48 sq.; Barber, *Patmos and Seven Churches* (Bridgeport, 1851), p. 187 sq.; and the works cited under ASIA MINOR and REVELATION.

Thy'ine WOOD (ξύλον θύϊνον; Vulg. *lignum thyinum*) occurs once in Rev. xviii, 12 (margin "sweet [wood]"), where it is mentioned as one of the valuable articles of commerce that should be found no more in Babylon (Rome), whose fall is there predicted by John. Symmachus and the Vulg. also understand it to be meant by the algum-trees of 1 Kings x, 11. There can be little doubt that the wood here spoken of is that of the *Thuya articulata*, Des Font., the *Callitris quadrivalvis* of present botanists. Most of our readers are

Thyine-tree (*Callitris quadrivalvis*).

familiar with the "arbor vitæ," *Thuja occidentalis*, so common in our shrubberies. Closely allied to this—in the same cypress-like division of the Coniferæ; indeed, until lately included in the genus Thuja—is the tree in question. This wood was in considerable demand by the Romans, being much employed by them in the ornamental wood-work of their villas, and also for tables, bowls, and vessels of different kinds. It was also fragrant (Ælian, *Var. Hist.* v, 6). It is noticed by most ancient authors from the time of Theophrastus (*Plant.* v, 5; see Ælian, *Anim.* ii, 11; Strabo, iv, 202). It was the citron-wood of the Romans; thus Salmasius, "Θύα Theophrasti est illa citrus, quæ *citreas mensas* dabat Romanis inter lautissima opera" (Celsius, *Hierobot.* ii, 25). It was produced only in Africa, in the neighborhood of Mount Atlas, and in Granada, "citrum, arborem Africæ peculiarem esse, nec alibi nasci." It grew to a goodly size, "quarum amplitudo ac radices æstimari possunt ex orbibus" (Pliny, *Hist. Nat.* xiii, 15). Fabulous prices were given for tables and other ornamental furniture made of citrus-wood (see Pliny, *loc. cit.*).

This cedar or citron-wood (*Callitris quadrivalvis*, the *Thuja articulata* of Linnæus) is a native of Mount Atlas, and of other uncultivated hills on the coast of Africa. It grows to a height of from fifteen to twenty-five feet. In the kingdom of Morocco, according to Broussouel, this tree produces the Sandarach resin of commerce. Captain Cook, in his *Sketches in Spain* (vol. ii), brought to light the fact that the wood-work of the roof of the celebrated mosque now the Cathedral of Cordova, built in the 9th century, is of this wood; it had previously been thought to be that of the larch, from the resemblance of the Spanish word *alerce*, which is applied to the wood of *Callitris quadrivalvis* in Spain and Barbary, to the Latin word *larix*. "By a singular coincidence, the subject has been undergoing investigation about the same time in Africa. Mr. Hay, the British consul at Tangiers, had, by tracing the Arabic etymology of the word *alerce* (no doubt *al arz* or *eres*), by availing himself of the botanical researches of the Danish consul in Morocco, and by collating the accounts of the resident Moors, made out that the *alerce* was the *Thuja articulata* which grows on Mount Atlas. In corroboration of his views, a plank of its timber was sent to London. This plank, which is in possession of the Horticultural Society, is one foot eight inches in width. The Cordova wood is highly balsamic and odoriferous, the resin, no doubt, preventing the ravages of insects as well as the influence of the air" (Loudon, *Arboret.* iv, 2463). The wood is dark nut-brown, close-grained, and is very fragrant (Tristram, *Nat. Hist. of the Bible*, p. 402). Lady Calcott (*Script. Herbal*, p. 2) regards it as the almug (q. v.) of the Old Test. See BOTANY.

Thym, JOHANN FRIEDRICH WILHELM, a Protestant theologian of Germany, was born in Berlin, Sept. 5, 1768, and died there May 21, 1803. He wrote, *De Vita Mosis a Philone Conscripta* (Halle, 1796):—*Versuch einer historisch-kritischen Darstellung der jüd. Lehre von einer Fortdauer nach dem Tode* (Berlin, 1795):—*Theol. Encyklop. u. Methodologie* (Halle, 1797):—*Historisch-kritisches Lehrbuch der Homiletik* (ibid. 1800). See Fürst, *Bibl. Jud.* iii, 430; Winer, *Handbuch der theol. Literatur*, i, 2, 474, 604; ii, 48, 59, 312, 802. (B. P.)

Thyrōri (θυρωροί, *door-keepers*), a lower order of the clergy in the Greek Church, which was done away with from the time of the Council of Trullo, A.D. 692. —Bingham, *Christ. Antiq.* bk. iii, ch. vi, § 1.

Thysiasterium (Gr. θυσιαστήριον, *altar-part*), a word usually applied to the altar itself, or the Lord's table; yet, in some ancient canons, used to denote the whole sanctuary within the rails, where none but the clergy were allowed.—Bingham, *Christ. Antiq.* bk. viii, ch. vi, § 3.

Tiamat was, in Acadian mythology, the goddess who presided over the creation. She was a form, or rather another name, of the goddess Tihamtu (the Sea).

Tiara, the name of the pope's triple crown, which is the badge of his civil rank as the keys are of his eccle-

siastical functions. It is composed of a high cap of gold cloth, encircled by three coronets, with a mound (and cross) of gold on the top. The tiara was originally a round high cap, and was first used by pope Damasus II, A.D. 1048. Pope John XIII first girded it with a crown pope Boniface VIII added a second crown in 1295; and pope Benedict XIII added the third in 1335, although some ascribe the latter to Urban V (1362–70). The tiara, when used as an imperial portion of dress, had at the bottom of it one golden circle of a crown-like shape. See POPE.

Tiara.

Tibe'rias (New Test. and Josephus Τιβεριάς, Talmud טבריא), the most important city on the Lake of Galilee in the time of Christ, and the only one that has survived to modern times, still retaining the same name.

1. *Origin and Early Associations.*—The place is first mentioned in the New Test. (John vi, 1, 23, xxi, 1), and then by Josephus (*Ant.* xviii, 2, 3; *War*, ii, 9, 1), who states that it was built by Herod Antipas, and was named by him in honor of the emperor Tiberius. It was probably not a new town, but a restored or enlarged one merely; for *Rakkath* (Josh. xix, 35), which is said in the Talmud (Jerusalem *Megillah*, fol. 701; comp. Otho, *Lex. Rabb.* p. 755) to have occupied the same position, lay in the tribe of Naphtali (if we follow the boundaries as indicated by the clearest passages), and Tiberias appears to have been within the limits of the same tribe (Matt. iv, 13). If the graves mentioned by Josephus (*Ant.* loc. cit.) are any objection, they must militate against this assumption likewise (Lightfoot, *Chorog. Cent.* c. 72–74). The same remark may be made respecting Jerome's statement that Tiberias succeeded to the place of the earlier *Chinnereth* (*Onomasticon*, s. v.); but this latter town has been located by some farther north and by others farther south than the site of Tiberias. The tenacity with which its Roman name has adhered to the spot (see below) indicates its entire reconstruction; for, generally speaking, foreign names in the East applied to towns previously known under names derived from the native dialect—as, e. g., Epiphania for Hammath (Josh. xix, 35), Palmyra for Tadmor (2 Chron. viii, 4), Ptolemais for Akko (Acts xxi, 7)—lost their foothold as soon as the foreign power passed away which had imposed them, and gave place again to the original appellations.

Tiberias was the capital of Galilee from the time of its origin until the reign of Herod Agrippa II, who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. See HERODIAN. Herod, the founder of Tiberias, had passed most of his early life in Italy, and had brought with him thence a taste for the amusements and magnificent buildings with which he had been familiar in that country. He built a stadium there, like that in which the Roman youth trained themselves for feats of rivalry and war. He erected a palace, which he adorned with figures of animals, "contrary," as Josephus says (*Life*, § 12, 13, 64), "to the law of our countrymen." The place was so much the less attractive to the Jews, because, as the same authority states (*Ant.* xviii, 2, 3), it stood on the site of an ancient burial-ground, and was viewed, therefore, by the more scrupulous among them almost as a polluted and forbidden locality. Tiberias was one of the four cities which Nero added to the kingdom of Agrippa (Josephus, *War*, xx, 13, 2). Coins of the city of Tiberias are still extant, which are referred to the times of Tiberius, Trajan, and Hadrian.

Herodian Coin of Tiberias.

Obverse—Legend in Greek "of Herod the Tetrarch;" palm-branch and the date 33 (A.D. 29). *Reverse*—Wreath with legend "Tiberias."

2. *Scriptural Mention.*—It is remarkable that the Gospels give us no intimation that the Saviour, who spent so much of his public life in Galilee, ever visited Tiberias. The surer meaning of the expression, "He went away beyond the sea of Galilee of Tiberias," in John vi, 1 (πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος), is not that Jesus embarked from Tiberias, but, as Meyer remarks, that he crossed from the west side of the *Galilæan sea of Tiberias* to the opposite side. A reason has been assigned for this singular fact, which may or may not account for it. As Herod, the murderer of John the Baptist, resided most of the time in this city, the Saviour may have kept purposely away from it, on account of the sanguinary and artful (Luke xiii, 32) character of that ruler. It is certain, from Luke xxiii, 8, that though Herod had heard of the fame of Christ, he never saw him in person until they met at Jerusalem, and never witnessed any of his miracles. It is possible that the character of the place, so much like that of a Roman colony, may have been a reason why he who was sent to the lost sheep of the house of Israel performed so little labor in its vicinity. The head of the lake, and especially the Plain of Gennesaret, where the population was more dense and so thoroughly Jewish, formed the central point of his Galilæan ministry. The feast of Herod and his courtiers, before whom the daughter of Herodias danced, and, in fulfilment of the tetrarch's rash oath, demanded the head of the dauntless reformer, was held in all probability at Tiberias, the capital of the province. If, as Josephus mentions (*Ant.* xviii, 5, 2), the Baptist was imprisoned at the time in the castle of Machærus beyond the Jordan, the order for his execution could have been sent thither, and the bloody trophy forwarded to the implacable Herodias at the palace where she usually resided. Gams (*Johannes der Täufer im Gefängniss*, p. 47, etc.) suggests that John, instead of being kept all the time in the same castle, may have been confined in different places at different times. The three passages already referred to are the only ones in the New Test. which mention Tiberias by name, viz. John vi, 1; xxi, 1 (in both instances designating the lake on which the town was situated), and vi, 23, where boats are said to have come from Tiberias near to the place at which Jesus had miraculously supplied the wants of the multitude. Thus the lake in the time of Christ, among its other appellations, bore also that of the principal city in the neighborhood; and in like manner, at the present day, *Bahr Tübarieh*, "Sea of Tiberias," is almost the only name under which it is known among the inhabitants of the country.

3. *Later Jewish Importance.*—Tiberias has an interesting history, apart from its strictly Biblical associations. It bore a conspicuous part in the wars between the Jews and the Romans, as its fortifications were an important military station (Josephus, *War*, ii, 20, 6; iii,

10, 1; *Life*, § 8 sq.). The Sanhedrim, subsequently to the fall of Jerusalem, after a temporary sojourn at Jamnia and Sepphoris, became fixed there about the middle of the 2d century. Celebrated schools of Jewish learning flourished there through a succession of several centuries. The Mishna was compiled at this place by the great rabbi Judah hak-Kodesh (A.D. 190). The Masorah, or body of traditions, which has transmitted the readings of the Hebrew text of the Old Test., and preserved, by means of the vowel system, the pronunciation of the Hebrew, originated, in a great measure, at Tiberias. The place passed, under Constantine, into the power of the Christians; and during the period of the Crusades it was lost and won repeatedly by the different combatants. Since that time it has been possessed successively by Persians, Arabs, and Turks; and it contains now, under the Turkish rule, a mixed population of Mohammedans, Jews, and Christians, variously estimated at from two to four thousand. The Jews constitute, perhaps, one fourth of the entire number. They regard Tiberias as one of the four holy places (Jerusalem, Hebron, Safed, are the others), in which, as they say, prayer must be offered without ceasing, or the world would fall back instantly into chaos. One of their singular opinions is that the Messiah, when he appears, will emerge from the waters of the lake, and, landing at Tiberias, proceed to Safed, and there establish his throne on the highest summit in Galilee. In addition to the language of the particular country, as Poland, Germany, Spain, from which they or their families emigrated, most of the Jews here speak also the Rabbinic Hebrew and modern Arabic. They occupy a quarter in the middle of the town, adjacent to the lake; just north of which, near the shore, is a Latin convent and church, occupied by a solitary Italian monk. There is a place of interment near Tiberias, in which a distinguished rabbi is said to be buried with 14,000 of his disciples around him. The grave of the Arabian philosopher Lokman, as Burckhardt states, was pointed out here in the 14th century.

4. *Position and Present Condition.* — As above intimated, the ancient name has survived in that of the modern *Tŭbarieh*, which occupies unquestionably the original site, except that it is confined to narrower limits than those of the original city. According to Josephus (*Life*, § 65), Tiberias was 30 stadia from Hippo, 60 from Gadara, and 120 from Scythopolis; according to the Talmud, it was 13 Roman miles from Sepphoris. The place is four and a half hours from Nazareth, one hour from Mejdel, possibly the ancient Magdala, and thirteen hours, by the shortest route, from Bânias or Cæsarea Philippi. Near Tŭbarieh, about a mile farther south along the shore, are the celebrated warm baths, which the Roman naturalists (Pliny, *Hist. Nat.* v, 15) reckoned among the greatest known curiosities of the world. The intermediate space between these baths and the town abounds with the traces of ruins, such as the foundations of walls, heaps of stone, blocks of granite, and the like; and it cannot be doubted, therefore, that the ancient Tiberias occupied also this ground, and was much more extensive than its modern successor. From such indications, and from the explicit testimony of Josephus, who says (*Ant.* xviii, 2, 3) that Tiberias was near Ammaus (Ἀμμαοῦς), or the Warm Baths, there can be no uncertainty respecting the identification of the site of this important city. (See also the Mishna, *Shabb.* iii, 4; and other Talmudical passages in Lightfoot's *Horæ Heb.* p. 133 sq. Comp. Wichmannshausen, *De Thermis Tiberiensibus*, in Ugolino, *Thesaur.* tom. vii.) These springs contain sulphur, salt, and iron; and were employed for medicinal purposes. See Hammath.

Town and Lake of Tiberias, from the South-west.

It stood anciently, as now, on the western shore, about two thirds of the way between the northern and southern end of the Sea of Galilee. There is a margin or strip of land there between the water and the steep hills (which elsewhere in that quarter come down so boldly to the edge of the lake), about two miles long and a quarter of a mile broad. The tract in question is somewhat undulating, but approximates to the character of a plain. Tŭbarieh, the modern town, occupies the northern end of this parallelogram, and the Warm Baths the southern extremity; so that the more extended city of the Roman age must have covered all, or nearly all, of the peculiar ground whose limits are thus clearly defined.

The present Tūbarieh has a rectangular form, is guarded by a strong wall on the land side, but is left entirely open towards the sea. A few palm-trees still remain as witnesses of the luxuriant vegetation which once adorned this garden of the Promised Land, but they are greatly inferior in size and beauty to those seen in Egypt. The oleander grows profusely here, almost rivalling that flower so much admired as found on the neighboring Plain of Gennesaret. The people, as of old, draw their subsistence in part from the adjacent lake. The spectator from his position here commands a view of almost the entire expanse of the sea, except the southern part, which is cut off by a slight projection of the coast. The precipices on the opposite side appear almost to overhang the water, but, on being approached, are found to stand back at some distance, so as to allow travellers to pass between them and the water. The lofty Hermon, the modern Jebel esh-Sheikh, with its glistening snow-heaps, forms a conspicuous object of the landscape in the north-east. Many rock-tombs exist in the sides of the hills, behind the town, some of them, no doubt, of great antiquity, and constructed in the best style of such monuments. The climate here in the warm season is very hot and unhealthy; but most of the tropical fruits, as in other parts of the valley of the Jordan, become ripe very early, and, with industry, might be cultivated in great abundance and perfection.

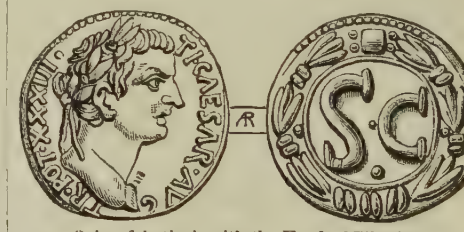
This place, in common with many others in Galilee, suffered greatly by an earthquake on New-year's-day, 1837. Almost every building, with the exception of the walls and some parts of the castle, was levelled to the ground. The inhabitants were obliged to live for some time in wooden booths. It is supposed that at least seven hundred of the inhabitants were destroyed at that time. The place has even yet not fully recovered from the disaster.

Tiberias is fully described in Raumer's *Palästina*, p. 125; Robinson's *Biblical Researches*, ii, 380 sq.; Porter's *Handbook*, p. 421 sq.; Thomson's *Land and Book*, ii, 71 sq.; and most books of travel in Palestine.

TIBE'RIAS, THE SEA OF (ἡ θαλάσση τῆς Τιβεριάδος; Vulg. *mare Tiberiadis*). This term is found only in John xxi, 1, the other passage in which it occurs in the A. V. (vi, 1) being, if the original is accurately rendered, "the sea of Galilee, of Tiberias." John probably uses the name as more familiar to non-residents in Palestine than the indigenous name of the "sea of Galilee," or "sea of Gennesaret," actuated, no doubt, by the same motive which has induced him so constantly to translate the Hebrew names and terms which he uses (such as Rabbi, Rabboni, Messias, Cephas, Siloam, etc.) into the language of the Gentiles. See GALILEE, SEA OF.

Tibe'rius (Τιβέριος), in full, TIBERIUS CLAUDIUS NERO CÆSAR, the Roman emperor, successor of Augustus, who began to reign A.D. 14, and reigned until 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome Nov. 16, B.C. 45. He became emperor in his fifty-fifth year, after having distinguished himself as a commander in various wars, and having evinced talents of a high order as an orator and an administrator of civil affairs. His military exploits and those of Drusus, his brother, were sung by Horace (*Carm.* iv, 4, 14). He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honors to which his birth and supposed personal merits at length opened the way. Yet on being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. He gave up the affairs of the State to the vilest favorites, while he himself wallowed in the very kennel of all that was low and debasing. The only palliation of his monstrous crimes and vices which can be offered is that his disgust of life, occasioned by his early domestic troubles, may have driven him at last to despair and insanity. Tiberius died at the age of seventy-eight, after a reign of twenty-three years. The ancient writers who supply most of our knowledge respecting him are Suetonius, Tacitus (who describes his character as one of studied dissimulation and hypocrisy from the beginning), *Annal.* ch. i–vi; Vell. Paterc. ii, 94, etc.; and Dion Cass. ch. xlvi–xlviii. See Smith, *Dict. of Gr. and Rom. Biog.* s. v.; and the monographs on Tiberius in German by Freytag (Berl. 1870) and Stahr (ibid. 1873), and in English by Beesley (Lond. 1878).

It will be seen that the Saviour's public life, and some of the introductory events of the apostolic age, must have fallen within the limits of his administration. The memorable passage in Tacitus (*Annal.* xv, 44) respecting the origin of the Christian sect places the crucifixion of the Redeemer under Tiberius: "Ergo abolendo rumori (that of his having set fire to Rome) Nero subdidit reos, et quæsitissimis pœnis affecit, quos per flagitia invisos vulgus Christianos appellabat. Auctor nominis ejus Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat" (see the monographs cited by Volbeding, *Index Programmatum*, p. 95; see also CHRESTUS). In Luke iii, 1 he is termed Tiberius Cæsar; John the Baptist, it is there said, began his ministry in the *fifteenth year* of his reign (ἡγεμονία). This chronological notation is an important one in determining the year of Christ's birth and entrance on his public work. See JESUS CHRIST. Augustus admitted Tiberius to a share in the empire two or three years before his own death; and it is a question, therefore, whether the *fifteenth year* of which Luke speaks should be reckoned from the time of the copartnership or from that when Tiberius began to reign alone. The former is the computation justified by other data. See CHRONOLOGY. The other passages in which he is mentioned under the title of Cæsar offer no points of personal allusion, and refer to him simply as the emperor (Matt. xxii, 17 sq.; Mark xii, 14 sq.; Luke xx, 22 sq.; xxiii, 2 sq.; John xix, 12 sq.). See CÆSAR.



Coin of Antioch with the Head of Tiberius.

Tib'hath (Heb. *Tibchath'*, טִבְחַת, *slaughter* or [Fürst] *extension;* Sept. [repeating the preposition], Ματαβιήθ; Vulg. *Thebath*), a city of Hadadezer, king of Zobah (1 Chron. xviii, 8), which in 2 Sam. viii, 8 is called BETAH, probably by an accidental transposition of the first two letters. If Aram-Zobah be the country between the Euphrates and Cœle-Syria, we must look for Tibhath on the eastern skirts of the Antilibanus, or of its continuation, the Jebel Shahshabu and the Jebel Rieha. But Fürst (*Heb. Lex.* s. v.) thinks that "the city *Thœbata*, in the north-west of Mesopotamia (Pliny, *Hist. Nat.* vi, 30), or the place Θεβηθά of Arrian (in Steph. Byz.), which lay, according to the *Peutinger Tables* (xi, e), south of Nisibis, may refer to this name."

Tib'ni (Heb. *Tibni'*, תִּבְנִי, perhaps *intelligent;* Sept. Θαμνί; Josephus, Θαβναῖος, *Ant.* viii, 12, 5; Vulg.

Thebni), the sixth king of Israel, B.C. 926–922. After Zimri had burned himself in his palace, there was a division in the northern kingdom, half of the people following Tibni the son of Ginath, and half following Omri (1 Kings xvi, 21, 22). Omri was the choice of the army. Tibni was probably put forward by the people of Tirzah, which was then besieged by Omri and his host. The struggle between the contending factions lasted four years (comp. ver. 15, 23); but the only record of it is given in the few words of the historian: "The people that followed Omri prevailed against the people that followed Tibni the son of Ginath; so Tibni died, and Omri reigned." The Sept. adds that Tibni was bravely seconded by his brother Joram. But Josephus knows nothing of this apocryphal addition. See ISRAEL, KINGDOM OF.

Tickets of Membership (English Wesleyan). The possession of a "ticket" is one of the evidences of membership in the Methodist society. Wesley decided, in 1743, to meet and talk with every member once in three months. If considered fit and proper, every member received a ticket. This quarterly ticket, with the member's name written upon it, and signed by the minister, enables such a one to obtain everywhere the privilege of membership. When a member of the society removes from one circuit to another, a "note of removal," signed by the minister, introduces him or her to the minister of the circuit to which either goes. Ministers must not give tickets to those who have ceased to meet in class. All the financial questions are explained to those who are seeking to join the society, and notes of admission on trial, with a copy of the "rules," are given. If any member has walked disorderly, the minister has power to withhold his ticket until he has conversed privately with the offender; if not satisfied, he must inform the party that he may appeal to the leaders' meeting. But he must report the case first to the next weekly meeting of ministers in the circuit, and then to the leaders' meeting. See Simpson, *Cyclop. of Methodism*, s. v.

Ti'dal (Heb. *Tidal'*, תִּדְעָל, if Shemitic=*fear* [Gesenius] or *renown* [Fürst]; but, according to Lenormant, Accadian=*great son;* Sept. Θαργάλ v. r. Θαλγά; Josephus, Θάδαλος, *Ant.* i, 9, 1; Vulg. *Thadal*), the last named (Gen. xiv, 1, 9) of the three subordinate "kings" who, in confederation with Chedorlaomer, attacked and defeated the rebellious princes of the Sodomitic pentarchy in the days of Abraham, B.C. cir. 2070. He is called "king of nations" (גּוֹיִם, *goyim*), which Symmachus interprets *Scythians*, and others *Galilee*, both on very slender, if not inaccurate, grounds. Rawlinson suggests, for equally precarious reasons (*Ancient Monarchies*, i, 55, note), that the name is probably Turanian; but he justly remarks that, from the title given to Tidal, "it is reasonable to understand that he was a chief over various nomadic tribes to whom no special tract of country could be assigned, since at different times of the year they inhabited different portions of Lower Mesopotamia. This is the case with the Arabs of these parts at the present day." See CHEDORLAOMER.

Tidhar. See PINE.

Tiedebaik, in Chinese and Japanese mythology, was one of the head deities, who is said to be in the temple of Osaka. It is unknown what this deity represented, unless the description of the image permits a conjecture. Tiedebaik, a powerful four-armed giant, with a crown upon his head, stands in splendidly ornamented dress upon a figure whose horned head and dragon tail characterize it as an evil deity.

Tierce, the service for the third hour, or nine o'clock in the morning, in the early Church. See MATIN; NONES; VESPERS.

Tiercilits, the name given to the third order of Minims (q. v.).

Tiffin, EDWARD, M.D., a local preacher in the Methodist Episcopal Church, was born in Carlisle, England, June 19, 1766. At an early age he commenced the study of medicine; removed to the United States in 1784, and settled in Charlestown, Jefferson Co., Va., where he became a practitioner. In 1790 he entered the Methodist Episcopal Church, and was ordained deacon by bishop Asbury, Nov. 19, 1792. In 1796 Dr. Tiffin took up his residence in Chillicothe, in the territory north-west of the Ohio River, where he continued the practice of medicine, and preached regularly on Sundays. In the autumn of 1799, Dr. Tiffin was elected a member of the territorial legislature; in 1802 he was chosen a delegate from Ross County to the convention which adopted the first constitution and formed a state government for Ohio, of which convention he was elected president. In 1803 he was elected the first governor. At the session of the legislature in 1806–7, governor Tiffin was chosen United States senator, but resigned March 3, 1809, on account of the death of his wife. The same year he was elected to the legislature and chosen speaker of the House. The next year (1810) he was returned to the House of Representatives and elected speaker. He was selected by president Madison a commissioner of the General Land Office; but, not enjoying the society of Washington, he exchanged offices with Josiah Meigs, surveyor-general of public lands. He took up his residence in Chillicothe, still attending to ministerial duties. He held the office of surveyor-general for nearly fifteen years, when he obtained leave to retire, July 1, 1829. He died Aug. 9 of the same year. Three of his *Sermons*, preached in 1817, were published in the *Ohio Conference Offering*, (1851). See Sprague, *Annals of the Amer. Pulpit*, vii, 205.

Tig'lath-pile'ser (Heb. *Tiglath' Pile'ser*, תִּגְלַת פִּלְאֶסֶר, 2 Kings xv, 29; xvi, 10; or briefly *Tiglath' Pele'ser*, תִּגְלַת פִּלֶּסֶר, ver. 7), or (less correctly) *Til'gath-pilne'ser* (Heb. *Tilgath' Pilne'ser*, תִּלְגַּת פִּלְנֶאסֶר, 1 Chron. v, 6; 2 Chron. xxviii, 20; or briefly *Tilgath' Pilne'ser*, תִּלְגַּת פִּלְנֶסֶר, 1 Chron. v, 26), an Assyrian king. The Sept. Græcizes the name Θαλγαθφελλασάρ (v. r. Θαλγαλφελλασάρ, Ἀλγαθφελλασάρ, Ἀγλὰθ Φαλλασάρ), Josephus, Θεγλαφαλασσάρης (*Ant.* ix, 12, 3), and the Vulg. *Theglath-Phalasar*. The monumental name is, according to Rawlinson, *Tukulti-pal-zira;* according to Oppert, *Tuklat-pal-asar* (i. e. *-assur*); according to Hincks, *Tiklat-pal-isri;* according to others, *Tigulti-pal-tsira*. The signification of the name is somewhat doubtful. M. Oppert renders it, "Adoratio [sit] filio Zodiaci," and explains "the son of the Zodiac" as *Nin*, or Hercules (*Expédition Scientifique en Mésopotamie*, ii, 352). It would seem to signify "worship of the son of Assur," perhaps as a royal sobriquet. The Assyrian king of this name mentioned in Scripture is Tiglath-pileser II, an earlier king of the same name having ascended the Assyrian throne about B.C. 1130; of whose reign, or a portion of it, two cylinders are preserved in the British Museum (Rawlinson, *Ancient Monarchies*, ii, 62–79). We here condense all the information accessible, from whatever source, concerning the later monarch of this name.

1. *Biblical Statements.*—Tiglath-pileser is the second Assyrian king mentioned in Scripture as having come into contact with the Israelites, the first being Pul (q. v.). He attacked Samaria in the reign of Pekah (B.C. 756–736), on what ground we are not told, but probably because Pekah had withheld his tribute, and, having entered his territories, "took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria" (2 Kings xv, 29): thus "lightly afflicting the land of Zebulun and the land of Naphtali" (Isa. ix, 1)—the most northern, and so the most exposed, portion of the country. The date of this

invasion cannot at present be fixed; but it was apparently many years afterwards that Tiglath-pileser made a second expedition into these parts, which had more important results than his former one. It appears that after the date of his first expedition a close league was formed between Rezin, king of Syria, and Pekah, having for its special object the humiliation of Judæa, and intended to further generally the interests of the two allies. At first great successes were gained by Pekah and his confederate (2 Kings xv, 37; 2 Chron. xxviii, 6–8); but on their proceeding to attack Jerusalem itself, and to threaten Ahaz, who was then king, with deposition from his throne, which they were about to give to a pretender, "the son of Tabeal" (Isa. vii, 6), the Jewish monarch applied to Assyria for assistance, and Tiglath-pileser, consenting to aid him, again appeared at the head of an army in these regions. He first marched, naturally, against Damascus, which he took (2 Kings xvi, 9), razing it (according to his own statement) to the ground, and killing Rezin, the Damascene monarch. After this, probably, he proceeded to chastise Pekah, whose country he entered on the northeast, where it bordered upon "Syria of Damascus." Here he overran the whole district to the east of Jordan, no longer "lightly afflicting" Samaria, but injuring her far "*more grievously*, by the way of the sea, in Galilee of the Gentiles" (Isa. ix, 1), carrying into captivity "the Reubenites, the Gadites, and the half tribe of Manasseh" (1 Chron. v, 26), who had previously held this country, and placing them in Upper Mesopotamia from Harran to about Nisibis (ibid.). Thus the result of this expedition was the absorption of the kingdom of Damascus, and of an important portion of Samaria, into the Assyrian empire; and it further brought the kingdom of Judah into the condition of a mere tributary and vassal of the Assyrian monarch.

Before returning into his own land, Tiglath-pileser had an interview with Ahaz at Damascus (2 Kings xvi, 10). Here, doubtless, was settled the amount of tribute which Judæa was to pay annually; and it may be suspected that here, too, it was explained to Ahaz by his suzerain that a certain deference to the Assyrian gods was due on the part of all tributaries, who were usually required to set up in their capital "the laws of Asshur," or "altars to the great gods." The "altar" which Ahaz "saw at Damascus," and of which he sent the pattern to Urijah the priest (ver. 10, 11), has been conjectured to have been such a badge of subjection; but it seems to have been adopted only out of love for a prevalent fashion.

This is all that Scripture tells us of Tiglath-pileser. He appears to have succeeded Pul, and to have been succeeded by Shalmaneser; to have been contemporary with Rezin, Pekah, and Ahaz; and therefore to have ruled Assyria during the latter half of the 8th century before our æra. See Assyria.

2. *Monumental Records.*—From his own inscriptions we learn that his reign lasted *at least* seventeen years; that, besides warring in Syria and Samaria, he attacked Babylonia, Media, Armenia, and the independent tribes in the upper regions of Mesopotamia, thus, like the other great Assyrian monarchs, warring along the whole frontier of the empire; and, finally, that he was (probably) not a legitimate prince, but a usurper and the founder of a dynasty. This last fact is gathered from the circumstance that, whereas the Assyrian kings generally glory in their ancestry, Tiglath-pileser omits all mention of his, not even recording his father's name upon his monuments. It accords remarkably with the statements of Berosus (in Euseb. *Chron. Can.* i, 4) and Herodotus (i, 95), that about this time, i. e. in the latter half of the 8th century B.C., there was a change of dynasty in Assyria, the old family, which had ruled for 520 (526) years, being superseded by another not long before the accession of Sennacherib. The authority of these two writers, combined with the monumental indications, justifies us in concluding that the founder of the lower dynasty or empire, the first monarch of the new kingdom, was the Tiglath-pileser of Scripture, whose date must certainly be *about* this time, and whose monuments show him to have been a self-raised sovereign. The exact date of the change cannot be positively fixed; but it is *probably* marked by the æra of Nabonassar in Babylon, which synchronizes with B.C. 747. According to this view, Tiglath-pileser reigned certainly from B.C. 747 to 730, and possibly a few years longer, being succeeded by Shalmaneser at least as early as 725. In the Assyrian *Chronological Canon*, of which there are four copies in the British Museum, all more or less fragmentary, the reign of Tiglath-pileser seems to be reckoned at either sixteen or seventeen years (see *Athenæum*, No. 1812, p. 84). Rawlinson's latest computation places his accession in 744 (*ibid.* Aug. 23, 1863). See Shalmaneser.

The circumstances under which Tiglath-pileser obtained the crown have not come down to us from any good authority; but there is a tradition on the subject which seems to deserve mention. Alexander Polyhistor, the friend of Sylla, who had access to the writings of Berosus, related that the first Assyrian dynasty continued from Ninus, its founder, to a certain Beleûs (Pul), and that he was succeeded by Belêtaras, a man of low rank, a mere vine-dresser (φυτουργός), who had the charge of the gardens attached to the royal palace. Belêtaras, he said, having acquired the sovereignty in an extraordinary way, fixed it in his own family, in which it continued to the time of the destruction of Nineveh (*Fr. Hist. Gr.* iii, 210). It can scarcely be doubted that Belêtaras here is intended to represent Tiglath-pileser, Belêtar being, in fact, another mode of expressing the native *Pal-tsira* or *Palli-tsir* (Oppert), which the Hebrews represented by Pileser. Whether there is any truth in the tradition may, perhaps, be doubted. It bears too near a resemblance to the Oriental stories of Cyrus, Gyges, Amasis, and others, to have in itself much claim to our acceptance. On the other hand, as above mentioned, it harmonizes with the remarkable fact—unparalleled in the rest of the Assyrian records—that Tiglath-pileser is absolutely silent on the subject of his ancestry, neither mentioning his father's name nor making any allusion whatever to his birth, descent, or parentage.

Tiglath-pileser's wars do not generally appear to have been of much importance. In Armenia he reduced the rebel princes, and afterwards conquered the city of Arpad after a year's resistance. In Babylonia he took Sippara (Sepharvaim) and several places of less note in the northern portion of the country; but he does not seem to have penetrated far, or to have come into contact with Nabonassar, who reigned from B.C. 747 to 733 at Babylon. In Media and Upper Mesopotamia he obtained certain successes, but made no permanent conquests. It was on his western frontier only that his victories advanced the limits of the empire. Among the conquered cities appear to be reckoned Megiddo (Magidu) and Dor (Duru), both connected with Manasseh (Manatsuah). Before he left Syria, Tiglath-pileser received submission, not only from Ahaz, but from the kings of the neighboring countries. He records his taking tribute from a king of Judah called Yahu-khazi—a name which might represent Jehoahaz; but, as shown by the chronology, it probably stands for Ahaz, whose name may have been changed by his Assyrian suzerain, as happened afterwards to Eliakim and Zedekiah (2 Kings xxiii, 34; xxiv, 17). The destruction of Damascus, the absorption of Syria, and the extension of Assyrian influence over Judæa are the chief events of Tiglath-pileser's reign, which seems to have had fewer external triumphs than those of most Assyrian monarchs. Probably his usurpation was not endured quite patiently, and domestic troubles or dangers acted as a check upon his expeditions against foreign countries.

No palace or great building can be ascribed to this king. His slabs, which are tolerably numerous, show that he must have built or adorned a residence at Calah (? Nimrûd), where they were found; but, as they were not discovered *in situ*, we cannot say anything of the edifice to which they originally belonged. They bear marks of wanton defacement; and it is plain that the later kings purposely injured them; for, not only is the writing often erased, but the slabs have been torn down, broken, and used as building materials by Esar-haddon in the great palace which he erected at Calah, the southern capital. The dynasty of Sargon was hostile to the first two princes of the Lower Kingdom, and the result of their hostility is that we have far less monumental knowledge of Shalmaneser and Tiglath-pileser than of various kings of the Upper Empire. See NINEVEH.

See Rawlinson, *Ancient Monarchies*, ii, 127–132; Smith, *Assyria from the Monuments*, p. 77 sq. (Am. ed.); *Journ. Sac. Lit.* April, 1854, p. 253. See ISRAEL, KINGDOM OF.

Tigré Version. Tigré is a language spoken throughout Eastern Abyssinia, from the eastern banks of the River Tacazze to the Shoho country, which separates Abyssinia from the Red Sea. Consequently, the Tigré is spoken throughout five degrees of latitude, beginning three days' journey from the Red Sea, and by a population amounting to about three millions. The characters of the Tigré alphabet are, like the Amharic, of Ethiopic origin, and the Tigré language itself is more closely related to the Ethiopic than the Amharic or any other dialect of Abyssinia. The first attempt to translate the New Test. into that language was made by an Englishman named Nathanael Pearce about the year 1819. He had acquired varied and extensive information by constant wanderings through various countries, and had resided for fourteen years in Abyssinia. He translated Mark and John; but as, owing to his restless habits, he had never acquired skill in forming the Ethiopic characters, he was obliged to write his translation in Roman characters. His MS. is in the possession of the British and Foreign Bible Society; it has never been published, and its comparative value is still unascertained. In 1831 part of Luke was translated by Mr. Kugler, a missionary of the Church Missionary Society; and after his death the work was continued by Mr. Isenberg, of the same society, who, at his death, in 1863, left a revised manuscript copy of the four gospels. This MS. having been put into the hands of the Rev. Dr. Krapf, the colleague of the deceased in Abyssinia, an application was made at once to the committee of the British and Foreign Bible Society to have this translation printed. Dr. Krapf, who is well versed in the African languages, accompanied his application with a commendation of the character of Mr. Isenberg's translation. The committee consented to meet the expense of an edition of the four gospels, and thus for the first time a portion of the word of God was published in this vernacular in 1865. Since that time nothing further has been done towards completing the New Test. See *Bible of Every Land*, p. 60. (B. P.)

Ti'gris (Τίγρις; Vulg. *Tygris, Tigris*) is used in the Sept. as the Greek equivalent of the Hebrew *Chiddékel* (חִדֶּקֶל) among the rivers of Eden (Gen. ii, 14), and is there described (so some render) as "running eastward to Assyria." After this we hear no more of it, if we except one doubtful allusion in Nahum (ii, 6), until the Captivity, when it becomes well known to the prophet Daniel, who had to cross it in his journeys to and from Susa (Shushan). With Daniel it is "the Great River" —הַנָּהָר הַגָּדוֹל—an expression commonly applied to the Euphrates; and by its side he sees some of his most important visions (Dan. x–xii). No other mention of the Tigris seems to occur except in the Apocryphal books, and there it is unconnected with any real history, as in Tobit (vi, 1), Judith (i, 6), and Ecclesiasticus (xxiv, 25). The meaning and various forms of the word have been considered under HIDDEKEL (q. v.). It only remains, therefore, in the present article, to describe more particularly the course, character, and historical relations of the stream.

1. The Tigris, like the Euphrates, rises from two principal sources. The most distant, and therefore the true, source is the western one, which is in lat. 38° 10′, long. 39° 20′ nearly, a little to the south of the high mountain lake called Göljik, or Gölenjik, in the peninsula formed by the Euphrates, where it sweeps round between Palou and Telek. The Tigris's source is near the south-western angle of the lake, and cannot be more than two or three miles from the channel of the Euphrates. The course of the Tigris is somewhat north of east, but, after pursuing this direction for about twenty-five miles, it makes a sweep round to the south and descends by Arghani Maden upon Diarbekr. Here it is already a river of considerable size, and is crossed by a bridge of ten arches a little below that city (Niebuhr, *Voyage en Arabie*, p. 326). It then turns suddenly to the east and flows in this direction past Osman Kieui to Til, where it once more alters its course and takes that south-easterly direction which it pursues, with certain slight variations, to its final junction with the Euphrates. At Osman Kieui it receives the second, or Eastern, Tigris which descends from Niphates (the modern Ala-Tagh) with a course almost due south, and, collecting on its way the waters of a large number of streams, unites with the Tigris half-way between Diarbekr and Til, in long. 41° nearly. The courses of the two streams to the point of junction are respectively 150 and 100 miles. A little below the junction, and before any other tributary of importance is received, the Tigris is 150 yards wide and from three to four feet deep. Near Til a large stream flows into it from the north-east, bringing almost as much water as the main channel ordinarily holds (Layard, *Nineveh and Babylon*, p. 49). This branch rises near Billi, in northern Kurdistan, and runs at first to the north-east, but presently sweeps round to the north and proceeds through the districts of Shattak and Boktan with a general westerly course, crossing and recrossing the line of the 38th parallel, nearly to Sert, whence it flows south-west and south to Til. From Til the Tigris runs southward for 20 miles through a long, narrow, and deep gorge, at the end of which it emerges upon the comparatively low, but still hilly, country of Mesopotamia, near Jezireh. Through this it flows with a course which is south-southeast to Mosul, thence nearly south to Kileh-Sherghat, and again south-southeast to Samara, where the hills end and the river enters on the great alluvium. The course is now more irregular. Between Samara and Baghdad a considerable bend is made to the east; and, after the Shat el-Hie is thrown off in lat. 32° 30′, a second bend is made to the north, the regular south-easterly course being only resumed a little above the 32d parallel, from which point the Tigris runs in a tolerably direct line to its junction with the Euphrates at Kurnah. The length of the whole stream, exclusive of meanders, is reckoned at 1146 miles. It can be descended on rafts during the flood season from Diarbekr, which is only 150 miles from its source; and it has been navigated by steamers of small draught nearly up to Mosul. From Diarbekr to Samara the navigation is much impeded by rapids, rocks, and shallows, as well as by artificial *bunds*, or dams, which in ancient times were thrown across the stream, probably for purposes of irrigation. Below Samara there are no obstructions; the river is deep, with a bottom of soft mud, the stream moderate, and the course very meandering. The average width of the Tigris in this part of its course is 200 yards, while its depth is very considerable.

Besides the three head-streams of the Tigris which have already been described, the river receives, along

its middle and lower course, no fewer than five important tributaries. These are, the river of Zakko, or Eastern Khabûr, the Great Zab (Zab Ala), the Lesser Zab (Zab Asfal), the Adhem, and the Diyaleh, or ancient Gyndes. All these rivers flow from the high range of Zagros, which shuts in the Mesopotamian valley on the east, and is able to sustain so large a number of great streams from its inexhaustible springs and abundant snows. From the west the Tigris obtains no tributary of the slighest importance, for the Tharthar, which is said to have once reached it, now ends in a salt lake a little below Tekrit. Its volume, however, is continually increasing as it descends in consequence of the great bulk of water brought into it from the east, particularly by the Great Zab and the Diyaleh; and in its lower course it is said to be a larger stream and to carry a greater body than the Euphrates (Chesney, *Euphrates Expedition*, i, 62).

2. The Tigris, like the Euphrates, has a flood season. Early in the month of March, in consequence of the melting of the snows on the southern flank of Niphates, the river rises rapidly. Its breadth gradually increases at Diarbekr from 100 or 120 to 250 yards. The stream is swift and turbid. The rise continues through March and April, reaching its full height generally in the first or second week of May. At this time the country about Baghdad is often extensively flooded, not, however, so much from the Tigris as from the overflow of the Euphrates, which is here poured into the eastern stream through a canal. Farther down the river, in the territory of the Beni-Lam Arabs, between the 32d and 31st parallels, there is a great annual inundation on both banks. About the middle of May the Tigris begins to fall, and by midsummer it has reached its natural level. In October and November there is another rise and fall in consequence of the autumnal rains; but, compared with the spring flood, that of autumn is insignificant.

The water of the Tigris, in its lower course, is yellowish, and is regarded as unwholesome. The stream abounds with fish of many kinds, which are often of a large size (see Tobit vi, 11, and comp. Strabo, xi, 14, 8). Abundant water-fowl float on the waters. The banks are fringed with palm-trees and pomegranates, or clothed with jungle and reeds, the haunt of the wild boar and the lion.

3. The Tigris, in its upper course, anciently ran through Armenia and Assyria. Lower down, from about the point where it enters on the alluvial plain, it separated Babylonia from Susiana. In the wars between the Romans and the Parthians we find it constituting for a short time (from A.D. 114 to 117) the boundary-line between these two empires. Otherwise it has scarcely been of any political importance. The great chain of Zagros is the main natural boundary between Western and Central Asia; and beyond this the next defensible line is the Euphrates. Historically it is found that either the central power pushes itself westward to that river, or the power ruling the west advances eastward to the mountain barrier.

The Tigris is at present better fitted for purposes of traffic than the Euphrates (Layard, *Nineveh and Babylon*, p. 475); but in ancient times it does not seem to have been much used as a line of trade. The Assyrians probably floated down it the timber which they were in the habit of cutting in Amanus and Lebanon to be used for building purposes in their capital; but the general line of communication between the Mediterranean and the Persian Gulf was by the Euphrates. According to the historians of Alexander (Arrian, *Exp. Alex.* vii, 7; comp. Strabo, xv, 3, 4), the Persians purposely obstructed the navigation of the Lower Tigris by a series of dams which they threw across from bank to bank between the embouchure and the city of Opis, and such trade as there was along its course proceeded by land (Strabo, *ibid.*). It is probable that the dams were in reality made for another purpose, namely, to raise the level of the waters for the sake of irrigation; but they would undoubtedly have also the effect ascribed to them, unless in the spring flood-time, when they might have been shot by boats descending the river. Thus there may always have been a certain amount of traffic down the stream; but up it trade would scarcely have been practicable at any time farther than Samara or Tekrit, on account of the natural obstructions and of the great force of the stream. The lower part of the course was opened by Alexander (Arrian, vii, 7); and Opis, near the mouth of the Diyaleh, became thenceforth known as a mart (ἐμπόριον), from which the neighboring districts drew the merchandise of India and Arabia (Strabo, xvi, 1, 9). Seleucia, too, which grew up soon after Alexander, derived, no doubt, a portion of its prosperity from the facilities for trade offered by this great stream.

4. The most important notices of the Tigris to be found in the classical writers are the following: Strabo, xi, 14, 8, and xvi, 1, 9–13; Arrian, *Exped. Alex.* vii, 7; Pliny, *Hist. Nat.* vi, 27. See also Smith, *Dict. of Gr. and Rom. Geog.* s. v. Among modern writers may be mentioned Layard, *Nineveh and Babylon*, p. 49–51, 464–476; Loftus, *Chaldæa and Susiana*, p. 3–8; Jones, in *Transactions of the Geog. Soc. of Bombay*, vol. ix; Lynch, in *Journ. of Geog. Soc.* vol. ix; Rawlinson, *Herodotus*, i, 552, 553. See EUPHRATES.

Tikkûn Sopherim (תיקון סופרים), or *Emendations of the Scribes*, refer to eighteen alterations which the scribes decreed should be introduced into the text, in order to remove anthropomorphisms and other indelicate expressions. These eighteen emendations, or תי״ח מלין, are as follows, according to the order of the Hebrew Bible:

1. Gen. xviii, 22, where, for the original reading, ויהוה עודנו עמד לפני אברהם, "and Jehovah *still stood* before Abraham," is now substituted, by the decree of the scribes =*Tikkun Sopherim*, ואברהם עודנו עמד לפני יהוה, "and Abraham *still stood* before Jehovah," because it appeared offensive to say that the Deity stood before Abraham.

2. Numb. xi, 15, where Moses addresses God, "Kill me, I pray thee . . . that I may not see *thy* evil" (ברעתך), i. e. the punishment wherewith thou visitest Israel, is altered to "that I may not see *my* evil" (ברעתי), because it might seem as if evil were ascribed to the Deity.

3, 4. Numb. xii, 12, where the original reading, "Let her not be as one *dead who proceeded* from the womb of *our* mother (אמנו), *and* half of *our* flesh (בשרנו) *be* consumed," is changed to "Let her not be as one *dead-born, which when it proceeds* from the womb of *its* mother (אמו) *has* half of *its* flesh (בשרו) consumed."

5. 1 Sam. iii, 13, where the original, "for his sons cursed *God*" (אלהים)—the Sept. has it still Θεόν—is altered to "for his sons cursed *themselves*" (להם), because it was too offensive to say that Eli's sons cursed God without being reprimanded by their father.

6. 2 Sam. xvi, 12, where "*will God see with his eye*" (בעיני) is made to read "*will God look at my affliction*" (בעוני). The Seventy probably read בעניי, for they translate ἐν τῇ ταπεινώσει μου.

7. 1 Kings xii, 16, where "*to his God* (לאלהיו), O Israel . . . and Israel went to *their God*" (לאלהיו) is given "*to your tents* (לאהליך) . . . *to their tents*" (לאהליו), because the separation of Israel from the house of David was regarded as a necessary transition to idolatry; it was looked upon as leaving God and the sanctuary for the worship of idolatry in tents.

8. 2 Chron. x, 16 concerns the parallel passage, which is similarly altered for the same reason.

9. Jer. ii, 11, where "*my* glory" (כבודי) reads "*their* glory" (כבודו), because it was too offensive to say that God's glory was changed for an idol.

10. Ezek. viii, 17, where "*my* nose" (אפי) is changed into "*their* nose" (אפם).

11. Hos. iv, 7, where the same change is made as in 9.

12. Hab. i, 12, where "*thou diest not*" (לא תמות) is converted into "*we shall not die*" (לא נמות).

13. Zech. ii, 12, where "*mine* eye" (עיני) is varied by "*his* eye" (עינו), to avoid too gross an anthropomorphism.

14. Mal. i, 13, where "you make *me*" (אותי) is changed to "you make *it*" (אותו); reason as in 13.

15. Psa. cvi, 20, where the same alteration is made as in 9 and 11.

16. Job vii, 20, where "a burden to *thee*" (עליך) is changed to "to *myself*" (עלי). That עליך was the original reading we see also from the Sept. εἰμὶ δὲ ἐπὶ σοὶ φορτίον.

17. Job xxxii, 3, where "they condemned *God*" (את אלהים) is altered to they "condemned *Job*" (את איוב).

18. Lam. iii, 19, where "*and thy soul will mourn over me*" (ותשיח עלי נפשך) reads "*and my soul is humbled within me*" (ותשוח עלי נפשי), because of the remark that God will mourn.

These *eighteen decrees of the Sopherim* are enumerated in the *Massora Magna* on Numb. i, 1, and on Psa. cvi, 20; they are also given in the book *Ochlah ve-Ochlah*, p. 37, 113 (ed. Frensdorff, Hanover, 1864). The whole question on these *Tikkun Sopherim* is discussed by Pinsker in *Kherem Chemed*, ix, 53 sq. (Berlin, 1856); Geiger, *Urschrift und Uebersetzungen der Bibel*, p. 308 sq. (Breslau, 1857); Wedell, *De Emendationibus a Sopherim in Libris Sacris Veteris Testamenti Propositis* (Vratislaviæ, 1869). See OCLAH. (B. P.)

Tik'vah (Heb. *Tikvah'*, תִּקְוָה, *a cord* [as in Josh. ii, 18, 21], or *hope* [as often]), the name of two Israelites.

1. (Sept. Θεκουέ v. r. Θεκουάν; Vulg. *Thecua.*) The son of Harhas and father of Shallum, which last was the husband of the prophetess Huldah (2 Kings xxii, 14). B.C. ante 632. He is elsewhere (2 Chron. xxxiv, 22) called TIKVATH (q. v.).

2. (Sept. Θεκουέ v. r. Θεκωέ; Vulg. *Thecue.*) The father of Jahaziah, which latter was one of the "rulers" appointed to carry out the divorce of the Gentile wives after the Captivity (Ezra x, 15). B.C. 458.

Tik'vath (Heb. text *Toka'hath*, תּוֹקַחַת, marg. *Tokhath'*, תָּקְחַת, *assemblage* [Gesen.], or *firmness* [Fürst]; Sept. Θακουάθ v. r. Θεκωέ and Καθουάλ; Vulg. *Thecuath*), the father of Shallum (2 Chron. xxxiv, 22); elsewhere (2 Kings xxii, 14) called TIKVAH (q. v.).

Til. See VAN TIL.

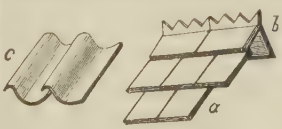
Tile (לְבֵנָה, *lebenâh*, so called from the *whitish* clay), a *brick* (Ezek. iv, 1), as elsewhere rendered. See BRICK; TILING. The above passage illustrates the use of baked clay for the delineation of figures and written characters among the ancient nations, especially the Egyptians, Assyrians, and Babylonians. Not only were ordinary building bricks stamped with the name of the founder of the edifice, as well as with other devices, but clay (or stone) "cylinders," as they are now called, covered with the most minute writing, were deposited in the corners of Assyrian and Babylonian buildings, giving the history of the kings who erected the palaces. See NINEVEH. But the most striking illustration of the prophet's delineatures is afforded by the recent discovery of whole libraries of Assyrian literature in the form of small inscribed tablets of clay, which contain writing and pictorial representations of the most interesting character. When the clay was in a soft, moist state, in its mould or frame, the characters were put upon it, perhaps in some instances by a stamp, but usually by means of a sharp-edged bronze style about a foot long, each character being traced separately by hand, as we use a pen. After the completion of the writing or pictures, the clay was baked, and such was the perfection of the manufacture that many of these articles have been preserved from decay for three thousand years. They vary in color, owing, as some suppose, to the varying length of time they were in the kiln, while others think that some coloring matter must have been mixed with the clay. They are bright brown, pale yellow, pink, red, and a very dark tint nearly black. Usually the cylinders found are of a pale yellow, and the tablets a light red or pink. Some of them are unglazed, and others are coated with a hard white enamel. It is from these long-lost records that such details are in process of decipherment as are given in Smith's *Chaldæan Account of Genesis*, and other works of recent Assyriology.

Assyrian Clay Tablet.

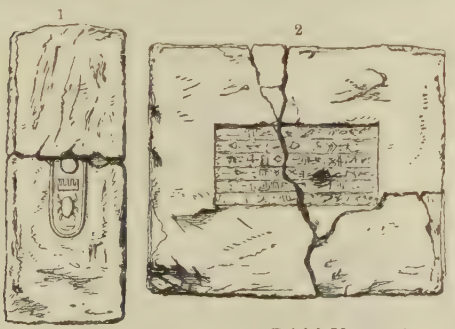
TILE, IN ARCHITECTURE, is a thin plate of baked clay used to cover roofs. In England there are but two kinds of tiles in ordinary use, plain tiles and pan-tiles. The former of these, which are by far the commonest, are perfectly flat; the latter are curved, so that when laid upon a roof each tile overlaps the edge of the next to it and protects the joint from the wet.

Pan-tiles.

The Romans used flat tiles turned up at the edges, with a row of inverted, semi-cylindrical ones over the joint to keep out the wet. In the Middle Ages tiles were extensively employed in England for covering buildings, though they seem always to have been considered an inferior material to lead. It does not appear that any but flat, plain tiles, with such others as were requisite for the ridges, hips, and valleys, were used. The ridge-tiles, or crest, formerly also called *roof-tiles*, were sometimes made ornamental. It is not unusual to find the backs of fireplaces formed of tiles, and in such situations they are sometimes laid in herring-bone courses, as in the great hall, Kenilworth: most of the fireplaces in Bodiam Castle, Sussex, are constructed

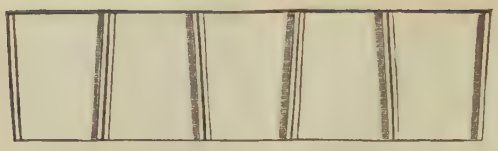


a. Roof-tiles. *b.* Crest-tiles. *c.* Pan-tiles.



Ancient Bricks. (From the British Museum.)

1. Egyptian brick of sun-dried clay and straw, stamped with the prænomen of Thothmes III, eighteenth dynasty. 2. Babylonian inscribed brick, unbaked.



Roman Tiles, Wheatley, Oxfordshire.

in this manner, and the oven by the side of the larger fireplace in the hall is also built of tiles.

Glazed decorative tiles were anciently much used for paving sacred edifices. They are sometimes called Norman tiles, possibly from the supposition that they were originally made in Normandy; and, considering the age and variety of specimens that exist in Northern France, this idea may not be wholly erroneous. It is doubtful, however, whether any tiles have been discovered in England that present the features of the Norman style of architectural decoration, the most ancient being apparently of the 13th century. The name of *encaustic* has also been given to these tiles, and it would not be inappropriate were it not applied already to denote an antique process of art of a perfectly different nature; whereas a method wholly distinct, and peculiar to the glazed tiles of the Middle Ages, was commonly adopted in Northern Europe. The process of manufacture which, as it is supposed, was most commonly employed may be thus described: The thin squares of well-compacted clay having been fashioned, and probably dried in the sun to the requisite degree, their ordinary dimension being from four to six inches, with a thickness of one inch, a stamp which bore a design in relief was impressed upon them, so as to leave the ornamental pattern in *cavetto*. Into the hollows thus left on the face of the tile clay of another color, most commonly white, or pipe-clay, was then inlaid or impressed. Nothing remained except to give a richer effect, and, at the same time, insure the permanence of the work by covering the whole in the furnace

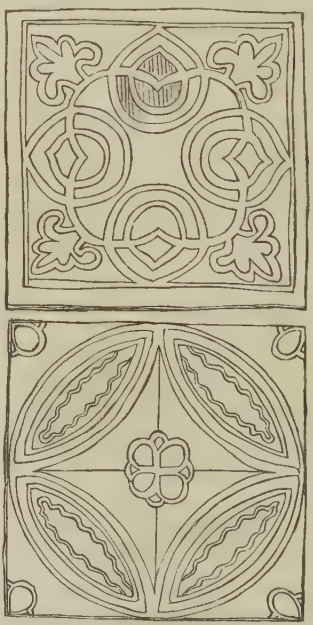
Westleigh, Devon.

with a thin surface of metallic glaze, which, being of a slightly yellow color, tinged the white clay beneath it, and imparted to the red a more full and rich tone of color. In the success of this simple operation much depended upon this, that the quality of the two kinds of clay that were used should be as nearly similar as possible, or else, if the white was liable to shrink in the furnace more than the red, the whole work would be full of cracks; in the other case, the design would bulge and be thrown upward—imperfections, of which examples are not wanting. To facilitate the equal drying of the tile, deep scorings or hollows were sometimes made on the reverse, and by this means, when laid in cement, the pavement was more firmly held together. Occasionally, either from the deficiency of white clay of good quality, or perhaps for the sake of variety, glazed tiles occur which have the design left hollow, and not filled in, according to the usual process, with clay of a different color. A careful examination, however, of the disposition of the ornament will frequently show that the original intention was to fill these cavities, as in other specimens; but instances also present themselves where the ornamental design evidently was intended to remain in relief, the field, and not the pattern, being found in *cavetto*. It must be observed that instances are very frequent where, the protecting glaze having been worn away, the white clay, which is of a less compact quality than the red, has fallen out and left the design hollow, so that an impression or rubbing may readily be taken. It appears probable that the origin of the fabrication of decorative pavements by the process which has been described is to be sought in the mediæval imitations of the Roman mosaic-work by means of colored substances inlaid upon stone or marble. Of this kind of marquetry in stone, few examples have escaped the injuries of time; specimens may be seen on the eastern side of the altar-screen in Canterbury Cathedral, and at the abbey church of St. Denis and the cathedral of St. Omer.

Canterbury Cathedral.

Among the earliest specimens of glazed tiles may be mentioned the pavement discovered in the ruined priory church at Castle Acre, Norfolk, a portion of which is in the British Museum. These tiles are ornamented with scutcheons of arms, and on some appears the name "Thomas:" they are coarsely executed, the cavities are left, and not filled in with any clay of different color.

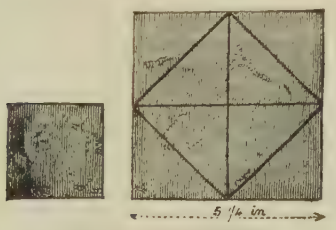
A profusion of good examples still exists of single tiles, and sets of four, nine, sixteen, or a greater number of tiles, forming by their combination a complete design, and presenting, for the most part the characteristic style of ornament which was in vogue at each successive period, but examples of general arrangement are very rare and imperfect. To this deficiency of authorities it seems to be due that modern imitations of these ancient pavements have generally proved unsatisfactory in the resemblance which they present to



Pavement from St. Paul's in Worms.

Tiles from the Choir of Thame Church, Oxfordshire.

oil-cloth or carpeting; and the intention of producing richness of effect by carrying the ornamental design throughout the pavement without any intervening spaces has been wholly frustrated. Sufficient care has not been given to ascertain the ancient system of arrangement: it is, however, certain that a large proportion of plain tiles, black, white, or red, were introduced, and served to divide the various portions which composed the general design. Plain diagonal bands, for instance, arranged fretwise intervened between the compartments, or panels, of tiles ornamented with designs; the plain and the decorated quarries were laid alternately, or in some instances longitudinal bands were introduced in order to break that continuity of ornament which, being uniformly spread over a large surface, as in some modern pavements, produces a confused rather than a rich effect. It has been supposed, with much probability, that the more elaborate pavements were reserved for the decoration of the choir, the chancel, or immediate vicinity of an altar, while in the



Woodperry, Oxfordshire.

aisles or other parts of the church more simple pavements of plain tiles, black, white, or red, were usually employed. It may also deserve notice that in almost every instance when the ornamented tiles have been accidentally discovered or dug up on the site of a castle or mansion there has been reason to suppose a consecrated fabric had there existed, or that the tiles had belonged to that portion of the structure which had been devoted to religious services. We often meet with the item "Flanders tiles" in building-accounts of castles, but these were for the fireplace only. The lower rooms were usually "earthed," the upper rooms boarded.—Parker, *Gloss. of Architect.* s. v.

Most of the tiles in England were made in the county of Worcester. Examples may be found in almost every parish church. Occasionally the patterns were alternately raised and sunk, so that the surface of the tiles was irregular. Examples of this sort were found at St. Alban's Abbey, and have been recently reproduced, and laid before the high-altar. From the 13th century to the 16th encaustic tiles were commonly used for the floors of churches and religious houses. Tiles have been used for wall-decoration, and for the adornment of tombs on the Continent; and this custom has likewise been restored in England. Since the manufacture of tiles has been carried out so efficiently in Worcestershire, their use has been common for all restored churches in that county. Modern specimens in some cases are remarkably fine, though sometimes wanting in that grace and character which were so remarkable in the old examples.—Lee, *Gloss. of Liturg. Terms*, s. v.; Walcott, *Sac. Archæol.* s. v.

Tilenus, Daniel, a learned French divine, was born at Goldberg, in Silesia, Feb. 4, 1563, and, going to France about 1590, was naturalized by Henry IV. First distinguishing himself as an opponent of the tenets of Arminianism, he afterwards enlisted on the side of the Remonstrants. His principal controversy was with Peter Du Moulin, which was carried on with so much zeal that their friends, among whom was James I of England, interposed to reconcile them. Tilenus had, before this, been appointed by Maréchal de Bouillon professor at the College of Sedan, but, about 1619 or 1620, was obliged to resign on account of his sentiments. He removed to Paris, where he lived on his property. He afterwards had a personal controversy with John Cameron, divinity professor at Saumur, concerning grace and free-will, which lasted five days. An account of this was published under the title of *Collatio inter Tilenum et Cameronem*, etc. Some time after, Tilenus addressed a letter to the Scotch nation, disapproving of the Presbyterian and commending the Episcopal form of the Reformed Church as established in England. This greatly pleased king James, who invited Tilenus to England, and offered him a pension. Tilenus accepted the offer, and returned to France in order to settle his affairs, but, becoming obnoxious to the people of Great Britain, he never returned. He died in Paris, Aug. 1, 1633. His latter days were spent in defending the Reformed Church of France, and he wrote several books, the titles of which are given in Brandt's *Hist. of the Reformation* and Quick's *Synodicon*. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Til'gath-pilne'ser (1 Chron. v, 6, 26; 2 Chron. xxviii, 20). See TIGLATH-PILESER.

Tiling (κέραμος, *pottery-ware*, hence a roof *tile*; comp. Xenoph. *Mem.* iii, 1, 7). The rendering of the A. V. at Luke v, 19, "through the tiling" (διὰ τῶν κεράμων), occasions difficulty when we remember that houses in Palestine are not covered with tiles, as they frequently are in Asia Minor and in Western countries. Hence many have suggested that Luke, being a native probably of Antioch, used the word "tile" in the general sense of roof-material (Eusebius, *Hist. Eccles.* iii, 4; Jerome, *Prol. to Com. on St. Matthew*, vii, 4; Conybeare and Howson, *St. Paul*, i, 367). As to the particular part or substance thus "broken up," most interpreters have thought that it was the layer of sticks, brush, and hard-rolled clay which constitutes the ordinary flat roof of an Oriental house (Arundell, *Trav. in Asia Minor*, i, 171; Russell, *Aleppo*, i, 35), which Dr. Thomson says he has often seen thus removed for letting down grain, straw, or other articles (*Land and Book*, ii, 7). But this operation would have raised an intolerable dust, such as to drive the audience entirely away. Some suppose, therefore, that it was merely the scuttle through which the paralytic was lowered (Lightfoot, *Horæ Hebraicæ*, ad loc.), an explanation that scarcely meets the terms of the narrative. It probably was the awning (Shaw, *Travels*, p. 211) or rather board or leafy screen over the gallery or interior veranda (Kitto, *Daily Bible Illust.* ad loc.), which was easily removed and as easily replaced. See HOUSE.

Tillage (prop. עֲבוֹדָה, *abodâh*, 1 Chron. xxvii, 26; Neh. x, 37, *work*, i. e. "service" or "bondage," as elsewhere rendered; so occasionally עָבַד, to "till," "tilleth," "tiller," etc., lit. *worker*; but נִיר, *nîr*, Prov. xiii, 23, means *fallow ground*, as elsewhere rendered). See AGRICULTURE.

Tillemont, Louis Sébastien LE NAIN DE, a French divine and scholar, was born in Paris, Nov. 30, 1637, and at the age of ten years entered the famous seminary of Port-Royal. He soon manifested great proficiency in the study of history, and at the age of eighteen began to read the fathers, the lives of the apostles, and their successors in the primitive Church, and drew up for himself an account of early ecclesiastical history, in the manner of Usher's *Annals*. When twenty-three, he entered the Episcopal seminary at Beauvais, where he remained three or four years, and then went to reside with Godefroi Hermant, a canon of the Cathedral of Beauvais, with whom he remained five or six years. He then returned to Paris, and, after receiving the other orders of the Church, was ordained priest in 1676, and settled at Tillemont, whence he took his name. About this time he was employed, along with M. de Sacy, on a *Life of St. Louis*, and two years after travelled in Flanders and Holland. Returning, he continued his studies, and in 1690 began to publish his *History of the Emperors*. To a complete knowledge of ecclesiastical history he joined an exemplary humility and regularity of conduct; and, regardless of dignities, wished for nothing but retirement. The practicing of watchings and austerities brought upon him a disease, of which he died Jan. 10, 1698. He published, *Lives of the Emperors* (1690–1701, 5 vols. 4to):—*Mémoires pour servir à l'Histoire Ecclésiastique des six premiers Siècles*, etc. (1693, 16 vols. 4to):—and supplied materials for several works published by others: *Life of St. Louis*, begun by De Sacy and finished and published by La Chaise; *Lives of St. Athanasius* and *St. Basil*, by G. Hermant; *Lives of Tertullian* and *Origen*, by Forse, under the name of La Mothe. He left in MS. a *Memoir concerning William de Saint-Amour*, and the *Disputes between the Dominicans and the University*:—*Life of Isabella*, sister of St. Louis:—*Remarks on the Breviaries of Mans and Paris*:—*A Legend for the Breviary of Evreux*:—and *History of the Sicilian Kings of Anjou*.

Tillemont, Pierre LE NAIN DE, brother of the preceding, was born in Paris, March 25, 1640. Having chosen the ecclesiastical profession, he entered at St. Victor, Paris; but retired to La Trappe in 1668, being enamoured with the austerities of that order. He was for a long time subprior, and died there in 1713. His works are, *Essai de l'Histoire de l'Ordre de Cîteaux* (9 vols. 12mo):—*Homilies sur Jérémie* (2 vols. 8vo), a French translation of St. Dorotheus:—*Relation de la Vie et de la Mort de Plusieurs Religieux de la Trappe* (6 vols. 12mo), etc.

Tillet, JEAN DU, a French prelate, was born in Paris about the beginning of the 16th century; and by the influence of his brother, the earl of Brussière (himself a learned historiographer), he became prothonotary of the cardinal of Lorraine, who rewarded him with the bishopric of Saint-Brieuc in 1553. The following year he exchanged this see for that of Meaux. He died at Paris, Nov. 19, 1570. He was the author of many works on French Church history, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Tillinghast, NICHOLAS POWER, an Episcopal clergyman, was born in Providence, R. I., March 3, 1817. He was fitted for college chiefly by Mr. (afterwards Prof.) G. W. Keely, of Waterville College, and was graduated from Brown University in the class of 1837. On leaving college, he went to Society Hill, S. C., where he spent two years in superintending the education of a nephew (1837–39). The next three years (1839–42), he pursued his theological studies at the Theological Seminary at Alexandria, Va., and was ordained deacon and presbyter in the same year (1842) by bishop Meade, and became assistant minister of the Monumental Church, in Richmond, Va. He remained here but a short time, being called to the rectorship of the Episcopal Church at Society Hill, where he continued his most acceptable services for two years. Failing health led him to resign, and he went abroad, spending eighteen months in Europe. After his return, he did not settle for two or three years, but supplied pulpits in Washington, Marblehead (Mass.), and in Philadelphia, and in 1848 became rector of St. John's Church, in Georgetown, D. C., where he had a happy and useful ministry for nearly twenty years (1848–67). A severe injury which he sustained in Groton, Conn., which made necessary the amputation of a limb, so affected his health that he was unable again to settle as a minister, although he officiated as a temporary supply as occasion offered. In the seclusion of his study he spent much time engaged in congenial studies. He made a translation of a large part of Cicero's *De Officiis*, and also translated from the German some things in which he was interested. He died near Philadelphia, Aug. 7, 1869. (J. C. S.)

Tillotson, JOHN, archbishop of Canterbury, was born at Sowerby, Yorkshire, in October, 1630. He entered Clare Hall, Cambridge, April 23, 1647, and, graduating in 1650, was made a fellow in 1651. He left college in 1656, and became tutor to the son of Edmund Prideaux, Cromwell's attorney-general. Receiving his first impression among the Puritans, he was led to conformity by the works of Chillingworth and the influence of scholars with whom he had become intimate. He submitted to the Act of Uniformity in 1662, and became curate of Cheshunt, in Hertfordshire. He was chosen (Dec. 16) minister of St. Mary's, Aldermanbury; but, declining this, was presented, in June, 1663, to the rectory of Kiddington, Suffolk. His residence there was short, he being made preacher of the Society of Lincoln's Inn on the 26th of the same month. In 1664 he was appointed Tuesday lecturer at St. Lawrence's, in the Jewry, and was now recognised as a distinguished preacher. He received his degree of D.D. in 1666, and in 1668 preached the sermon at the consecration of Wilkins to the bishopric of Chester. In 1670 he was made a prebendary of Canterbury, in 1672 was advanced to a deanery of that Church, and in 1673 was preferred to a prebend in the Church of St. Paul. When a declaration of liberty of

conscience was published in 1672, with a view to indulge the papists, Tillotson and the clergy were directed by their bishops to preach against popery; and when archbishop Sheldon advised with the clergy as to what reply he should make to the king if his majesty should disapprove their course, Dr. Tillotson suggested this answer: "Since his majesty professed the Protestant religion, it would be a thing without precedent that he should forbid his clergy preaching in defence of it." On April 2, 1680, he preached before the king, at Whitehall, a sermon on Josh. xxiv, 15, in which he expressed a sentiment of intolerance that exposed him to heavy censure. He was afterwards admitted into a high degree of confidence with king William and queen Mary; was appointed clerk of the closet to the king, March 27, 1689; and was authorized, in August, by the chapter of his cathedral, to exercise archiepiscopal jurisdiction over the province of Canterbury, Sancroft having been suspended for refusing the new oath. His ambition had never extended further than to desire the exchange of his deanery of Canterbury for that of St. Paul's, which was granted him in September. The king, however, nominated him to the archbishopric of Canterbury, April 23, 1691, and he was consecrated (May 31) in Bow Church. The rest of his life was spent in laboring for the good of the Church and the reformation of all abuses among the clergy. He died Nov. 24, 1694. He published, *The Rule of Faith* (1666, 8vo), and several volumes of *Sermons*. A collective edition of his works, 254 *Sermons*, *Rule of Faith*, and *Prayers*, composed for his use, etc., was published in 1707 (3 vols. fol.). There have been later editions both of his complete works and of selections therefrom. His *Works*, with *Life* by Thomas Birch, D.D., were published by Ravenet (1752, 3 vols. fol.). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ti'lon (Heb. marg. *Tilon'*, תִּילוֹן; text, *Tulon'*, תּוּלוֹן, *gift* [Simonis] or *scorn* [Gesenius]; Sept. Θολών v. r. Ἰνάν; Vulg. *Thilon*), the last named of the four "sons" of Shimon, a descendant of Judah (1 Chron. iv, 20). B.C. perhaps cir. 1618.

Tilton, Albert Freeman, a Baptist minister, was born in Deerfield, N. H., Oct. 15, 1809. He was a graduate of Waterville College in the class of 1835. He taught the next two years, first, in Townshend, Vt., where he was the principal of an academy in that place, and then in Boone County, Ky. For four years (1837–41) he was the principal of a Baptist institution in Franklin, Ind., which became Franklin College in 1844. In 1841 he was ordained as an evangelist at Franklin, and preached in two or three places in Indiana. He was pastor of the Baptist Church in West Waterville for two years (1844–46), and for the next three years he supplied two or three churches. In 1849 he returned to Franklin, Ind., where he died Sept. 26, 1850. (J. C. S.)

Tilton, David, a Congregational minister, was born at Gilmanton, N. H., July 6, 1806. He studied theology one year in private, and one year at the Andover Theological Seminary, and was ordained, Oct. 14, 1855, over the Congregational Church in Edgartown (Martha's Vineyard), Mass., where he remained three years. He was installed, Aug. 12, 1840, pastor of the Congregational Church in Lanesville, Gloucester, Mass., but in the spring of 1850 he removed to North Chelsea, Mass., and was employed as a canvassing agent for the *Congregationalist*, and for various publishing houses. In 1862 he removed to Woburn., Mass., where he died, Feb. 10, 1869. See *Obituary Record, Yale College*, 1869.

Tilton, Nathan, a Unitarian minister, was a graduate of Harvard College in 1796. He was ordained as pastor of the Church in Scarborough, Me., December, 1800, and died in 1851. See Sprague, *Annals of the American Pulpit*, viii, 209.

Timæ'us (Τιμαῖος), father of the blind beggar cured by Christ (Mark x, 46), the son being thence called Bartimæus (q. v.). B.C. ante 29.

Timberlake, John W., a minister in the Methodist Episcopal Church, South, was transferred from the Tennessee to the Florida Conference in 1857, and was sent to Jacksonville; in 1858–59 to Tampa; in 1860 to Fernandina. In 1861 he was appointed Sunday-school agent; but, on the breaking out of the war, he was appointed chaplain to the Second Florida Regiment, in which capacity he labored till his death, at West Point, Va., March 3, 1862. See *Minutes of Annual Conferences of the M. E. Church, South*, 1862, p. 410.

Timbrel (תֹּף, *tôph*, Exod. xv, 20; Judg. xi, 34; 2 Sam. vi, 5; 1 Chron. xiii, 8; Job xxi, 12; Psa. lxxxi, 2; cxlix, 3; cl, 4; elsewhere rendered "tabret;" also the cognate verb תָּפַף, *taphâph*, Psa. lxviii, 25; rendered "tabor," Neh. ii, 7; τύμπανον, Jud. iii, 7). The Heb. word is an imitative one occurring in many languages not immediately connected with each other. It is the same as the Arabic and Persian *duf*, which in the Spanish becomes *adufe*, a tambourine. The root, which signifies to *beat* or strike, is found in the Greek τύπανον or τύμπανον, Lat. *tympanum*, Ital. *tamburo*, Span. *tambor*, Fr. *tambour*, Prov. *tabor*, Engl. *tabor*, *tabouret*, *timbrel*, *tambourine*, A. S. *dubban*, to strike, Engl. *tap*, and many others. It is usual for etymologists to quote likewise the Arab. *tunbûr* as the original of *tambour* and *tabor;* but, unfortunately, the *tunbûr* is a guitar, and not a drum (Russell, *Aleppo* [2d ed.], i, 152). The parallel Arabic word is *tabl*, which denotes a kind of drum, and is the same with the Rabb. Heb. *tablâ* and Span. *atabal*, a kettle-drum. The instrument and the word may have come to us through the Saracens. In old English *tabor* was used for any drum. Thus Rob. of Gloucester (ed. Hearne, 1810), p. 396:

> "Vor of trompes and of *tabors* the Saracens made there
> So gret noise that Cristenmen al distourbed were."

In Shakespeare's time it seems to have become an instrument of peace, and is thus contrasted with the drum: "I have known when there was no music with him but the drum and fife; and now had he rather hear the *tabor* and the pipe" (*Much Ado about Nothing*, act ii, sc. 3). *Tabouret* and *tabourine* are diminutives of *tabor*, and denote the instrument now known as the *tambourine:*

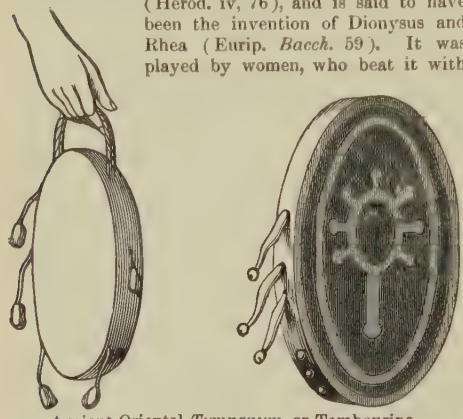
> "Or Mimoe's whistling to his *tabouret*,
> Selling a laughter for a cold meal's meat"
> (Hall, *Sat.* iv, 1, 78).

Tabret is a contraction of *tabouret*. The word is retained in the A. V. from Coverdale's translation in all passages except Isa. xxx, 32, where it is omitted in Coverdale, and Ezek. xxviii, 13, where it is rendered "beauty."

The Heb. *tôph* is undoubtedly the instrument described by travellers as the *duf* or *dif* of the Arabs. It was used in very early times by the Syrians of Padan-aram at their merry-makings (Gen. xxxi, 27). It was played principally by women (Exod. xv, 20; Judg. xi, 34; 1 Sam. xviii, 6; Psa. lxviii, 25 [26]) as an accompaniment to the song and dance (comp. Jud. iii, 7), and appears to have been worn by them as an ornament (Jer. xxxi, 4). The *tôph* was one of the instruments played by the young prophets whom Saul met on his return from Samuel (1 Sam. x, 5), and by the Levites in the Temple-band (2 Sam. vi, 5; 1 Chron. xiii, 8). It accompanied the merriment of feasts (Isa. v, 12; xxiv, 8), and the joy of triumphal processions (Judg. xi, 34; 1 Sam. xviii, 6), when the women came out to meet the warriors returning from victory, and is everywhere a sign of happiness and peace (Job xxi, 12; Isa. xxx, 32; Jer. xxxi, 4). So in the grand triumphal entry of God into his Temple, described in strong figures in Psa. lxviii, the procession is made up by the singers who marched in front, and the players on stringed instruments who brought up the rear, while on either side danced the young maidens with their timbrels (ver. 25 [26]).

The passage of Ezekiel, xxviii, 13, is obscure, and appears to have been early corrupted. Instead of תֻּפֶּיךָ, "thy tabrets," the Vulg. and Targ. read תָּפְיְךָ, "thy beauty," which is the rendering adopted in Coverdale's and Cranmer's Bible. The Sept. seems to have read תּוֹכֵךְ, as in ver. 16. If the ordinary text be adopted, there is no reason for taking *tôph*, as Jerome suggests, in the sense of the setting of a gem, "pala qua gemma continetur." See TABRET.

The *tympanum* was used in the feasts of Cybele (Herod. iv, 76), and is said to have been the invention of Dionysus and Rhea (Eurip. *Bacch.* 59). It was played by women, who beat it with



Ancient Oriental *Tympanum*, or Tambourine.

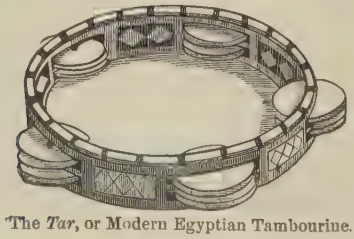
the palms of their hands (Ovid, *Met.* iv, 29), and Juvenal (*Sat.* iii, 64) attributes to it a Syrian origin:

> "Jam pridem Syrus in Tiberim defluxit Orontes
> Et linguam, et mores et cum tibicine chordas
> Obliquas, necnon *gentilia tympana* secum
> Vexit."

In the same way the *tabor* is said to have been introduced into Europe by the Crusaders, who adopted it from the Saracens, to whom it was peculiar (see Du Cange's note on De Joinville's *Hist. du Roi Saint Louis*, p. 61).

The author of *Shilte Haggibborim* (c. 2) gives the Greek *κύμβαλον* as the equivalent of *tôph*, and says it was a hollow basin of metal, beaten with a stick of brass or iron.

The *dif* of the Arabs is described by Russell (*Aleppo* [1st ed.], p. 94) as "a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is beaten with the fingers, and is the true tympanum of the ancients, as appears from its figure in several relievos, representing the orgies of Bacchus and rites of Cybele." The same instrument was used by the Egyptian dancing-women whom Hasselquist saw (*Travels* [ed. 1766], p. 59). In Barbary it is called *tar*, and "is made like a sieve, consisting (as Isidore [*Orig.* iii, 31] describes the tympanum) of a rim or thin hoop of wood with a skin of parchment stretched over the top of it. This serves for the *bass* in all their concerts, which they accordingly touch very artfully with their fingers, or with the knuckles or palms of their hands, as the time and measure require, or as force and softness are to be communicated to the several parts of the performance" (Shaw, *Travels*, p. 202). See MUSICAL INSTRUMENTS.



The *Tar*, or Modern Egyptian Tambourine.

Time (the proper and usual rendering of עֵת, *êth* [later זְמָן, *zemân*], a general word, Gr. *χρόνος*, *space* of duration; while מוֹעֵד, *moêd*, *καιρός*, signifies a *fixed* time, either by human or divine appointment, or the natural seasons). A peculiar use of the term occurs in the phrase "a time, times, and a half" (Heb. מוֹעֵד מוֹעֲדִים וְחֵצִי, Dan. xii, 7; Chald. עִדָּן וְעִדָּנִין וּפְלַג, vii, 25; Gr. *καιρὸς καὶ καιροὶ καὶ ἥμισυ*, Rev. xii, 14), in the conventional sense of *three years and a half* (see Josephus, *War*, i, 1, 1). The following are the regular divisions of time among the Hebrews, each of which invariably preserves its strict literal sense, except where explicitly modified by the immediate context. We here treat them severally but together, in the order of their extension, and refer to the several articles for more detailed information. See CHRONOLOGY.

1. *Year* (שָׁנָה, so called from the *change* of the seasons). The years of the Israelites, like those of the modern Jews, were *lunar* (Rabbinical שְׁנֵי חַבְּבָנָה), of 354 d. 8 h. 48 min. 38 sec., consisting of twelve (unequal) lunar months; and as this falls short of the true year (an astronomical month having 29 d. 12 h. 44 min. 2.84 sec.), they were obliged, in order to preserve the regularity of harvest and vintage (Exod. xxiii, 16), to add a month occasionally, so as to make it on the average coincide with the solar year (Rabbinical שְׁנַת הַחַמָּה), which has 365 d. 5 h. 48 min. 45 sec. The method of doing this among the very ancient Hebrews is entirely unknown (see a conjecture in Ideler, *Chronol.* i, 490; another in Credner, *Joel*, p. 218). The Talmudists find mention of an intercalation under Hezekiah (2 Chron. xxx, ii; see Mishna, *Pesach.* iv, 9), but without foundation (see, however, on the reconcilement of the lunar with the solar year, Galen, *Comment.* i, in Hippoc. *Epidem.* [*Opp.* ed. Kühn. xiii, 23]). Among the later Jews (who called an intercalated year שנה מעוברת, in distinction from a common year, or שנה פשוטה), an intercalary month was inserted after Adar, and was hence called Ve-dar (ואדר), or second Adar (אדר שני) (Mishna, *Eduyoth*, vii, 7; see the distinctions of the Gemarists in Reland, *Antiq. Sacr.* iv, 1; comp. Ben-David, *Zur Berechn. u. Gesch. d. jüd. Kalend.* [Berl. 1817]; Ideler, *ut sup.* p. 537 sq.; Anger, *De Temp. in Act. Ap. Ratione*, i, 31 sq.). The intercalation (עיבור) was regularly decreed by the Sanhedrim, which observed the rule never to add a month to the sabbatical year. It usually was obliged to intercalate every third year, but occasionally had to do so in two consecutive years.

The Israelitish year began, as the usual enumeration of the months shows (Lev. xxiii, 34; xxv, 9; Numb. ix, 11; 2 Kings xxv, 8; Jer. xxxix, 2; comp. 1 Macc. iv, 52; x, 21), with Abib or Nisan (see Esth. iii, 7), subsequent to and in accordance with the Mosaic arrangement (Exod. xii, 2), which had a retrospective reference to the departure out of Egypt (ix, 31; see Bähr, *Symbolik*, ii, 639). Yet as we constantly find this arrangement spoken of as a *festal* calendar, most Rabbinical and many Christian scholars understand that the *civil* year began, as with the modern Jews, with Tisri (October), but the *ecclesiastical* year with Nisan (Mishna, *Rosh Hash-shanah*, i, 1; comp. Josephus, *Ant.* i, 3, 3. See also Rosenmüller, on Exod. xii, 2; Hitzig, *Jesa.* p. 335; Seyffarth, *Chronol. Sacra*, p. 34 sq.). But this distinction is probably a post-exilian reckoning (Hävernick argues against its inference from Ezek. xl, 1), which was an accommodation to the time of the arrival of returned exiles in Palestine (Ezra iii, 1 sq.; Neh. vii, 73; viii, 1 sq.), and later fell into harmony with the Seleucid æra, which dated from October (see Benfey, *Monatsnam.* p. 217; and comp. 1 Macc. iv, 52; x, 21; 2 Macc. xv, 37). Yet this has little countenance from the enactment of the festival of the seventh new moon (Lev. xxiii, 24; Numb. xxix, 1–6), which has in the

Mosaic legislation certainly a different import from the Rabbinical ordinance (see Vriemoet, *Observ. Misc.* p. 284 sq.; Gerdes, *De Festo Clangoris* [Duisb. 1700; also in his *Exercit. Acad.*]). See NEW MOON. Nor does the expression "in the end of the year" (בְּצֵאת הַשָּׁנָה), with reference to the Feast of Tabernacles (Exod. xxiii, 16), favor this assumption (see Ideler, p. 493). Other passages adduced (Job xxix, 4; Joel ii, 25), as well as the custom of many other nations (Credner, *ut sup.* p. 209 sq.), are a very precarious argument. Nevertheless, it is clear that even in the pre-exilian period of the theocracy, the autumn, as being the close of the year's labor, was often regarded among the agrarian population as a terminal date (Ideler, *Chronol.* i, 493 sq.; see Dresde, *Annus Jud. ex Antiq. Illust.* [Lips. 1766; merely Rabbinic]; Selden, *De Anno Civili Vett. Hebr.* [Lond. 1644; also in Ugolino, *Thesaur.* xvii]; Nagel, *De Calendario Vett. Ebr.* [Altdorf, 1746]). Seyffarth maintains that even prior to the destruction of Jerusalem the Israelites reckoned by lunar months (*Zeitschr. d. deutsch. morgenl. Gesellsch.* ii, 344 sq.). The prevailing belief, however, that they had from the first such a year has been of late combated by Böttcher (*Prob. alttest. Schrifterklär.* p. 283; *De Inferis*, i, 125) and Credner (*Joel*, p. 210 sq.), and most stoutly by Seyffarth (*Chronol. Sacra*, p. 26 sq.). Credner holds that the Israelites originally had a solar year of thirty-day months, and that this was exchanged for the lunar year when the three great festivals were accurately determined, i. e. about the time of king Hezekiah and Josiah (on the contrary, see Von Bohlen, *Genes.* p. 105 sq.; Benfey and Stern, *Ueber die Monatsnamen*, p. 5 sq.). Seyffarth, however, ascribes the solar year to the Jews down to about 200 B.C.

A well-defined and universal æra was unknown among the ancient Hebrews. National events are sometimes dated from the departure out of Egypt (Exod. xix, 1; Numb. xxxiii, 38; 1 Kings vi, 1), usually from the accession of the kings (as in Kings, Chron., and Jer.), later from the beginning of the exile (Ezek. xxxiii, 21; xl, 1). Jeremiah reckons the Captivity according to the years of Nebuchadnezzar (xxv, 1; lii, 12, 28 sq.), but Ezekiel (i, 1) otherwise. The post-exilian books date according to the regnal years of the Persian masters of Palestine (Ezra iv, 26; vi, 15; vii, 7 sq.; Neh. ii, 1; v, 4; xiii, 6; Hag. i, 1, 2, 11; Zech. vii, 1). But as Syrian vassals the Jews adopted the Greek (1 Macc. i, 10) or Seleucid æra (מִנְיַן שְׁטָרוֹת, *æra contractuum*, since it was used in contracts generally, Arab. *karyakh dhu-lkerfin*), which dated from the overthrow of Babylon by Seleucus Nicator I (Olymp. cxvii, 1), and began with the autumn of B.C. 312 (see Ideler, *Handb. d. Chronol.* i, 448). This reckoning is employed in the books of the Maccabees, which, however, singularly differ by one year between themselves, the second book being about one year behind the first in its dates (comp. 1 Macc. vi, 16 with 2 Macc. xi, 21; 1 Macc. vi, 20 with 2 Macc. xiii, 1); from which it would seem that the author of 2 Macc. had a different epoch for the ær. Seleuc. from the author of 1 Macc., with the latter of whom Josephus agrees in his chronology. Inasmuch as 1 Macc. always counts by Jewish months in the Seleucid æra (i, 57; iv, 52, 59; vii, 43; xiv, 27; xvi, 14), and these are computed from Nisan (x, 21; xvi, 14)—the second book likewise counts by Jewish months (i, 18; x, 5; xv, 37: on the contrary xi, 21)—we might suppose that the former begins the Seleucid æra with the spring of B.C. 312, while the latter begins it with the autumn of the same year (Petav. *Rationar.* x, 45; Prideaux, ii, 267, etc.), a conclusion to which other circumstances likewise point (Ideler, *ut sup.* p. 531 sq.; Wieseler, *Chronol. Synopsis*, p. 451 sq.). What Wernsdorf objects (*De Fide Maccab.* p. 19 sq.) is not of much importance; but we cannot thence infer that the Babylonians began the Seleucid æra with the autumn of 311 (Seyffarth, *Chronol. Sacra*, p. 20). See Hosmann, *De Æra Seleucid. et Regum Syriæ Successione* (Kil. 1752). Still another national reckoning is given in 1 Macc. xiii, 41 sq., namely, from the year of the deliverance of the Jews from the Syrian yoke, i. e. seventeen ær. Seleuc., or from the autumn of B.C. 143 (Josephus, *Ant.* xiii, 6, 6), and this æra appears upon Samaritan coins (Eckhel, *Doctrina Numor. Vett.* I, iii, 463 sq.). On other Jewish æras see the Mishna (*Gittin*, viii, 5). See YEAR.

2. *Month* (חֹדֶשׁ, lit. *new*, sc. moon; seldom and more Aramaic יֶרַח, the *moon*). The months of the Hebrews, as stated above, were lunar (as appears from the foregoing names), and began from the new moon as ocularly observed (the [synodic] lunar month has 26 d. 12 h. 44 min. 3 [strictly 2.82] sec. [Ideler, *Chronol.* i, 43]). This is certain from the post-exilian period (Mishna, *Rosh Hash-shanah*, i, 5 sq.), but for pre-exilian times various conjectures have been hazarded (see above). The length of the lunar month in the later period depended upon the day when the appearance of the new moon was announced by the Sanhedrim (see a similar reckoning in Macrob. *Sat.* i, 15, p. 273 ed. Bip.), which thus made the month either twenty-nine days (חֹדֶשׁ חָסֵר, i. e. *short*) or thirty days (חֹדֶשׁ מָלֵא, i. e. *full*), according as the day was included in the following or the preceding month. The general rule was that in one year not less than four nor more than eight full months could occur (Mishna, *Arach.* ii, 2). The final adjustment of the lunar to the solar year was by intercalation (עִבּוּר), so that whenever in the last month, Adar, it became evident that the Passover, which must be held in the following month, Nisan, would occur before harvest, i. e. not at the time when the sun would be in Aries (Josephus, *Ant.* iii, 10, 5), an entire month (Vadar) was interjected between Adar and Nisan, constituting an intercalary year (שָׁנָה מְעֻבֶּרֶת, which, however, according to the Gemara, did not take place in a sabbatic year, but always in that which preceded it; nor in two successive years, nor yet more than three years apart). See Anger, *De Temp. in Act. Ap. Ratione*, p. 30 sq.

Prior to the exile the individual months were usually designated by numbers (the twelfth month occurs in 2 Kings xxv, 27; Jer. lii, 31; Ezek. xxix, 1; comp. 1 Kings iv, 7); yet we find also the following names: *Ear-month* (חֹדֶשׁ הָאָבִיב, Exod. xiii, 4; xxiii, 15; Deut. xvi, 1, etc.), corresponding to the later Nisan; *Bloom-month* (זִו [or זִיו] חֹדֶשׁ, 1 Kings vi, 1, 37), the second month; *Rain-month* (יֶרַח בּוּל, vi, 38), the eighth (connected by Benfey, p. 182, with the word בַּעַל, בֶּל; see the Talmudic interpretation cited by him, p. 16); *Freshet-month* (יֶרַח הָאֵתָנִים, viii, 2), the seventh; all of which seem to be mere appellatives (see Benfey and Stern, *Ueber die Monatsnamen einiger alten Völker* [Berl. 1836], p. 2). After the exile the months received the following names (Gemara, *Pesach.* xciv, 2; Targ. *Sheni* on Esth. iii, 7 sq.; comp. Mishna, *Shekal.* iii, 1): 1. *Nisân* (נִיסָן, Neh. ii, 1; Esth. iii, 7), the first month, in which the Passover (q.v.) was held (and in which the vernal equinox fell, Josephus, *Ant.* iii, 10, 5), corresponding, in general, to our April (Ideler, *Chronol.* i, 491), and answering (Josephus, *Ant.* iii, 10, 5; *War*, v, 3, 1) to the Macedonico-Syrian *Xanthicus*, also (*Ant.* ii, 14, 6) to the Egyptian month *Pharmuthi*, which last, however, was March 27–April 25 of the Julian calendar (Ideler, *ut sup.* i, 143); 2. *Iyâr* (אִיָּר, Targ. on 2 Chron. xxx, 2); 3. *Sivân* (סִיוָן, Esth. viii, 9; Σιουάλ, Bar. i, 8); 4. *Tammúz* (תַּמּוּז); 5. *Ab* (אָב); 6. *Elúl* (אֱלוּל, Neh. vi, 15; Ἐλούλ, 1 Macc. xiv, 27), the last month of the civil year in the post-exilian age (Mishna, *Shebiith*, x, 2; *Erubin*, iii, 7); 7. *Tishri* (תִּשְׁרִי), in which the festivals of Atonement and Tabernacles fell

(also the autumnal equinox); 8. *Marcheshvân* (מַרְחֶשְׁוָן, Μασουάν or Μαρσουάνη, Josephus, *Ant.* i, 3, 3); 9, *Kislêv* (כִּסְלֵו, Neh. i, 1; Zech. vii, 1; Χασλεῦ, 1 Macc. i, 54); 10. *Tebêth* (טֵבֵת, Esth. ii, 16); 11. *Shebât* (שְׁבָט, Zech. i, 7; Σαβάτ, 1 Macc. xvi, 14); 12. *Adâr* (אֲדָר, Esth. iii, 7; viii, 12; Ἀδάρ, 2 Macc. xv, 37); 13. *Ve-Adâr* (וַאֲדָר; strictly *Va-Adâr*, וַאֲדָר), or *second Adar* (אֲדָר שֵׁנִי or בַּהֲדָאָה). Occasionally, however, the months were newly numbered in the post-exilian period likewise (Hag. i, 1; ii, 1 sq.; Zech. i, 1; viii, 19; Neh. vii, 73; viii, 3, 14; Dan. x, 4; 1 Macc. ix, 3, 54; x, 21; xiii, 51). On the origin and signification of those names, see Benfey, *op. cit.* p. 24 sq.; Gesenius, *Thesaur.* p. 702, 947. From the fact that the second book of Maccabees and Josephus reckon according to the Syro-Macedonian months (*Dioscurus, Xanthicus*, etc.) it does not follow that the Jews adopted this calendar in the Seleucid æra. In 2 Macc. the Egyptian months (*Epiphi, Pachon*) are named. See Pott, in the *Hall. Lit.-Zeit.* 1839, No. 46–50; Carpzov, *Appar.* p. 356 sq.; Michaelis, *Comment.* 1763–68, *Oblat.* p. 16 sq.; Langhausen, *De Mense Vett. Hebr. Lunari* (Jen. 1713; also in Ugolino, *Thesaur.* xvii); Ideler, *Chronol.* i, 448 sq., 509 sq. See MONTH.

3. *Week* (שָׁבוּעַ, lit. *sevened*). This division of the synodal lunar month into seven days (whence the Heb. name) early prevailed among the Israelites, as among other Shemitic people and the Egyptians (Ideler, *Chronol.* i, 178; ii, 473); but only among the Israelites was this arrangement associated with cosmogony, with law, and with religion itself, so as to enter into real civil life and form the basis of the whole cycle of festivals. See SABBATH. But ordinarily, days rather than weeks (as also among the Greeks and Romans) constituted the conventional mode of computing time (but see Lev. xii, 5; Dan. x, 2 sq.). In the post-exilian period the reckoning by weeks became more customary, and at length special names for particular week-days came into use, enumerated after the formula ἐν μιᾷ, or πρώτῳ σαββάτων, or σαββάτου, etc. (Mark xvi, 2, 9; Luke xxiv, 1; Acts xx, 7; 1 Cor. xvi, 2; see Epiphan. *Hær.* lxx, 12; so also in Chald. with שַׁבְּתָא or שַׁבַּתָּא; see Otho, *Lex. Rabb.* p. 273. The word ἑβδομάς does not occur in the New Test.; see also Ideler, *Chronol.* i, 481). The astronomical derivation of the week naturally grows out of the obvious fact (*Chronol.* i, 60) that the moon changes about every seven (properly seven and three eighths) days, so that the lunar month divides itself into four quarters. Hence nations which have no historical relation in this respect nevertheless agree in the observance (*Chronol.* i, 88). The days of the week were named long before the Christian æra on regular astrological principles from the seven planets (Lobeck, *Aglaopham.* p. 933 sq.), which (according to Dion Cass. xxxvii, 18) was an Egyptian invention. They began with Saturn's day (Saturday), inasmuch as Saturn was the outermost planet; but among the Jews this day (the Sabbath) was the last of the week, and so the Jewish (and Christian) week commences with Sunday. But these heathenish names were never in general use among the Jews (see Bähr, *Symbol.* ii, 585 sq.). Weeks or heptads of years belong, among the Jews, to prophetical poetry; but in one instance they occur in a literal sense in prose (Dan. vii, 24–27), as also among the Romans such *annorum hebdomades* were known (Gell. iii, 10; Censorin. *De Die Nat.* xiv). See WEEK.

4. *Day* (יוֹם, so called from its *heat*; ἡμέρα). The civil day (νυχθήμερον, 2 Cor. xi, 25) was reckoned by the Hebrews from sundown to sundown (Lev. xxiii, 32); most other ancient nations computed time according to the moon's course (Pliny, ii, 79; Tacit. *Germ.* c. xi; Cæsar, *Bell. Gall.* vi, 18; Isidore, *Orig.* v, 30; Censorin. *De Die Nat.* xxiii); but before the exile they seem not to have divided the day into special or well-defined portions beyond the natural divisions of morning (בֹּקֶר; see the definition for the Temple-service in the Mishna, *Tamid*, iii, 2), noon (צָהֳרַיִם, Gen. xliii, 16; Deut. xxviii, 29; comp. חוֹם הַיּוֹם, Gen. xviii, 1; 1 Sam. xi, 11; and נְכוֹן הַיּוֹם, Prov. iv, 18), and evening (עֶרֶב; comp. also נָשֶׁף, the morning and evening breeze), which were in general use, as among the modern Arabs (Niebuhr, *Bedouin*, p. 108 sq.). During the exile the Jews appear to have adopted the division into regular hours (Chald. שָׁעָה) (Dan. iv, 16; v, 5; 2 Esdr. vi, 24), as (according to Herod. ii, 109) the twelve hours of the day originated among the Babylonians; and in the New Test. the hours are frequently enumerated. As, however, every natural day of the year was divided into twelve hours (John xi, 9; see Ideler, *Chronol.* i, 84 sq.), they must have been unequal at different seasons of the year, since in the latitude of Palestine the longest summer day lasts from about four A. M. to eight P. M. (Mayr, *Reis.* iii, 15), being about four hours longer than the shortest. The hours of the day (for those of the night, see NIGHT-WATCH) were naturally counted from sunrise (cock-crowing, קְרִיאַת הַגֶּבֶר, was a designation of time observed in the Temple, Mishna, *Tamid*, i, 2); whence the *third* hour (Matt. xx, 3; Acts ii, 15) corresponds about to our nine o'clock A. M. (the time when the market-place was full of men, πλήθουσα ἀγορά; see Kype, *Observat.* i, 101 sq.; also the first hour of prayer, Acts ii, 15); the end of the *sixth* hour (Matt. xx, 5; John xix, 14) to midday; with the *eleventh* hour (Matt. xx, 6; Mark xv, 34) the day inclined to a close and labor ceased (see also John i, 40; iv, 52; Acts iii, 1; x, 3). There were three daily hours of prayer—morning, noon, and night; besides, there is occasionally mention of prayer four times a day (Neh. ix, 3); but a quarterly division of the day (as inferred by Lücke, *Joh.* ii, 756) is not certain in the New Test. Yet it is somewhat doubtful whether the evangelists, John at least, always reckon according to the Jewish hours (Clericus, *Ad Joan.* xix, 14; Michaelis, in the *Hamb. verm. Bibliothek*, iii, 338 sq.; Rettig, in the *Stud. u. Krit.* 1830, i, 101 sq.; Hug, in the *Freiburger Zeitschr.* v, 90 sq.). See DAY.

5. *Hour* (Chald. שָׁעָה; Gr. ὥρα). The Oriental Asiatics, especially the Babylonians (Herod. ii, 109, Vitruv. ix, 9), had from early times sundials (*horologia solaria*) or shadow-measures (Pliny, xxxvi, 15); and hence, from the intercourse with Babylon, this useful contrivance may have been introduced into Palestine even before the exile. At all events, something of the kind seems to be meant by the "degrees of Ahaz" (מַעֲלוֹת אָחָז, Isa. xxxviii, 8; comp. 2 Kings xx, 9), either an obelisk which cast its shade upon the steps of the palace, or perhaps a regular gnomon with degrees marked on it (Targ. Jonath. אבן שיעיא; Symmachus, ὡρολόγιον; Jerome, *horologium*; see Salmas. *Ad Solin.* p. 447 sq.; Martini, *Abhandl. v. d. Sonnenuhren der Alten* [Leips. 1777]; also *De Horologiis Vett. Sciothericis* [Amst. 1797]). The Romans after U. C. 595 used water-clocks (*clepsydræ*, Vitruv. ix, 9; Pliny, vii, 60) for the watch-room of post-courses (Veget. *Mil.* iii, 8) and for regulating the continuance of speaking (Philo, *Opp.* ii, 597; Becker, *Gallus*, i, 187). Whether this practice prevailed among the Jews in the time of Christ, we know not (Zeltner, *De Horologio Caiaphæ* [Altdorf. 1721], does not touch the point); but they could not have been ignorant of some means of measuring time, whether dials or water-clocks, since the latter are in frequent use in the modern East (Niebuhr, *Reis.* ii, 74). For a peculiar device for dividing the hours mentioned by the Talmudists, see Otho, *Lex. Rabb.* p. 282; see also Ideler, *Chronol.* i, 230 sq. See HOUR.

See, generally, Ulmer, *De Calendario Vett. Ebræor.* (Altdorf. 1846); Walch, *Calendarium Palæstinæ Œconomicum* (Gott. 1786); Hincks, *Ancient Egyptian Years and Months* (Lond. 1865); id. *Assyro-Babylonian Measures of Time* (ibid. eod.). See CALENDAR.

Times, Regarder of. See Observer of Times.

Tim'na (Heb. *Timnâ*, תִּמְנָע, *restraint*), the name of a woman and also of a man.

1. (Sept. Θαμνά.) A concubine of Eliphaz, son of Esau, and by him mother of Amalek (Gen. xxxvi, 12; named [apparently only] in 1 Chron. i, 36 [by an ellipsis] as a *son* of Eliphaz); probably the same as the sister of Lotan, and daughter of Seir the Horite (Gen. xxxvi, 22; 1 Chron. i, 39). B.C. considerably post 1963.

2. (Sept. Θαμανά v. r. Θαιμάν; A. V. "Timnah.") The first named of the Esauite "dukes" or sheiks in Mount Seir (Gen. xxxvi, 40; 1 Chron. i, 51). B.C. long post 1963.

Tim'nah (Heb. *Timnah'*, תִּמְנָה, *portion*), the name of several places in Palestine, which appears in the original, either simple or compounded, in several forms, not always accurately represented in the A. V. We treat under this head only the simple name, reserving the compounds for a separate article. See also Timna.

1. The place near which Tamar entrapped Judah into intercourse with her (Gen. xxxviii, 12, 13, 14; Heb. with ה directive, *Timnâthah*, תִּמְנָתָה; Sept. Θαμνά; Vulg. *Thamnatha;* A. V. "to Timnath"). It had a road leading to it (ver. 14), and as it lay on high ground (ver. 12), it probably was the same with the Timnah in the mountain district of the tribe of Judah (Josh. xv, 57; Sept. Θαμνά v. r. Θαμναθά; Vulg. *Thamna*). As it lay in the same group with Maon, Ziph, and Carmel, south-east of Hebron (Keil, *Comment.* ad loc.), it may perhaps be identical with a ruined site upon a low hill on the west of the road between Ziph and Carmel, "called *Um el-Amod* ('mother of the pillar'). Foundations and heaps of stones, with some cisterns, cover a small tract of ground, while two or three coarse columns mark the site probably of a village church, and give occasion for the name" (Robinson, *Bibl. Res.* ii, 192; comp. p. 629).

2. A town near the north-west border of Judah, between Beth-shemesh and Ekron (Josh. xv, 10; Sept. Λίψ v. r. Νότος; Vulg. *Thamna*). It is doubtless the same with the place of the same name in Dan (Josh. xix, 43, Heb. with ה paragogic, *Timnâthah*, תִּמְנָתָה; Sept. Θαμνά; Vulg. *Themna;* A. V. "Thimnathah"), which lay in the vicinity of Ekron; and likewise with the residence of Samson's first wife (Judg. xiv, 1, 2, 5; Heb. likewise with ה appended; Sept. Θαμναθά; Vulg. *Thamnatha;* A. V. "Timnath;" Josephus, Θαμνά, *Ant.* v, 8, 5), which lay on the Philistine edge of the Shephelah (Judg. xiv, 1); and both are therefore the same place that was invaded by the Philistines in the time of Ahaz (2 Chron. xxviii, 18; Sept. Θαμνά; Vulg. *Thamnan*). At this last date it had suburbs adjoining ("villages"); and in Samson's day it contained vineyards, haunted, however, by such savage animals as indicate that the population was but sparse. It was on higher ground than Ashkelon (Judg. xiv, 19), but lower than Zorah, which we may presume was Samson's starting-point (xiii, 25). After the Danites had deserted their original allotment for the north, their towns would naturally fall into the hands of Judah, or of the Philistines, as the continual struggle between them might happen to fluctuate. In the later history of the Jews, Timnah must have been a conspicuous place. It was fortified by Bacchides as one of the most important military posts of Judæa (Θαμνάθα, 1 Macc. ix, 50), and it became the head of a district or toparchy, which was called after its name, and was reckoned the fourth in order of importance among the fourteen into which the whole country was divided at the time of Vespasian's invasion (Θαμνά, Josephus, *War*, iii, 3, 5; see Pliny, v, 14). Eusebius and Jerome (*Onomast.* s. v. Θαμνά, "Thamna") confound it with the Timnah of Judah's adventure with Tamar, but say that it still existed as a large village near Diospolis on the road to Jerusalem. According to Schwarz (*Palest.* p. 106), it is likewise mentioned in the Talmud (*Sotah*, fol. 10 b). The modern representative of all these various forms of the same name is probably *Tibneh*, a deserted village about two miles west of Ain Shems (Beth-shemesh), among the broken undulating country by which the central mountains of this part of Palestine descend to the maritime plain (Robinson, *Bibl. Res.* ii, 342; Thomson, *Land and Book*, ii, 361).

Tim'nath-he'res (Heb. *Timnáth Chéres*, תִּמְנַת חֶרֶס, *Timnah of Heres;* Sept. Θαμναθαρές v. r. Θαμναθὰρ ἕως; Vulg. *Thamnatsare;* Judg. ii, 9), or **Tim'nath-se'rah** (Heb. *Timnáth-Sérach*, תִּמְנַת־סֶרַח, *Timnah of Serah;* Sept. Θαμναθσαρά and Θαμναθσαχάς, v. r. Θαμνασαράχ and Θαμμαχαρής or Θαμναθασαχάρα; Vulg. *Thamnath Saraa* and *Thamnath Sare;* Josh. xix, 5; xxiv, 30; Josephus, Θαμνά, *Ant.* v, 1, 29), the name (varied only by the transposition of the last two consonants of the latter part) by which the city and burial-place of Joshua was known. The Jews adopt *Heres* as the real name; interpret it to mean "the sun;" and see in it a reference to the act of making the sun stand still, which is to them the greatest exploit of Joshua's life, as they state that the figure of the sun (*temunath ha-cheres*) was carved upon the sepulchre (Rashi, *Comment.* ad loc.). Others (as Fürst, i, 442), while accepting Heres as the original form, interpret that word as "clay," and as originating in the character of the soil. Others, again, like Ewald (*Gesch.* ii, 347, 8) and Bertheau (*On Judges*), take *Serah* to be the original form, and Heres an ancient but unintentional error. It was the spot which at his own request was presented to Joshua after the partition of the country was completed (Josh. xix, 50), and in "the border" of which he was buried (xxiv, 30). It is specified as "in Mount Ephraim on the north side of Mount Gaash." Timnath-serah and the tomb of its illustrious owner were shown in the time of Jerome, who mentions them in the *Epitaphium Paulæ* (§ 13). Beyond its being south of Shechem, he gives no indication of its position, but he dismisses it with the following characteristic remark, a fitting tribute to the simple self-denial of the great soldier of Israel: "Satisque mirata est, quod distributor possessionum sibi montana et aspera delegisset." Hebrew tradition, in accordance with the above Rabbinical interpretation, identifies the place with *Kefar Cheres*, which is said by rabbi Jacob (Carmoly, *Itinéraires*, etc. p. 186), Hap-Parchi (Asher, *Benj. of Tudela*, p. 434), and other Jewish travellers down to Schwarz in our own day (*Palest.* p. 151), to be about five miles south of Shechem (Nablûs). This is doubtless the present *Kefr-Harît*, or *Kefr-Haris*, which, however, is more nearly double that distance S.S.W. of Nablûs. The modern village has three sacred places—one of Nebi Nûn, i. e. the tomb of Nun; the second, Nebi Lusha, i. e. the tomb of Joshua; and the third, Nebi Kifl, i. e. the tomb of the "division by lot" (Conder, *Tent-Work in Palest.* i, 78). Another and more promising identification has, however, been suggested in our own day by Dr. Smith (*Bibl. Sacra* [1843], p. 478 sq.). In his journey from Jifna to Mejdel-Yaba, about six miles from the former, he discovered the ruins of a considerable town by the name of *Tibneh* on a gentle hill on the left (south) of the road. Opposite the town (apparently to the south) was a much higher hill, in the north side of which are several excavated sepulchres, which in size and in the richness and character of their decorations resemble the so-called "Tombs of the Kings" at Jerusalem. The mound or tell stands on the south bank of a deep valley, surrounded by desolate mountains; by it a clear spring issues from a cave; to the south-west is a beautiful and immense oak-tree, called by the natives Sheik et-Teim, "the chief, the servant of God." South of the tell the hill-side is hollowed out with many tombs, most of which are choked up. One of these has a porch with two rude pilasters, and along the façade are over two hundred

niches for lamps; the trailing boughs of the bushes above hang down picturesquely, and half cover the entrance. Within are three *kokim*, or cells, and through the central one it is possible to creep into a second chamber with only a single grave. Other tombs exist farther east, one having a sculptured façade; but the tomb described is the one popularly supposed to be that of Joshua (Conder, *ut sup.* p. 228). See JOSHUA.

Tim'nite (Heb. *Timni'*, תִּמְנִי; Sept. Θαμναθαῖος v. r. Θαμνί), a designation of Samson's son's father-in-law, from his residence in Timnah (Judg. xv, 6).

Ti'mon (Τίμων, a common Greek name), the fourth named of the seven, commonly called "deacons" [see DEACON], who were appointed to act as almoners on the occasion of complaints of partiality being raised by the Hellenistic Jews at Jerusalem (Acts vi, 5). A.D. 29. Like his colleagues, Timon bears a Greek name, from which, taken together with the occasion of their appointment, it has been inferred with much probability that the seven were themselves Hellenists. Nothing further is known of him with certainty; but in the *Synopsis de Vita et Morte Prophetarum, Apostolorum, et Discipulorum Domini*, ascribed to Dorotheus of Tyre (*Bibl. Max. Patrum*, iii, 149), we are informed that he was one of the "seventy-two" disciples (the catalogue of whom is a mere congeries of New-Test. names), and that he afterwards became bishop of Bostra (? "Bostra Arabum"), where he suffered martyrdom by fire.

Timotheans, a section of the Alexandrian Monophysites (q. v.), so named from Timotheus Ælurus, a bitter opponent of the canons of Chalcedon. During the patriarchate of Proterius, Timotheus established schismatical assemblies in Alexandria, having persuaded a few bishops and monks to join him in his secession from the communion of the patriarch. On the death of the emperor Marcian, he succeeded in obtaining consecration from two heretical and exiled bishops, and Proterius was murdered by the partisans of the usurping patriarch on Good-Friday, A.D. 457. After maintaining his position for three years, he was banished to the ancient Cherson, near Sebastopol, but was recalled by the emperor Basiliscus, and took possession of the patriarchal throne of Alexandria in 470. The opinions of Timotheus and his party went the full length of extreme Eutychianism. In some fragments of a work of his which still exist (Mai, *Nova Collect.* vii, 35, 277, 304, 305), he is found saying that the nature of Christ is one only—that is, divine; that in the first starting-point of conception by his mother he had one substance with human nature, but that he was not born of the Blessed Virgin in the ordinary way of birth, or her virginity could not have been preserved. This form of Eutychianism thus repudiated the reality of Christ's human nature, and was practically identical with the opinion of the Docetæ.

Timo'theüs (Τιμόθεος, *honoring God*, a frequent name in Greek and Roman history; see Athen. x, 419; xiv, 626; Livy, xlii, 67; Pliny, vii, 57; xxxiv, 19, 34; xxxvi, 4, 9), the name of three Jews (such, at least, by association).

1. A "captain of the Ammonites" (1 Macc. v, 6), who was defeated on several occasions by Judas Maccabæus (ver. 6, 11, 34–44). B.C. 164. He was probably a Greek adventurer (comp. Josephus, *Ant.* xii, 8, 1) who had gained the leadership of the tribe. Thus Josephus (*ibid.* xiii, 8, 1, quoted by Grimm, *On* 1 *Macc. v*, 6) mentions one "Zeno, surnamed Cotylas, who was despot of Rabbah" in the time of Johannes Hyrcanus.

2. In 2 Macc. a leader named Timotheus is mentioned as having taken part in the invasion of Nicanor (viii, 30; ix, 3). B.C. 166. At a later time he made great preparations for a second attack on Judas, but was driven to a stronghold, Gazara, which was stormed by Judas, and there Timotheus was taken and slain (x, 24–37). It has been supposed that the events recorded in this latter narrative are identical with those in 1 Macc. v, 6–8, an idea rendered more plausible by the similarity of the names Jazer and Gazara (in Lat. Gazer, Jazare, Gazara). But the name Timotheus was very common, and it is evident that Timotheus the Ammonitish leader was not slain at Jazer (1 Macc. v, 34); and Jazer was on the east side of Jordan, while Gazara was almost certainly the same as Gezer. See GAZARA; JAAZER. It may be urged further, in support of the substantial accuracy of 2 Macc., that the second campaign of Judas against the first-named Timotheus (1 Macc. v, 27–44) is given in 2 Macc. xii, 2–24 after the account of the capture of Gazara and the death of the second-named Timotheus there. Wernsdorf assumes that all the differences in the narratives are blunders in 2 Macc. (*De Fide Libr. Macc.* § lxx), and in this he is followed by Grimm (*On* 2 *Macc. x*, 24, 32). But, if any reliance is to be placed on 2 Macc., the differences of place and circumstances are rightly taken by Patricius to mark different events (*De Libr. Macc* § xxxii, p. 259).

3. The Greek form of the name of TIMOTHY (q. v.), the special follower of Paul (Acts xvi, 1; xvii, 14, etc.). He is called by this name in the A. V. in every case except 2 Cor. i, 1; Philem. 1; Heb. xiii, 23, and the epistles addressed to him (1 Tim. i, 2, 18; vi, 20; 2 Tim. i, 2).

Tim'othy (Τιμόθεος, i. e. *Timotheus* [q. v.], as the name is given in the A. V. Acts xvi, 1; xvii, 14, 15; xviii, 5; xix, 22; xx, 4; Rom. xvi, 21; 1 Cor. iv, 17; xvi, 10; 2 Cor. i, 19; Phil. i, 1; ii, 19; Col. i, 1; 1 Thess. i, 1; iii, 2, 6; 2 Thess. i, 1), one of the most interesting of Paul's converts of whom we have an account in the New Test. Fortunately we have tolerably copious details of his history and relations in the frequent references to him in that apostle's letters to the various churches, as well as in those addressed to him personally.

1. *His Early Life.*—The disciple thus named was the son of one of those mixed marriages which, though condemned by stricter Jewish opinion, and placing their offspring on all but the lowest step in the Jewish scale of precedence, were yet not uncommon in the later periods of Jewish history. The children of these marriages were known as *mamzerîm* ("bastards"), and stood just above the Nethinim. This was, however, *cæteris paribus*. A bastard who was a wise student of the law was, in theory, above an ignorant high-priest (Gem. Hieros. *Horayoth*, fol. 84, in Lightfoot, *Hor. Heb.* in Matt. xxiii, 14); and the education of Timothy (2 Tim. iii, 15) may therefore have helped to overcome the prejudice which the Jews would naturally have against him on this ground. The mother was a Jewess, but the father's name is unknown; he was a Greek, i. e. a Gentile, by descent (Acts xvi, 1, 3). If in any sense a proselyte, the fact that the issue of the marriage did not receive the sign of the covenant would render it probable that he belonged to the class of half-converts, the so-called Proselytes of the Gate, not those of Righteousness, if such a class as the former existed. See PROSELYTE. The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during his son's infancy. The care of the boy thus devolved upon his mother, Eunice, and her mother, Lois, who are both mentioned as sincere believers (2 Tim. i, 5). Under their training his education was emphatically Jewish. "From a child" he learned (probably in the Sept. version) to "know the Holy Scriptures" daily. The language of the Acts leaves it uncertain whether Lystra or Derbe was the residence of the devout family. The latter has been inferred, but without much likelihood, from a possible construction of Acts xx, 4, the former from xvi, 1, 2 (see Neander, *Pflanz. und Leit.* i, 288; Alford and Huther, *ad loc.*). In either case the absence of any indication of the existence of a synagogue makes this devout consistency more noticeable. We may

think here, as at Philippi, of the few devout women going forth to their daily worship at some river-side oratory (Conybeare and Howson, i, 211). The reading *παρὰ τίνων* in 2 Tim. iii, 14, adopted by Lachmann and Tischendorf, indicates that it was from them as well as from the apostle that the young disciple received his first impression of Christian truth. It would be natural that a character thus fashioned should retain throughout something of a feminine piety. A constitution far from robust (1 Tim. v, 23), a morbid shrinking from opposition and responsibility (iv, 12–16; v, 20, 21; vi, 11–14; 2 Tim. ii, 1–7), a sensitiveness even to tears (i, 4), a tendency to an ascetic rigor which he had not strength to bear (1 Tim. v, 23), united, as it often is, with a temperament exposed to some risk (see the elaborate dissertation *De Νεωτερικαῖς Ἐπιθυμίαις*, by Bosius, in Hase, *Thesaurus*, vol. ii) from "youthful lusts" (2 Tim. ii, 22) and the softer emotions (1 Tim. v, 2)—these we may well think of as characterizing the youth as they afterwards characterized the man.

2. *His Conversion and Ordination.*—The arrival of Paul and Barnabas in Lycaonia (Acts xiv, 6) brought the message of glad tidings to Timothy and his mother, and they received it with "unfeigned faith" (2 Tim. i, 5). A.D. 44. If at Lystra, as seems probable from 2 Tim. iii, 11, he may have witnessed the half-completed sacrifice, the half-finished martyrdom of Paul (Acts xiv, 19). The preaching of the apostle on his return from his short circuit prepared him for a life of suffering (ver. 22). From that time his life and education must have been under the direct superintendence of the body of elders (ver. 23). During the interval of three years between the apostle's first and second journeys, the youth had greatly matured. His zeal, probably his asceticism, became known both at Lystra and Iconium. The mention of the two churches as united in testifying to his character (xvi, 2) leads us to believe that the early work was prophetic of the later, that he had already been employed in what was afterwards to be the great labor of his life, as "the messenger of the churches," and that it was his tried fitness for that office which determined Paul's choice. Those who had the deepest insight into character and spoke with a prophetic utterance pointed to him (1 Tim. i, 18; iv, 14), as others had pointed before to Paul and Barnabas (Acts xiii, 2), as specially fit for the missionary work in which the apostle was engaged. Personal feeling led Paul to the same conclusion (xvi, 3), and he was solemnly set apart (the whole assembly of the elders laying their hands on him, as did the apostle himself) to do the work, and possibly to bear the title, of evangelist (1 Tim. iv, 14; 2 Tim. i, 6; iv, 5). Iconium has been suggested by Conybeare and Howson (i, 289) as the probable scene of the ordination.

A great obstacle, however, presented itself. Timothy, though inheriting, as it were, from the nobler side (Wettstein, *ad loc.*), and therefore reckoned as one of the seed of Abraham, had been allowed to grow up to the age of manhood without the sign of circumcision, and in this point he might seem to be disclaiming the Jewish blood that was in him and choosing to take up his position as a heathen. Had that been his real position, it would have been utterly inconsistent with Paul's principle of action to urge on him the necessity of circumcision (1 Cor. vii, 18; Gal. ii, 3; v, 2). As it was, his condition was that of a negligent, almost of an apostate, Israelite; and, though circumcision was nothing, and uncircumcision was nothing, it was a serious question whether the scandal of such a position should be allowed to frustrate all his efforts as an evangelist. The fact that no offence seems to have been felt hitherto is explained by the predominance of the Gentile element in the churches of Lycaonia (Acts xiv, 27). But his wider work would bring him into contact with the Jews, who had already shown themselves so ready to attack, and then the scandal would come out. They might tolerate a heathen, as such, in the synagogue or the church, but an uncircumcised Israelite would be to them a horror and a portent. With a special view to their feelings, making no sacrifice of principle, the apostle, who had refused to permit the circumcision of Titus, "took and circumcised" Timothy (xvi, 3); and then, as conscious of no inconsistency, went on his way distributing the decrees of the council of Jerusalem, the great charter of the freedom of the Gentiles (ver. 4).

Henceforth Timothy was one of his most constant companions. Not since he parted from Barnabas had he found one whose heart so answered to his own. If Barnabas had been as the brother and friend of early days, he had now found one whom he could claim as his own by a spiritual parentage (2 Tim. i, 2). He calls him "son Timothy" (1 Tim. i, 18); "my own son in the faith" (ver. 2); "my beloved son" (1 Cor. iv, 17); "my workfellow" (Rom. xvi, 21); "my brother" (which is probably the sense of *Τιμόθεος ὁ ἀδελφός* in 2 Cor. i, 1).

3. *His Evangelistic Labors and Journeys.*—Continuing his second missionary tour, Paul now took Timothy with him, and, accompanied by Silvanus, and probably Luke also, journeyed at length to Philippi (Acts xvi, 12), where the young evangelist became conspicuous at once for his filial devotion and his zeal (Phil. ii, 22). His name does not appear in the account of Paul's work at Thessalonica, and it is possible that he remained some time at Philippi, and then acted as the messenger by whom the members of that Church sent what they were able to give for the apostle's wants (iv, 15). He appears, however, at Berœa, and remains there when Paul and Silas are obliged to leave (Acts xvii. 14), going on afterwards to join his master in Greece (1 Thess. iii, 2). Meanwhile he is sent back to Thessalonica (ibid.), as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens, but to Corinth, and his name appears united with Paul's in the opening words of both the letters written from that city to the Thessalonians (1 Thess. i, 1; 2 Thess. i, 1). Dr. Wordsworth infers from 2 Cor. ix, 11 and Acts xviii, 5 that Timothy brought contributions to the support of the apostle from the Macedonian churches, and thus released him from his continuous labor as a tent-maker. Here, also, he was apparently active as an evangelist (2 Cor. i, 19), and on him, probably, with some exceptions, devolved the duty of baptizing the new converts (1 Cor. i, 14). Of the next four or five years of his life we have no record, and can infer nothing beyond a continuance of his active service as Paul's companion. When we again meet with him, it is as being sent on in advance while the apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem, and Rome (Acts xix, 22). A.D. 54. He was sent to "bring" the churches "into remembrance of the ways" of the apostle (1 Cor. iv, 17). We trace in the words of the "father" an anxious desire to guard the son from the perils which, to his eager but sensitive temperament, would be most trying (xvi, 10). His route would take him through the churches which he had been instrumental in founding, and this would give him scope for exercising the gifts which were afterwards to be displayed in a still more responsible office. It is probable, from the passages already referred to, that, after accomplishing the special work assigned to him, he returned by the same route and met Paul according to a previous arrangement (ver. 11), and was thus with him when the second epistle was written to the Church of Corinth (2 Cor. i, 1). He returns with the apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth and who had since found their way to Rome (Rom. xvi, 21). He forms one of the company of friends who go with Paul to Philippi and then sail by themselves, waiting for his arrival by a different ship (Acts xx, 3–6). Whether he continued his journey to Jerusalem, and what became of him during Paul's imprisonment at Cæsarea, are points on which we must remain uncertain. The language of Paul's address to the

elders of Ephesus (ver. 17–35) renders it unlikely that he was then left there with authority. The absence of his name from ch. xxvii in like manner leads to the conclusion that he did not share in the perilous voyage to Italy. He must have joined him, however, apparently, soon after his arrival in Rome, and was with him when the epistles to the Philippians, to the Colossians, and to Philemon were written (Phil. i, 1; ii, 19; Col. i, 1; Philem. 1). All the indications of this period point to incessant missionary activity. As before, so now, he is to precede the personal coming of the apostle, inspecting, advising, reporting (Phil. ii, 19–23), caring especially for the Macedonian churches as no one else could care. The special messages of greeting sent to him at a later date (2 Tim. iv, 21) show that at Rome also, as elsewhere, he had gained the warm affection of those among whom he ministered. Among those most eager to be thus remembered to him we find, according to a fairly supported hypothesis, the names of a Roman noble, Pudens (q. v.), of a future bishop of Rome, Linus (q. v.), and of the daughter of a British king, Claudia (Williams, *Claudia and Pudens;* Conybeare and Howson, ii, 501; Alford, *Excursus in Greek Test.* iii, 104). It is interesting to think of the young evangelist as having been the instrument by which one who was surrounded by the fathomless impurity of the Roman world was called to a higher life, and the names which would otherwise have appeared only in the foul epigrams of Martial (i, 32; iv, 13; v, 48; xi, 53) raised to a perpetual honor in the salutations of an apostolic epistle. An article (*They of Cæsar's Household*) in *Journ. of Class. and Sacred Philology*, No. x, questions this hypothesis, on the ground that the epigrams are later than the epistles, and that they connect the name of Pudens with heathen customs and vices. On the other hand, it may be urged that the bantering tone of the epigrams forbids us to take them as evidences of character. Pudens tells Martial that he does not "like his poems." "Oh, that is because you read too many at a time" (iv, 29). He begs him to correct their blemishes. "You want an autograph copy, then, do you?" (vii, 11). The slave En- or Eucolpos (the name is possibly a wilful distortion of Eubulus) does what *might* be the fulfilment of a Christian vow (Acts xviii, 18), and this is the occasion of the suggestion which seems most damnatory (Martial, v, 48). With this there mingles, however, as in iv, 13; vi, 58, the language of a more real esteem than is common in Martial (comp. some good remarks in Galloway, *A Clergyman's Holidays*, p. 35–49).

To the close of this period of Timothy's life we may probably refer the imprisonment of Heb. xiii, 23, and the trial at which he "witnessed the good confession" not unworthy to be likened to that of the Great Confessor before Pilate (1 Tim. vi, 13). Assuming the genuineness and the later date of the two epistles addressed to him (see below), we are able to put together a few notices as to his later life. It follows from 1 Tim. i, 3 that he and his master, after the release of the latter from his imprisonment, revisited the proconsular Asia; that the apostle then continued his journey to Macedonia, while the disciple remained, half reluctantly, even weeping at the separation (2 Tim. i, 4), at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. The time during which he was thus to exercise authority as the delegate of an apostle—a vicar apostolic rather than a bishop—was of uncertain duration (1 Tim. iii, 14). The position in which he found himself might well make him anxious. He had to rule presbyters, most of whom were older than himself (iv, 12), to assign to each a stipend in proportion to his work (v, 17), to receive and decide on charges that might be brought against them (ver. 1, 19, 20), to regulate the almsgiving and the sisterhoods of the Church (ver. 3–10), to ordain presbyters and deacons (iii, 1–13). There was the risk of being entangled in the disputes, prejudices, covetousness, sensuality, of a great city. There was the risk of injuring health and strength by an overstrained asceticism (iv, 4; v, 23). Leaders of rival sects were there—Hymenæus, Philetus, Alexander—to oppose and thwart him (i, 20; 2 Tim. ii, 17; iv, 14, 15). The name of his beloved teacher was no longer honored as it had been; the strong affection of former days had vanished, and "Paul the aged" had become unpopular, the object of suspicion and dislike (comp. Acts xx, 37; 2 Tim. i, 15). Only in the narrowed circle of the faithful few—Aquila, Priscilla, Mark, and others—who were still with him was he likely to find sympathy or support (iv, 19). We cannot wonder that the apostle, knowing these trials, and, with his marvellous power of bearing another's burdens, making them his own, should be full of anxiety and fear for his disciple's steadfastness; that admonitions, appeals, warnings, should follow each other in rapid and vehement succession (1 Tim. i, 18; iii, 15; iv, 14; v, 21; vi, 11). In the second epistle to him this deep personal feeling utters itself yet more fully. The friendship of twenty years was drawing to a close, and all memories connected with it throng upon the mind of the old man, now ready to be offered: the blameless youth (2 Tim. iii, 15), the holy household (i, 5), the solemn ordination (ver. 6), the tears at parting (ver. 4). The last recorded words of the apostle express the earnest hope, repeated yet more earnestly, that he might see him once again (iv, 9, 21). Timothy is to come before winter, to bring with him the cloak for which in that winter there would be need (ver. 13). We may hazard the conjecture that he reached him in time, and that the last hours of the teacher were soothed by the presence of the disciple whom he loved so truly. Some writers have even seen in Heb. xiii, 23 an indication that he shared Paul's imprisonment, and was released from it by the death of Nero (Conybeare and Howson, ii, 502; Neander, *Pflanz. und Leit.* i, 552). Beyond this all is apocryphal and uncertain.

4. *Legendary Notices.*—Timothy continued, according to the old traditions, to act as bishop of Ephesus (Euseb. *Hist. Eccles.* iii, 4, 2; *Const. Apost.* vii, 46; see Lange, *De Tim. Episcopo Ephes.* [Lips. 1755]), and died a martyr's death under Domitian or Nerva (Niceph. *Hist. Eccles.* iii, 11; Photius, *Cod.* 254). The great festival of Artemis (the καταγώγιον of that goddess) led him to protest against the license and frenzy which accompanied it. The mob were roused to fury, and put him to death with clubs (comp. Polycrates and Simeon Metaphr. in Henschen's *Acta Sanctorum*, Jan. 24). Some later critics—Schleiermacher, Mayerhoff—have seen in him the author of the whole or part of the Acts (Olshausen, *Commentar*, ii, 612).

A somewhat startling theory as to the intervening period of his life has found favor with Calmet (s. v. "Timothée"), Tillemont (ii, 147), and others. If he continued, according to the received tradition, to be bishop of Ephesus, then he, and no other, must have been the "angel" of that Church to whom the message of Rev. ii, 1–7 was addressed. It may be urged, as in some degree confirming this view, that both the praise and the blame of that message are such as harmonize with the impressions as to the character of Timothy derived from the Acts and the Epistles. The refusal to acknowledge the self-styled apostles, the abhorrence of the deeds of the Nicolaitans, the unwearied labor, all this belongs to "the man of God" of the Pastoral Epistles. Nor is the fault less characteristic. The strong language of Paul's entreaty would lead us to expect that the temptation of such a man would be to fall away from the glow of his "first love," the zeal of his first faith. The promise of the Lord of the churches is in substance the same as that implied in the language of the apostle (2 Tim. ii, 4–6). This conjecture, it should be added, has been passed over unnoticed by most of the recent commentators on the Apocalypse (comp. Alford and Wordsworth, *ad loc.*). Trench (*Seven Churches of Asia*, p. 64) contrasts the "angel" of Rev. ii with Timothy as an "earlier angel" who, with the generation to which he be-

longed, had passed away when the Apocalypse was written. It must be remembered, however, that, at the time of Paul's death, Timothy was still "young," probably not more than thirty-five; that he might, therefore, well be living, even on the assumption of the later date of the Apocalypse, and that the traditions (*valeant quantum*) place his death after that date. Bengel admits this, but urges the objection that he was not the bishop of any single diocese, but the superintendent of many churches. This, however, may in its turn be traversed by the answer that the death of Paul may have made a great difference in the work of one who had hitherto been employed in travelling as his representative. The special charge committed to him in the Pastoral Epistles might not unnaturally give fixity to a life which had previously been wandering.

An additional fact connected with the name of Timothy is that two of the treatises of the Pseudo-Dionysius the Areopagite are addressed to him (*De Hierarch. Cœl.* i, 1; comp. Le Nourry, *Dissert.* c. ix, and Halloix, *Quæst.* iv in Migne's edition).

5. *Literature.*—In addition to the works above cited, see Klaufing, *De Tim. Μαρτυρ.* (Vitemb. 1713); Seelen, *De Tim. Confessore* (Lubec. 1733); Hausdorf, *De Ordinatione Tim.* (Vitemb. 1754); Witsius, *Miscell. Sacr.* ii, 438; also his *Exercit. Acad.* p. 316 sq.; Mosheim, *Einleit. in den* 1. *Br. an Tim.* (Hamb. 1754), p. 4 sq.; Bertholdt, *Einleit.* vi, 349 sq.; Heydenreich, *Leben d. Timotheus*, in Tzschirner's *Memorab.* VIII, ii, 19–76; Evans, *Script. Biog.* vol. i; Lewin, *St. Paul* (see Index); Plumptre, *Bible Educator* (see Index); and especially Howson, *Companions of St. Paul* (Lond. 1871), ch. xii. See PAUL.

TIMOTHY, FIRST EPISTLE TO. This is the first of the so-called *Pastoral Epistles* of Paul, and therefore in treating it we shall adduce many points, especially those relating to its authenticity, etc., which are applicable to two, and indeed to all three, of them. See PAUL.

I. *Authorship.*—The question whether these epistles were written by Paul was one to which, till within the last half-century, hardly any answer but an affirmative one was thought possible. They are found ascribed to Paul in the Peshito version (2d century), in the Muratorian fragment, and in the catalogue of Eusebius, who places them among the *ὁμολογούμενα*. The catalogues of Athanasius, of the Laodicean Council (364), of Cyril, of Epiphanius, and of Jerome contain them, and ascribe them to the apostle. Reminiscences of 1 Tim. occur in Clem. Rom. (*Epist.* 1 *Cor. xxix*): "Let us draw nigh to him; . . . lifting up pure and undefiled hands" (comp. 1 Tim. ii, 8); in Polycarp (*Ad Philippen.* c. 4): "The root of all evils is covetousness. Knowing that we brought nothing into this world, and can carry nothing out, let us put on the armor of righteousness" (comp. 1 Tim. vi, 7, 10); and in the letter of the Church at Vienna and Lyons: "But the fury of the enemy chiefly fell on Attalus, a 'pillar and ground' of our Church" (Eusebius, *Hist. Eccles.* v, 1; comp. 1 Tim. iii, 15). To 2 Tim. Ignatius seems to allude when he writes to Polycarp (c. 6), "Please him whose soldiers ye are, and from whom you receive pay" (comp. 2 Tim. ii, 4); and Polycarp (*Ad Philippen.* c. 5): "He has promised us that if we walk worthily of him, we shall reign with him" (comp. 2 Tim. ii, 11, 12). To the epistle to Titus Ignatius alludes (*Ad Trall.* c. 3): "Whose behavior is itself a great lesson of instruction." (The word for "behavior," *κατάστημα*, occurs in the New Test. only in Tit. ii, 3). Likewise Clem. Rom. (*Ep.* i, 2): "Ye were ready for every good work" (comp. Tit. iii, 1). To 1 Tim. we have direct testimony in Irenæus (*Adv. Hær.* i, 1, 1): "They introduce vain genealogies, which, as the apostle says, 'minister' questions, rather than godly edifying, which is in faith" (comp. 1 Tim. i, 4); in Clem. Alex. (*Strom.* ii, 383): "Concerning which the apostle writing says, 'O Timothy, keep that which is committed to thee'" (comp. 1 Tim. vi, 20, 21); and in Tertull. (*De Præscrip. Hæret.* c. 25): "And this word Paul has used to Timothy, 'O Timothy, keep the deposit'" (comp. ibid.). To 2 Tim. in Irenæus (*Adv. Hær.* iii, 3, 3): "The apostles delivered the episcopate to Linus; . . . of which Linus Paul makes mention in those epistles which he wrote to Timothy" (comp. 2 Tim. iv, 21); and in Tertull. (*Scorp.* c. 13): "Exulting (i. e. Paul) in the prospect of it, he writes to Timothy, 'I am poured out as a drink-offering; and the time of my departure is at hand'" (comp. 2 Tim. iv, 6). To the epistle to Titus in Irenæus (*Adv. Hær.* iii, 3, 4): "The apostles would not even in word communicate with those who adulterated the truth, as Paul says, 'A heretic after the first admonition reject, knowing that such a one is perverse'" etc. (comp. Tit. iii, 10, 11); in Clem. Alex. (*Admon. ad Gent.* p. 6): "For as that divine apostle of the Lord says, 'The saving grace of God hath appeared unto all men,'" etc. (comp. Tit. ii, 11–13); and in Tertull. (*De Præs.* c. 6): "Paul, . . . who suggests that 'a heretic after the first admonition is to be rejected as perverse'" (comp. Tit. iii, 10). See also Tertull. (*Ad Uxorem*, i, 7), Irenæus (*Adv. Hær.* iv, 16, 3; ii, 14, 8). Parallelisms, implying quotation, in some cases with close verbal agreement, are found likewise in Ignatius, *Ad Magn.* c. 8 (1 Tim. i, 4); Polycarp, c. 4 (comp. 1 Tim. vi, 7, 8); Theophilus of Antioch, *Ad Autol.* iii, 126 (comp. 1 Tim. ii, 1, 2). Later testimony is so abundant that it is needless to adduce it. Thus the external testimony, indirect and direct, to the three epistles is, so far as the Church is concerned, as strong as to any portion of Scripture. It must not be concealed that they were rejected by some of the Gnostic heretics, as Marcion and Basilides (see Tertull. *Adv. Mar.* v, 21; Jerome, *Prolog. ad Tit.*). Tatian accepted the Epistle to Titus, but rejected those to Timothy. The contents of the epistles sufficiently account for the repugnance of the Gnostic teachers to admit their genuineness. Origen mentions (*Comment. in Matt.* p. 117) some who rejected 2 Tim. on account of the allusion to the apocryphal story of Jannes and Jambres (iii, 8), which they considered unworthy of an apostle.

The Pastoral Epistles have, however, been subjected to a more elaborate scrutiny by the criticism of Germany. The first doubts were uttered by J. C. Schmidt. These were followed by the *Sendschreiben* of Schleiermacher, who, assuming the genuineness of 2 Tim. and Titus, undertook, on that hypothesis, to prove the spuriousness of 1 Tim. Bolder critics saw that the position thus taken was untenable, that the three epistles must stand or fall together. Eichhorn (*Einleit.* iii) and De Wette (*Einleit.*) denied the Pauline authorship of all three. There was still, however, an attempt to maintain their authority as embodying the substance of the apostle's teaching, or of letters written by him, on the hypothesis that they had been sent forth after his death by some over-zealous disciple, who wished, under the shadow of his name, to attack the prevailing errors of the time (Eichhorn, *ibid.*). One writer (Schott, *Isagoge Hist.-crit.* p. 324) ventures on the hypothesis that Luke was the writer. Baur (*Die sogenannten Pastoral-Briefe*), here as elsewhere more daring than others, assigns them to no earlier period than the latter half of the 2d century, after the death of Polycarp in A.D. 167 (p. 138). On this hypothesis 2 Tim. was the earliest, 1 Tim. the latest of the three, each probably by a different writer (p. 72–76). They grew out of the state of parties in the Church of Rome, and, like the Gospel of Luke and the Acts, were intended to mediate between the extreme Pauline and the extreme Petrine sections of the Church (p. 58). Starting from the data supplied by the Epistle to the Philippians, the writers, first of 2 Tim., then of Titus, and lastly of 1 Tim., aimed, by the insertion of personal incidents, messages, and the like, at giving to their compilations an air of verisimilitude (p. 70). It will be seen from the above statement that the question of authorship is here more than usually important. There can be no solution as regards these epistles like that of an obviously dramatic and therefore legitimate personation of character, such as is possible in rela-

tion to the authorship of Ecclesiastes. If the Pastoral Epistles are not Pauline, the writer clearly meant them to pass as such, and the *animus decipiendi* would be there in its most flagrant form. They would have to take their place with the Pseudo-Clementine Homilies, or the Pseudo-Ignatian Epistles. Where we now see the traces, full of life and interest, of the character of "Paul the aged," firm, tender, zealous, loving, we should have to recognise only the tricks, sometimes skilful, sometimes clumsy, of some unknown and dishonest controversialist. Consequences such as these ought not, it is true, to lead us to suppress or distort one iota of evidence. They may well make us cautious, however, in examining the evidence, not to admit conclusions that are wider than the premises, nor to take the premises themselves for granted. The task of examining is rendered in some measure easier by the fact that, in the judgment of most critics, hostile as well as friendly, the three Pastoral Epistles stand on the same ground. The intermediate hypotheses of Schleiermacher (*supra*) and Credner (*Einleit. ins N. T.*), who looks on Titus as genuine, 2 Tim. as made up out of two genuine letters, and 1 Tim. as altogether spurious, may be dismissed as individual eccentricities, hardly requiring a separate notice. In dealing with objections which take a wider range, we are meeting those also which are confined to one or two out of the three epistles.

(I.) *Objections to these Epistles in General.*—The chief elements of the alleged evidence of spuriousness in the three Pastoral Epistles may be arranged as follows:

1. *Language.*—The style, it is urged, is different from that of the acknowledged Pauline Epistles. There is less logical continuity, a want of order and plan, subjects brought up, one after the other, abruptly (Schleiermacher). Not less than fifty words, most of them striking and characteristic, are found in these epistles which are not found in Paul's writings (see the list in Conybeare and Howson, App. I, and Huther, *Einleit.*). The formula of salutation (*χάρις, ἔλεος, εἰρήνη*), half-technical words and phrases like *εὐσέβεια* and its cognates (1 Tim. ii, 2; iii, 16; vi, 6 *et al.*), *παρακαταθήκη* (i, 18; vi, 20; 2 Tim. i, 12, 14, ii, 2), the frequently recurring *πιστὸς ὁ λόγος* (1 Tim. i, 15; iii, 1; iv, 9; 2 Tim. ii, 11), the use of *ὑγιαίνουσα* as the distinctive epithet of a true teaching—these and others like them appear here for the first time (Schleiermacher and Baur). Some of these words, it is urged, *φανεροῦν, ἐπιφάνεια, σωτήρ, φῶς ἀπρόσιτον*, belong to the Gnostic terminology of the 2d century.

On the other side it may be said (1) that there is no test so uncertain as that of language and style thus applied; how uncertain we may judge from the fact that Schleiermacher and Neander find no stumbling-blocks in 2 Tim. and Titus, while they detect an un-Pauline character in 1 Tim. A difference like that which marks the speech of men divided from each other by a century may be conclusive against the identity of authorship; but, short of that, there is hardly any conceivable divergency which may not coexist with it. The style of one man is stereotyped, formed early, and enduring long. The sentences move after an unvarying rhythm; the same words recur. That of another changes, more or less, from year to year. As his thoughts expand, they call for a new vocabulary. The last works of such a writer, as those of Bacon and of Burke, may be florid, redundant, figurative, while the earlier were almost meagre in their simplicity. In proportion as the man is a solitary thinker, or a strong assertor of his own will, will he tend to the former state. In proportion to his power of receiving impressions from without, of sympathizing with others, will be his tendency to the latter. Apart from all knowledge of Paul's character, the alleged peculiarities are but of little weight in the adverse scale. With that knowledge we may see in them the natural result of the intercourse with men in many lands, of that readiness to become all things to all men, which could hardly fail to show itself in speech as well as in action. Each group of his epistles has, in like manner, its characteristic words and phrases. (2.) If this is true generally, it is so yet more emphatically when the circumstances of authorship are different. The language of a bishop's charge is not that of his letters to his private friends. The epistles which Paul wrote to the churches as societies might well differ from those which he wrote, in the full freedom of open speech, to a familiar friend, to his own "true son." It is not strange that we should find in the latter a Luther-like vehemence of expression (e. g. *κεκαυστηριασμένων*, 1 Tim. iv, 2; *διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν*, vi, 5; *σεσωρευμένα ἁμαρτίαις*, 2 Tim. iii, 6), mixed sometimes with words that imply that which few great men have been without, a keen sense of humor, and the capacity, at least, for satire (e. g. *γραώδεις μύθους*, 1 Tim. iv, 7; *φλύαροι καὶ περίεργοι*, v, 13; *τετύφωται*, vi, 4; *γαστέρες ἀργαί*, Tit. i, 12). (3.) Other letters, again, were dictated to an amanuensis. These have every appearance of having been written with his own hand, and this can hardly have been without its influence on their style, rendering it less diffuse, the transitions more abrupt, the treatment of each subject more concise. In this respect it may be compared with the other two autograph epistles, those to the Galatians and Philemon. A list of words given by Alford (vol. iii, *Proleg.* ch. vii) shows a considerable resemblance between the first of these two and the Pastoral Epistles. (4.) It may be added that to whatever extent a forger of spurious epistles would be likely to form his style after the pattern of the recognised ones, so that men might not be able to distinguish the counterfeit from the true, to that extent the diversity which has been dwelt on is, within the limits that have been above stated, not against, but for, the genuineness of these epistles. (5.) Lastly, there is the positive argument that there is a large common element, both of thoughts and words, shared by these epistles and the others. The grounds of faith, the law of life, the tendency to digress and go off at a word, the personal, individualizing affection, the free reference to his own sufferings for the truth, all these are in both, and by them we recognise the identity of the writer. The evidence can hardly be given within the limits of this article, but its weight will be felt by any careful student. The coincidences are precisely those, in most instances, which the forger of a document would have been unlikely to think of, and give but scanty support to the perverse ingenuity which sees in these resemblances a proof of compilation, and therefore of spuriousness.

2. *Anachronism.*—It has been urged (chiefly by Eichhorn, *Einleit.* p. 315) against the reception of the Pastoral Epistles that they cannot be fitted into the records of Paul's life in the Acts. To this there is a threefold answer. (1.) The difficulty has been enormously exaggerated. If the dates assigned to them must, to some extent, be conjectural, there are, at least, two hypotheses in each case (*infra*) which rest on reasonably good grounds. (2.) If the difficulty were as great as it is said to be, the mere fact that we cannot fix the precise date of three letters in the life of one of whose ceaseless labors and journeyings we have, after all, but fragmentary records, ought not to be a stumbling-block. The hypothesis of a release from the imprisonment with which the history of the Acts ends removes all difficulties; and if this be rejected (Baur, p. 67), as itself not resting on sufficient evidence, there is, in any case, a wide gap of which we know nothing. It may at least claim to be a theory which explains phenomena. (3.) Here, as before, the reply is obvious, that a man composing counterfeit epistles would have been likely to make them square with the acknowledged records of the life.

3. *Ecclesiasticism.*—The three epistles present, it is said, a more developed state of Church organization and doctrine than that belonging to the lifetime of Paul. (1.) The rule that the bishop is to be "the husband of

one wife" (1 Tim. iii, 2; Tit. i, 6) indicates the strong opposition to second marriages which characterized the 2d century (Baur, p. 113–120). (2.) The "younger widows" of 1 Tim. v, 11 cannot possibly be literally widows. If they were, Paul, in advising them to marry, would be excluding them, according to the rule of 1 Tim. v, 9, from all chance of sharing in the Church's bounty. It follows, therefore, that the word χῆραι is used, as it was in the 2d century, in a wider sense, as denoting a consecrated life (Baur, p. 42–49). (3.) The rules affecting the relation of the bishops and elders indicate a hierarchic development characteristic of the Petrine element, which became dominant in the Church of Rome in the post-apostolic period, but foreign altogether to the genuine epistles of Paul (Baur, p. 80–89). (4.) The term αἱρετικός is used in its later sense, and a formal procedure against the heretic is recognised, which belongs to the 2d century rather than the first. (5.) The upward progress from the office of deacon to that of presbyter, implied in 1 Tim. iii, 13, belongs to a later period (Baur, *loc. cit.*). (6.) On 2 Tim. i, 6; ii, 2, see below.

It is not difficult to meet objections which contain so large an element of mere arbitrary assumption. (1.) Admitting Baur's interpretation of 1 Tim. iii, 2 to be the right one, the rule which makes monogamy a condition of the episcopal office is very far removed from the harsh, sweeping censures of all second marriages which we find in Athenagoras and Tertullian. (2.) There is not a shadow of proof that the "younger widows" were not literally such. The χῆραι of the Pastoral Epistles are, like those of Acts vi, 1; ix, 39, women dependent on the alms of the Church, not necessarily deaconesses, or engaged in active labors. The rule fixing the age of sixty for admission is all but conclusive against Baur's hypothesis. (3.) The use of ἐπίσκοποι and πρεσβύτεροι in the Pastoral Epistles as equivalent (Tit. i, 5, 7), and the absence of any intermediate order between the bishops and deacons (1 Tim. iii, 1–8), are quite unlike what we find in the Ignatian Epistles and other writings of the 2d century. They are in entire agreement with the language of Paul (Acts xx, 17, 28; Phil. i, 1). Few features of these epistles are more striking than the absence of any high hierarchic system. (4.) The word αἱρετικός has its counterpart in the αἱρέσεις of 1 Cor. xi, 19. The sentence upon Hymenæus and Alexander (1 Tim. i, 20) has a precedent in that of 1 Cor. v, 5. (5.) The best interpreters do not see in 1 Tim. iii, 13 the transition from one office to another (comp. Ellicott, *ad loc.*, and see Deacon). If it is there, the assumption that such a change is foreign to the apostolic age is entirely an arbitrary one.

4. *Heresiology.*—Still greater stress is laid on the indications of a later date in the descriptions of the false teachers noticed in the Pastoral Epistles. These point, it is said, unmistakably to Marcion and his followers. In the ἀντιθέσεις τῆς ψευδωνύμου γνώσεως (1 Tim. vi, 20) there is a direct reference to the treatise which he wrote under the title of Ἀντιθέσεις, setting forth the contradiction between the Old and New Test. (Baur, p. 26). The "genealogies" of 1 Tim. i, 4: Tit. iii, 9 in like manner point to the æons of the Valentinians and Ophites (*ibid.* p. 12). The "forbidding to marry, and commanding to abstain from meats," fits in to Marcion's system, not to that of the Judaizing teachers of Paul's time (*ibid.* p. 24). The assertion that "the law is good" (1 Tim. i, 8) implies a denial, like that of Marcion, of its divine authority. The doctrine that the "resurrection was past already" (2 Tim. ii, 18) was thoroughly Gnostic in its character. In his eagerness to find tokens of a later date everywhere, Baur sees in the writer of these epistles not merely an opponent of Gnosticism, but one in part infected with their teaching, and appeals to the doxologies of 1 Tim. i, 17; vi, 15, and their Christology throughout, as having a Gnostic stamp on them (p. 28–33).

Carefully elaborated as this part of Baur's attack has been, it is, perhaps, the weakest and most capricious of all. The false teachers of the Pastoral Epistles are predominantly Jewish, νομοδιδάσκαλοι (1 Tim. i, 7), belonging altogether to a different school from that of Marcion, giving heed to "Jewish fables" (Tit. i, 4) and "disputes connected with the law" (iii, 9). Of all monstrosities of exegesis few are more wilful and fantastic than that which finds in νομοδιδάσκαλοι Antinomian teachers, and in μαχαὶ νομικαί Antinomian doctrine (Baur, p. 17). The natural suggestion that in Acts xx, 30, 31 Paul contemplates the rise and progress of a like perverse teaching; that in Col. ii, 8–23 we have the same combination of Judaism and a self-styled γνῶσις (1 Tim. vi, 20) or φιλοσοφία (Col. ii, 8), leading to a like false asceticism, is set aside summarily by the rejection both of the speech and the epistle as spurious. Even the denial of the resurrection, we may remark, belongs as naturally to the mingling of a Sadducæan element with an Eastern mysticism as to the teaching of Marcion. The self-contradictory hypothesis that the writer of 1 Tim. is at once the strongest opponent of the Gnostics, and that he adopts their language, need hardly be refuted. The whole line of argument, indeed, first misrepresents the language of Paul in these epistles and elsewhere, and then assumes the entire absence from the 1st century of even the germs of the teaching which characterized the 2d (comp. Neander, *Pflanz. und Leit.* i, 401; Heydenreich, p. 64).

(II.) *Special Objections to the First Epistle.*—The most prominent of these are the following: 1. That it presents Timothy in a light in which it is inconsistent with other notices of him in Paul's epistles to regard him. Here he appears as little better than a novice, needing instruction as to the simplest affairs of ecclesiastical order; whereas in the First Epistle to the Corinthians, written earlier than this, we find him (iv, 17) described by Paul as "My beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every Church;" and in 1 Thess. i, 1–3 we are told that the apostle had sent him to Thessalonica to establish the believers there, and to comfort them concerning their faith. If Timothy was so well able to regulate the churches at Corinth and Thessalonica, how, it is asked, can it be supposed that a short while afterwards he should require such minute instructions for his conduct as this epistle contains? To this it may be replied, (1) that in visiting Corinth and Thessalonica Timothy acted as the apostle's delegate, and had, doubtless, received from him minute instructions as to how he should proceed among those to whom he was sent; so that the alleged difference in the circumstances of Timothy when sent to Corinth and when left in Ephesus disappears; (2) that it does not necessarily follow from the injunctions given to Timothy in this epistle that the writer regarded him as a novice, for they rather respect the application of general principles to peculiar local circumstances than set forth instructions such as a novice would require; and (3) it is not to be forgotten that the apostle designed through Timothy to present to the Church at large a body of instruction which should be useful to it in all ages of its existence.

2. It is objected that after the Church at Ephesus had enjoyed the apostle's instructions and presidency for three years it could not have been, at the time this epistle is supposed to have been written by Paul, in such ignorance of ecclesiastical arrangements as the injunctions here given would lead us to suppose. But what is there in the epistle that necessitates such a supposition? It contains many directions to Timothy how he should conduct himself in a church, some of which are certainly of an elementary character, but there is nothing that leads to the conclusion that they were *all* intended for the benefit of the Church at Ephesus, or that the state of that Church was such as to require that injunctions of this kind should be given for its sake alone. Timothy's sphere of evangelistic effort extended greatly beyond Ephesus; and this epistle was

designed at once to guide him as to what he was to do in the churches which he might be called to regulate, and to supply his authority for so doing. Besides, does it not naturally occur that such minute injunctions are just such as a person forging this epistle at a later period in Paul's name would be most likely to avoid?

3. The absence of allusions to events in Timothy's history has been alleged against the Pauline origin of this epistle. A strange objection—and as untenable as strange! This may be seen by a reference to the following passages: i, 18; iv, 14; v, 23; vi, 12.

4. It is alleged that the writer of this epistle has made such a mistake as Paul could not have made when he classes Alexander with Hymenæus (1 Tim. i, 20) as a false Christian, whereas we know from 2 Tim. iv, 14 that he was not a Christian at all. But where is the shadow of evidence that the Alexander mentioned in 1 Tim. i, 20 is the same person with the Alexander mentioned in 2 Tim. iv, 14? Was this name so uncommon in Ephesus that we must needs suppose a blunder where a writer speaks of one so called as a heretic simply because, in other passages, mention is made of one so called who was not a heretic? Nothing can be more obvious than that there were two Alexanders, just as there might have been twenty, known to the apostle and Timothy; and that of these two one was a heretic and troubler of the Church at Ephesus, and the other probably a heathen and an enemy of the apostle.

5. In 1 Tim. i, 20 mention is made of Hymenæus as a heretic whom the writer makes Paul say he had excommunicated; but this is a mistake, for in 2 Tim. ii, 17 we find Hymenæus still a member of the Church at Ephesus, and such a mistake could not have been made by Paul. Here, however, it is assumed without proof (1) that the Hymenæus of the one epistle is the same as the Hymenæus of the other; (2) that, being the same, he was still a member of the same Church; and (3) that it was impossible for him, though excommunicated, to have returned as a penitent to the Church and again to have become a plague to it. Here are three hypotheses on which we may account for the fact referred to, and, until they be all excluded, it will not follow that any blunder is chargeable upon the writer of this epistle.

6. In 1 Tim. vi, 13 the writer refers to our Lord's good confession before Pontius Pilate. Now of this we have a record in John's Gospel; but, as this was not written in Paul's time, it is urged that this epistle must be ascribed to a later writer. It is easy to obviate any force that may appear to be in this remark by the consideration that all the prominent facts of our Lord's life, and especially the circumstances of his death, were familiarly known by oral communication to all the Christians before the gospels were written. Though, then, John's gospel was not extant in Paul's time, the facts recorded by John were well known, and might therefore be very naturally referred to in an epistle from one Christian to another. Of our Lord's confession before Pilate we may readily suppose that Paul, the great advocate of the spirituality of the Messiah's kingdom, was especially fond of making use.

7. The writer of this epistle, it is affirmed, utters sentiments in favor of the law which are not Pauline, and teaches the efficacy of good works in such a way as to be incompatible with Paul's doctrine of salvation by grace. This assertion we may safely meet with a pointed denial. The doctrine of this epistle concerning the law is that it is good if it be used *νομίμως*, as a law, for the purposes which a moral law is designed to serve; and what is this but the doctrine of the epistles to the Romans and Galatians, where the apostle maintains that in itself and for its own ends the divine law is holy, just, and good, and becomes evil only when put out of its proper place and used for purposes it was never designed to serve (Rom. vii, 7–12; Gal. iii, 21, etc.). What the writer here teaches concerning good works is also in full harmony with the apostle Paul's teaching in his acknowledged epistles (comp. Rom. xii; Eph. v and vi, etc.); and if in this epistle there is no formal exposition of the Gospel scheme, but rather a dwelling upon practical duties, the reason may easily be found in the peculiar character of this as a pastoral epistle —an epistle of official councils and exhortations to a minister of Christianity.

8. De Wette asserts that 1 Tim. iii, 16 bears marks of being a quotation from a confession or symbol of the Church, of which there were none in Paul's day. But what marks of this does the passage present? The answer is, the use of the word *ὁμολογουμένως*, a technical word, and the word used by the ecclesiastical writers to designate something in accordance with orthodox doctrine. This is true; but, as technical words are first used in their proper sense, and as the proper sense of *ὁμολογουμένως* perfectly suits the passage in question, there is no reason for supposing any such later usage as De Wette suggests. Besides, his argument tells both ways, for one may as well assert that the ecclesiastical usage arose from the terms of this passage as affirm that the terms of this passage were borrowed from ecclesiastical usage.

9. The writer of this epistle quotes *as a part of Scripture* a passage which occurs only in Luke x, 7; but as Luke had not written his gospel at the time Paul is supposed to have written this epistle, and as it is not the habit of the New-Test. writers to quote from each other in the way they quote from the Old Test., we are bound to suppose that this epistle is the production of a later writer. But *does* this writer quote Luke x, 7 in the manner alleged? The passage referred to is in v, 18, where we have first a citation from Deut. xxv, 4, introduced by the usual formula, "The Scripture saith;" and then the writer adds, as further confirmatory of his position, the saying of our Lord which is supposed to be quoted from Luke's gospel. Now we are not bound to conclude that this latter was adduced by the writer as a part of Scripture. It may be regarded as a remark of his own, or as some proverbial expression, or as a well-known saying of Christ's, by which he confirms the doctrine he is establishing. We are under no necessity to extend the formula with which the verse is commenced so as to include in it *all* that the verse contains. The *καί* by itself will not justify this; indeed, we may go further, and affirm that the use of *καί* alone rather leads to an opposite conclusion, for had the writer intended the latter clause to be regarded as a quotation from Scripture as well as the former, he would probably have used some such formula as *καὶ πάλιν* (comp. Heb. ii, 13).

10. De Wette maintains that the injunction in v, 23 is so much beneath the dignity of an apostle that we cannot suppose it to have proceeded from such a writer as Paul. But what is there in such an injunction less dignified than in many injunctions of an equally familiar nature scattered through Paul's epistles? And in what is it incompatible with the apostolic character that one sustaining it should enjoin upon a young, zealous, and active preacher, whom he esteemed as his own son, a careful regard to his health; the more especially when, by acting as is here enjoined, he would vindicate Christian liberty from those ascetic restraints by which the false teachers sought to bind it?

(III.) *Special Objections to the Second Epistle.*—Of these the most weighty are founded on the assumption that this epistle must be viewed as written during the apostle's first imprisonment at Rome; and as, for reasons to be subsequently stated, we do not regard this assumption as tenable, it will not be necessary to occupy space with any remarks upon them. We may leave unnoticed also those objections to this epistle which are mere repetitions of those urged against the first, and which admit of similar replies.

1. In iii, 11, the writer enumerates a series of persecutions and afflictions which befell him at Antioch,

Iconium, and Lystra, of which he says Timothy knew. Would Paul, it is asked, in making such an enumeration, have committed the mistake of referring to persecutions which he had endured *before* his connection with Timothy, and have said nothing of those which he endured *subsequently*, and of which Timothy *must* have known, while of the former he *might* be ignorant? But there is no mistake in the matter. Paul has occasion to refer to the knowledge Timothy had of his sufferings for the Gospel. Of these some had occurred before Timothy's connection with him, while others had occurred while Timothy was his companion and fellow-sufferer. Of the latter, therefore, Paul makes no specific mention, feeling that to be unnecessary; but of the former, of which Timothy could know only by hearsay, but of which he no doubt did know, for we cannot conceive that any interesting point in Paul's previous history would be unknown to his "dear son in the faith," he makes specific enumeration. This fully accounts for his stopping short at the point where Timothy's personal experience could amply supply the remainder.

2. The declaration in iv, 7, etc., is incompatible with what Paul says of himself in Phil. iii, 12, etc. But respect must be had to the very different circumstances in which the apostle was when he wrote these two passages. In the one case he viewed himself as still engaged in active work, and having the prospect of service before him; in the other he regards himself as very near to death, and shortly about to enter into the presence of his master. Surely the same individual might in the former of these cases speak of work yet to do, and in the latter of his work as done, without any contradiction.

3. In i, 6 and ii, 2 there are pointed allusions to ecclesiastical ceremonies which betray a later age than that of Paul. This is said without reason. The laying-on of hands in the conferring of a χάρισμα was altogether an apostolic usage; and the hearing of Paul's doctrines was what Timothy, as his companion in travel, could easily enjoy, without our needing to suppose that the apostle is here represented as acting the part of professor in a school of theology.

Full particulars on this discussion will be found in the introductions of Alford, Wordsworth, Huther, Davidson, Wiesinger, and Hug. Conybeare and Howson (App. I) give a good tabular summary both of the objections to the genuineness of the epistles and of the answers to them, and a clear statement in favor of the later date. The most elaborate argument in favor of the earlier is to be found in Lardner, *History of Apost. and Evang.* (*Works*, vi, 315–375). See also the introductions of Hänlein, Michaelis, Eichhorn, De Wette, Bertholdt, Guericke, Schott, etc.; Schleiermacher, *Ueber den sogenannten ersten Brief des Paulus an den Timotheos, ein kritisches Sendschreiben an J. C. Gass* (Berl. 1807, 12mo); Planck, *Bemerkungen über d. ersten Paulin. Brief an d. Tim.* (Gött. 1808, 8vo); Beckhaus, *Specimen Obss. Crit.-exeget. de Vocabulis ἅπαξ λεγομένοις in I. ad Tim. Ep. Paulina obviis, Authentia ejus nihil detrahentibus* (Lingæ, 1810, 8vo); Curtius, *De Tempore quo prior Pauli ad Tim. Epist. exarata sit* (Berol. 1828, 8vo); Otto, *Die geschichtl. Verhältnisse der Past.-Briefe* (Leips. 1860, 8vo).

II. *Date.*—The direct evidence on this point is very slight. (*a.*) i, 3 implies a journey of Paul from Ephesus to Macedonia, Timothy remaining behind. (*b.*) The age of Timothy is described as νεότης (iv, 12). (*c.*) The general resemblance between the two epistles indicates that they were written at or about the same time. Three hypotheses have been maintained as fulfilling these conditions.

1. *The journey in question has been looked upon as an unrecorded episode in the two years' work at Ephesus* (Acts xix, 10). This conjecture has the merit of bringing the epistle within the limit of the authentic records of Paul's life, but it has scarcely any other. Against it we may urge that a journey to Macedonia would hardly have been passed over in silence either by Luke in the Acts, or by Paul himself in writing to the Corinthians. Indeed, the theory of unrecorded travels of this kind is altogether gratuitous. There is no period after the formal appointment of Paul as a missionary during which it was possible, so fully have we the itinerary of the apostle; unless, indeed, it be the long residence in Ephesus, that favorite resort of theorists as to imaginary journeys; and so entirely was Paul occupied with local labors there that it is wholly excluded even at that time.

2. *This journey has been identified with the journey after the tumult at Ephesus* (Acts xx, 1). Against this conjecture is the palpable fact that Timothy, instead of remaining at Ephesus when the apostle left, had gone on into Macedonia before him (xix, 22). The hypothesis of a possible return is traversed by the fact that he was with Paul in Macedonia at the time when 2 Cor. was written and sent off. To obviate this objection, it has been suggested that Paul might have written this epistle immediately after leaving Ephesus, and the second to the Corinthians not before the concluding period of his stay in Macedonia; so that Timothy might have visited him in the interval. This appears to remove the difficulty, but it does so by suggesting a new one; for how, on this supposition, are we to account for the apostle's delaying so long to write to the Corinthians after the arrival of Titus, by whose intelligence, concerning the state of the Corinthian Church, Paul was led to address them? It may be asked, also, if it be likely that Timothy, after receiving such a charge as Paul gives him in this epistle, would so soon have left Ephesus and followed the apostle.

An attempt has been made by Otto (*Die geschichtl. Verhält.* p. 23 sq.) to avoid the difficulty in 1 Tim. i by translating it thus, "As I in Ephesus exhorted thee to stand fast, so do thou, as thou goest to Macedonia, enjoin on some not to adhere to strange doctrines," etc. The passage is thus made to refer to Timothy's going to Macedonia, not to the apostle's, and the occasion of his going is referred to the journey mentioned (Acts xix, 21, 22), with which the visit to Corinth mentioned (1 Cor. iv, 17; xvi, 10), is made to synchronize. The date of 1 Tim. is thus placed *before* that of 1 Cor. All this, however, rests on a rendering of 1 Tim. i, 3 which, in spite of much learned disquisition, its author has failed to vindicate.

3. *The journey in question has been placed in the interval between Paul's first and second imprisonments at Rome.* In favor of this conjecture as compared with the preceding is the internal evidence of the contents of the epistle. The errors against which Timothy is warned are present, dangerous, portentous. At the time of Paul's visit to Miletus in Acts xx, i. e., according to those hypotheses, subsequent to the epistle, they are still only looming in the distance (ver. 30). All the circumstances referred to, moreover, imply the prolonged absence of the apostle. Discipline had become lax, heresies rife, the economy of the Church disordered. It was necessary to check the chief offenders by the sharp sentence of excommunication (1 Tim. i, 20). Other churches called for his counsel and directions, or a sharp necessity took him away, and he hastens on, leaving behind him, with full delegated authority, the disciple in whom he most confided. The language of the epistle also has a bearing on the date. According to the two preceding hypotheses, it belongs to the same periods as 1 and 2 Cor. and the Epistle to the Romans, or, at the latest, to the same group as Philippians and Ephesians; and in this case the differences of style and language are somewhat difficult to explain. Assume a later date, and then there is room for the changes in thought and expression which, in a character like Paul's, were to be expected as the years went by.

The objections to the position thus assigned are the following: (1.) The second imprisonment itself is not a matter of history. We have elsewhere, however,

adduced the evidence as being entirely satisfactory. See PAUL. (2.) As the evidence that the apostle took such a journey between his first and second imprisonment is purely hypothetical and inferential, it must be admitted that the hypothesis built upon it as to the date of this epistle rests at the best on somewhat precarious grounds. On the other hand, we know that the apostle did purpose extended tours on his contemplated release from the first imprisonment (Rom. xv, 23, 24), and that these embraced Asia Minor (Philem. 22), as well as Crete (Tit. i, 5). (3.) This hypothesis is directly opposed to the solemn declaration of Paul to the elders of the Church at Ephesus when he met them at Miletum, "I know that ye all shall see my face no more" (Acts xx, 25), for it assumes that he did see them again and preached to them. But Paul was not infallible in his anticipations, and we have positive evidence that he did revisit Ephesus (2 Tim. iv, 12; comp. 13, 20). (4.) It is opposed by what Paul says (ver. 12), from which we learn that at the time this epistle was written Timothy was in danger of being despised as a youth; but this could hardly be said of him *after* Paul's first imprisonment, when he must, on the lowest computation, have been thirty years of age. In reply to this, it is sufficient to say that this was young enough for one who was to exercise authority over a whole body of bishop-presbyters, many of them older than himself (v, 1). (5.) This hypothesis seems to assume the possibility of churches remaining in and around Ephesus in a state of defective arrangement and order for a greater length of time than we can believe to have been the case. But arguments of this kind are highly insecure, and cannot weigh against historical statements and inferences. On the whole, therefore, we decidedly incline to this position for the journey in question.

The precise date of the first epistle we have, nevertheless, no means of fixing. In Phil. ii, 24 the apostle expresses a hope of visiting that Church shortly. Carrying out this intention, he would, after his liberation, proceed to Macedonia, whence we must suppose him passing into Asia, and visiting Ephesus (A.D. 60). Thence he may have taken his proposed journey to Spain (Rom. xv, 24, 28), unless he took advantage of his proximity to the West to do so direct from Rome. After this, and not long before his martyrdom (A.D. 64), this epistle seems to have been written.

III. *Place.*—In this respect, as in regard to time, 1 Tim. leaves much to conjecture. The absence of any local reference but that in i, 3 suggests Macedonia or some neighboring district. In A and other MSS. in the Peshito, Ethiopic, and other versions, Laodicea is named in the inscription as the place whence it was sent; but this appears to have grown out of a traditional belief resting on very insufficient grounds (and incompatible with the conclusion which has been adopted above) that this is the epistle referred to in Col. iv, 16 as that from Laodicea (Theophyl. *ad loc.*). The Coptic version, with as little likelihood, states that it was written from Athens (Huther, *Einleit.*).

IV. *Object and Contents.*—The design of the first epistle is partly to instruct Timothy in the duties of that office with which he had been intrusted, partly to supply him with credentials to the churches which he might visit, and partly to furnish through him guidance to the churches themselves.

It may be divided into *three* parts, exclusive of the introduction (i, 1, 2) and the conclusion (vi, 20, 21). In the *first* of these parts (i, 3–20) the apostle reminds Timothy generally of his functions, and especially of the duties he had to discharge in reference to certain false teachers, who were anxious to bring the believers under the yoke of the law. In the *second* (ii–vi, 2) he gives Timothy particular instructions concerning the orderly conducting of divine worship, the qualifications of bishops and deacons, and the proper mode of behaving himself in a church. In the *third* (vi, 3–19) the apostle discourses against some vices to which the Christians at Ephesus seem to have been prone.

V. *Structure and Characteristics.*—The peculiarities of language, so far as they affect the question of authorship, have already been noticed. Assuming the genuineness of the epistles, some characteristic features common to them both remain to be noticed.

1. The ever-deepening sense in Paul's heart of the Divine Mercy, of which he was the object, as shown in the insertion of ἔλεος in the salutations of both epistles, and in the ἠλεήθην of 1 Tim. i, 13.

2. The greater abruptness of the second epistle. From first to last there is no plan, no treatment of subjects carefully thought out. All speaks of strong overflowing emotion, memories of the past, anxieties about the future.

3. The absence, as compared with Paul's other epistles, of Old-Test. references. This may connect itself with the fact just noticed, that these epistles are not argumentative, possibly also with the request for the "books and parchments" which had been left behind (2 Tim. iv, 13). He may have been separated for a time from the ἱερὰ γράμματα, which were commonly his companions.

4. The conspicuous position of the "faithful sayings" as taking the place occupied in other epistles by the Old-Test. Scriptures. The way in which these are cited as authoritative, the variety of subjects which they cover, suggest the thought that in them we have specimens of the prophecies of the Apostolic Church which had most impressed themselves on the mind of the apostle, and of the disciples generally. 1 Cor. xiv shows how deep a reverence he was likely to feel for such spiritual utterances. In 1 Tim. iv, 1 we have a distinct reference to them.

5. The tendency of the apostle's mind to dwell more on the universality of the redemptive work of Christ (1 Tim. ii, 3–6; iv, 10); his strong desire that all the teaching of his disciples should be "sound" (ὑγιαίνουσα), commending itself to minds in a healthy state; his fear of the corruption of that teaching by morbid subtleties.

6. The importance attached by him to the practical details of administration. The gathered experience of a long life had taught him that the life and well-being of the Church required these for its safeguards.

7. The recurrence of doxologies (1 Tim. i, 17; vi, 15, 16; 2 Tim. iv, 18), as from one living perpetually in the presence of God, to whom the language of adoration was as his natural speech.

VI. *Commentaries.*—The following are the exegetical helps on *both* epistles to Timothy exclusively; to a few of the most important of which we prefix an asterisk: Megander, *Expositio* [includ. Tit.] (Basil. 1536, 8vo); Wittich, *Expositio* (Argent. 1542, 8vo); Artopœus, *Scholia* (Stuttg. 1545; Basil. 1546, 8vo); Calvin, *Commentarius* (Genev. 1548, 4to; in French, ibid. 1563, fol.; in English by Tomson, Loud. 1579, 4to; by Pringle, Edinb. 1856, 8vo); Alesius, *Disputatio* (Lips. 1550–51, 2 vols. 8vo); D'Espence [Rom. Cath.], *Commentarii* (1st Ep. Lutet. 1561, fol.; 1568, 8vo; 2d Ep. Par. 1564, fol.); Major, *Enarrationes* (Vitemb. 1563–64, 2 vols. 8vo); Hyper, *Commentarius* [includ. Tit. and Philem.] (Tigur. 1582, fol.); Magalian [R. C.], *Commentarii* [includ. Tit.] (Lugd. 1609, 4to); Sotto [R. C.], *Commentarius* (includ. Tit.] (Par. 1610, fol.); Stewart [R. C.], *Commentarius* (Ingolst. 1610–11, 2 vols. 4to); Weinrich, *Commentarius* (Lips. 1618, 4to); Scultetus, *Observationes* [includ. Tit. and Philem.] (Francof. 1624; Vitemb. 1630, 4to); Gerhard, *Adnotationes* (Jen. 1643, 1666; Lips. 1712, 4to); Nethen, *Disputatio* (Ultraj. 1655, 4to); Habert [R. C.], *Expositio* [includ. Tit. and Philem.] (Par. 1656, 8vo); Daillé, *Exposition* [French] (Genev. 1659–61, 3 vols. 8vo); Cocceius, *Commentarius* (L. B. 1667, 4to); Gargon, *Oopeninge* (Leyd. 1706, 1719, 4to); Hulse, *Oopeninge* (Rotterd. 1727, 4to); *Mosheim, *Erklärung* (Hamb. 1755, 4to); Zachariä, *Erklär.* (Leips. 1755, 8vo); Hesse, *Erläut.* (Gött. 1796, 8vo); *Heydenreich, *Erläut.* [includ. Tit.] (Hadam. 1826–28, 2 vols. 8vo]; Flatt, *Vorles.* [includ. Tit.] (Tüb. 1831, 8vo); Baumgarten, *Aechtheit,*

etc. (Berl. 1837, 8vo); Leo, *Commentarius* (Lips. 1837–49, 2 vols. 8vo); Matthies, *Erklär.* [includ. Tit.] (Greifsw. 1840, 8vo); Mack [R. C.], *Commentar* [includ. Tit.] (Tüb. 1841, 8vo); *Scharling, *Untersuch.* etc. (from the Danish, Jen. 1846, 8vo); Paterson, *Commentary* [includ. Tit.] (Lond. 1848, 18mo); Rudow, *De Origine*, etc. (Gotting. 1852, 8vo); *Ellicott, *Commentary* [includ. Tit.] (Lond. 1856; Bost. 1866, 8vo); Mangold, *Die Irrlehrer*, etc. (Marb. 1856, 8vo); Vinke, *Aanmerkingen* (Utr. 1859, 8vo); *Otto, *Die Verhältnisse*, etc. (Leips. 1860, 8vo); Beck, *Erklär.* (Leips. 1879, 8vo).

On the *first* epistle alone there are the following: Cruciger, *Commentarius* (Argent. 1540, 8vo); Phygio, *Explanatio* [includ. Levit.] (Basil. 1543, 4to; 1596, 8vo); Venator, *Distributiones* (ibid. 1553; Lips. 1618, 8vo); Melancthon, *Enarratio* [includ. 2 Tim. i and ii] (Vitemb. 1561, 8vo); Hessels [R. C.], *Commentarius* (Lovan. 1568, 8vo); Chytræus, *Enarratio* (Francof. 1569, 8vo); Danæus, *Commentarius* (Genev. 1578, 8vo); Dibuad, *Commentarius* (Hanov. 1598, 8vo); Meelführer, *Commentarius* [includ. Eph. and Phil.] (Norib. 1628, 4to); Schmid, *Paraphrasis* (Hamb. 1691, 1694, 4to); Fleischmann, *Commentarius* (Tüb. 1795, 8vo); Paulus, *De Tempore*, etc. (Jen. 1799, 4to); Schleiermacher, *Sendschr.* etc. (Berl. 1807, 8vo); Planck, *Bemerk.* etc. (Gött. 1808, 8vo); Beckhaus, *De ἄπαξ λεγομ.* etc. (Ling. 1810, 8vo); Wegscheider, *Erklär.* (Gött. 1810, 8vo); Curtius, *De Tempore*, etc. (Berol. 1828, 8vo). See EPISTLE.

TIMOTHY, SECOND EPISTLE TO. This follows immediately the first in the New Test. The questions of genuineness and style have already been considered there. As in the case of the first epistle, the chronological questions are the most difficult to answer satisfactorily.

I. *Date.*—It is certain that the second epistle was written while the author was a prisoner (i, 8, 16, 17; ii, 9; iv, 21), at Rome, we may (for the present) assume; but the question arises, was it during his first or his second imprisonment that this took place?

1. In favor of the first, the most weighty consideration arises out of the fact that the apostle appears to have had the same individuals as his companions when he wrote this epistle as he had when he wrote the epistles to the Ephesians, Philippians, and Colossians, and that to Philemon, which we know were written during his first imprisonment at Rome. "At the beginning of the imprisonment," says Hug, who has very forcibly stated this argument in favor of the earlier hypothesis, "when the Epistle to the Ephesians was written, Timothy, who was not one of Paul's companions on the voyage to Italy (Acts xxvii, 2), was not with him at Rome; for Paul does not add his name in the address with which the epistle commences, as he always did when Timothy was at his side. Timothy afterwards arrived; and, accordingly, at the outset of the epistles to the Colossians and Philemon, his name appears with the apostle's (Col. i, 1; Philem. 1); secondly, Luke was in Paul's company (Col. iv, 14; Philem. 24); thirdly, Mark was likewise with him (Col. iv, 10; Philem. 24); fourthly, Tychicus was then Paul's *διάκονος* and letter-bearer, and, in particular, was sent to Asia (Eph. iv, 21; Col. iv, 7, 8). All these circumstances are presented to view in the Second Epistle to Timothy. (1) Timothy was not with Paul at first, but was summoned to his side (2 Tim. iv, 9, 21); (2) Luke was with him (ver. 11); (3) he wishes Mark to come with Timothy, so that he must have been with him in the course of his imprisonment (ver. 11); (4) Tychicus was with him in the capacity of letter-bearer, and, in particular, was sent to Asia (ver. 12). Now, in order to suppose that Paul wrote this epistle to Timothy during a second imprisonment at Rome, we must assume that the circumstances of both were exactly the same, etc. We must also assume that Paul at both times, even in the latter part of Nero's reign, was permitted to receive friends during his confinement, to write letters, despatch messengers, and, in general, to have free intercourse with everybody" (*Introduction* [Fosdick's transl.], p. 556, etc.).

2. On the other hand, the difficulties lying in the way of this seem insuperable. Hug's reasoning assumes that the epistle must have been written in the *early* part of the apostle's imprisonment, else Timothy could not have been absent at the time of its composition. But that this is utterly inadmissible the following considerations show: (1.) When Paul wrote to the Colossians, the Philippians, and Philemon, Demas was with him; when he wrote this epistle to Timothy, Demas had forsaken him, having loved this present world and gone to Thessalonica (iv, 10). (2.) When Paul wrote to the Ephesians, Colossians, Philippians, and Philemon, he was in good hopes of a speedy liberation from his imprisonment; when he wrote this epistle to Timothy he had lost all these hopes, and was anticipating death as near at hand (ver. 6–8). (3.) At the time this epistle was written Paul had been, if not oftener, at least once, before the bar of the emperor, when he had offered his apology (ver. 16). (4.) Tychicus, the bearer of the letters to the Colossians, had been despatched from Rome *before* this epistle to Timothy was written (ver. 12). (5.) At the time the epistles to the Colossians and Philemon were written, Aristarchus was with Paul; by the time this was written, Aristarchus had left Paul (ver. 11). All these circumstances forbid our supposing that this Second Epistle to Timothy was written before the epistles above named; that is, in the early part of Paul's first imprisonment at Rome.

Shall we, then, assign the epistle to a later period of that same imprisonment? Against this also lie difficulties. Before we can admit it, we must suppose that Timothy and Mark, who did not accompany Paul to Rome, had shortly after followed him thither, and, after remaining awhile, left Paul, and were again requested by him in this epistle to return; that during the interval of their absence from Rome, Paul's first trial had occurred; and that, yet even before he had so much as appeared before his judges, he had written to his friends in terms intimating his full confidence of a speedy release (Phil. i, 25; ii, 24; Philem. 22). These circumstances may perhaps admit of explanation; but there are others which seem to present insuperable difficulties in the way of the supposition that this epistle was written at any period of Paul's first imprisonment at Rome. (1.) Paul's imprisonment, of which we have an account in the Acts, was of a much milder kind than that in which he was at the time he wrote this epistle. In the former case, he was permitted to lodge in his own hired house, and to receive all who came to him, being guarded only by a single soldier; in the latter, he was in such close confinement that Onesiphorus had no small difficulty in finding him; he was chained, he suffered evil even unto bonds as a malefactor, his friends had mostly deserted him, and he had narrowly escaped destruction from the Roman tyrant (i, 16–18; ii, 9; iv, 6, 7, 8, 18). (2.) In iv, 13 he requests Timothy to bring with him from Troas some books, parchments, etc. which he had left at that place. If we suppose the visit here referred to the same as that mentioned in Acts xx, 5–7, we must conclude that these documents had been allowed by the apostle to lie at Troas for a space of at least years, as that length of time elapsed between the visit to Troas, mentioned by Luke, and Paul's first imprisonment at Rome. This is surely very unlikely, as the documents were plainly of value to the apostle; and if by *φαιλόνης*, in this passage, he meant a *cloak* or *mantle*, the leaving of it for so long a time unused when it might have been of service, and the sending so anxiously for it when it could be of little or none, as the apostle's time of departure was at hand, must be allowed to be not a little improbable. (3.) In iv, 20 Paul speaks of having left Trophimus sick at Miletus. Now this could not have been on the occasion referred to in Acts xx, 15, for subsequent to that Trophimus was with

Paul at Jerusalem (Acts xxi, 29). It follows that Paul must have visited Miletus at a subsequent period; but he did not visit it on his way from Jerusalem to Rome on the occasion of his first imprisonment, and this, therefore, strongly favors the hypothesis of a journey subsequent to that event, and immediately antecedent to the writing of this epistle. The attempt to enfeeble the force of this by translating ἀπέλιπον, "*they* left," etc., and understanding it of messengers from Ephesus coming to visit Paul, is ingenious, but can hardly be admitted, as no sound interpreter would forcibly supply a subject to a verb where the context itself naturally supplies one. (4.) In iv, 20, the apostle says "Erastus abode in Corinth." Such language implies that shortly before writing this epistle the apostle had been at Corinth, where he left Erastus. But before his first imprisonment Paul had not been at Corinth for several years, and during the interval Timothy had been with him, so that he did not need to write to him at a later period about that visit (Acts xx, 4). Hug contends that ἔμεινε simply expresses the fact that Erastus was then residing at Corinth, without necessarily implying that Paul had left him there; but would the apostle in this case have used the aorist?

3. It thus appears that the number of special names and incidents in the second epistle make the chronological data more numerous. We propose here, by way of summary, and in part recapitulation, to bring them, as far as possible, together, noticing briefly with what other facts each connects itself, and to what conclusion it leads as to the conflicting theories of an earlier and later date, (A) during the imprisonment of Acts xxviii, 30, and (B) during the second imprisonment already spoken of.

(1.) A parting apparently recent, under circumstances of special sorrow (i, 4)—not decisive. The scene at Miletus (Acts xx, 37) suggests itself, if we assume A. The parting referred to in 1 Tim. i, 3 might meet B.

(2.) A general desertion of the apostle even by the disciples of Asia (i, 15). Nothing in the Acts indicates anything like this before the imprisonment of Acts xxviii, 30. Everything in Acts xix and xx, and not less the language of the Epistle to the Ephesians, speaks of general and strong affection. This, therefore, so far as it goes, must be placed on the side of B.

(3.) The position of Paul as suffering (i, 12), in bonds (ii, 9), expecting "the time of his departure" (iv, 6), forsaken by almost all (ver. 16)—not quite decisive, but tending to B rather than A. The language of the epistles belonging to the first imprisonment imply, it is true, bonds (Phil. i, 13, 16; Eph. iii, 1; vi, 20), but in all of them the apostle is surrounded by many friends, and is hopeful and confident of release (Phil. i, 25; Philem. 22).

(4.) The mention of Onesiphorus, and of services rendered by him both at Rome and Ephesus (i, 16–18)—not decisive again, but the tone is rather that of a man looking back on a past period of his life, and the order of the names suggests the thought of the ministrations at Ephesus being subsequent to those at Rome. Possibly, too, the mention of "the household," instead of Onesiphorus himself, may imply his death in the interval. This, therefore, tends to B rather than A.

(5.) The abandonment of Paul by Demas (iv, 10)—strongly in favor of B. Demas was with the apostle when the epistles to the Colossians (iv, 14) and Philemon (24) were written. 2 Tim. must therefore, in all probability, have been written after them; but if we place it anywhere in the first imprisonment, we are all but compelled, by the mention of Mark, for whose coming the apostle asks in 2 Tim. iv, 11, and who is with him in Col. iv, 10, to place it at an earlier age. The above qualifying words ("all but") might have been omitted but for the fact that it has been suggested that Demas, having forsaken Paul, repented and returned (Lardner, vi, 368).

(6.) The presence of Luke (iv, 11) agrees well enough with A (Col. iv, 14), but is perfectly compatible with B.

(7.) The request that Timothy would bring Mark (iv, 11) seems at first, compared as above with Col. iv, 14, to support A, but, in connection with the mention of Demas, tends decidedly to B.

(8.) Mention of Tychicus as sent to Ephesus (iv, 12) appears, as connected with Eph. vi, 21, 22; Col. iv, 7, in favor of A, yet, as Tychicus was continually employed on special missions of this kind, may just as well fit in with B.

(9.) The request that Timothy would bring the cloak and books left at Troas (iv, 13). On the assumption of A, the last visit of Paul to Troas would have been at least four or five years before, during which there would probably have been opportunities enough for his regaining what he had left. In that case, too, the circumstances of the journey present no trace of the haste and suddenness which the request more than half implies. On the whole, then, this must be reckoned as in favor of B.

(10.) "Alexander the coppersmith did me much evil," "greatly withstood our words" (iv, 14, 15). The part taken by a Jew of this name in the uproar of Acts xix, and the natural connection of the χαλκεύς with the artisans represented by Demetrius, suggest a reference to that event as something recent, and so far support A. On the other hand, the name Alexander was too common to make us certain as to the identity; and if it were the same, the hypothesis of a later date only requires us to assume what was probable enough, a renewed hostility.

(11.) The abandonment of the apostle in his first defence (ἀπολογία), and his deliverance "from the mouth of the lion" (iv, 16, 17) fits in as a possible contingency with either hypothesis, but, like the mention of Demas in (5), must belong, at any rate, to a time much later than any of the other epistles written from Rome.

(12.) "Erastus abode at Corinth, but Trophimus I left at Miletus sick" (iv, 20)—language, as in (9), implying a comparatively recent visit to both places. If, however, the letter were written during the first imprisonment, then Trophimus had not been left at Miletus, but had gone on with Paul to Jerusalem (Acts xxi, 29), and the mention of Erastus as remaining at Corinth would have been superfluous to one who had left that city at the same time as the apostle (ibid. xx, 4). The conjecture that the "leaving" referred to took place during the voyage of Acts xxvii is purely arbitrary, and at variance with ver. 5 and 6 of that chapter.

(13.) "Hasten to come before winter." Assuming A, the presence of Timothy in Phil. i, 1; Col. i, 1; Philem. 1 might be regarded as the consequence of this; but then, as shown in (5) and (6), there are almost insuperable difficulties in supposing this epistle to have been written before those three.

(14.) The salutations from Eubulus, Pudens, Linus, and Claudia. Without laying much stress on this, it may be said that the absence of these names from all the epistles which, according to A, belong to the same period, would be difficult to explain. B leaves it open to conjecture that they were converts of more recent date. They are mentioned, too, as knowing Timothy, and this implies, as at least probable, that he had already been at Rome, and that this letter to him was consequently later than those to the Philippians and Colossians.

On the whole, it is believed that the evidence preponderates strongly in favor of the later date, and that the epistle, if we admit its genuineness, is therefore a strong argument for believing that the imprisonment of Acts xxviii was followed by a period, first of renewed activity, and then of suffering.

II. *Place.*—On this point the second epistle is free from the conflict of conjectures. With the solitary exception of Böttger, who suggests Cæsarea, there is a *consensus* in favor of Rome, and everything in the circumstances and names of the epistle leads to the same conclusion. We may suppose that Paul was apprehended at Nicopolis (1 Tit. iii, 12), and thence conveyed to Rome, where this epistle was written, shortly before his death. Where Timothy was at the time it is impossible to say; most probably at Ephesus.

III. *Object and Contents.*—The design of the second epistle is partly to inform Timothy of the apostle's trying circumstances at Rome, and partly to utter a last warning voice against the errors and delusions which were corrupting and disturbing the churches.

It consists of an inscription (i, 1–5); of a series of exhortations to Timothy, to be faithful in his zeal for sound doctrine, patient under affliction and persecution, careful to maintain a deportment becoming his office, and diligent in his endeavors to counteract the unhallowed efforts of the false teachers (i, 6; iv, 8); and a conclusion in which Paul requests Timothy to visit him, and sends the salutations of certain Christians at Rome to Timothy, and those of the apostle himself to some believers in Asia Minor.

IV. *Commentaries.*—The following are the special exegetical helps on the whole of the second epistle exclusively: Barlow, *Exposition* (Lond. 1624, 4to; 1632, fol.); Hall, *Commentary* [on ch. iii and iv] (ibid. 1658, fol.); Feufking, *Illustratio* [includ. 2 and 3 John] (Vitemb. 1705, fol.); Bröckner, *Commentarius* (Hafn. 1829, 8vo). See EPISTLE.

Tin (בְּדִיל, *bedil*, from בָּדַל, *to divide;* so called apparently from its separation as an *alloy* [Isa. i, 25]; Sept.

κασσίτερος; Vulg. *stannum*). Among the various metals found among the spoils of the Midianites, tin is enumerated (Numb. xxxi, 22). It was known to the Hebrew metal-workers as an alloy of other metals (Isa. i, 25; Ezek. xxii, 18, 20). The markets of Tyre were supplied with it by the ships of Tarshish (Ezek. xxvii, 12). It was used for plummets (Zech. iv, 10, marg. "stone of tin," as the Heb. is), and was so plentiful as to furnish the writer of Ecclesiasticus (xlvii, 18) with a figure by which to express the wealth of Solomon, whom he apostrophizes thus: "Thou didst gather gold as *tin*, and didst multiply silver as lead."

In the Homeric times the Greeks were familiar with it. Twenty layers of tin were in Agamemnon's cuirass given him by Cinyres (Homer, *Il.* xi, 25), and twenty bosses of tin were upon his shield (*ibid.* xi, 34). Copper, tin, and gold were used by Hephæstus in welding the famous shield of Achilles (*ibid.* xviii, 474). The fence round the vineyard in the device upon it was of tin (*ibid.* 564), and the oxen were wrought of tin and gold (*ibid.* 574). The greaves of Achilles, made by Hephæstus, were of tin beaten fine, close-fitting to the limb (*ibid.* 612; xxi, 592). His shield had two folds, or layers, of tin between two outer layers of bronze and an inner layer of gold (*ibid.* xx, 271). Tin was used in ornamenting chariots (*ibid.* xxiii, 503), and a cuirass of bronze overlaid with tin is mentioned (*ibid.* 561). No allusion to it is found in the *Odyssey*. The melting of tin in a smelting-pot is mentioned by Hesiod (*Theog.* 862).

Tin is not found in Palestine (Kitto, *Phys. Hist. of Palest.* ch. iii, p. lxxiii). Whence, then, did the ancient Hebrews obtain their supply? "Only three countries are known to contain any considerable quantity of it: Spain and Portugal, Cornwall and the adjacent parts of Devonshire, and the islands of Junk, Ceylon, and Banca, in the Straits of Malacca" (Kenrick, *Phœnicia*, p. 212). According to Diodorus Siculus (v, 46), there were tin-mines in the island of Panchaia, off the east coast of Arabia, but the metal was not exported. There can be little doubt that the mines of Britain were the chief source of supply to the ancient world. Mr. Cooley, indeed, writes very positively (*Maritime and Inland Discovery*, i, 131), "There can be no difficulty in determining the country from which tin first arrived in Egypt. That metal has been in all ages a principal export of India: it is enumerated as such by Arrian, who found it abundant in the ports of Arabia at a time when the supplies of Rome flowed chiefly through that channel. The tin-mines of Banca are probably the richest in the world; but tin was unquestionably brought from the West at a later period." But it has been shown conclusively by Dr. George Smith (*The Cassiterides*, Lond. 1863) that, so far from such a statement being justified by the authority of Arrian, the facts are all the other way. After examining the commerce of the ports of Abyssinia, Arabia, and India, it is abundantly evident that, "instead of its coming from the East to Egypt, it has invariably been exported from Egypt to the East" (p. 23). With regard to the tin obtained from Spain, although the metal was found there, it does not appear to have been produced in sufficient quantities to supply the Phœnician markets. Posidonius (in Strabo, iii, 147) relates that in the country of the Artabri, in the extreme north-west of the peninsula, the ground was bright with silver, tin, and white gold (mixed with silver), which were brought down by the rivers; but the quantity thus obtained could not have been adequate to the demand. At the present day the whole surface bored for mining in Spain is little more than a square mile (Smith, *Cassiterides*, p. 46). We are therefore driven to conclude that it was from the Cassiterides, or tin districts of Britain, that the Phœnicians obtained the great bulk of this commodity (Lewis, *Hist. Survey of the Astr. of the Anc.* p. 451), and that this was done by the direct voyage from Gades. It is true that at a later period (Strabo, iii, 147) tin was conveyed overland to Marseilles by a thirty days' journey (Diod. Sic. v, 2); but Strabo (iii, 175) tells us that the Phœnicians alone carried on this traffic in former times from Gades, concealing the passage from every one; and that on one occasion, when the Romans followed one of their vessels in order to discover the source of supply, the master of the ship ran upon a shoal, leading those who followed him to destruction. In course of time, however, the Romans discovered the passage. In Ezekiel, "the trade in tin is attributed to Tarshish, as 'the merchant' for the commodity, without any mention of the place whence it was procured" (*Cassiterides*, p. 74); and it is after the time of Julius Cæsar that we first hear of the overland traffic by Marseilles.

Pliny (vi, 36) identifies the *cassiteros* of the Greeks with the *plumbum album* or *candidum* of the Romans, which is our *tin*. *Stannum*, he says, is obtained from an ore containing lead and silver, and is the first to become melted in the furnace. The etymology of *cassiteros* is uncertain; but it is doubtless the same as the Arabic term *kasdîr*. From the fact that in Sanscrit *kastira* signifies "tin," an argument has been derived in favor of India being the source of the ancient supply of this metal, but too much stress must not be laid upon it. See LEAD. The name of some metal has been read in the Egyptian sculptures as *khasit*, which may refer to "tin." The Hebrew word refers to its principal use in making bronze, which was the case at a very remote period of Egyptian history. A bronze, apparently cast, has been found bearing the name of Pharaoh Pepi of the sixth dynasty, who reigned certainly five centuries before the Exode. In Egypt and Assyria bronze was generally made of ten or twenty parts of tin to eighty or ninety of copper, and there appear to have been the same proportions in Grecian and Roman manufactures of a later age. Wilkinson supposes that the beautiful articles of workmanship frequently found in England, which have neither a Greek nor a Roman type, were probably first introduced by this trade. One specimen of manufactured tin, now in the Truro Museum, has been discovered in England, which, as it differs from those made by the Romans, is supposed to be of Phœnician origin. It is nearly three feet long by one broad, and three inches high (*Anc. Egyptians*, ii, 134 sq.). See METAL.

Tinction, a name applied, in the early Church, to the rite of *baptism*.

Tindal(1), Matthew, one of the successors of Toland and Shaftesbury in the school of English deists or freethinkers, was born at Beer-Ferrers, in Devonshire, about 1657. He was educated at Lincoln and Exeter colleges, Oxford; took his A.B. in 1676; shortly after was elected fellow of All-Souls', and was admitted doctor of laws at Oxford in 1685. He retained his fellowship during the reign of James II by professing the Roman Catholic faith; he afterwards recanted, however, and, adopting revolutionary principles, went to the other extreme, and wrote against the nonjurors. He now became an advocate, and sat as judge in the court of delegates, with a pension from the crown of £200 per annum. Some time afterwards, considerable attention was drawn to him by his work entitled *The Rights of the Christian Church* (1706–7, 8vo), and the ensuing controversy; but the production which has rendered his name a memorable one was his *Christianity as Old as the Creation* (1730), which provoked replies from Dr. Warburton, Leland, Foster, and Conybeare. Dr. Middleton endeavored to take a middle course in this controversy, as may be seen in that article, but the most effective answer, though its very existence seems to have been forgotten, was that embodied in the *Appeal* of William Law, published in 1740. Tindal's line of argument was mainly coincident with Shaftesbury's, that the immutable principles of faith and duty must be found within the breast, and that no external revelation can have any authority equal to the internal: this he supported

by much learning and show of argument, to which Warburton thought he had replied by the mass of learned evidence contained in his *Legation*. William Law, making no account of literary evidence, replied by his masterly development of the philosophy of the fall and final recovery of mankind; a book remarkable for close argument and for its many fine illustrations, but now obsolete in certain fundamental principles. Tindal died in London, Aug. 16, 1733, and was interred in Clerkenwell Church. Mr. Tindal also wrote, *An Essay concerning the Power of the Magistrate and the Rights of Mankind in Matters of Religion* (Lond. 1697, 8vo) :—*A Defence of the Rights of the Christian Church* (ibid. 1709, 2 pts. 8vo) :—*The Nation Vindicated* (ibid. 1711; pt. ii, 1712) :—*War with Priestcraft, or the Freethinker's Iliad* (ibid. 1732, 8vo), a burlesque poem.

Tindal(1), **Nicholas**, nephew of the preceding, was born in Devonshire in 1687; graduated A.M. from Exeter College in 1713, and was chosen fellow of Trinity College. He entered holy orders and became vicar of Great Waltham, Essex, and rector of Alverstoke, Hampshire. In 1740 he obtained the living of Colbourne, Isle of Wight, and soon after became chaplain of Greenwich Hospital. He died in 1744. Among his works are, *A Guide to Classical Learning* (Lond. 1765, 12mo) : —a translation of Rapin's *History of England*, with a *Continuation from* 1688 *to the Accession of George II* (1744-47, in weekly Nos.) :—*Antiquities, Sacred and Profane* (Lond. 1727, 4to; in Nos., never completed), vol. i. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Tindale, William. See Tyndale, William.

Tingståd, Johan Adolf, a Protestant divine, doctor of theology, and bishop of Strengnäs, in Sweden, where he died Dec. 10, 1827, is the author of *De Ortu et Cognitione Linguarum Orientalium* (Greifswalde, 1768) : —*Animadversiones Philologicæ et Criticæ ad Vaticinium Habacuci* (Upsala, 1795) :—*Supplementorum ad Lexica Hebr. Specimina Academica* (ibid. 1803) :—*De tolf smärre Skrifter af gamla Testamentets Propheter* (Strengnäs, 1813) :—*Klagsånger af Prophet Jeremia* (ibid. 1820) :— *Psaltaren Proföversättn.* (3d ed. ibid. 1813) :—*Philol. Anmärkninge öfver strödda Ställen i gamla Test. Grundsprak* (ibid. 1824). See Winer, *Handbuch der theol. Literatur*, i, 123, 229; ii, 804; Fürst, *Bibl. Jud.* iii, 432; Steinschneider, *Bibliograph. Handbuch*, No. 2011 (Leips. 1859). (B. P.)

Tinker, Reuben, a missionary of the Presbyterian Church, was born at Chester, Mass., Aug. 6, 1799. He received a good preparatory education; graduated at Amherst College in 1827, and at the Auburn Theological Seminary in 1830; and in November of the same year was ordained by the Mountain Association, with a view to his becoming a missionary of the American Board at the Sandwich Islands. He reached the islands at a somewhat critical period, but, in spite of all existing difficulties, the cause of the Gospel was rapidly advancing. In 1834 it was resolved to publish, in the native language, a semi-monthly newspaper devoted to the interests of religion, and he was appointed to conduct it. In 1838 he dissolved his relations with the board, and established himself, with the approval of his brethren, at Koloa, on the island of Kani, where he labored until he departed for his own country in 1840. In September, 1845, he was installed pastor of the First Presbyterian Church in Westfield, Chautauqua Co., N.Y., where he continued to labor till near the close of his life. He died Oct. 26, 1854. Mr. Tinker was an eloquent preacher, a self-sacrificing missionary, and a fast and firm friend. After his death appeared *Sermons by Rev. Reuben Tinker, Missionary at the Sandwich Islands*; with a Biographical Sketch by M. L. P. Thompson, D.D. (Buffalo, 1856, 12mo). See Sprague, *Annals of the Amer. Pulpit*, iv, 770; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Tinne (or **Chippewayan**) **Version.** This language is quite different from that which is called Chippeway or Ojibbeway; it is spoken in the Hudson's Bay Territory, near Fort Simpson, and over a vast tract of country eastward of the Rocky Mountains. The Rev. W. W. Kirkby, of the Church Missionary Society, has translated the gospels according to Mark and John, which have been printed in the syllabic character, and circulated among those for whom they were designed since 1870. (B. P.)

Tinshemeth. See Mole; Swan.

Tintoretto, *Il*, or Giacomo Robusti, a distinguished Italian painter, was born at Venice, according to Ridolfi, in 1512. After being instructed in the rudiments of design, he became a pupil of Titian, with whom he studied for a short time only; it being generally stated that Titian dismissed him, being jealous of his talents and progress. He was not discouraged, but resolved to become the head of a new school. Over his door he wrote, "Michael Angelo's design, and the coloring of Titian." He made a special study of light and shade, and of the human form both by living models and by anatomy. Though he possessed many excellences, his sovereign merit consisted in the animation of his figures. He flourished for a long period, and retained his powers to a great age, dying at Venice in 1594. His three greatest pictures, according to his own estimate and that of others, are, *The Crucifixion*, in the College of San Rocco; *The Last Supper*, now in the Church of Santa Maria della Salute; and *Il Servo*, or the Venetian Slave, condemned to martyrdom by the Turks, invoking the protection of St. Mark. Some of his works are of enormous size, the *Crucifixion* being forty feet long, the *Israelites worshipping the Golden Calf* and the *Last Judgment* each about sixty feet high. One of his last productions was his *Paradiso*, in the hall of the great council-chamber of San Marco. Tintoretto wrought so fast, and at so low a price, that few of the other painters in Venice could secure employment. The churches and halls of the different communities are overloaded with his productions. See Spooner, *Biog. Dict. of the Fine Arts*, s. v.

Tiph'sah (Heb. *Tiphsach'*, תִּפְסַח, from פָּסַח, *to ford*, this being the usual crossing-place of the Euphrates [Strabo, xvi, 1, 21]; Sept. Θαψσά v. r. Θερσά; Vulg. *Thapsa*, *Thapsa*) is mentioned in 1 Kings iv, 24 as the limit of Solomon's empire towards the Euphrates, and in 2 Kings xv, 16 it is said to have been attacked by Menahem, king of Israel, who "smote Tiphsah and all that were therein, and all the coasts thereof." It is generally admitted that the town intended, at any rate in the former passage, is that which the Greeks and Romans knew under the name of *Thapsacus* (Θάψακος), situated in Northern Syria, on the western bank of the Euphrates, not far above Carchemish. Thapsacus was a town of considerable importance in the ancient world. Xenophon, who saw it in the time of Cyrus the younger, calls it "great and prosperous" (*μεγάλη καὶ εὐδαίμων*, *Anab.* i, 4, 11). It must have been a place of considerable trade, the land traffic between East and West passing through it, first on account of its ford-way (which was the lowest upon the Euphrates), and then on account of its bridge (Strabo, xvi, 1, 23); while it was likewise the point where goods were both embarked for transport down the stream (Q. Curt. x, 1), and also disembarked from boats which had come up it, to be conveyed on to their final destination by land (Strabo, xvi, 3, 4). It is a fair conjecture that Solomon's occupation of the place was connected with his efforts to establish a line of trade with Central Asia directly across the continent, and that Tadmor was intended as a resting-place on the journey to Thapsacus. Thapsacus was the place at which armies marching east or west usually crossed the "Great River." It was there that the Ten Thousand first learned the real intentions of Cyrus, and, consent-

ing to aid him in his enterprise, passed the stream (Xenoph. *Anab.* i, 4, 11). There, too, Darius Codomannus crossed on his flight from Issus (Arrian, *Exp. Al.* ii, 13); and Alexander, following at his leisure, made his passage at the same point (*ibid.* iii, 7). A bridge of boats was usually maintained at the place by the Persian kings, which of course was broken up when danger threatened. Even then, however, the stream could in general be forded, unless in the flood season. This is clear from the very name of the place, and is confirmed by modern researches. When the natives told Cyrus that the stream had acknowledged him as its king, having never been forded until his army waded through it, they calculated on his ignorance, or thought he would not examine too strictly into the groundwork of a compliment (see Xenoph. *Anab.* i, 4, 11). When Greek ascendency and enterprise succeeded to Persian rule, Thapsacus rose into still greater importance, and embraced both sides of the river—whence it received the name of *Amphipolis* (Pliny, v, 21).

It has generally been supposed that the site of Thapsacus was the modern *Deïr* (D'Anville, Rennell, Vaux, etc.). But the Euphrates expedition proved that there is no ford at Deïr, and, indeed, showed that the only ford in this part of the course of the Euphrates is at *Suriyeh*, 45 miles below Balis, and 165 above Deïr (Ainsworth, *Travels in the Track of the Ten Thousand*, p. 70). This, then, must have been the position of Thapsacus. Here the river is exactly of the width mentioned by Xenophon (four stades, or eight hundred yards), and here for four months in the winter of 1841–42 the river had but twenty inches of water (*ibid.* p. 72). "The Euphrates is at this spot full of beauty and majesty. Its stream is wide and its waters generally clear and blue. Its banks are low and level to the left, but undulate gently to the right. Previous to arriving at this point, the course of the river is southerly, but here it turns to the east, expanding more like an inland lake than a river, and quitting (as Pliny has described it) the Palmyrean solitudes for the fertile Mygdonia" (*ibid.*). A paved causeway is visible on either side of the Euphrates at Suriyeh, and a long line of mounds may be traced, disposed, something like those of Nineveh, in the form of an irregular parallelogram. These mounds probably mark the site of the ancient city.

Tippelskirch, Friedrich von, a Protestant theologian, was born at Königsberg, March 5, 1802. For a number of years he acted as chaplain to the Prussian ambassador in Rome, was in 1837 called to Giebichenstein, near Halle, and died in the year 1866. He published sermons and other writings, for which see Zuchold, *Biblioth. Theol.* ii, 1341; Winer, *Handbuch der theol. Literatur*, ii, 106, 804; Hauck, *Theolog. Jahresbericht*, iii, 602. (B. P.)

Tippet (Lat. *Liripipium*), a narrow garment or covering for the neck and shoulders; a kind of hood worn over the shoulders, which was fastened round the neck by a long pendent appendage called the liripoop. This latter portion was generally dropped during the 16th century, and only the hood was worn. The liripoop lingers in the hat-band, and is used at funerals. The tippet of the almuce had rounded ends, to distinguish it from the squared terminations of the stole; they were worn hanging down in front by canons, but by monks behind, by way of distinction. The tippets disappeared from the hood in the time of Henry VII. The manner of wearing the modern hood or the literate's tippet over the back, depending from the neck by a ribbon, is a corruption, and a practice eminently unmeaning. See Lee, *Gloss. of Liturg. Terms*, s. v.; Walcott, *Sacred Archæol.* s. v.

Tipstaff, an officer of the Court of Queen's Bench, attending the judges, with a wand or *staff* of office *tipped* with silver, to take prisoners into custody. A similar officer was attached to the ancient Star-chamber Court.

Tira is the name for a Buddhist temple in Japan. It is usually built on rising ground, constructed of the best cedars and firs, and adorned within with many carved images. In the middle of the temple stands an altar with one or more gilt idols upon it, and a beautiful candlestick with perfumed candles burning before it. Kämpfer says, "The whole empire is full of these temples, and their priests are without number. In and about Miako alone there are 3893 temples, and 37,093 *siukku*, or priests."

Ti'ras (Heb. *Tiras'*, תִּירָס, Sept. Θείρας; Vulg. *Thiras*), the youngest son of Japheth (Gen. x, 2). B.C. 2514. As the name occurs only in the ethnological table, we have no clue, so far as the Bible is concerned, to guide us as to the identification of it with any particular people. Ancient authorities generally fixed on the *Thracians*, as presenting the closest verbal approximation to the name (Josephus, *Ant.* i, 6, 1; Jerome, *in Gen. x*, 2; Targums Pseudo-Jon. and Jerus. *on Gen.* loc. cit.; Targ. *on* 1 *Chron. i*, 5); the occasional rendering *Persia* probably originated in a corruption of the original text. The correspondence between *Thrace* and *Tiras* is not so complete as to be convincing; the gentile form Θρᾷξ, however, brings them nearer together. No objection arises on ethnological grounds to placing the Thracians among the Japhetic races (Bochart, *Phaleg*, iii, 2; Michaelis, *Spicileg.* i, 55 sq.). Their precise ethnic position is, indeed, involved in great uncertainty; but all authorities agree in their general Indo-European character. The evidence of this is circumstantial rather than direct. The language has disappeared, with the exception of the ancient names and the single word *bria*, which forms the termination of Mesembria, Selymbria, etc., and is said to signify "town" (Strabo, vii, 319). The Thracian stock was represented in later times by the Getæ, and these, again, still later, by the Daci, each of whom inherited the old Thracian tongue (ibid. 303). But this circumstance throws little light on the subject; for the Dacian language has also disappeared, though fragments of its vocabulary may possibly exist either in Wallachian dialects or perhaps in the Albanian language (Diefenbach, *Or. Eur.* p. 68). If Grimm's identification of the Getæ with the Goths were established, the Teutonic affinities of the Thracians would be placed beyond question (*Gesch. d. deutsch. Spr.* i, 178); but this view does not meet with general acceptance. The Thracians are associated in ancient history with the Pelasgians (Strabo, ix, 401), and the Trojans, with whom they had many names in common (ibid. xiii, 590); in Asia Minor they were represented by the Bithynians (Herod. i, 28; vii, 75). These circumstances lead to the conclusion that they belonged to the Indo-European family, but do not warrant us in assigning them to any particular branch of it. Other explanations have been offered of the name Tiras, of which we may notice the *Agathyrsi*, the first part of the name (*Aga*) being treated as a prefix (Knobel, *Völkertafel*, p. 129); *Taurus* and the various tribes occupying that range (Kalisch, *Comm.* p. 246); the river *Tyras* (Dniester), with its cognominous inhabitants the *Tyritæ* (Hävernick, *Einleit.* ii, 231; Schulthess, *Parad.* p. 194); and, lastly, the maritime *Tyrreni* (Tuch, *in Gen.* loc. cit.). See Ethnography.

Ti'rathite (Heb. *Tirati'*, תִּרְעִי, patrial from some unknown תִּרְעָה, *Tiraâh* [*a gate* (Gesenius) or *fissure* (Fürst)]; Sept. Ἀργαθιείμ v. r. Θαργαθιείμ and Ταθείμ; Vulg. *canentes*), the designation of one of the three families of Scribes residing at Jabez (1 Chron. ii, 55), the others being the Shimeathites and Suchathites. The passage is hopelessly obscure, and it is perhaps impossible to discover whence these three families derived their names. The Jewish commentators, playing with the names in true Shemitic fashion, interpret them thus, "They called them Tirathim, because their voices when they sang resounded loud (תְּרֵעַ); and Shimeathites

because they made themselves heard (שָׁמַע) in reading the law."

Tire (an old English word for dressing the head, see Plumptre, *Bible Educator*, iv, 211) is used (both as a verb and a noun) to translate, in the A. V., three Hebrew words and one Greek: יָטַב (in Hiph.), to *make good*, i. e. ornament, sc. the head (2 Kings ix, 30); פְּאֵר, *peêr* (Ezek. xxiv, 23), a *turban* ("bonnet," etc.); שַׁהֲרוֹן, *saharôn* (Isa. iii, 18), *crescents* ("ornament," Judg. vii, 21, 26); *μίτρα* (Jud. x, 3; xvi, 8), a *mitre* or head-band. See HEAD-DRESS. The third of these terms probably represents a pendent disk, worn by women on the head, and similar articles are still hung

Modern Egyptian Ornamental Appendage to a Lady's Head-dress in Front.

on camels' necks among the Arabs. "The *kamarah* (moon) is an ornament formed of a thin plate of gold, embossed with fanciful work or Arabic words, and having about seven little flat pieces of gold called *bark* attached to the lower part; or it is composed of gold with diamonds, rubies," etc. (Lane, *Mod. Egypt.* ii, 401). Lieut. Conder thinks that the "round tires like the moon" of Isaiah were like the strings of coin which form part of the head-dress of the modern Samaritan women (*Tent-Work in Palest.* ii, 244). See ORNAMENT.

Tirha'kah [many *Tir'hakah*] (Heb. *Tirha'kah*, תִּרְהָקָה, of Ethiopic derivation; Sept. *Θαρακά* v. r. *ΘαραΘά* and *Θαρά*; Vulg. *Tharaca*), a king of Cush (Sept. *βασιλεὺς Αἰθιόπων*, A.V. "king of Ethiopia"), the opponent of Sennacherib (2 Kings xix, 9; Isa. xxxvii, 9). While the king of Assyria was "warring against Libnah," in the south of Palestine, he heard of Tirhakah's advance to fight him, and sent a second time to demand the surrender of Jerusalem. This was near the close of B.C. 713, unless we suppose that the expedition took place in the twenty-fourth instead of the fourteenth year of Hezekiah, which would bring it to B.C. 703. If it were an expedition later than that of which the date is mentioned, it must have been before B.C. 697, Hezekiah's last year. But, if the reign of Manasseh is reduced to thirty-five years, these dates would be respectively B.C. cir. 693, 683, and 678, and these numbers might have to be slightly modified if the fixed date of the capture of Samaria, B.C. 720, be abandoned. See HEZEKIAH. Wilkinson supposes (i, 138) that Tirhakah occupied the throne of Egypt from B.C. 710 to 689. Rawlinson gives the date B.C. 690 (*Herod.* i, 392). Dr. Hincks, in an elaborate article, argues for this latter date, and supposes Tirhakah, after a reign over Egypt of twenty-six years, to have retired to Ethiopia B.C. 664 (*Journ. of Sac. Lit.* Jan. 1864). See CHRONOLOGY.

According to Manetho's epitomists, *Tarakos* (*Ταρακός*), or *Tarkos* (*Ταρκός*), was the third and last king of the XXVth dynasty, which was of Ethiopians, and reigned eighteen (Afr.) or twenty (Eus.) years. From one of the Apis-Tablets we learn that a bull Apis was born in his twenty-sixth year and died at the end of the twentieth of Psammetichus I of the XXVIth dynasty. Its life exceeded twenty years, and no Apis is stated to have lived longer than twenty-six. Taking that sum as the most probable, we should date Tirhakah's accession B.C. cir. 695, and assign him a reign of twenty-six years. In this case we should be obliged to take the later reckoning of the Biblical events, were it not for the possibility that Tirhakah ruled over Ethiopia before becoming king of Egypt. In connection with this theory it must be observed that an earlier Ethiopian of the same dynasty is called in the Bible "So, king of Egypt," while this ruler is called "Tirhakah, king of Ethiopia," and that a Pharaoh is spoken of in Scripture at the period of the latter, and also that Herodotus (iii, 141) represents the Egyptian opponent of Sennacherib as Sethos, a native king, who may, however, have been a vassal under the Ethiopian. See So. It is deserving of remark, and strongly favors the view of those writers who maintain that during considerable periods Ethiopian dynasties ruled in Egypt, that from the time of Shishak to that of Tirhakah it is of Ethiopians that we read in Scripture as having mainly furnished the hosts which marched to battle out of Egypt. While Shishak is called king of Egypt, his army is declared to have been composed, not of Egyptians, but of Lubims and Sukkims and Ethiopians (2 Chron. xii, 3). We subsequently read of Zerah the Ethiopian leading an army of Ethiopians and Lubims against Asa (xvi, 8). We now find that while Pharaoh of Egypt may have made great promises, it is the Ethiopian king Tirhakah who alone brings an army into the field. In the reign of Pharaoh-necho, the Egyptian army seems to have been mainly composed of Ethiopians and Libyans (Jer. xlvi, 9). The natural inference is that, during this long period, the military power of Egypt was at a low ebb. At the time we are now speaking of, Rawlinson supposes Egypt to have been subject to Ethiopia (*Herod.* i, 391). In this he is not quite correct, however. Egypt may have been inferior to it in strength and spirit, but it was, at least, nominally independent at this time, though it may have fallen soon after under the power of the Ethiopian king. That Tirhakah was actually king of Egypt at some time is strongly maintained. There is nothing in Scripture to prevent our supposing that he became so subsequent to the period when it speaks of him. Indeed, in the position in which it places him, at the head of a large army in Egypt, with no Assyrian enemy to dread, it pictures a situation which would tempt an ambitious soldier to extend his power by dethroning an effeminate or irresolute monarch, such as the Pharaoh of his time would seem to have been. Wilkinson (i, 138–142) supposes that he at first ruled over Upper Egypt, while Sethos held the sovereignty of the lower country; that he came to the Egyptian throne rather by legal succession than by usurpation; and that he did actually fight against the army of Sennacherib, and overthrow it in battle. Scripture, however, expressly ascribes the overthrow of the Assyrian to the supernatural interposition of God (2 Kings xix, 35). Herodotus (ii, 141) does not mention Tirhakah at all, but only speaks of the king of Egypt, and mentions the overthrow of the Assyrian army very much in the way that crafty priests might pervert the actual occurrence as recorded in Scripture. It is quite possible that Tirhakah may have led his army in pursuit of the Assyrians after their mysterious midnight overthrow; may have captured prisoners and treasure; and this would be quite sufficient ground for any successes ascribed to him on the Theban sculptures. If, as is probable, he became king of all Egypt, there seems strong reason for agreeing with much, at least, of Strabo's account of him (lib. xv) as having extended his conquests into Europe. The Assyrian power was effectually checked by the ruin of its army and the divisions of its reigning family. At the head of a great army which had come forth to fight the Assyrians, and now found itself without a foe, there is every reason why Tirhakah may have extended the Egyptian power as far as any Egyptian king before him. If Tirhakah did come into actual collision with the Assyrians at or near Pelusium in Egypt, as many writers maintain, it must have been upon another occasion than that mentioned in Scripture (see Josephus, *Ant.* x, 1, 4). It is, however, more

probable that Scripture has sketched in a few words the entire matter, and that the variations from it are the effect of ignorance or design. The invasion of Assyria had probably Egypt and Ethiopia as its ultimate object, but in the account of Scripture the Assyrian host plainly was only on its way to the accomplishment of its purpose. See SENNACHERIB.

The name of Tirhakah is written in hieroglyphics *Teharka* (or Coptic *Tarkha*). His successful opposition to the power of Assyria is recorded on the walls of a Theban temple, for at Medinet Habu are the figure and the name of this king and the captives he took (Trevor, *Egypt*, p. 71). At Jebel Berkel, or Napata, he constructed one temple and part of another. Of the events of his reign little else is known, and the account of Megasthenes (*ap.* Strabo, xv, 686, where he is called "*Tearkon* the Ethiopian," Τεάρκων ὁ Αἰθίοψ), that he rivalled Sesostris as a warrior and reached the Pillars of Hercules, is not supported by other evidence. It is probable that at the close of his reign he found the Assyrians too powerful, and retired to his Ethiopian dominions. See Wilkinson, *Anc. Egypt.* i, 140 sq.; Brugsch, *Hist. of Egypt*, ii, 256 sq. See ETHIOPIA.

Hieroglyphic Cartouch of Tirhakah.

Tirha'nah [many *Tir'hanah*] (Heb. *Tirchanah'*, תִּרְחָנָה, *favor;* Sept. Θαρχανά v. r. Θαράμ; Vulg. *Tharana*), second named of the four sons of Caleb the Hezronite by his concubine Maachah (1 Chron. ii, 48). B.C. apparently cir. 1618.

Tir'ia (Heb. *Tireya'*, תִּרְיָא, *fear;* Sept. Τιρά v. r. Θηρά; Vulg. *Thiria*), third named of the four sons of Jehaleleel of the tribe of Judah (1 Chron. iv, 16). B.C. apparently cir. 1618.

Tirinus, JACOB, a Jesuit, was born at Antwerp in the year 1580. In 1600 he entered the Order of the Jesuits, was appointed professor of exegesis, superior of the Dutch Mission, and died July 14, 1636. He published, *Biblia Magna, cum Commentariis Gagneri, Estii, Menochii, et Tirini* (Paris, 1643, 5 vols. fol.):—*Commentarius in Sacram Scripturam, cum Chronico Sacro ac Prolegomenis de Antiquis Ponderibus et Monetis ac de Mensuris deque Chorographia Terræ Sanctæ* (Antw. 1632, 3 vols. fol.; 1645, fol.; Lyons, 1664; Venice, 1688; Augsburg, 1704). See Winer, *Handb. der theol. Literatur*, i, 186, 188; ii, 804; Fürst, *Bibl. Jud.* iii, 432; *Theol. Universal-Lex.* s. v. (B. P.)

Tirônès (*newly levied recruits*), a name sometimes given to *catechumens* (q. v.).

Tironesians, or CONGREGATION OF TIRON. This order of monks was founded at Tiron, near Poitiers, in 1109, by Bernard d'Abbeville. See BERNARD OF TIRON. The first monastery was abandoned in 1114, and another built on the river Tiron. It was soon filled with monks, and before long the order had under its control sixty-five abbeys and priories and eleven parishes. Bernard required the strictest observance of the Benedictine rule; and so great was the self-denial of the monks that at times they were hardly supplied with the necessaries of life, one loaf of bread being deemed sufficient for the daily portion of four men. Notwithstanding these austerities, the number increased in three years to five hundred, and the fame of Bernard's sanctity had spread to foreign countries. Henry I of England sent the monastery an annuity of fifteen marks of silver in perpetuity, besides 560 marks yearly during his life, and built a magnificent dormitory. The king of France gave to it all the territory of Savigny. Thibaud de Blois presented it with two priories, and built for it an infirmary. Money and other valuable gifts were offered at its shrine, and at the death of its founder, in 1116, it was in a most flourishing condition. At the time of its greatest prosperity there were under its control eleven abbeys, forty-four priories, and twenty-nine parishes, scattered over France, England, and Scotland. In 1629 the Abbey of Tiron was added to the possessions of the Congregation of St. Maur, and from that time the Tironesians ceased to exist as a separate organization. See Helyot, *Ordres Religieux*, iii, 674.

Tirosh. See WINE.

Tirsch, LEOPOLD, a German scholar, apparently of Jewish extraction, who lived in the 18th century, is the author of *Dissertatio de Characterum Antiquarum apud Hebræos ante Esdram Usu* (Prague, 1759):—*Fundamenta Linguæ Sanctæ* (ibid. 1766):—*Hand-Lexikon der jüdisch-teutschen Sprache*, etc. (ibid. 1773):—*Dissertatio de Tabernaculorum Feriis, prout olim a Judæis gestæ sunt, hodieque aguntur* (ibid. 1773):—*Dissertatio an Lingua Hebraica Omnium Antiquissima Primaque Habenda*, etc. (ibid. 1773):—*Grammatica Hebr.; accedit Syllabus Vocum Irregul. S. S. Ordine Alphab.* (ibid. 1784). See Fürst, *Bibl. Jud.* iii, 432; Steinschneider, *Bibliogr. Handb.* s. v. (B. P.)

Tirsha'tha [most *Tir'shatha*] (Heb. always with the article, *hat-Tirshatha'*, הַתִּרְשָׁתָא; hence the Sept. gives the word Ἀθερσαθά [v. r. Ἀθερσαθά], Ezra ii, 63; Neh. vii, 65, and Ἀρταρσαθά, Neh. x, 1; Vulg. *Athersatha*), the title of the governor of Judæa under the Persians, derived by Gesenius from the Persian root *torsh*, signifying "stern," "severe." He compares the title *Gestrenger Herr*, formerly given to the magistrates of the free and imperial cities of Germany (comp. also our expression, "most *dread* sovereign"). It is added as a title after the name of Nehemiah (viii, 9; x, 1 [Heb. 2]); and occurs also in three other places (Ezra ii, 63, and the repetition of that account in Neh. vii, 65–70), where probably it is intended to denote Zerubbabel, who had held the office before Nehemiah. In the margin of the A. V. (Ezra ii, 63; Neh. vii, 65; x, 1) it is rendered "governor;" an explanation justified by Neh. xii, 26, where "Nehemiah the governor," הַפֶּחָה (*Pechâh*, probably from the same root as the word we write *pacha*, or pasha), occurs instead of the more usual expression "Nehemiah the Tirshatha." This word, פֶּחָה, is twice applied by Nehemiah to himself (v, 14, 18), and by the prophet Haggai (i, 1; ii, 2, 21) to Zerubbabel. According to Gesenius, it denotes the præfect or governor of a province of less extent than a satrapy. The word is used of officers and governors under the Assyrian (2 Kings xviii, 24; Isa. xxxvi, 9), Babylonian (Jer. li, 57; Ezek. xxiii, 6, 23; see also Ezra v, 3, 14; vi, 7; Dan. iii, 2, 3, 27; vi, 7 [Heb. 8]), Median (Jer. li, 28), and Persian (Esth. viii, 9; ix, 3) monarchies. Under this last we find it applied to the rulers of the provinces bordered by the Euphrates (Ezra viii, 36; Neh. ii, 7, 9; iii, 7), and to the governors of Judæa, Zerubbabel and Nehemiah (comp. Mal. i, 8). It is found also at an earlier period in the times of Solomon (1 Kings x, 15; 2 Chron. ix, 14) and Benhadad king of Syria (1 Kings xx, 24), from which last place, compared with others (2 Kings xviii, 24; Isa. xxxvi, 9), we find that military commands were often held by these governors; the word, indeed, is often rendered by the A. V., either in the text or the margin, "captain." By thus briefly examining the sense of *Pechâh*, which (though of course a much more general and less distinctive word) is given as an equivalent to *Tirshathâ*, we have no difficulty in forming an opinion as to the general notion implied in it. We have, however, no sufficient information to enable us to explain in detail in what consisted the special peculiarities in honor or functions that distinguished the Tirshatha from others of the same class, governors, captains, princes, rulers of provinces. See GOVERNOR.

Tir'zah (Heb. *Tirtsah'*, תִּרְצָה, *delight;* Sept. Θερσά v. r. [in the case of No. 2] Θερσιλά and Θερμα; Vulg. *Thersa*), the name of a woman and also of a place. See also CYPRESS; TIZITE.

1. The last named of the five daughters of Zelophehad, of the tribe of Manasseh, whose case originated the

law that in the event of a man dying without male issue his property should pass to his daughters (Numb. xxvi, 33; xxvii, 1; xxxvi, 11 [where she is named second]; Josh. xvii, 3). See ZELOPHEHAD.

2. An ancient Canaanitish city, whose king is enumerated among the twenty-one overthrown in the conquest of the country (Josh. xii, 24). From that time nothing is heard of it till after the disruption of Israel and Judah. It then reappears as a royal city—the residence of Jeroboam (1 Kings xiv, 17; Sept. Σαριφά, i. e. ? *Zareda*), and of his successors, Baasha (xv, 21, 33), Elah (xvi, 8, 9), and Zimri (ver. 15). It contained the royal sepulchres of one (ver. 6), and probably all the first four kings of the northern kingdom. Zimri was besieged there by Omri, and perished in the flames of his palace (ver. 18). The new king continued to reside there at first, but after six years he left it to his son Ahab (q. v.), at that time raised to the viceroyship; and removed to a new city which he built and named Shomrôn (Samaria), and which continued to be the capital of the northern kingdom till its fall. Once, and once only, does Tirzah reappear, as the seat of the conspiracy of Menahem ben-Gaddi against the wretched Shallum (2 Kings xv, 14, 16); but as soon as his revolt had proved successful, Menahem removed the seat of his government to Samaria, and Tirzah was again left in obscurity. Its reputation for beauty throughout the country must have been wide-spread. It is in this sense that it is mentioned in the Song of Solomon, where the juxtaposition of Jerusalem is sufficient proof of the estimation in which it was held—"Beautiful as Tirzah, comely as Jerusalem" (Cant. vi, 4). The Sept. (εὐδοκία) and Vulg. (*suavis*) do not, however, take *tirtsâh* as a proper name in this passage. Its occurrence here on a level with Jerusalem has been held to indicate that the Song of Songs was the work of a writer belonging to the northern kingdom. But surely a poet, and so ardent a poet as the author of the Song of Songs, may have been sufficiently independent of political considerations to go out of his own country—if Tirzah can be said to be out of the country of a native of Judah—for a metaphor. See CANTICLES.

Eusebius (*Onomast.* s. v. Θαρσιλά) mentions it in connection with Menahem, and identifies it with a "village of Samaritans in Batanæa." There is, however, nothing in the Bible to lead to the inference that the Tirzah of the Israelitish monarchs was on the east of Jordan. Josephus merely mentions it (Θαρσή, *Ant.* viii, 12, 5). It is nowhere stated to what tribe this town belonged; but Adrichomius (*Theat. T. S.* p. 74) and others place it in Manasseh. Lightfoot (*Chorograph. Cent.* c. 88) seems to suspect that Tirzah and Shechem were the same; for he says that "if Shechem and Tirzah were not one and the same town," it would appear that Jeroboam had removed when his son died from where he was when he first erected his idols (comp. 1 Kings xii, 25; xiv, 17). It does not appear to be mentioned by the Jewish topographers, or any of the Christian travellers of the Middle Ages, except Brocardus, who places "Thersa on a high mountain, three leagues (*leucæ*) from Samaria to the east" (*Descriptio Terræ Sanct.* vii, 13). This is exactly the direction, and very nearly the distance, of *Tellûzah*, a place in the mountains north of Nablûs, which was visited by Robinson (*Bibl. Res.* iii, 302) and Van de Velde in 1852 (*Syr. and Pal.* iii, 334). The town is on an eminence, which towards the east is exceedingly lofty, though, being at the edge of the central highlands, it is more approachable from the west. The place is large and thriving, but without any obvious marks of antiquity (Robinson, *Later Res.* p. 302). Lieut. Conder, however, suggests the identity of Tirzah with a "mud hamlet" called *Teiâsir*, twelve miles east of Jeba, which he found to have been once a place of importance, judging from the numerous rock-cut sepulchres burrowing under the houses, the fertile lands and fine olives around, and the monument of good masonry, apparently a Roman tomb. The position is beautiful, and the old main road leads to the place from Shechem (*Tent-Work in Palest.* i, 108).

Tischendorf, LOBEGOTT FRIEDRICH CONSTANTIN VON, the most prominent scholar in the department of New-Test. palæography, was born Jan. 18, 1815, at Lengenfeld, in Saxony. Having been prepared at the gymnasium at Plauen for the university, he entered, at Easter, 1834, aged nineteen, the halls of Leipsic. Here Gottfried Hermann and Georg Benedict Winer were among his teachers. At the close of 1836 he received a prize medal for an essay on *Doctrina Pauli Apostoli de Vi Mortis Christi Satisfactoria*, which he published at Leipsic in 1837. A second prize was awarded to him in the year 1838 on *Disputatio de Christo, Panc Vitæ, sive de Loco Evang. Joann. c. vi, vv.* 51–59, *Cœnæ Sacræ Potissimum Ratione habita* (ibid. 1839). At the same time, he took his degree of doctor of philosophy. In 1840 he published *Dissertatio Critica et Exegetica de Ev. Matt. c. xix*, 16 *sq.*, and was promoted as licentiate of theology; in the same year he qualified as privat-docent of theology by publishing *De Recensionibus quas dicunt Novi Testamenti Ratione Potissimum habita Scholzii* (ibid.; reprinted in the Prolegomena to the Greek Testament published in 1841). In this essay, as Kahnis rightly remarked, he gave to the world the programme of his theological future. In October, 1839, he began to prepare a critical hand-edition of the Greek New Test., which was published in 1841 under the title *Novum Testamentum Græce: Textum ad Fidem Antiquorum Testium Recens. Brevem Apparatum Crit. una cum Variis Lectionibus Elzev., Knappii, Scholzii, Lachmanni subjunxit*, etc. (ibid.). In 1840 Tischendorf went to Paris. The library there contained a celebrated palimpsest. A manuscript of the Bible from early in the 5th century had been cleaned off in the 12th century, and used for writings of Ephraem Syrus. What no mortal had been able to do before, Tischendorf did, and with the aid of chemical reagents he completely restored the original text. The University of Breslau acknowledged his merit by bestowing on him the title of doctor of theology. Meanwhile he also collated the Paris manuscripts of Philo for Prof. Grossmann at Leipsic, and the only remaining manuscript of the 60th book of the Basilicas for Dr. Heimbach at Jena. F. Didot, the publisher, bargained with Tischendorf for a reissue of his Leipsic edition, which appeared at Paris in 1842; and then abbé Jager, a professor in the Sorbonne, begged him to edit a Greek text that should conform as nearly as possible to the Vulgate, which was also published in the same year. In 1841 and 1842 he visited the libraries in Holland, London, Cambridge, and Oxford. Early in 1843 he left Paris for Rome, on the way working four weeks on the Codex E of the gospels at Basle. In Italy he stayed more than a year, and used his time in the best possible manner. When his Italian researches were completed, he prepared to start for his first Eastern journey in 1844, which he repeated again in 1853 and 1859. On his third journey, in 1859, he discovered the famous *Codex Sinaiticus*. After his return he was made ordinary professor of the Leipsic University, and a special chair of sacred palæography was made for him. From this time on, he spent the remainder of his life in publishing the results of his amassed materials, collected on his different journeys, of which we shall speak further on. On May 5, 1873, he was seized with apoplexy; he recovered somewhat from the attack, but in November, 1874, the malady grew worse, and on Dec. 7, 1874, he passed away. His funeral took place on the 10th, at which Drs. Ahlfeld, Kahnis, Luthardt, and others made addresses.

Probably no theologian ever received so varied and so many signs of distinction, academic and civil. He was made a Russian noble, a Saxon privy-councillor, knight of many orders, doctor of all academic degrees, and member of an indefinite number of societies. When, in 1855, king Friedrich Wilhelm IV of Prussia (brother of the present emperor of Germany) said to him, "You

are predestined to discoveries; wherever they are possible, there you are to make them," he only proved himself a true prophet; and only a man of such uncommon quickness, keenness, energy, and ambition as Tischendorf could achieve what he brought about. "What Wettstein and Bengel began," said his colleague Luthardt, "what Hug and Lachmann carried on, he brought nearly to completion in a way which leaves the labors of his predecessors far behind." And "whoever," said Kahnis, "in the future outstrips him will do it only on the road which Tischendorf marked out; whoever overcomes him will do so only by the weapons which he himself has furnished." Complaint has been made of his changes of opinion, a reading not unfrequently being confidently adopted in one issue and as confidently rejected in the next, or *vice versa*. But how could it be otherwise, when the evidences in the case were constantly increasing in number and clearness? As the illustrious scholar said in his last will, "I have sought no other aim than truth; to her I have always unconditionally bowed the knee." No pride of opinion, no zeal for consistency, was allowed to stand in the way. He was, doubtless, unconsciously biassed in favor of the authorities he himself had brought to light; but his purpose was to set forth the exact text of the original without regard to dogmatic or personal considerations.

As to his publications, they are very numerous. We must here pass over his essays, reviews, etc., and shall confine ourselves to his most important works. Besides those already mentioned, they are, in chronological order, *Codex Ephraemi Syri Rescriptus* (Lips. 1843–45, 2 vols.): —*Monumenta Sacra Inedita sive Reliquiæ Antiquissimæ Textus Novi Testam. Græci*, etc. (ibid. 1846):—*De Israelitarum per Mare Rubrum Transitu* (ibid. 1847):—*Evangelium Palatinum Ineditum sive Reliquiæ Textus Evangeliorum Latini ante Hieron. versi ex Cod. Palatino Purpureo iv vel. v p. Chr. Sæculi* (ibid. 1847):—*Novum Test. Græc.* (ibid. 1850; 2d ed. 1862, and often):—*Vetus Test. Græce juxta LXX Interpretes: Textum Vat. Romanum emendatius edidit*, etc. (ibid. 1850, 2 vols.; 2d ed. 1856; 3d ed. 1860; 4th ed. 1869; 6th ed. 1880):—*Codex Amiatinus sive N. T. Latine Interprete Hieronymo* (ibid. 1850; 2d ed. 1854):—*De Evangeliorum Apocryphorum Origine et Usu*, etc. (Hagæ, 1851):—*Acta Apostolorum Apocrypha* (Lips. 1851):—*Synopsis Evangelica* (ibid. 1851; 2d ed. 1854; ed. ii emend. 1864; ed. iii emend. 1871; transl. into Tamul by H. Schanz, Tranquebar, 1868):—*Codex Claromontanus sive Epistulæ Pauli Omnes Gr. et Lat. ex Cod. Paris. Celeberrimo*, etc. (ibid. 1852):—*Evangelia Apocrypha* (ibid. 1853):—*N. T. Triglottum, Gr. Lat. Germanice*, etc. (ibid. 1854; 2d ed. 1865):—*N. T. Græce: Editio Academica* (ibid. 1855, and often):—*Monumenta Sacra Inedita: Nova Collectio* (1855–70, 7 vols.):—*Pilati circa Christum Judicio quid Lucis Afferatur ex Actis Pilati* (ibid. 1855):—*Anecdota Sacra et Profana ex Oriente et Occidente Aluta*, etc. (ibid. 1855; 2d ed. 1861):—*Hermæ Pastor Græce.* (ibid. 1856):—*N. T. Gr. et Lat., ex Triglottis* (ibid. 1858):—*N. T. Græc.: Editio Septima Critica Major* (ibid. 1859), and *Editio Septima Critica Minor* (ibid.):—*Notitia Editionis Codicis Bibliorum Sinaitici Auspiciis Imperatoris Alexandri II Susceptæ* (ibid. 1860):—*Bibliorum Codex Sinaiticus Petropolitanus*, etc. (Petropoli, 1862, 4 vols. fol.):—*N. T. Sinaiticum sive N. T. cum Epistula Barnabæ et Fragmentis Pastoris* (Lips. 1863):—*N. T. Græce et Germanice, ex Triglottis* (ibid. 1864):—*N. T. Latine: Textum Hieronymi Notata Clementina Lectione*, etc. (ibid. 1864):—*N. T. Gr., ex Sinaitico Codice Omnium Antiquissimo Vaticana itemque Elzeviriana Lectione Notata* (ibid. 1865):—*Wann wurden unsere Evangelien verfasst?* (ibid. 1865, and often). Of this little book there are three French, English, and American translations, two Swedish, and one each of Danish, Dutch, Italian, Russian, and Turkish:—*Apocalypses Apocryphæ Mosis, Esdræ, Pauli, Johannis*, etc. (ibid. 1866):—*N. T. Vaticanum, post Angeli Mai aliorumque Imperfectos Labores ex ipso Codice edidit* (ibid. 1867):—*Appendix Codicum Celeberrimorum Sinaitici Vaticani Alexandrini* (ibid. 1867):—*Philonea Inedita Altera*, etc. (ibid. 1868):—*N. T. Gr., ad Antiquiss. Testes denuo Rec. Apparatum Criticum Omni Studio Perfectum* (ibid. 1869–72, 2 vols.); the third vol., containing *Prolegomena*, is now in preparation by Dr. Oscar Gebhardt:—*The New Testament: the Authorized English Version, with Introductions and Various Readings from the three most Celebrated Manuscripts of the Original Greek Text* (ibid. 1869); 45,000 copies were sold in the first year:—*Appendix Novi Testam. Vaticani*, etc. (ibid. 1869):—*Collatio Critica Cod. Sin. cum Textu Elzeviriano Notæ*, etc. (ibid. 1869):—*Responsa ad Calumnias Romanas* (ibid. 1870):—*Die Sinaibibel*, etc. (ibid. 1871):—*N. T. Græce, ad Antiquissimos Testes denuo recensuit: Editio Critica Minor ed. viii Majore Desumpta* (1872), vol. i:—*Clementis Romani Epistulæ* (ibid. 1873):—*Biblia Sacra Latina Veteris Testam. Hieronymo Interprete*, etc. Editionem instituit suasore Chr. Car. Jos. de Bunsen, Th. Heyse, ad finem perduxit C. de T. (ibid. 1873):—*N. T. Gr., ad Editionem suam viii Crit. Majorem conformavit, Lectionibusque Sinaiticis et Vaticanis item Elzevirianis instruxit* (ibid. 1873):—*Liber Psalmorum Hebr. atque Lat. ab Hieronymo ex Hebræo Conversus.* Consociata Opera edd. C. de T., S. Bär, Fr. Delitzsch (ibid. 1874). From the rich material left behind, we may expect still other works. Besides these works, we must mention his *Reise in den Orient* (Leips. 1846, 2 vols.; Engl. transl. by W. L. Shuckard, *Travels in the East* [Lond. 1847]):—*Aus dem heiligen Lande* (ibid. 1862; transl. into French and Swedish):—*Rechenschaft über meine handschriftlichen Studien auf meiner wissenschaftlichen Reise*, published in the *Jahrbücher der Literatur*:—and papers in the *Anzeige-Blatt*. The *Leipziger Repertorium der deutschen und ausländischen Literatur*, the *Augsburger Allgemeine Zeitung*, the *Serapeum*, and *Studien und Kritiken* also contain a vast amount of information from his pen, as may be seen from the list of Tischendorf's writings furnished by Mr. Gregory for the *Bibliotheca Sacra*, 1876, p. 183 sq.

See Volbeding, *Constantin Tischendorf in seiner 25-jährigen wissenschaftlichen Wirksamkeit: Literar.-histor. Skizze* (Leips. 1862); *Beilage zur allgemeinen evangelisch-lutherischen Kirchenzeitung*, 1874, No. 50 (ibid.); *Am Sarge und Grabe des Dr. Theol. Constantin Tischendorf: Fünf Reden und Ansprachen, nebst einem Rückblick auf das Leben und einem Verzeichniss sämmtlicher Druckwerke des Verstorbenen* (ibid. 1875); Abbot, *The late Professor Tischendorf* (reprinted from the *Unitarian Review and Religious Magazine* for March, 1875); Gregory, *Tischendorf*, in *Biblioth. Sacra* (Andover, 1876), p. 153 sq.; *Theologisches Universal-Lex.* s. v.; *Literarischer Handweiser für das katholische Deutschland*, 1875, p. 417 sq.; Zuchold, *Biblioth. Theolog.* ii, 1341 sq. (B. P.)

Tischer, Johann Friedrich Wilhelm, a German Protestant divine, was born at Tautschen, near Torgau, in the year 1767. In 1792 he was called to the pastorate of his native city; in 1794 he was appointed superintendent at Jüterbogk; four years later he was called to Plauen, and in 1823 to Pirna, having in the meantime received the degree of doctor of theology. He died in the latter place in 1842. He published, *Scholia in Loc. Gal. iii*, 1–20 (Wittenb. 1802):—*Psychologische Predigtentwürfe* (Leips. 1795):—*Die Hauptstücke der christlichen Religion* (33d ed. ibid. 1852):—*Das Christenthum in den Hauptstücken unserer Kirche* (2d ed. ibid. 1837):—*Ueber das menschliche Herz und seine Eigenheiten* (ibid. 1829–43, 4 vols.), sermons:—*Die Pflicht der Kirchlichkeit aus den Gesetzen der Seelenlehre bewiesen* (ibid. 1836):—and a number of other sermons and essays. See Zuchold, *Bibl. Theolog.* ii, 1343; Winer, *Handbuch der theol. Literatur*, i, 262; ii, 161, 197, 228, 314, 321, 334. (B. P.)

Tish'bite (Heb. *Tishbi'*, תִּשְׁבִּי, apparently a gentile adj.; Sept. Θεσβίτης; Vulg. *Thesbites*), the constant designation of the prophet Elijah (1 Kings xvii, 1; xxi,

17, 28; 2 Kings i, 3, 8; ix, 36). The following explanations have been given of this obscure epithet:

1. The name naturally points to a place called *Tishbah, Tishbeh, Tishbi*, or rather perhaps *Tesheb*, as the residence of the prophet. Indeed, the word מתשבי, which follows it in 1 Kings xvii, 1, and which in the received Hebrew text is so pointed as to mean "from the residents," may, without violence or grammatical impropriety, be pointed to read "from Tishbi." This latter reading appears to have been followed by the Sept. (Vat. ὁ Θεσβείτης ὁ ἐκ Θεσβῶν), Josephus (*Ant.* viii, 13, 2, πόλεως Θεσβώνης), and the Targ. (דְּמִתּוֹשָׁב, "from out of Toshab"); and it has the support of Ewald (*Gesch.* iii, 468, note). It is also supported by the fact, which seems to have escaped notice, that the word does not in this passage contain the ו which is present in each one of the places where תּוֹשָׁב is used as a mere appellative noun. Had the ו been present in 1 Kings xvii, 1, the interpretation "from Tishbi" could never have been proposed.

Assuming, however, that a town is alluded to as Elijah's native place, it is not necessary to infer that it was itself in Gilead, as Epiphanius, Adrichomius, Castell, and others have imagined; for the word תּוֹשָׁב, which in the A. V. is rendered by the general term "inhabitant," has really the special force of "resident" or even "stranger." This and the fact that a place with a similar name is not elsewhere mentioned have induced the commentators, geographers, and lexicographers, with few exceptions, to adopt the name "Tishbite" as referring to the place Thisbe (Θισβή) in Naphtali, which is found in the Sept. text of Tobit i, 2. The difficulty in the way of this is the great uncertainty in which the text of that passage is involved—an uncertainty quite sufficient to destroy any dependence upon it as a topographical record, although it bears the traces of having originally been extremely minute. Bunsen (*Bibelwerk*, note to 1 Kings xvii, 1) suggests in support of the reading "the Tishbite from Tishbi of Gilead" (which, however, he does not adopt in his text) that the place may have been purposely so described, in order to distinguish it from the town of the same name in Galilee.

2. But התשבי has not always been read as a proper name, referring to a place. Like מתשבי, though exactly in reverse, it has been pointed so as to make it mean "the stranger." This is done by Michaelis in the text of his interesting *Bibel für Ungelehrten*—"Der Fremdling Elia, einer von den Fremden, die in Gilead wohnhaft waren;" and it throws a new and impressive air around the prophet, who was so emphatically the champion of the God of Israel. But this suggestion does not appear to have been adopted by any other interpreter, ancient or modern.

The numerical value of the letters תשבי is 712, on which account, and also doubtless with a view to its correspondence with his own name, Elias Levita entitled his work, in which 712 words are explained, *Sepher Tishbi* (Bartolocci, i, 140 b). See Elijah.

Tisio (or **Tisi**), Benvenuto, called *Il Garofalo*, an eminent painter of the Ferrarese school, was born in 1481, received his first education under Domenico Panetti, then studied with Niccolò Soriani at Cremona, and next under Boccaccio Boccaccino. He went to Rome in 1499, where he remained fifteen months, and then travelled through various Italian cities, intending to settle down at Rome. Persuaded, however, by the solicitations of Panetti and by the commissions of duke Alphonso, he remained in his native place, Ferrara. His death took place in 1559. The works of Tisio are extremely valuable, and scarcely to be found outside of Italy. Among them we note, *Murder of the Innocents*, *Resurrection of Lazarus*, and *Taking of Christ*, in the Church of St. Francis at Ferrara; *St. Peter Martyr*, in the Church of the Dominicans; *Visitation of the Virgin*, in the Palazzo Doria. See Spooner, *Biog. Dict. of the Fine Arts*, s. v.

Tisri, or rather Tishrī (תִּשְׁרִי, from תשר, *to begin*), was the Rabbinical name of the first month of the civil and the seventh month of the ecclesiastical year, in which fell the festival of Atonement and that of Tabernacles. In 1 Kings viii, 2 it is termed the month of *Ethanim*, that is, the month of streaming rivers, which are filled during this month by the autumnal rains. It corresponds with our September–October. Tisri is one of the six names of months found in Palmyrene inscriptions, which, with other evidence, renders it very probable that the Jewish names of months form a member in a great series, which were extensively in use in the eastern parts of the world (see Benfey and Stern, *Ueber die Monatsnamen einiger alten Völker* [Berlin, 1836]). See Month.

Ti'tan (Τιτάν, usually in the plur. Τιτᾶνες, of uncertain derivation). These children of Uranus (Heaven) and Gaia (Earth) were [see Titanes], according to the earliest Greek legends, the vanquished predecessors of the Olympian gods, condemned by Zeus to dwell in Tartarus, yet not without retaining many relics of their ancient dignity (Æsch. *Prom. Vinct.* passim). By later (Latin) poets they were confounded with the kindred *Gigantes* (Horace, *Odes*, iii, 4, 42, etc.), as the traditions of the primitive Greek faith died away; and both terms were transferred by the Sept. to the Rephaim of ancient Palestine. See Giant. The usual Greek rendering of *Rephaim* is indeed Γίγαντες (Gen. xiv, 5; Josh. xii, 4, etc.), or, with a yet clearer reference to Greek mythology, γηγενεῖς (Prov. ii, 18; ix, 18) and Θεομάχοι (Symmach.; Prov. ix, 18; xxi, 16; Job xxvi, 5). But in 2 Sam. v, 18, 22 "the valley of Rephaim" is represented by ἡ κοιλὰς τῶν τιτάνων instead of ἡ κοιλὰς τῶν γιγάντων (1 Chron. xi, 15; xiv, 9, 13); and the same rendering occurs in a Hexapl. text in 2 Sam. xxiii, 13. Thus Ambrose defends his use of a classical allusion by a reference to the old Latin version of 2 Sam. v, which preserved the Sept. rendering (*De Fide*, iii, 1, 4, "Nam et *gigantes* et *vallem Titanum* prophetici sermonis series non refugit. Et Esaias *Sirenas* . . . dixit"). It can therefore occasion no surprise that in the Greek version of the triumphal hymn of Judith (xvi, 7) "the sons of the Titans" (*vioi* Τιτάνων; Vulg. *filii Titan;* old Lat. *filii Dathan; f. Tela; f. bellatorum*) stands parallel with "high giants," ὑψηλοὶ Γίγαντες, where the original text probably had רָפָאִים and גִּבֹּרִים. The word has yet another interesting point of connection with the Bible; for it may have been from some vague sense of the struggle of the infernal and celestial powers, dimly shadowed forth in the classical myth of the Titans, that several Christian fathers inclined to the belief that Τειτάν was the mystic name of "the beast" indicated in Rev. xiii, 18 (Irenæus, v, 30, 3, "Divinum putatur apud multos esse hoc nomen . . . et ostentationem quandam continet ultionis . . . et alias autem et antiquum, et fide dignum, et regale, magis autem et tyrannicum nomen . . . ut ex multis colligamus ne forte *Titan* vocetur qui veniet").

Titānès, in Greek mythology, were the children of Uranus and Gaia. There were twenty-two of them—namely, Oceanus, Ostasus, Adamus, Ophion, Anytus, Cœus, Andes, Hyperion, Crius, Olymbrus, Japetus, Ægaon, and Kronus (Saturn); Tethys, Rhea, Themis, Mnemosyne, Phœbe, Dione, Thia, Thrace, Euryphaessa. They represented the powers of nature as anciently and still engaged in wild combat. Uranus had thrown his first sons, the Hecatonchires (the fifty-armed), Briareus, Cottus, and Gyas (also Gyges), and the Cyclops Arges, Steropes, and Brontes, into Tartarus. Gaia became angry on this account, and incited the Titanes to rebel against their father, and for this purpose gave to Kronus a hook, with which he emasculated him (Uranus). All save Oceanus participated in the rebellion. Uranus

was dethroned, those pining in Tartarus liberated, and Kronus acknowledged as ruler, who, however, subjected again those who had been liberated to the tortures of Tartarus, with the Hecatonchires as their guards. Titanes was also the name of the divine beings descended from the Titanes, sometimes called Titanides, as Prometheus, Hecate, Latona, Pyrrha, Helios, and Selene. The name Titan has become very common to designate the god of the sun. A peculiar saying was that Bacchus was torn asunder by the Titanes. Bacchus is here represented to be the power of vegetation, which is broken by the satanic powers of the infernal region.

Tithe (מַעֲשֵׂר, *maasêr;* Sept. and New Test. δεκάτη, occasionally δέκατον or ἐπιδέκατον; Vulg. *decimæ;* plur. מַעֲשֵׂרוֹת; *ai δέκαται; decimæ;* from עֶשֶׂר, "ten;" Targum מעשרא, תד מן עסרא), the tenth part both of the produce of the land and of the increase of the flock, enjoined in the Mosaic law to be devoted by every Israelite to the servants of the sanctuary, and to the hospitable meals provided on the festivals for the poor and needy (Lev. xxvii, 30–33; Numb. xviii, 21–32; Deut. xii, 5–18; xiv, 22–29; xxvi, 12–14). (The following treatment of the subject relates to Jewish tithes from Biblical and Rabbinical sources.

I. *The Mosaic Law respecting Tithes.* — The first enactment respecting tithes ordains that the tenth of all produce and of all animals is to be devoted to the Lord; that the predial or vegetable tithe may be redeemed if one fifth is added to its value; and that the mixed or animal tithe, which is unredeemable, is to be taken as it comes, without any selection, and without attempting to effect any change, else the original animal and the one substituted for it are both forfeited to the sanctuary (Lev. xxvii, 30–33). In the second mention of the tithe it is enacted that it is to be given to the Levites of the respective districts as a remuneration for their services in the sanctuary, since they were excluded from sharing in the division of the land of Canaan; that they are allowed to consume the tithe wherever they please (בְּכָל־מְקוֹם), and that from the tithe thus received they are to give a tenth to the Aaronites or priests (Numb. xviii, 21–32). In the third legislation on this point it is further commanded that the Israelites are to tithe the produce of the soil every year; that this vegetable tithe, together with the firstlings of the flock and herd, is to constitute the social and festive repast in the place of the sanctuary; that in case the sanctuary is too far off, the tithal produce is to be converted into money, which is to be taken to the metropolis, and there laid out in food for this entertainment, and that the Levite is to share with the family in this social meal. It is, moreover, ordained that at the end of every third year this vegetable tithe (מַעֲשַׂר תְּבוּאָה) is not to be taken to the metropolis, but is to constitute hospitable and charitable meals at home, to which the Levite, the stranger, the fatherless, and the widow are to be invited (Deut. xii, 5–7, 17; xiv, 22–29). The triennial conversion of the second or vegetable tithe into entertainments for the poor is again enjoined in xxvi, 12–15, where it is also ordered that every Israelite shall make an exculpatory declaration that he has conscientiously performed the tithal command.

It will be seen that the book of Deuteronomy only mentions the second or vegetable tithe as well as its triennial conversion into the poor tithe, omitting altogether the first or Levitical tithe; while the books of Leviticus and Numbers, which discuss the Levitical tithe, pass over in silence the second or feast tithe. This has given rise to various theories among modern critics. Thus Ewald will have it that the Deuteronomist, writing during the period of the Jewish monarchy, when the Levitical tithe, as enacted in Leviticus and Numbers, could no longer be continued as a regular rate in consequence of the new taxes imposed by the sovereigns, endeavored to bring the tithe back to its original form of a voluntary offering (*Die Alterthümer des Volkes Israel*, p. 346). Knobel (*Comment. on Lev.* p. 419, 590) regards Deut. xii, 6, 11; xiv, 22–29; xxvi, 12, as proceeding from the later Jehovistic legislator who lived towards the end of the kingdom of Judah, and who substituted for the older Elohistic annual vegetable and animal tithe, which was no longer practicable, the triennial vegetable tithe which was to be devoted to the hospitable meals whereunto the Levites, together with the stranger, widow, orphans, and poor, were to be invited. Bishop Colenso (*The Pentateuch and the Book of Joshua Critically Examined*, iii, 476), who also regards the enactments in Leviticus, Numbers, and Deuteronomy as referring to one and the same tithe, finds "the most complete contradiction between the two sets of laws." Against these theories, however, is to be urged that—*a.* The tithal enactment in Deuteronomy has nothing whatever to do with the one in Leviticus and Numbers, and is therefore neither intended to contravene nor supersede it. *b.* The Deuteronomist presupposes the existence and force of the Levitical tithe as the fixed income of the ministers of the sanctuary, and designs the second tithe to be in force by its side. This is evident from the fact that the book of Deuteronomy (x, 9; xii, 19; xiv, 27, 29), like the books of Leviticus and Numbers, legislates upon the basis of Levitical poverty, and frequently refers to the care to be taken of the Levites. Now if, according to the above-named hypothesis, we are to regard the triennial tithe as substituted in the place of the original Levitical tithe, we are shut up to the preposterous conclusion that the only provision made by the Deuteronomist for the Levites is an ample meal once in three years. *c.* The mention of the second tithe by the Deuteronomist alone is owing to the fact that it is connected with the fixing of the central sanctuary, the rites and regulations of which he alone discusses. *d.* The post-exilian practice of the Jews shows beyond the shadow of a doubt that the nation for whom these tithal laws were passed understood the enactment in Deuteronomy to mean *a second* tithe as in force side by side with the first or Levitical tithe enjoined in Leviticus and Numbers (Tobit i, 7; Josephus, *Ant.* iv, 8, 8, 22; Mishna, *Maaser Sheni*). This also sets aside the objection urged by some that a double tithe would be too heavy and unbearable a tax. For if the Jews did not find it so in later times, when under the rule of foreign sovereigns, and paying heavy rates to them, surely they could not have found the double tithe too grinding an oppression during the independence of the State, especially when it is remembered that the second tithe was devoted to festive repasts of the respective families at which the Levites, the strangers, the widows, orphans, etc., were simply guests.

From all this we gather: 1. That one tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God for the use of the high-priest. 3. That a tithe, in all probability a *second* tithe, was to be applied to festival purposes. 4. That in every third year either this festival tithe or a *third* tenth was to be eaten in company with the poor and the Levites. The question thus arises, were there *three* tithes taken in this third year, or is the third tithe only the second under a different description? That there were two yearly tithes seems clear, both from the general tenor of the directions and from the Sept. rendering of Deut. xxvi, 12. But it must be allowed that the *third* tithe is not without support. *a.* Josephus distinctly says that one tenth was to be given to the priests and Levites, one tenth was to be applied to feasts in the metropolis, and that a tenth besides these (τρίτην πρὸς αὐταῖς) was every third year to be given to the poor (*Ant.* iv, 8, 8, 22). *b.* Tobit says he gave one tenth to the priests, one tenth he sold and spent at Jerusalem, i. e. commuted according

to Deut. xiv, 24, 25, and another tenth he gave away (Tobit i, 7, 8). *c.* Jerome says one tenth was given to the Levites, out of which they gave one tenth to the priests (δευτεροδεκάτη); a second tithe was applied to festival purposes, and a third was given to the poor (πτωχοδεκάτη) (*Com. on Ezek. xlv*, i, 565). Spencer thinks there were three tithes. Jennings, with Mede, thinks there were only two complete tithes, but that in the third year an addition of some sort was made (Spencer, *De Leg. Hebr.* p. 727; Jennings, *Jewish Ant.* p. 183).

On the other hand, Maimonides says the third and sixth years' second tithe was shared between the poor and the Levites, i. e. that there was no third tithe (*De Jur. Paup.* vi, 4). Selden and Michaelis remark that the burden of three tithes, besides the first-fruits, would be excessive. Selden thinks that the third year's tithe denotes only a different application of the second, or festival, tithe, and Michaelis that it meant a surplus after the consumption of the festival tithe (Selden, *On Tithes*, ii, 13; Michaelis, *Laws of Moses*, § 192, iii, 143, ed. Smith). Against a third tithe may be added Reland, *Ant. Hebr.* p. 359; Jahn, *Ant.* § 389; Godwyn, *Moses and Aaron*, p. 136, and Carpzov, p. 621, 622; Keil, *Bibl. Arch.* § 71, i, 337; Saalschütz, *Hebr. Arch.* i, 70; Winer, *Realwörterb.* s. v. "Zehnte."

Of these opinions, that which maintains three separate and complete tithings seems improbable as imposing an excessive burden on the land, and not easily reconcilable with the other directions; yet there seems no reason for rejecting the notion of two yearly tithes when we recollect the especial promise of fertility to the soil conditional on observance of the commands of the law (Deut. xxviii). There would thus be, (1) a yearly tithe for the Levites; (2) a second tithe for the festivals, which last would, every third year, be shared by the Levites with the poor. It is this poor man's tithe which Michaelis thinks is spoken of as likely to be converted to the king's use under the regal dynasty (1 Sam. viii, 15, 17; Michaelis, *Laws of Moses*, i, 299). Ewald thinks that under the kings the ecclesiastical tithe system reverted to what he supposes to have been its original free-will character.

II. *Classification of and Later Legislation upon the Tithes.*—It will be seen from the above description that the tithes are divisible into four classes. As the anxiety to pay them properly called forth more minute definitions and further expansions of the Pentateuchal enactments, we shall give the most important practices which obtained during the second Temple in connection with each of these four classes of tithes.

1. *The Levitical, or first, tithe* (מַעֲשֵׂר רִאשׁוֹן). This tithe was paid after both the first-fruit (בִּכּוּרִים) and the priestly heave-offering (תְּרוּמָה) had been separated, the amount of which, though not fixed in the Mosaic law, was generally one fiftieth of the produce (comp. Exod. xxiii, 19; Deut. xxvi, 1, etc., with Mishna, *Bikkurim;* Numb. xviii, 8; Deut. xviii, 4, with Mishna, *Terumoth*, iii, 7; iv, 3; Maimonides, *Iad Ha-Chezaka, Hilchoth Mathanuth Anjim*, vi, 2). As the Mosaic law does not define what things are subject to this tithe, but simply says that it is to consist of both vegetables and animals (Lev. xxvii, 30 sq.), the Jewish canons enacted that as to the produce of the land "whatsoever is esculent, though still kept in the field, and derives its growth from the soil, is tithable; or whatsoever may be eaten from the commencement to the completion of its growth, though left in the field to increase in size, is tithable, whether small or great; and whatsoever cannot be eaten at the beginning, but can only be eaten at the end of its growth, is not tithable till it is ripe for food" (Mishna, *Maaseroth*, i, 1). It will be seen that this definition embraces even the smallest kitchen herbs and aromatic plants; and that it explains the remark of our Saviour that tithe was paid of mint, dill, and cummin, which he, however, did not condemn, but, on the contrary, said, "These ought ye to have done" (Matt. xxiii, 23; Luke xi, 42; comp. Mishna, *Maaseroth*, i, 2–8). The animals subject to this Levitical tithe are still more indefinitely described in the Pentateuchal statute, which simply says, "As to all the tithe of herds and flocks, whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. xxvii, 32). It will be seen that this law does not say whether the tenth is to be paid of the newly born animals, whether it includes those newly purchased or exchanged, whether it is payable if a man has less than ten cattle, or at what age of the animals the tithe becomes due. The spiritual heads of the people had therefore most minutely to define these points so as to make the tithal law practicable. Hence the following canons obtained: All animals are tithable except those which are born of heterogeneous copulation (comp. Deut. xxii, 9), which are damaged, which have come into the world irregularly, or which are bereaved of their mother; which have been purchased or received as presents. They are only tithable when there are ten newly born of the same kind, so that the offspring of oxen and small cattle must not be put together to make up the requisite number, nor are even those to be put together which are born in different years, though they belong to the same kind. Sheep and goats may be tithed together, provided they have all been born in the same season (Mishna, *Bekoroth*, ix, 3, 4). The tithing is to take place three times in the year, about fifteen days before each of the three great festivals—viz. (*a*) on the first of Nisan, being fifteen days before Passover; (*b*) on the first of Sivan, being only five days before Pentecost, because the small number of animals born between these two festivals could not suffice for the celebration of Pentecost if the second tithe term were to be fifteen days before this festival; and (*c*) on the twenty-ninth of Elul instead of the first of Tisri, which is, properly speaking, fifteen days before Tabernacles, because the first of Tisri is the Feast of Trumpets, or New Year. See Festival. Those which were born in the month of Elul were tithed by themselves (ibid. *Rosh hash-Shanah*, i, 1, with *Bekoroth*, ix, 5, 6). On each of the three occasions the herds of every owner extending over a pasture-ground not exceeding sixteen Roman miles were collected together into one fold, while those beyond the prescribed limits formed a separate lot. In the pen wherein the herd was thus gathered a small door was made which only admitted of one animal going out at a time, and the owner placed himself at this narrow opening, holding a rod or staff in his hand wherewith he counted each animal as it made its exit from the fold till he came to the tenth, which he marked with red color, saying, "This is the tithe" (ibid. *Bekoroth*, x, 7). The command "whatsoever *passeth under the rod*" (Lev. xxvii, 32) was thus literally carried out.

2. *The priestly tithe*, also called *tithe of the tithe* (מַעֲשֵׂר מִן הַמַּעֲשֵׂר, מַעֲשֵׂר הַמַּעֲשֵׂר, Numb. xviii, 26), *the heave-offering of the tithe* (תְּרוּמַת מַעֲשֵׂר), ἀπαρχὴ ἀπαρχῆς (Philo, *De Nom. Mut.*), or δευτερωδεκάται (Jerome, *on Ezek. xlv*). This tithe had to be separated by the Levite from the tenth he had received from the Israelite. It had to be given to the priests in Jerusalem (Neh. x, 38) before the Levite could use the rate paid to him. It had, moreover, to be a tenth part of the very tithe which the Levites received, and was therefore subject to the same laws and regulations to which the Levitical tithe was subject. After the Babylonian captivity, when the Levitical tithe was divided (see below), this so-called *tithe of tithes* necessarily ceased. Hence the priests, instead of receiving a tenth of the Levitical tithe as heretofore, took their share directly from the people (Heb. vii, 5). See Scribe.

3. *The second tithe* (מַעֲשֵׂר שֵׁנִי, δευτεροδεκάτη). This festival tithe could not be sold, nor given or received as a pledge, nor used as weight, nor exchanged,

but might be given away as a present (Mishna, *Maaser Sheni*, i, 1). If the distance to the national sanctuary was so great as to preclude the possibility of conveying it in kind, it might be converted into specie, and the money could only be expended in the metropolis in ordinary articles of food, drink, and ointment for the festival meals or festival sacrifices which were eaten at these social repasts (זִבְחֵי שְׁלָמִים, *ibid.* i, 7; iii, 2; *Chagigah*, i, 3). There were storehouses (אוֹצָרוֹת לְעֲשִׂיּוֹת) in one part of the Temple, under the superintendence of priests and Levites, in which the tithe was kept (2 Chron. xxxi, 11–14; Neh. x, 38, 39; xii, 44; xiii, 12; Josephus, *Ant.* xx, 8, 8).

4. *The triennial, or poor, tithe* (מַעֲשֵׂר עָנִי, πτωχοδεκάται), also called *the third tithe* (מַעֲשֵׂר שְׁלִישִׁי, ἡ τρίτη δεκάτη, Tobit i, 7; Josephus, *Ant.* iv, 8, 22), and *the second tithe* (δεύτερον ἐπιδέκατον, Sept., Deut. xxvi, 12), because it was properly the second tithe converted into the poor tithe, to be given to and consumed by the poor at home, instead of conveying it to the metropolis to be eaten by the owner. As every seventh year was a fallow year not yielding a regular harvest, it was enacted that the second tithe should be eaten in Jerusalem by the owner thereof and his guests in the first, second, fourth, and fifth years of the septennial cycle, and be given to the poor in the third and seventh years. It will thus be seen that the whole series of taxes reached its completion at the end of every third and seventh year, or on the eve of Passover of the fourth and seventh years. Hence it is that the third year is denominated *the year of tithe* (שְׁנַת הַמַּעֲשֵׂר)—i. e. when all the tithes had taken their rounds (Deut. xxvi, 12), and not because, as some critics will have it, the annual tithe of the earlier legislator was afterwards changed by the Deuteronomist into a triennial tithe. Hence, too, the spiritual heads of the Jewish people in and before the time of Christ constituted and denominated the Preparation Day of Passover of the fourth and seventh years a day of searching and removal (בִּעוּר) in accordance with Deut. xxvi, 12 (Mishna, *Maaser Sheni*, v, 6), when every Israelite had to separate all the tithes which he ought to have paid in the course of the three years, but which, either through negligence or through some untoward circumstances, he had failed to do. At the evening sacrifice on the last day of Passover, every pilgrim, before preparing to return home, had to offer a prayer of confession, in accordance with ver. 13. As this confession (וִדּוּי) is an expansion and traditional exposition of ver. 13–15, which accounts for the Chaldee and other versions of the passage in question, we give it entire: "I have removed the hallowed things from the house" (i. e. the second tithe and the quadrennial fruit [Lev. xix, 23, etc.]); "have given it to the Levite" (i. e. the Levitical tithe); "and also given it" (i. e. the priestly offering and the priestly tithe) "to the stranger, to the fatherless, and to the widow" (i. e. the poor tithe). . . "from the house" (i. e. from the dough [comp. Numb. xv, 17, etc.]) "according to all thy commandments which thou hast commanded me" (i. e. not given the second tithe before the first). "I have not transgressed thy commandments" (i. e. not paid one kind for the other, the cut for the standing, the standing for the cut, the new for the old, nor the old for the new). "I have not forgotten" (i. e. to thank thee and to remember thy name thereby). "I have not eaten thereof in my mourning . . . I have not given thereof to the dead" (i. e. for coffins, shrouds, or mourners). "I have hearkened to the voice of the Lord my God" (i. e. have taken it to the chosen sanctuary). "I have done all that thou hast commanded me" (i. e. have rejoiced and caused others to rejoice therewith), etc. (Mishna, *Maaser Sheni*, v, 10–13). In the two years of the septennial cycle, when the second tithe was converted into the poor tithe, there was no additional second tithe, inasmuch as the poor tithe took its place (Maimonides, *Iad Ha-Chezaka, Hilchoth Mathanuth Anjim*, vi, 4). The poor could go into a field where the poor tithe was lying and demand of the owner to satisfy their wants. The minimum quantity to be given to them was defined as follows: If the tithe be of wheat, ½ cab; barley, 1 cab; spelt, 1 cab; lenten-figs, 1 cab; cake-figs, the weight of 25 sicli; wine, ½ log; oil, ¼ log; rice, ¼ cab; olives, 1 pound; pulse, 3 cabs; nuts, 10 nuts; peaches, 5 peaches; pomegranates, 2; citrons, 1; and if of any other fruit, it shall not be less than may be sold for such a sum as will buy food sufficient for two meals. If the owner's means are slender and the poor so numerous that he is unable to give to each the specified measure, he is to produce the whole tithe and place it before them so that they may divide it among themselves. The owner may only give one half of the tithe to his own poor relatives, and the other he must distribute among the poor generally. If a man and woman apply together, the woman is to be satisfied first. No debts are allowed to be paid out of the poor tithe, nor a recompense to be made for benefits, nor captives redeemed, nor is it to be devoted to nuptial feasts or alms, nor is it to be taken out of Palestine into a foreign land (Maimonides, *ibid.* vi, 7–17). Though no tithes were paid in Palestine in the sabbatical year, when all was in common [see SABBATICAL YEAR], yet the land of Egypt, Ammon, and Moab had to pay them for the support of the poor of Israel, because the Sabbath of the soil was not observed in these countries, while the Babylonians had to pay the second tithe (Mishna, *Yadaïm*, iv, 3; Maimonides, *Iad Ha-Chezaka, Hilchoth Mathanuth Anjim*, vi, 5).

III. *Origin and Observance of the Tithal Law.*—Without inquiring into the reason for which the number ten (q. v.) has so frequently been preferred as a number of selection in the cases of tribute-offerings (Philo derives δέκα from δέχεσθαι [*De X. Orac.* ii, 184]), both sacred and secular, voluntary and compulsory, we may remark that the practice of paying tithes obtained among different nations from the remotest antiquity. Thus the ancient Phœnicians and the Carthaginians sent tithes annually to the Tyrian Hercules (Diod. Sic. xx, 14; Justin, xviii, 7); the southern Arabians could not dispose of their incense before paying a tenth thereof to the priests at Sabota in honor of their god Sabis (Pliny, *Hist. Nat.* xii, 32); the ancient Pelasgians paid a tithe of the produce of the soil and the increase of their herds to their deities (Dionys. Halic. i, 19, 23, etc.); and the Hellenes consecrated to their deities a tenth of their annual produce of the soil (Xenoph. *Hellen.* i, 7, 10), of their business profits (Herod. iv, 152), of confiscated estates (Xenoph. *Hellen.* i, 7, 10), of their spoils (Herod. v, 77; ix, 81; Xenoph. *Anab.* v, 3, 4; *Hellen.* iv, 3, 21; Diod. Sic. xi, 33; Pausan. iii, 18, 5; v, 10, 4; x, 10, 1; τὰς δεκάτας τῶν περιγινομένων τοῖς θεοῖς καθιεροῦν; Harpocration, s. v. *Δεκατεύειν*; and Knobel, *Comment. on Lev. xxvii*, 30). Among other passages the following may be cited: 1 Macc. xi, 35; Herod. i, 89; vii, 132; Diod. Sic. v, 42; Pausan. v, 10, 2; Justin, xx, 3; Arist. *Œcon.* ii, 2; Livy, v, 21; Polyb. ix, 39; Cicero, *Verr.* ii, 3, 6, and 7 (where tithes of wine, oil, and "minutæ fruges" are mentioned); *Pro Leg. Manil.* 6; Plut. *Ages.* ch. xix, p. 389; Pliny, *Hist. Nat.* xii, 14; Macrob. *Sat.* iii, 6; Rose, *Inscr. Gr.* p. 215; Gibbon, iii, 301, ed. Smith; and a remarkable instance of fruits tithed and offered to a deity, and a feast made, of which the people of the district partook, in Xenoph. *Anab.* v, 3, 9, answering thus to the Hebrew poor man's tithe-feast mentioned above.

In Biblical history the two prominent instances of early occurrence are: 1. Abram presenting the tenth of all his property, according to the Syriac and Arabic versions of Heb. vii, and Rashi in his *Commentary*, but, as the passages themselves appear to show, of the spoils of his victory, to Melchizedek (Gen. xiv, 20; Heb. vii, 2, 6; Josephus, *Ant.* i, 10, 2; Selden, *On Tithes*,

ch. i). 2. Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. xxviii, 22). These instances bear witness to the antiquity of tithes in some shape or other previous to the Mosaic tithe system. There can therefore be no doubt that, like many other Pentateuchal ordinances, the inspired legislator adopted the tithal law into the divine code because he found that, with some modifications, this primarily voluntary tax was a proper stipend for the servants of the sanctuary, and that it would, at the same time, be a means of promoting pilgrimage to the national sanctuary on the great festivals, and social intercourse between the rich and the poor.

During the monarchy, the payment of tithes was neglected, and it seems that the kings claimed them for themselves (1 Sam. viii, 14, 15, 17; with 1 Macc. ii, 35). It was, however, re-established at the restoration of religion by the pious Hezekiah (2 Chron. xxxi, 5, 6, 12), and after the return of the Jews from the Babylonian captivity (Neh. x, 38; xii, 44; xiii, 5, 12), when material alterations and modifications were made in the tithal law owing to the altered state of the commonwealth and to the disproportion of the Levites and laymen. Only 341 or 360 Levites returned at first from the Babylonian captivity, with about 37,319 laymen; while with Ezra only 38 Levites came back, with 1496 laymen; and there can be but little doubt that the same disproportion continued among those who returned afterwards, as well as in the gradual and natural increase of the nation. There were thus 97 laymen to 1 Levite, while the tithe of 9 laymen amounted to as much as was left for each private family; and if we take 10 laymen to 1 Levite, as the latter had to pay a tenth to the priest, the tithe when duly paid by all the people yielded ten times as much as the Levites required. On the other hand, there were in Judæa, after the return from Babylon, a disproportionately large number of priests, since, exclusive of those who had no register (Ezra ii, 62), 4289 of them came with Zerubbabel—i. e. twelve or thirteen times more than Levites—and two whole families, besides separate individuals, came with Ezra. These could not possibly have subsisted upon *the legal dues* (Neh. x, 36–39). In addition to the miserably provided priests, there were the 612 Nethinim who came back with Zerubbabel and Ezra (Ezra ii, 58; viii, 20; Neh. vii, 60), for whom no provision whatever existed. Ezra had therefore to take the superabundant tithe from the Levites for the support of the priests and the Nethinim. Hence Josephus distinctly tells us that the priests received tithes in later times (*Life*, 15; *Ant.* xi, 5, 8; xx, 8, 8; 9, 2; *Apion*, i, 22). It is this distribution of the Levitical tithe between the priests and the Levites which is evidently alluded to when the Talmud says that Ezra transferred the tithes from the Levites to the priests as a punishment for their tardiness in returning from exile (*Kethuboth*, 26 a; *Cholin*, 131 b; *Yebamoth*, 86 b; *Sotah*, 47 b), for it could not possibly mean that he took *the whole* tithe away from the Levites, since that would be at variance with other records (comp. Ezra x, 38, 39; Neh. xiii, 10, 13; Tobit i, 7, with *Tossephoth on Kethuboth*, 26 a), and would leave the Levites wholly unprovided for, and visit the good Levites who did return with the punishment deserved by those who remained behind. It is, moreover, owing to this distribution of the Levitical tithe effected by Ezra that the tithe was afterwards divided into three portions, one of which was given by the owner to his friends the priests and Levites, the other was taken to the Temple storehouse, and the third portion was distributed in Jerusalem among the poor and the needy *chaberim* (חברים) =doctors of the law (Jerusalem *Sotah*, ix, 11; Jerusalem *Maaser Sheni*, v, 15; Babylon *Yebamoth*, 86 b).

The board appointed to watch over the tithes, as well as the storehouses, which already existed in the time of Hezekiah for the reception of the tithes (2 Chron. xxxi, 11–14), were now better organized than ever. To achieve the purpose intended by Ezra in the new division of the tithe, it was absolutely necessary that the collection and the distribution thereof should take place under the careful superintendence of a body consisting of both priests and Levites. Such a board was therefore duly appointed, and it was ordained that at least one portion of the tithes should be taken to Jerusalem for the support of the ministering Levites.

During the period of sacerdotal degeneracy and Grecian ascendency in Palestine, the tithes were again discontinued; but at the rise of the Pharisees the strict payment of a tenth was made one of the two essential conditions exacted from every individual who desired to become a *chabêr* (חבר)=member of this association. The reason for this is given in the article PHARISEE.

IV. *Literature.*—Mishna, tractates *Maaseroth*, *Maaser Sheni*, and *Bekoroth*. ix, 1–8; and the Gemaras on these Mishnas; Maimonides, *Iad Ha-Chezaka*, *Hilchoth Mathanuth Anjim*, vi, 1–17; *Hilchoth Maaser* and *Maaser Sheni*; Selden, *The History of Tithes* (1618); Hottinger, *De Decimis Judæorum* (L. B. 1713); and other monographs cited by Volbeding, *Index Programmatum*, p. 170; Spencer, *De Legibus Hebræorum* (Cantabrigiæ, 1727), lib. iii, c. x; ii, 720, etc.; Michaelis, *Commentaries on the Laws of Moses* (Engl. transl. London, 1814), art. cxcii, iii, 141, etc.; Herzfeld, *Gesch. des Volkes Israel* (Nordhausen, 1855), i, 62 sq., 138 sq.

TITHES (Anglo-Saxon, *teotha*, a *tenth*), a tenth part of the produce of the land, which by ancient usage, and subsequently by law, is set aside for the support of the clergy and other religious uses. In the Christian dispensation the very circumstance of the existence of the clergy is supposed by many to imply a certain fixed provision for their maintenance. This obligation has been put forward in ecclesiastical legislation from the earliest period. The Apostolic Canons, the Apostolic Constitutions, St. Cyprian on the *Unity of the Church*, and the works of Ambrose, Chrysostom, Augustine, and the other fathers of both divisions of the Church, abound with allusions to it. In the early Christian Church the custom of consecrating to religious purposes a tenth of the income was voluntary, and it was not made obligatory until the Council of Tours in 567. The second Council of Macon, in 585, enjoined the payment of tithes under pain of excommunication; and Charlemagne, by his capitularies, formally established the practice within those portions of the ancient Roman empire to which his legislation extended.

The introduction of tithes into England is ascribed to Offa, king of Mercia, at the close of the 8th century; and the usage passed into other divisions of Saxon England, and was finally made general by Ethelwolf. They were made obligatory in Scotland in the 9th century, and not long after in Ireland. At first the choice of the Church to whom a person paid tithes was optional, but by a decretal of Innocent III, addressed to the archbishop of Canterbury in 1200, all were directed to pay to the clergy of their respective parishes. According to English law, tithes are of three kinds—predial, mixed, and personal. Predial tithes are those which arise immediately from the ground, as grain, fruit, herbs, etc. Mixed tithes are those proceeding from things nourished by the earth, as calves, lambs, pigs, milk, cheese, eggs, etc. Personal tithes are those arising from the profits of personal industry in the pursuit of a trade, profession, or occupation. The latter were generally paid in the form of a voluntary offering at Easter, or some other period of the year. The law exempted mines, quarries, wild animals, game, fish, and also tame animals kept for pleasure, and not for use or profit.

Another and a more arbitrary distinction is into *great* and *small*—the first being tithes of grain, hay, wood, etc.; the second being the other kind of predial, as well

as all personal and mixed tithes. The great tithes of a parish belonged to the rector, and the small tithes to the vicar. Tithes were originally paid in kind, as the tenth sheaf, the tenth lamb; but the inconvenience and trouble involved in this mode of payment led to the adoption of other methods. This was done either by the payment of a fixed amount each year, irrespective of actual produce, or by a money payment mutually agreed upon; by a partial substitution of payment or labor, as when a person contributed a smaller amount of produce, but free from the expense of harvesting, etc.; or by the payment of a bulk sum in redemption of the impost, either for a time or forever, as the case might be, so that the land became tithe-free. By 1 Elizabeth, c. 19, and 13 Elizabeth, c. 10, such alienations of tithe-payment were restricted to a term of twenty-one years, or three lives.

Originally convents occupying lands in England paid tithes to the parochial clergy; but by a decretal of Paschal II they were exempted from such payments in regard to lands held by themselves in their own occupation. This exemption was confined by subsequent legislation to the four orders, Templars, Hospitallers, Cistercians, and Premonstratensians, and after the fourth Council of Lateran, A.D. 1215, only in respect of lands held by them before that year. At the Reformation many of the forfeited Church lands when sold were held free of tithes.

These partial exemptions, and the fact that the tithes were a tax for the support of the clergy of the Established Church, made it very unpopular with those who were obliged to pay, and especially so to Dissenters. A measure of commutation became absolutely necessary, but, although recommended as far back as 1822, did not become law until 1838. Various statutes for England or Ireland have since been enacted regulating the payment of tithes (6 and 7 William IV, c. 71; 7 William IV and 1 Victoria, c. 69; 1 and 2 Victoria, c. 64; 2 and 3 Victoria, c. 32; and 5 and 6 Victoria, c. 54). Their object for England is to substitute a money rent-charge, varying on a scale regulated by the average price of grain for seven years for all the other forms of payment. In Ireland the settlement was effected by a commutation of tithe into a money rent-charge three fourths the former value. The Disestablishment Act of 1869 abolished tithes and created a common fund for the support of the Protestant Episcopal Church and clergy. In France tithes were abolished at the Revolution, and this example was followed by the other Continental countries. In the Canadian provinces of Quebec, tithes are still collected by virtue of the old French law, yet in force there. In the United States, tithes are exacted by the Mormon hierarchy. See Bingham, *Christ. Antiq.* bk. v, ch. v, § 1 sq.

Titian, or Tiziano Vecellio, one of the greatest of Italian painters, and the prince of colorists and portrait-painters, was born in the territory of Venice, at Capo del Cadore, in 1477. His early passion for art was carefully cultivated by his parents, who placed him under the instruction of Antonio Rossi of Cadore. At the age of ten years he was sent to Trevigi, and became the pupil of Sebastiano Zuccati. He studied in the school of the Bellini, first with Gentile and afterwards with Giovanni, with whom he was fellow-pupil with Giorgione, his own future rival. On the death of Giorgione, Titian rose rapidly in favor, and was soon afterwards invited to the court of Alphonso, duke of Ferrara. In 1523 the Senate of Venice employed him to decorate the hall of the council-chamber; and in 1530 he went to Bologna and painted a portrait of Charles V, who had come to be crowned by pope Clement VII. About this time he was invited to the court of the duke of Mantua, and in 1543 he met pope Paul III at Ferrara, by whom he was invited to Rome, but was obliged to decline by reason of previous engagements with the duke of Urbino. He went to Rome in 1548, where he was received with marks of great distinction, and where he met Michael Angelo. Declining the office of the leaden seal, he returned to Venice, only to receive an invitation from Charles V to visit the court of Spain, and reached Madrid in 1550. Here he became a gentleman of the emperor's bedchamber, a count palatine of the empire, received the Order of St. Jago, and had bestowed upon him an annual income of two hundred ducats. After a residence of three years at Madrid, he returned to Venice, which he soon left for Innspruck. Returning again to Venice, he continued there until his death, of the plague, Aug. 27, 1576. There is no list of the works of Titian, and it would not be an easy task to make one. One of his grandest achievements is the *Assumption of the Virgin*. From 1520 to 1530 the most celebrated of his works were, *St. Peter Martyr:—Victory of the Venetians over the Janizaries:*—and *St. Sebastian*. Other noted paintings are, *An Annunciation* (1537):—*Descent of the Holy Ghost upon the Apostles* (1541):—*Sacrifice of Abraham* (eod.):—*David and Goliath* (eod.):—*Death of Abel* (eod.)—*The Virgin* (1543):—*San Tiziano* (eod.). Among the religious works which he executed for Philip II of Spain are, *The Last Supper:—Christ in the Garden:—St. Margaret with the Dragon:*—and a *Martyrdom of San Lorenzo*. The Academy of Venice contains his *Assumption* and *Presentation of the Virgin*, and the Manfrini Palace in the same city *The Entombment of Christ*. In the Escurial is a *Last Supper*, upon which he labored seven years; in the Uffizi Gallery, *A Virgin and Child with Saints;* and in the Vatican, *Christ Crowned with Thorns*. See Northcote, *Life of Titian* (Lond. 1830, 2 vols.); Crowe and Cavalcaselle, *Life of Titian* (1875); Spooner, *Biog. Dict. of the Fine Arts*, s. v.

Title is the rendering in the A.V. of צִיּוּן, *tsiyûn*, a *pillar* or cippus set up as a sepulchral sign, 2 Kings xxiii, 17, or as a "waymark," Jer. xxxi, 21; "sign," Ezek. xxxix, 15; and of τίτλος, Lat. *titulus*, a tablet with a *superscription* (John xix, 19, 20), set up by Pilate over Christ's cross (q. v.).

TITLE, in the canon law, is that by which a cleric holds his benefice. In Church records and deeds, it is a Church to which a cleric was ordained, and where he was to reside. It is also applied to a cure of souls and a ministerial charge. Augustine says that the title of the cross was written in Hebrew for Jews who gloried in God's law; in Greek, for the wise of the nations; in Latin, for Romans, the conquerors of the world. Hence churches were called *titles*, not only because the clergy took titles from them which fixed them to particular cures, but as dedicated to the Crucified. The appellation is first used by the Council of Braga (572). A *title* was also a right to serve some Church from which an ordained clerk took his title, a name derived from the titles of the martyrs' tombs, at which service was originally said, and so called for the reasons given above, or the fiscal *titulus* which marked buildings belonging to the sovereign, and thus also churches dedicated to the King of kings. The earliest title was St. Pudentiana, now called St. Praxedes. The Roman cathedral had, in 142, a title or parish church attached to it by pope Pius I. The Council of Lateran (1179) enforced ordination on a distinct title.

TITLE *to orders* in Episcopal churches. This is best explained by quoting the 33d canon of the Established Church of England:

"It has been long since provided by many decrees of the ancient fathers that none should be admitted, either deacon or priest, who had not first some certain place where he might use his function; according to which examples we do ordain that henceforth no person shall be admitted into sacred orders except (1) he shall at that time exhibit to the bishop of whom he desireth imposition of hands a presentation of himself to some ecclesiastical preferment then void in the diocese; or (2) shall bring to the said bishop a true and undoubted certificate that either he is provided of some church within the said diocese, where he may attend the cure of souls, or (3) of some minister's place vacant, either in the cathedral church of that diocese, or in some other collegiate church therein also situate, where he may execute his ministry;

or (4) that he is a fellow, or in right as a fellow; or (5) a conduct or chaplain in some college in Cambridge or Oxford; or (6) except he be a master of arts of five years' standing that liveth of his own charge in either of the universities; or (7) except by the bishop himself that doth ordain him minister he be shortly after to be admitted either to some benefice or curateship then void. And if any bishop shall admit any person into the ministry that hath none of these titles as is aforesaid, then he shall keep and maintain him with all things necessary till he do prefer him to some ecclesiastical living; and if the said bishop refuse so to do, he shall be suspended by the archbishop, being assisted with another bishop, from giving orders by the space of a year."

In the Protestant Episcopal Church of the United States, canon 19 of 1832, "of the titles of those who are to be ordained priests," declares—

"No person shall be ordained priest unless he shall produce to the bishop a satisfactory certificate from some church, parish, or congregation that he is engaged with them, and that they will receive him as their minister; or unless he be a missionary under the ecclesiastical authority of the diocese to which he belongs, or in the employment of some missionary society recognised by the General Convention; or unless he be engaged as a professor, tutor, or instructor of youth in some college, academy, or other seminary of learning duly incorporated" (*Digest of the Canons*, p. 20).

See Eden, *Theol. Dict.* s. v.; Hook, *Church Dict.* s. v.

Tittle (diminutive of *tit*), an old English word signifying the merest trifle (see Plumptre, *Bible Educator*, iv, 211), is used in the A. V. (Matt. v, 18; Luke xvi, 17) as a rendering for κεραία, *a little horn*, hence a *point* (e. g. of a sailyard, Lucan, *Navig.* 4; Polyb. xiv, 10, 11; of an island, Philostr. *Vit. Soph.* i, 21, 2); in the New Test. the apex of a Heb. letter, such as distinguishes ר from ד, ב from כ, i. e. the slightest distinction (so Philo, *in Flacc.* p. 984 b). See JOT.

Tittmann, Johann August Heinrich, a German divine, was born at Langensalza, Aug. 1, 1773. He studied at Wittenberg and Leipsic, and in 1796 became one of the theological professors in the latter of these universities. He died Dec. 30, 1831. His writings are numerous, and belong to various departments of sacred science. The following only need to be specified here: *Theolog. Encyklop.* (1798):—*De Synonymis N. T.* (1829), the second part of which was edited after his death by Becher (1832); the whole, with some appended dissertations, translated into English by Craig (*Edinb. Bib. Cabinet* [1833–37, 2 vols.]):—and his edition of the Greek New Test., "ad fidem optimorum librorum recens." (1820–24). His polemical writings, in which he labors to reconcile theology with philosophy, and to defend evangelical truth against rationalism, are the most valuable productions of his pen.

Tittmann, Karl Christian, father of the preceding, was born at Grossbardau, near Grimma, Aug. 20, 1744. He was appointed deacon at Langensalza in 1770, professor of theology and provost at Wittenberg in 1775, and general superintendent there in 1784. In 1789 he was made *Kirchenrath* and superintendent at Dresden, and died there, Dec. 6, 1820. He was a man of cultured and elegant rather than powerful mind, and was deeply imbued with pious feeling and evangelical sentiment. These characteristics are apparent in his *Meletemata Sacra sive Comment. Exegetico-crit.-dogmaticus in Evang. Joannis* (Lips. 1816), a work full of good thoughts, good sense, and genuine piety, but deficient in critical acumen and exegetical ability. It has been translated into English, and forms 2 vols. of the *Edinb. Bib. Cabinet*. In his *Opuscula Theologica* (1803) are some dissertations of an exegetical character. Perhaps his best work is his *Tractatus de Vestigiis Gnosticorum in N. T. frustra Quæsitis* (Lips. 1773).

Titular Bishops are bishops with no stated charge, but who are bishops *in partibus infidelium*. The custom arose in the 12th and 13th centuries in the assigning of bishops to those parts which, though once Christianized, had at length fallen under Saracen dominion. The Church of Rome adopts the same custom, and has bishops of Tarsus, Ephesus, Aleppo, etc. This Church has 229 titulars. The primitive Church made it a law that no one should be ordained at large, but should have a specific charge. "This rule concerned bishops as well as the inferior clergy; for the *nullatenenses* of later ages, as Panormita calls titular and utopian bishops, were rarely known in the primitive Church."

Titŭlus, the Latin name given to early churches, as if in contradistinction to the *martyria*, or those erected over the graves of martyrs. See MARTYR; MENSA. The *tituli* of the Middle Ages were parish churches under the care of presbyters, who took their titles from them. Why they were called *tituli* is not exactly agreed among learned men. Baronius says that it is because they had the sign of the cross upon them, by which sign or title they were known to belong to Christ. See TITLE.

Ti'tus (Græcized Τίτος, a common Latin name, e. g. of the celebrated Roman emperor whose triumphal arch [q. v.] still stands in Rome; once in the Apocrypha [2 Macc. xi, 34] of a Roman ambassador to the Jews [see MANLIUS]), a noted Christian teacher, and fellow-laborer of Paul. He was of Greek origin (possibly a native of Antioch), but was converted by the apostle, who therefore calls him his own son in the faith (Gal. ii, 3; Tit. i, 4). This is all that we know of his early history. The following is an account of his later movements and of the epistle to him. King (*Who was St. Titus?* [Dublin, 1853, 8vo]) tries to identify him with Timothy.

1. *Sources of Information.*—Our materials for the biography of this companion of Paul must be drawn entirely from the notices of him in the Second Epistle to the Corinthians, the Galatians, and to Titus himself, combined with the Second Epistle to Timothy. He is not mentioned in the Acts at all. The reading Τίτου Ἰούστου in Acts xviii, 7 is too precarious for any inference to be drawn from it. Wieseler, indeed, lays some slight stress upon it (*Chronol. des apost. Zeit.* [Gött. 1848], p. 204), but this is in connection with a theory which needs every help. As to a recent hypothesis that Titus and Timothy were the same person (King, *Who was St. Titus?* [Dublin, 1853]), it is certainly ingenious, but quite untenable (see 2 Tim. iv, 10). The same may be said of the suggestion of Märcker (Meining. 1861), that Titus of the epistles is the same person with Silvanus, or Silas, of the Acts, although there is nothing that absolutely forbids such an identification.

2. *His Known Journeys.*—Taking the passages in the epistles in the chronological order of the events referred to, we turn first to Gal. ii, 1, 3. We conceive the journey mentioned here to be identical with that (recorded in Acts xv) in which Paul and Barnabas went from Antioch to Jerusalem to the conference which was to decide the question of the necessity of circumcision to the Gentiles (A.D. 47). Here we see Titus in close association with Paul and Barnabas at Antioch. He goes with them to Jerusalem. He is, in fact, one of the τινὲς ἄλλοι of Acts xv, 2, who were deputed to accompany them from Antioch. His circumcision was either not insisted on at Jerusalem, or, if demanded, was firmly resisted (οὐδὲ ἠναγκάσθη περιτμηθῆναι). He is very emphatically spoken of as a Gentile (Ἕλλην), by which is most probably meant that both his parents were Gentiles. Here is a double contrast from Timothy, who was circumcised by Paul's own directions, and one of whose parents was Jewish (xvi, 1, 3; 2 Tim. i, 5; iii, 15). Titus would seem, on the occasion of the council, to have been specially a representative of the church of the uncircumcision.

It is to our purpose to remark that, in the passage cited above, Titus is so mentioned as apparently to imply that he had become personally known to the Galatian Christians. This, again, we combine with two other circumstances, viz. that the Epistle to the Galatians and the Second Epistle to the Corinthians were

probably written within a few months of each other [see GALATIANS, EPISTLE TO], and both during the same journey. From the latter of these two epistles we obtain fuller notices of Titus in connection with Paul.

After leaving Galatia (Acts xviii, 23), and spending a long time at Ephesus (xix, 1–xx, 1), the apostle proceeded to Macedonia by way of Troas. Here he expected to meet Titus (2 Cor. ii, 13), who had been sent on a mission to Corinth. In this hope he was disappointed [see TROAS], but in Macedonia Titus joined him (vii, 6, 7, 13–15). Here we begin to see not only the above-mentioned fact of the mission of this disciple to Corinth, and the strong personal affection which subsisted between him and Paul (*ἐν τῇ παρουσίᾳ αὐτοῦ*, ver. 7), but also some part of the purport of the mission itself. It had reference to the immoralities at Corinth rebuked in the first epistle, and to the effect of that first epistle on the offending Church. We learn, further, that the mission was so far successful and satisfactory: *ἀναγγέλλων τὴν ὑμῶν ἐπιπόθησιν* (ver. 7), *ἐλυπήθητε εἰς μετάνοιαν* (ver. 9), *τὴν πάντων ὑμῶν ὑπακοήν* (ver. 15); and we are enabled also to draw from the chapter a strong conclusion regarding the warm zeal and sympathy of Titus, his grief for what was evil, his rejoicing over what was good: *τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν* (ver. 7): *ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν* (ver. 13); *τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν* (ver. 15). But if we proceed further we discern another part of the mission with which he was intrusted. This had reference to the collection, at that time in progress, for the poor Christians of Judæa—*καθὼς προενήρξατο*, viii, 6, a phrase which shows that he had been active and zealous in the matter, while the Corinthians themselves seem to have been rather remiss. This connection of his mission with the gathering of these charitable funds is also proved by another passage, which contains, moreover, an implied assertion of his integrity in the business (*μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος*, xii, 18), and a statement that Paul himself had sent him on the errand (*παρεκάλεσα Τίτον*, ibid.). Thus we are prepared for what the apostle now proceeds to do after his encouraging conversations with Titus regarding the Corinthian Church. He sends him back from Macedonia to Corinth, in company with two other trustworthy Christians [see TROPHIMUS; TYCHICUS], bearing the second epistle, and with an earnest request (*παρακαλέσαι*, viii, 6; *τὴν παράκλησιν*, ver. 17) that he would see to the completion of the collection, which he had zealously promoted on his late visit (*ἵνα καθὼς προενήρξατο, οὕτως καὶ ἐπιτελέσῃ*, ver. 6), Titus himself being in nowise backward in undertaking the commission. On a review of all these passages, elucidating as they do the characteristics of the man, the duties he discharged, and his close and faithful co-operation with Paul, we see how much meaning there is in the apostle's short and forcible description of him (*Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός*, ver. 23).

All that has preceded is drawn from direct statements in the epistles; but by indirect though fair inference we can arrive at something further, which gives coherence to the rest, with additional elucidations of the close connection of Titus with Paul and the Corinthian Church. It has generally been considered doubtful who the *ἀδελφοί* were (1 Cor. xvi, 11, 12) that took the first epistle to Corinth. Timothy, who had been recently sent thither from Ephesus (Acts xix, 22), could not have been one of them (*ἐὰν ἔλθῃ Τιμ.* 1 Cor. xvi, 10), and Apollos declined the commission (ver. 12). There can be little doubt that the messengers who took that first letter were Titus and his companion, whoever that might be, who is mentioned with him in the second letter (*Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν*, 2 Cor. xii, 18). This view was held by Macknight, and very clearly set forth by him (*Transl. of the Apostolical Epistles, with Comm.* [Edinb. 1829], i, 451, 674; ii, 2, 7, 124). It has been more recently given by Prof. Stanley (*Corinthians*, 2d ed. p. 348, 492), but it has been worked out by no one so elaborately as by Prof. Lightfoot (*Camb. Journal of Classical and Sacred Philology*, ii, 201, 202). There is some danger of confusing *Titus and the brother* (2 Cor. xii, 18), i. e. *the brethren* of 1 Cor. xvi, 11, 12, who (according to this view) took the first letter, with *Titus and the brethren* (2 Cor. viii, 16–24) who took the second letter. As to the connection between the two contemporaneous missions of Titus and Timotheus, this observation may be made here, that the difference of the two errands may have had some connection with a difference in the characters of the two agents. If Titus was the firmer and more energetic of the two men, it was natural to give him the task of enforcing the apostle's rebukes, and urging on the flagging business of the collection.

A considerable interval now elapses before we come upon the next notices of this disciple. Paul's first imprisonment is concluded, and his last trial is impending. In the interval between the two, he and Titus were together in Crete (*ἀπέλιπόν σε ἐν Κρήτῃ*, Tit. i, 5). We see Titus remaining in the island when Paul left it, and receiving there a letter written to him by the apostle. From this letter we gather the following biographical details: In the first place, we learn that he was originally converted through Paul's instrumentality; this must be the meaning of the phrase *γνήσιον τέκνον*, which occurs so emphatically in the opening of the epistle (ver. 4). Next we learn the various particulars of the responsible duties which he had to discharge in Crete. He is to complete what Paul had been obliged to leave unfinished (*ἵνα τὰ λείποντα ἐπιδιορθώσῃ*, ver. 5), and he is to organize the Church throughout the island by appointing presbyters in every city. See GORTYNA; LASÆA. Instructions are given as to the suitable character of such presbyters (ver. 6–9); and we learn, further, that we have here the repetition of instructions previously furnished by word of mouth (*ὡς ἐγώ σοι διεταξάμην*, ver. 5). Next he is to control and bridle (*ἐπιστομίζειν*, ver. 11) the restless and mischievous Judaizers, and he is to be peremptory in so doing (*ἔλεγχε αὐτοὺς ἀποτόμως*, ver. 13). Injunctions in the same spirit are reiterated (ii, 1, 15; iii, 8). He is to urge the duties of a decorous and Christian life upon the women (ii, 3–5), some of whom (*πρεσβύτιδας*, ver. 3), possibly, had something of an official character (*καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας*, ver. 3, 4). He is to be watchful over his own conduct (ver. 7); he is to impress upon the slaves the peculiar duties of their position (ver. 9, 10); he is to check all social and political turbulence (iii, 1), and also all wild theological speculations (ver. 9); and to exercise discipline on the heretical (ver. 10). When we consider all these particulars of his duties, we see not only the confidence reposed in him by the apostle, but the need there was of determination and strength of purpose, and therefore the probability that this was his character; and all this is enhanced if we bear in mind his isolated and unsupported position in Crete, and the lawless and immoral character of the Cretans themselves, as testified by their own writers (i, 12, 13). See CRETE.

The notices which remain are more strictly personal. Titus is to look for the arrival in Crete of Artemas and Tychicus (iii, 12), and then he is to hasten (*σπούδασον*) to join Paul at Nicopolis, where the apostle is proposing to pass the winter (ibid.). Zenas and Apollos are in Crete, or expected there; for Titus is to send them on their journey, and supply them with whatever they need for it (ver. 13). It is observable that Titus and Apollos are brought into juxtaposition here, as they were before in the discussion of the mission from Ephesus to Corinth.

The movements of Paul, with which these later instructions to Titus are connected, are considered elsewhere. See PAUL; TIMOTHY. We need only observe here that there would be great difficulty in inserting

the visits to Crete and Nicopolis in any of the journeys recorded in the Acts, to say nothing of the other objections to giving the epistle any date anterior to the voyage to Rome. See TITUS, EPISTLE TO. On the other hand, there is no difficulty in arranging these circumstances, if we suppose Paul to have travelled and written after being liberated from Rome, while thus we gain the further advantage of an explanation of what Paley has well called the affinity of this epistle and the first to Timothy. Whether Titus did join the apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what Paul wrote at no great interval of time afterwards, in the last of the Pastoral Epistles (*Τίτος εἰς Δαλματίαν*, 2 Tim. iv, 10); for Dalmatia lay to the north of Nicopolis, at no great distance from it. See NICOPOLIS. From the form of the whole sentence, it seems probable that this disciple had been with Paul in Rome during his final imprisonment: but this cannot be asserted confidently. The touching words of the apostle in this passage might seem to imply some reproach, and we might draw from them the conclusion that Titus became a second Demas: but, on the whole, this seems a harsh and unnecessary judgment.

3. *Traditionary Close of his Career.*—Whatever else remains is legendary, though it may contain elements of truth. Titus is connected by tradition with Dalmatia, and he is said to have been an object of much reverence in that region. This, however, may simply be a result of the passage quoted immediately above: and it is observable that of all the churches in modern Dalmatia (Neale, *Ecclesiological Notes on Dalm.* p. 175) not one is dedicated to him. The traditional connection of Titus with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age (Eusebius, *Hist. Eccles.* iii, 4, 2; Theodoret, *Ad 1 Tim.* iii, 1; *Const. Apost.* vii, 46; Jerome, *Ad Tit.* ii, 7; Isidore, *Vit. Sanct.* 87). The modern capital, Candia, appears to claim the honor of being his burial-place (Cave, *Apostolici*, 1716, p. 42). In the fragment *De Vita et Actis Titi*, by the lawyer Zenas (Fabricius, *Cod. Apoc. N. T.* ii, 831, 832), Titus is called bishop of Gortyna; and on the old site of Gortyna is a ruined church, of ancient and solid masonry, which bears the name of St. Titus, and where service is occasionally celebrated by priests from the neighboring hamlet of Metropolis (Falkener, *Remains in Crete, from a MS. History of Candia, by Onorio Belli*, p. 23). The cathedral of Megalo-Castron, in the north of the island, is also dedicated to this saint. Lastly, the name of Titus was the watchword of the Cretans when they were invaded by the Venetians; and the Venetians themselves, after their conquest of the island, adopted him to some of the honors of a patron saint; for as the response after the prayer for the Doge of Venice was "Sancte Marce, tu nos adjuva," so the response after that for the duke of Candia was "Sancte Tite, tu nos adjuva" (Pashley, *Travels in Crete*, i, 6, 175). The day on which Titus is commemorated is Jan. 4 in the Latin calendar, and Aug. 25 in the Greek.

We must not leave unnoticed the striking though extravagant panegyric of Titus by his successor in the see of Crete, Andreas Cretensis (published, with Amphilochius and Methodius, by Combefis, Paris, 1644). This panegyric has many excellent points, e. g. it incorporates well the more important passages from the Second Epistle to the Corinthians. The following are stated as facts. Titus is related to the proconsul of the island: among his ancestors are Minos and Rhadamanthus (*οἱ ἐκ Διός*). Early in life he obtains a copy of the Jewish Scriptures, and learns Hebrew in a short time. He goes to Judæa, and is present on the occasion mentioned in Acts i, 15. His conversion takes place before that of Paul himself, but afterwards he attaches himself closely to the apostle. Whatever the value of these statements may be, the following description of Titus (p. 156) is worthy of quotation: *ὁ πρῶτος τῆς Κρήτων ἐκκλησίας θεμέλιος· τῆς ἀληθείας ὁ στῦλος· τὸ τῆς πίστεως ἔρεισμα· τῶν εὐαγγελικῶν κηρυγμάτων ἡ ἀσίγητος σάλπιγξ· τὸ ὑψηλὸν τῆς Παύλου γλώττης ἀπήχημα.*

See Walch, *De Tito Viro Apostolic.* (Jen. 1741; also in his *Miscellan. Sacra* [Amst. 1744], p. 708 sq.); Howson, *Companions of St. Paul* (Lond. 1871), ch. v.

TITUS, EPISTLE TO. This is the third of the so-called Pastoral Epistles of Paul, following immediately after those to Timothy.

I. *Authenticity.*—In this respect there are no specialties in this epistle which require any very elaborate treatment distinct from the other Pastoral Letters of Paul. See TIMOTHY, FIRST EPISTLE TO. If those two were not genuine, it would be difficult confidently to maintain the genuineness of this. On the other hand, if the Epistles to Timothy are received as Paul's, there is not the slightest reason for doubting the authorship of that to Titus. Amid the various combinations which are found among those who have been sceptical on the subject of the Pastoral Epistles, there is no instance of the rejection of that before us on the part of those who have accepted the other two. So far, indeed, as these doubts are worth considering at all, the argument is more in favor of this than of either of those. Tatian accepted the Epistle to Titus, and rejected the other two. Origen mentions some who excluded 2 Tim., but kept 1 Tim. with Titus. Schleiermacher and Neander invert this process of doubt in regard to the letters addressed to Timothy, but believe that Paul wrote the present letter to Titus. Credner, too, believes it to be genuine, though he pronounces 1 Tim. to be a forgery, and 2 Tim. a compound of two epistles.

To turn now from opinions to direct external evidence, this epistle stands on quite as firm a ground as the others of the pastoral group, if not a firmer ground. Nothing can well be more explicit than the quotations and references in Irenæus, *C. Hæres.* i, 16, 3 (see Tit. iii, 10); Clem. Alex. *Strom.* i, 350 (comp. Tit. i, 12), and iii, 3, 4; by Tertull. *De Præscr. Hær.* c. 6 (comp. Tit. iii, 10, 11), and *Adv. Marc.* v, 21; and by Origen, in many places (Lardner, *Works*, vol. ii, 8vo); to say nothing of earlier allusions in Justin Martyr, *Dial. c. Tryph.* 47 (see Tit. iii, 4), which can hardly be doubted; Theoph. *Ad Autol.* ii, 95 (see Tit. iii, 5); iii, 126 (see ver. 1), which are probable; and Clem. Rom. 2 *Cor.* i (see ibid.), which is possible.

As to internal features, we may notice, in the first place, that the Epistle to Titus has all the characteristics of the other Pastoral Epistles. See, for instance, *πιστὸς ὁ λόγος* (iii, 8), *ὑγιαινουσα διδασκαλία* (i, 9; ii, 1; comp. i, 13; ii, 8), *σωφρονεῖν, σώφρων, σωφρόνως* (i, 8; ii, 5, 6, 12), *σωτήριος, σωτήρ, σώζω* (i, 3, 4; ii, 10, 11, 13; iii, 4, 5, 7), *Ἰουδαϊκοὶ μῦθοι* (i, 14; comp. iii, 9), *ἐπιφάνεια* (ii, 13), *εὐσέβεια* (i, 1), *ἔλεος* (iii, 5; in i, 4 the word is doubtful). All this tends to show that this letter was written about the same time and under similar circumstances with the other two. But, on the other hand, this epistle has marks in its phraseology and style which assimilate it to the general body of the Epistles of Paul. Such may fairly be reckoned the following: *κηρύγματι ὃ ἐπιστεύθην ἐγώ* (i, 3); the quotation from a heathen poet (ver. 12); the use of *ἀδόκιμος* (ver. 16); the "going off at a word" (*σωτῆρος . . . ἐπεφάνη γὰρ . . . σωτήριος . . .* ii, 10, 11); and the modes in which the doctrines of the atonement (ver. 13) and of free justification (iii, 5–7) come to the surface. As to any difficulty arising from supposed indications of advanced hierarchical arrangements, it is to be observed that in this epistle *πρεσβύτερος* and *ἐπίσκοπος* are used as synonymous (*ἵνα καταστήσῃς πρεσβυτέρους . . . δεῖ γὰρ τὸν ἐπίσκοπον. . . .* i, 5, 7), just as they are in the address at Miletus about the year A.D. 55 (Acts xx, 17, 28). At the same time, this epistle has features of its own, especially a certain tone of abruptness and severity, which probably arises partly out of the circum-

stances of the Cretan population [see CRETE], partly out of the character of Titus himself. If all these things are put together, the phenomena are seen to be very unlike what would be presented by a forgery, to say nothing of the general overwhelming difficulty of imagining who could have been the writer of the Pastoral Epistles, if it were not Paul himself.

To the objections of the German critics, founded upon the difficulty of ascertaining the proper date of this epistle, the best reply will be furnished by ascertaining, if possible, when and where the epistle was written (see below); but even should we fail in this, it would be strange were we to relinquish our conviction of the authenticity of an ancient writing simply because, possessing very imperfect information as to many parts of the alleged author's history, we were unable to say with certainty when he was in circumstances to compose it.

II. *Date.*—The only circumstances stated in the epistle itself calculated to aid us in determining this question are, that at the time it was written Paul had recently visited Crete (i, 5); that he was about to spend the winter in Nicopolis (iii, 12); and that Apollos was about to visit Crete, on his way to some other place (ver. 13). There are three hypotheses that have been formed in order to meet these facts, especially the first, namely Paul's visit to Crete.

1. We learn from the Acts of the Apostles that Paul visited Crete on his voyage to Rome (xxvii, 7); but the shortness of his visit at that time, the circumstances under which it was made, and the improbability of his expecting to spend the ensuing winter at Nicopolis, place it out of the question to suppose that it was to this visit he refers in this epistle. As this is, however, the only visit recorded by Luke, in rejecting it we are forced to suppose another visit, and to find some period in the apostle's life when it was probable that such a visit was paid.

2. It has been thought by Hug that the period referred to in Acts xviii, 18, 19 admits of our placing this visit to Crete within it. Paul, at that time, was on his journey from Corinth to Palestine, but on some account or other landed at Ephesus. This leads to the suggestion that the apostle must either voluntarily have departed from the usual course in order to visit some place lying between Corinth and Ephesus; or that he must have been driven by stress of weather from the course he meant to pursue. In either case the probability of his visiting Crete at that time is strong. We find, from the above statement made by Paul in this epistle, that Apollos, if at this time on his way from Ephesus to Corinth (Acts xviii, 24, 27; xix, 1), was to touch at Crete; which, it has been assumed, renders it not improbable that it was customary for ships sailing between these two ports to call at Crete by the way; and Paul may have availed himself of this practice in order to visit Crete before going to Palestine. Or he may have sailed in a ship bound directly from Corinth to Palestine, and have been driven out of his course, shipwrecked on Crete, and obliged to sail thence to Ephesus as his only remaining method of getting to his original destination—a supposition which will not appear very improbable when we remember that Paul must have suffered several shipwrecks of which Luke gives no account (2 Cor. xi, 25, 26); and that his getting to Ephesus on his way from Corinth to Palestine is a fact for which, in some way or other, we are bound to account. (Paul evidently, however, took that route as the only one of general travel, there being no vessel sailing direct from Corinth to Cæsarea or Antioch.) It was while staying on this occasion at Ephesus that Hug supposes Paul to have written this epistle.

As confirmatory of this have been adduced the two other facts above referred to as mentioned in the epistle itself, viz. the visit of Apollos to Crete, and Paul's intention to winter at Nicopolis. From Acts xix, 1 we learn that during the time Apollos was residing at Corinth, whence he had gone from Ephesus, Paul was engaged in a tour through the upper coasts (viz. Phrygia and Galatia; comp. Acts xviii, 23), which ended in his return to Ephesus. This tour was commenced after the apostle had been at Jerusalem and Antioch (ver. 22). It appears, therefore, that Paul left Antioch much about the same time that Apollos reached Corinth. But Apollos went to Corinth from Ephesus, Paul went to Jerusalem from Ephesus. At this city, therefore, they may have met; and before leaving it Paul perhaps wrote this epistle, and gave it to Apollos to deliver to Titus at Crete, on his way to Corinth.

Further, Paul went up to Jerusalem to keep the feast; after which he visited Antioch, and then travelled for some considerable time in Upper Asia. He, therefore, is supposed to have spent the winter somewhere in Asia Minor. (On the contrary, he seems to have rapidly passed through that region.) Now there was a town named Nicopolis, between Antioch and Tarsus, near to which, if not through which, Paul must pass on his way from Antioch to Galatia (Strabo, xiv, 465, ed. Casaubon, fol. 1587). May not this have been the very place referred to in Tit. iii, 12? In such a locality it was quite natural for Paul to desire to spend the winter; and as Titus was a native of Asia, it would be well known to him, especially if he knew what route the apostle designed to pursue. All this, it is held, supports the hypothesis that Paul wrote this epistle before leaving Ephesus to go to Syria.

Another circumstance alleged in favor of this hypothesis is the close resemblance in sentiment and phraseology between this epistle and the first Epistle to Timothy. This resemblance is so close, and in some particulars so peculiar, that we are naturally led to conclude that both must have been written while the same leading ideas and forms of expression were occupying the apostle's mind. Now the First Epistle to Timothy is held by the maintainers of this theory to have been written after Paul had left Ephesus the second time to go into Macedonia, that is, about two years and a half after the period when Hug supposes the Epistle to Titus to have been written. To some this may appear too long a time to justify any stress being laid upon the similarity of the two epistles in this question of their respective dates; but when it is remembered that during the interval Paul had been dealing at Ephesus with very much the same class of persons, to whom a great part of both epistles refer, and that both are addressed to persons holding the same peculiar office, the force of this objection will be weakened.

Against this date, on the contrary, may justly be adduced the many precarious, and (as above seen) some positively inaccurate, assumptions necessary to its support. The main objection, however, is the exceeding improbability that Paul, while on his way from Corinth to Palestine, which he was in haste to reach by a given day (Acts xviii, 18, 20, 21), could have found time to stop at Crete, found numerous churches there (Tit. i, 5), and leave Titus in charge of them. Nor have we any evidence that on the voyage in question Paul was accompanied by Titus; nor yet that the individuals mentioned in iii, 12, 13, were at that time so located with reference to Paul and Titus. For these and other reasons, this hypothesis must be discarded as too problematical throughout.

3. As to the time and place and other circumstances of the writing of this epistle, the following scheme of filling up Paul's movements after his first imprisonment will satisfy all the conditions of the case: We may suppose him (possibly after accomplishing his long-projected visit to Spain) to have gone to Ephesus, and taken voyages from thence, first to Macedonia and then to Crete; during the former to have written the First Epistle to Timothy, and after returning from the latter to have written the Epistle to Titus, being at the time of despatching it on the point of starting for Nicopolis, to which place he went, taking Miletus and Corinth on the way. At Nicopolis we may conceive him to have

been finally apprehended and taken to Rome, whence he wrote the Second Epistle to Timothy. Other possible combinations may be seen in Birks (*Horæ Apostolicæ*, at the end of his edition of the *Horæ Paulinæ*, p. 299–301) and in Wordsworth (*Greek Testament*, iii, 418, 421). It is an undoubted mistake to endeavor to insert this epistle in any period of that part of Paul's life which is recorded in the Acts of the Apostles. There is in this writing that unmistakable difference of style (as compared with the earlier epistles) which associates the Pastoral Letters with one another, and with the latest period of Paul's life; and it seems strange that this should have been so slightly observed by good scholars and exact chronologists, e. g. Archdn. Evans (*Script. Biog.* iii. 327–333) and Wieseler (*Chronol. des apost. Zeitalt.* 329–355), who, approaching the subject in very different ways, agree in holding the foregoing theory (No. 2) that this letter was written at Ephesus (between 1 and 2 Cor.), when the apostle was in the early part of his third missionary journey (Acts xix). See PAUL; TITUS.

III. *Design and Contents.*—The task which Paul had committed to Titus, when he left him in Crete, was one of no small difficulty. The character of the people was unsteady, insincere, and quarrelsome; they were given to greediness, licentiousness, falsehood, and drunkenness, in no ordinary degree; and the Jews who had settled among them appear to have even gone beyond the natives in immorality. Among such a people it was no easy office which Titus had to sustain when commissioned to carry forward the work which Paul had begun, and to set in order the affairs of the churches which had arisen there, especially as heretical teachers had already crept in among them. Hence Paul addressed to him this epistle, the main design of which is to direct him how to discharge with success the duties to which he had been appointed. For this reason the apostle dilates upon the personal qualifications of Church officers and members, and their functions, with such local allusions as rendered these directions especially pertinent. After the introductory salutation, which has marked peculiarities (i, 1–4), Titus is enjoined to appoint suitable presbyters in the Cretan Church, and specially such as shall be sound in doctrine and able to refute error (ver. 5–9). The apostle then passes to a description of the coarse character of the Cretans, as testified by their own writers, and the mischief caused by Judaizing error among the Christians of the island (ver. 10–16). In opposition to this, Titus is to urge sound and practical Christianity on all classes (ii, 1–0), on the older men (ver. 2), on the older women, and especially in regard to their influence over the younger women (ver. 3–5), on the younger men (ver. 6–8), on slaves (ver. 9, 10), taking heed meanwhile that he himself is a pattern of good works (ver. 7). The grounds of all this are given in the free grace which trains the Christian to self-denying and active piety (ver. 11, 12), in the glorious hope of Christ's second advent (ver. 13), and in the atonement by which he has purchased us to be his people (ver. 14). All these lessons Titus is to urge with fearless decision (ver. 15). Next, obedience to rulers is enjoined, with gentleness and forbearance towards all men (iii, 1, 2), these duties being again rested on our sense of past sin (ver. 3), and on the gift of new spiritual life and free justification (ver. 4–7). With these practical duties are contrasted those idle speculations which are to be carefully avoided (ver. 8, 9); and with regard to those men who are positively heretical, a peremptory charge is given (ver. 10, 11). Some personal allusions then follow: Artemas or Tychicus may be expected at Crete, and on the arrival of either of them Titus is to hasten to join the apostle at Nicopolis, where he intends to winter; Zenas the lawyer, also, and Apollos, are to be provided with all that is necessary for a journey in prospect (ver. 12, 13). Finally, before the concluding messages of salutation, an admonition is given to the Cretan Christians, that they give heed to the duties of practical useful piety (ver. 14, 15).

IV. *Commentaries.*—The following are the special exegetical helps on the whole of this epistle exclusively: Megander, *Expositio* [includ. Tim.] (Basil. 1536, 8vo); Willich, *Expositio* (Lips. 1540, 8vo); Hoffmann, *Commentarius* (Frcft. 1541, 8vo); Culmann, *Notæ* (Norib. 1546, 8vo); Alesius, *Explicatio* (Lips. 1550, 8vo); Espencæus [Rom. Cath.], *Commentarius* (Par. 1568, 8vo); Hunnius, *Expositio* (Marp. 1587, 1604; Vitemb. 1610, 8vo); Rhodomann, *Commentarius* (Jen. 1597, 8vo); Maglian [R. C.], *Commentarius* (Lugd. 1609, 4to); Sotto [R. C.], *Commentarius* [includ. Tim.] (Par. 1610, fol.); Taylor, *Commentary* (Camb. 1612, 4to; 1658, fol.); Scultetus, *Observationes* [includ. Tim. and Philem.] (Frcft. 1624; Vitemb. 1630, 4to); Goupil [R. C.], *Paraphrasis* (Par. 1644, 8vo); Daillé, *Sermons* [Fr.] (ibid. 1655, 8vo); Hobert [R. C.], *Expositio* [includ. Tim. and Philem.] (ibid. 1656, 8vo); Wallis, *Expositio* (Oxon. 1657, 8vo); Fecht, *Expositio* (Rost. 1692, 1700, 4to); Rappolt, *Observationes*, (in his *Opp.* i, 781); Breithaupt, *Exercitatio* (Hal. 1703, 4to); Outhof, *Verklaaring* (Amst. 1704, 4to); Zentgrav, *Commentarius* (Arg. 1706, 4to); Gebhard, *Paraphrasis* (Gryph. 1714, 4to); Koehnen, *Verklaaring* (Utr. 1724, 4to); Vitringa, *Verklaaring* (Franek. 1728, 4to); Rambach, *Erklärung* [includ. Gal.] (Gies. 1739, 4to); Van Haven, *Commentatio* (Hal. 1742, 4to); Hurter, *Commentarius* (Schafh. 1744, 4to); Mosheim, *Erklärung* (ed. Von Einem, Stend. 1779, 4to); Künöl, *Explicatio* (Lips. 1788, 4to); Van den Ess, *Compositio* (L. B. 1825, 8vo); Paterson, *Commentary* [includ. Tim.] (Lond. 1848, 18mo); Graham, *Commentary* (ibid. 1860, 12mo). See EPISTLE.

Titus, bishop OF BOSTRA, in Arabia, was driven from his see, under Julian, A.D. 362; returned under Valentinian; and died about A.D. 371. He wrote *Contra Manichæos Lib. III*, which is extant in a Latin translation in *Biblioth. Patr.* tom. iv. A discourse *On the Branches of Palm*, Greek and Latin, and a *Commentary on Luke*, in Latin, have been published under his name, but are questioned.—Mosheim, *Eccles. Hist.* i, 248. See Herzog, *Real-Encyklop.* s. v.

Titus, FLAVIUS SABĪNUS VESPASIĀNUS, emperor of Rome, was the eldest son of Vespasian and Flavia Domitilla, and was born at Rome, Dec. 30, A.D. 40. He was educated at the court of Nero with Britannicus, and hence acquired some false moral principles which afterwards led him into many excesses. He was in charge of a legion of the Roman forces in the last war of the Jews, and on his father's elevation to the imperial throne, he prosecuted the war to a successful close, sharing the honors of a triumph jointly with Vespasian. On his own elevation to the throne, he reformed his habits, and became celebrated for his virtues and popularity. He died Sept. 13, A.D. 81, in the third year of his reign. His career is given by the ancient historians Suetonius and Tacitus, and his connection with the Jews by Josephus. Monographs on him have been written in Latin by Jung (1761), and in French by Rolland (1830).

Coin of Titus commemorating the Capture of Judæa.

Ti'zite (Heb. *Titsi'*, תִּרְצִי, patrial, as if from some unknown place or person called *Tits;* Sept. Θωσαῖ v. r. Ἰεασεί; Vulg. *Thosaites*), the designation of Joha (q. v.), the brother of Jediael and son of Shimri, one of the heroes of David's army named in the supplementary list of 1 Chron. xi, 45. The word is possibly a corruption for תִּרְצִי, *Tirzite*, i. e. inhabitant of Tirzah (q. v.).

Tablet on the Arch (q. v.) of Titus at Rome representing his Triumphal Car. (See p. 442.)

To'ah (Heb. *To'ach*, תֹּחַ, *lowly*; Sept. Θοού v. r. Θοουέ and Θαί; Vulg. *Thohu*), son of Zuph and father of Eliel in the genealogy of Heman the Levitical musician (1 Chron. vi, 34 [Heb. 19]); elsewhere called by the similar name TOHU (1 Sam. i, 1), or the different one (1 Chron. vi, 26) NAHATH (q. v.). See SAMUEL.

Tob (Heb. *Tôb*, טוֹב, *good*, as everywhere; Sept. Τώβ; Vulg. *Tob*), the name of a region or district (אֶרֶץ; Sept. γῆ; Vulg. *terra*; A. V. "land") into which Jephthah withdrew when expelled from home by his half-brethren (Judg. xi, 3), and where he remained, at the head of a band of freebooters, till he was brought back by the sheiks (זְקֵנִים) of Gilead (ver. 5). The narrative implies that the land of Tob was not far distant from Gilead; at the same time, from the nature of the case, it must have lain out towards the eastern deserts. It is undoubtedly mentioned again in 2 Sam. x, 6, 8 as one of the petty Aramitish kingdoms or states which supported the Ammonites in their great conflict with David; but in that passage the A. V. presents the name *literatim* as ISHTOB (q. v.), i. e. *man of Tob*, meaning, according to a common Hebrew idiom, the "men of Tob." After an immense interval it appears again (Τώβιον or Τούβιον) in the Maccabæan history (1 Macc. v. 13), and was then the abode of a considerable colony of Jews, numbering at least a thousand males. See TOBIE. In 2 Macc. xii, 17 its position under the name TUBIENI (q. v.) is defined very exactly as at or near Charax, 750 stadia from the strong town Caspis, though, as the position of neither of these places is known, we are not thereby assisted in the recovery of Tob. The Targum and Abarbanel render it simply "good land," while Kimchi and Ben-Gerson look upon *Tob* as the name of the lord or owner of the land. Eusebius and Jerome make it a country, but say nothing of its situation (*Onomast.* s. v.). Ptolemy (*Geogr.* v, 19) mentions a place called Θαύβα as lying to the south-west of Zobah, and therefore possibly to the east or north-east of the country of Ammon proper. In Stephanus of Byzantium and in Eckhel (*Doctr. Numm.* iii, 352) the names *Tubai* and *Tabeni* occur. The name *Tell Dobbe* (Burckhardt, *Syria*, April 25), or, as it is given by the latest explorer of those regions, *Tell Dibbe* (Wetzstein, *Map*), attached to a ruined site at the south end of the Leja, a few miles north-west of Kenâwat, and also that of *Ed-Dab*, some twelve hours east of the mountain El-Kuleib, are both suggestive of Tob. According to Schwarz (*Palest.* p. 200) the Talmud identifies it with a Gentile town called *Susitha* or *Chephon*, somewhere on the south-east shore of the lake of Tiberias; perhaps the *Hippos* (q. v.) so often mentioned by Josephus.

Tob-adoni'jah (Heb. *Tôb Adoniyâh*, טוֹב אֲדֹנִיָּה, *good* is *Adonijah*; Sept. Τωβαδονίας v. r. Τωβαδωβεία; Vulg. *Thobadonias*), last named of the nine Levites sent by Jehoshaphat through the cities of Judah to teach the law to the people (2 Chron. xvii, 8). B.C. 910.

Tobey, ZALMON, a Baptist minister, was born in Norfolk, Conn., July 27, 1791. His parents were Congregationalists. He pursued his collegiate studies for a time at Williams College, and then became a member of Brown University, where he graduated in the class of 1817. In the fall of this year, he was ordained to the work of the ministry in Canaan, Conn., and in the following spring became pastor of the Baptist Church at Fruit Hill, Providence, R. I., where he remained five years (1818–23). He became pastor of the Fourth Baptist Church, Providence, Sept. 2, 1823, where he continued for about ten years (1823–33). During this period he fraternized chiefly with the Freewill Baptists, the Church of which he was pastor largely sympathizing with him. After being disconnected with the regular Baptists for several years, he returned to that body. His subsequent pastorates were in Bristol, R. I., for three years; Colebrook, Conn., for five years; and Pawtuxet, R. I., for seven years. In the spring of 1851 he removed to Warren, R. I. He preached as occasion offered in and around Warren for several years. He died in Norfolk, Conn., where he was visiting his relatives, Sept. 17, 1858. See Rev. Dr. H. Jackson, *Funeral Sermon*. (J. C. S.)

Tobi'ah (Heb. *Tobiyah'*, טוֹבִיָּה [once טֹבִיָּה, Neh. ii, 19], *goodness of Jehovah*; Sept. Τωβιας v. r. Τωβεία; Vulg. *Tobia*, *Tobias*), the name of two men. See also TOBIAS; TOBIJAH.

1. A person whose "children" were a family that returned with Zerubbabel, but were unable to prove their connection with Israel (Ezra ii, 60; Neh. vii, 62). B.C. ante 536.

2. A base-born ally of the Samaritans who played a conspicuous part in the rancorous opposition made by Sanballat the Moabite and his adherents to the rebuilding of Jerusalem under Nehemiah, B.C. 446. With an affectation of scorn, after the manner of Remus in the Roman legend, they looked on the constructions of the now hopeful and thriving Jews, and contemptuously said, "Even if a fox go up, he will break down their stone wall" (Neh. iv, 3). The two races of Moab and Ammon found in these men fit representatives of that hereditary hatred to the Israelites which began before the entrance into Canaan, and was not extinct when the Hebrews had ceased to exist as a nation. The horrible story of the origin of the Moabites and Ammonites, as it was told by the Hebrews, is an index of the feeling of repulsion which must have existed between these hostile families of men. In the dignified rebuke of Nehemiah it received its highest expression: "Ye have no portion, nor right, nor memorial in Jerusalem" (ii, 20). But Tobiah, though a slave (ver. 10, 19), unless this be a title of opprobrium, and an Ammonite, found means to ally himself with a priestly family, and his son Johanan married the daughter of Meshullam the son of Berechiah (vi, 18). He himself was the son-in-law of Shechaniah the son of Arah (ver. 17), and these family relations created for him a strong faction among the Jews, and may have had something to do with the stern measures which Ezra found it necessary to take to repress the intermarriages with foreigners. Even a grandson of the high-priest Eliashib had married a daughter of Sanballat (xiii, 28). In xiii, 4 Eliashib is said to have been allied to Tobiah, which would imply a relationship of some kind between Tobiah and Sanballat, though its nature is not mentioned. The evil had spread so far that the leaders of the people were compelled to rouse their religious antipathies by reading from the law of Moses the strong prohibition that the Ammonite and the Moabite should not come into the congregation of God forever (ver. 1). Ewald (*Gesch.* iv, 173) conjectures that Tobiah had been a page ("slave") at the Persian court, and, being in favor there, had been promoted to be satrap of the Ammonites. But it almost seems that against Tobiah there was a stronger feeling of animosity than against Sanballat, and that this animosity found expression in the epithet "the slave," which is attached to his name. It was Tobiah who gave venom to the pitying scorn of Sanballat (Neh. iv, 3), and provoked the bitter cry of Nehemiah (ver. 4, 5); it was Tobiah who kept up communications with the factious Jews, and who sent letters to put their leader in fear (vi, 17, 19); but his crowning act of insult was to take up his residence in the Temple in the chamber which Eliashib had prepared for him in defiance of the Mosaic statute. Nehemiah's patience could no longer contain itself, "therefore," he says, "I cast forth all the household stuff of Tobiah out of the chamber," and with this summary act Tobiah disappears from history (xiii, 7, 8). See NEHEMIAH.

Tobiah, BEN-ELIEZER, a Jewish writer, who flourished at Mayence, A.D. 1107, is the author of a commentary on the Pentateuch and the five Megilloth, i. e. the Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. This commentary, the proper title of which is *Lekach Tob* (לקח טוב)—in allusion to his name, as is evident from the quotations made by Aben-Ezra and Rashbam—but which is erroneously called פסקתא or פסקתא זוטרתא, consists both of excerpts from the ancient expository works, such as *Siphra*, *Siphre*, Tanchuma, etc., and of an attempt at a grammatical explanation of the text. A portion of it, embracing the commentaries on Leviticus, Numbers, and Deuteronomy, was first published at Venice in 1546. With a Latin translation it was republished in Ugolino's *Thesaurus Antiquitatum Sacrarum* (ibid. 1764–69), vol. xv, xvi. Excerpts of the commentaries on the five Megilloth were published by A. Jellinek (Leips. 1855–58). The whole MS. is in the Bodleian Library at Oxford (*Cod. Uri* 124). See Fürst, *Bibl. Jud.* iii, 427; Grätz, *Gesch. d. Juden*, vi, 159; Kitto, *Cyclop.* s. v.; Etheridge, *Introd. to Heb. Literature*, p. 233, 406; De' Rossi, *Dizionario Storico* (German transl.), p. 314; Zunz, *Gottesd. Vorträge*, p. 293–295. (B. P.)

Tobi'as (Τωβίας), the Greek form of the name *Tobiah* or *Tobijah*, as it occurs of two men in the Apocrypha.

1. The son of Tobit, and central character in the book of that name. See TOBIT, BOOK OF.

2. The father of Hyrcanus, apparently a man of great wealth and reputation at Jerusalem in the time of Seleucus Philopator (2 Macc. iii, 11). B.C. cir. 187. In the high-priestly schism which happened afterwards [see MENELAUS], "the sons of Tobias" took a conspicuous part (Josephus, *Ant.* xii, 5, 1). One of these, Joseph, who raised himself by intrigue to high favor with the Egyptian court, had a son named Hyrcanus (ibid. 4, 2). It has been supposed that this is the Hyrcanus referred to in 2 Macc. iii, 11; and it is not impossible that, for some unknown reason (as in the case of the Maccabees), the whole family were called after their grandfather, to the exclusion of the father's name. On the other hand, the natural recurrence of names in successive generations makes it more probable that the Hyrcanus mentioned in Josephus was a nephew of the Hyrcanus in 2 Macc. (comp. Ewald, *Gesch. d. Volkes Israel*, iv, 309; Grimm, *Ad Macc.* loc. cit.).

To'bie, the name of a district (*τὰ Τωβιου* v. r. *Τουβίου*; Vulg. *locu Tubin*), where, in the time of the Maccabees, was an extensive colony of Jews (1 Macc. v, 13); probably identical with the land of TOB (q. v.) mentioned in the history of Jephthah (Judg. xi, 3, 5).

To'biel (Τωβιήλ, for Heb. טוֹבִיאֵל, *goodness of God;* comp. *Tobael*), the father of Tobit and grandfather of Tobias (Tobit i, 1).

Tobi'jah (Heb. *Tobiyâh*, טוֹבִיָּה [once (Zech. vi, 10) in the prolonged form *Tobiya'hu*, טוֹבִיָּהוּ], *goodness of Jehovah*), the name of two men. See also TOBIAH; TOBIAS.

1. (Sept. Τωβίας, but some MSS. omit; Vulg. *Thobias.*) The eighth named of the nine Levites sent by Jehoshaphat to teach the law in the cities of Judah (2 Chron. xvii, 8). B.C. 910.

2. (Sept. *οἱ χρήσιμοι αὐτῆς*; Vulg. *Tobias.*) Second named of the three or four representative men of the Jewish captives in the time of Zechariah, in whose presence the prophet was commanded to take crowns of silver and gold and put them on the head of Joshua the high-priest (Zech. vi, 10, 14). B.C. 519. Rosenmüller conjectures that he was one of a deputation who came up to Jerusalem from the Jews who still remained in Babylon with contributions of gold and silver for the Temple. But Maurer considers that the offerings were presented by Tobijah and his companions, because the crowns were commanded to be placed in the Temple as a memorial of their visit and generosity. See ZECHARIAH.

To'bit (Sept. Τωβείθ, Τωβείτ, Τωβίτ; Vulg. *Tobias;* Vet. Lat. *Tobi, Thobi, Tobis*), the son of Tobiel and father of Tobias (Tobit i, 1, etc.). The name appears to answer to טוֹבִי, *Tobi*, which occurs frequently in later times (Fritzsche, *Ad Tob.* i, 1), and not (as Welte, *Einleitung*, p. 65) to טוֹבִיָּה, *Tobiah;* yet in that case Τωβίς, according to the analogy of Λευΐς (לֵוִי), would have been the more natural form. The etymology of the word is obscure. Ilgen translates it simply "my goodness;" Fritzsche regards it as an abbreviation of טוֹבִיָּה, comparing Μελχί (Luke iii, 24, 28), חִזְקִי, etc. (*Ad Tob.* loc. cit.). The form in the Vulg. is of no weight against the old Latin, except so far as it shows the reading of the Chaldaic text which Jerome used, in

which the identity of the names of the father and son is directly affirmed (i, 9, Vulg.). See TOBIT, BOOK OF.

TOBIT, BOOK OF, one of the deutero-canonical books of the Old Test., standing in most editions of the original between the Epistle of Jeremiah and the Book of Judith, but in the A. V. between 2 Esdr. and Judith. It is chiefly interesting for the insight which it gives us into the superstitious notions of the Jews during the period of the Apocrypha.

I. *Title.*—In the Greek the book is called simply Tobit (Τωβιτ, Τωβειτ) in the old MSS. At a later time the opening words of the book, Βιβλος λόγων Τωβιτ, were taken as a title. In Latin MSS. it is styled *Tobis, Liber Thobis, Liber Tobiæ* (Sabatier, p. 706), *Tobit et Tobias, Liber utriusque Tobiæ* (Fritzsche, *Einleit.* § 1). In the A. V. it is superscribed "The book of the words of Tobit, etc., who, in the time of Enemessar (Shalmaneser), king of the Assyrians, was led captive out of Thisbe, which is at the right hand of Kydios of Nephthalim in Galilee, above Aser." The word Tobit is probably a Hebrew form טוֹבִית, signifying *goodness*, a name very appropriate in a narrative of virtue suffering, yet rewarded.

II. *Design and Contents.*—The object of this book is to show that God, in his mysterious providence, permits sore calamities to befall the most pious and God-fearing in the very act of, and apparently for, obeying his commandments, but that he at the same time exercises a special care over them in the midst of their sufferings, vouchsafes them a happy issue out of all their trials, and holds them up to the world at large as patterns of patience under tribulations, as such who have been deemed worthy of being tried and purified, and who have demonstrated that the effectual and fervent prayer of a "righteous man availeth much." The method adopted by the writer for working out this design will be seen from the following analysis of the book itself.

Tobit, a Jew of the tribe of Naphtali, who strictly observed the law and remained faithful to the Temple-service at Jerusalem (i, 4–8), was carried captive to Assyria by Shalmaneser. While in captivity he exerted himself to relieve his countrymen, which his favorable position at court (ἀγοραστής, i, 13, "purveyor") enabled him to do, and at this time he was rich enough to lend ten talents of silver to a countryman, Gabael of Rages, in Media. But when Sennacherib succeeded his father, Shalmaneser, the fortune of Tobit was changed. He was accused of burying the Jews whom the king had put to death, and was only able to save himself, his wife, Anna, and his son Tobias, by flight. On the accession of Esar-haddon, he was allowed to return to Nineveh, at the intercession of his nephew, Achiacharus, who occupied a high place in the king's household (i, 22); but his zeal for his countrymen brought him into a strange misfortune. As he lay one night in the court of his house, being unclean from having buried a Jew whom his son had found strangled in the market-place, sparrows "muted warm dung into his eyes," and he became blind. Being thus disabled, he was for a time supported by Achiacharus, and after his departure (read ἐπορεύθη, ii, 10) by the labor of his wife. On one occasion he falsely accused her of stealing a kid which had been added to her wages, and in return she reproached him with the miserable issue of all his righteous deeds. Grieved by her taunts, he prayed to God for help; and it happened that on the same day Sara, his kinswoman (vi, 10, 11), the only daughter of Raguel, also sought help from God against the reproaches of her father's household. For seven young men wedded to her had perished on their marriage-night by the power of the evil spirit Asmodæus (q. v.); and she thought that she should "bring her father's old age with sorrow unto the grave" (iii, 10). So Raphael was sent to deliver both from their troubles. In the meantime Tobit called to mind the money which he had lent to Gabael, and despatched Tobias, with many wise counsels, to reclaim it (ch. iv). On this Raphael (under the form of a kinsman, Azarias) offered himself as a guide to Tobias on his journey to Media, and they "went forth both, and *the young man's dog with them*," and Anna was comforted for the absence of her son (ch. v). When they reached the Tigris, Tobias was commanded by Raphael to take "the heart, and liver, and gall" of "a fish which leaped out of the river and would have devoured him," and instructed how to use the first two against Asmodæus, for Sara, Raphael said, was appointed to be his wife (ch. vi). So when they reached Ecbatana, they were entertained by Raguel, and, in accordance with the words of the angel, Sara was given to Tobias in marriage that night, and Asmodæus was "driven to the utmost parts of Egypt," where "the angel bound him" (ch. vii, viii). After this Raphael recovered the loan from Gabael (ch. ix), and Tobias then returned with Sara and half her father's goods to Nineveh (ch. x). Tobit, informed by Anna of their son's approach, hastened to meet him. Tobias, by the command of the angel, applied the fish's gall to his father's eyes and restored his sight (ch. xi). After this Raphael, addressing to both words of good counsel, revealed himself, and "they saw him no more" (ch. xii). On this Tobit expressed his gratitude in a fine psalm (ch. xiii); and he lived to see the long prosperity of his son (xiv, 1, 2). After his death Tobias, according to his instruction, returned to Ecbatana, and "before he died he heard of the destruction of Nineveh," of which "Jonas the prophet spake" (xiv, 15, 4).

III. *Historical and Religious Character of the Book.*—1. There are three theories about the reality of this story.

(1.) The opinion that this book records proper history was universally held by the Christian Church up to the time of the Reformation, and has even since been maintained by bishop Gray (*A Key to the O. T.* p. 620, etc., ed. 1857), Welte (*Einleit.* p. 84 sq.), Scholz (*Einleit.* ii, 594 sq.), and most Roman Catholic writers. In support of this opinion may be urged, *a.* The minute account which it gives of Tobit's tribe, his pedigree, place of birth, the time in which he lived, his family, his condition and employment, his captivity, poverty, blindness, recovery, age, death, and place of burial (i, 1, 13, 20, 21; ii, 10; xi, 13; xiv, 11–13); *b.* The exactness of the historical remarks about the Assyrian kings (i, 2, 13, 15, 21), without deriving the names Ἐνεμέσσαρος (=Shalmaneser) and Σαχεῤδονός from the Old Test., as well as the correctness of the geographical points (i, 14; ii, 21; iii, 7; vi, 1, 11); *c.* The impossibility of tracing the main features of the narrative to any Old-Test. prototype, and of explaining them on the hypothesis of fiction. The obscure place Thisbe is given as Tobit's place of birth (i, 2), and many minute particulars of his life are described which have in themselves nothing whatever to do with the plot, and which can only be accounted for on the reality of the events. On the other hand, Bertholdt (*Einleit.* § 579) has given a summary of alleged errors in detail (e. g. i, 1, 2, "Naphtali," comp. with 2 Kings xv, 29; vi, 9, Rages, said to have been founded by Sel. Nicator), but the question turns rather upon the general complexion of the history than upon minute objections, which are often captious and rarely satisfactory (comp. Welte, *Einleit.* p. 84–94).

(2.) The opinion that it is a moral fiction was first thrown out by Luther (*Vorrede aufs Buch Tobia* [Bible, ed. 1534]), and has since been maintained by Rainold (*Censur.* i, 726), J. A. Fabricius, Buddeus (*Hist. Eccles.* ii, 489), Paul Fagius, Eichhorn (*Einleit.* p. 401 sq.), Bertholdt (*Einleit.* v, 2477 sq.), De Wette (*Einleit.* § 309), Gutmann (*Die Apokryphen*, p. 143), Ewald (*Gesch. d. V. J.* iv, 233 sq.), Fritzsche (*Kurzgef. exeget. Handb. z. d. Apokryphen*, ii, 14 sq.), Davidson (*The Text of the O. T. Considered*, p. 1001), Vaihinger (in Herzog's *Real-Encyklop.* s. v. "Tobias"), Grätz (*Gesch. der Juden*, iv, 180 [2d ed. 1866]), etc. In support of this opinion it is

urged—*a.* The narrative is completely isolated; and though the events pretend to have occurred before and shortly after the fall of Nineveh (B.C. 606), no other document written at a later period refers to them. It bears a strong likeness to the tales of the *Thousand and One Nights*, with the obvious exception that the writer has a considerable acquaintance and sympathy with the writings of the Old Test. He writes in a pleasing style, and with a good deal of power. But he is clearly at variance with the sacred books of the holy nation on important points both of fact and principle. Tobit's age, his wife's, who died after him, and that of his son are much beyond the ordinary limit of old age in his day, and bring us back to the times of the patriarchs. He was fifty-eight years of age when he lost his sight, in the reign of Esar-haddon, and lived one hundred years after that time. Now, if, according to Rawlinson, Esar-haddon began to reign B.C. 680, Tobit must have survived the fall of Nineveh (B.C. 625 or 606), of which he is made to prophesy (xiv, 4). He also takes no account of Sargon, who comes in between Shalmaneser and Sennacherib. He removes to Elymais, and yet is found at Nineveh (xi, 16), though he does not intimate his return, unless it be in iii, 17, where he speaks of coming home. *b.* The name Tobit does not occur in the Old Test., and belongs to a later age. *c.* The form, spirit, and tone of the narrative show that it belongs to a very late period. The doctrine of good and evil spirits (iii, 8; vi, 14; viii, 3; xii, 15), the ascription of human lusts to spiritual beings (vi, 14), the notion of the seven presence-angels bringing the prayers of the pious before the Divine throne (xii, 12, 15), the marriage instrument (כתובה), and the legal benediction pronounced over the wedded pair (vii, 13, 14), are of post-Babylonian origin. *d.* The stories of the angel Raphael in a human form giving a false account of himself as being a kinsman of Tobit (v, 12), of Tobit becoming blind in both eyes by the falling of some dung of sparrows (ii, 10), and of the marvellous fish (vi, 2-5) are beyond all matter of fact. The modes of repelling evil spirits and curing blindness betray a superstitious or trifling mind. The angel is made to feign himself a man, a Jew of a family known to Tobit, and to be the voucher for the false charms which are introduced. Although the extraordinary character of the details, as such, is no objection against the reality of the occurrences, yet it may be fairly urged that the character of the alleged miraculous events, when taken together, is alien from the general character of such events in the historical books of Scripture; while there is nothing exceptional in the circumstances of the persons, as in the case of Daniel, which might serve to explain this difference.

(3.) The view that the narrative is based upon a real occurrence preserved by tradition, but poetically embellished to suit the spirit of the time in which it was written, is maintained by Arnald, Dereser, Ilgen, Keil, etc. The fact that there are different recensions and embellishments of the story, and that the *Midrash Tanchuma* (pericope האזינו) gives an independent version of it, seems to show that it was traditionally handed down from the time when the occurrence took place. It is quite possible that some real occurrences, preserved by tradition, furnished the basis of the narrative, but it does not follow by any means that the elimination of the extraordinary details will leave behind pure history (so Ilgen). As the book stands it is a distinctly didactic narrative. Its point lies in the moral lesson which it conveys, and not in the incidents. The incidents furnish lively pictures of the truth which the author wished to inculcate, but the lessons themselves are independent of them. Nor can any weight be laid on the minute exactness with which apparently unimportant details are described (e. g. the genealogy and dwelling-place of Tobit, i, 1, 2; the marriage festival, viii, 20; xi, 18, 19, quoted by Ilgen and Welte), as proving the reality of the events, for such particularity is characteristic of Eastern romance, and appears again in the Book of Judith. The writer in composing his story necessarily observed the ordinary form of a historical narrative.

2. The religious character of the book is one of its most important and interesting features, inasmuch as it shows the phases of faith which obtained prior to the advent of Christ, and explains many points in the New Test. Few probably can read the book in the Sept. text without assenting to the favorable judgment of Luther on its merits. Nowhere else is there preserved so complete and beautiful a picture of the domestic life of the Jews after the Return. There may be symptoms of a tendency to formal righteousness of works, but as yet the works are painted as springing from a living faith. The devotion due to Jerusalem is united with definite acts of charity (i, 6–8) and with the prospect of wider blessings (xiii, 11). The giving of alms is not a mere scattering of wealth, but a real service of love (i, 16, 17; ii, 1–7; iv, 7–11, 16), though at times the emphasis which is laid upon the duty is exaggerated (as it seems) from the special circumstances in which the writer was placed (xii, 9; xiv, 10). Of the special precepts one (iv, 15, ὃ μισεῖς μηδενὶ ποιήσῃς) contains the negative side of the golden rule of conduct (Matt. vii, 12), which in this partial form is found among the maxims of Confucius.

But it is chiefly in the exquisite tenderness of the portraiture of domestic life that the book excels. The parting of Tobias and his mother, the consolation of Tobit (v, 17–22), the affection of Raguel (vii, 4–8), the anxious waiting of the parents (x, 1–7), the son's return (ix, 4; xi), and even the unjust suspiciousness of the sorrow of Tobit and Anna (ii, 11–14) are painted with a simplicity worthy of the best times of the patriarchs. Almost every family relation is touched upon with natural grace and affection: husband and wife, parent and child, kinsmen, near or distant, master and servant, are presented in the most varied action, and always with life-like power (i, 22; ii, 10, 13, 14; v, 14, 15, 17–22; vii, 3–8, 16; viii, 4–8; x, 1–7; xi, 1–13; xii, 1–5, etc.). Prayer hallows the whole conduct of life (iv, 19; vi, 17; viii, 5–8, etc.); and even in distress there is confidence that in the end all will be well (iv, 6, 14, 19), though there is no clear anticipation of a future personal existence (iii, 6).

The most remarkable doctrinal feature in the book is the prominence given to the action of spirits, who, while they are conceived to be subject to the passions of men and material influences (Asmodæus), are yet not affected by bodily wants, and manifested only by their own will (Raphael, xii, 19). Powers of evil (δαιμόνιον, πνεῦμα πονηρόν, iii, 8, 17; vi, 7, 14, 17) are represented as gaining the means of injuring men by sin, while they are driven away and bound by the exercise of faith and prayer (viii, 2, 3). On the other hand, Raphael comes among men as "the healer" (comp. Dillmann, *Das Buch Henoch*, c. 20), and, by the mission of God (iii, 17; xii, 18), restores those whose good actions he has secretly watched (xii, 12, 13), and "the remembrance of whose prayers he has brought before the Holy One" (xii, 12). This ministry of intercession is elsewhere expressly recognised. Seven holy angels, of whom Raphael is one, are specially described as those "which present the prayers of the saints, and which go in and out before the glory of God" (xii, 15). It is characteristic of the same sense of the need of some being to interpose between God and man that singular prominence is given to the idea of "the glory of God," before which these archangels appear as priests in the holiest place (viii, 15; xii, 15); and in one passage "the angel of God" (v, 16, 21) occupies a position closely resembling that of the Word in the Targums and Philo (*De Mut. Nom.* § 13, etc.). Elsewhere blessing is rendered to "all the holy angels" (xi, 14, εὐλογημένοι as contrasted with εὐλογητός; comp. Luke i, 42), who are themselves united with "the elect" in the duty of praising God forever (viii, 15).

This mention of "the elect" points to a second doctrinal feature of the book, which it shares with Baruch alone of the Apocryphal writings, the firm belief in a glorious restoration of the Jewish people (xiv, 5; xiii, 9–18). But the restoration contemplated is national, and not the work of a universal Saviour. The Temple is described as "consecrated and built for all ages" (i, 4), its feasts are "an everlasting decree" (ver. 6), and when it is restored "the streets of Jerusalem shall say . . . Blessed be God which hath extolled it forever" (xiii, 18). In all there is not the slightest trace of the belief in a personal Messiah.

Comparisons have often been made between the Book of Tobit and Job, but from the outline which has been given it is obvious that the resemblance is only superficial, though Tobit ii. 14 was probably suggested by Job ii, 9, 10, while the differences are such as to mark distinct periods. In Tobit the sorrows of those who are afflicted are laid at once in prayer before God, in perfect reliance on his final judgment, and then immediately relieved by Divine interposition. In Job the real conflict is in the soul of the sufferer, and his relief comes at length with humiliation and repentance (xlii, 6). The one book teaches by great thoughts; the other by clear maxims translated into touching incidents. The contrast of Tobit and Judith is still more instructive. These books present two pictures of Jewish life and feeling, broadly distinguished in all their details, and yet mutually illustrative. The one represents the exile prosperous and even powerful in a strange land, exposed to sudden dangers, cherishing his national ties, and looking with unshaken love to the Holy City, but still mainly occupied by the common duties of social life; the other portrays a time of reproach and peril, when national independence was threatened, and a righteous cause seemed to justify unscrupulous valor. The one gives the popular ideal of holiness of living, the other of courage in daring. The one reflects the current feeling at the close of the Persian rule, the other during the struggles for freedom.

IV. *Original Language, Versions, Condition of the Text, etc.*—1. The whole complexion of the book shows that it is of Palestinian origin, and hence many have assumed that the languages in which the traditional story was first written down were Hebrew and Aramaic. Indeed, Jerome tells us that he made his Latin version from the Aramaic in one day, with the assistance of a Jew, who, being skilled in both Hebrew and Chaldee, dictated to him the import thereof in Hebrew ("Exigitis, ut librum Chaldæo sermone conscriptum ad Latinum stylum trahàm, librum utique Tobiæ quem Hebræi de catalogo divinarum Scripturarum secantes his quæ Hagiographa [Apocrypha] memorant, manciparunt. Feci satis desiderio vestro, non tamen meo studio. . . . Et quia vicina est Chaldæorum lingua sermoni Hebraico, utriusque linguæ pertissimum loquacem reperiens unius diei laborem arripui, et quidquid ille mihi Hebraicis verbis expressit, hoc ego accito notario sermonibus Latinis exposui" [*Præf. in Tob.*]). This has been thought to be corroborated by the fact that some of the difficulties in the Greek text can be removed on the supposition of a Hebrew original. Thus ἔκχεον τοὺς ἄρτους σου ἐπὶ τὸν τάφον τῶν δικαίων (iv, 17), which has no sense, seems to be a mistranslation of שלח לחמך בקרב הצדיקים; the translator, by a transposition of the last two letters, having read בקבר instead of בקרב, and שפך instead of שלח, as is evident from the antithetical clause, "and give it not to the wicked," in harmony with the traditional injunction אסור להחזיק ידי עוברי עברה, *it is not lawful to strengthen the hands of the transgressor*. So also καὶ εὐλόγησε Τωβίας τὴν γυναῖκα αὐτοῦ (ix, 6) may be accounted for on the supposition that it is a mistranslation of the Hebrew ויברך טוביה את אשתו. The correct rendering of it requires that either Gabael should be taken as the subject—i. e. "*and he* (i. e. Gabael) *saluted Tobias with his wife*"—or that both Tobias and his wife should be the subject—i. e. "and Tobias and his wife saluted them," i. e. the two comers, Azarias and the servant. See also v, 11, 12, 18; vi, 9; and for the Hebraizing style, i, 1, 13; iii, 5; v, 14; xiv, 19; De Wette, *Einleit.* § 310; Grätz, *Geschichte*, iv, 466 (2d ed.).

On the other hand, superior clearness, simplicity, and accuracy of the Sept. text prove conclusively that this is nearer the original than any other text which is known, if it be not, as some have supposed (Jahn and Fritzsche doubtfully), the original itself. Indeed, the arguments which have been brought forward to show that it is a translation are far from conclusive. The supposed contradictions between different parts of the book, especially the change from the first (i–iii, 6) to the third person (iii, 7–xiv), from which Ilgen endeavored to prove that the narrative was made up of distinct Hebrew documents, carelessly put together, and afterwards rendered by one Greek translator, are explicable on other grounds; and the alleged mistranslations (iii, 6; iv, 19, etc.) depend rather on errors in interpreting the Greek text than on errors in the text itself. The style, again, though harsh in parts, and far from the classical standard, is not more so than some books which were undoubtedly written in Greek (e. g. the Apocalypse); and there is little, if anything, in it which points certainly to the immediate influence of an Aramaic text. (i, 4, εἰς πάσας τὰς γενέας τοῦ αἰῶνος; comp. Eph. iii, 21; i, 22, ἐκ δευτέρας; iii, 15, ἵνα τί μοι ζῇν; v, 15, τίνα σοι ἔσομαι μισθὸν διδόναι; xiv, 3, προσέθετο φοβεῖσθαι, etc.) To this it may be added that Origen was not acquainted with any Hebrew original (*Ep. ad Afric.* 13); and the Chaldee copy which Jerome used, as far as its character can be ascertained, was evidently a later version of the story. On the other hand, there is no internal evidence against the supposition that the Greek text is a translation. The Greek offers some peculiarities in vocabulary: i, 6, πρωτοκουρία, i. e. ἡ ἀπαρχὴ τῶν κουρῶν, Deut. xviii, 4; i, 7, ἀποπρατίζομαι; i, 21, ἐκλογιστία; ii, 3, στραγγαλόω, etc.: and in construction, xiii, 7, ἀγαλλιᾶσθαι τὴν μεγαλωσύνην; xii, 4, δικαιοῦσθαι τινι; vi, 19, προσάγειν τινί (intrans.); ver. 6, ἐγγιζειν ἐν, etc. But these furnish no argument on either side.

2. There are extant different Greek, Latin, Syriac, and Hebrew texts of this book, differing more or less from one another in the details of the narrative; but yet, on the whole, so far alike that it is reasonable to suppose that all were derived from one written original, which was modified in the course of translation or transcription.

Besides the Greek text of the Sept. which was adopted into this version because it was that of the Greek Church, there is a recension, one fragment of which (i, 1–ii, 2) is contained in the *Cod. Sinaiticus* (or *Cod. Frid. Augustanus*, ed. Tischendorf [Leips. 1846]), and another (vi, 9–xiii) in the last three MSS. (44, 106, 107) of Holmes and Parsons.

Of Latin translations we have the ante-Hieronymian version, which was first published by Sabatier (*Bibliorum Sacrorum Latinæ Versiones Antiquæ*, 1743) from two MSS. of the 8th century, and which, according to the investigations of Fritzsche (p. 10 sq.), is mostly made from the recension of the Greek text, but partly (vi, 15–17; vii, 15–18; viii, 14–17; xii, 6–9, 11–22; xiii, 6–18) also from the common text, while x, 1–xi, 19 is from a mixture of both texts. In this edition of the *Vetus Latina*, Sabatier also published, in the form of notes and as various readings, two other codd., one being of the same age as the MSS. of the ante-Hieronymian version, belonging to the library of St. Germanus (No. 15), and concluding (xiii, 12) with *Explicit Tobi justus;* and the other belonging to the Vatican (No. 7). The text of the latter differs so materially from the other MSS. that it is regarded as an independent version, though emanating from the same Greek source. It is less barbarous and

more fluent in style, as well as more explicit in its renderings, and it is to be regretted that it has survived as a fragment, containing only i, 1–vi, 12 (*Bibl. Lat.* ii, 706). There also existed another Latin version, as is evident from the quotations of this book contained in the *Speculum* of Augustine, which Angelo Mai has published (*Spicilegium Romanorum*, ix, 21–23). As to the Vulgate Latin version, Jerome tells us, as we have seen, that he made it in one day from the Syro-Chaldaic. It differs very materially from the Greek, and is evidently derived from a different form which this traditional story assumed in a different part of the country. The treatment of the text in this recension is very arbitrary, as might be expected from the above account which Jerome gives of the mode in which it was made; and it is of very little critical value, for it is impossible to distinguish accurately the different elements which are incorporated in it. It is evident that in this process Jerome made some use of the Old Latin version, which he follows almost verbally in a few places: iii, 3–6; iv, 6, 7, 11, 23, etc.; but the greater part of the version seems to be an independent work. On the whole, it is more concise than the Old Latin; but it contains interpolations and changes, many of which mark the asceticism of a late age: ii, 12–14 (parallel with Job); iii, 17–23 (expansion of iii, 14); vi, 17 sq. (expansion of vi, 18); ix, 11, 12; xii, 13 ("et quia acceptus eras Deo, necesse fuit ut tentatio probaret te").

The Syriac version is made from the two different recensions of the Greek; i, 1–vii, 9 being a translation of the common Greek text of the Sept., while vii, 10, etc., is from a text represented by the above-named three MSS. (44, 106, 107) of Holmes and Parsons, according to the marginal annotations in Usher's MS.

Neubauer has lately discovered a Chaldee version among the MSS. of the Bodleian Library, which may prove to be a copy of that to which Jerome refers as the basis of his version.

There are four Hebrew versions of this book, the one first published in Constantinople, 1517; then with a Latin translation by Paul Fagius, and adopted in Walton's *Polyglot* (Lond. 1657), vol. iv. It is a free translation of the common Greek text, made by a learned Jew in the 12th century. The second is that first published with a Latin translation by Sebastian Münster (Basle, 1542; then again in 1549, 1556, 1563), and has also been inserted in Walton's *Polyglot*. This Hebrew version is more in harmony with the *Vetus Latina;* and the author of it, who was a Jew, is supposed to have flourished in the 5th century. The third Hebrew version was made from the common Greek text by J. S. Fränkel (Leips. 1830); and the fourth is by J. Siebenberger—it was published in Warsaw, 1840, with a Judaio-German translation, a Hebrew commentary, and an elaborate Hebrew introduction.

As to the versions of the Reformation, Luther made his translation from the Vulgate; the Swiss-Zurich Bible (1531) is also from the Vulgate. Coverdale (1535), as usual, followed the Zurich version [see COVERDALE]; and he again was followed by Matthew's Bible (1537), Lord Cromwell's Bible (1539), Cranmer's Bible (1540), and the Bishops' Bible (1568). The Genevan version (1560) is the first made from the Greek, and our present A. V. (1611), as in most cases, followed the Genevan version, though this was interdicted by James I.

3. The first complete edition of the book was by Ilgen (*Die Gesch. Tobi's . . . mit . . . einer Einleit. versehen* [Jen. 1800]), which, in spite of serious defects due to the period at which it was published, contains the most full discussion of the contents. The edition of Fritzsche (*Exeget. Handb.* [Leips. 1853], vol. ii) is concise and scholarlike, but leaves some points without illustration. In England the book, like the rest of the Apocrypha, seems to have fallen into neglect.

V. *Author, Date, and Place of Composition.*—As xii, 20 tells us that Raphael, before his disappearance, commanded Tobit and his son Tobias to record the events of their lives; and, moreover, since Tobit, in the first three chapters, speaks in the first person, while (ch. xiii) his prayer is introduced by the statement Καὶ Τωβὶτ ἔγραψε προσευχὴν εἰς ἀγαλλίασιν καὶ εἶπεν; the Church universal, up to the time of the Reformation, believed that Tobit himself wrote this book (B.C. cir. 600) as far as ch. xiv; that xiv, 1–11 was written by his son Tobias; and that xii, 12–15 was added by the editor of this document immediately after the death of Tobias. This opinion is shared by bishop Gray, Prideaux, and others, who modify it by submitting that it was compiled from the memoirs of Tobit and Tobias; while Ilgen maintains that i, 1–iii, 7; xiii, 1–8, were written by Tobit in Assyria, B.C. 689; iii, 8–xii, 2–22; xiv, 1–15, were written in Palestine, B.C. cir. 280; and that from these two Hebrew documents the Chaldee version was made B.C. cir. 120, which Jerome translated into Latin. Modern critics, however, conclude, from the whole complexion of the book, its angelology, theology, etc., that it is a post-Babylonian production, and that it was written by a Palestinian Jew. But these critics differ very materially about the precise date when the book was compiled, as will be seen from the following table:

The Catholic Church—bishop Gray, Ilgen	B.C. 689–600
Ewald	350
Herzfeld	300
Bertholdt	250–200
Eichhorn	A.D. 10
Fabricius	100
Grätz	130

But though internal evidence leaves it beyond the shadow of a doubt that the book was compiled after the Babylonian captivity, yet the arguments adduced by Grätz (*Geschichte*, iii, 466, 2d ed.) to prove that it was written after the destruction of the Temple, and during the persecutions of Hadrian, are inconclusive. The reference to the destruction of the Temple (xiii, 10, 16; xiv, 4) is designed to refer to what took place in the reign of Zedekiah, when Nebuchadnezzar took Jerusalem and burned the sanctuary (2 Kings xxv). The other remark of this learned historian—viz. that the bread of heathens (ἄρτος τῶν ἐθνῶν=פת נכרים), of which Tobit speaks (ver. 1, 10), was first interdicted shortly before the destruction of the Temple by Titus—is based upon restricting the term ἄρτος to *actual bread*, whereas it signifies *food* generally, and this was prohibited long before the Christian æra (comp. Dan. i, 5). Indeed, the book is singularly devoid of the stringent Halachic expansions of the Mosaic enactments which obtained in later times: it contains no allusion whatever to the rewards in a future life, and has no reference to the party-strifes which were so rampant at the time of Christ, traces of which might naturally be expected in it if it had been written in or after the time of Christ. It is therefore most probable that the book was written B.C. cir. 250–200.

VI. *Canonicity and Authority.*—Like the other deutero-canonical books, Tobit was never included in the canon by the synagogue. This is established beyond the shadow of doubt, not only from the list of the Hebrew Scriptures given by the Jews themselves in the Talmud (*Baba Bathra*, 14), but from the oldest catalogues of the canon furnished by Christian fathers, such as Melito, Origen, etc. Indeed, Origen distinctly states that neither Tobit nor Judith was ever received by the Jews as Sacred Scripture—Ἑβραῖοι τῷ Τωβίᾳ οὐ χρῶνται (*Ep. ad Afric.* § 13; comp. *De Orat.* i, 14).

It was, however, different in the Greek Church, where the text of the Sept. was received as canonical. There appears to be a clear reference to it in the Latin version of the Epistle of Polycarp (c. 10, *eleemosyna de morte liberat;* Tobit iv, 10; xii, 9). In a scheme of the Ophites, if there be no corruption in the text, Tobias appears among the prophets (Iren. i, 30, 11). Forming part of the contents of this version, Clement of Alexandria quotes Tobit iv, 15; xii, 8, as taken from ἡ γραφή,

Scripture (*Strom.* ii, 23, 139). But though Origen himself also quoted it as *Scripture*, yet it is ranked by Christians among such as were read to the catechumens, and contains a plainer and less elevated doctrine (*In Numb. Homil.* xx). Even Athanasius, when writing without any critical regard to the canon, quotes Tobit as Scripture (*Apol. c. Arian.* § 11, ὡς γέγραπται, Tobit xii, 7); but when he gives a formal list of the sacred books, he definitely excludes it from the canon, and places it with other Apocryphal books among the writings which were "to be read by those who were but just entering on Christian teaching, and desirous to be instructed in the rules of piety" (*Ep. Fest.* p. 1177, ed. Migne). This distinction, however, between *canonical* and *apocryphal* afterwards disappeared, to a great extent, in the Greek Church, as is seen from the fact that Bar-Hebræus places Tobit among the sacred books in his Nomocanon of the Antiochenian Church (Mai, *Script. Vett. Nova Collectio*, 53; comp. Fritzsche, p. 18).

In the Latin Church Tobit was regarded with greater sacredness. Cyprian often quotes it as *Holy Writ* (*De Opere et Eleemosynis Liber*). Hilary cites it to prove the intercession of angels (*In Psa. cxxix*, 7), and tells us that some Christians added both Tobit and Judith to the other two-and-twenty canonical books to make up their canon of four-and-twenty books (*Prol. in Psa. xv*). Lucifer quotes it as authoritative (*Pro Athan.* i, 871). Augustine includes it with the other Apocrypha of the Sept. among "the books which the Christian Church received" (*De Doctr. Christ.* ii, 8). This is expressed still more distinctly in the *Speculum* (p. 1127, C., ed. Par. 1836): "Non sunt omittendi et hi [libri] quos quidem ante Salvatoris adventum constat esse conscriptos, sed eos non receptos a Judæis recipit tamen ejusdem Salvatoris ecclesia." The preface from which these words are taken is followed by quotations from Wisdom, Ecclesiasticus, and Tobit. In this Augustine was followed by the mass of the later Latin fathers. Ambrose, in especial, wrote an essay on Tobias, treating of the evils of usury, in which he speaks of the book as "prophetic" in the strongest terms (*De Tobia*, 1, 1; comp. *Hexæm.* vi, 4). Jerome, however, followed by Rufinus, maintained the purity of the Hebrew canon of the Old Test., and, as has been seen, treated it very summarily.

The third Council of Carthage (A.D. 397), Innocent I (405), and the councils of Florence (1439) and Trent (1546), declared it canonical. Indeed, in the old Roman Missal and in the Missal of Sarum there is a proper mass of Raphael, the archangel, and it is ordered in the prefatory rubric that the office be celebrated for pilgrims, travellers, sick persons, and dæmoniacs. This is followed by two short prayers, one addressed to God and the other to Raphael (comp. Arnald, *Dissertation on Asmodæus*).

As to the Reformed Church, though Luther was the first who separated the deutero-canonical from the canonical books, yet he entertained the highest opinion of the book of Tobit. "If it is history," says the great Reformer, "it is fine holy history; but if fiction, it is indeed right beautiful, wholesome, profitable fiction, and play of an ingenious poet. . . . It is, therefore, profitable and good for us Christians to read this book as the production of an excellent Hebrew poet, who treats not on frivolous, but solid, matters" (*Vorrede zum Buche Tobia*, in his translation of the Bible, ed. 1534). In the Anglican Church the book of Tobit is looked upon with still greater favor—iv, 7–16 is quoted in the *Homilies* as the counsel of the holy father Toby (*On Alms-deeds*, pt. i); iv, 10 is cited as a lesson taught by "the Holy Ghost in Scripture" (*ibid.* pt. ii); and xii, 8 is adduced to show that the angel Raphael told Tobias that "fasting used with prayer is of great efficacy" (*Of Fasting*, pt. ii). Passages of Tobit are also incorporated in the liturgy; iv, 7–9 is among the passages used at the offertory; iii, 3, according to the Latin Vulgate, is introduced into the litany; vi, 17, according to the Vulgate, is alluded to in the preface to the Marriage Service; while in the prayer following immediately after the versicles and responses in the same service in the First Book of Prayer of Edward VI, the following sentence is used: "And as thou didst send the angel Raphael to Thobie and Sara, the daughter of Raguel, to their great comfort, so vouchsafe to send thy blessing upon these thy servants" (Parker Society's ed. p. 131).

VII. *Commentaries.*—The following are the special exegetical helps on this Apocryphal book: Fagius, *Tobiæ Liber* (Isny, 1542, 4to; also in the Lond. *Polyglot*, 1657, fol.); Münster, סֵפֶר טוֹבִי (Basle, 1542, 1549, 1556, 1563, 4to; also in Walton's *Polyglot*); Drusius, *Tobias Græce* (Franeck. 1591, 8vo; also in his *Criticæ Sacræ*); Senarius, *In Libros Tobiæ, Judith*, etc. (Mainz, 1610, fol.); Drexel, *Tobias Illustratus* (Mun. 1611, 12mo); Sanctius, *In Libros Ruth, Tobias*, etc. (Lugd. 1628, fol.); Justinian, *Tobias Illustratus* (Col. 1629, fol.); Van Mauden, *Tobias Delineatus* (Antw. 1631, fol.); Βίβλος Λόγων Τωβίτ, etc. (in the eds. of the Apocrypha, F. ad M. 1634, 1757, 8vo; by Augusti [Leips. 1804, 8vo]; Apel [ib. 1836, 8vo]); Celada, *Commentarius in Tob. Hist.* (Lugd. 1644, fol.); Anon. *Tobie, Judith, et Esther, avec Explication* (Paris, 1688, 8vo); Van der Hardt, *Ænigma Tobiæ*, etc. (Helmst. 1728, 4to); Aden, סֵפֶר טוֹבִיָּה (Amst. 1736, 8vo); Sabatier, *Liber Tobit* (in the *Vetus Latina* [Par. 1751, fol.], vol. i); Seiler, *Pred. üb. d. B. Tobias* (Munich, 1780, 8vo); Le Clerc, *Liber Tobiæ* (Par. 1785, 8vo); Bauer, *Das B. Tobias erklärt* (Bramb.-Würtzb. 1787, 1793, 12mo); Eichhorn, *Ueb. d. B. Tobias* (in his *Bibliothek*, ii, 410–440 [Leips. 1787–1800]); Ilgen, *Die Gesch. Tobi's* (Jen. 1800, 8vo); Höpfner, *Historia Tobiæ Græce* (Vitemb. 1802, 4to); Dereser, *Tobias, Judith u. Esth. erklärt* (Frankfort-on-the Main, 1803, 1833, 8vo); Paur, *Das B. Tobias bearbeitet* (Leips. 1817, 8vo); Van Ess, *Liber Tobiæ* (Tüb. 1822, 8vo); Fränkel, *Das B. Thobi* (in his כְּתוּבִים אַחֲרוֹנִים [Leips. 1830, 8vo]); Siebenberger, חֵרֵי טוֹבִיָּה (Heb. translation and commentary [Warsaw, 1839, 8vo]); Guttmann, *Die Apokr. des A. T.* (Altona, 1841, 8vo); Cittadini and Bottari, *Libri di Tobia, Giuditta, e Ester* (Ven. 1844, 8vo); Fritzsche, *Die Bücher Tobi und Judith* (vol. ii of the *Kurzgef. exeg. Handb.* [Leips. 1853, 8vo]); Reusch, *Das B. Tobias erklärt* (Freib. 1857, 8vo); Sengelmann, *Das B. Tobit erklärt* (Hamb. 1857, 8vo). See APOCRYPHA.

Tobler, TITUS, a German writer known for his researches in Palestine, was born June 25, 1806, at Stein, in the canton of Appenzell, Switzerland. He studied at Zurich and Vienna, was promoted as doctor of medicine in Würzburg, and, after spending a time in Paris, returned in 1827 to his native place and settled there as a physician. In 1835–36 he travelled in Palestine for mere medical purposes (comp. *Lustreise ins Morgenland* [Zurich, 1839, 2 vols.]), but he soon became so interested in the topographico-geographical exploration of the Holy Land that he undertook a second journey in 1845. See his *Bethlehem* (St. Gall. 1849):—*Plan von Jerusalem* (1850):—*Golgatha* (1851):—*Die Silvahquelle und der Oelberg* (1852):—*Denkblätter aus Jerusalem* (1853, 2d ed. 1856):—and especially *Topographie von Jerusalem u. seinen Umgebungen* (Berlin, 1853–54, 2 vols.):—*Beitrag zur medicin. Topographie von Jerusalem* (ibid. 1855). He undertook a third journey, and published as the results, *Planographie von Jerusalem* (Gotha, 1858):—*Dritte Wanderung nach Palästina* (ibid. 1859). In 1865 he went for the fourth time, but on account of the cholera he soon returned and published *Nazareth in Palästina, nebst Anhang der vierten Wanderung* (Berlin, 1868). Besides these works, he published, *De Locis Sanctis, quæ perambulavit Antonius Martyr c. an.* 570 (St. Gall. 1863):—*Theodoricus de Locis Sanctis* (ibid. 1865):—*Bibliographia Geographica Palestinæ* (Leips. 1867):—*Der grosse Streit der Lateiner mit den Griechen in Palestina*, etc. (St. Gall. 1870):—*Palestinæ Descriptiones ex Sæculo IV, V, et VI* (ibid. 1869):—*Descriptiones Terræ Sanctæ ex Sæculo VIII, IX, XII, et XV* (Leips. 1874):—*Bibliographia*

Geogr. Palestinæ ab Anno CCCXXXIII usque ad Annum M (Dresden, 1875). Tobler died Jan. 21, 1871, at Munich. The interesting life of this man will be found in Heim's *Dr. Titus Tobler, der Palästinafahrer: Ein appenzellisches Lebensbild: Nach handschriftlichen Quellen bearbeitet* (Zurich, 1879). (B. P.)

To'chen (Heb. *To'ken*, תֹּכֶן, *task* or *measure* [as in Ezek. v, 18; xlv, 11]; Sept. Θοκκάν v. r. Θοχχάν; Vulg. *Thochen*), one of the towns in the tribe of Simeon (1 Chron. iv, 32); probably the same elsewhere (Josh. xv, 24) called TELEM (q. v.) or TELAIM (1 Sam. xv, 4).

Todd, David, a Congregational minister, was born at West Hanover, Pa., Nov. 5, 1821. He left home at the age of fifteen to attend the preparatory school of Oberlin College. After finishing his collegiate studies there, he entered the theological department, and passed through the prescribed course. He commenced his labors in Illinois, supplying the churches of Knox and Ontario, ten miles distant from each other. In these places he gathered permanent congregations and organized churches. He was ordained at Victoria, Aug. 18, 1847. In 1849 he went to Bureau County, and took charge of a Congregational Church, where he labored with success until 1863, when he accepted a call to Pine Bluffs, Ark. He remained there until 1865, when, his health failing, he found it necessary to return to his Northern home. On his return he resumed his work as pastor, and finished his course—a faithful pastor and an excellent preacher, held in high esteem by the Church and community. He died at Granville, Ill., Aug. 10, 1874. (W. P. S.)

Todd, Henry John, an English clergyman, was born in 1763, and educated at Hertford College, Oxford, whence he proceeded as A.M. in 1786. He became a minor canon of Canterbury Cathedral soon after. In 1792 he was presented to the vicarage of Milton, near Canterbury, and some years later to the rectory of All-hallow's, Lombard Street, London. He was appointed by the archbishop keeper of the MSS. at Lambeth; and in 1820 he was presented, by the earl of Bridgewater, to the rectory of Settrington, in Yorkshire. In 1830 he was collated by the archbishop of York to the prebend of Hushwaite in that cathedral church; and, finally, in 1832, he was appointed archdeacon of Cleveland. He died at Settrington, Yorkshire, Dec. 24, 1845. He wrote, *Some Account of the Deans of Canterbury* (Cant. 1793, 8vo):—*Catalogue of Books in the Library of Christ Church* (ibid. 1802, 8vo):—*Catalogue of the Archiepiscopal Manuscripts in the Library at Lambeth Palace* (Lond. 1812, fol.):—*Original Sin, Free-will, Regeneration, Faith, etc., as Maintained in Certain Declarations of our Reformers* (ibid. 1818, 8vo):—*Vindication of our Authorized Translation and Translators of the Bible* (ibid. 1819, 8vo):—*Observations on the Metrical Versions of the Psalms made by Sternhold, Hopkins, and others* (ibid. 1819, 8vo; 1822, 8vo):—*Memoirs of the Life and Writings of the Right Rev. Brian Walton, Bishop of Chester* (ibid. 1821, 2 vols. 8vo):—*Account of Greek MSS., Chiefly Biblical*, etc. (ibid. 1823, 8vo):—*Archbishop Cranmer's Defence of the Doctrine of the Sacrament, with a Vindication of the Author against Lingard, Milner, and Butler* (ibid. 1825, 8vo):—*Of Confession and Absolution, and the Secrecy of Confession* (ibid. 1828, 8vo):—*Life of Archbishop Cranmer* (ibid. 1831, 2 vols. 8vo):—*Authentic Account of our Authorized Translation of the Bible and of the Translators*, etc. (2d ed. Malton, 1834, 12mo; Lond. 1835, 8vo). See *English Cyclop. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Todd, Hugh, a learned English divine, was born at Blencow, Cumberland, in 1658. He became a charity scholar of Queen's College, Oxford, in 1672; fellow of University College, Dec. 23, 1678; A.M. and chaplain to bishop of Carlisle, July 2, 1679. In 1685 he was appointed one of the four canon residentiaries of Carlisle, and the same year obtained the vicarage of Stanwix, which he resigned in 1688. He resigned his residentiaryship in 1720, and died in 1728, being vicar of Penrith and rector of Arthuret. He published, *Description of Sweden* (1680, fol.):—*Life of Phocion* (1684):—*Sermon* (1707, 4to):—*Sermon*, etc. (1711, 4to).

Todd, James Henthorne, D.D., an Irish clergyman, was born in Dublin, April 23, 1805; graduated at Trinity College, and became a fellow there in 1831. He was also regius professor in, and librarian of, the University of Dublin; treasurer and precentor of St. Patrick's Cathedral, and president for five years (the usual term) of the Royal Irish Academy. He was one of the founders of the Irish Archæological Society. His death took place June 28, 1869. He published, *Historical Tablets and Medallions*, etc. (1828, r. 4to):—*Discourses on the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul; Donellen Lecture* (Dubl. 1840, 8vo; 1842, 8vo):—*Six Discourses on the Prophecies relating to Antichrist in the Apocalypse of St. John; Donellen Lecture* (ibid. 1846, 8vo):—*Remarks on the Roman Dogma of Infallibility* (ibid. 1848, 8vo):—*Historical Memoirs of the Successors of St. Patrick and Archbishops of Armagh* (ibid. 1861, 2 vols. 8vo):—*The Waldensian MSS. preserved in the Library of Trinity College, Dublin*, etc. (Lond. and Camb. 1865, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Todd, John (1), a Presbyterian minister, was a graduate of Nassau Hall in 1749, and was taken on trial by the New Brunswick Presbytery, May 7, 1750. He was licensed Nov. 13, and went to Virginia. A call was laid before the Presbytery May 22, 1751, and he was ordained on its acceptance. He was installed, by Hanover Presbytery, pastor of Providence Church in Louisa County, Va. Davies delighted in him, and speaks of him as his favorite friend, relying on his judgment in cases of importance. Todd wrote to Whitefield in 1755, giving an account of the wonderful work of God in his congregation. Col. Gordon said, after hearing him, that he "never heard a sermon, but one from Mr. Davies, with more attention and delight." He obtained from the Rev. Dr. Gordon, of Stepney, near London, scientific apparatus and valuable books, which he gave to aid Transylvania University in founding a school. He was a man of great piety, and eminently useful in edifying the Church. He died July 27, 1793. (W. P. S.)

Todd, John (2), D.D., an eminent Congregational minister, was born at Rutland, Vt., Oct. 9, 1800; graduated at Yale College in 1822, spent four years at the Andover Theological Seminary, and was ordained and settled at Groton in 1827. He was settled over the Edwards Church, Northampton, Mass., in 1833; the First Congregational Church, Philadelphia, Pa., in 1836; and the First Congregational Church, Pittsfield, Mass., from 1842 to 1872. He died in Pittsfield, Aug. 24, 1873. He was one of the founders of the Mount Holyoke Female Seminary, and for several years president of the trustees of the Young Ladies' Institute of Pittston. His degree of D.D. was conferred upon him by Williams College in 1845. The following are some of his numerous publications: *Lectures to Children* (Northampton, 1834, 16mo), with translations and extended circulation:—*Student's Manual* (ibid. 1835, 12mo):—*Index Rerum* (ibid. 1834, 4to):—*Sabbath-school Teacher* (ibid. 1836, 12mo):—*Truth Made Simple* (ibid. 1839, 18mo):—*The Young Man* (ibid. 1843, 18mo):—*Simple Sketches* (Pittsfield, 1843, 2 vols. 16mo):—*Stories on the Shorter Catechism* (Northampton, 1850–51, 2 vols. 18mo):—*The Daughter at School* (ibid. 1854, 12mo):—*Questions on the Lives of the Patriarchs* (ibid. 1855, 18mo):—*Questions on the Life of Moses; Questions on the Books of Joshua and Judges* (ibid. 1853):—*The Bible Companion* (Phila. 18mo):—*Future Punishment* (N. Y. 1863, 32mo):—*Hints and Thoughts for Christians* (ibid. 1867, 12mo):—*Woman's Rights* (ibid. 1867, 18mo, 27 p.):—*Hints and Thoughts for Christians* (Lond. 1869, 12mo):—*Old-fashioned Lives* (1870). See Allibone, *Dict. of Brit. and Amer.*

Authors, s. v.; *John Todd, the Story of his Life*, etc. (N. Y. 1876, 16mo).

Todd, Jonathan, a Congregational minister, was born in New Haven, Conn., March 20, 1713, and graduated at Yale College in 1732. After studying theology a few months, he commenced preaching, and was settled at East Guilford, Conn., Oct. 24, 1733. During 1750 and 1751, a pestilence prevailed among his people, taking off many of his substantial friends and supporters. He continued his labors until the last year of his life, which ended Feb. 24, 1791. Mr. Todd published a *Sermon, Young People Warned* (1740):—*Election Sermon* (1749):—several memorial sermons and pamphlets. See Sprague, *Annals of the Amer. Pulpit*, i, 383.

Todd, Nathaniel, a Presbyterian minister, was born at Rowley, Essex Co., Mass., Jan. 27, 1780; graduated at Brown University in September, 1800; studied theology privately; was licensed by Philadelphia Presbytery, Oct. 19, 1803; ordained pastor of the Presbyterian Church in Schenectady, N. Y., in 1805, where he labored with great success for several years. He was afterwards teacher and pastor at Woodbury, N. J.; thence successively principal of an academy at Westchester, Harrisburg, Lebanon, Mifflinburg, and Beaver, Pa., and for many years of a classical school in Allegheny City, Pa. He spent the greater part of his life in teaching, and died July 8, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 152.

Todros, BEN-JOSEPH, HA-LEVI ABULAFIA, a celebrated Cabalist, was born in 1234 at Toledo, and died about 1305. He occupied a high position as physician and financier in the court of Sancho IV, king of Castile, and was a great favorite of queen Maria de Molina. When this royal pair met Philip IV, the Fair, king of France, in Bayonne (1290), he formed one of the cortége; and his advocacy of his theosophy secured for the doctrines of the Cabala a kindly reception from the French Jews. His writings on the Cabala are, *An Exposition of the Talmudic Hagadoth*, entitled אוצר הכבוד:—*A Commentary on Psalm cxix*:—*A Commentary on the Pentateuch*, in which he propounds the tenets of the Cabala. These works, however, have not yet been published. See Grätz, *Gesch. d. Juden*, vii, 204 sq.; Steinschneider, *Catal. Libr. Hebr. in Bibl. Bodl.* 2677–2680; De' Rossi, *Dizionario Storico*, p. 315 (Germ. transl.); Ginsburg, *The Kabbalah*, p. 111; Fürst, *Bibl. Jud.* iii, 428. (B. P.)

Togar'mah (Heb. *Togarmah'*, תּוֹגַרְמָה [briefly תִּגַרְמָה, Gen. x, 13], of uncertain derivation; Sept. Θοργαμά v. r. Θέργαμα, etc.; Vulg. *Thogarma*), third named of the three sons of Gomer (the son of Japheth), his brothers being Ashkenaz and Riphath (Gen. x, 13; 1 Chron. i, 6). B.C. post 2513. The descendants of Togarmah are mentioned among the merchants who trafficked with Tyre, the house of Togarmah being said to trade "in its fairs with horses, and horsemen, and mules" (Ezek. xxvii, 14). They are named with Persia, Ethiopia, and Libya as followers of Gog, of the land of Magog, the chief prince of Meshech and Tubal, or, as it may be rendered (making the Hebrew *Rosh*, for chief, a proper name, as it is in the Sept. Ῥώς, and as the Jews say it ought to be rendered), the prince of Rosh or Russ, Meshech or Moshk, and Tubal or Tobolsk (xxxviii, 5. 6), supposed by some to mean the prince or power of Russia, the title of the emperor of Russia being prince or emperor of Russia, Moscow, and Tobolsk. Togarmah is said to be of the north quarters, and Gog is represented as a guard to it, possibly professing to guard it, or offering to it a protectorate (ver. 7). The Jews say that by Togarmah, or the house of Togarmah, we are to understand the *Turks*. Torgama, therefore, as it is given in the Sept. (and in some Heb. MSS. תורגמה), has been thought by many to mean *Turkomân*, or the Turkoman hordes from whom the Turks have sprung. Togarmah, however, as a geographical term, is connected with Armenia, and the subsequent notices of the name (xxvii, 14; xxxviii, 6) accord with this view. Armenia was, according to Strabo (xi, 13, 9, 529), distinguished by the production of good horses (comp. Xenoph. *Anab.* iv, 5, 24; Herod. vii, 40). The countries of אררט and מני (Μινυάς), and also חזל, were contiguous to Togarmah (Josephus, *Ant.* i, 1, 6). The name itself may possibly have reference to Armenia, for, according to Grimm (*Gesch. d. deutsch. Spr.* ii, 825), Togarmah comes from the Sanscrit *toka*, "tribe," and *Arma* = Armenia, which he further connects with Hermino the son of Mannus. The most decisive statement respecting the ethnographic relation of the Armenians in ancient literature is furnished by Herodotus, who says that they were Phrygian colonists, that they were armed in the Phrygian fashion, and were associated with the Phrygians under the same commander (Herod. vii, 73). The remark of Eudoxus (Steph. Byz. s. v. Ἀρμενία) that the Armenians resemble the Phrygians in many respects in language (τῇ φωνῇ πολλὰ φρυγίζουσι) tends in the same direction. It is hardly necessary to understand the statement of Herodotus as implying more than a common origin of the two peoples; for, looking at the general westward progress of the Japhetic races, and on the central position which Armenia held in regard to their movements, we should rather infer that Phrygia was colonized from Armenia than *vice versa*. The Phrygians were indeed reputed to have had their first settlements in Europe, and thence to have crossed into Asia (Herod. vii, 73); but this must be regarded as simply a retrograde movement of a section of the great Phrygian race in the direction of their original home. The period of this movement is fixed subsequently to the Trojan war (Strabo, xiv, 680), whereas the Phrygians appear as an important race in Asia Minor at a far earlier period (id. vii, 321; Herod. vii, 8, 11). There can be little doubt that they were once the dominant race in the peninsula, and that they spread westward from the confines of Armenia to the shores of the Ægæan. The Phrygian language is undoubtedly to be classed with the Indo-European family. The resemblance between words in the Phrygian and Greek tongues was noticed by the Greeks themselves (Plato, *Cratyl.* p. 410), and the inscriptions still existing in the former are decidedly Indo-European (Rawlinson, *Herod.* i, 666). The Armenian language presents many peculiarities which distinguish it from other branches of the Indo-European family; but these may be accounted for partly by the physical character of the country, and partly by the large amount of foreign admixture that it has experienced. In spite of this, however, no hesitation is felt by philologists in placing Armenian among the Indo-European languages (Pott, *Etym. Forsch.* introd. p. 32; Diefenbach, *Orig. Europ.* p. 43). With regard to the ancient inscriptions at Wan, some doubt exists; some of them, but apparently not the most ancient, are thought to bear a Turanian character (Layard, *Nin. and Bab.* p. 402; Rawlinson, *Herod.* i, 652); but, even were this fully established, it fails to prove the Turanian character of the population, inasmuch as they may have been set up by foreign conquerors. The Armenians themselves have associated the name of Togarmah with their early history in that they represent the founder of their race, Haik, as a son of Thorgom (Moses Choren. i, 4, 9–11. See Moses Chorenensis, *Historiæ Armen.* lib. iii, *Armen. edidit, Lat. vert. notisque illustr* W. et G. Whistonii [Lond. 1736]); Heeren, *Ideen*, i, 1, 305; Michaelis, *Spicilegium Geographiæ*, i, 67–78; Klaproth, *Travels*, ii, 64. See ARMENIA.

Toggenburg War, the name given to an outbreak between Protestants and Catholics in Toggenburg (or Tockenburg), a district of the canton of St. Gall, Switzerland. The dispute between the Toggenburgers and the abbot of St. Gall, Leodegar Bürgisser, appeared at

first to be purely political, and related mainly to the labor in road-building, which the abbot had enforced upon those under his jurisdiction. At first even Catholic localities, such as Schwyz, took part with the Toggenburgers against the abbot, without regard to ecclesiastical differences. But the confessional differences soon led to serious disturbances. In the lower country, especially in Hennau, the majority were Catholics. About Easter, in 1709, they closed the church against the evangelical party, and the result was a scuffle, in which many were wounded. Alarmed at this treatment, the Protestants sought shelter in the neighboring churches, but, encouraged by their neighbors of Oberglatt, they returned in a week to Hennau, and sought to enter the church. The Catholic priest refused them, but, seeing the Protestants assembled in large numbers in the churchyard, counselled submission. But the Protestant minister was at this moment felled to the earth by a stone, and a severe struggle ensued. The priest was roughly handled, but was rescued by a member of the council, and one of his followers killed. The Reformed preacher, a native of Basle, was recalled, and a citizen of Zurich substituted, who was obliged to disguise himself for fear of the Catholics. The Catholic priest, after an absence of six weeks, was restored to his parish, under the protection of the abbot. The different cantons now took sides with the contending parties, and party feeling ran very high. Attempts were made, however, at mediation. An assembly was held at Baden, May 29, 1709, arbitrators were appointed, and proceedings begun; but all in vain. In the spring of 1712 the war broke out. It began in Toggenburg. The city of Wyl, to which the forces of the abbot had retired, was captured; the commander, Felber, was most shockingly mangled by his own people, and his corpse was thrown into the Sitter. Nabholz, at the head of the victors, marched to St. Gall, and seized the Thurgau and the Rhine valley. Meantime, the theatre of the war extended to the shores of the Reuss and the Aar. A murderous conflict, "the battle of the bushes," gave the Bernese a bloody victory. The city of Baden surrendered to Zurich, and was allowed to retain its Catholic worship, but did not dare to interfere with the erection of a Reformed Church outside of the walls of the city. Through the interference of pope Clement IX, the fire of war, which seemed about to be extinguished, was again stirred; and while the government was hesitating, the Catholic cantons of Schwyz, Unterwalden, and Zug, to the number of 4000, stormed the village of Sins. Bloody battles were fought in the vicinity of Lake Zurich, and at Bellenschantze. In Lucerne, the government was compelled by an uprising of the people to enter into the war. The Catholic parties to the war, about 12,000 strong, assembled at Mury. The Bernese were encamped at Vilmergen, and the great battle was fought on St. James's Day, July 25, and was not decided until six P. M., when the victory of the Reformers was complete. The peace, which was concluded in August at Aarau, provided religious liberty for Toggenburg. See Hagenbach, *Hist. of the Church in the 18th and 19th Cent.* i, 34 sq.

To'hu (Heb. *To'chu*, תֹּחוּ, *lowly;* Sept. Θοού v. r. Θοκέ; Vulg. *Thohu*), son of Zuph and father of Elihu among the ancestors of Samuel (1 Sam. i, 1); probably the same elsewhere called Toah (1 Chron. vi, 34) or Nahath (q. v.) (ver. 26).

To'ï (Heb. *Toï'*, תֹּעִי in Sam., but in Chron. *To'ü*, Heb. *Tou'*, תֹּעוּ, both meaning *erring;* Sept. Θοού or Θωού v. r. Θαεί and Θωά; Josephus, Θαΐνος; Vulg. *Thoü*), the king of Hamath on the Orontes, who, after the defeat of his powerful enemy the Syrian king Hadadezer by the army of David, sent his son Joram, or Hadoram, to congratulate the victor and do him homage with presents of gold and silver and brass (2 Sam. viii, 9, 10; 1 Chron. xviii, 9, 10). B.C. 1036. "For Hadadezer had wars with Toi," and Ewald (*Gesch.* iii, 199) conjectures that he may have even reduced him to a state of vassalage. There was probably some policy in the conduct of Toi, and his object may have been, as Josephus says it was (*Ant.* vii, 5, 4), to buy off the conqueror with the "vessels of ancient workmanship" (σκεύη τῆς ἀρχαίας κατασκευῆς) which he presented.

Tokens (*tessĕræ*), bits of lead or of pewter, or cards, given to the members of a Church in full communion, which they hand to the elders as they approach the Lord's table. The object is to keep out those who are not known, or who are under scandal, or for other reasons are deemed unworthy. See Tesseræ.

To'la (Heb. *Tola'*, תּוֹלָע, a *worm*, as in Exod. xvi, 20; Sept. Θωλά v. r. Θωλέ, etc.; Vulg. *Thola*), the name of two Hebrews.

1. The first-born of Issachar (Gen. xlvi, 13; 1 Chron. vi, 1). B.C. 1856. He had six sons (vii, 2), who became progenitors of families known collectively as the Tolaites (Numb. xxvi, 23), and these in David's time mustered 22,600 valiant soldiers (1 Chron. vii, 2).

2. Judge of Israel after Abimelech (Judg. x, 1, 2). He is described in that passage as "the son of Puah, the son of Dodo, a man of Issachar." In the Sept. and Vulg. he is made the son of Abimelech's uncle, Dodo (דּוֹדוֹ) being considered an appellative. But Gideon, Abimelech's father, was a Manassite. Tola judged Israel for twenty-three years (B.C. 1319–1296) at Shamir in Mount Ephraim, where he died and was buried. Josephus does not mention him (*Ant.* v, 7, 6); but (as Whiston remarks) inasmuch as the total of the years there agree, his name seems to have fallen out of our copies. See Judge.

To'lad (Heb. *Tolad'*, תּוֹלָד, *birth;* Sept. Θωλάδ v. r. Θουλαέμ), one of the towns in the tribe of Simeon in David's time (1 Chron. iv, 29); probably the same elsewhere (Josh. xv, 30) called El-tolad (q. v.).

To'laïte (Heb. *Tolaï'*, תּוֹלָעִי, patronymic; Sept. Θολαί; Vulg. *Tholaïtes*), the general name of the descendants of Tola (q. v.) the son of Issachar (Numb. xxvi, 23).

Toland, John, one of the founders of modern deism, was born Nov. 30, 1669 or 1670, in the most northern isthmus of Ireland. His Christian-name was *Janus Junius*, but at school his master ordered him to be called John, which name he retained ever after. From the school at Redcastle, near Londonderry, he went, in 1687, to the College of Glasgow, and after three years' stay there visited the University of Edinburgh, where he was made A.M. in June, 1690. He afterwards went to the University of Leyden, where he was generously supported by some eminent Dissenters in England. After a residence there of two years, he returned to England, and went to Oxford, which place he left in 1695, and went to London, whence he returned to Ireland in 1697. But so strong was the feeling aroused by his deistic notions and his own imprudent conduct that he soon returned to London. He accompanied the earl of Macclesfield to Hanover in 1701, and also made an excursion to Berlin, at which latter place he remained for some time, and then returned to England. In the spring of 1707 he again visited Germany, Holland, etc., reaching England in 1710. He died at Putney, near London, March 11, 1722. Of his many treatises we notice, *Christianity not Mysterious* (Lond. 1696, 8vo), which elicited at least fifty-four replies:—*An Apology for Mr. Toland* (ibid. 1697):—*Amyntor, or a Defence of Milton's Life*, etc. (1699, 8vo); this attack upon the canon of the New Test. was answered by Samuel Clark, Jeremiah Jones, Stephen Nye, and John Richardson:—*Socinianism Truly Stated* (1705):—*Dissertationes duæ: Adeisidæmon et Origines Judaicæ* (1709, 8vo):—*Nazarenus* (ibid. 1718, 8vo):—*History of the Druids* (Montrose, 1814, 8vo), etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; *Contemp. Rev.* June, 1868.

Tol'banes (Sept. Τολβάνης, Vulg. *Tolbanes*), a corrupt Græcized form (1 Esdr. ix, 25) for the name TELEM (q. v.) of the Hebrew text (Ezra x, 24).

Toledo, COUNCILS OF (*Concilium Toletanum*). These councils, of which there were twenty-four, were held in the city of Toledo, in the province of the same name, in Spain. Toledo is the seat of an archbishopric; has a cathedral, founded in 1258, and completed in 1492; a foundling hospital, founded by cardinal Mendoza in 1494; and a theological seminary.

I. The First Council of Toledo was held on Sept. 1, 400, under Patronus, the bishop. The reason for assembling this council, which consisted of nineteen bishops, was the troubles and disturbances caused by the heresy of the Priscillianists, which sprang up towards the close of the 4th century. Nineteen bishops, from all the Spanish provinces, attended. Many of the sect of the Priscillianists who presented themselves were received back into communion with the Church after having abjured their errors. In this council the bishop of Rome is, for the first time, spoken of simply by the title of "pope." Twenty canons were also published.

1. Permits to admit married men to the office of deacon, provided they will observe continence.
2. Forbids to admit to any higher order than that of subdeacon a man who has publicly done penance, and even restricts his administration of that office.
4. Enacts that a subdeacon, marrying a second time, shall be reduced to the rank of porter or reader, and shall not be permitted to read the Gospel or epistle; should he marry a third time, he shall be separated from the Church for two years, and then be admitted to lay communion only.
5. Deprives all priests and clerks who, having been appointed to any church in town or country, do not assist daily at mass.
7. Permits clerks whose wives do not lead a decorous life to bind them or shut them up, and to make them fast; forbids them to eat with them until they have done penance.
12. Forbids a clerk to leave his own bishop in order to attach himself to another.
13. Warns those who attend the other offices of the Church, but who do not communicate, that they must either receive the holy communion, or take place among the penitents, upon pain of excommunication.
14. Orders that any one who shall have received the holy eucharist without eating it shall be driven from the Church as guilty of sacrilege.
17. Excommunicates a married man keeping a concubine; but permits unmarried men to do so. Allows either a wife or a concubine.
20. Restricts the consecration of the chrism to the bishops; orders all priests to send a deacon or subdeacon to the bishop at Easter, in order to receive it from him.

See Mansi, *Concil.* ii, 1222.

II. The Second Council of Toledo was held about 447, during the popedom of Leo I, against the Priscillianists. Nineteen bishops attended, who condemned the heresy and the followers of Priscillian in a formulary of faith directed against all heretics, to which eighteen anathemas are attached. See Mansi, *Concil.* iii, 1465; Baronius, ann. 447, § 17, etc.

III. The Third Council of Toledo was held May 17, 531; Montanus, bishop of Toledo, presiding over seven other bishops. Five canons were published.

1. Relates to the treatment of children offered by their parents to be brought up for holy orders. Others relate to the continence of the clergy, the preservation of church property, etc.

In this council Toledo is, for the first time, spoken of as a metropolitan see. See Mansi, *Concil.* iv, 1734.

IV. The Fourth Council of Toledo was held May 8, 589; Leander, the primate of Seville, presiding over seventy-two bishops, from the different provinces under the rule of king Reccaredus, who attended in person. Eight deputies were also present. The main object of the council was to confirm the conversion of the Goths who had abjured Arianism, and who here presented a confession of faith, in which they declared their assent to the first four œcumenical councils, and anathematized the principal errors of the Arian party. Twenty-three canons were published, and as many anathemas directed, as against other heresies and evils, so against those who deny the procession of the Holy Ghost from the Father and the Son, and those who refuse to anathematize the Council of Ariminum.

2. Directs that, according to the king's writ, the Constantinopolitan creed shall be sung by the people in every church in the kingdom before the Lord's Prayer in the eucharistical office.
5. Relates to the rule of continence to be observed by heretical bishops, priests, and deacons, when reconciled to the Church, as well as by all clerks.
7. Orders that some portion of Holy Scripture shall be read daily at the tables of priests, to prevent idle conversation.
11 and 12. Relate to penitence. Forbid to reconcile without penance; forbid the priest to admit to penance without first cutting off the hair of the penitent, if a man, or changing her dress, if a woman.
14. Forbids Jews to have Christian women for wives or concubines.
19. Leaves it to the bishop to fix the endowment to be given to a newly founded church.
22. Forbids to say anything but psalms at the funerals of the religious.

See Mansi, v, 997.

V. The Fifth Council of Toledo was held May 17, 597; sixteen bishops attended; two canons only remain, and the subscription of thirteen bishops only appear.

1. Orders that priests and deacons who will not observe the law of continence shall be degraded, shut up in a cloister, and put to penance.
2. Forbids the bishop to appropriate to himself the revenues of any church or chapel in his diocese, and declares that they belong to the ministering priest.

See Mansi, v, 1603.

VI. The Sixth Council of Toledo was held in 610; Aurasius, bishop of Toledo, presiding over fifteen bishops. The primacy of the see of Toledo over all the churches of Carthagena was established, and subsequently confirmed by an edict of king Gundemar. See Mansi, v, 1620.

VII. A national council was held in this city on Dec. 9, 633, assembled from the whole of Spain, and that part of Gaul which was in subjection to the Goths; Isidore of Seville presided, sixty-six archbishops and bishops being present: among them were the metropolitans of Narbonne, Merida, Braga, Toledo, and Tarragona. Seventy-five canons were published.

1. Contains a profession of faith upon the subject of the Blessed Trinity and the incarnation.
2. Directs that the same order of prayer and of psalmody shall be observed throughout the kingdom, and the same manner of celebrating mass.
3. Orders that a national council shall be held annually, if possible; otherwise a council in each province.
4. Relates to the proper mode of holding synods, and is of some length. It orders that on the first day of the synod the church shall be cleared before sunrise and all the doors shut except one; that the bishops shall enter first and take their seats in a circle, according to the date of their consecration; then the priests; after them the deacons, who are ordered to stand in sight of the bishops; and, last of all, the laity and notaries. This done, the door is directed to be shut, and silence and devotion enjoined upon all. Then the archdeacon, standing up, shall bid them pray; upon which all shall prostrate themselves upon the floor, and, after private prayer mingled with sobs and tears, one of the bishops shall rise up and say a prayer, to which all shall respond Amen. All having risen up and taken their places, a deacon in an alb shall read the canons relating to the holding of councils, and the metropolitan shall invite the bishops to proceed to business. It is forbidden to proceed to another matter until the first has been disposed of. Any clerk or layman desiring to appeal to the council is enjoined to mention his cause to the metropolitan archdeacon, who shall declare it to the council. No bishop is allowed to leave the synod before the others, nor shall the council be dissolved until everything is settled.
5. Directs that metropolitans shall consult together before Epiphany concerning the proper time for celebrating Easter, and shall signify their determination to their suffragans.
6. Approves of leaving the question about single and trine immersion open; but orders single immersion to be practiced throughout Spain, to prevent schism.
7. Orders that the Passion be preached on Good-Friday, and that the people, in an audible voice, ask forgiveness of their sins, in order that, being thereby purified from sin, they may worthily celebrate the great festival of Easter, and partake of the holy eucharist with a pure heart.

8. Deprives of the Easter communion those who break their fast on Good-Friday before sunset, exception being made in favor of old and sick persons and children.

9. Relates to the benediction of the candles, etc., on Easter-eve.

10. Is directed against an abuse then prevalent in many churches in which the Lord's Prayer was said on Sundays only; orders all clerks to say it daily at the office, either openly or privately.

11. Forbids to sing the Hallelujah during Lent.

12. Orders that immediately after the epistle the gospel should be read, which should be followed by the Lauds, which in some churches were improperly sung after the epistle.

13. Condemns the opinion of those who deemed it wrong to sing hymns composed by men in honor of the apostles and martyrs on account of their not being taken out of Holy Scripture nor authorized by tradition.

14. Orders that the canticle *Benedicite Opera Omnia* be sung on Sundays and feast-days at mass at the entrance of the chancel [*in pulpito*].

15. Orders, under pain of excommunication, that at the end of each psalm shall be sung "Glory *and honor* be to the Father," etc., and not merely "Glory be," etc.

17. Excommunicates those who refuse to acknowledge the inspiration of the Apocalypse, and also those who refuse to read it in church from Easter to Pentecost.

19. Enumerates the cases in which persons may not be admitted to holy orders.

25. Is directed against ignorance in the clergy; requires them to be acquainted with Holy Scripture and the canons.

26. Orders that a priest when appointed to any parish shall receive a copy of the ritual from the bishop, and that when the priests attend the litanies or synods they shall give account to the bishop of their manner of celebrating the holy office and administering holy baptism.

33. Forbids the bishop to take for his own share more than one third of the revenue of the churches within his diocese.

34. Enacts that thirty years' possession shall give to a bishop lawful right over a Church situated in the diocese of another bishop if in the *same province*.

39. Forbids the deacons to pretend to the privileges of the priesthood and to sit in the first places.

40. Forbids them to wear two stoles, which it declares to be unfit for even a bishop or priest; directs them to wear the stole over the left shoulder, and also that it be clean, and not worked with colors or with gold.

41. Orders all clerks, as well as the priests and deacons, to shave the entire crown of the head and to leave but a slight rim of hair in the form of a circle.

46. Orders that a clerk found plundering a tomb be deposed from every ecclesiastical rank and office, and subjected to three years' penance.

51. Forbids bishops to ill-treat monks, but grants to them the exercise of their canonical authority over them, such as exhorting them to observe a good and holy life, instituting abbots and other officers, correcting those who infringe the rules, etc.

52. Enacts that monks forsaking the monastic state in order to marry and settle in the world shall be brought back and put to penance.

57. Forbids to compel Jews to profess Christianity; with regard to the compulsory conversions under king Sisbertus, it allows that they should continue to be considered as Christians because they had received baptism, chrism, and the holy eucharist.

The following nine relate to the Jews, and to Christians who had apostatized to Judaism.

The 66th and following eight relate to the case of slaves.

75. Anathematizes all who conspire against regal authority.

See Mansi, v, 1700.

VIII. The Eighth Council of Toledo was held in 636, under king Chintila, Eugenius, bishop of Toledo, presiding; twenty-two bishops in all were present. Nine canons were published, of which

1. Orders public litanies every year for three days, beginning Dec. 14, except one of the three should prove to be Sunday, in which case the litany days were to be observed in the week following.

All the others relate to the prince and the strengthening of his powers, etc. See Mansi, v, 1735.

IX. This council was held Jan. 9, 638, under Silva, metropolitan of Narbonne, in the second year of the reign of king Chintila. Fifty-two Spanish and Gallic bishops were present, either in person or by deputy. Eighteen canons were published.

3. Enacts that for the future no king should ascend the throne without making a vow to defend the Catholic faith and to rid the country of infidels; pronounces anathema against those who should violate this oath.

7. Orders that persons who, after having been admitted to penance, quit that state and resume the secular dress shall be arrested by the bishop, and compelled to perform their course of penance, whether they will or not, in some monastery.

Fleury observes that this is the first time that we find mention of this compulsory penance, which evinced entire ignorance of the sound practice of antiquity. See Mansi, v, 1740.

X. The Tenth Council was held about 646, under king Chintasuinthus, by twenty-eight bishops present and the deputies of eleven who were absent. Six canons were published.

2. Allows the bishop, or any other priest who may be present, to complete the celebration of the sacred mysteries when the celebrating priest is unable to proceed through sickness; excommunicates those who, without such cause, leave the celebration unfinished, or who celebrate after having partaken of the slightest particle of food.

See Mansi, v, 1863.

XI. This council was held in 653, under Orontius of Merida; the king, Resesuinthus, being present, and fifty-two bishops, with the deputies of ten absent. The prince read his profession of faith, in which he acknowledged the first four œcumenical councils. Twelve canons were published.

1. Contains a definition of faith.
2. Condemns all oaths and vows to commit evil actions.
3. Condemns all persons guilty of simony.
7. Condemns those who forsake the episcopal or sacerdotal office upon pretext of having been admitted to such holy office unwillingly; orders those who so return into the world and marry to be shut up for life in a monastery.
8. Forbids to ordain ignorant clerks.
9. Excludes from the Easter communion and from the privilege of eating meat for twelve months those who break the Lent fast.
12. Confirms the canons of a former council concerning the Jews.

Besides the bishops and deputies present, we find among the signatures those of ten abbots, the archpriest of Toledo, and sixteen counts. After the subscriptions there is a synodal decree concerning the disposition of the king's property, and an edict of the king confirming it. See Mansi, vi, 394.

XII. The Twelfth Council of Toledo was held Nov. 2, 655, Eugenius, the archbishop, presiding; sixteen bishops attended, and seventeen canons were published, most of which tend to repress the abuses committed by bishops in the administration of Church property.

11. Forbids to confer orders upon the slaves of the Church except they have been first set free by the bishop.
18. Orders that newly baptized Jews shall show themselves in the assemblies of the Christians on all Jewish festivals.

See Mansi, vi, 451.

XIII. Held Dec. 1, 656, under Reccasuinthus; twenty bishops were present, among whom were Eugenius, the metropolitan of Toledo; Fugitivus, the metropolitan of Seville; and St. Fructuosus, the metropolitan of Braga; five bishops who were absent sent deputies. Seven canons were published.

1. Orders that the Feast of the Annunciation shall in future be kept on Dec. 18, because that, falling in Lent, it interfered with the fast, and often with the celebration of Good-Friday.
3. Forbids bishops to present churches to their relations and friends for the sake of the revenue to be derived.
6. Directs that children devoted by their parents to the tonsure shall be compelled to lead the life of the religious; does not allow parents so to devote their children after they have attained ten years of age without their own consent.
7. Forbids to sell Christians to Jews.

See Mansi, vi, 459.

XIV. Held Nov. 7, 675, under king Wamba; seventeen bishops (among whom was Quiritius of Toledo), the deputies of two others, and six abbots were present. In this council the division of the country into dioceses was made, and sixteen canons of discipline were published.

3. Orders all the bishops of the province to conform to the order and ritual in use in the metropolitan Church.
4. Forbids to suffer priests who are at variance to approach the altar or to receive their offerings.

6. Deprives ecclesiastics who take part in the judgment of capital cases.

8. Enacts penalties to be enforced against priests who demand a fee for christening or for the chrism; orders bishops to punish such offenders under pain of suspension.

13. Forbids persons possessed with a devil to serve at the altar or to approach it.

14. Orders that mass shall never be celebrated by one priest only, lest he should be taken ill and the mass left unfinished.

See Mansi, vi, 539.

XV. Held Jan. 9, 681, under king Ervigius. Julian of Toledo presided at the head of thirty-four bishops, among whom were the metropolitans of Seville, Braga, and Merida. Thirteen canons were published.

1. Approves of the resignation of king Wamba, who had assumed the religious habit.

4. Declares to be null and void the consecration of a bishop for a little town in the immediate vicinity of Toledo made by the bishop of Merida against his own will and against the canons at the command of Wamba; and generally forbids to consecrate a bishop to a place which has not hitherto had a bishop.

6. Enacts that, in order to prevent any further delay in filling up the vacant bishoprics, it shall be lawful for the bishop of Toledo to consecrate those persons whom the king shall choose, without prejudice, however, to the rights of the province.

10. Confirms, with the king's consent, the privilege of asylum to those who take refuge in a church, or anywhere within thirty paces of it.

11. Orders the abolition of every remnant of idolatry.

See Mansi, vi, 1221.

XVI. Held in November, 683, under king Ervigius, who was present; forty-eight bishops, four of whom were metropolitans, attended, Julian of Toledo presiding. Twelve canons were published, the Nicene Creed having been first read, which from this time was sung in all churches in Spain.

The fifth is the extraordinary canon which absolutely forbids the widows of kings to remarry, even with princes.

From the tenth it appears not to have been uncommon at this period for persons (even bishops), in time of dangerous illness, to submit to be put to public penance without confessing, or their conscience accusing them of, any particular sin, but for greater security.

See Mansi, vi, 1253.

XVII. This council was held at the request of pope Leo II, under king Ervigius, in 684, to receive and approve the Sixth Œcumenical Council held at Constantinople against the Monothelites; seventeen bishops, ten deputies, and six abbots attended. In the answer of the bishops to Leo they make no mention of the fifth œcumenical council, saying, in canon 7, that they decree that this council (the Seventh Œcumenical) shall rank after the Council of Chalcedon in honor, place, and order. See Mansi, vi, 1278.

XVIII. Held May 11, 688, under king Egica, Julian of Toledo presiding over sixty bishops, in order to explain certain expressions made use of in a confession of faith drawn up by the Spanish bishops some years before which had given offence to pope Benedict II. These expressions related to the two wills in our Lord Jesus Christ; and it was decreed to be not contrary to Christian truth to maintain that in God the will proceeds from the will—"voluntatem ex voluntate procedere." See Mansi, vi, 1294.

XIX. This council was held May 2, 693; composed of fifty-nine bishops, five abbots, and the deputies of three bishops absent; there were also present the king, Egica, and sixteen lords. In this council the decision of the previous council concerning the procession of the will from the will, and of the essence from the essence, in God was further explained. Twelve or thirteen canons were published.

6. Relates to the conduct of some priests, who, instead of using bread made for the purpose in the holy eucharist, contented themselves with offering on the holy table common bread cut into a round form. The canon orders that the bread used at the altar shall be made expressly for that purpose.

9. Excommunicated for life and deposed Sisbertus of Toledo, convicted of conspiring against the person of king Egica and his family.

See Mansi, vi, 1327.

XX. This council was held Nov. 9, 694. The subscriptions of the bishops present are lost. Eight canons were published.

1. Directs that, during the three days preceding the opening of any council, and during which a strict fast ought to be observed, nothing shall be discussed which does not refer to matters of faith, morals, and ecclesiastical discipline.

3. Orders that bishops, following the example of our Lord, shall observe the ceremony of washing the feet of the poor on Holy Thursday.

5. Condemns to excommunication and perpetual imprisonment priests who, from a vile and wicked superstition, shall say the office of the mass for the dead for the living, in order by so doing to cause their death.

See Mansi, vi, 1361.

XXI. This council was held Nov. 21, 1324, by John, archbishop of Toledo. Eight canons were published, in the preface to which it is ordered that they shall be observed together with those which the legate William de Gondi, bishop of Sabino, had made in the Council of Valladolid (1322). These canons, among other things, order bishops to attend the synods, and relate to the conduct and dress of clerks; forbid priests to demand anything for masses said by them, but allow them to receive voluntary offerings; forbid to say more than one mass in a day, except on Christmas-day. See Mansi, xi, 1712.

XXII. This was held in 1339 by Ægidius, archbishop of Toledo, six bishops being present. Five canons were published.

2. Forbids to ordain any illiterate person.

3. Provides that in cathedral or collegiate churches some shall be compelled to study theology, the canon law, and the liberal arts.

5. Orders all rectors to keep a list of such of their parishioners as are of age, in order to effect the observation of the canon "omnis utriusque sexus."

See Mansi, xi, 1869.

XXIII. (Also called Council of Arenda.) Held Dec. 5, 1473, in the borough of Arenda, by Alphonso de Carille, archbishop of Toledo. This council was numerously attended, and twenty-nine canons were published.

1. Orders that provincial councils shall be held biennially and diocesan synods annually.

2. Orders curates to instruct their flocks in the principal articles of belief.

3. Forbids to promote to holy orders persons ignorant of Latin.

4. Forbids to receive a clerk from another diocese without letters from his bishop.

5 and 6. Relate to the dress of bishops and clerks; forbid them to wear garments made of red and green silk, short garments, and white shoes, etc.

7. Relates to the proper observance of Sundays and festivals.

8. Forbids ecclesiastics to wear mourning.

9. Orders the punishment of incontinent clerks.

10. Forbids to admit to parochial churches or prebends persons ignorant of Latin, unless, for good cause, the bishop shall think fit to dispense with it.

11. Inflicts a pecuniary fine upon ecclesiastics who play with dice.

12. Orders that all priests shall celebrate mass four times in the year at the least, and bishops three times.

13. Forbids all preaching without the bishop's license.

14. Enacts penalties to be enforced against clerks in the minor orders who do not wear the clerical habit and observe the tonsure.

15. Forbids ecclesiastics to furnish soldiers to any temporal lord except the king, or to accept of lands upon condition of so doing.

16. Forbids the celebration of marriages at uncanonical times.

17. Excommunicates those who are married clandestinely without five witnesses, and suspends for three months the priest who shall officiate.

18. Excommunicates those who buy or sell the property of a vacant benefice.

19. Forbids the custom of performing, at certain times, spectacles, etc., and singing songs, and uttering profane discourses in churches.

20. Directs that persons dying of wounds received in duels shall not be allowed Christian burial, even though they may have received the sacrament of penance before death.

21. Excommunicates those who hinder the clergy from receiving tithe and enjoying their privileges, etc.

23. Orders that sentences of excommunication pronounced in any one diocese shall be observed in all others.

24. Puts under an interdict the place from which any clerk has been forcibly expelled.

25. Forbids any sort of fee on account of ordination.
27. Grants to the bishop the power of absolving from synodal censures.
28. Provides for the publication of these canons in diocesan synods and in cathedral churches.

See Mansi, xiii, 1448.

XXIV. Held Sept. 8, 1565. Christopher de Sandoval, bishop of Cordova, was called upon to preside on account of his being the oldest bishop of the province. The bishops of Siguença, Segovia, Palencia, Cuença, and Osma attended, with the abbot of Alcalá el Real. Three sessions were held; in the first the decree of Trent relating to the celebration of provincial synods was read; also a profession of faith which was signed by all present. In the second session thirty-one articles of reformation were published relating to bishops, curates, officials, proctors, residence, and divine service. In the third session, held March 25, twenty-eight articles were drawn up, and the decrees of Trent relating to residence were read. Bishops were directed not to admit to the tonsure those who had no benefices immediately in view. Rules were laid down to guide curates in preaching and instructing their people, etc. See Mansi, xv, 751.

Toledo (French *Tolet*), **Francisco de**, a Spanish cardinal, was born at Cordova, Nov. 10, 1532. His education was gained at the University of Salamanca, and, after receiving his degree, he taught philosophy in the same institution. In 1558 he joined the Jesuits, and was sent to Rome to teach theology. Pius V, admiring his eloquence, secured his services as preacher in ordinary, and Toledo held the position under four succeeding popes. At the same time he was councillor of the Inquisition, and was employed in many ecclesiastical embassies. Among others, he went to Germany to urge a league with Poland against the Turks. Clement VIII gave him the cardinal's hat in 1593. Toledo died at Rome, Sept. 14, 1596. His works are chiefly commentaries: *In Joannis Evangelium* (Rome, 1588):—*In XII Capita Evang. secunda Lucam* (Venice, 1601, fol.):—*In Epistolam Pauli ad Romanos* (Rome, 1602, 4to):—*Summa Casuum Conscientiæ* (ibid. 1602; Lyons, 1630, 4to). See Antonio, *Bibl. Hisp. Nova;* De Thou, *Hist. sui Temp.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Toledo, Roderigo de, an eminent Spanish ecclesiastic, was born at Rada, in Navarre, about 1170. He was sent to Paris to complete his education, and on his return he attached himself to Sancho V, king of Navarre, by whom he was employed to negotiate a peace with Alfonso VIII of Castile. Procuring the favor of Alfonso, he was appointed by him bishop of Siguenza, and was afterwards made archbishop of Toledo. He showed great zeal in the frequent wars with the Moors, often directing in person inroads upon the Mohammedan territory. Nor did he have any less zeal for learning; he persuaded Alfonso to found the University of Palencia. At the Fourth Lateran Council he not only harangued the fathers in elegant Latin, but gained over the secular nobles and ambassadors by conversing with each of them in his mother tongue. He died in France in 1247, after attending the Council of Lyons convoked by Innocent IV. He wrote several historical works, most of which are still unedited. His *Rerum in Hispania Gestarum Chronicon* (Granada, 1545) is an invaluable production. It was subsequently published in a collection entitled *Hispania Illustrata*, by Andreas Schott (Frankf. 1603–8, 4 vols. fol.). He also wrote, *Historia Arabum*, published in vol. ii of Andreas Schott's collection (1603); and subsequently (1625) by Erpennius, as an appendix to his *Historia Saracenica* of Georgius Elmacin. He wrote a history of the Ostrogoths, of the Huns, Vandals, Suevi, Alans, and Silingi, published by R. Bell, in the collection entitled *Rerum Hispanicarum Scriptores Aliquot* (Frankf. 1579, 3 vols. fol.):—also *Breviarium Ecclesiæ Catholicæ*, and others still unedited.

Toledoth Jeshu (תּוֹלְדוֹת יֵשׁוּ, i. e. *History of Jesus*). Under this title a Jewish apocryphal work, or rather libel, is extant, purporting to give the history of Jesus. It first became known to Christians in the 13th century; but who was the author of the *Toledoth Jeshu* is not known. In reality, we have two such books, each called *Toledoth Jeshu*, not recensions of an earlier text, but independent collections of the stories circulating among the Jews relative to the life of Christ. The name of *Jesus*, which in Hebrew is *Joshua* or *Jehoshua*, is in both contracted into *Jeshu* by the dropping of an *Ain*, ישׁוּ for ישׁוּעַ. Elias in Tishbi, s. v. "Jeshu," says, "Because the Jews will not acknowledge him to be the Saviour, they do not call him Jeshua, but reject the *Ain* and call him Jeshu." Rabbi Abraham Perizol, or Farrissol, in his book *Maggen Abraham*, c. 59, says, "His name was Jeshua, but as rabbi Moses Maimonides has written it, and as we find it throughout the Talmud, it is written Jeshu. They have carefully left out the *Ain* because he was not able to save himself." By omitting the *Ain*, the Cabalists gave a signification to the name. In its curtailed form it is composed of the letters Jod, Shin, Vav, which are taken to stand for ימח שמו וזכרונו, i. e. "his name and remembrance shall be extinguished." This is the reason given in the *Toledoth Jeshu*.

The *Toledoth Jeshu* was known to Luther, who condensed it in his *Schem Humphoras* (see his *Werke* [Hemberg, 1566], v, 509–535), as the following passage (p. 515) will show: "The proud evil spirit carries on all sorts of mockery in this book. First he mocks God, the Creator of heaven and earth, and his Son Jesus Christ, as you may see for yourself, if you believe as a Christian that Christ is the Son of God. Next he mocks us, all Christendom, in that we believe in such a Son of God. Thirdly, he mocks his own fellow-Jews, telling them such disgraceful, foolish, senseless affairs, as of brazen dogs and cabbage-stalks and such like, enough to make all dogs bark themselves to death, if they could understand it, at such a pack of idiotic, blustering, raging, nonsensical fools. Is not that a masterpiece of mockery which can thus work all three at once? The fourth mockery is this, that whoever wrote it has made a fool of himself, as we, thank God, may see any day." Voltaire also knew the work; for in his *Lettres sur les Juifs* (*Œuvres*, i, 69, p. 36) he says, "Le *Toledos Jeschu* est le plus ancien écrit Juif qui nous ait été transmis contre notre religion. C'est une vie de Jésus-Christ, toute contraire à nos Saints Évangiles: elle parait être du premier siècle, et même écrite avant les évangiles." He evidently seems to identify this work with the one mentioned by Justin Martyr in his colloquy with Tryphon, xvii, 108. Of the two widely differing recensions of this book of unknown authorship, the first edition was published by Wagenseil, in his *Tela Ignea Satanæ*, etc. (Altdorf, 1681); the second by Huldrich, at Leyden, in 1705, under the title *Historia Jeschuæ Nazareni, a Judæis Blaspheme Corrupta*. Neither can boast of an antiquity greater than, at the outside, the 12th century. It is difficult to say, with certainty, which is the earlier of the two. Probably both came into use about the same time; the second certainly in Germany, for it speaks of Worms in the German empire. According to the first, Jesus was born in the year of the world 4671 = B.C. 910, in the reign of Alexander Jannæus (B.C. 106–79)! According to the second, he was born in the reign of Herod the Proselyte, i. e. B.C. 70–4. A comparison of both shows so many gross anachronisms as to prove that they were drawn up at a very late date, and by Jews singularly ignorant of the chronology of their history. As to the contents, its blasphemies are too gross and grotesque to need further notice. Being a late and detestable compilation, put together out of fragmentary Talmudic legends, all respectable Jews themselves have regarded it as utterly contemptible.

Besides the editions of Wagenseil and Huldrich, see Clemens, *Die geheimgehaltenen oder sogenannten apokry-*

phischen Evangelien (Stuttg. 1850), pt. v; Alm, *Die Urtheile heidnischer und jüdischer Schriftsteller der vier ersten christlichen Jahrhunderte über Jesus und die ersten Christen* (Leips. 1864), p. 137 sq.; Baring-Gould, *The Lost and Hostile Gospels* (Lond. 1874), p. 67 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 316 sq. See JESUS CHRIST. (B. P.)

Toleration is the allowance given to that which is not approved. The Church, as the depository and dispenser of religious truth, cannot bring within the range of its theory the allowance of that which it holds to be an error. The Church of England holds (Art. vi) that it is not required of any man that anything should be believed as an article of the faith, or be thought requisite or necessary to salvation, which is not read in Holy Scripture or may not be proved thereby. But if any man profess what is clearly contrary to that which the Church has laid down as an article of the faith, then, in the Church's view, he professes what is contrary to the Scripture, and there can be no warrant for allowing that which is contrary to Scripture. The Church, however, while refusing any allowance to error, may refrain from denunciation and persecution of those who profess and maintain erroneous doctrines.—Hook, *Church Dict.* s. v. See PERSECUTION.

TOLERATION, ACTS OF. Previous to 1868 the statute law of Great Britain (see 35 Eliz. and 22 Car. II) forbade the public exercise of any other religion than that of the Church of England. The Toleration Act (1 Will. and Mary, c. 18) frees from the penalty of nonconformity those who take the oaths of allegiance and supremacy, and who subscribe the declaration against popery of 30 Car. II, ii, c. 1, reserving in force 35 Car. II, c. 2, and 13 Car. II, c. 1, the acts, that is, for preventing dangers which may happen from popish recusants, and for preserving the king's person and government by disabling papists from sitting in Parliament. It did not relieve Dissenters from such previous acts as required members of town corporations, and all persons holding office, under the crown, to receive the sacrament of the Lord's supper according to the usage of the Church of England, which were continued in force until 1828, when they were repealed by the 9 Geo. IV, c. 17. Preachers taking the oaths and subscribing the Articles of Religion, except xxxiv, xxxv, xxxvi, and the clause of xx regarding the power and authority of the Church, are freed from the penalties of the Acts of Nonconformity; and Baptist preachers are excused the part of Art. xxvii touching infant baptism. Quakers, upon making a declaration of fidelity, and subscribing a profession of Christian belief, are exempted from the oaths and enjoy the privileges of other Dissenters.

By the 19 Geo. III, c. 44, Protestant Dissenting ministers and schoolmasters are exempted from the subscription to the articles on making and subscribing a declaration that the Scriptures contain the revealed will of God, and are received as the rule of doctrine and practice. By the 53 Geo. III, c. 106, the provisions of the Act of Will. and Mary, also those of 9 and 10 Will. III respecting the denial of the Trinity, were repealed, the common law with respect to impugning the doctrine of the Trinity not being altered. By the 52 Geo. III, c. 155, the Five-mile and Conventicle acts, and an Act relating to Quakers (13 and 14 Car. II, c. 1), are repealed; all religious assemblies of fewer than twenty persons become lawful without registration; those of more than twenty persons are to be registered and certified; and a fine of twenty pounds is laid upon those who disturb any congregation assembled for worship. By 9 Geo. IV, c. 17, the Test and Corporation acts are repealed, and a declaration substituted in lieu of the sacramental test. See Blunt, *Hist. of Doct.* s. v.; Hook, *Church Dict.* s. v.

Tolet (or **Toletanus**). See TOLEDO.

Toll (מִדָּה, Ezra iv, 20, or [Chald.] מִנְדָּה, iv, 13; vii, 24, *tribute* [so called from being measured or apportioned], as Neh. v, 4) is strictly a tax for passing along a highway or other thoroughfare. See TAX; TRIBUTE. In the Roman period taxes were collected along the roads or along the navigable waters by the *postiloces*, or custom-house officers. There was also a class of publicans who had houses or booths built for them at the foot of bridges, at the mouth of rivers, and by the seashore, where they took toll of passengers that went to and fro. For this purpose they used tickets or seals, which, when a man had paid toll on one side of a river, were given him by the publican to show to him that sat on the other side that it might appear he had paid. On these were written two great letters, larger than those in common use. Modern Oriental usages illustrate the custom referred to in Matt. ix, 9. Arriving at Persepolis, Mr. Morier observes, "Here is a station of *rahdars*, or toll-gatherers, appointed to levy a toll upon *kafilahs*, or caravans of merchants, and who in general exercise their office with so much brutality and extortion as to be execrated by all travellers. The collections of the toll are farmed, consequently extortion ensues; and, as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for, and a cause sufficiently powerful is given for their insolence, on the one hand, and the detestation in which they are held, on the other. *Baf-gah* means the place of tribute; it may also be rendered the receipt of custom, and perhaps it was from a place like this that our Saviour called Matthew to follow him." See CUSTOM, RECEIPT OF. At Smyrna the *miriji* sits in the house allotted to him, as Matthew sat at the receipt of custom (or in the custom-house of Capernaum), and receives the money which is due from various persons and commodities entering the city. "The exactions and rude behavior of these men," says Mr. Hartley, "are just in character with the conduct of the publicans mentioned in the New Test. When men are guilty of such conduct as this, no wonder that they were detested in ancient times as were the publicans, and in modern times as are the mirijis." See PUBLICAN.

Töllner, JOHANN GOTTLIEB, a German theologian, was born Dec. 9, 1724, at Charlottenburg. He completed his studies at the Orphanage and the University of Halle under the guidance of Baumgarten, Knapp, Michaelis, Wolff, Weber, and Meier, and then became private tutor and military chaplain. In 1760 he was made professor of theology and philosophy at Frankfort-on-the-Oder. He delivered four lectures each day, wrote numerous learned books—his practice being to write upon one while dictating to an amanuensis the contents of another, so that two were in process of simultaneous preparation—and entered into most intimate and direct relations with his numerous students. He was accustomed to conduct devotional meetings after the ending of the public services of the Sabbath, and to train the students in homiletical and catechetical duties. During much of his public life his health was infirm. Extreme terrors sometimes came over him when about to ascend the pulpit, and rendered it impossible for him to preach; and upon these followed asthma and a racking cough, to which he finally succumbed at the age of forty-nine years. He died Jan. 20, 1774, while uttering the word "Overcome."

Of Töllner's writings, the following may perhaps be regarded as of chief importance: *Gedanken von der wahren Lehrart in d. dogm. Theologie* (1759):—*Grundriss der dogm. Theologie* (1760):—*Grundriss der Moral-Theologie* (1773):—*Grundriss der Hermeneutik* (1773):—*Grundriss der Pastoral-Theologie* (1773):—*Der thätige Gehorsam Christi* (1773):—*Theologische Untersuchungen* (1773). He occupied entirely orthodox ground in theology, though the ethics of Christianity held the foremost place in his thoroughly practical mind, and though he made far-reaching concessions to rationalism. With reference to confessions of faith his position was independent, and with reference to the contradic-

tions of his time he stood midway between the extremes. The school of Spener and Francke had gradually come to assume a position of hostility, or at least indifference, towards science, and over against it stood the scholastic or philosophical school of the Wolffian type, which undertook to demonstrate everything mathematically. Töllner regarded both extremes as overstrained, and adopted the *scientific* method, which regarded all dogmatic truths as constituting a *science*, i. e. a learned and comprehensive knowledge, and which attempted a logical explanation of every tenet without the employment of any illustrations whatsoever.

Literature.—Hamberger, *Gelehrtes Deutschland* (with the first supplement by Mensel); Mensel, *Lexikon d. teutschen Schriftsteller vom Jahre* 1750–1800; Hirsching, *Hist.-lit. Handbuch berühmter u. denkw. Professoren des* 18*ten Jahrhunderts* (Leips. 1818), XIV, ii; Wetzer u. Welte, *Kirchen-Lex.* s. v.; Herzog, *Real-Encyklop.* s. v.

Tomasini, Jacopo Filippo, an Italian prelate, was born at Padua, Nov. 17, 1597; instructed by Benedetti of Legnano; afterwards entered the congregation of the regular canons of St. George, in Alga; and received the degree of doctor at Padua in 1619. He went to Rome, where he was cordially received, especially by Urban VIII, who would have appointed him to a bishopric in the island of Candia. At his own request, this was exchanged for the see of Citta Nuova, in Istria, to which he was consecrated in 1642. There he remained until his death, in 1654. He wrote, *Illustrium Virorum Elogia Iconibus Exornata* (Padua, 1630, 4to; 2d vol. 1644):—*Titus Livius Patavinus* (ibid. 1630, 4to):—*Petrarcha Redivivus Integram Poetæ Celeberrimi Vitam Iconibus Ære Cœlatis Exhibens* (ibid. 1635, 4to):—*Clarissimæ Fœminæ Cassandræ Fidelis Venetæ Epistolæ et Orationes Posthumæ* (ibid. 1636, 12mo):—*De Donariis ac Tabellis Votivis*, etc. (Utin. 1639, 4to):—*Lauræ Ceratæ Epistolæ, cum Notis*, etc. (Padua, 1640, 12mo):—*Bibliothecæ Patavinæ Manuscripta*, etc. (ibid. 1639, 4to):—*Bibliothecæ Venetæ Manuscripta*, etc. (Utin. 1650, 4to).

Tomb (גֶּדִישׁ, a *tumulus*, Job xxi, 32; elsewhere "stack" or "shock" of corn; τάφος, μνῆμα, or μνημεῖον, usually "sepulchre"). The most conspicuous objects in Palestine to this day are its *tombs*, called, according to the person commemorated, or the purpose of commemoration, *keber*, or *mazar*, or *wely*. One does not find this to be the case throughout Europe, where tombs are not usually conspicuous; but in Egypt and Syria they meet the eye in all directions, and are, with a few exceptions, Mohammedan erections. In Egypt, the tombs of its ancient kings, and the more modern tombs of the Mamelukes, are very remarkable and interesting. In the Sinaitic desert there are some interesting graveyards, dotted with unhewn stones and adorned with the *retem*, or broom; and one of these places of sepulture is known as Turbet-es-Yahûd, the graves of the Jews. There is only one conspicuous monument in it, Kuber Nebi Harûn, the "tomb of the prophet Aaron," on Mount Hor. But soon after entering Palestine you find tombs in all directions. At Hebron you have the tomb of Abraham and the patriarchs in the well-known cave of Machpelah, marked or rather concealed by a Moslem mosque. On one of the eastern hills, seen from the heights above Hebron, you have the tomb of Lot; farther on, the tomb of Rachel; and then, as you approach Jerusalem, the tomb of David, outside the modern city, and the tomb of Samuel, on a height above Gibeon, some seven miles to the north-west, greets your eye. As you traverse the land you meet with these monuments in all positions—the tomb of Jonah near Sidon, and even the tomb of Abel a little farther north!

Besides these conspicuous objects, there are others less visible, but quite as remarkable. At Hebron there is the Jewish burying-ground covered with large slabs, and curious tombs cut in the rock, with loculi on all sides, which are probably patriarchal, or at least Jewish. Around Jerusalem there are numerous tombs, many of them remarkable for their beauty, their size, their peculiar structure. See Jerusalem. Almost all of these are Jewish, and give us a good idea of "how the manner of the Jews was to bury." Whoever could afford it chose the *rock*, not the *earth*, for the covering of his body, and preferred to have his body deposited on a clean rocky shelf, not let down into and covered over with the soil. Hence our ideas of burial are not the same as those of the Jews. According to us, there is always the letting down into the earth; according to them, there is the taking possession of some stony chamber for the last sleep. Hence the expression "*buried* with him by baptism into death" would not to a Hebrew suggest immersion, as it seems to do to us, and to the early Christian the symbol of baptismal burial would be associated with the Lord's own tomb.

The first mention of a *keber*, or burying-place, in Scripture is in Gen. xxiii, 4, where Abraham asks the sons of Heth for the "possession of a *keber*," receiving for answer, "In the choice of our kebers bury thy dead." After this there is frequent mention of these sepulchres, and some of them are specially singled out for notice. Yet Machpelah was the most memorable; and we know not if ever a tomb was more touchingly and poetically described than by Jacob on his death-bed in Egypt, when, looking back on the land from which he was an exile, the land of his fathers' sepulchres, he points as with his finger to the well-known patriarchal burying-place—"There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. xlix, 31). We have also Kibroth-hataavah, the graves of lust, in the wilderness (Numb. xi, 34); the tomb of Joash in Ophrah, where Gideon was buried (Judg. viii, 32); the tomb of Manoah between Zorah and Eshtaol, where Samson was buried (xvi, 31); the tomb of Zeruiah (or her husband) in Bethlehem, where Asahel was buried (2 Sam. ii, 32); the tomb of Abner in Hebron (iii, 32; iv, 12); the tomb in Giloh of Ahithophel's father, where his suicide son was buried; the paternal and maternal tomb in Gilead, in which Barzillai sought burial (xix, 37); the tomb of Kish in Zelah, where the bones of Saul and Jonathan were deposited (xxi, 14); the tomb of the old prophet in Bethel (1 Kings xiii, 30); the tomb of Elisha, probably near Jericho (2 Kings xiii, 21); the tombs of "the children of the people," in the valley of the Kedron (xxiii, 6); the tombs in "the Mount," near Bethel (ver. 16); the tomb or tombs of David (Neh. iii, 16); the tombs of the kings (2 Chron. xxi, 20). The New-Test. references to "tombs" are chiefly in connection with the Lord's burial. His tomb is called sometimes τάφος (Matt. xxvii, 61), sometimes μνῆμα (Luke xxiii, 53), and sometimes μνημεῖον (John xix, 41).

At this day the tombs of Syria are either like our own, underground, as at Hebron, Tiberias, and the valley of Jehoshaphat; or in artificial excavations in the rock, as in the ridge south of Jerusalem (Aceldama), the tombs of the prophets on Olivet, the tombs of the kings and judges north and north-west of the city; or entirely above ground, as the tomb of Rachel, of Absalom, of Samuel, and of Joseph.

All (in Jewish ages) who could bear the cost seem to have chosen the rocky excavation for sepulture, as in the case of Joseph of Arimathæa. This is evident from such a passage as Isa. xxii, 16, addressed to Shebna the treasurer, "What hast thou here, and whom hast thou here, that thou hast hewed thee out a *sepulchre* here, as he that heweth him out a sepulchre on high, that graveth an habitation for himself in a rock?" It is supposed by Lowth, Scott, Alexander, etc., that Shebna was a foreigner, and that the questions *what* and *whom* refer to this, implying that he had no right to such an honor. It was, perhaps, peculiarly a national privilege, so that, as no Gentile could inherit the land, none could obtain such a place for a tomb as he could

call his own. The question then would be, "What connection hast thou with Israel that thou assumest one of Israel's special privileges?" Possibly, however, he was only a person of low origin from a distant part of the country, and of ungodly principles, who vainly thought to establish for himself a name and a place in Jerusalem.

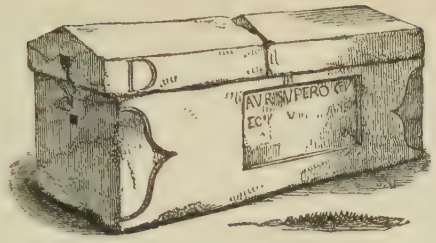
The large tombs, such as those of the kings and judges, have no inscriptions; but the flat stones in the valley of Jehoshaphat have their epitaphs, some of considerable length in Hebrew, with the title ציון at the top, that word meaning originally a cippus or pillar (2 Kings xxiii, 17; Ezek. xxxix, 15), and in Talmudical Hebrew denoting a sign or mark (Levi, *Lingua Sacra*, vol. v, s. v.; Carpzov, *Notes on Goodwin*, p. 645). This last writer tells us that the use of such a mark was specially to warn off passers-by lest they should contract uncleanness by touching the grave. For this end, also, the tombs were whitewashed every year on the 15th of Adar (Lamy, *Apparatus Biblicus*, I, xiv). See SEPULCHRE.

Tombs, JOHN, a learned Baptist divine, was born at Bewdley, in Worcestershire, in 1603, and graduated at Magdalen Hall, Oxford. There he gained such a distinction for ability and learning that he was appointed, in 1624, catechetical lecturer, which position he held for about seven years. He then, we may presume, took orders and went to Worcester, and after that to Leominster, Hertfordshire, of which he had the living. Being obliged to leave it in 1641 by the king's soldiers, he went to Bristol, where the parliamentary general, Fiennes, gave him the living of All-Saints'. The next year he removed to London, when he made known his scruples respecting infant baptism; and not only made no converts among the clergy, but, being appointed preacher at Fenchurch, his congregation refused him both hearing and stipend. He accepted a call from Temple Church, where he remained four years, when he was dismissed for publishing a treatise on infant baptism. After this he went to Bewdley, and there formed a Baptist church, while he continued minister of the parish, and had also the parsonage of Ross given to him. This last he resigned on being made master of Ledbury Hospital; and, his parishioners at Bewdley having forsaken him, he was restored to his first living at Leominster, and these two he held till the Reformation. He died at Salisbury, May 22, 1676. He published many tracts against infant baptism, Romanists, and Socinians.

Tombstone is a mark of a grave, or a *monument*, to remind the passer-by that a person is buried beneath. In the earliest ages a heap of stones, or a single upright stone, such as the *menhir*, seems to have marked the resting-place of the dead. Among the early Britons the cromlech—that is, two or three stones standing upright, with one or more across them on the top—was a common form of tomb. But contemporary with them was the simplest of all structures, the mound of earth.

When the Romans came, they brought over with them, among other customs, their modes of burial. Considering the time of their occupation, the remains of their tombs belonging to this period are not so numerous as might be expected; but still there are several, and in most cases they consisted of a single stone with an inscription commonly addressed to one or more of the heathen gods. A few instances of stone coffins of this period have been found, as at York. To this kind of tomb, or rather stone coffin, the name of *sarcophagus* is usually applied.

The Saxon marks of interment were probably mounds of earth only; and it is only by the nature of the pottery or other implements and articles of dress found in the graves that the burial-places of the Saxons can be distinguished from those of the Britons. Of course among the later Saxons, when Christianity prevailed and they



Roman Coffin, York.

were buried in the church-yard, more lasting memorials were erected, though, with the exception, perhaps, of a few doubtful fragments, we have no examples to refer to.

The sepulchral monuments throughout the Middle Ages were of great importance from an architectural point of view; and, while we find them following the prevailing style, we frequently find also that on them was lavished the most elaborate work possible. The examples which remain to us are those which were placed within the church. No doubt there were many tombs of no mean design or work placed in the church-yard, but they have, for the most part, perished.

Of the former we have many of the 12th century (some, perhaps, of the 11th). The covers of these were at first simply coped, afterwards frequently ornamented with crosses of various kinds and other devices, and sometimes had inscriptions on them; subsequently they were sculptured with recumbent figures in high-relief, but still generally diminishing in width from the head to the feet to fit the coffins of which they formed the lids. Many of the figures of this period represent knights in armor with their legs crossed; these are supposed to have been either Templars, or such as had joined, or vowed to join, in a crusade to the Holy Land. The figures usually had canopies, which were often richly carved over the heads, supported on small shafts which ran along each side of the effigy, the whole worked in the same block of stone. This kind of tomb was sometimes placed beneath a low arch or recess

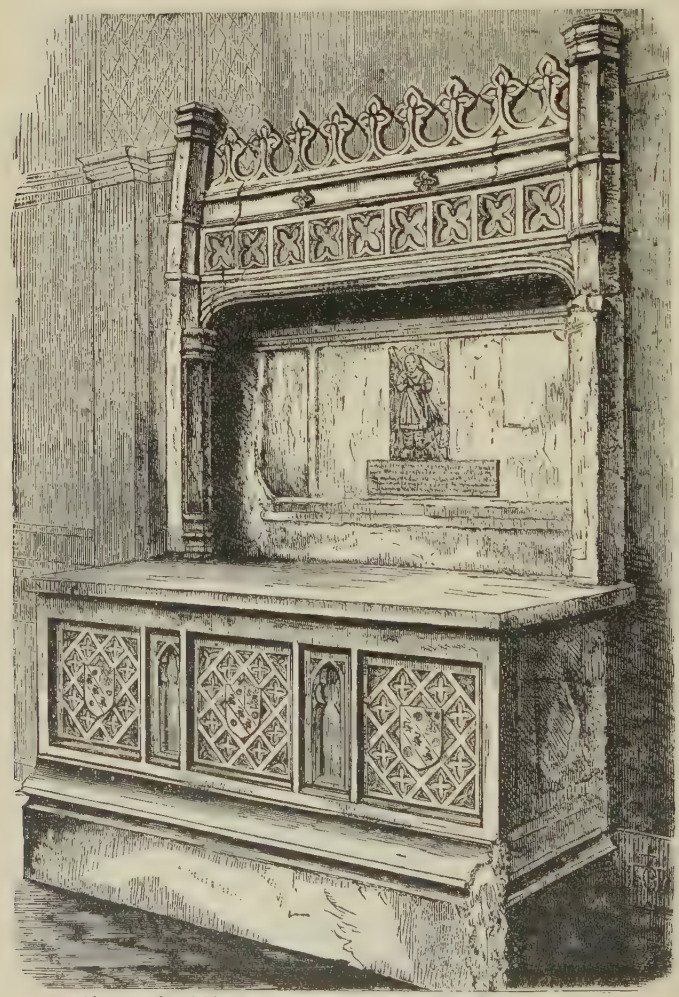
Tomb, Waterperry, Oxfordshire, cir. 1400.

formed within the substance of the church wall, usually about seven feet in length, and not more than three feet above the coffin, even in the centre. These arches were at first semicircular or segmental at the top, afterwards obtusely pointed; they often remain when the figure or brass, and perhaps the coffin itself, has long disappeared and been forgotten. On many tombs of the 13th century there are plain pediment-shaped canopies over the heads of the recumbent effigies, the earliest of which contain a pointed trefoil-arched recess. Towards the end of the century, these canopies became gradually enriched with crockets, finials, and other architectural details.

Flat Gravestone, Great Milton, Oxfordshire.

In the reign of Edward I the tombs of persons of rank began to be ornamented on the sides with armorial bearings and small sculptured statues within pedimental canopied recesses; and from these we may progressively trace the peculiar *minutiæ* and enrichments of every style of ecclesiastical architecture up to the Reformation.

Altar, or table tombs, called by Leland "high tombs," with recumbent effigies, are common during the whole of the 14th century. These sometimes appear beneath splendid pyramidical canopies, as the tomb of Edward II in Gloucester Cathedral, Hugh le Despenser and Sir Guy de Brian at Tewkesbury; or flat testoons, as the tombs of Edward III and Richard II at Westminster, and Edward the Black Prince at Canterbury. Towards the middle of the 13th century the custom commenced, and in the earlier part of the 14th prevailed, of inlaying flat stone with brasses; and sepulchral inscriptions, though they had not yet become general, are more frequently to be met with. The sides of these tombs are sometimes relieved with niches, surmounted by decorated pediments, each containing a small sculptured figure, sometimes with arched panels filled with tracery. Other tombs about the same period, but more frequently in the 15th century, were decorated along the sides with large square-panelled compartments, richly foliated or quatrefoiled, and containing shields.



Altar-tomb of Sir John Clerke, St. Mary's, Thame, Oxfordshire.

Many of the tombs of the 15th and 16th centuries appear beneath arched recesses fixed in or projecting from the wall, and enclosing the tomb on three sides. These were constructed so as to form canopies, which are often of the most elaborate and costly workmanship: they are frequently flat at the top, particularly in the later period. These canopies were sometimes of carved wood of very elaborate workmanship; and sometimes the altar-tomb of an earlier date was at a later period enclosed within a screen of open-work, with a groined stone canopy, and an upper story of wood, forming a mortuary chapel or chantry, as the shrine of St. Frideswide at Christ Church, Oxford.

In the early part of the 16th century the monuments were generally of a similar character to those of the preceding age; but alabaster slabs with figures on them, cut in outline, were frequently used. The altar-tombs with figures in niches, carved in bold relief, were also frequently of alabaster, which was extensively quarried in Derbyshire. Towards the middle of this century the Italian style of architecture had come into general use; Wade's monument, in St. Michael's Church, Coventry, 1556, is a good example of the mixture of the two styles which then prevailed.

In the two following centuries every sort of barbarism was introduced on funeral monuments; but the ancient style lingered longer in some places than in others. The tomb of Sir Thomas Pope, founder of

Bredon, Worcestershire.

Trinity College, Oxford—who died in 1558—in the chapel of that society, shows the altar-tomb in its debased form, after the true æra of Gothic architecture had passed away.

A few traces of square tombs remain in our churchyards, but they are in all cases much decayed by the weather. There is also a kind of stone known as a head-stone, which is chiefly used in modern times; but while there are few mediæval examples remaining, there is no reason to suppose but that they were very numerous. One at Temple Bruer is probably of the 12th century; another at Lincoln is probably of the 13th. A very simple example from Handborough church-yard is possibly of the 15th century.

Handborough, Oxfordshire.

Tomline, George, D.D., an English prelate, the son of George and Susan Pretyman, was born at Bury St. Edmund's, Suffolk, Oct. 9, 1750. He was educated at Bury School and at Pembroke Hall, Cambridge, where he took his A.B. degree, and was senior wrangler in 1772. The following year he was elected a fellow of his college, and was immediately appointed tutor to Mr. Pitt. Between 1773 and 1775 he was ordained deacon and priest, and in the latter year proceeded A.M., becoming in 1781 moderator of the university. He became private secretary to Mr. Pitt when the latter was made chancellor of the exchequer, in 1782. In this year he was collated to the rectory of Corwen, in Merionethshire, and in 1784 he was appointed to a prebendal stall in Westminster. He was presented in 1785 to the rectory of Sudborne-cum-Offord, in Suffolk; and in January, 1787, was advanced to the bishopric of Lincoln and the deanery of St. Paul's, when he ceased to be private secretary to Mr. Pitt. In 1813 he refused the see of London, and continued bishop of Lincoln over thirty-two years, being translated to the see of Winchester in July, 1820, in which he continued till the time of his death, Nov. 14, 1827. His publications are, *Elements of Christian Theology* (1799, 2 vols. 8vo; republished in 19 editions):—*Exposition of the XXXIX Articles, with an Account of English Translations of the Bible and Liturgy* (Oxf. 1835, 12mo):—*Refutation of Calvinism* (Lond. 1811, 8vo; 4th ed. in preparation the same year):—*Sermons*, etc. See *Engl. Cyclop.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tomlinson, George, D.D., a prelate of the Church of England, was educated at St. John's College, Cambridge, from which he graduated in 1822. After having served for several years as minister of St. Matthew's Chapel, Spring Gardens, Westminster, he was nominated, in 1842, to the bishopric of Gibraltar, which extends over Malta and the neighboring islands. He died at Gibraltar in 1863. See *Amer. Quar. Church Rev.* April, 1863, p. 154.

Tomlinson, Joseph Smith, D.D., a minister of the Methodist Episcopal Church, was born in Georgetown, Ky., March 15, 1802. He was educated at the Transylvania University, and was licensed to preach before his graduation in 1825. He was appointed professor of mathematics and natural philosophy of Augusta College the same year, and also admitted to the travelling connection. In due time he was ordained both deacon and elder. After having served some time as professor of Augusta College, he was chosen its president, and held the office until the institution ceased to exist in 1849. He was subsequently elected to a professorship in the Ohio Wesleyan University, Delaware, O., but did not accept it, though he acted as agent for the institution for two years. He then accepted a professorship in the Ohio University at Athens, and after a year's service was chosen its president. This he declined because of ill-health. Subsequently he was elected to the presidency of the Springfield High-school and of the State University of Indiana, both of which he declined under the conviction that the state of his body and mind disqualified him for them. He died at Neville, O., June 4, 1853. Dr. Tomlinson was a man of superior accomplishments; as a preacher and pulpit orator, his high reputation was well founded; and his religious life was pure and consistent. See Sprague, *Annals of the Amer. Pulpit*, vii, 706.

Tommasi, Giuseppe Maria, a learned Italian cardinal, and son of Julius Tommasi, duke of Palma, was born at Alicata, Sicily, Sept. 14, 1649. He entered the society of the Theatines, and cardinal Albani, when he became pope, appointed him first qualificator of the Holy Office, then consultor of the Congregation of the Rites, and lastly cardinal (May 18, 1712). This last honor he did not long enjoy, as his death occurred Jan. 1, 1713. In the Vatican and other libraries Tommasi discovered many manuscripts of importance in ecclesiastical history, and published, *Codices Sacramentorum Nongentis Annis Vetustiores* (1680, 4to), a collection of MSS.:—*Responsoria et Antiphonaria* (1686). See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Tongan Version. The Tonga dialect, belonging to the Polynesian or Malayan languages, is spoken in Tonga, or Tongataboo, the largest of the Friendly Islands. In 1850 it was estimated to contain 9000 inhabitants, of whom considerably more than half had been converted to Christianity, the Protestants among them numbering 5000. As early as 1797 the London Missionary Society had sent nine missionaries to that island, but they had to give up that station on account of the ferocious disposition of the natives. The agents of the Wesleyan Missionary Society were at length enabled, in 1826, to settle peaceably in Tonga, and they now extend the blessings of Christian instruction to all the islands of this archipelago. At first only detached portions of Scriptures were translated into Tongan, until, in the year 1847, the version of the New Test. was completed, and an edition of 4000 copies left the mission press at Vavau. A new edition, consisting of 10,000 copies, was furnished in 1852 by the British and Foreign Bible Society; and, owing to the rapid circulation of this edition, another of 10,000 copies was undertaken in 1860, under the editorial care of the Rev. Thomas West. In the same year the preparation for translating, printing,

etc., of the Old Testament was commenced, which was completed in 1863. As to the results of the dissemination of the Word of God, we may notice that up to March 31, 1879, 28,180 copies, either in part or in whole, were circulated. (B. P.)

Tongs is the rendering, in the A. V., of two Heb. words: 1. מַלְקָחַיִם, *melkacha'yim* (1 Kings vii, 49; 2 Chron. iv, 21; Isa. vi, 6), or מִלְקָחַיִם, *malkacha'yim* (Exod. xxv, 38; xxvii, 23 ["snuffers"]; Numb. iv, 9), both from לָקַח, *to take*, and signifying prop. *pincers*, either for holding coals or for trimming a lamp [see SNUFFERS]; and 2. מַעֲצָר, *maatsâd* (Isa. xliv, 12), an *axe* (q. v.) (as rendered in Jer. x, 3), from עָצַר, *to fell a tree*.

Tongue (לָשׁוֹן, *lashôn*, γλῶσσα) is used in Scripture in various senses.

1. It stands, *literally*, for the human tongue (Judg. vii, 5; Job xxvii, 4; Psa. xxxv, 28; xxxix, 1, 3; li, 14; lxvi, 17; Prov. xv, 2; Zech. xiv, 12; Mark vii, 33, 35; Luke i, 64; xvi, 24; Rom. iii, 13; 1 Cor. xiv, 9; James i, 26; iii, 5, 6, 8; 1 Pet. iii, 10; Rev. xvi, 10; Eccles. xvii, 6; Wisd. x, 21; 2 Macc. vii, 4); and so for the tongue of the dog (Psa. lxviii, 23), of the viper (Job xx, 16), of idols (Baruch vi, 8); the tongues of the seven brethren cut out (2 Macc. vii, 4, 10; comp. Prov. x, 20).

Various explanations have been offered why (in the passage first cited above) Gideon's three hundred followers should have been selected because they lapped water out of their hands, standing or perhaps moving onward, while they who stayed and "bowed down to drink" were rejected. Josephus says that the former thereby showed their timorousness and fear of being overtaken by the enemy, and that these poor-spirited men were chosen on purpose to illustrate the power of God in the victory (*Ant.* v, 6, 3).

On Mark vii, 33, 35, Dr. A. Clarke offers the interpretation that it was the deaf and stammering man himself who put his own fingers into his ears to intimate his deafness; spat or emptied his mouth that the Saviour might look at his tongue; touched his own tongue to intimate that he could not speak; looked up to heaven as imploring divine aid; and groaned to denote his distress under his affliction; and that our Saviour simply said, "Be opened" (*Commentary*). This explanation certainly clears the passage of some obscurities.

James iii, 8, Dr. Macknight translates, "But the tongue of men no one can subdue;" that is, the tongue of other men, for the apostle is exhorting the Christian to subdue his own (comp. ver. 13). He observes that Œcumenius read the passage interrogatively, as much as to say, "Wild beasts, birds, serpents, marine animals, have been tamed by man, and can no man tame the tongue?"

2. It is *personified*. "Unto me every tongue shall swear," that is, every man (Isa. xlv, 23; comp. Rom. xiv, 11; Phil. ii, 11; Isa. liv, 17). The tongue is said to rejoice (Acts ii, 26); to meditate (Psa. lii, 2); to hate (Prov. xxvi, 28); to be bridled (James i, 26); to be tamed (iii, 8; comp. Ecclus. xxviii, 18, etc.). It is apostrophized (Psa. cxx, 3).

3. It is used by *metonymy* for speech generally. "Let us not love in tongue only" (1 John iii, 18; comp. γλώσσῃ φίλος, Theogn. lxiii, 13; Job vi, 30; xv, 5; Prov. vi, 24); "a soft tongue," i. e. soothing language (xxv, 15); "accuse not a servant to his master," literally "hurt not with thy tongue" (xxx, 10); "the law of kindness is in her tongue," i. e. speech (xxxi, 26; Isa. iii, 8; l, 4; Wisd. i, 6). On the "confusion of tongues," see BABEL; ETHNOLOGY; LANGUAGE, etc.

4. For a *particular language* or dialect spoken by any particular people. "Every one after his tongue" (Gen. x, 5, 20, 31); so also in Deut. xxviii, 49; Esth. i, 22; Dan. i, 4; John v, 2; Acts i, 19; ii, 4, 8, 11; xxvi, 14; 1 Cor. xii, 10; xiii, 1; xiv, 2; Rev. xvi, 16).

5. For the *people* speaking a language (Isa. lxvi, 18; Dan. iii, 4, 7, etc.; Rev. v, 9; vii, 9; x, 11; xi, 9; xiv, 6; xvii, 15).

6. It is used *figuratively* for anything resembling a tongue in shape. Thus, "a wedge of gold," literally a "tongue" (Josh. vii, 21, 24; γλῶσσα μία χρυσῆ; Vulg. *regula aurea*). The French still say, *un lingot d'or*, "a little tongue of gold," whence, by corruption, our word "ingot." "The bay that looketh southward," literally "tongue" (xv, 2; xviii, 19); "a tongue of fire" (Isa. v, 24; comp. Acts ii, 3; Isa. xi, 15).

7. Some of the Hebrew *idioms, phrases*, etc., formed of this word are highly expressive. Thus, "an evil-speaker" (Psa. cxl, 11; אִישׁ לָשׁוֹן, literally "a man of tongue;" comp. Ecclus. viii, 3, and see Eccles. x, 11, Hebrew, or margin); "a froward" or rather "false tongue" (Prov. x, 31; לָשׁוֹן תַּהְפֻּכוֹת, "a tongue of revolvings"); "a wholesome tongue" (Prov. xv, 4; מַרְפֵּא לָשׁוֹן, literally "the healing of the tongue," reconciliation, etc.; Sept. ἴασις γλώσσης, *lingua placabilis*); "a backbiting tongue" (Prov. xxv, 23; סֵתֶר, secret); "slow of speech" (Exod. iv, 10; כְּבַד לָשׁוֹן, literally "heavy of tongue," unfit to be an orator, βραδύγλωσσος; contrast Ecclus. iv, 29); "the tongue of the stammerer" (Isa. xxxii, 4), i. e. rude, illiterate (comp. xxxv, 6; on Isa. xxviii, 11, see Lowth). In xxxiii, 19, it means a foreign language, which seems gibberish to those who do not understand it (comp. Ezek. iii, 5); "the tongue of the learned" (Isa. l, 4), i. e. of the instructor. The lexicons will point out many other instances.

8. Some *metaphorical* expressions are highly significant. Thus, Hos. vii, 16, "the rage of the tongue," i. e. verbal abuse; "strife of tongues" (Psa. xxxi, 20); "scourge of the tongue" (Job v, 21 [see EXECRATION]; comp. Ecclus. xxvi, 6; xxviii, 17); "snare of the slanderous tongue" (li, 2); on the phrase "strange tongue" (Isa. xxviii, 11), see Lowth, notes on ver. 9–12, and afterwards the vivid rendering of the Vulg.; "to slip with the tongue" (Ecclus. xx, 18; xxv, 8), i. e. use inadvertent or unguarded speech; "they bend their tongues, their bows, for lies" (Jer. ix, 3), i. e. tell determined and malicious falsehoods; "they sharpen their tongues" (Psa. civ, 3), i. e. prepare cutting speeches (comp. lvii, 4), "to smooth the tongue" (Jer. xxiii, 31), employ flattering language; "to smite with the tongue" (Jer. xviii, 18), i. e. to traduce—if it should not be rendered, "*on* the tongue," alluding to a punishment for false witness; "to lie in wait with the tongue" (Ecclus. v, 14); "to stick out the tongue" (Isa. lvii, 4), i. e. to mock; "against any of the children of Israel shall not a dog move his tongue" (Exod. xi, 7), i. e. none shall hurt them; but both Sept. and Vulg. have "not a dog belonging to the children of Israel shall howl," which, as opposed to the "great cry" in Egypt over the first-born, means, not one of the children of Israel shall have cause to wail (Josh. x, 21; Judith xi, 9). "To hide under the tongue" means to have in the mouth, whether spoken of hidden wickedness (Job xx, 12; comp. Psa. x, 7) or delicious language (Cant. iv, 11); "the word of God in the tongue" denotes inspiration (2 Sam. xxiii, 2); "to divide the tongues of the wicked" is to raise up dissensions among them (Psa. lv, 9; comp. 2 Sam. xv, 34; xvii, 14, 15). "The tongue cleaving to the palate" signifies profound attention (Job xxix, 10) or excessive thirst (Lam. iv, 4; comp. xxii, 16); "to cause the tongue to cleave to the palate" is to inflict supernatural dumbness (Ezek. iii, 26; Psa. cxxxvii, 6). To gnaw one's tongue is a sign of fury, despair, and torment (Rev. xvi, 10).

9. Some beautiful *comparisons* occur. "An evil tongue is a sharp sword" (Psa. lvii, 4); "the tongue of the wise is health" (Prov. xii, 18); "like choice silver" (x, 20), i. e. his words are solid, valuable, sincere.

10. The *vices* of the tongue are specified in great variety: flattery (Psa. v, 9; Prov. xxviii, 33); backbiting (Psa. xv, 3), literally "run about with the tongue" (Prov. xxv, 23); deceit (Psa. l, 19); unrestrained speech

(lxxiii, 9); lying (cix, 2); "a lying tongue hateth those that are afflicted by it" (Prov. xxvi, 28; comp. Tacit. *Agr.* 42, "Proprium humani ingenii est, odisse quem læseris"). "They have taught their tongue to speak lies, and weary themselves to commit iniquity" (Jer. ix, 5)—words which beautifully illustrate the fact that falsehood and vice are not natural, but are a restraint and compulsion upon nature: "double-tongued" (1 Tim. iii, 8), δίλογος, saying one thing to this man and another to that (comp. Ecclus. v, 9, 14; xxviii, 13). The retribution of evil-speakers is represented as brought on themselves (Psa. lxiv, 8).

11. The *virtuous* uses of the tongue are specified: "keeping the tongue" (Psa. xxxiv, 13; 1 Pet. iii, 10; Prov. xxi, 23); "ruling the tongue" (Ecclus. xix, 6; James i, 26); the origin of the right and wrong use of the tongue traced to the heart (Matt. xii, 34).

12. Mistranslations: as "holding the tongue;" the Hebrews had no such idiom (Psa. xxxix, 2; Ecclus. xx, 1, 7; comp. the Bible and Prayer-book version of Hab. i, 13). In Ezra iv, 7, "the Syrian tongue," literally "in Syriac" (Esth. vii, 4). Our mistranslation of Prov. xvi, 1 has misled many: "The preparations of the heart in man, and the answer of the tongue, is from the Lord;" literally, "Of man are the dispositions of the heart, but a hearing of the tongue is of the Lord."

13. The miraculous *gift of tongues*, as well as its corresponding gift of interpretation, has been the subject of two opinions. It was promised by Christ to believers: they shall speak γλώσσαις καιναῖς (Mark xvi, 17); and fulfilled at Pentecost, when the apostles and their companions "began to speak ἑτέραις γλώσσαις" (Acts ii, 4, 11; comp. Acts x, 46; xix, 6; 1 Cor. xii, 30; xiv, 2, 39). In the last passage we have "to pray in a tongue" (ver. 14), "to speak words in a tongue" (ver. 19), "tongues" (1 Cor. xii, 10, 28; xiii, 8; xiv, 22, 26). The obvious explanation of most of these passages is, to speak in *other living languages*, the supernatural acquisition of which demonstrated the truth of the Gospel, and was a means of diffusing it. Some verses in 1 Cor. xiv, however, have given rise to the notion of a *strange*, ecstatic, inspired, unearthly language; but these all admit of a different solution. In ver. 2, "he who speaketh in a tongue" evidently means, he who speaks some foreign living language; the supplied word "unknown" in the A. V. is needless, and misleads the English reader. It is further said that "he edifieth himself" (which, as Macknight justly pleads, required that he should understand himself), and edifieth the Church also if an interpreter were present (ver. 28). The apostle says (ver. 14), "If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful," which words in English seem to intimate that the speaker might not understand himself; but the words ὁ ὲ νοῦς μου signify "my *meaning*" (comp. ii, 16; Vulg. "sensum Domini"), or, as Hammond and Schleusner say, "my faculty of thinking upon and explaining to others the meaning of what I utter" (comp. ver. 15, 19), though in ver. 15 some take τῷ νοΐ as a *dativus commodi*, and render "that others may understand." The key to the difficulties of this subject is the supposed absence of an inspired interpreter (ver. 28), in which case the gift would not be *profitable* to the hearers. The gift of tongues was to cease (1 Cor. xiii, 8). Irenæus testifies (v, 6) that it subsisted in the Church in his time. When Paul says, that though he should speak with the tongue of men and of angels, it would be nothing without charity, he uses a supposed hyperbole; as when we say, angelical beauty, angelical voice, etc., e. g. "I would have every one set a due value on the gift of tongues; but though a man possessed the most exquisite eloquence, this inestimable gift would be of little use to him, as to salvation, if he be without charity." See Macknight, *Notes on 1 Cor. xiv;* Olshausen, *Comment. on Acts ii*, 4; Neander, *Hist. of the Apostolic Age*, and in *Bibl. Repos.* iv, 249, etc.; Stosch, *Archæol. Œcon. N. T.* p. 93; Gataker, *ad M. Anton.* p. 120; and Ernesti, *Lex. Techn. Gr. Rhet.* p. 62. See SPIRITUAL GIFTS.

Tongues, CONFUSION OF. The Biblical account of this is given in the usual anthropomorphic style of Scripture in Gen. xi, 1–9, and has been the occasion of much discussion and speculation. To inquire into the date of this part of Genesis would lead us into a long discussion: it may be sufficient to express an opinion that the indications of x, 12 perhaps (strangely ignored by most writers), and ver. 18 certainly, seem to point to an age much before that of Moses. See below. We propose under the present head to treat the subject under two aspects, the historical and the linguistic, referring the reader to other and kindred articles for further details on this disputed question.

I. *The Event.*—The part of the narrative relating to the present subject thus commences: "And the whole earth [or *land*, אֶרֶץ] was of one language [or *lip*, שָׂפָה] and of one speech [or *words*, דְּבָרִים]." The journey and the building of the tower are then related, and the divine determination to "confound their language that they may not understand one another's speech." The scattering of the builders and the discontinuance of the building of the city having been narrated, it is added, "Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and [or *for*] from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. xi, 1–9).

1. *Character of the Infliction.*—An orderly and peaceful distribution and migration of the families descended from Noah had been directed by divine authority and carried into general effect. But there was a part of mankind who would not conform themselves to this wise and benevolent arrangement. This rebellious party, having discovered a region to their taste, determined to remain in it. They built their houses in contiguity, and proceeded to the other method described for guarding against any further division of their company. This was an act of rebellion against the divine government. The omniscient and righteous God therefore frustrated it by inflicting upon them a remarkable affection of the organs of speech, which produced discord and separation.

At the same time, we cannot dogmatically affirm that this infliction was absolutely and visibly miraculous. It is an undeniable character of the scriptural idiom, especially in the Old Test., that verbs denoting *direct* efficiency are used when only *mediate* action is to be understood, or permission, or declaration. Instances are numerous, e. g. "God caused me to wander" (Gen. xx, 13); "I have made—given—sustained" (xxvii, 37); the "hardening of wicked men's hearts" (Exod. vii; Isa. vi, etc.); "I will come up into the midst of them" (Exod. xxxiii, 5). All such declarations are perfectly true. The Infinitely Wise and Holy and Powerful worketh all things according to the counsel of his own will, as much when his operation is through the instrumentality of rational creatures and the free exercise of their own faculties as when there is a miraculous intervention. Shuckford inclines at least to the opinion that the whole was the result of natural and moral second causes, fulfilling the purposes of the Most High (*Connect. of Hist.* i, 133–135). This view, however, does not seem to meet adequately the judicial character of the passage.

Still it is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would be equally attained by a miraculous forestalment of those dialectical differences of language which are constantly in process of production, but which, under ordinary circumstances, require time and variations of place and habits to reach such a point of maturity that people are unable to understand one another's speech. The elements of the one original language may have remained, but so disguised by variations of pronunciation, and by the introduction of new

combinations, as to be practically obliterated. Each section of the human family may have spoken a tongue unintelligible to the remainder, and yet containing a substratum which was common to all. Our own experience suffices to show how completely even dialectical differences render strangers unintelligible to one another; and if we further take into consideration the differences of habits and associations, of which dialectical differences are the exponents, we shall have no difficulty in accounting for the result described by the sacred historian.

2. *Date of the Incident.*—This is not definitely given in the sacred narratives. By many interpreters it is thought that we cannot satisfactorily place it so early as at one hundred years after the Flood, as it is in the commonly received chronology, and hence they are inclined to one of the larger systems—that of the Septuagint, which gives five hundred and thirty years, or that of Josephus, adopted, with a little emendation, by Dr. Hales, which gives six hundred years; and thus we have at least five centuries for the intervening period. Prof. Wallace, in his elaborate work, makes it more than eight centuries (*Dissertation on the True Age of the World and the Chronology to the Christian Æra* [1844], p. 298). We see no reason to depart from the usual view, countenanced by the position of the incident in the context and the express indication in Gen. xi, 2 ("as they journeyed from the east"), that it took place not very long after the Deluge.

3. *Extent of the Catastrophe.*—Upon the question whether all of mankind were engaged in this act of concerted disobedience, or only a part, we confess ourselves unable to adduce irrefragable evidence on either side, but we think that there is a great preponderance of argument on the part of the latter supposition. The simple phraseology of the text wears an appearance of favoring the former; but the extreme brevity and insulated character of these primeval fragments forbid our arguing from the mere juxtaposition of the first and the second sentence. It is a common idiom in Hebrew that a pronoun, whether separate or suffixed, stands at the introduction of a new subject, even when that subject may be different and remote from the nearest preceding, and requires to be supplied by the intelligence of the reader (see, e. g., Psa. ix, 13 [12]; xviii, 15 [14]; xliv, 3 [2]; lxv, 10 [9]; cv, 37). So far as the grammatical structure is concerned, we may regard the two sentences as mutually independent, and that, therefore, the question is open to considerations of reason and probability. It is difficult to suppose that Noah and Shem, and all others of the descendants of Noah, were confederates in this proceeding. Hence the opinion has been maintained, more or less definitely, by many critics and expositors that it was perpetrated by only a part of mankind, chiefly, if not solely, the posterity of Ham, and upon the instigation and under the guidance of Nimrod, who (Gen. x, 10) is declared to have had Babel for the head place of his empire. The latter part of this position is asserted by Josephus, and the whole by Augustine and other ancients. Of modern writers who have maintained this opinion, we may specify Luther, Calvin (by apparent implication), Cornelius à Lapide, Bonfrère, Poole (in his *English Annotations*), Patrick, Wells, Samuel Clarke (the annotator), Henry (by implication); narratives derived from Arabian and Hindû sources, in Charles Taylor's *Illustrations of Calmet*, frag. 528; and the late Jacob Bryant, who, though too imaginative and sanguine a theorist, and defective in his knowledge of the Oriental tongues, often gives us valuable collections of facts, and sound reasonings from them. A considerable part of his celebrated work, the *Analysis of Ancient Mythology*, is occupied with tracing the historical vestiges of the builders of Babel, whom, on grounds of high probability at least, he regards as Cuthites (assumed to be a dialectic variety for Cushites), the descendants of Cush, the son of Ham, but with whom were united many dissatisfied and apostate individuals of the branches of Japheth. Dr. Doig, in the article "Philology," in the *Encyclop. Britannica* (7th ed. 1842), has entered at some length into this question, and arrives at the following conclusion: "From these circumstances, we hope it appears that the whole mass of mankind was not engaged in building the tower of Babel; that the language of all the human race was not confounded upon that occasion, and that the dispersion reached only to a combination of Hamites, and of the most profligate part of the two other families who had joined their wicked confederacy." Nevertheless, as this was the first occurrence of any dialectical variety, it is properly given by the sacred writer as the initial point of that wide ethnic diversity of tongues which has since gradually spread over the earth.

4. *Traces of the Event.*—(1.) *Monumental.*—The history of the confusion of languages was preserved at Babylon, as we learn by the testimonies of classical and Babylonian authorities (Abydenus, *Fragm. Hist. Græc.* [ed. Didot], vol. iv). Only the Chaldæans themselves did not admit the Hebrew etymology of the name of their metropolis; they derived it from *Bab-el*, the door of *El* (Kronos, or Saturnus), whom Diodorus Siculus states to have been the planet most adored by the Babylonians.

The Talmudists say that the true site of the tower of Babel was at Borsif, the Greek Borsippa, the Birs Nimrûd, seven miles and a half from Hillah, S.W., and nearly eleven miles from the northern ruins of Babylon. Several passages state that the air of Borsippa makes forgetful (אויר מישכח, *avir mashkach*); and one rabbi says that Borsif is Bulsif, the confusion of tongues (*Bereshith Rabba*, fol. 42, p. 1). The Babylonian name of this locality is Barsip, or Barzipa, which we explain by "Tower of Tongues." The French expedition to Mesopotamia found at the Birs Nimrûd a clay cake, dated from Barsip the 30th day of the 6th month of the 16th year of Nabonid, and the discovery confirmed the hypothesis of several travellers, who had supposed the Birs Nimrûd to contain the remains of Borsippa.

Borsippa (the Tongue Tower) was formerly a suburb of Babylon, when the old Babel was merely restricted to the northern ruins, before the great extension of the city, which, according to ancient writers, was the greatest that the sun ever warmed with its beams. Nebuchadnezzar included it in the great circumvallation of 480 stades, but left it out of the second wall of 360 stades; and when the exterior wall was destroyed by Darius, Borsippa became independent of Babylon. The historical writers respecting Alexander state that Borsippa had a great sanctuary dedicated to Apollo and Artemis (Strabo, xvi, 739; Stephanus Byz. s. v. Βόρσιππα), and the former is the building elevated in modern times on the very basement of the old tower of Babel.

This building, erected by Nebuchadnezzar, is the same that Herodotus describes as the tower of Jupiter Belus. In the *Expédition en Mésopotamie*, i, 208, there is given a description of this ruin, proving the identity. This tower of Herodotus has nothing to do with the pyramid described by Strabo, which is certainly to be seen in the remains called now Babil (the Mujellibeh of Rich). The temple of Borsippa is written with an ideogram (*bit-zi-da*), composed of the signs for *house* and *spirit* (anima), the real pronunciation of which was probably *sarakh*, tower.

The temple consisted of a large substructure, a stade (six hundred Babylonian feet) in breadth and seventy-five feet in height, over which were built seven other stages of twenty-five feet each. Nebuchadnezzar gives notice of this building in the Borsippa inscription. He named it the temple of the *Seven Lights of the Earth*, i. e. the planets. The top was the temple of Nebo, and in the substructure (*igar*) was a temple consecrated to the god Sin, god of the month. This building, mentioned in the East India House inscription (col. iv, l. 61), is spoken of by Herodotus (i, 181, etc.).

Here follows the Borsippa inscription:

"Nabuchodonosor, king of Babylon, shepherd of peoples, who attests the immutable affection of Merodach, the mighty ruler-exalting Nebo; the savior, the wise man who lends his ears to the orders of the highest god; the lieutenant without reproach, the repairer of the Pyramid and the Tower, eldest son of Nabopallassar, king of Babylon.

"We say: Merodach, the great master, has created me: he has imposed on me to reconstruct his building. Nebo, the guardian over the legions of the heaven and the earth, has charged my hands with the sceptre of justice.

"The Pyramid is the temple of the heaven and the earth, the seat of Merodach, the chief of the gods; the place of the oracles, the spot of his rest, I have adorned in the form of a cupola, with shining gold.

"The Tower, the eternal house, which I founded and built, I have completed its magnificence with silver, gold, other metals, stone, enamelled bricks, fir, and pine.

"The first, which is the house of the earth's base, the most ancient monument of Babylon, I built and finished it; I have highly exalted its head with bricks covered with copper.

"We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: A former king built it (they reckon forty-two ages), but he did not complete its head. *Since a remote time people had abandoned it, without order expressing their words.* Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps. Merodach, the great lord, excited my mind to repair this building. I did not change the site, nor did I take away the foundation-stone. In a fortunate month, an auspicious day, I undertook to build porticos around the crude brick masses, and the casing of burnt bricks. I adapted the circuits. I put the inscription of my name in the *Kittir* of the porticos.

"I set my hand to finish it, and to exalt its head. As it had been in former times, so I founded, I made it; as it had been in ancient days, so I exalted its summit.

"Nebo, son of himself, ruler who exaltest Merobach, be propitious to my works to maintain my authority. Grant me a life until the remotest time, a sevenfold progeny, the stability of my throne, the victory of my sword, the pacification of foes, the triumph over the lands! In the columns of thy eternal table, that fixes the destinies of the heaven and of the earth, bless the course of my days, inscribe the fecundity of my race.

"Imitate, O Merodach, king of heaven and earth, the father who begot thee; bless my buildings, strengthen my authority. May Nebuchadnezzar, the king-repairer, remain before thy face!"

This allusion to the Tower of the Tongues is the only one that has as yet been discovered in the cuneiform inscriptions (see *Expédition en Mésopotamie*, i, 208). The story is a Shemitic and not merely a Hebrew one, and we have no reason whatever to doubt of the existence of the same story at Babylon. The ruins of the building elevated on the spot where the story placed the tower of the dispersion of tongues have therefore a more modern origin, but interest, nevertheless, by their stupendous appearance. See BABEL.

(2.) *Historical.*—The following are the principal passages of ancient authors, rescued from the wreck of time by the quotations of Josephus and Eusebius. It scarcely need be said that we do not adduce these fragments as authorities in any other sense than that they repeat the traditional narratives which had descended from the remotest antiquity among the people to whom they relate. The "Sibyl" cited by Josephus is the fictitious appellation of some unknown author, probably about the 2d century B.C. Alexander Cornelius Polyhistor flourished about one hundred years before Christ. Eupolemus was probably an Asiatic Greek, two or three centuries earlier. Abydenus (if he was Palæphatus) lived in the middle of the 4th century B.C.

"Concerning this tower, and the discordance of language among men, the Sibyl also makes mention, saying thus: 'All men having one language, some of them built a very high tower, as if they proposed by means of it to climb to heaven; but the gods, by sending storms of wind, overthrew the tower, and gave to each person a peculiar language; and on this account the city came to be called Babylon'" (Josephus, *Ant.* i, 4, 3).

The Sibyl here quoted may be that very ancient anonymous authority to which we have obscure references (in the discourse of Theophilus to Autolycus) in Plutarch's *Morals*, in Virgil's *Pollio*, and in the *Stromata* of Clemens Alexandrinus.

"Alexander Polyhistor—a man of the highest celebrity for talents and attainments, in the estimation of those Greeks who are the most profoundly and accurately learned—has the following passage: 'Eupolemus, in his book concerning the Jews of Assyria, says that the city of Babylon was first built by those who had been preserved from the Deluge; that they were giants [the Greeks used this word to signify, not so much men of enormous stature as their mythological heroes, of great prowess, and defying the gods]; that they also erected the tower of which history gives account; but that it was overthrown by the mighty power from God, and consequently the giants were scattered abroad over the whole earth'" (Eusebius, *Præpar. Evang.* col. 1688).

"Further, with respect to the narrative of Moses concerning the building of the tower, and how, from one tongue, they were confounded so as to be brought into the use of many dialects, the author before mentioned [Abydenus], in his book concerning the Assyrians, gives his confirmation in these words: 'There are some who say that the first men sprang out of the earth; that they boasted of their strength and size; that they contemptuously maintained themselves to be superior to the gods; that they erected a lofty tower where now is Babylon; then, when it had been carried on almost up to heaven, the very winds came to assist the gods, and overthrew the vast structure upon its builders. Its ruins were called Babylon. The men, who before had possessed one tongue, were brought by the gods to a many-sounding voice; and afterwards war arose between Kronos [Saturn] and Titan. Moreover, the place in which they built the tower is now called Babylon, on account of the confusing of the prior clearness with respect to speech; for the Hebrews call confusion Babel'" (Eusebius, *Præpar. Evang.* ix, 14).

Abydenus, the Grecian historian of Assyria, is known to us only by citations in Eusebius, Cyril of Alexandria, and Syncellus, but they confirm his respectability as a writer.

On the event under discussion, see the Latin monographs by Linck (Vitemb. 1656), Zobell (ibid. 1664), Schroeder (Groning. 1752), Kanne (Norimb. 1819), and in English by Wetton (Lond. 1732); also the literature cited by Darling, *Cyclop. Bibliog.* col. 179, 180.

II. *Philological and Ethnological Considerations.*—The unity of the human race is most clearly implied, if not positively asserted, in the Mosaic writings. The general declaration "So God created man in his own image, . . . male and female created he them" (Gen. i, 27) is limited as to the mode in which the act was carried out by the subsequent narrative of the creation of the protoplast Adam, who stood alone on the earth amid the beasts of the field until it pleased Jehovah to create "an help meet for him" out of the very substance of his body (ii, 22). From this original pair sprang the whole antediluvian population of the world; and hence the author of the book of Genesis conceived the unity of the human race to be of the most rigid nature—not simply a generic unity, nor, again, simply a specific unity (for unity of species may not be inconsistent with a plurality of original centres), but a specific based upon a numerical unity, the species being nothing else than the enlargement of the individual. Such appears to be the natural meaning of the first chapters of Genesis when taken by themselves; much more so when read under the reflected light of the New Test.; for not only do we meet with references to the historical fact of such an origin of the human race—e. g. in Paul's declaration that God "hath made of one blood every nation of men to dwell on all the face of the earth" (Acts xvii, 26)—but the same is evidently implied in the numerous passages which represent Jesus Christ as the counterpart of Adam in regard to the universality of his connection with the human race Attempts have indeed been made to show that the idea of a plurality of original pairs is not inconsistent with the Mosaic writings; but there is a wide distinction between a view not inconsistent with, and a view drawn from, the words of the author: the latter is founded upon the facts he relates, as well as his mode of relating them; the former takes advantage of the weaknesses arising out of a concise or unmethodical style of composition. Even if such a view could be

sustained in reference to the narrative of the original creation of man, it must inevitably fail in reference to the history of the repopulation of the world in the postdiluvian age; for, whatever objections may be made to the historical accuracy of the history of the Flood, it is at all events clear that the historian believed in the universal destruction of the human race, with the exception of Noah and his family, and consequently that the unity of the human race was once more reduced to one of a numerical character. To Noah the historian traces up the whole postdiluvian population of the world: "These are the three sons of Noah: and of them was the whole earth overspread" (Gen. ix, 19).

Unity of language is assumed by the sacred historian apparently as a corollary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. No support can be obtained in behalf of any theory on this subject from the first recorded instance of its exercise ("Adam gave names to all cattle"), for the simple reason that this notice is introductory to what follows: "but for Adam there was not found an help meet for him" (Gen. ii, 20). It was not so much the intention of the writer to state the fact of man's power of speech as the fact of the inferiority of all other animals to him, and the consequent necessity for the creation of woman. The proof of that inferiority is, indeed, most appropriately made to consist in the authoritative assignment of names, implying an act of reflection on their several natures and capacities, and a recognition of the offices which they were designed to fill in the economy of the world. The exercise of speech is thus most happily connected with the exercise of reflection, and the relationship between the inner act of the mind (λόγος ἐνδιάθετος) and the outward expression (λόγος προφορικός) is fully recognised. Speech, being thus inherent in man as a reflecting being, was regarded as handed down from father to son by the same process of imitation by which it is still perpetuated. Whatever divergences may have arisen in the antediluvian period, no notice is taken of them, inasmuch as their effects were obliterated by the universal catastrophe of the Flood. The original unity of speech was restored in Noah, and would naturally be retained by his descendants as long as they were held together by social and local bonds.

The confusion of tongues and the dispersion of nations are spoken of in the Bible as contemporaneous events. "So the Lord scattered them abroad" is stated as the execution of the divine counsel "Let us confound their language." The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and thus the tenth chapter of Genesis is posterior in historical sequence to the events recorded in the eleventh chapter. Both passages must be taken into consideration in any disquisition on the early fortunes of the human race. We propose, therefore, to inquire, in the first place, how far modern researches into the phenomena of language favor the idea that there was once a time when "the whole earth was of one speech and language; and, in the second place, whether the ethnological views exhibited in the Mosaic table accord with the evidence furnished by history and language, both in regard to the special facts recorded in it and in the general scriptural view of a historical, or, more properly, a gentilic, unity of the human race. These questions, though independent, yet exercise a reflexive influence on each other's results. Unity of speech does not necessarily involve unity of race, nor yet *vice versa;* but each enhances the probability of the other, and therefore the arguments derived from language, physiology, and history may ultimately furnish a cumulative amount of probability which will fall but little below demonstration.

(A.) The advocate of the historical unity of language has to encounter two classes of opposing arguments: one arising out of the differences, the other out of the resemblances, of existing languages. On the one hand, it is urged that the differences are of so decisive and specific a character as to place the possibility of a common origin wholly out of the question; on the other hand, that the resemblances do not necessitate the theory of a historical unity, but may be satisfactorily accounted for on psychological principles. It will be our object to discuss the amount, the value, and the probable origin of the varieties exhibited by languages, with a view to meet the first class of objections. But, before proceeding to this, we will make a few remarks on the second class, inasmuch as these, if established, would nullify any conclusion that might be drawn from the other.

A psychological unity is not necessarily opposed to a gentilic unity. It is perfectly open to any theorist to combine the two by assuming that the language of the one protoplast was founded on strictly psychological principles. But, on the other hand, a psychological unity does not necessitate a gentilic unity. It permits of the theory of a plurality of protoplasts, who, under the influence of the same psychological laws, arrived at similar independent results. Whether the phenomena of language are consistent with such a theory, we think extremely doubtful; certainly they cannot furnish the basis of it. The whole question of the origin of language lies beyond the pale of historical proof, and any theory connected with it admits neither of being proved nor disproved. We know, as a matter of fact, that language is communicated from one generation to another solely by force of imitation, and that there is no play whatever for the inventive faculty in reference to it. But in what manner the substance of language was originally produced we do not know. No argument can be derived against the common origin from analogies drawn from the animal world; and when Prof. Agassiz compares similarities of language with those of the cries of animals (Von Bohlen, *Introd. to Gen.* ii, 278), he leaves out of consideration the important fact that language is not identical with sound, and that the words of a rational being, however originally produced, are perpetuated in a manner wholly distinct from that whereby animals learn to utter their cries. Nor does the internal evidence of language itself reveal the mystery of its origin; for, though a very large number of words may be referred either directly or mediately to the principle of onomatopœia, there are others—as, for instance, the first and second personal pronouns—which do not admit of such an explanation. In short, this and other similar theories cannot be reconciled with the intimate connection evidently existing between reason and speech, which is so well expressed in the Greek language by the application of the term λόγος to each, reason being nothing else than inward speech, and speech nothing else than outward reason, neither of them possessing an independent existence without the other. As we conceive that the psychological as opposed to the gentilic unity involves questions connected with the origin of language, we can only say that in this respect it falls outside the range of our inquiry.

Reverting to the other class of objections, we proceed to review the extent of the differences observable in the languages of the world in order to ascertain whether they are such as to preclude the possibility of a common origin. Such a review must necessarily be imperfect, both from the magnitude of the subject and also from the position of the linguistic science itself, which as yet has hardly advanced beyond the stage of infancy. On the latter point we would observe that the most important links between the various language families may yet be discovered in languages that are either unexplored or, at all events, unplaced. Meanwhile, no one can doubt that the tendency of all linguistic research is in the direction of unity. Already it has brought within the bonds of a well-established relationship languages so remote from each other in

external guise, in age, and in geographical position as Sanscrit and English, Celtic and Greek. It has done the same for other groups of languages equally widely extended, but presenting less opportunities of investigation. It has recognised affinities between languages which the ancient Greek ethnologist would have classed under the head of "barbarian" in reference to each other, and even in many instances where the modern philologist has anticipated no relationship. The lines of discovery, therefore, point in one direction, and favor the expectation that the various families may be combined by the discovery of connecting-links into a single family, comprehending in its capacious bosom all the languages of the world. But, should such a result never be attained, the probability of a common origin would still remain unshaken; for the failure would probably be due to the absence, in many classes and families, of that chain of historical evidence which in the case of the Indo-European and Shemitic families enables us to trace their progress for above three thousand years. In many languages no literature at all, in many others no ancient literature, exists to supply the philologist with materials for comparative study: in these cases it can only be by laborious research into existing dialects that the original forms of words can be detected amid the incrustations and transmutations with which time has obscured them.

In dealing with the phenomena of language, we should duly consider the plastic nature of the material out of which it is formed, and the numerous influences to which it is subject. Variety in unity is a general law of nature, to which even the most stubborn physical substances yield a ready obedience. In the case of language it would be difficult to set any bounds to the variety which we might *a priori* expect it to assume. For, in the first place, it is brought into close contact with the spirit of man, and reflects with amazing fidelity its endless variations, adapting itself to the expression of each feeling, the designation of each object, the working of each cast of thought or stage of reasoning power. Secondly, its sounds are subject to external influences, such as peculiarities of the organ of speech, the result either of natural conformation, of geographical position, or of habits of life and associations of an accidental character. In the third place, it is generally affected by the state of intellectual and social culture of a people, as manifested more especially in the presence or absence of a standard literary dialect, and in the processes of verbal and syntactical structure, which again react on the very core of the word and produce a variety of sound-mutations. Lastly, it is subjected to the wear and tear of time and use, obliterating, as in an old coin, the original impress of the word, reducing it in bulk, producing new combinations, and occasionally leading to singular interchanges of sound and idea. The varieties resulting from the modifying influences above enumerated may be reduced to two classes, according as they affect the formal or the radical elements of language.

(I.) Widely as languages now differ from each other in external form, the raw material (if we may use the expression) out of which they have sprung appears to have been in all cases the same. A substratum of significant monosyllabic roots underlies the whole structure, supplying the materials necessary, not only for ordinary predication, but also for what is usually termed the "growth" of language out of its primary into its more complicated forms. It is necessary to point this out clearly in order that we may not be led to suppose that the elements of one language are in themselves endued with any greater vitality than those of another. Such a distinction, if it existed, would go far to prove a specific difference between languages, which could hardly be reconciled with the idea of their common origin. The appearance of vitality arises out of the manipulation of the roots by the human mind, and is not inherent in the roots themselves.

1. The proofs of this original equality are furnished by the languages themselves. Adopting for the present the threefold morphological classification into isolating, agglutinative, and inflecting languages, we shall find that no original element exists in the one which does not also exist in the other. With regard to the isolating class, the terms "monosyllabic" and "radical," by which it is otherwise described, are decisive as to its character. Languages of this class are wholly unsusceptible of grammatical mutations; there is no formal distinction between verb and noun, substantive and adjective, preposition and conjunction; there are no inflections, no case or person terminations of any kind; the bare root forms the sole and whole substance of the language. In regard to the other two classes, it is necessary to establish the two distinct points—(1) that the formal elements represent roots, and (2) that the roots both of the formal and the radical elements of the word are monosyllabic. Now it may be satisfactorily proved by analysis that all the component parts of both inflecting and agglutinative languages are reducible to two kinds of roots, predicable and pronominal—the former supplying the material element of verbs, substantives, and adjectives; the latter that of conjunctions, prepositions, and particles; while each kind, but more particularly the pronominal, supplies the formal element, or, in other words, the terminations of verbs, substantives, and adjectives. Whether the two classes of roots, predicable and pronominal, are further reducible to one class is a point that has been discussed, but has not as yet been established (Bopp, *Compar. Gram.* § 105; Müller, *Lectures*, p. 269). We have further to show that the roots of agglutinative and inflecting languages are monosyllabic. This is an acknowledged characteristic of the Indo-European family: monosyllabism is, indeed, the only feature which its roots have in common; in other respects they exhibit every kind of variation, from a uniliteral root, such as *i* (*ire*), up to combinations of five letters, such as *scand* (*scandere*), the total number of admissible forms of root amounting to no less than eight (Schleicher, § 206). In the Shemitic family monosyllabism is not a *prima facie* characteristic of the root; on the contrary, the verbal stems exhibit bisyllabism with such remarkable uniformity that it would lead to the impression that the roots also must have been bisyllabic. The bisyllabism, however, of the Shemitic stem is in reality triconsonantalism, the vowels not forming any part of the essence of the root, but being wholly subordinate to the consonants. It is at once apparent that a triconsonantal and even a quadriconsonantal root may be in certain combinations unisyllabic. But, further, it is more than probable that the triconsonantal has been evolved out of a biconsonantal root, which must necessarily be unisyllabic if the consonants stand, as they invariably do in Shemitic roots, at the beginning and end of the word. With regard to the agglutinative class, it may be assumed that the same law which we have seen to prevail in the isolating and inflecting classes prevails also in this, holding as it does an intermediate place between those opposite poles in the world of language.

2. From the consideration of the crude materials of language, we pass on to the varieties exhibited in its structure, with a view to ascertain whether in these there exists any bar to the idea of an original unity. (1.) Reverting to the classification already noticed, we have to observe, in the first place, that the principle on which it is based is the nature of the connection existing between the predicable and the relational or inflectional elements of a word. In the isolating class these two are kept wholly distinct; relational ideas are expressed by juxtaposition or by syntactical arrangement, and not by any combination of the roots. In the agglutinative class the relational elements are attached to the principal or predicable theme by a mechanical kind of junction, the individuality of each being preserved even in the combined state. In the inflecting class the junc-

tion is of a more perfect character, and may be compared to a chemical combination, the predicable and relational elements being so fused together as to present the appearance of a single and indivisible word. It is clear that there exists no insuperable barrier to original unity in these differences, from the simple fact that every inflecting language must once have been agglutinative, and every agglutinative language once isolating. If the predicable and relational elements of an isolating language be linked together, either to the eye or the ear, it is rendered agglutinative; if the material and formal parts are pronounced as one word, eliminating, if necessary, the sounds that resist incorporation, the language becomes inflecting. (2.) In the second place, it should be noted that these three classes are not separated from each other by any sharp line of demarcation. Not only does each possess, in a measure, the quality predominant in each other, but, moreover, each graduates into its neighbor through its bordering members. The isolating languages are not wholly isolating: they avail themselves of certain words as relational particles, though these still retain elsewhere their independent character; they also use composite, though not strictly compound, words. The agglutinative are not wholly agglutinative; the Finnish and Turkish classes of the Ural-Altaian family are in certain instances inflectional, the relational adjunct being fully incorporated with the predicable stem, and having undergone a large amount of attrition for that purpose. Nor, again, are the inflectional languages wholly inflectional; Hebrew, for instance, abounds with agglutinative forms, and also avails itself largely of separate particles for the expression of relational ideas; our own language, though classed as inflectional, retains nothing more than the vestiges of inflection, and is in many respects as isolating and juxtapositional as any language of that class. While, therefore, the classification holds good with regard to the predominant characters of the classes, it does not imply differences of a specific nature. (3.) But, further, the morphological varieties of language are not confined to the exhibition of the single principle hitherto described. A comparison between the westerly branches of the Ural-Altaian, on the one hand, and the Indo-European, on the other, belonging respectively to the agglutinative and inflectional classes, will show that the quantitative amount of synthesis is fully as prominent a point of contrast as the qualitative. The combination of primary and subordinate terms may be more perfect in the Indo-European, but it is more extensively employed in the Ural-Altaian family. The former, for instance, appends to its verbal stems the notions of time, number, person, and occasionally of interrogation; the latter further adds suffixes indicative of negation, hypothesis, causativenesss, reflexiveness, and other similar ideas, whereby the word is built up tier on tier to a marvellous extent. The former appends to its substantival stems suffixes of case and number; the latter adds governing particles, rendering them post-positional instead of pre-positional, and combining them synthetically with the predicable stem. If, again, we compare the Shemitic with the Indo-European languages, we shall find a morphological distinction of an equally diverse character. In the former the grammatical category is expressed by internal vowel-changes, in the latter by external suffixes. So marked a distinction has not unnaturally been constituted the basis of a classification, wherein the languages that adopt this system of internal flection stand by themselves as a separate class, in contradistinction to those which either use terminational additions for the same purpose, or which dispense wholly with inflectional forms (Bopp, *Compar. Gram.* i, 102). The singular use of preformatives in the Coptic language is, again, a morphological peculiarity of a very decided character. Even within the same family, say the Indo-European, each language exhibits an idiosyncrasy in its morphological character whereby it stands out apart from the other members with a decided impress of individuality. The inference to be drawn from the number and character of the differences we have noticed is favorable, rather than otherwise, to the theory of an original unity. Starting from the same common ground of monosyllabic roots, each language-family has carried out its own special line of development, following an original impulse, the causes and nature of which must remain probably forever a matter of conjecture. We can perceive, indeed, in a general way, the adaptation of certain forms of speech to certain states of society. The agglutinative languages, for instance, seem to be specially adapted to the nomadic state by the prominence and distinctness with which they enunciate the leading idea in each word, an arrangement whereby communication would be facilitated between tribes or families that associate only at intervals. We might almost imagine that these languages derived their impress of uniformity and solidity from the monotonous steppes of Central Asia, which have in all ages formed their proper habitat. So, again, the inflectional class reflects cultivated thought and social organization, and its languages have hence been termed "state" or "political." Monosyllabism, on the other hand, is pronounced to be suited to the most primitive stage of thought and society, wherein the family or the individual is the standard by which things are regulated (Müller, *Philos. of Hist.* i, 285). We should hesitate, however, to press this theory as furnishing an adequate explanation of the differences observable in language-families. The Indo-European languages attained their high organization amid the same scenes and in the same nomad state as those wherein the agglutinative languages were nurtured, and we should rather be disposed to regard both the language and the higher social status of the former as the concurrent results of a higher mental organization.

3. If from words we pass on to the varieties of syntactical arrangement, the same degree of analogy will be found to exist between class and class, or between family and family in the same class; in other words, no peculiarity exists in one which does not admit of explanation by a comparison with others. The absence of all grammatical forms in an isolating language necessitates a rigid collocation of the words in a sentence according to logical principles. The same law prevails to a very great extent in our own language, wherein the subject, verb, and object, or the subject, copula, and predicate, generally hold their relative positions in the order exhibited, the exceptions to such an arrangement being easily brought into harmony with that general law. In the agglutinative languages the law of arrangement is that the principal word should come last in the sentence, every qualifying clause or word preceding it, and being, as it were, sustained by it. The syntactical is thus the reverse of the verbal structure, the principal notion taking the precedence in the latter (Ewald, *Sprachw. Abhandl.* ii, 29). There is in this nothing peculiar to this class of languages, beyond the greater uniformity with which the arrangement is adhered to; it is the general rule in the classical, and the occasional rule in certain of the Teutonic, languages. In the Shemitic family the reverse arrangement prevails; the qualifying adjectives follow the noun to which they belong, and the verb generally stands first; short sentences are necessitated by such a collocation, and hence more room is allowed for the influence of emphasis in deciding the order of the sentence. In illustration of grammatical peculiarities, we may notice that in the agglutinative class adjectives qualifying substantives, or substantives placed in apposition with substantives, remain undeclined; in this case the process may be compared with the formation of compound words in the Indo-European languages, where the final member alone is inflected. So, again, the omission of a plural termination in nouns following a numeral may be paralleled with a similar usage in our own language, where the

terms "pound" and "head" are used collectively after a numeral. We may again cite the peculiar manner of expressing the genitive in Hebrew. This is effected by one of the two following methods—placing the governing noun in the *status constructus*, or using the relative pronoun with a preposition before the governed case. The first of these processes appears a strange inversion of the laws of language; but an examination into the origin of the adjuncts, whether prefixes or affixes, used in other languages for the indication of the genitive will show that they have a more intimate connection with the governing than with the governed word, and that they are generally resolvable into either relative or personal pronouns, which serve the simple purpose of connecting the two words together (Garnett, *Essays*, p. 214–227). The same end may be gained by connecting the words in pronunciation, which would lead to a rapid utterance of the first, and consequently to the changes which are witnessed in the *status constructus*. The second or periphrastic process is in accordance with the general method of expressing the genitive; for the expression "the Song which is to Solomon" strictly answers to "Solomon's Song," the *s* representing (according to Bopp's explanation) a combination of the demonstrative *sa* and the relative *ya*. It is thus that the varieties of construction may be shown to be consistent with unity of law, and that they therefore furnish no argument against a common origin.

4. Lastly, it may be shown that the varieties of language do not arise from any constitutional inequality of vital energy. Nothing is more remarkable than the compensating power apparently inherent in all language, whereby it finds the means of reaching the level of the human spirit through a faithful adherence to its own guiding principle. The isolating languages, being shut out from the manifold advantages of verbal composition, attain their object by multiplied combinations of radical sounds, assisted by an elaborate system of accentuation and intonation. In this manner the Chinese language has framed a vocabulary fully equal to the demands made upon it; and though this mode of development may not commend itself to our notions as the most effective that can be devised, yet it plainly evinces a high susceptibility on the part of the linguistic faculty, and a keen perception of the correspondence between sound and sense. Nor does the absence of inflection interfere with the expression even of the most delicate shades of meaning in a sentence; a compensating resource is found partly in a multiplicity of subsidiary terms expressive of plurality, motion, action, etc., and partly in strict attention to syntactical arrangement. The agglutinative languages, again, are deficient in compound words, and in this respect lack the elasticity and expansiveness of the Indo-European family; but they are eminently synthetic, and no one can fail to admire the regularity and solidity with which its words are built up, suffix on suffix, and, when built up, are suffused with a uniformity of tint by the law of vowel-harmony. The Shemitic languages have worked out a different principle of growth, evolved, not improbably, in the midst of a conflict between the systems of prefix and suffix, whereby the stem, being, as it were, enclosed at both extremities, was precluded from all external increment, and was forced back into such changes as could be effected by a modification of its vowel-sounds. But whatever may be the origin of the system of internal inflection, it must be conceded that the results are very effective, as regards both economy of material and simplicity and dignity of style.

The result of the foregoing observations is to show that the formal varieties of language present no obstacle to the theory of a common origin. Amid these varieties there may be discerned manifest tokens of unity in the original material out of which language was formed, in the stages of formation through which it has passed, in the general principle of grammatical expression, and, lastly, in the spirit and power displayed in the development of these various formations. Such a result, though it does not prove the unity of language in respect to its radical elements, nevertheless tends to establish the *a priori* probability of this unity; for if all connected with the forms of language may be referred to certain general laws, if nothing in that department owes its origin to chance or arbitrary appointment, it surely favors the presumption that the same principle would extend to the formation of the roots, which are the very core and kernel of language. Here, too, we might expect to find the operation of fixed laws of some kind or other, producing results of a uniform character; here, too, actual variety may not be inconsistent with original unity.

(II.) Before entering on the subject of the radical identity of languages, we must express our conviction that the time has not yet arrived for a decisive opinion as to the possibility of establishing it by proof. Let us briefly review the difficulties that beset the question. Every word as it appears in an organic language, whether written or spoken, is resolvable into two distinct elements, which we have termed predicable and formal, the first being what is commonly called the root, the second the grammatical termination. In point of fact, both of these elements consist of independent roots; and in order to prove the radical identity of two languages, it must be shown that they agree in both respects, that is, in regard both to the predicable and the formal roots. As a matter of experience, it is found that the formal elements (consisting, for the most part, of pronominal bases) exhibit a greater tenacity of life than the others; and hence agreement of inflectional forms is justly regarded as furnishing a strong presumption of general radical identity. Even foreign elements are forced into the formal mould of the language into which they are adopted, and thus bear testimony to the original character of that language. But though such a formal agreement supplies the philologist with a most valuable instrument of investigation, it cannot be accepted as a substitute for complete radical agreement: this would still remain to be proved by an independent examination of the predicable elements. The difficulties connected with these latter are many and varied. Assuming that two languages or language-families are under comparison, the phonological laws of each must be investigated in order to arrive, in the first place, at the primary forms of words in the language in which they occur, and, in the second place, at the corresponding forms in the language which constitutes the other member of comparison, as has been done by Grimm for the Teutonic as compared with the Sanscrit and the classical languages. The genealogy of sound, as we may term it, must be followed up by a genealogy of signification, a mere outward accordance of sound and sense in two terms being of no value whatever, unless a radical affinity be proved by an independent examination of the cognate words in each case. It still remains to be inquired how far the ultimate accordance of sense and sound may be the result of onomatopœia, of mere borrowing, or of a possible mixture of languages on equal terms. The final stage in etymological inquiry is to decide the limit to which comparison may be carried in the primitive strata of language—in other words, how far roots, as ascertained from groups of words, may be compared with roots, and reduced to yet simpler elementary forms. Any flaw in the processes above described will, of course, invalidate the whole result. Even where the philologist is provided with ample materials for inquiry in stores of literature ranging over long periods of time, much difficulty is experienced in making good each link in the chain of agreement; and yet in such cases the dialectic varieties have been kept within some degree of restraint by the existence of a literary language, which, by impressing its authoritative stamp on certain terms, has secured both their general use and their external integrity. Where no literature exists, as is the case with the general mass of languages

in the world, the difficulties are infinitely increased by the combined effects of a prolific growth of dialectic forms, and an absence of all means of tracing out their progress. Whether, under these circumstances, we may reasonably expect to establish a radical unity of language is a question which each person must decide for himself. Much may yet be done by a larger induction and a scientific analysis of languages that are yet comparatively unknown. The tendency hitherto has been to enlarge the limits of a "family" according as the elements of affinity have been recognised in outlying members. These limits may perchance be still more enlarged by the discovery of connecting-links between the language-families, whereby the criteria of relationship will be modified, and new elements of internal unity be discovered amid the manifold appearances of external diversity.

Meanwhile we must content ourselves with stating the present position of the linguistic science in reference to this important topic. In the first place, the Indo-European languages have been reduced to an acknowledged and well-defined relationship: they form one of the two families included under the head of "inflectional" in the morphological classification. The other family in this class is the (so-called) Shemitic, the limits of which are not equally well defined, inasmuch as it may be extended over what are termed the sub-Shemitic languages, including the Egyptian or Coptic. The criteria of the proper Shemitic family (i. e. the Aramæan, Hebrew, Arabic, and Ethiopic languages) are distinctive enough; but the connection between the Shemitic and the Egyptian is not definitely established. Some philologists are inclined to claim for the latter an independent position, intermediate between the Indo-European and Shemitic families (Bunsen, *Phil. of Hist.* i, 185 sq.). The agglutinative languages of Europe and Asia are combined by Prof. M. Müller in one family named "Turanian." It is conceded that the family bond in this case is a loose one, and that the agreement in roots is very partial (*Lectures*, p. 290–292). Many philologists of high standing, and more particularly Pott (*Ungleich. d. mensch. Rassen*, p. 232), deny the family relationship altogether, and break up the agglutinative languages into a great number of families. Certain it is that within the Turanian circle there are languages—such, for instance, as the Ural-Altaian—which show so close an affinity to one another as to be entitled to form a separate division, either as a family, or a subdivision of a family; and, this being the case, we should hesitate to put them on a parity of footing with the remainder of the Turanian languages. The Caucasian group, again, differs so widely from the other members of the family as to make the relationship very dubious. The monosyllabic languages of South-eastern Asia are not included in the Turanian family by Prof. M. Müller (*Lectures*, p. 290, 326), apparently on the ground that they are not agglutinative; but as the Chinese appears to be connected radically with the Burmese (Humboldt, *Verschied.* p. 368), with the Thibetan (*Phil. of Hist.* i, 393–395), and with the Ural-Altaian languages (Schott, in *Abh. Ak. Berl.* 1861, p. 172), it seems to have a good title to be placed in the Turanian family. With regard to the American and the bulk of the African languages, we are unable to say whether they can be brought under any of the heads already mentioned, or whether they stand by themselves as distinct families. The former are referred by writers of high eminence to an Asiatic or Turanian origin (Bunsen, *Phil. of Hist.* ii, 111; Latham, *Man and his Migrat.* p. 186); the latter to the Shemitic family (Latham, p. 148).

The problem that awaits solution is whether the several families above specified can be reduced to a single family by demonstrating their radical identity. It would be unreasonable to expect that this identity should be coextensive with the vocabularies of the various languages; it would naturally be confined to such ideas and objects as are common to mankind generally. Even within this circle the difficulty of proving the identity may be infinitely enhanced by the absence of materials. There are, indeed, but two families in which these materials are found in anything like sufficiency, viz. the Indo-European and the Shemitic, and even these furnish us with no historical evidence as to the earlier stages of their growth. We find each, at the most remote literary period, already exhibiting its distinctive character of stem- and word-formation, leaving us to infer, as we best may, from these phenomena the processes by which they had reached that point. Hence there arises abundance of room for difference of opinion, and the extent of the radical identity will depend very much on the view adopted as to these earlier processes. If we could accept in its entirety the system of etymology propounded by the analytical school of Hebrew scholars, it would not be difficult to establish a very large amount of radical identity; but we cannot regard as established the prepositional force of the initial letters, as stated by Delitzsch in his *Jeshurun* (p. 166, 173, note), still less the correspondence between these and the initial letters of Greek and Latin words (p. 170–172). The striking uniformity of bisyllabism in the verbal stems is explicable only on the assumption that a single principle underlies the whole; and the existence of groups of words differing slightly in form, and having the same radical sense, leads to the presumption that this principle was one not of composition, but of euphonism and practical convenience. This presumption is still further favored by an analysis of the letters forming the stems, showing that the third letter is in many instances a reduplication, and in others a liquid, a nasal, or a sibilant, introduced either as the initial, the medial, or the final letter. The Hebrew alphabet admits of a classification based on the radical character of the letter according to its position in the stem. The effect of composition would have been to produce, in the first place, a greater inequality in the length of the words, and, in the second place, a greater equality in the use of the various organic sounds.

Many supposed instances of etymological correspondence have been falsely based on the analytical tenets; but there still exists a considerable amount of radical identity which appears to be above suspicion. Under PHILOLOGY, COMPARATIVE, we have given a list of terms in which that identity is manifested. After deducting whatever may be due to fanciful or accidental agreement, there still remain many instances which cannot possibly be explained on the principle of onomatopœia, and which would therefore seem to be the common inheritance of the Indo-European and Shemitic families. Whether this agreement is, as Renan suggests, the result of a keen susceptibility of the onomatopoetic faculty in the original framers of the words (*Hist. Gén.* i, 465) is a point that can neither be proved nor disproved. But even if it were so, it does not follow that the words were not framed before the separation of the families. Our list of comparative words might have been much enlarged if we had included comparisons based on the reduction of Shemitic roots to a bisyllabic form. A list of such words may be found in Delitzsch, *Jeshurun*, p. 177–180. In regard to pronouns and numerals, the identity is but partial. We may detect the *t* sound, which forms the distinctive sound of the second personal pronoun in the Indo-European languages, in the Hebrew *attâh*, and in the personal terminations of the perfect tense; but the *m*, which is the prevailing sound of the first personal pronoun in the former, is supplanted by an *n* in the latter. The numerals *shesh* and *sheba*, for "six" and "seven," accord with the Indo-European forms: those representing the numbers from "one" to "five" are possibly, though not evidently, identical. With regard to the other language-families, it will not be expected, after the observations already made, that we should attempt the proof of their radical identity. The Ural-Altaian languages have been extensively studied, but are hardly ripe for com-

parison. Occasional resemblances have been detected in grammatical forms and in the vocabularies; but the value of these remains to be proved, and we must await the results of a more extended research into this and other regions of the world of language.

(B.) We pass on to the second point proposed for consideration, viz. the ethnological views expressed in the Bible, and more particularly in ch. x of Genesis, which records the dispersion of nations consequent on the confusion of tongues.

(I.) The Mosaic table does not profess to describe the process of the dispersion; but, assuming that dispersion as a *fait accompli*, it records the ethnic relations existing between the various nations affected by it. These relations are expressed under the guise of a genealogy; the ethnological character of the document is, however, clear both from the names, some of which are gentilic in form, as Ludim, Jebusite, etc., others geographical or local, as Mizraim, Sidon, etc., and, again, from the formulary which concludes each section of the subject, "after their families, after their tongues, in their countries, and in their nations" (ver. 5, 20, 31). Incidentally, the table is geographical as well as ethnological; but this arises out of the practice of designating nations by the countries they occupy. It has, indeed, been frequently surmised that the arrangement of the table is purely geographical, and this idea is, to a certain extent, favored by the possibility of explaining the names Shem, Ham, and Japheth on this principle; the first signifying the "high" lands, the second the "hot" or "low" lands, and the third the "broad," undefined regions of the north. The three families may have been so located, and such a circumstance could not have been unknown to the writer of the table. But neither internal nor external evidence satisfactorily proves such to have been the leading idea or principle embodied in it; for the Japhethites are mainly assigned to the "isles" or maritime districts of the west and north-west, while the Shemites press down into the plain of Mesopotamia, and the Hamites, on the other hand, occupy the high lands of Canaan and Lebanon. We hold, therefore, the geographical as subordinate to the ethnographical element, and avail ourselves of the former only as an instrument for the discovery of the latter.

The general arrangement of the table is as follows: The whole human race is referred back to Noah's three sons, Shem, Ham, and Japheth. The Shemites are described last, apparently that the continuity of the narrative may not be further disturbed; and the Hamites stand next to the Shemites, in order to show that these were more closely related to each other than to the Japhethites. The comparative degrees of affinity are expressed, partly by coupling the names together, as in the cases of Elishah and Tarshish, Kittim and Dodanim (ver. 4), and partly by representing a genealogical descent, as when the nations just mentioned are said to be "sons of Javan." An inequality may be observed in the length of the genealogical lines, which, in the case of Japheth, extends only to one, in Ham to two, in Shem to three, and even four degrees. This inequality clearly arises out of the varying interest taken in the several lines by the author of the table, and by those for whose use it was designed. We may lastly observe that the occurrence of the same name in two of the lists, as in the cases of Lud (ver. 13, 22) and Sheba (ver. 7, 28), possibly indicates a fusion of the races.

a. The identification of the Biblical with the historical or classical names of nations is by no means an easy task, particularly where the names are not subsequently noticed in the Bible. In these cases, comparisons with ancient or modern designations are the only resource, and where the designation is one of a purely geographical character, as in the case of Riphath compared with *Ripæi* Montes, or Mash compared with *Masius* Mons, great doubt must exist as to the ethnic force of the title, inasmuch as several nations may have successively occupied the same district. Equal doubt arises where names admit of being treated as appellatives, and so of being transferred from one district to another. Recent research into Assyrian and Egyptian records has, in many instances, thrown light on the Biblical titles. In the former we find Meshech and Tubal noticed under the forms *Muskai* and *Tuplai*, while Javan appears as the appellation of Cyprus, where the Assyrians first met with Greek civilization. In the latter the name Phut appears under the form of *Pount*, Hittite as *Khita*, Cush as *Keesh*, Canaan as *Kanana*, etc.

1. The list of Japhethites contains fourteen names, of which seven represent independent and the remainder affiliated nations, as follows:

(i.) Gomer, connected ethnically with the *Cimmerii*, *Cimbri* (?), and *Cymry*; and geographically with *Crimea*. Associated with Gomer are the three following:
  (*a.*) Ashkenaz, generally compared with Lake *Ascanius* in Bithynia, but by Knobel with the tribe *Asœi*, *As*, or *Ossetes* in the Caucasian district. On the whole, we prefer Hasse's suggestion of a connection between this name and that of the *Axenus*, later the *Euxinus* Pontus.
  (*b.*) Riphath, the *Ripœi* Montes, which Knobel connects etymologically and geographically with *Carpates* Mons.
  (*c.*) Togarmah, undoubtedly *Armenia*, or a portion of it.

(ii.) Magog, the *Scythians*.

(iii.) Madai, *Media*.

(iv.) Javan, the *Ionians*, as a general appellation for the Hellenic race, with whom are associated the four following:
  (*a.*) Elishah, the *Æolians*, less probably identified with the district *Elis*.
  (*b.*) Tarshish, at a later period of Biblical history certainly identical with *Tartessus* in Spain, to which, however, there are objections as regards the table, partly from the too extended area thus given to the Mosaic world, and partly because Tartessus was a Phœnician, and consequently not a Japhetic, settlement. Knobel compares the *Tyrseni*, *Tyrrheni*, and *Tusci* of Italy; but this is precarious.
  (*c.*) Kittim, the town *Citium* in Cyprus.
  (*d.*) Dodanim, the *Dardani* of Illyria and Mysia: *Dodona* is sometimes compared.

(v.) Tubal, the *Tibareni* in Pontus.

(vi.) Meshech, the *Moschi* in the north-western part of Armenia.

(vii.) Tiras, perhaps *Thracia*.

2. The Hamitic list contains thirty names, of which three represent independent and the remainder affiliated nations, as follows:

(i.) Cush, in two branches, the western or African representing *Æthiopia*, the *Keesh* of the old Egyptian, and the eastern or Asiatic being connected with the names of the tribe *Cossæi*, the district *Cissia*, and the province *Susiana* or *Khuzistan*. With Cush are associated:
  (*a.*) Seba, the *Sabœi* of Yemen in South Arabia.
  (*b.*) Havilah, the district *Khaulán* in the same part of the peninsula.
  (*c.*) Sabtah, the town *Sabatha* in Hadramaut.
  (*d.*) Raamah, the town *Rhegma* on the south-eastern coast of Arabia, with whom are associated:
    (a.) Sheba, a tribe probably connected ethnically or commercially with the one of the same name already mentioned, but located on the west coast of the Persian Gulf.
    (b.) Dedan, also on the west coast of the Persian Gulf, where the name perhaps still survives in the island *Dadan*.
  (*e.*) Sabtechah, perhaps the town *Samydace* on the coast of the Indian Ocean eastward of the Persian Gulf.
  (*f.*) Nimrod, a personal and not a geographical name, the representative of the Eastern Cushites.

(ii.) Mizraim, the two *Misrs*, i. e. Upper and Lower Egypt, with whom the following seven are connected:
  (*a.*) Ludim, according to Knobel, a tribe allied to the Shemitic Lud, but settled in Egypt; others compare the river *Laud* (Pliny, v, 2), and the *Lewâtah*, a Berber tribe on the Syrtes.
  (*b.*) Anamim, according to Knobel, the inhabitants of the *Delta*, which would be described in Egyptian by the term *sanemhit* or *tsanemhit*, "northern district," converted by the Hebrews into Anamim.
  (*c.*) Naphtuhim, variously explained as the people of *Nephthys*, i. e. the northern coast district (Bochart), and as the worshippers of Phthah, meaning the inhabitants of Memphis.
  (*d.*) Pathrusim, Upper Egypt, the name being explained as meaning in the Egyptian "the south" (Knobel).
  (*e.*) Casluhim, *Casius* Mons, *Cassiotis*, and *Cassium*,

eastward of the Delta (Knobel); the *Colchians*, according to Bochart, but this is unlikely.
(*f.*) Caphtorim, most probably the district about *Coptos* in Upper Egypt [see CAPHTOR]; the island of Crete according to many modern critics, Cappadocia according to the older interpreters.
(*g.*) Phut, the *Pûnt* of the Egyptian inscriptions, meaning the Libyans.

(iii.) Canaan, the geographical position of which calls for no remark in this place. The name has been variously explained as meaning the "low" land of the coast district, or the "subjection" threatened to Canaan personally (Gen. ix, 25). To Canaan belong the following eleven:
(*a.*) Sidon, the well-known town of that name in Phœnicia.
(*b.*) Heth, or the Hittites of Biblical history.
(*c.*) The Jebusite, of *Jebus* or Jerusalem.
(*d.*) The Amorite, frequently mentioned in Biblical history.
(*e.*) The Girgasite, the same as the Girgashites.
(*f.*) The Hivite, variously explained to mean the occupants of the "interior" (Ewald), or the dwellers in "villages" (Gesenius).
(*g.*) The Arkite, of *Arca*, north of Tripolis, at the foot of Lebanon.
(*h.*) The Sinite, of *Sin* or *Sinna*, places in the Lebanon district.
(*i.*) The Arvadite, of *Aradus* on the coast of Phœnicia.
(*j.*) The Zemarite, of *Simyra* on the Eleutherus.
(*k.*) The Hamathite, of *Hamath*, the classical *Epiphania*, on the Orontes.

3. The Shemitic list contains twenty-six names, of which five refer to independent and the remainder to affiliated tribes, as follows:

(i.) Elam, the tribe *Elymæi* and the district *Elymais* in Susiana.
(ii.) Asshur, *Assyria* between the Tigris and the range of Zagrus.
(iii.) Arphaxad, *Arrapachitis*, in Northern Assyria, with whom are associated:
(*a.*) Salah, a personal and also a geographical title, indicating a migration of the people represented by him; Salah's son.
(*b.*) Eber, representing geographically the district *across* (i. e. eastward of) the Euphrates; and Eber's two sons.
(*c.*) Peleg, a personal name indicating a "division" of this branch of the Shemitic family, and
(*d.*) Joktan, representing generally the inhabitants of *Arabia*, with the following thirteen sons of Joktan, viz.:
(a.) Almodad, probably representing the tribe of *Jurhum* near Mecca, whose leader was named *Mudad*.
(b.) Sheleph, the *Salapeni* in *Yemen*.
(c.) Hazarmaveth, *Hadramaut* in Southern Arabia.
(d.) Jerah.
(e.) Hadoram, the *Adramitæ* on the southern coast, in a district of *Hadramaut*.
(f.) Uzal, supposed to represent the town *Szanaa* in South Arabia, as having been founded by *Asal*.
(g.) Diklah.
(h.) Obal, or, as in 1 Chron. i, 22, Ebal, which latter is identified by Knobel with the *Gebanitæ* in the south-west.
(i.) Abimael, doubtfully connected with the district *Mahra*, eastward of *Hadramaut*, and with the towns *Mara* and *Mali*.
(j.) Sheba, the *Sabæi* of South-western Arabia, about Mariaba.
(k.) Ophir, probably *Adane*, on the southern coast, but see article.
(l.) Havilah, the district *Khaulán* in the north-west of Yemen.
(m.) Jobab, possibly the *Jobaritæ* of Ptolemy (vi, 7, 24), for which *Jobabitæ* may originally have stood.

(iv.) Lud, generally compared with *Lydia*, but explained by Knobel as referring to the various aboriginal tribes in and about Palestine, such as the Amalekites, Rephaites, Emim, etc. We cannot consider either of these views as well established. Lydia itself lay beyond the horizon of the Mosaic table; as to the Shemitic origin of its population, conflicting opinions are entertained, to which we shall have occasion to advert hereafter. Knobel's view has in its favor the probability that the tribes referred to would be represented in the table; it is, however, wholly devoid of historical confirmation, with the exception of an Arabian tradition that *Amlik* was one of the sons of *Laud* or *Lawad*, the son of Shem.
(v.) Aram, the general name for *Syria* and Northern *Mesopotamia*, with whom the following are associated:
(*a.*) Uz, probably the *Æsitæ* of Ptolemy.
(*b.*) Hul, doubtful, but best connected with the name *Huleh*, attaching to a district north of Lake Merom.
(*c.*) Gether, not identified.
(*d.*) Mash, *Masius* Mons, in the north of Mesopotamia.

There is yet one name noticed in the table, viz. Philistim, which occurs in the Hamitic division, but without any direct assertion of Hamitic descent. The terms used in the A. V., "out of whom (Casluhim) came Philistim" (ver. 14), would naturally imply descent; but the Hebrew text only warrants the conclusion that the Philistines sojourned in the land of the Casluhim. Notwithstanding this, we believe the intention of the author of the table to have been to affirm the Hamitic origin of the Philistines, leaving undecided the particular branch, whether Casluhim or Caphtorim, with which it was more immediately connected.

The total number of names noticed in the table, including Philistim, would thus amount to seventy-one, which was raised by patristic writers to seventy-two. These totals afforded scope for numerical comparisons, and also for an estimate of the number of nations and languages to be found on the earth's surface. It is needless to say that the Bible itself furnishes no ground for such calculations, inasmuch as it does not, in any case, specify the numbers.

b. Before proceeding further, it would be well to discuss a question materially affecting the historical value of the Mosaic table, viz. the period to which it refers. On this point very various opinions are entertained. Knobel, conceiving it to represent the commercial geography of the Phœnicians, assigns it to about B.C. 1200 (*Völkert.* p. 4–9), and Renan supports this view (*Hist. Gén.* i, 40), while others allow it no higher an antiquity than the period of the Babylonian captivity (Von Bohlen, *Gen.* ii, 207; Winer, *Realw.* ii, 665). Internal evidence leads us to refer it back to the age of Abraham on the following grounds: (1.) The Canaanites were as yet in undisputed possession of Palestine. (2.) The Philistines had not concluded their migration. (3.) Tyre is wholly unnoticed, an omission which cannot be satisfactorily accounted for on the ground that it is included under the name either of Heth (Knobel, p. 323) or of Sidon (Von Bohlen, ii, 241). (4.) Various places, such as Simyra, Sinna, and Arca, are noticed which had fallen into insignificance in later times. (5.) Kittim, which in the age of Solomon was under Phœnician dominion, is assigned to Japheth, and the same may be said of Tarshish, which in that age undoubtedly referred to the Phœnician emporium of *Tartessus*, whatever may have been its earlier significance. The chief objection to so early a date as we have ventured to propose is the notice of the Medes under the name Madai. The Aryan nation which bears this name in history appears not to have reached its final settlement until about B.C. 900 (Rawlinson, *Herod.* i, 404). But, on the other hand, the name Media may well have belonged to the district before the arrival of the Aryan Medes, whether it were occupied by a tribe of kindred origin to them or by Turanians; and this probability is, to a certain extent, confirmed by the notice of a Median dynasty in Babylon, as reported by Berosus, so early as the 25th century B.C. (*ibid.* i, 434). Little difficulty would be found in assigning so early a date to the Medes if the Aryan origin of the allied kings mentioned in Gen. xiv, 1 were thoroughly established, in accordance with Renan's view (*Hist. Gén.* i, 61): on this point, however, we have our doubts. See GENESIS.

c. The Mosaic table is supplemented by ethnological notices relating to the various divisions of the Terachite family. These belonged to the Shemitic division, being descended from Arphaxad through Peleg, with whom the line terminates in the table. Reu, Serug, and Nahor form the intermediate links between Peleg and Terah (Gen. xi, 18–25), with whom began the movement that terminated in the occupation of Canaan and the adjacent districts by certain branches of the family. The original seat of Terah was Ur of the Chaldees (ver. 28); thence he migrated to Haran (ver. 31), where a section of his descendants, the representatives of Na-

hor, remained (xxiv, 10; xxvii, 43; xxix, 4 sq.), while the two branches, represented by Abraham and Lot, the son of Haran, crossed the Euphrates and settled in Canaan and the adjacent districts (xii, 5). From Lot sprang the Moabites and Ammonites (xix, 30–38); from Abraham the Ishmaelites through his son Ishmael (xxv, 12), the Israelites through Isaac and Jacob, the Edomites through Isaac and Esau (ch. xxxvi), and certain Arab tribes, of whom the Midianites are the most conspicuous, through the sons of his concubine Keturah (xxv, 1–4).

The most important geographical question in connection with the Terachites concerns their original settlement. The presence of the Chaldees in Babylonia at a subsequent period of scriptural history has led to a supposition that they were a Hamitic people, originally belonging to Babylonia, and thence transplanted in the 7th and 8th centuries to Northern Assyria (Rawlinson, *Herod.* i, 319). Others think it more consistent with the general direction of the Terachite movement to look for Ur in Northern Mesopotamia, to the east of Haran. That the Chaldees, or, according to the Hebrew nomenclature, the Kasdim, were found in that neighborhood is indicated by the name Chesed as one of the sons of Nahor (Gen. xxii, 22), and possibly by the name Arphaxad itself, which, according to Ewald (*Gesch.* i, 378), means "fortress of the Chaldees." In classical times we find the Kasdim still occupying the mountains adjacent to Arrapachitis, the Biblical Arpachsad, under the names *Chaldæi* (Xenoph. *Anab.* iv, 3, 1–4) and *Gordyæi* or *Carduchi* (Strabo, xvi, 747), and here the name still has a vital existence under the form of *Kurd*. The name Kasdim is explained by Oppert as meaning "two rivers," and thus as equivalent to the Hebrew *Naharaim* and the classical *Mesopotamia* (*Zeit. d. morg. Ges.* xi, 137). We receive this explanation with reserve; but, so far as it goes, it favors the northern locality. The evidence for the antiquity of the southern settlement is lessened if the term *Kaldai* does not occur in the Assyrian inscriptions until the 9th century B.C. (Rawlinson, i, 449). But whether we conceive the original seat of the Chaldees to have been in the north or in the south, they moved along the course of the Tigris until they reached Babylon, where we find them dominant in the 7th century B.C. Whether they first entered this country as mercenaries, and then conquered their employers, as suggested by Renan (*Hist. Gén.* i, 68), must remain uncertain; but we think the suggestion supported by the circumstance that the name was afterwards transferred to the whole Babylonian population. The sacerdotal character of the Chaldees is certainly difficult to reconcile with this or any other hypothesis on the subject.

Returning to the Terachites, we find it impossible to define the geographical limits of their settlements with precision. They intermingled with the previously existing inhabitants of the countries intervening between the Red Sea and the Euphrates, and hence we find an Aram, an Uz, and a Chesed among the descendants of Nahor (Gen. xxii, 21, 22), a Dedan and a Sheba among those of Abraham by Keturah (xxv, 3), and an Amalek among the descendants of Esau (xxxvi, 12). Few of the numerous tribes which sprang from this stock attained historical celebrity. The Israelites must of course be excepted from this description; so, also, the Nabathæans, if they are to be regarded as represented by the Nebaioth of the Bible, as to which there is some doubt (Quatremère, *Mélanges*, p. 59). Of the rest, the Moabites, Ammonites, Midianites, and Edomites are chiefly known for their hostilities with the Israelites, to whom they were close neighbors. The memory of the westerly migration of the Israelites was perpetuated in the name Hebrew, as referring to their residence beyond the river Euphrates (Josh. xxiv, 3).

d. Besides the nations whose origin is accounted for in the Bible, we find other early populations mentioned in the course of the history without any notice of their ethnology. In this category we may place the Horim, who occupied Edom before the descendants of Esau (Deut. ii, 12, 22); the Amalekites of the Sinaitic peninsula; the Zuzim and Zamzummim of Peræa (Gen. xiv, 5; Deut. ii, 20); the Rephaim of Bashan, and of the valley near Jerusalem named after them (Gen. xiv, 5; 2 Sam. v, 18); the Emim eastward of the Dead Sea (Gen. xiv, 5), the Avim of the southern Philistine plain (Deut. ii, 23); and the Anakim of Southern Palestine (Josh. xi, 21). The question arises whether these tribes were Hamites, or whether they represented an earlier population which preceded the entrance of the Hamites. The latter view is supported by Knobel, who regards the majority of these tribes as Shemites, who preceded the Canaanites, and communicated to them the Shemitic tongue (*Völkert.* p. 204, 315). No evidence can be adduced in support of this theory, which was probably suggested by the double difficulty of accounting for the name of Lud and of explaining the apparent anomaly of the Hamites and Terachites speaking the same language. Still less evidence is there in favor of the Turanian origin, which would, we presume, be assigned to these tribes in common with the Canaanites proper, in accordance with a current theory that the first wave of population which overspread Western Asia belonged to that branch of the human race (Rawlinson, *Herod.* i, 645, note). To this theory we shall presently advert; meanwhile, we can only observe, in reference to these fragmentary populations, that, as they intermingled with the Canaanites, they probably belonged to the same stock (comp. Numb. xiii, 22; Judg. i, 10). They may, perchance, have belonged to an earlier migration than the Canaanitish, and may have been subdued by the later comers; but this would not necessitate a different origin. The names of these tribes and of their abodes, as instanced in Gen. xiv, 5; Deut. ii, 23; Numb. xiii, 22, bear a Shemitic character (Ewald, *Gesch.* i, 311), and the only objection to their Canaanitish origin arising out of these names would be in connection with Zamzummim, which, according to Renan (*Hist. Gén.* p. 35, note), is formed on the same principle as the Greek *βάρβαρος*, and in this case implies, at all events, a dialectical difference.

(II.) Having thus surveyed the ethnological statements contained in the Bible, it remains for us to inquire how far they are based on, or accord with, physiological or linguistic principles. Knobel maintains that the threefold division of the Mosaic table is founded on the physiological principle of color, Shem, Ham, and Japheth representing respectively the red, black, and white complexions prevalent in the different regions of the then known world (*Völkert.* p. 11–13). He claims etymological support for this view in respect to Ham (="dark") and Japheth (="fair"), but not in respect to Shem; and he adduces testimony to the fact that such differences of color were noted in ancient times. The etymological argument weakens rather than sustains his view; for it is difficult to conceive that the principle of classification would be embodied in two of the names, and not also in the third: the force of such evidence is wholly dependent upon its uniformity. With regard to the actual prevalence of the hues, it is quite consistent with the physical character of the districts that the Hamites of the south should be dark, and the Japhethites of the north fair, and, further, that the Shemites should hold an intermediate place in color as in geographical position. But we have no evidence that this distinction was strongly marked. The "redness" expressed in the name Edom probably referred to the soil (Stanley, *Sin. and Pal.* p. 87): the *Erythræum Mare* was so called from a peculiarity in its own tint, arising from the presence of some vegetable substance, and not because the red Shemites bordered on it, the black Cushites being equally numerous on its shores: the name *Adam*, as applied to the Shemitic man, is ambiguous, from its reference to soil as well as color. On the other hand, the Phœnicians (assuming them to have

reached the Mediterranean seaboard before the table was compiled) were so called from their red hue, and yet are placed in the table among the Hamites. The argument drawn from the red hue of the Egyptian deity Typhon is of little value until it can be decisively proved that the deity in question represented the Shemites. This is asserted by Renan (*Hist. Gén.* i, 38), who endorses Knobel's view so far as the Shemites are concerned, though he does not accept his general theory.

The linguistic difficulties connected with the Mosaic table are very considerable, and we cannot pretend to unravel the tangled skein of conflicting opinions on the subject. The primary difficulty arises out of the Biblical narrative itself, and is consequently of old standing —the difficulty, namely, of accounting for the evident identity of language spoken by the Shemitic Terachites and the Hamitic Canaanites. Modern linguistic research has rather enhanced than removed this difficulty. The alternatives hitherto offered as satisfactory solutions—namely, that the Terachites adopted the language of the Canaanites, or the Canaanites that of the Terachites—are both inconsistent with the enlarged area which the language is found to cover on each side. Setting aside the question of the high improbability that a wandering nomadic tribe, such as the Terachites, would be able to impose its language on a settled and powerful nation like the Canaanites, it would still remain to be explained how the Cushites and other Hamitic tribes, who did not come into contact with the Terachites, acquired the same general type of language. On the other hand, assuming that what are called Shemitic languages were really Hamitic, we have to explain the extension of the Hamitic area over Mesopotamia and Assyria, which, according to the table and the general opinion of ethnologists, belonged wholly to a non-Hamitic population. A further question, moreover, arises out of this explanation, viz., What was the language of the Terachites before they assumed this Hamitic tongue? This question is answered by J. G. Müller, in Herzog's *Real-Encyklop.* xiv, 238, to the effect that the Shemites originally spoke an Indo-European language—a view which we do not expect to see generally adopted.

Restricting ourselves, for the present, to the linguistic question, we must draw attention to the fact that there is a well-defined Hamitic as well as a Shemitic class of languages, and that any theory which obliterates this distinction must fall to the ground. The Hamitic type is most highly developed, as we might expect, in the country which was, *par excellence*, the land of Ham, viz. Egypt; and whatever elements of original unity with the Shemitic type may be detected by philologists, practically the two were as distinct from each other in historical times as any two languages could possibly be. We are not therefore prepared at once to throw overboard the linguistic element of the Mosaic table. At the same time, we recognise the extreme difficulty of explaining the anomaly of Hamitic tribes speaking a Shemitic tongue. It will not suffice to say, in answer to this, that these tribes were Shemites; for again the correctness of the Mosaic table is vindicated by the differences of social and artistic culture which distinguish the Shemites proper from the Phœnicians and Cushites using a Shemitic tongue. The former are characterized by habits of simplicity, isolation, and adherence to patriarchal ways of living and thinking; the Phœnicians, on the other hand, were eminently a commercial people; and the Cushites are identified with the massive architectural erections of Babylonia and South Arabia, and with equally extended ideas of empire and social progress.

The real question at issue concerns the language, not of the whole Hamitic family, but of the Canaanites and Cushites. With regard to the former, various explanations have been offered—such as Knobel's, that they acquired a Shemitic language from a prior population, represented by the Rephaim, Zuzim, Zamzummim, etc. (*Völkert.* p. 315); or Bunsen's, that they were a Shemitic race who had long sojourned in Egypt (*Phil. of Hist.* i, 191)—neither of which is satisfactory. With regard to the latter, the only explanation to be offered is that a Joktanid immigration supervened on the original Hamitic population, the result being a combination of Cushitic civilization with a Shemitic language (Renan, *Hist. Gén.* i, 322). Nor is it unimportant to mention that peculiarities have been discovered in the Cushite Shemitic of Southern Arabia which suggest a close affinity with the Phœnician forms (*ibid.* i, 318). We are not, however, without expectation that time and research will clear up much of the mystery that now enwraps the subject. There are two directions to which we may hopefully turn for light, namely, Egypt and Babylonia, with regard to each of which we make a few remarks.

1. That the Egyptian language exhibits many striking points of resemblance to the Shemitic type is acknowledged on all sides. It is also allowed that the resemblances are of a valuable character, being observable in the pronouns, numerals, in agglutinative forms, in the treatment of vowels, and other such points (Renan, *Hist. Gén.* i, 84, 85). There is not, however, an equal degree of agreement among scholars as to the deductions to be drawn from these resemblances. While many recognise in them the proofs of a substantial identity, and hence regard Hamitism as an early stage of Shemitism, others deny, either on general or on special grounds, the probability of such a connection. When we find such high authorities as Bunsen on the former side (*Phil. of Hist.* i, 186–189; ii, 3), and Renan (*Hist. Gén.* i, 86) on the other, not to mention a long array of scholars who have adopted each view, it would be presumption dogmatically to assert the correctness or incorrectness of either. We can only point to the possibility of the identity being established, and to the further possibility that connecting-links may be discovered between the two extremes, which may serve to bridge over the gulf, and to render the use of a Shemitic language by a Hamitic race less of an anomaly than it at present appears to be.

2. Turning eastward to the banks of the Tigris and Euphrates, and the adjacent countries, we find ample materials for research in the inscriptions recently discovered, the examination of which has not yet yielded undisputed results. The Mosaic table places a Shemitic population in Assyria and Elam, and a Cushitic one in Babylon. The probability of this being ethnically (as opposed to geographically) true depends partly on the age assigned to the table. There can be no question that at a late period Assyria and Elam were held by non-Shemitic, probably Aryan, conquerors. But if we carry the table back to the age of Abraham, the case may have been different; for though Elam is regarded as etymologically identical with Iran (Renan, *Hist. Gén.* i, 41), this is not conclusive as to the Iranian character of the language in early times. Sufficient evidence is afforded by language that the basis of the population in Assyria was Shemitic (*ibid.* i, 70; Knobel, p. 154–156); and it is by no means improbable that the inscriptions belonging more especially to the neighborhood of Susa may ultimately establish the fact of a Shemitic population in Elam. The presence of a Cushitic population in Babylon is an opinion very generally held on linguistic grounds; and a close identity is said to exist between the old Babylonian and the *Mahri* language, a Shemitic tongue of an ancient type still living in a district of Hadramaut, in Southern Arabia (Renan, *Hist. Gén.* i, 60). In addition to the Cushitic and Shemitic elements in the population of Babylonia and the adjacent districts, the presence of a Turanian element has been inferred from the linguistic character of the early inscriptions. We must here express our conviction that the ethnology of the countries in question is considerably clouded by the undefined use of the terms Turanian, Scythic, and the like. It is frequently difficult to decide whether these terms are used in a linguistic sense, as equivalent to *agglutinative*, or in an ethnic sense. The presence of a certain amount of

Turanianism in the former does not involve its presence in the latter sense. The old Babylonian and Susianian inscriptions may be more agglutinative than the later ones, but this is only a proof of their belonging to an earlier stage of the language, and does not of itself indicate a foreign population; and if these early Babylonian inscriptions graduate into the Shemitic, as is asserted even by the advocates of the Turanian theory (Rawlinson, *Herod.* i, 442, 445), the presence of an ethnic Turanianism cannot possibly be inferred. Added to this, it is inexplicable how the presence of a large Scythic population in the Achæmenian period, to which many of the Susianian inscriptions belong, could escape the notice of historians. The only Scythic tribes noticed by Herodotus in his review of the Persian empire are the Parthians and the Sacæ, the former of whom are known to have lived in the north, while the latter probably lived in the extreme east, where a memorial of them is still supposed to exist in the name *Seistan*, representing the ancient Sacastene. Even with regard to these, Scythic may not mean Turanian; for they may have belonged to the Scythians of history (the Skolots), for whom an Indo-European origin is claimed (*ibid.* iii, 197). The impression conveyed by the supposed detection of so many heterogeneous elements in the old Babylonian tongue (*ibid.* i, 442, 444, 646, notes) is not favorable to the general results of the researches.

With regard to Arabia, it may safely be asserted that the Mosaic table is confirmed by modern research. The Cushitic element has left memorials of its presence in the south in the vast ruins of Mareb and Sana (Renan, *Hist. Gén.* i, 318), as well as in the influence it has exercised on the Himyaritic and Mahri languages, as compared with the Hebrew. The Joktanid element forms the basis of the Arabian population, the Shemitic character of whose language needs no proof. With regard to the Ishmaelite element in the north, we are not aware of any linguistic proof of its existence, but it is confirmed by the traditions of the Arabians themselves.

It remains to be inquired how far the Japhetic stock represents the linguistic characteristics of the Indo-European and Turanian families. Adopting the twofold division of the former, suggested by the name itself, into the eastern and western; and subdividing the eastern into the Indian and Iranian, and the western into the Celtic, Hellenic, Illyrian, Italian, Teutonic, Slavonian, and Lithuanian classes, we are able to assign Madai (*Media*) and Togarmah (*Armenia*) to the Iranian class; Javan (*Ionian*) and Elishah (*Æolian*) to the Hellenic; Gomer conjecturally to the Celtic; and Dodanim, also conjecturally, to the Illyrian. According to the old interpreters, Ashkenaz represents the Teutonic class, while, according to Knobel, the Italian would be represented by Tarshish, whom he identifies with the Etruscans; the Slavonian by Magog; and the Lithuanian possibly by Tiras (*Völkert.* p. 68, 90, 130). The same writer also identifies Riphath with the Gauls, as distinct from the Cymry or Gomer (p. 45); while Kittim is referred by him not improbably to the Carians, who at one period were predominant on the islands adjacent to Asia Minor (p. 98). The evidence for these identifications varies in strength, but in no instance approaches to demonstration. Beyond the general probability that the main branches of the human family would be represented in the Mosaic table, we regard much that has been advanced on this subject as highly precarious. At the same time, it must be conceded that the subject is an open one; and that as there is no possibility of proving, so, also, there is none of disproving, the correctness of these conjectures. Whether the Turanian family is fairly represented in the Mosaic table may be doubted. Those who advocate the Mongolian origin of the Scythians would naturally regard Magog as the representative of this family; and even those who dissent from the Mongolian theory may still not unreasonably conceive that the title Magog applied broadly to all the nomad tribes of Northern Asia, whether Indo-European or Turanian. Tubal and Meshech remain to be considered: Knobel identifies these respectively with the Iberians and the Ligurians (p. 111, 119); and if the Finnish character of the Basque language were established, he would regard the Iberians as certainly, and the Ligurians as probably, Turanians—the relics of the first wave of population which is supposed to have once overspread the whole of the European continent, and of which the Finns in the north, and the Basques in the south, are the sole surviving representatives. The Turanian character of the two Biblical races above mentioned has been otherwise maintained on the ground of the identity of the names Meshech and Muscovite (Rawlinson, *Herod.* i, 652).

(III.) Having thus reviewed the ethnic relations of the nations who fell within the circle of the Mosaic table, we propose to cast a glance beyond its limits, and inquire how far the present results of ethnological science support the general idea of the unity of the human race, which underlies the Mosaic system. The chief and in many instances the only instrument at our command for ascertaining the relationship of nations is language. In its general results this instrument is thoroughly trustworthy, and in each individual case to which it is applied it furnishes a strong *prima facie* evidence; but its evidence, if unsupported by collateral proofs, is not unimpeachable, in consequence of the numerous instances of adopted languages which have occurred within historical times. This drawback to the value of the evidence of language will not materially affect our present inquiry, inasmuch as we shall confine ourselves as much as possible to the general results.

The nomenclature of modern ethnology is not identical with that of the Bible, partly from the enlargement of the area, and partly from the general adoption of language as the basis of classification. The term Shemitic is indeed retained, not, however, to indicate a descent from Shem, but the use of languages allied to that which was current among the Israelites in historical times. Hamitic also finds a place in modern ethnology, but as subordinate to, or co-ordinate with, Shemitic. Japhetic is superseded mainly by Indo-European or Aryan. The various nations, or families of nations, which find no place under the Biblical titles are classed by certain ethnologists under the broad title of Turanian, while by others they are broken up into divisions more or less numerous.

1. The first branch of our subject will be to trace the extension of the Shemitic family beyond the limits assigned to it in the Bible. The most marked characteristic of this family, as compared with the Indo-European or Turanian, is its inelasticity. Hemmed in both by natural barriers and by the superior energy and expansiveness of the Aryan and Turanian races, it retains to the present day the *status quo* of early times. The only direction in which it has exhibited any tendency to expand has been about the shores of the Mediterranean, and even here its activity was of a sporadic character, limited to a single branch of the family, viz. the Phœnicians, and to a single phase of expansion, viz. commercial colonies. In Asia Minor we find tokens of Shemitic presence in Cilicia, which was connected with Phœnicia both by tradition (Herod. vii, 91) and by language, as attested by existing coins (Gesenius, *Mon. Phœn.* iii, 2); in Pamphylia, Pisidia, and Lycia, parts of which were occupied by the Solymi (Pliny, v, 24; Herod. i, 173), whose name bears a Shemitic character, and who are reported to have spoken a Shemitic tongue (Eusebius, *Præp. Ev.* ix, 9), a statement confirmed by the occurrence of other Shemitic names, such as Phœnix and Cabalia, though the subsequent predominance of an Aryan population in these same districts is attested by the existing Lycian inscriptions; again in Caria, though the evidence arising out of the supposed identity of the names of the gods Osogo and Chrysaoreus with the Οὐσωος and Χρυσώρ of Sanchoni-

athon is called in question (Renan, *Hist. Gén.* i, 49); and, lastly, in Lydia, where the descendants of Lud are located by many authorities, and where the prevalence of a Shemitic language is asserted by scholars of the highest standing, among whom we may specify Bunsen and Lassen, in spite of tokens of the contemporaneous presence of the Aryan element, as instanced in the name Sardis, and in spite, also, of the historical notices of an ethnical connection with Mysia (Herod. i, 171). Whether the Shemites ever occupied any portion of the plateau of Asia Minor may be doubted. In the opinion of the ancients the later occupants of Cappadocia were Syrians, distinguished from the mass of their race by a lighter hue, and hence termed *Leucosyri* (Strabo, xii, 542); but this statement is traversed by the evidences of Aryanism afforded by the names of the kings and deities, as well as by the Persian character of the religion (*ibid.* xv, 733). If, therefore, the Shemites ever occupied this district, they must soon have been brought under the dominion of Aryan conquerors (Diefenbach, *Orig. Europ.* p. 44). The Phœnicians were ubiquitous on the islands and shores of the Mediterranean: in Cyprus, where they have left tokens of their presence at Citium and other places; in Crete; in Malta, where they were the original settlers (Diod. Sic. v, 12); on the mainland of Greece, where their presence is betokened by the name Cadmus; in Samos, Same, and Samothrace, which bear Shemitic names; in Ios and Tenedos, once known by the name of Phœnice; in Sicily, where Panormus, Motya, and Solœis were Shemitic settlements; in Sardinia (*ibid.* v, 35); on the eastern and southern coasts of Spain; and on the north coast of Africa, which was lined with Phœnician colonies from the Syrtis Major to the Pillars of Hercules. They must also have penetrated deeply into the interior, to judge from Strabo's statement of the destruction of three hundred towns by the Pharusians and Nigritians (Strabo, xvii, 826). Still, in none of the countries we have mentioned did they supplant the original population; they were conquerors and settlers, but no more than this.

The bulk of the North African languages, both in ancient and modern times, though not Shemitic in the proper sense of the term, so far resemble that type as to have obtained the title of sub-Shemitic. In the north the old Numidian language appears, from the prevalence of the syllable *Mas* in the name *Massylii*, etc., to be allied to the modern Berber; and the same conclusion has been drawn with regard to the Libyan tongue. The Berber, in turn, together with the Touarick and the great body of the North African dialects, is closely allied to the Coptic of Egypt, and therefore falls under the title of Hamitic, or, according to the more usual nomenclature, sub-Shemitic (Renan, *Hist. Gén.* i, 201, 202). Southward of Egypt the Shemitic type is reproduced in the majority of the Abyssinian languages, particularly in the Gheez, and in a less marked degree in the Amharic, the Saho, and the Galla; and Shemitic influence may be traced along the whole east coast of Africa as far as Mozambique (*ibid.* i, 336–340). As to the languages of the interior and of the south, there appears to be a conflict of opinions, the writer from whom we have just quoted denying any trace of resemblance to the Shemitic type, while Dr. Latham asserts very confidently that connecting-links exist between the sub-Shemitic languages of the north, the Negro languages in the centre, and the Caffre languages of the south; and that even the Hottentot language is not so isolated as has generally been supposed (*Man and his Migrat.* p. 134–148). Bunsen supports this view so far as the languages north of the equator are concerned, but regards the southern as rather approximating to the Turanian type (*Phil. of Hist.* i, 178; ii, 20). It is impossible as yet to form a decided opinion on this large subject.

A question of considerable interest remains yet to be noticed, namely, whether we can trace the Shemitic family back to its original cradle. In the case of the Indo-European family this can be done with a high degree of probability; and if an original unity existed between these stocks, the domicile of the one would necessarily be that of the other. A certain community of ideas and traditions favors this assumption, and possibly the frequent allusions to the east in the early chapters of Genesis may contain a reminiscence of the direction in which the primeval abode lay (Renan, *Hist. Gén.* i, 476). The position of this abode we shall describe presently.

2. The Indo-European family of languages, as at present constituted, consists of the following nine classes: Indian, Iranian, Celtic, Italian, Albanian, Greek, Teutonic, Lithuanian, and Slavonian. Geographically, these classes may be grouped together in two divisions, Eastern and Western; the former comprising the first two, the latter the seven remaining classes. Schleicher divides what we have termed the Western into two, the South-west European and the North European; in the former of which he places the Greek, Albanian, Italian, and Celtic; in the latter, the Slavonian, Lithuanian, and Teutonic (*Compend.* i, 5). Prof. M. Müller combines the Slavonian and Lithuanian classes in the Windic, thus reducing the number to eight. These classes exhibit various degrees of affinity to each other, which are described by Schleicher in the following manner: The earliest deviation from the common language of the family was effected by the Slavono-Teutonic branch. After another interval a second bifurcation occurred, which separated what we may term the Græco-Italo-Celtic branch from the Aryan. The former held together for a while, and then threw off the Greek (including probably the Albanian), leaving the Celtic and Italian still connected: the final division of the latter two took place after another considerable interval. The first-mentioned branch — the Slavono-Teutonic — remained intact for a period somewhat longer than that which witnessed the second bifurcation of the original stock, and then divided into the Teutonic and Slavono-Lithuanian, which latter finally broke up into its two component elements. The Aryan branch similarly held together for a lengthened period, and then bifurcated into the Indian and Iranian. The conclusion Schleicher draws from these linguistic affinities is that the more easterly of the European nations, the Slavonians and Teutons, were the first to leave the common home of the Indo-European race; that they were followed by the Celts, Italians, and Greeks; and that the Indian and Iranian branches were the last to commence their migrations. We feel unable to accept this conclusion, which appears to us to be based on the assumption that the antiquity of a language is to be measured by its approximation to Sanscrit. Looking at the geographical position of the representatives of the different language-classes, we should infer that the most westerly were the earliest immigrants into Europe, and therefore probably the earliest emigrants from the primeval seat of the race; and we believe this to be confirmed by linguistic proofs of the high antiquity of the Celtic as compared with the other branches of the Indo-European family (Bunsen, *Phil. of Hist.* i, 168).

The original seat of the Indo-European race was on the plateau of Central Asia, probably to the westward of the Bolor and Mustagh ranges. The Indian branch can be traced back to the slopes of Himalaya by the geographical allusions in the Vedic hymns (Müller, *Lectures*, p. 201); in confirmation of which we may adduce the circumstance that the sole tree for which the Indians have an appellation in common with the western nations is one which in India is found only on the southern slope of that range (Pott, *Etym. Forsch.* i, 110). The westward progress of the Iranian tribes is a matter of history, and though we cannot trace this progress back to its fountain-head, the locality above mentioned best accords with the traditional belief of the Asiatic Aryans and with the physical and geographical requirements of the case (Renan, *Hist. Gén.* i, 481).

The routes by which the various western branches

reached their respective localities can only be conjectured. We may suppose them to have successively crossed the plateau of Iran until they reached Armenia, whence they might follow either a northerly course across Caucasus, and by the shore of the Black Sea, or a direct westerly one along the plateau of Asia Minor, which seems destined by nature to be the bridge between the two continents of Europe and Asia. A third route has been surmised for a portion of the Celtic stock, viz. along the north coast of Africa, and across the Straits of Gibraltar into Spain (Bunsen, *Phil. of Hist.* i, 148); but we see little confirmation of this opinion beyond the fact of the early presence of the Celtæ in that peninsula, which is certainly difficult to account for.

The æras of the several migrations are again very much a matter of conjecture. The original movements belong, for the most part, to the ante-historical age, and we can do no more than note the period at which we first encounter the several nations. That the Indian Aryans had reached the mouth of the Indus at all events before B.C. 1000 appears from the Sanscrit names of the articles which Solomon imported from that country. See INDIA. The presence of Aryans on the Shemitic frontier is as old as the composition of the Mosaic table; and, according to some authorities, is proved by the names of the confederate kings in the age of Abraham (Gen. xiv, 1; Renan, *Hist. Gén.* i, 61). The Aryan Medes are mentioned in the Assyrian annals about B.C. 900. The Greeks were settled on the peninsula named after them, as well as on the islands of the Ægean, long before the dawn of history, and the Italians had reached their quarters at a yet earlier period. The Celtæ had reached the west of Europe at all events before, probably very long before, the age of Hecatæus (B.C. 500); the latest branch of this stock arrived there about that period, according to Bunsen's conjecture (*Phil. of Hist.* i, 152). The Teutonic migration followed at a long interval after the Celtic: Pytheas found them already seated on the shores of the Baltic in the age of Alexander the Great (Pliny, xxxvii, 11), and the term *glesum* itself, by which amber was described in that district, belongs to them (Diefenbach, *Orig. Europ.* p. 359). The earliest historical notice of them depends on the view taken of the nationality of the Teutones, who accompanied the Cimbri on their southern expedition in B.C. 113–102. If these were Celtic, as is not uncommonly thought, then we must look to Cæsar and Tacitus for the earliest definite notices of the Teutonic tribes. The Slavonian immigration was nearly contemporaneous with the Teutonic (Bunsen, *Phil. of Hist.* i, 72): this stock can be traced back to the *Veneti* or *Venedæ* of Northern Germany, first mentioned by Tacitus (*Germ.* 46), from whom the name *Wend* is probably descended. The designation of *Slavi* or *Sclavi* is of comparatively late date, and applied specially to the western branch of the Slavonian stock. The Lithuanians are probably represented by the *Galindæ* and *Sudeni* of Ptolemy (iii, 5, 21), the names of which tribes have been preserved in all ages in the Lithuanian district (Diefenbach, p. 202). They are frequently identified with the *Æstui*, and it is not impossible that they may have adopted the title, which was a geographical one (=the *east* men): the Æstui of Tacitus, however, were Germans. In the above statements we have omitted the problematical identifications of the Northern stocks with the earlier nations of history: we may here mention that the Slavonians are not unfrequently regarded as the representatives of the Scythians (Skolots) and the Sarmatians (Knobel, *Völkert.* p. 69). The writer whom we have just cited also endeavors to connect the Lithuanians with the Agathyrisi (p. 130). So, again, Grimm traced the Teutonic stock to the Getæ, whom he identified with the Goths (*Gesch. d. deutsch. Spr.* i, 178).

It may be asked whether the Aryan race were the first-comers in the lands which they occupied in historical times, or whether they superseded an earlier population. With regard to the Indian branch this question can be answered decisively: the vestiges of an aboriginal population, which once covered the plains of Hindostan, still exist in the southern extremity of the peninsula, as well as in isolated localities elsewhere, as instanced in the case of the Brahus of the North. Not only this, but the Indian class of languages possesses a peculiarity of sound (the lingual or cerebral consonants) which is supposed to have been derived from this population and to betoken a fusion of the conquerors and the conquered (Schleicher, *Compend.* i, 141). The languages of this early population are classed as Turanian (Müller, *Lect.* p. 399). We are unable to find decided traces of Turanians on the plateau of Iran. The Sacæ, of whom we have already spoken, were Scythians, and so were the Parthians, both by reputed descent (Justin, xli, 1) and by habits of life (Strabo, xi, 515); but we cannot positively assert that they were Turanians, inasmuch as the term Scythian was also applied, as in the case of the Skolots, to Indo-Europeans. In the Caucasian district the Iberians and others may have been Turanian in early as in later times; but it is difficult to unravel the entanglement of races and languages in that district. In Europe there exists in the present day an undoubted Turanian population eastward of the Baltic, viz. the Finns, who have been located there certainly since the time of Tacitus (*Germ.* 46), and who probably at an earlier period had spread more to the southward, but had been gradually thrust back by the advance of the Teutonic and Slavonian nations (Diefenbach, *Orig. Europ.* p. 209). There exists, again, in the South a population whose language (the *Basque*, or, as it is entitled in its own land, the *Euskara*) presents numerous points of affinity to the Finnish in grammar, though its vocabulary is wholly distinct. We cannot consider the Turanian character of this language as fully established, and we are therefore unable to divine the ethnic affinities of the early Iberians, who are generally regarded as the progenitors of the Basques. We have already adverted to the theory that the Finns in the North and the Basques in the South are the surviving monuments of a Turanian population which overspread the whole of Europe before the arrival of the Indo-Europeans. This is a mere theory which can neither be proved nor disproved.

It would be difficult, if not impossible, to assign to the various subdivisions of the Indo-European stock their respective areas, or, where admixture has taken place, their relative proportions. Language and race are, as already observed, by no means coextensive. The Celtic race, for instance, which occupied Gaul, Northern Italy, large portions of Spain and Germany, and even penetrated across the Hellespont into Asia Minor, where it gave name to the province of Galatia, is now represented linguistically by the insignificant populations among whom the Welsh and the Gaelic or Erse languages retain a lingering existence. The Italian race, on the other hand, which must have been well-nigh annihilated by, or absorbed in, the overwhelming masses of the Northern hordes, has imposed its language outside the bounds of Italy over the peninsula of Spain, France, and Wallachia. But, while the races have so intermingled as in many instances to lose all trace of their original individuality, the broad fact of their descent from one or other of the branches of the Indo-European family remains unaffected. It is, indeed, impossible to affiliate all the nations whose names appear on the roll of history to the existing divisions of that family, in consequence of the absence or the obscurity of ethnological criteria. Where, for instance, shall we place the languages of Asia Minor and the adjacent districts? The Phrygian approximates perhaps to the Greek, and yet it differs from it materially both in form and vocabulary (Rawlinson, *Herod.* i, 666); still more is this the case with the Lycian, which appears to possess a vocabulary wholly distinct from its kindred languages (*ibid.* i, 669, 677–679). The Armenian is ranged under the Iranian division; yet this, as well as the lan-

guage of the Caucasian Ossetes, whose indigenous name of *Ir* or *Iron* seems to vindicate for them the same relationship, is so distinctive in its features as to render the connection dubious. The languages prevalent in the mountainous district answering to the ancient Pontus are equally peculiar (Diefenbach, *Orig. Europ.* p. 51). Passing to the westward, we encounter the Thracians, reputed by Herodotus (v, 3) the most powerful nation in the world, the Indians excepted; yet but one word of their language (*bria* = "town") has survived, and all historical traces of the people have been obliterated. It is true that they are represented in later times by the Getæ, and these in turn by the Daci; but neither of these can be tracked either by history or language, unless we accept Grimm's more than doubtful identification which would connect them with the Teutonic branch. The remains of the Scythian language are sufficient to establish the Indo-European affinities of that nation (Rawlinson, *Herod.* iii, 196–203), but insufficient to assign to it a definite place in the family. The Scythians, as well as most of the nomad tribes associated with them, are lost to the eye of the ethnologist, having been either absorbed into other nationalities or swept away by the ravages of war. The Sarmatæ can be traced down to the Iazyges of Hungary and Podlachia, in which latter district they survived until the 10th century of our æra (Smith, *Dict. of Geog.* ii, 8), and then they also vanish. The Albanian language presents a problem of a different kind: materials for research are not wanting in this case, but no definite conclusions have as yet been drawn from them. The people who use this tongue (the *Skipetares*, as they call themselves) are generally regarded as the representatives of the old Illyrians, who in turn appear to have been closely connected with the Thracians (Strabo, vii, 315; Justin, xi, 1), the name Dardani being found both in Illyria and on the shores of the Hellespont; it is not, therefore, improbable that the Albanian may contain whatever vestiges of the old Thracian tongue still survive (Diefenbach, *Orig. Europ.* p. 68). In the Italic peninsula the Etruscan tongue remains as great an enigma as ever: its Indo-European character is supposed to be established, together with the probability of its being a mixed language (Bunsen, *Phil. of Hist.* i, 85–88). The result of researches into the Umbrian language, as represented in the Eugubine tablets, the earliest of which date from about B.C. 400; into the Sabellian, as represented in the tablets of Velletri and Antino; and into the Oscan, of which the remains are numerous, have decided their position as members of the Italic class (*ibid.* i, 90–94). The same cannot be asserted of the Mesapian or Iapygian language, which stands apart from all neighboring dialects. Its Indo-European character is affirmed, but no ethnological conclusion can as yet be drawn from the scanty information afforded us (*ibid.* i, 94). Lastly, within the Celtic area there are ethnological problems which we cannot pretend to solve. The Ligurians, for instance, present one of these problems: were they Celts, but belonging to an earlier migration than the Celts of history? Their name has been referred to a Welsh original, but on this no great reliance can be placed, as it would be in this case a local (=*coastmen*) and not an ethnical title, and might have been imposed on them by the Celts. They evidently hold a posterior place to the Iberians, inasmuch as they are said to have driven a section of this people across the Alps into Italy. That they were distinct from the Celts is asserted by Strabo (ii, 128), but the distinction may have been no greater than exists between the British and the Gaelic branches of that race. The admixture of the Celts and Iberians in the Spanish peninsula is again a somewhat intricate question, which Dr. Latham attempts to explain on the ground that the term Celt (Κέλται) really meant Iberian (*Ethn. of Eur.* p. 35). That such questions as these should arise on a subject which carries us back to times of hoar antiquity forms no ground for doubting the general conclusion that we can account ethnologically for the population of the European continent.

3. The Shemitic and Indo-European families cover, after all, but an insignificant portion of the earth's surface: the large areas of Northern and Eastern Asia, the numerous groups of islands that line its coast and stud the Pacific in the direction of South America, and, again, the immense continent of America itself, stretching well-nigh from pole to pole, remain to be accounted for. Historical aid is almost wholly denied to the ethnologist in his researches in these quarters; physiology and language are his only guides. It can hardly, therefore, be matter of surprise if we are unable to obtain certainty, or even a reasonable degree of probability, on this part of our subject. Much has been done; but far more remains to be done before the data for forming a conclusive opinion can be obtained. In Asia the languages fall into two large classes—the monosyllabic and the agglutinative. The former are represented ethnologically by the Chinese, the latter by the various nations classed together by Prof. M. Müller under the common head of Turanian. It is unnecessary for us to discuss the correctness of his view in regarding all these nations as members of one and the same family. Whether we accept or reject his theory, the fact of a gradation of linguistic types and of connecting-links between the various branches remains unaffected, and for our present purpose the question is of comparatively little moment. The monosyllabic type apparently betokens the earliest movement from the common home of the human race, and we should therefore assign a chronological priority to the settlement of the Chinese in the east and southeast of the continent. The agglutinative languages fall geographically into two divisions, a Northern and Southern. The Northern consists of a well-defined group, or family, designated by German ethnologists the Ural-Altaian. It consists of the following five branches: (1.) The Tungusian, covering a large area, east of the river Yenisei, between Lake Baikal and the Tunguska. (2.) The Mongolian, which prevails over the Great Desert of Gobi, and among the Kalmucks, wherever their nomad habits lead them on the steppes either of Asia or Europe, in the latter of which they are found about the lower course of the Volga. (3.) The Turkish, covering an immense area from the Mediterranean in the south-west to the river Lena in the north-east; in Europe spoken by the Osmanli, who form the governing class in Turkey; by the Nogai, between the Caspian and the Sea of Azof; and by various Caucasian tribes. (4.) The Samoiedic, on the coast of the Arctic Ocean, between the White Sea in the west and the river Anabara in the east. (5.) The Finnish, which is spoken by the Finns and Lapps; by the inhabitants of Esthonia and Livonia to the south of the Gulf of Finland; by various tribes about the Volga (the Tcheremissians and Mordvinians) and the Kama (the Votiakes and Permians); and, lastly, by the Magyars of Hungary. The Southern branch is subdivided into the following four classes: (1.) The Tamulian, of the south of Hindostan. (2.) The Bhotĭya, of Thibet, the sub-Himalayan district (Nepaul and Bhotan), and the Lohitic languages east of the Brahmapootra. (3.) The Taï, in Siam, Laos, Anam, and Pegu. (4.) The Malay, of the Malay peninsula, and the adjacent islands; the latter being the original settlement of the Malay race, whence they spread in comparatively modern times to the mainland.

The early movements of the races representing these several divisions can only be divined by linguistic tokens. Prof. M. Müller assigns to the Northern tribes the following chronological order: Tungusian, Mongolian, Turkish, and Finnish; and to the Southern division the following: Taï, Malay, Bhotĭya, and Tamulian (*Phil. of Hist.* i, 481). Geographically it appears more likely that the Malay preceded the Taï, inasmuch as they occupied a more southerly district. The later movements of the European branches of the Northern division can be traced historically. The Turkish race

commenced their westerly migration from the neighborhood of the Altai range in the 1st century of our æra; in the 6th they had reached the Caspian and the Volga; in the 11th and 12th the Turcomans took possession of their present quarters south of Caucasus; in the 13th the Osmanli made their first appearance in Western Asia; about the middle of the 14th they crossed from Asia Minor into Europe; and in the middle of the 15th they had established themselves at Constantinople. The Finnish race is supposed to have been originally settled about the Ural range, and thence to have migrated westward to the shores of the Baltic, which they had reached at a period anterior to the Christian æra; in the 7th century a branch pressed southward to the Danube, and founded the kingdom of Bulgaria, where, however, they have long ceased to have any national existence. The Ugrian tribes, who are the early representatives of the Hungarian Magyars, approached Europe from Asia in the 5th and settled in Hungary in the 9th century of our æra. The central point from which the various branches of the Turanian family radiated would appear to be about Lake Baikal. With regard to the ethnology of Oceania and America we can say but little. The languages of the former are generally supposed to be connected with the Malay class (Bunsen, *Phil. of Hist.* ii, 114); but the relations, both linguistic and ethnological, existing between the Malay and the black, or Negrito, population, which is found on many of the groups of islands, are not well defined. The approximation in language is far greater than in physiology (Latham, *Essays*, p. 213, 218; Garnett, *Essays*, p. 310), and in certain cases amounts to identity (Kennedy, *Essays*, p. 85); but the whole subject is at present involved in obscurity. The polysynthetic languages of North America are regarded as emanating from the Mongolian stock (Bunsen, *Phil. of Hist.* ii, 111), and a close affinity is said to exist between the North American and the Kamtchadale and Corean languages on the opposite coast of Asia (Latham, *Man and his Migrat.* p. 185). The conclusion drawn from this would be that the population of America entered by way of Behring's Strait. Other theories have, however, been broached on this subject. It has been conjectured that the chain of islands which stretches across the Pacific may have conducted a Malay population to South America; and, again, an African origin has been claimed for the Caribs of Central America (Kennedy, *Essays*, p. 100–123). In conclusion, we may safely assert that the tendency of all ethnological and linguistic research is to discover the elements of unity amid the most striking external varieties. Already the myriads of the human race are massed together into a few large groups. Whether it will ever be possible to go beyond this, and to show the historical unity of these groups, is more than we can undertake to say. But we entertain the firm persuasion that in their broad results these sciences will yield an increasing testimony to the truth of the Bible.

III. The authorities referred to in the foregoing article are, Müller, *Lectures on the Science of Language* (1862); Bunsen, *Philosophy of History* (1854, 2 vols.); Renan, *Histoire Générale des Langues Sémitiques* (3d ed. 1863); Knobel, *Völkertafel der Genesis* (1850); Humboldt [W. von], *Ueber die Verschiedenheit des menschlichen Sprachbaues* (1836); Delitzsch, *Jeshurun* (1858); *Transactions of the Philological Society;* Rawlinson, *Herodotus* (1858, 4 vols.); Pott, *Etymologische Forschungen* (1833); Garnett, *Essays* (1859); Schleicher, *Compendium der vergleichenden Grammatik* (1861); Diefenbach, *Origines Europeæ* (eod.); Ewald, *Sprachwissenschaftliche Abhandlungen* (1862). See Ethnology.

TONGUES OF FIRE. In the account of the first descent of the Holy Spirit upon the apostles, it is stated (Acts ii, 3) that "there appeared unto them *cloven tongues as of fire* (διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός), and it sat upon each of them." "They were appearances of tongues, which were luminous, but did not burn; not confluent into one, but distributing themselves on the assembled. As only *similar* to fire, they bore an analogy to *electric* phenomena; their tongue-like shape referred as a sign to that miraculous speaking which ensued immediately after, and the fire-like form to the divine presence (comp. Ezek. iii, 2), which was here operative in a manner so entirely peculiar. The whole phenomenon is here to be understood as a miraculous operation of God manifesting himself in the Spirit, by which, as by a preceding sound from heaven, the effusion of the Spirit was made known as *divine*, and his efficacy in the minds of those who were to receive him was enhanced" (Meyer, *ad loc.*). See Thilo, *De Linguis Ignitis* (Viteb. 1675). See Fire; Tongue.

TONGUES, GIFT OF. This was an endowment first imparted to the apostles, and apparently to all the assembled disciples, on the day of Pentecost, and afterwards continued to the Christians during the apostolic age. John the Baptist, himself a burning and a shining light, had testified of Christ, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." After Jesus had been crucified, and before he ascended, he breathed on his disciples and said, "Receive ye the Holy Ghost." The influence so communicated must have been precious, but it was only the earnest of the inheritance, and not the entire fulfilment of John's prediction. By their secular views of the Messiah's sovereignty the disciples showed that they had not yet been favored with the full baptism of the Spirit. "When they were come together, they asked of him, saying, Wilt thou at this time restore again the kingdom to Israel?" This question implied entire confidence in the power of Christ, but it evinced no clear conceptions of the spirituality of his reign. Fifty days after the crucifixion the promise of the Father had its accomplishment, and the disciples received a special power when the Holy Ghost came upon them. Why was hope so long deferred? There was wisdom in this delay, as indicating divine presidency and direction in the ordering of the event. If the apostles were to be excited and bestirred merely by the dire experience they had passed through, the effect on natural principles should have been speedily consequent on the cause. Procrastination was calculated to sober tumultuous passion, and to restrain imperilling enterprise. In this view the descent of the Spirit received confirmation from occurring after a considerable interval of tranquillity and inaction. The specific day had also its significance. Pentecost was the feast of first-fruits, the commencement and the consecration of the harvest; and it formed, therefore, the fitting moment for the formal introduction of that work of the Spirit by which was to be secured the spiritual harvest of Christ's finished work. It had also come to be regarded as commemorative of the giving of the law from Sinai—the magnificent initiation of the Mosaic economy—and the period of the latter event must certainly have coincided very nearly, if not absolutely, with that of the other (Exod. xix, 11). Then God spake, and the mountain burned with fire. The season so regarded was suitable for the introduction of another and related æra, the inauguration of the Gospel economy: and anew God reveals himself by analogous manifestations. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." This sound resembled the roar of the tempest; but instead of proceeding from any point of the compass, it descended from heaven. Here, as in the wilderness, was the voice of God, a voice full of majesty. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Here we have the fiery attribute of Sinai. But now it takes the form of tongues, to denote that God while speaking was endowing with speech, and that his voice like echoing thunder would multiply itself through the reverberating media on which it fell. The tongues were cloven, but into what number of divisions we are not informed. As happens with the variable flames of

ε furnace, the gleaming points may have been unequally numerous. No one had all tongues in his gift; perhaps no two the same tongues, but in every case there was a plurality. The general subject has already been considered under HOLY SPIRIT, BAPTISM OF, and certain aspects of it under the foregoing heading, and under SPIRITUAL GIFTS. We here give (in addition to particulars elsewhere treated) a more detailed view of the linguistic phenomenon involved.

I. *Philological Interpretations of the Term.*—Γλῶττα, or γλῶσσα, the word employed throughout the New Test. for the gift now under consideration, is used in three senses [see TONGUE], each of which might be the starting-point for the application of the word to the gift of tongues, and each accordingly has found those who have maintained that it is so.

1. It primarily and literally signifies the bodily organ of speech. Eichhorn and Bardili (cited by Bleek, *Stud. u. Krit.* 1829, p. 8 sq.), and to some extent Bunsen (*Hippolytus*, i, 9), starting from this signification, see in the so-called gift an inarticulate utterance, the cry as of a brute creature, in which the tongue moves while the lips refuse their office in making the sounds definite and distinct.

This interpretation, it is believed, does not meet the condition of answering any of the facts of the New Test., and errs in ignoring the more prominent meaning of the word in later Greek.

2. The term γλῶσσα may stand for the use of foreign words, imported and half naturalized in Greek (Aristotle, *Rhet.* iii, 2, 14), a meaning which the words "gloss" and "glossary" preserve for us. Bleek himself (*ut sup.* p. 33) adopts this second meaning, and gives an interesting collection of passages to prove that it was, in the time of the New Test., the received sense. He infers from this that to speak in tongues was to use unusual, poetic language; that the speakers were in a high-wrought excitement which showed itself in mystic, figurative terms. In this view he had been preceded by Ernesti (*Opusc. Theolog.*; see *Morning Watch*, iv, 101) and Herder (*Die Gabe der Sprache*, p. 47, 70), the latter of whom extends the meaning to special mystical interpretations of the Old Test.

This interpretation, however, though true in some of its conclusions, and able, so far as they are concerned, to support itself by the authority of Augustine (comp. *De Gen. ad lit.* xii, 8, "Linguam esse cum quis loquatur obscuras et mysticas significationes"), appears faulty, as failing (1) to recognise the fact that the sense of the word in the New Test. was more likely to be determined by that which it bore in the Sept. than by its meaning in Greek historians or rhetoricians, and (2) to meet the phenomena of Acts ii.

3. The word γλῶσσα, in Hellenistic Greek, after the pattern of the corresponding Hebrew word (לָשׁוֹן), stands for "speech" or "language" (Gen. x, 5; Dan. i, 4, etc.). The received traditional view starts from this meaning, and sees in the gift of tongues a distinctly linguistic power. It commends itself, as in this respect starting at least from the right point, and likely to lead us to the truth (comp. Olshausen, *Stud. u. Krit.* 1829, p. 538). Variations as well as objections and difficulties arising from this interpretation will be considered below.

II. *History and Explanation of the Biblical Occurrences.*—The principal passages from which we have to draw our conclusion as to the nature and purpose of the gift in question are (1) Mark xvi, 17; (2) Acts ii, 1–13; x, 46; xix, 6; (3) 1 Cor. xii, xiv. Besides these, we may derive some light from later allusions incidentally made to these phenomena. We here consider them in their chronological order, with such inferences as are suggested by them.

1. The promise of a new power coming from the Divine Spirit, giving not only comfort and insight into truth, but fresh powers of utterance of some kind, appears once and again in our Lord's teaching. The disciples are to take no thought what they shall speak, for the Spirit of their Father shall speak in them (Matt. x, 19, 20; Mark xiii, 11). The lips of Galilæan peasants are to speak freely and boldly before kings. The only condition is that they are "not to premeditate"—to yield themselves altogether to the power that works on them. Thus they shall have given to them "a mouth and wisdom" which no adversary shall be able "to gainsay or resist." In Mark xvi, 17 we have a more definite term employed: "They shall speak with new tongues" (καιναῖς γλώσσαις). It can hardly be questioned that the obvious meaning of the promise is that the disciples should speak in new languages which they had not learned as other men learn them. The promise itself, however, determines little definite as to the nature of the gift or the purpose for which it was to be employed. It was to be a "sign." It was not to belong to a chosen few only—to apostles and evangelists. It was to "follow them that believed"—to be among the fruits of the living intense faith which raised men above the common level of their lives, and brought them within the kingdom of God.

2. The wonder of the day of Pentecost (Acts ii, 1–13) is, in its broad features, familiar enough to us. The days since the ascension had been spent as in a ceaseless ecstasy of worship (Luke xxiv, 53). The one hundred and twenty disciples were gathered together, waiting with eager expectation for the coming of power from on high—of the Spirit that was to give them new gifts of utterance. The day of Pentecost had come, which they, like all other Israelites, looked upon as the witness of the revelation of the Divine Will given on Sinai. Suddenly there swept over them "the sound as of a rushing mighty wind," such as Ezekiel had heard in the visions of God by Chebar (Ezek. i, 24; xliii, 2), at all times the recognised symbol of a spiritual creative power (comp. xxxvii, 1–14; Gen. i, 2; 1 Kings xix, 11; 2 Chron. v, 14; Psa. civ, 3, 4). With this there was another sign associated even more closely with their thoughts of the day of Pentecost. There appeared unto them "tongues like as of fire." Of old the brightness had been seen gleaming through the "thick cloud" (Exod. xix, 18) or "enfolding" the divine glory (Ezek. i, 4). Now the tongues were distributed (διαμεριζόμεναι), lighting upon each of them. The outward symbol was accompanied by an inward change. They were "filled with the Holy Spirit," as the Baptist and their Lord had been (Luke i, 15; iv, 1), though they themselves had as yet no experience of a like kind. "They began to speak with other tongues as the Spirit gave them utterance." The narrative that follows leaves hardly any room for doubt that the writer meant to convey the impression that the disciples were heard to speak in languages of which they had no colloquial knowledge previously. The direct statement, "They heard them speaking, each man in his own dialect," the long list of nations, the words put into the lips of the hearers—these can scarcely be reconciled with the theories of Bleek, Herder, and Bunsen without a wilful distortion of the evidence.

Having thus recited the facts in this case, we inquire, What view are we to take of a phenomenon so marvellous and exceptional? Let us first consider what views men have actually taken.

(1.) The prevalent belief of the Church has been that in the Pentecostal gift the disciples received a supernatural knowledge of all such languages as they needed for their work as evangelists. The knowledge was permanent, and could be used at their own will, as if it had been acquired in the common order of things. With this they went forth to preach to the nations. Differences of opinion are found as to special points. Augustine thought that each disciple spoke in all languages (*De Verb. Apost.* clxxv, 3); Chrysostom that each had a special language assigned to him, and that this was the indication of the country which he was called to evangelize (*Hom. in Act. ii*). Some thought that the number of languages spoken was seventy or seven-

ty-five, after the number of the sons of Noah (Gen. x) or the sons of Jacob (ch. xlvi), or one hundred and twenty, after that of the disciples (comp. Baronius, *Annal.* i, 197). Most were agreed in seeing in the Pentecostal gift the antithesis to the confusion of tongues at Babel, the witness of a restored unity. "Pœna linguarum dispersit homines, donum linguarum dispersos in unum populum collegit" (Grotius, *ad loc.*).

We notice incidentally that parallels have been sought in Israelitish history. For example, there had been, it was said, tongues of fire on the original Pentecost (Schneckenburger, *Beiträge*, p. 8, referring to Buxtorf, *De Synag.*, and Philo, *De Decal.*). The later rabbins were not without their legends of a like "baptism of fire." Nicodemus ben-Gorion and Jochanan ben-Zachai, men of great holiness and wisdom, went into an upper chamber to expound the law, and the house began to be full of fire (Lightfoot, *Harm.* iii, 14; Schöttgen, *Hor. Heb. in Act. ii*). Again, with regard to the more important phenomenon, it deserves notice that there are analogies in Jewish belief. Every word that went forth from the mouth of God on Sinai was said to have been divided into the seventy languages of the sons of men (Wettstein, *On Acts ii*); and the *bath-kol*, the echo of the voice of God, was heard by every man in his own tongue (Schneckenburger, *Beiträge*). So, as regards the power of speaking, there was a tradition that the great rabbins of the Sanhedrim could speak all the seventy languages of the world.

The following are some of the direct arguments urged in favor of a literal view of the Pentecostal endowment: "(*a*) The power in question was virtually promised to the apostles by the very duty assigned them. They were enjoined to 'go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' They were to be witnesses for Christ 'in Jerusalem, and in all Judæa, and in Samaria, and to the uttermost parts of the earth.' But how could they instruct remote tribes whose phraseology was a Babel to them, unless they were divinely qualified for the work? (*b*) This power was in keeping with the occasion. The old economy was characteristically ritualistic. It addressed the eye, and made an impression by its superb ceremonial. The Christian dispensation was to be simple, and its strength would lie in the preaching of the word. To speak with other tongues was indeed a new thing on the earth, but so was the exigency which rendered it appropriate. Judaism was local—made purposely restrictive to preclude amalgamation with the heathen. Now there was to be catholicity, and what could better symbolize it in Christian agency than a competence to instruct the whole world, to be mouth and wisdom to all its inhabitants? (*c*) We never read of foreign tongues creating any impediment to the spread of the Gospel, or requiring laborious application for the acquisition of them. If we look into modern missionary reports, we meet with a great deal about learning the languages of natives. Why is there nothing of the kind in the New Test., unless because they were acquired supernaturally? (*d*) The account in Acts ii is explicit, and allows of no uncertainty or evasion. The speakers were Galilæans, capable at most of expressing themselves in Greek, Latin, and Hebrew; and a multitude of foreigners from a great many regions heard themselves accosted as in the land of their birth. If the apostles spoke just as they might have been expected to speak, and with no more compass of expression than suited their condition and history, why should any astonishment have been produced by their attainments? But the multitude were confounded, and they were all amazed and marvelled, not merely at the doctrines propounded, but, specifically, because every man heard them speak in his own language. How came Galilæans, they asked, to be such linguists? to be so familiar with languages alien to their annals? There is here an obviousness of meaning which no subtlety or sophistry can ever explain away."

Widely diffused as this view of the Pentecostal gift has been, it has been thought by some, in some points at least, that it goes beyond the data with which the New Test. supplies us. Each instance of the gift recorded in the Acts connects it, not so much with the work of teaching as with that of praise and adoration; not with the normal order of men's lives, but with exceptional epochs in them. (In the first instance, however, the gift certainly was largely instrumental in the conversion of hearers; and even among the Corinthians [1 Cor. xiv, 16, 17] the utterance, when properly interpreted, was a means of general edification.) It came and went as the Spirit gave men the power of utterance—in this respect analogous to the other gift of prophecy with which it was so often associated (Acts ii, 16, 17; xix, 6)—and was not possessed by them as a thing to be used this way or that, according as they chose. (It appears, however, that even the prophetic afflatus was amenable to the subject's will [1 Cor. xiv, 32], and the gift in question was to be voluntarily exercised or forborne [ver. 28–30].) The speech of Peter which follows, like most other speeches addressed to a Jerusalem audience, was spoken apparently in Aramaic. (But this does not prove that Peter always spoke in that language.) When Paul, who "spake with tongues more than all," was at Lystra, there is no mention made of his using the language of Lycaonia. It is implied, however, that either he or Luke understood it (Acts xiv, 11). It is rarely implied in the discussion of spiritual gifts in 1 Cor. xii–xiv that the gift was of this nature, or given for this purpose. The objection that if it had been, the apostle would surely have told those who possessed it to go and preach to the outlying nations of the heathen world, instead of disturbing the Church by what, on this hypothesis, would have been a needless and offensive ostentation (comp. Stanley, *Corinthians* [2d ed.], p. 261), may readily be met by the consideration that Corinth, as a seaport, was almost as much a polyglot community as Jerusalem. Without laying much stress on the tradition that Peter was followed in his work by Mark as an interpreter (ἑρμηνευτής) (Papias, in Eusebius, *H. E.* iii, 30), that even Paul was accompanied by Titus in the same character—"Quia non potuit divinorum sensuum majestatem digno Græci eloquii sermone explicare" (Jerome, quoted by Estius *on* 2 *Corinthians ii*)—they must at least be received as testimonies that the age which was nearest to the phenomena did not take the same view of them as those have done who lived at a greater distance. The testimony of Irenæus (*Adv. Hær.* vi, 6), sometimes urged in support of the common view, in reality decides nothing, and, so far as it goes, tends against it (*infra*). It is also affirmed that within the limits assigned by the providence of God to the working of the apostolic Church such a gift was unnecessary. Aramaic, Greek, Latin, the three languages of the inscription on the cross, were media of intercourse throughout the empire. Greek alone sufficed, as the New Test. shows us, for the churches of the West, for Macedonia and Achaia, for Pontus, Asia, Phrygia. The conquests of Alexander and of Rome had made men *diglottic* to an extent which has no parallel in history. But it is one thing to speak in a language imperfectly acquired by speaker and hearer, yet foreign to them both, and a very different thing—and one, we may add, highly important for the *personal* influence requisite to Gospel conviction—to be able to converse fluently in the native tongue of the congregation. The objection that we have no evidence of any actual use of the voluntary power of foreign languages by the apostles in propagating the Gospel is merely negative, and cannot stand in the light of the facts recorded in the case under consideration. Equally inconclusive is the objection against the *psychological* character of the miracle of a sudden importation of a language not learned; for it lies with quite as much force against the communication of the knowledge of a future event, and indeed it would forbid not only all

prophecy, but all inspiration itself. It is a suspicious circumstance connected with all this class of objections that their essence seems to lie in a crypto-rationalistic spirit, which really opposes the miraculous altogether, and seeks on every occasion to explain Scripture prodigies by natural causes. See MIRACLE.

(2.) Accordingly, some interpreters have advanced another solution of the difficulty by changing the character of the miracle. It lay not in any new power bestowed on the speakers, but in the impression produced on the hearers. Words which the Galilæan disciples uttered in their own tongue were heard by those who listened as in their native speech. This view we find adopted by Gregory of Nyssa (*De Spir. Sanct.*), discussed, but not accepted, by Gregory of Nazianzum (*Orat.* c. xliv), and reproduced by Erasmus (*ad loc.*). A modification of the same theory is presented by Schneckenburger (*Beiträge*), and in part adopted by Olshausen (*loc. cit.*) and Neander (*Pflanz. u. Leit.* i, 15). The phenomena of somnambulism, of the so-called mesmeric state, are referred to as analogous. The speaker was *en rapport* with his hearers; the latter shared the thoughts of the former, and so heard them, or seemed to hear them, in their own tongues.

There are weighty reasons against this hypothesis. (*a*) It is at variance with the distinct statement of Acts ii, 4, "They began to speak with other tongues." (*b*) It at once multiplies the miracle and degrades its character. Not the one hundred and twenty disciples, but the whole multitude of many thousands, are in this case the subjects of it. The gift no longer connects itself with the work of the Divine Spirit, following on intense faith and earnest prayer, but is a mere physical prodigy wrought upon men who are altogether wanting in the conditions of capacity for such a supernatural power (Mark xvi, 17). (*c*) It involves an element of falsehood. The miracle, on this view, was wrought to make men believe what was not actually the fact. (*d*) It is altogether inapplicable to the phenomena of 1 Cor. xiv.

(3.) Critics of a negative school have, as might be expected, adopted the easier course of rejecting the narrative either altogether or in part. The statements do not come from an eye-witness, and may be an exaggerated report of what actually took place—a legend with or without a historical foundation. Those who recognise such a groundwork see in "the rushing mighty wind," the hurricane of a thunder-storm, the fresh breeze of morning; in the "tongues like as of fire," the flashings of the electric fluid; in the "speaking with tongues," the loud screams of men, not all Galilæans, but coming from many lands, overpowered by strong excitement, speaking in mystical, figurative, abrupt exclamations. They see in this "the cry of the new-born Christendom" (Bunsen, *Hippolytus*, ii, 12; Ewald, *Gesch. Isr.* vi, 110; Bleek, *loc. cit.*; Herder, *loc. cit.*). From the position occupied by these writers such a view was perhaps natural enough. It is out of place here to discuss in detail a theory which postulates the incredibility of any fact beyond the phenomenal laws of nature and the falsehood of Luke as a narrator.

(4.) What, then, we finally inquire under the case in question, are the facts actually brought before us? What inferences may be legitimately drawn from them?

(*a*) The utterance of words by the disciples in other languages than their own Galilæan Aramaic is, as has been said, distinctly asserted.

(*b*) The words spoken appear to have been primarily determined, not by the will of the speakers, but by the Spirit which "gave them utterance." The outward tongue of flame was the symbol of the "burning fire" within, which, as in the case of the older prophets, could not without internal violence be repressed (Jer. xx, 9).

(*c*) The word used, ἀποφθέγγεσθαι, not merely λαλεῖν, has in the Sept. a special, though not an exclusive, association with the oracular speech of true or false prophets, and appears to imply some peculiar and probably impassioned style (comp. 1 Chron. xxv, 1; Ezek. xiii, 9; Trommii *Concordant.* s. v.; Grotius and Wettstein, *ad loc.*; Andrewes, *Whitsunday Sermons*, vol. i).

(*d*) The "tongues" were used as an instrument, not simply of teaching, but also of praise. At first, indeed, there were none present to be taught. The disciples were by themselves, all sharing equally in the Spirit's gifts. When they were heard by others, it was chiefly as proclaiming the praise, the mighty and great works of God (μεγαλεῖα). What they uttered was not so much a warning or reproof or exhortation as a doxology (Stanley, *loc. cit.*; Baumgarten, *Apostelgesch.* § 3). The assumption, however, appears unwarranted that when the work of teaching began it was in the language of the Jews, and that the utterance of tongues then ceased.

(*e*) Those who spoke them seemed to others to be under the influence of some strong excitement, "full of new wine." They were not as other men, or as they themselves had been before. Some recognised, indeed, that they were in a higher state, but it was one which, in some of its outward features, had a counterfeit likeness in the lower. When Paul uses—in Eph. v, 18, 19 (πληροῦσθε πνεύματος)—the all but self-same word which Luke uses here to describe the state of the disciples (ἐπλήσθησαν πνεύματος ἁγίου), it is to contrast it with "being drunk with wine," to associate it with "psalms and hymns, and spiritual songs."

(*f*) Questions as to the mode of operation of a power above the common laws of bodily or mental life lead us to a region where our words should be "wary and few." There is a risk of seeming to reduce to the known order of nature that which is by confession above and beyond it. In this and in other cases, however, it may be possible, without irreverence or doubt—following the guidance which Scripture itself gives us—to trace in what way the new power did its work, and brought about such wonderful results. It must be remembered, then, that in all likelihood similar words to those which they then uttered had been heard by the disciples before. At every feast which they had ever attended from their youth up, they must have been brought into contact with a crowd as varied as that which was present on the day of Pentecost, the pilgrims of each nation uttering their praises and doxologies. The difference was that, before, the Galilæan peasants had stood in that crowd neither heeding nor understanding nor remembering what they heard, still less able to reproduce it; now, they had the power of speaking it clearly and freely.

(*g*) The gift of tongues, the ecstatic burst of praise, is definitely asserted to be a fulfilment of the prediction of Joel ii, 28. The twice-repeated burden of that prediction is, "I will pour out my Spirit," and the effect on those who receive it is that "they shall prophesy." We may see, therefore, in this special gift that which is analogous to one element at least of the προφητεία of the Old Test.; but the element of teaching is, as we have seen, not prominent. In 1 Cor. xiv the gift of tongues and προφητεία (in this the New-Test. sense of the word) are placed in direct contrast. We are led, therefore, to look for that which more peculiarly answers to the gift of tongues in the other element of prophecy which is included in the Old-Test. use of the word; and this is found in the ecstatic praise, the burst of song, which appears under that name in the two histories of Saul (1 Sam. x, 5–13; xix, 20–24), and in the services of the Temple (1 Chron. xxv, 3).

(*h*) The other instances in the Acts offer essentially the same phenomena. By implication in xiv, 15–19, by express statement in x, 47; xi, 15, 17; xix, 6, it belongs to special critical epochs, at which faith is at its highest, and the imposition of the apostles' hands brought men into the same state, imparted to them the same gift, as they had themselves experienced. In this

case, too, the exercise of the gift is at once connected with, and distinguished from, "prophecy" in its New-Test. sense.

3. The first epistle to the Corinthians supplies fuller data. The spiritual gifts are classified and compared, arranged, apparently, according to their worth, placed under regulation. This fact is in itself significant. Though recognised as coming from the one Divine Spirit, they are not therefore exempted from the control of man's reason and conscience. The Spirit acts through the calm judgment of the apostle or the Church, not less, but more, authoritatively than in the most rapturous and wonderful utterances. The facts which may be gathered in this case are briefly these:

(1.) The phenomena of the gift of tongues were not confined to one Church or section of a Church. If we find them at Jerusalem, Ephesus, Corinth, by implication at Thessalonica also (1 Thess. v, 19), we may well believe that they were frequently recurring wherever the spirits of men were passing through the same stages of experience.

(2.) The comparison of gifts in both the lists given by Paul (1 Cor. xii, 8-10, 28-30) places that of tongues, and the interpretation of tongues, lowest in the scale. They are not among the greater gifts which men are to "covet earnestly" (ver. 31; xiv, 5). As signs of a life quickened into expression where before it had been dead and dumb, the apostle could wish that "they all spake with tongues" (ibid.), could rejoice that he himself "spake with tongues more than they all" (ver. 18). It was good to have known the working of a power raising them above the common level of their consciousness. They belonged, however, to the childhood of the Christian life, not to its maturity (ver. 20). They brought with them the risk of disturbance (ver. 23). The only safe rule for the Church was not to "forbid them" (ver. 39), not to "quench" them (1 Thess. v, 19), lest in so doing the spiritual life of which this was the first utterance should be crushed and extinguished too; but not in any way to covet or excite them.

(3.) The main characteristic of the "tongue" (now used, as it were, technically, without the epithet "new" or "other") is that it is unintelligible unless "interpreted" (*διερμηνεύομαι, to translate* in course). The man "speaks mysteries," prays, blesses, gives thanks, in the tongue (*ἐν πνεύματι* as equivalent to *ἐν γλώσσῃ*, 1 Cor. xiv, 15, 16), but no one understands him (*ἀκούει*). He can hardly be said, indeed, to understand himself. The *πνεῦμα* in him is acting without the co-operation of the *νοῦς* (ver. 14). He speaks not to men, but to himself and to God (comp. Chrysost. *Hom.* 35, *in* 1 *Cor.*). In spite of this, however, the gift might, and did, contribute to the building-up of a man's own life (1 Cor. xiv, 4). This might be the only way in which some natures could be roused out of the apathy of a sensual life or the dulness of a formal ritual. The ecstasy of adoration which seemed to men madness might be a refreshment unspeakable to one who was weary with the subtle questionings of the intellect, to whom all familiar and intelligible words were fraught with recollections of controversial bitterness or the wanderings of doubt (comp. a passage of wonderful power as to this use of the gift by Irving, *Morning Watch*, v, 78).

(4.) The peculiar nature of the gift leads the apostle into what appears at first a contradiction. "Tongues are for a sign," not to believers, but to those who do not believe; yet the effect on unbelievers is not that of attracting, but repelling. A meeting in which the gift of tongues was exercised without restraint would seem to a heathen visitor, or even to the plain common-sense Christian (the *ἰδιώτης*, the man without a *χάρισμα*), to be an assembly of madmen. The history of the day of Pentecost may help us to explain the paradox. The tongues *are* a sign. They witness that the daily experience of men is not the limit of their spiritual powers. They disturb, startle, awaken, are given *εἰς τὸ ἐκπλήττεσθαι* (Chrysost. *Hom.* 36, *in* 1 *Cor.*), but they are not, and cannot be, the grounds of conviction and belief (so *Const. Apost.* c. viii). They involve of necessity a disturbance of the equilibrium between the understanding and the feelings. Therefore it is that, for those who believe already, prophecy is the greater gift. Five clear words spoken from the mind of one man to the mind and conscience of another are better than ten thousand of these more startling and wonderful phenomena.

(5.) There remains the question whether these also were "tongues" in the sense of being languages, of which the speakers had little or no previous knowledge, or whether we are to admit here, though not in Acts ii, the theories which see in them only unusual forms of speech (Bleek), or inarticulate cries (Bunsen), or all but inaudible whisperings (Wieseler, in Olshausen, *ad loc.*). The question is not one for a dogmatic assertion, but it is believed that there is a preponderance of evidence leading us to look on the phenomena of Pentecost as representative. It must have been from them that the word *tongue* derived its new and special meaning. The companion of Paul and Paul himself were likely to use the same word in the same sense. In the absence of a distinct notice to the contrary, it is probable that the gift would manifest itself in the same form at Corinth as at Jerusalem. The "divers kinds of tongues" (1 Cor. xii, 28), the "*tongues* of men" (xiii, 1), point to differences of some kind, and it is at least easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate. The position maintained by Lightfoot (*Harm. of Gosp. on Acts ii*), that the gift of tongues *consisted* in the power of speaking and understanding the true Hebrew of the Old Test., may appear somewhat extravagant, but there seems ground for believing that Hebrew and Aramaic words had over the minds of Greek converts at Corinth a power which they failed to exercise when translated, and that there the utterances of the tongues were probably, in whole or in part, in that language. Thus, the "Maranatha" of 1 Cor. xvi, 22, compared with xii, 3, leads to the inference that the word had been spoken under a real or counterfeit inspiration. It was the Spirit that led men to cry *Abba*, as their recognition of the fatherhood of God (Rom. viii, 15; Gal. iv, 6). If we are to attach any definite meaning to the "tongues of angels" in 1 Cor. xiii, 1, it must be by connecting it with the words surpassing human utterance which Paul heard as in Paradise (2 Cor. xii, 4), and these, again, with the great Hallelujah hymns of which we read in the Apocalypse (Rev. xix, 1-6; Stanley, *loc. cit.*; Ewald, *Gesch. Isr.* vi, 117). The retention of other words like Hosanna and Sabaoth in the worship of the Church, of the Greek formula of the Kyrie Eleison in that of the nations of the West, is an exemplification of the same feeling operating in other ways after the special power had ceased.

(6.) Here also, as in Acts ii, we have to think of some peculiar style of enunciation as frequently characterizing the exercise of the "tongues." The analogies which suggest themselves to Paul's mind are those of the pipe, the harp, the trumpet (1 Cor. xiv, 7, 8). In the case of one "singing in the spirit" (ver. 15), but not with the understanding also, the strain of ecstatic melody must have been all that the listeners could perceive. To "sing and make melody" is specially characteristic of those who are filled with the Spirit (Eph. v, 19). Other forms of utterance less distinctly musical, yet not less mighty to stir the minds of men, we may trace in the "cry" (Rom. viii, 15; Gal. iv, 6) and the "ineffable groanings" (Rom. viii, 26) which are distinctly ascribed to the work of the Divine Spirit. To those who know the wonderful power of man's voice, as the organ of his spirit, the strange, unearthly charm which belongs to some of its less normal states, the influence even of individual words thus uttered, especially of words belonging to a language which is not that of our common life (comp. Hilar. Diac. *Comm. in* 1 *Cor.*

xiv), it will not seem strange that, even in the absence of a distinct intellectual consciousness, the gift should take its place among the means by which a man "built up" his own life, and might contribute, if one were present to expound his utterances, to "edify" others also. Neander (*Pflanz. u. Leit.* i, 15) refers to the effect produced by the preaching of St. Bernard upon hearers who did not understand one word of the Latin in which he preached (*Opp.* ii, 119, ed. Mabillon) as an instance of this. Like phenomena are related of St. Anthony of Padua and St. Vincent Ferrer (*Acta Sanctorum*, June 24 and April 5), of which this is probably the explanation. (Comp. also Wolff, *Curæ Philolog. in Nov. Test., Acts ii.*)

(7.) Connected with the "tongues," there was, as the words just used remind us, the corresponding power of interpretation. It might belong to any listener (1 Cor. xiv, 27). It might belong to the speaker himself when he returned to the ordinary level of conscious thought (ver. 13). Its function, according to the view that has been here taken, must have been twofold. The interpreter had first to catch the foreign words, Aramaic or others, which had mingled, more or less largely, with what was uttered, and then to find a meaning and an order in what seemed at first to be without either; to follow the loftiest flights and most intricate windings of the enraptured spirit; to trace the subtle associations which linked together words and thoughts that seemed at first to have no point of contact. Under the action of one with this insight, the wild utterances of the "tongues" might become a treasure-house of deep truths. Sometimes, it would appear, not even this was possible. The power might be simply that of sound. As the pipe or harp, played boldly, the hand struck at random over the strings, but with no διαστολή, no musical interval, wanted the condition of distinguishable melody, so the "tongues," in their extremest form, passed beyond the limits of interpretation. There might be a strange awfulness, or a strange sweetness as of "the tongues of angels;" but what it meant was known only to God (ver. 7–11).

(8.) It is probable that, at this later period, and in the Corinthian Church (which appears, from other indications, to have been a decidedly sensuous one), the gift in question had somewhat degenerated from its Pentecostal purity into a demonstrative form, in which the human fancy and nervous susceptibility had given a looser rein to the external manifestations of what was essentially and truly a divine impulse. The history of modern religious excitements affords abundant illustration of this tendency.

4. As to other indications in early times we may remark:

(1.) Traces of the gift are found, as has been said, in the epistles to the Romans, the Galatians, the Ephesians. From the Pastoral Epistles, from those of Peter and John, they are altogether absent, and this is in itself significant. The life of the apostle and of the Church has passed into a calmer, more normal state. Wide truths, abiding graces, these are what he himself lives in and exhorts others to rest on, rather than exceptional χαρίσματα, however marvellous. The "tongues" are already "ceasing" (1 Cor. xiii, 8), as a thing belonging to the past. Love, which even when "tongues" were mightiest, he had seen to be above all gifts, has become more and more, all in all, to him.

(2.) It is probable, however, that the disappearance of the "tongues" was gradual. As it would have been impossible to draw the precise line of demarcation when the προφητεία of the apostolic age passed into the διδασκαλία that remained permanently in the Church, so there must have been a time when "tongues" were still heard, though less frequently, and with less striking results. The testimony of Irenæus (*Adv. Hær.* v, 6) that there were brethren in his time "who had prophetic gifts, and spoke through the Spirit in all kinds of tongues," though it does not prove, what it has sometimes been alleged to prove, the permanence of the gift in the individual, or its use in the work of evangelizing (Wordsworth, *On Acts ii*), must be admitted as evidence of the existence of phenomena like those which we have met with in the Church of Corinth. For the most part, however, the part which they had filled in the worship of the Church was supplied by the "hymns and spiritual songs" of the succeeding age. In the earliest of these, distinct in character from either the Hebrew psalms or the later hymns of the Church, marked by a strange mixture of mystic names and half-coherent thoughts (such, e. g., as the hymn with which Clement of Alexandria ends his Παιδαγωγός, and the earliest Sibylline verses), some have seen the influence of the ecstatic utterances in which the strong feelings of adoration had originally shown themselves (Nitzsch, *Christl. Lehre*, ii, 268).

After this, within the Church we lose nearly all traces of them. The mention of them by Eusebius (*Comm. in Psa. xlvi*) is vague and uncertain. The tone in which Chrysostom speaks of them (*Comm. in 1 Cor. xiv*) is that of one who feels the whole subject to be obscure, because there are no phenomena within his own experience at all answering to it. The whole tendency of the Church was to maintain reverence and order, and to repress all approaches to the ecstatic state. Those who yielded to it took refuge, as in the case of Tertullian (*infra*), in sects outside the Church. Symptoms of what was then looked upon as an evil showed themselves in the 4th century at Constantinople—wild, inarticulate cries, words passionate but of little meaning, almost convulsive gestures—and were met by Chrysostom with the sternest possible reproof (*Hom. in Isa. vi*, 2 [ed. Migne, vi, 100]).

It thus appears that the miraculous gifts of the first days bestowed upon the Church for a definite purpose were gradually but quickly withdrawn from men when the apostles and those who had learned Christ from their lips had fallen asleep. Among these supernatural powers we can well believe that the earliest withdrawn were those new tongues first heard in their strange sweetness on that Pentecostal morning, needing then no interpreter; those tongues which during the birth-throes of Christianity gave utterance to the rapturous joy and thankfulness of the first believers. They were a power, however, which, if misused, might lead men—as history has subsequently shown—into confusion, feverish dreams, and morbid imaginings, a condition of thought which would utterly unfit men and women for the stern and earnest duties of their several callings—in a word, a life unreal and unhealthy. Therefore that chapter of sacred history which tells of these communings of men with the unseen, that beautified with unearthly glory the lives of the brave witnesses who first gave up all for Christ, was closed up forever when the "tongues" had done their work (see De Wette, *Apostelgesch.* p. 23–26).

III. *Ancient and Modern Quasi-Parallels.* — A wider question of deep interest presents itself. Can we find in the religious history of mankind any facts analogous to the manifestation of the "tongues?" Recognising, as we do, the great gap which separates the work of the Spirit on the day of Pentecost from all others, both in its origin and its fruits, there is, it is believed, no reason for rejecting the thought that there might be like phenomena standing to it in the relation of foreshadowings, approximations, counterfeits. Other χαρίσματα of the Spirit, wisdom, prophecy, helps, governments, had, or have, analogies, in special states of men's spiritual life, at other times and under other conditions, and so may these. The three characteristic phenomena are, especially in its Corinthian phase, as has been seen—(*a*) an ecstatic state of partial or entire unconsciousness, the human will being, as it were, swayed by a power above itself; (*b*) the utterance of words in tones startling and impressive, but often conveying no distinct meaning; (*c*) the use of languages which the speaker was of himself unable to converse in.

1. The history of the Old Test. presents us with some instances in which the gift of prophecy has accompaniments of this nature. The word includes something more than the utterance of a distinct message of God. Saul and his messengers come under the power of the Spirit, and he lies on the ground all night, stripped of his kingly armor, and joining in the wild chant of the company of prophets, or pouring out his own utterances to the sound of their music (1 Sam. xix, 24; comp. Stanley, *loc. cit.*).

2. We cannot exclude the false prophets and diviners of Israel from the range of our inquiry. As they, in their work, dress, pretensions, were counterfeits of those who truly bore the name, so we may venture to trace in other things that which resembled, more or less closely, what had accompanied the exercise of the divine gift. And here we have distinct records of strange, mysterious intonations. The ventriloquist wizards (*οἱ ἐγγαστρίμυθοι, οἱ ἐκ τῆς κοιλίας φωνοῦσιν*) "peep and mutter" (Isa. viii, 19). The "voice of one who has a familiar spirit" comes low out of the ground (xxix, 4). The false prophets simulate with their tongues (Sept. *ἐκβάλλοντας προφητείας γλώσσης*) the low voice with which the true prophets announced that the Lord had spoken (Jer. xxiii, 31; comp. Gesenius, *Thesaur.* s. v.).

3. The quotation by Paul (1 Cor. xiv, 21) from Isa. xxviii, 11 ("With men of other tongues [*ἐν ἑτερογλώσσοις*] and other lips will I speak unto this people") has a significance of which we ought not to lose sight. The common interpretation sees in that passage only a declaration that those who had refused to listen to the prophets should be taught a sharp lesson by the lips of alien conquerors. Ewald (*Prophet.* ad loc.), dissatisfied with this, sees in the new teaching the voice of thunder striking terror into men's minds. Paul, with the phenomena of the "tongues" present to his mind, saw in them the fulfilment of the prophet's words. Those who turned aside from the true prophetic message should be left to the darker, "stammering," more mysterious utterances, which were in the older what the "tongues" were in the later Ecclesia. A remarkable parallel to the text thus interpreted is found in Hos. ix, 7. There also the people are threatened with the withdrawal of the true prophetic insight, and in its stead there is to be the wild delirium, the ecstatic madness of the counterfeit (comp. especially the Sept., *ὁ προφήτης ὁ παρεστηκώς, ἄνθρωπος ὁ πνευματοφόρος*).

4. The history of heathen oracles presents, it need hardly be said, examples of the orgiastic state, the condition of the *μάντις* as distinct from the *προφήτης*, in which the wisest of Greek thinkers recognised the lower type of inspiration (Plato, *Timæus*, 72 b; Bleek, *loc. cit.*). The Pythoness and the Sibyl are as if possessed by a power which they cannot resist. They labor under the afflatus of the god. The wild, unearthly sounds ("nec mortale sonans"), often hardly coherent, burst from their lips. It remained for interpreters to collect the scattered utterances, and to give them shape and meaning (Virgil, *Æn.* vi, 45, 98 sq.).

5. More distinct parallels are found in the accounts of the wilder, more excited sects which have, from time to time, appeared in the history of Christendom. Tertullian (*De Anim.* c. 9), as a Montanist, claims the "revelationum charismata" as given to a sister of that sect. They came to her "inter dominica solemnia;" she was, "per ecstasin, in spiritu," conversing with angels, and with the Lord himself, seeing and hearing mysteries ("sacramenta"), reading the hearts of men, prescribing remedies for those who needed them. The movement of the mendicant orders in the 13th century, the prophesyings of the 16th in England, the early history of the disciples of George Fox, that of the Jansenists in France, the revivals under Wesley and Whitefield, those of a later date in Sweden, America, and Ireland, have, in like manner, been fruitful in ecstatic phenomena more or less closely resembling those which we are now considering.

6. The history of the French prophets at the commencement of the 18th century presents some facts of special interest. The terrible sufferings caused by the Revocation of the Edict of Nantes were pressing with intolerable severity on the Huguenots of the Cevennes. The persecuted flocks met together with every feeling of faith and hope strung to its highest pitch. The accustomed order of worship was broken, and laboring men, children, and female servants spoke with rapturous eloquence as the messengers of God. Beginning in 1686, then crushed for a time, bursting forth with fresh violence in 1700, it soon became a matter of almost European celebrity. Refugees arrived in London in 1706 claiming the character of prophets (Lacy, *Cry from the Desert;* Peyrat, *Pastors in the Wilderness*). An Englishman, John Lacy, became first a convert and then a leader. The convulsive ecstatic utterances of the sect drew down the ridicule of Shaftesbury (*On Enthusiasm*). Calamy thought it necessary to enter the lists against their pretensions (*Caveat against the New Prophets*). They gained a distinguished proselyte in Sir R. Bulkley, a pupil of Bishop Fell's, with no inconsiderable learning, who occupied in their proceedings a position which reminds us of that of Henry Drummond among the followers of Irving (Bulkley, *Defence of the Prophets*). Here, also, there was a strong contagious excitement. Nicholson, the Baxter of the sect, published a confession that he had found himself unable to resist it (*Falsehood of the New Prophets*), though he afterwards came to look upon his companions as "enthusiastic impostors." What is specially noticeable is that the gift of tongues was claimed by them. Sir R. Bulkley declares that he had heard Lacy repeat long sentences in Latin, and another speak Hebrew, though, when not in the Spirit, they were quite incapable of it (*Narrative*, p. 92). The characteristic thought of all the revelations was that they were the true children of God. Almost every oracle began with "My child!" as its characteristic word (Peyrat, i, 235–313). It is remarkable that a strange revivalist movement was spreading nearly at the same time through Silesia, the chief feature of which was that boys and girls of tender age were almost the only subjects of it, and that they too spoke and prayed with a wonderful power (Lacy, *Relation*, etc., p. 31; Bulkley, *Narrative*, p. 46).

7. The so-called Unknown Tongues, which manifested themselves first in the west of Scotland, and afterwards in the Caledonian Church in Regent Square, present a more striking phenomenon, and the data for judging of its nature are more copious. Here, more than in most other cases, there were the conditions of long, eager expectation fixed brooding over one central thought, the mind strained to a preternatural tension. Suddenly, now from one, now from another, chiefly from women, devout but illiterate, mysterious sounds were heard. Voices which at other times were harsh and unpleasing became, when "singing in the Spirit," perfectly harmonious (Cardale, *Narrative*, in *Morning Watch*, ii, 871, 872). See the independent testimony of archdeacon Stopford. He had listened to the "unknown tongue," and had found it "a sound such as I never heard before, unearthly and unaccountable." He recognised precisely the same sounds in the Irish revivals of 1859 (*Work and Counterwork*, p. 11). Those who spoke, men of known devotion and acuteness, bore witness to their inability to control themselves (Baxter, *Narrative*, p. 5, 9, 12), to their being led, they knew not how, to speak in a "triumphant chant" (*ibid.* p. 46, 81). The man over whom they exercised so strange a power has left on record his testimony, that to him they seemed to embody a more than earthly music, leading to the belief that the "tongues" of the apostolic age had been as the archetypal melody of which all the Church's chants and hymns were but faint, poor echoes (Oliphant, *Life of Irving*, ii, 208). To those who were

without, on the other hand, they seemed but an unintelligible gibberish, the yells and groans of madmen (newspapers of 1831, *passim*). Sometimes it was asserted that fragments of known languages—Spanish, Italian, Greek, Hebrew—were mingled together in the utterances of those who spoke in the power (Baxter, *Narrative*, p. 133, 134). Sometimes it was but a jargon of mere sounds (*ibid.*). The speaker was commonly unable to interpret what he uttered. Sometimes the office was undertaken by another. A clear and interesting summary of the history of the whole movement is given in Mrs. Oliphant's *Life of Irving*, vol. ii. Those who wish to trace it through all its stages must be referred to the seven volumes of the *Morning Watch*, and especially to Irving's series of papers on the *Gifts of the Spirit* in vols. iii, iv, and v. Whatever other explanation may be given of the facts, there exists no ground for imputing a deliberate imposture to any of the persons who were most conspicuous in the movement.

8. In certain exceptional states of mind and body the powers of memory are known to receive a wonderful and abnormal strength. In the delirium of fever, in the ecstasy of a trance, men speak in their old age languages which they have never heard or spoken since their earliest youth. The accent of their common speech is altered. Women, ignorant and untaught, repeat long sentences in Greek, Latin, and Hebrew, which they had once heard, without in any degree understanding or intending to remember them. In all such cases the marvellous power is the accompaniment of disease, and passes away when the patient returns to his usual state, to the healthy equilibrium and interdependence of the life of sensation and of thought (Abercrombie, *Intellectual Powers*, p. 140–143; Winslow, *Obscure Diseases of the Brain*, p. 337, 360, 374; Watson, *Principles and Practice of Physic*, i, 128). The mediæval belief that this power of speaking in tongues belonged to those who were possessed by evil spirits rests, obviously, upon like psychological phenomena (Peter Martyr, *Loci Communes*, i, 10; Bayle, *Dict.* s. v. "Grandier").

We refer to the above singular phenomena of modern times not as genuine samples of the scriptural *glossolalia*, but as illustrating some of the physical and mental symptoms with which they were accompanied. In many instances, no doubt, the Biblical facts have been merely imitated, and in others they have exercised unconsciously a reproductive power. See Wieseler, in the *Stud. u. Krit.* 1838, iii, 703; 1839, ii, 483; iii, 752; 1843, iii, 659 sq.; 1847, i, 55; also the monographs cited by Volbeding, *Index Programmatum*, p. 73.

IV. This subject is not merely curious and interesting, but full of practical moment. 1. It shows how well the Gospel message was accredited in its first promulgation. It fixes attention on the high consequence of preaching the Gospel; of declaring its message with a glowing, burning earnestness, and of obtaining the live coal which is to kindle the heart from off God's altar. 2. Inasmuch as the tongues of fire appear to have rested on private Christians as well as apostles, and on women as well as men—for no distinction, no exception, is made in the narrative—we are admonished that all are bound in the measure of their ability to speak for God, to let no corrupt communication proceed out of their mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 3. At the same time we are warned that the tongue might be had in its integrity while the fire was wanting or feeble. Paul himself, though avowing that he could speak with tongues more than they all, felt the need of being prayed for by saints, "with all prayer and supplication in the Spirit, that utterance might be given him, that he might open his mouth boldly to make known the mystery of the Gospel." 4. We learn, finally, from the apostle that faith, hope, and charity were better than this physical endowment, as having a more abiding character.

Tonsure (Lat. *tonsura*, *shaving*) is a name given to the distinguishing mark of the clergy of the Romish Church, formed by shaving off some of the hair. The custom is said to have been introduced at the end of the 5th century. At an earlier period it was censured as unbecoming spiritual persons, on the ground of its being among the tokens of penance. Albaspinæus notes, "It was customary to use shaving even to baldness, and sprinkling the head with ashes, as signs of sorrow and repentance; but the priests of God were not to be thus treated;" which shows that the ancients then knew nothing of this as a ceremony belonging to the ordination or life of the clergy. The ancient tonsure, therefore, was not a shaven crown, for Jerome, Ambrose, and others, equally inveigh against this as a ceremony of the priests of Isis; it was only an obligation on the monks and clergy to wear decent and short hair, as is evident from all the canons that appoint it. The tonsure in early times was called *corona clericalis*, and the clergy *coronati*, not, however, from their shaven crowns, but from the form of the ancient tonsure, which was made in a circular figure by cutting away the hair a little from the crown of the head and leaving a circle hanging downwards. At first the lowest church servants wore their hair short as a mark of servitude, and the monks, out of humility, imitated them, and in the 6th century the clergy adopted the fashion.

The *form* of the tonsure varied in different churches, and the varieties of it are of some historical interest. That of the Roman Church, called the "Tonsure of Peter," consisted of shaving the crown as well as the back of the head, so that there remained a circular ring or crown of hair. This was the form in use in Italy, Gaul, and Spain. In the Scottish (or Irish) tonsure, which was in use in Ireland, in North Britain, and in those parts of Germany in which the Irish missionaries had preached, the entire front of the head was shaved, leaving it bare as far back as the line from ear to ear. This tonsure was called "the tonsure of James," and sometimes of "Simon the Magician." The Greeks and other Orientals shaved the whole head. The supposed derivation of the Irish form of tonsure from the apostolic times led to its being held both in Ireland and Britain, as well as other churches of Irish foundation, to be of the most vital importance, insomuch that the introduction of the Roman form was almost the occasion of a schism.

As to the *signification* of the tonsure, the catechism of the Council of Trent says that it was intended to signify that the ministers of religion are in all things so to comport themselves as to carry about them the figure and likeness of Christ. Anthony, archbishop of Florence, says, "The shaving on the upper part of the head signifies that they ought to have a mind free for the contemplation of divine things. The tonsure over the ears denotes that they ought not to have dull senses, or be involved in worldly matters, which are designated by the hair. But the cut of the hair in form of a circle designates the royal dignity which they have, and because they ought to regulate themselves and others according to the virtues." The circle formed at the back of the head by the tonsure is enlarged as the person rises in ecclesiastical dignity. Originally the tonsure was merely a part of the ceremonial of initiation in orders, and was only performed in the act of administering the higher order; but about the 7th century it came to be used as a distinct and independent ceremonial; and a question has been raised whether it is to be considered in itself as an order, and to be added to the list of what are called "minor orders." The now received opinion of Catholic writers is that tonsure is not an order, but only a preparation for orders. Concealment had already been forbidden in Edgar's canon, and by Anselm, in 1102; and Peckham, in 1281, complains that the clergy covered it out of sight with hair laces. See Bingham, *Christ. Antiq.* bk. vi, ch. iv, § 16,

17; vii, iii, § 6; Walcott, *Sac. Archæol.* s. v.; Wetzer u. Welte, *Kirchen-Lex.* s. v.

Tooke, JOHN HORNE, an English clergyman, the son of John Horne, was born in Westminster, June 25, 1736, and was educated at Westminster and Eton schools and St. John's College, Cambridge, graduating in 1758. He became an usher in a school at Blackheath, took orders, and served as curate in Kent. In 1760 he received priest's orders, and for three years had charge of the chapelry of New Brentford. After going to France as travelling tutor to the son of Mr. Elwes, of Berkshire, he returned in 1767 and took an active interest in politics, laboring to secure the election of his friend Wilkes from Middlesex. He became (1769) one of the founders of the "Society for Supporting the Bill of Rights," but quarrelled with Wilkes and was attacked by Junius, but successfully defended himself. In 1773 he formally resigned his living, designing to study law; and, rendering great assistance to a Mr. Tooke of Purley, in Surrey, was made by him his heir. He changed his name to Tooke in 1782, and received £8000 from the property. He opposed the American war, and, accusing the king's troops of barbarously murdering the Americans at Lexington, was convicted of libel, and sentenced to one year's imprisonment and a fine of £200. When released, he applied for admission to the bar, but was rejected on the ground of being a clergyman. In 1790 he was defeated as a candidate for Parliament, and in 1794 was tried for high-treason, but was acquitted. Defeated again in 1796, he succeeded in 1801 in being elected to the House of Commons for the borough of Old Sarum; and retained his seat till the dissolution in 1802, the decision of Parliament (that no one in priest's orders could be a member) disqualifying him from sitting again. He retired to Wimbleton, where he died, March 18, 1812. Mr. Tooke published, *The Petition of an Englishman* (1765):—*Sermon* (before 1773):—*Letter to John Dunning* (1778, 8vo):—*Letter to Lord Ashburton* (1782, 8vo):—Ἔπεα Πτερόεντα, *or the Diversions of Purley* (1786, 8vo):—and other pamphlets. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Tooth (שֵׁן, *shén*, ὀδούς). The Hebrew word is by some derived from שָׁנָה, "to change" or "repeat," because the teeth are changed, or replaced by others; but it better comes from שָׁנַן, *to sharpen*. So likewise the Greek ὀδούς is said to be quasi ἐδούς, from ἔδω, "to eat;" and the Latin *dens*, quasi *edens*, "eating." But the three words are probably all primitives, and the latter two at least are etymologically connected with the English *tooth*.

I. In the *singular* this term occurs first with reference to the literal member itself in man, the loss of which, by violence, is specified by Moses, in illustration of his law concerning *taliones*, "tooth for tooth" (Exod. xxi, 24). This outrage occurring between freemen (or between an Israelite and a foreigner, Lev. xxiv, 22) admitted, like other cases of maiming, most probably of a pecuniary compensation, and under private arrangement, unless the injured party proved exorbitant in his demand, when the case was referred to the judge, who seems addressed in Deut. xix, 21. The Targum of Jonathan renders the words, "the price of a tooth for a tooth," in Exod. xxi, 24, Lev. xxiv, 20, and Deut. xix, 21 (comp. Josephus, *Ant.* iv, 8, 35, and see the art. PUNISHMENT in this *Cyclopædia*); but if a master inflicted this irreparable damage upon a servant, i. e. slave, of either sex, he was punished by the absolute loss of the slave's services (Exod. xxi, 27). The same law applied if the slave was a Gentile, notwithstanding the national glosses of the Jewish doctors (Selden, *De Jure Nat. et Gent.* iv, 1, 468). Our Lord's comment upon the law (Matt. v, 38), which was much abused in his time (Horne, *Introd.* ii, 377, 6th ed.), prohibits no more than *retaliation* upon the *injurer* (τῷ πονηρῷ), not such a defence of our innocence as may consist in words, but *private revenge*, and especially with such a disposition as actuated the aggressor, with impetuous rage or hatred. His exhortations relate rather to those injuries which cannot be redressed by the magistrate or by course of law; these we should bear rather than resort to revenge (see Rosenmüller, Grotius, and Whitby, *ad loc.*). Indeed, the hermeneutics of our Lord's precepts in his Sermon on the Mount require much knowledge, care, and discrimination, in order to avoid a *prima facie* interpretation of them, which has often been given, at variance with his intention, subversive of the principles of natural justice, and productive of false ideas of Christian duty.

In Psa. iii, 7 we have לֶחִי, for the human jawbone; for that of an ass (Judg. xv, 15–17, σιαγόνα, "maxillam, i. e. mandibulam;" which becomes מַכְתֵּשׁ in ver. 19, τὸν λάκκον τὸν ἐν τῇ σιαγόνι, "molarem dentem in maxilla asini") [see SAMSON]; and for that of leviathan (Job xl, 14, τὸ χεῖλος, *maxillam*). See JAW. A "broken (or rather "bad," רָעָה, that is, decayed; Vulg. *dens putridus*) tooth" is referred to in Prov. xxv, 19, as furnishing an apt similitude of "confidence in an unfaithful man in the time of trouble." "The teeth of beasts," or rather "tooth," שֵׁן, is a phrase expressive of devastation by wild animals; thus, "I will send the tooth of beasts upon them" (Deut. xxxii, 24), שֶׁן־בְּהֵמוֹת (ὀδόντας θηρίων, *dentes bestiarum*; comp. 2 Kings xvii, 25).

The word is sometimes used metaphorically for a sharp cliff or summit of a rock (Job xxxix, 28); thus, "The eagle dwelleth and abideth upon the tooth of the rock," עַל־שֶׁן־סֶלַע (ἐπ' ἐξοχῇ πέτρας, *inaccessis rupibus*). So also (1 Sam. xiv, 4), "a sharp rock on the one side and a sharp rock on the other side," שֶׁן־הַסֶּלַע (ὀδοὺς πέτρας, *quasi in modum dentium scopuli*); these eminences were named Bozez and Seneh.

II. TEETH, שִׁנַּיִם, *shinna'yim* (ὀδόντες), is found in the dual number only, referring to the two rows, yet used for the plural (1 Sam. ii, 13). The word occurs first with reference to the literal organs in man (Gen. xlix, 12), "His teeth shall be white with milk," which the Sept. and Vulg. understand to mean "whiteness greater than milk" (ἢ γάλα, *lacte candidiores*; Numb. xi, 33; Prov. x, 26; Cant. iv, 2; vi, 6). Although שִׁנַּיִם be the general word for teeth, yet the Hebrews had a distinct term for the molars, or jaw teeth, especially of the larger animals; thus, מְתַלְּעוֹת (Job xxix, 17; Psa. lvii, 4; Prov. xxx, 14; Joel i, 6); and by transposition מַלְתָּעוֹת (Psa. lviii, 6, μύλαι, *molæ* and *molares*). The *apparent* teeth of the leviathan (*gyrus dentium*) are, however, called שִׁנַּיִם (Job xli, 14). Ivory, "elephants' teeth," 1 Kings x, 22, is simply שִׁנַּיִם (Sept. omits; Vulg. *dentes elephantorum*); *dens* in Latin is sometimes so used. In 2 Chron. ix, 21 the word is שִׁנְהַבִּים (ὀδόντες ἐλεφάντινοι, *ebur*), where שֵׁן evidently denotes a tooth; but the signification of the latter part, הַבִּים, is unknown, and Gesenius thinks that the form of the word may be so corrupted as to disguise its original meaning. May it not be of foreign origin, imported with the material from Ophir? See IVORY.

In other passages the reference to teeth is metaphorical; thus, "a flesh-hook with three teeth," that is, prongs (1 Sam. ii, 13). See HOOK. "The teeth of lions" is a symbol of the cruelty and rapacity of the wicked (Job iv, 10). "To take one's flesh into one's teeth" signifies to gnaw it with anguish (xiii, 14; comp. Rev. xvi, 10). "The skin of his teeth," with which Job says he had "escaped" in his affliction, is understood by the Vulgate, of the lips — "derelicta sunt tantummodo labia circa dentes meos;" but Gesenius understands it as a proverbial expression, meaning, I have scarcely a sound spot

in my body. "To smite upon the jaw-bone" and "to break the teeth" mean to disgrace and to disable (Psa. iii, 7; comp. Mic. vi, 13; 1 Kings xx, 35; Lam. iii, 30). The teeth of calumniators, etc., are compared to "spears and arrows" (Psa. lvii, 4; comp. 1 Sam. xxiv, 9). To break the teeth of such persons means to disable them (Psa. lviii, 6). To escape the malice of enemies is called an "escape from their teeth" (cxxiv, 6; Zech. ix, 7). Oppression is compared to "jaw-teeth like swords, and grinders like knives" (Prov. xxx, 14). Beautiful teeth are compared to "sheep newly shorn and washed" in Cant. iv, 2; vi, 6; but the remaining part of the comparison, "whereof every one beareth twins, and none is barren among them," is much better rendered by Le Clerc, "all of them twins, and none hath lost his fellow." "To break the teeth with gravel stones" is a most hyperbolical metaphor for inflicting the harshest disappointment (Lam. iii, 16). "Iron teeth" are the symbol of destructive power (Dan. vii, 7, 19). A nation having the teeth of lions, and the cheek-teeth of a great lion, denotes one which devours with irresistible force (Joel i, 6; comp. Ecclus. xxi, 2; Rev. ix, 8). "Prophets who bite with their teeth, and cry Peace," are greedy and hypocritical prophets (Mic. iii, 5). "To take away blood out of the mouth, and abominations from between the teeth," means to rescue the intended victims of cruelty (Zech. ix, 7). "Cleanness of teeth" is a periphrasis for hunger, famine (Amos iv, 6; Sept. *γομφιασμὸν ὀδόντων*, Symmachus and Theodotion, *καθαρισμόν*). *Gnashing of teeth* means, properly, grinding the teeth with rage or despair. The Hebrew word so rendered is חָרַק (Job xvi, 9; Lam. ii, 16; Psa. xxxv, 16; xxxvii, 12; cxii, 10); it is invariably rendered in the Sept. *βρύχω*, and in the Vulg. *infremo, fremo, frendo* (see also Acts vii, 54; Ecclus. li, 2). In the New Test. it is said of the epileptic child (Mark ix, 18), *τρίζει τοὺς ὀδόντας, stridet dentibus.* The phrase *ὁ βρυγμὸς τῶν ὀδόντων* is in the Vulgate "stridor dentium" (Matt. viii, 12; xiii, 42, 50; xxii, 13; xxiv, 51; xxv, 30; Luke xiii, 28). Suidas defines *βρυγμός· τρισμὸς ὀδόντων.* Galen, *ὁ ἀπὸ τῶν ὀδόντων συγκρουομένων ψόφος.* The phrase "lest thou gnash thy teeth" (Ecclus. xxx, 10) is *γομφιάσεις τοὺς ὀδόντας σοῦ.* "To cast in the teeth" is an old English phrase (for the Hebrew has no such idiom), signifying *to reproach;* thus "the thieves who were crucified with Jesus cast the same in his teeth," *ὠνείδιζον αὐτόν* (Matt. xxvii, 44; Vulg. *improperabant ei;* compare also the Bible and Prayer-book version of Psa. xlii, 11). פִּרְפְּרוֹת, "a sharp threshing instrument having teeth," literally "edges" (Isa. xli, 15). The action of acids on the teeth is referred to in the proverb "the fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. xviii, 2): *ἐγομφίασαν, obstupuerunt* (Prov. x, 26).

Toparchy (*τοπαρχία, government of a district*), a term applied in one passage of the original of the Apocrypha (1 Macc. xi, 28) to indicate three districts to which elsewhere (x, 30; xi, 34) the name *νομός* is given, as also in Josephus (*Ant.* xiii, 4, 9). In all these passages the English version employs the term "governments." The three "toparchies" in question were Aphærima (*Ἀφαίρεμα*), Lydda, and Ramath. They had been detached from Samaria, Peræa, and Galilee respectively, some time before the war between Demetrius Soter and Alexander Bala. Each of the two belligerents endeavored to win over Jonathan, the Jewish high-priest, to their side, by allowing him, among other privileges, the sovereign power over these districts without any payment of land-tax. The situation of Lydda is doubtful; for the toparchy Lydda of which Pliny speaks (v, 14), is situated not in Peræa, but on the western side of the Jordan. Aphærima is considered by Grotius to denote the region about Bethel, captured by Abijah from Jeroboam (2 Chron. xiii, 19). Ramath is probably the famous stronghold, the desire of obtaining which led to the unfortunate expedition of the allied sovereigns Ahab and Jehoshaphat (1 Kings xxii). Pliny (v, 14) mentions ten toparchies in Judæa, and so does Josephus (*War*, iii, 3, 5).

The "toparchies" seem to have been of the nature of the modern Turkish *agaliks*, and the passages in which the word *τοπάρχης* occurs all harmonize with the view of that functionary as the *aga*, whose duty would be to collect the taxes and administer justice in all cases affecting the revenue, and who, for the purpose of enforcing payment, would have the command of a small military force. He would thus be the lowest in the hierarchy of a despotic administration to whom troops would be intrusted; and hence the taunt in 2 Kings xviii, 24, and Isa. xxxvi, 9 (Sept.): *πῶς ἀποστρέψεις τὸ πρόσωπον* (פַּחַת, "captain") *τοπάρχου ἑνός, τῶν δούλων τοῦ κυρίου μου τῶν ἐλαχίστων*;—"How wilt thou resist a single toparch, one of the very least of my lord's slaves?" But the essential character of the toparch is that of a fiscal officer, and his military character is altogether subordinate to his civil. Hence the word is employed in Gen. xli, 34 for the "officers over the land" (פְּקִידִים, "overseer"), who were instructed to buy up the fifth part of the produce of the soil during the seven years of abundance. In Dan. iii, 3, Theodotion uses the word in a much more extensive sense, making it equivalent to "satraps" (אֲחַשְׁדַּרְפְּנַיָּא, "wise"), and the English version renders the original by "princes;" but the original word here is not the same as in Dan. iii, 2, 27, and vi, 7, in every one of which cases a subordinate functionary is contemplated.

Topaz (פִּטְדָה, *pitdah'*, apparently of non-Heb. etymology; Sept. *τοπάζιον*; Vulg. *topazius*), a gem which was the second stone in the first row of the high-priest's breastplate (Exod. xxviii, 17; xxxix, 10). It was one of the jewels that adorned the apparel of the king of Tyre (Ezek. xxviii, 13); it was the bright stone that garnished the ninth foundation of the heavenly Jerusalem (Rev. xxi, 20). In Job xxviii, 19, where wisdom is contrasted with precious articles, it is said that "the *pitdah* of Ethiopia shall not equal it." It is, according to most ancient versions, the topaz (*τοπάζιον*; Josephus, *τόπαζος*), which most of the ancient Greek writers describe as being of a golden yellow color (Strabo, xvi, 770; Diod. Sic. iii, 39); while Pliny (*Hist. Nat.* xxxvii, 32) states that its color is green. The topaz of the ancient Greeks and Romans is generally thought to be our chrysolite, while their chrysolite is our topaz. Chrysolite, which is also known by the name of olivine and peridot, is a silicate of magnesia and iron; it is so soft as to lose its polish unless worn with care (Mitchell and Tennant, *Mineralogy and Crystallography*, p. 512). See Chrysolite. Bellermann, however (*Die Urim und Thummim*, p. 39), contends that the topaz and the chrysolite of the ancients are identical with the stones denoted by these terms at the present day. The topaz is a precious stone having a strong glass lustre. Its prevailing color is wine-yellow of every degree of shade. The dark shade of this color passes over into carnation red, and sometimes, although rarely, into lilac; the pale shade of the wine-yellow passes into grayish, and from yellowish-white into greenish-white and pale green, tincal, and celadon-green. It may thus be difficult to determine whether the *pitdah* in the high-priest's breastplate was the yellow topaz; but that it was a topaz there is little reason to doubt. In the passage cited from Job the *pitdah* is connected with Cush; and as the name Cush includes Southern Arabia and the Arabian Gulf, the intimation coincides with the statement of Pliny and others, that the topazes known to them came from the Topaz Island in the Red Sea (*Hist. Nat.* xxxvii, 8; comp. xi, 29), whence it was probably brought by the Phœnicians (comp. Ezek. xxviii, 13). See Ethiopia. Pliny adds, in explanation of the name, that the island where these precious stones were procured was surrounded by fogs, and was, in consequence, often

sought for by navigators; and that hence it received its name, the term "topazin" signifying, in the Troglodyte tongue, "to seek" (?).

It may be remarked that Bohlen seeks the origin of the Hebrew word in the Sanscrit language, in which *pita* means "yellowish," "pale;" and, as Gesenius remarks, the Greek τοπάζιον itself might seem to come from the Hebrew פִּטְדָה by transposition into פְּטְרָה (*Thesaur.* p. 1101). See Braunius, *De Vestitu*, p. 508; Hoffmann, *Mineral.* i, 337; Pareau, *Comment. on Job*, p. 333; Ritter, *Erdkunde*, ii, 675. See GEM.

To'phel (Heb. *id.* תֹּפֶל, *mortar;* Sept. Τοφόλ; Vulg. *Thophel*), a place mentioned in Deut. i, 1 as a boundary (? on the N. E.) of the great Sinaitic desert of Paran. It has therefore been with great probability identified with *Tufileh* (comp. Schwarz, *Palæst.* p. 210) on a wady of the same name running north of Bozra towards the north-west into the Ghôr and south-east corner of the Dead Sea (Robinson, *Bibl. Res.* ii, 570). This latter is a most fertile region, having many springs and rivulets flowing into the Ghôr, and large plantations of fruit-trees, whence figs are exported. The bird *katta*, a kind of partridge, is found there in great numbers, and the steinbock pastures in herds of forty or fifty together (Burckhardt, *Holy Land*, p. 405, 406). The brook Tufileh, or its immediate neighborhood, is still the recognised boundary between Edom and Moab (Tristram, *Land of Moab*, p. 57).

To'phet (Heb. *To'pheth*, תֹּפֶת, *spittle*, as in Job xvii, 6; i. e. *abominable*, or, perhaps, *place of burning;* Jer. vii, 32 [second time]; xix, 11, 12; with the art., 2 Kings xxiii, 10 ["Topheth"]; Jer. vii, 31, 32; xix, 6, 13, 14; once *Tophteh'*, תָּפְתֶּה, Isa. xxx, 33; Sept. Τωφέθ, Ταφέθ, and Θοφθά; Vulg. *Tophet*, *Topheth*), a place near Jerusalem, where the ancient Canaanites, and afterwards the apostate Israelites, made their children to pass through the fire to Moloch (comp. Psa. cvi, 38; Jer. vii, 31). It is first mentioned, in the order of time, by Isaiah, who alludes to it as deep and large and having an abundance of fuel (xxx, 33). He here evidently calls the place where Sennacherib's army was destroyed Tophet, by a metonymy; for it was probably overthrown at a greater distance from Jerusalem, and quite on the opposite side of it, since Nob is mentioned as the last station from which the king of Assyria should threaten Jerusalem (x, 32), where the prophet seems to have given a very exact chorographical description of his march in order to attack the city (Lowth's *Transl.* notes on xxx, 33). In the reformation of religion by king Josiah, he caused Topheth to be defiled in order to suppress idolatry (2 Kings xxiii, 10). The means he adopted for this purpose are not specified, whether by throwing all manner of filth into it, as well as by overthrowing the altars, etc., as the Syriac and Arabic versions seem to understand it. The prophet Jeremiah was ordered by God to announce from this spot (xix, 14) the approaching captivity, and the destruction, both by the siege of the city and by famine, of so many of the people, whose carcasses should be here buried, as that it should "no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter" (vii, 31, 32; xix, 6, 11–14). In all succeeding ages blood has flowed there in streams; corpses, buried and unburied, have filled up the hollows; and it may be that underneath the modern gardens and terraces there lies not only the débris of the city, but the bones and dust of millions—Romans, Persians, Jews, Greeks, Crusaders, Moslems. Once the royal music grove where Solomon's singers, with voice and instrument, regaled the king, the court, and the city; then the Temple of Baal, the high-place of Moloch, resounding with the cries of burning infants; then (in symbol) the place where is the wailing and gnashing of teeth. Once prepared for Israel's king as one of his choicest villas; then degraded and defiled till it becomes the place prepared for "the King," at the sound of whose fall the nations are to shake (Ezek. xxxi, 16); and as Paradise and Eden passed into Babylon, so Tophet and Ben Hinnom pass into Gehenna and the lake of fire. These scenes seem to have taken hold of Milton's mind; for three times over, within fifty lines, he refers to "the opprobrious hill," the "hill of scandal," the "offensive mountain," and speaks of Solomon making his grove in

> "The pleasant valley of Hinnom, Tophet thence
> And black Gehenna called, the type of hell."

See GEHENNA.

The name Tophet was commonly supposed to be derived from *tôph*, or drum, from the drums used to drown the cries of the children when made to pass through the fire to Moloch. This was a received Jewish opinion. But there are other derivations; that, for example, of Jerome, who from the root to open (פָּתָה) ascribes to it the sense of *latitude;* of Rosenmüller, who connects it with a different root (פָּתַת), and takes it to mean *pleasantness;* of Gesenius, who, from a Persian root, finds the sense of *inflaming, burning;* of Rödiger (in Gesen. *Thesaur.* s. v.), who takes it in the sense of *filth*, a view substantially concurred in by Böttcher. Hitzig. and Thenius, though derived in a different manner. This is, perhaps, the most probable opinion, as it seems, also, the most directly applicable to the place. See Böttcher, *De Inferis*, i, 80, 85; Panecius, *De Topheth* (Viteb. 1694).

Tophet lay somewhere east or south-east of Jerusalem, for Jeremiah went out by the sun-gate, or east gate, to go to it (xix, 2). It was in "the valley of the son of Hinnom" (vii, 31), which is "by the entry of the east gate" (xix, 2). Thus it was not identical with Hinnom, as some have written, except in the sense in which Paradise is identical with Eden, the one being part of the other. It was *in* Hinnom, and was, perhaps, one of its chief groves or gardens. It seems also to have been part of the king's gardens, and watered by Siloam, perhaps a little to the south of the present Birket el-Hamra. The New Test. does not refer to it, nor the Apocrypha, nor yet Josephus. Jerome is the first who notices it; but we can see that by his time the name had disappeared, for he discusses it very much as a modern commentator would do, only mentioning a green and fruitful spot in Hinnom, watered by Siloam, where he assumes it was: "Delubrum Baal, nemus ac lucus, Siloe fontibus irrigatus" (*in Jer. vii*). Eusebius, in his *Onomasticon*, under the word Θαφέθ, says, "In the suburbs of Ailah is still shown the place so called, to which is adjacent the fuller's pool and the potter's field, or the parcel of ground Acheldamach." Many of the old travellers (see Felix Fabri, i, 391) refer to Tophet, or *Toph*, as they call it; but they give no information as to the locality. Every vestige of Tophet, name and grove, is gone, and we can only guess at the spot; yet the references of Scripture and the present features of the locality enable us to make the guess with the same tolerable nearness as we do in the case of Gethsemane or Scopus. For an account of the modern aspect of the place, see Robinson, *Researches*, i, 202 sq.; Kitto, *Physical History of Palestine*, p. 122 sq. See JERUSALEM.

Toplady, AUGUSTUS MONTAGUE, an English clergyman, was born at Farnham, Surrey, Nov. 4, 1740, and received his rudimentary education at Westminster School. It being necessary for his mother to visit Ireland to pursue some claims to an estate, he accompanied her there, and was entered at Trinity College, Dublin, from which he graduated. He received orders June 6, 1762, and, after some time, was inducted into the living of Broadhembury, Devonshire; but on account of his health settled in London in 1775, where he officiated in the chapel of the French Calvinists, Leicester Fields. He died Aug. 11, 1778; and, agreeably to his own request, was buried in Tottenham Court Chapel. The fame of Mr. Toplady rests chiefly upon his controversial

writings against the Methodists, and a few hymns. Against Wesley he may be said to have had a confirmed antipathy, and employed ridicule as well as argument in opposing his opinions and conduct. He published, *The Doctrine of Absolute Predestination Stated and Asserted* (Lond. 1769; N. Y. 1773; later editions):—*Letter to Rev. John Wesley* (1770):—*More Work for Rev. John Wesley* (1772, 8vo):—*Historic Proof of the Doctrinal Calvinism of the Church of England* (1774, 2 vols. 8vo):—*The Scheme of Christian and Philosophical Necessity Asserted* (1775, 8vo), in opposition to John Wesley's *Tract* on that subject:—*Collection of Hymns for Public and Private Worship* (1776, 1787, 12mo):—*Dying Avowal* (1778), etc. He was for some years editor of *The Gospel Magazine*. His works were published after his death by his executor (1783, 8vo), with an enlarged *Memoir* (1825, 6 vols. 8vo). One of his most celebrated hymns is—

"Rock of ages, cleft for me,
Let me hide myself in thee," etc.

See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Tyerman, *Life and Times of John Wesley*, iii, 139, 190, 210; Belcher, *Historical Sketches of Hymns*, p. 248–250; Christopher, *Hymn-writers and their Hymns*, p. 46–49.

Topographical Terms. We have had continual occasion in this *Cyclopædia* to point out the great accuracy with which these are used in the original languages of the Scripture, especially the Hebrew, although often obscured by the want of exactness and uniformity in the A. V. It is our purpose under the present head to present a general view of such terms, referring for details to the respective articles. Much has already been done in this direction by Dean Stanley in the appendix to his work on *Sinai and Palestine*. See GEOGRAPHY.

A. LAND.

I. *Tracts* (including especially depressions, levels, and barrens).

1. *Emek* (עֵמֶק), a *valley*, used in general (Numb. xiv, 25; Josh. viii, 13; xiii, 19, 27; Judg. i, 19, 34; v, 15; 1 Sam. vi, 13 [Bethshemesh]; 2 Sam. xviii, 18 ["dale"]; 1 Kings xx, 28; 1 Chron. xii, 15; Jer. xxi, 13; xxxi, 40; xlvii, 5; xlviii, 8; xlix, 4; Mic. i, 4); or specifically "vale of Siddim" (Gen. xiv, 3, 8, 10), "valley of Shaveh" (ver. 17), "vale of Hebron" (xxxviii, 14), "valley of Achor" (Josh. vii, 24, 26; xv, 7; Isa. lxv, 10; Hos. ii, 15), "valley of Ajalon" (Josh. x, 12), "valley of Rephaim" (xv, 8; xviii, 16; 2 Sam. v, 18, 22; xxiii, 13; 1 Chron. xi, 15; xiv, 9, 13; Isa. xvii, 5), "valley of Jezreel" (Josh. xvii, 16; Judg. vi, 33; vii, 1, 8, 12; Hos. i, 5; probably also 1 Sam. xxxi, 7; 1 Chron. x, 7), "valley of Keziz" (Josh. xviii, 21), "valley of Beth-rehob" (ver. 28), "valley of Elah" (1 Sam. xvii, 2, 19; xxi, 9), "valley of Berachah" (2 Chron. xx, 26), "valley of Baca" (Psa. lxxxiv, 6), "valley of Succoth" (lx, 6; cviii, 7), "valley of Gibeon" (Isa. xxviii, 21), "valley of Jehoshaphat" (Joel iii, 2, 12), "valley of Decision" (ver. 14), "Beth-emek" (Josh. xix, 27).

2. *Gey* (גֵּא or גַּי), a *ravine* (A. V. invariably "valley"), used generally (Psa. xxiii, 4; Isa. xxviii, 1, 4; xl, 4; Jer. ii, 23; Ezek. vi, 3; vii, 16; xxxi, 12; xxxii, 5; xxxv, 8; xxxvi, 4, 6; Mic. i, 6; Zech. xiv, 4, 5), and specifically of Moab (Numb. xxi, 20; Deut. iii, 29; iv, 46; xxxiv, 6), Hinnom (Josh. xv, 8; xviii, 16; 2 Kings xxiii, 10; 2 Chron. xxviii, 3; xxxiii, 6; Neh. xi, 30; Jer. vii, 31, 32; xix, 2, 6; xxxii, 35; prob. Isa. xxii, 1, 5; also "valley-gate," 2 Chron. xxvi, 9; Neh. ii, 13, 15; iii, 13), Jiphthah-el (Josh. xix, 14, 27), Zeboim (1 Sam. xiii, 18; comp. Neh. xi, 34), Salt (2 Sam. viii, 13; 2 Kings xiv, 7; 1 Chron. xviii, 12; 2 Chron. xxv, 11; Psa. lx, title), Zephathah (2 Chron. xiv, 10), Charashim (1 Chron. iv, 14; "craftsmen," Neh. xi, 35), "passengers" (Ezek. xxxix, 11), Hamon-gog (ver. 11, 15), Ai (Josh. viii, 2), near the Jordan (2 Kings ii, 16), Gedor (1 Chron. iv, 39).

3. *Shavêh* (שָׁוֵה), a *dale*, namely, of Kirjathaim (Numb. xxxii, 37), and the kings (Gen. xiv, 17; in 1 Sam. xviii, 18 this word is not used).

4. *Metsullâh* (מְצִלָּה) a *dell* (Zech. i, 8).

5. *Bikâh* (בִּקְעָה), a broad *plain* between mountains, used generally (Deut. viii, 7; xi, 11; Psa. civ, 8; Isa. xli, 18; lxiii, 14; xl, 4, "plain"); specifically "valley of Jericho" (Deut. xxxiv, 3), "valley of Mizpeh" (Josh. xi, 8), "valley of Lebanon" (ver. 17; xii, 7), "valley of Megiddo" (2 Chron. xxxv, 29; Zech. xii, 11), "plain of Ono" (Neh. vi, 2), "plain of Aven" (Amos i, 5), "plain of Dura" (Dan. iii, 1), "plain of Mesopotamia" (Ezek. iii, 23, 24; viii, 4; xxxvii, 1, 2; probably the same as "plain of Shinar," Gen. xi, 2).

6. *Mishôr* (מִישֹׁר), *downs* or table-land, specifically of the plateau of Moab (Deut. iii, 10; iv, 43; Josh. xiii, 9, 16, 17, 21; xx, 8; 1 Kings xx, 23, 25; 2 Chron. xxvi, 10; Jer. xxi, 13; xlviii, 8, 21).

7. *Sharôn* (שָׁרוֹן), a *flat*, specifically the pasture-land along the Mediterranean (Josh. xii, 19; Cant. ii, 2; Isa. xxxiii, 9; xxxv, 2; lxv, 1), perhaps that of Gilead (1 Chron. v, 16).

8. *Shephelâh* (שְׁפֵלָה), a *low country*, specifically the maritime plain ("vale," Deut. i, 7; Josh. x, 40; 1 Kings x, 27; 2 Chron. i, 15; "valley," Josh. ix, 1; xi, 2, 16; xii, 8; xv, 33; Judg. i, 9; Jer. xxxii, 44; "plain," Jer. xvii, 26; Obad. 19; Zech. vii, 7; "low plains," 1 Chron. xxvii, 28; 2 Chron. ix, 27; "low country," xxvii, 10; xxviii, 18; "Sephela," 1 Macc. xii, 38).

9. *Midbâr* (מִדְבָּר), a *wilderness* in the sense of an open tract of unoccupied common, in general a "desert" or "wilderness" (Exod. iii, 1; v, 3; xxiii, 31; Numb. xx, 1; Deut. xxxiii, 10; 2 Chron. xxvi, 10; Job xxiv, 5; Isa. xxi, 1; Jer. xxv, 24, etc.); specifically that of Sinai (Numb. xxxiii, 15, 16, etc.; "south," Psa. lxxv, 6); sometimes (with the art.) for Arabia in general, or for those parts of it which extend into Palestine (Gen. xxi, 14; Josh. viii, 15; Judg. i, 16).

10. *Arabâh* (עֲרָבָה), a *desert* as such, either generally ("wilderness," "desert," or "plain," Job xxiv, 5; xxxix, 6; Isa. xxxiii, 9; xxxv, 1, 6; xl, 3; xli, 19; li, 3; Jer. li, 6; v, 6; xvii, 6; l, 12; li, 43; Amos vi, 14; Zech. xiv, 10), or specifically (technically, with the art.) *the* Arabah ("desert," Ezek. xlvii, 8; "plain," Deut. i, 1, 7; ii, 8; iii, 17; iv, 49; Josh. iii, 16; viii, 14; xi, 16; xii, 1, 3; 1 Sam. xxiii, 24; 2 Sam. ii, 29; iv, 7; 2 Kings xiv, 25; xxv, 4; Jer. xxxix, 4; lii, 7; "plains," Josh. xi, 2; xii, 8; "champaign," Deut. xi, 30; "Arabah," Josh. xviii, 18; "Beth-arabah," xv, 6), or (in the plur. without the art.) the *Ghôr* or "the plains" (2 Sam. xv, 28; xvii, 16) of Moab (Numb. xxii, 1; xxvi, 3, 63; xxxi, 12; xxxiii, 48, 49, 50; xxxv, 1; xxxvi, 13; Deut. xxxiv, 1, 8; Josh. xxiii, 32) or Jericho (iv, 13; v, 10; 2 Kings xxv, 5; Jer. xxxix, 5; lii, 8).

11. *Jeshimôn* (יְשִׁימוֹן), a *waste*, either generally (especially of the "wilderness" of the wandering, Deut. xxxii, 10; Psa. lxviii, 7; "desert," Psa. lxxviii, 40; cvi, 14; Isa. xliii, 19, 20; "solitary," Psa. cvii, 4), or specifically the barren tract on both sides of the Dead Sea ("Jeshimon," Numb. xxi, 20; xxiii, 28; xxxiii, 49; 1 Sam. xxiii, 19, 24; xxvi, 1, 3).

12. *Kikkâr* (כִּכָּר), a *circle* (primarily and often, a *coin* or *loaf*), specifically (A. V. always "plain") the floor of the valley through which the Jordan runs (2 Sam. xviii, 23; 1 Kings vii, 46; 2 Chron. iv, 17; Neh. iii, 22; xii, 28), or the oasis that formerly existed in (the southern part of) it (Gen. xiii, 10, 11, 12; xix, 17, 25, 28, 29; Deut. xxxiv, 3).

Less distinctive than the above are the terms *Gelîlôth* (גְּלִילוֹת), *circles*, used in the general sense of frontiers ("borders," Josh. xiii, 2; "coasts," Joel iii, 4), or the windings of the Jordan ("borders," Josh. xxii, 10, 11; "country," Ezek. xlvii, 8); *Carmél* (כַּרְמֶל), a *park*, employed (besides its use as a proper name) in the general signification of a well-cultivated region ("fruitful field," Isa. x, 8; "fruitful place," Jer. iv, 26; "plentiful field," Isa. xvi, 10; Jer. xlviii, 33; "Carmel," 2 Kings xix, 23; Isa. xxxvii, 24); *Sadéh* (שָׂדֶה), *arable land* ("field," "country," "land"); *Shedemôth* (שְׁדֵמוֹת), highly cultivated *soil* ("fields" of Gomorrah, Deut. xxxii, 32; Kidron, 2 Kings xxiii, 4; Jer. xxxi, 40; Heshbon, Isa. xvi, 8; comp. Hab. iii, 17); *Abêl* (אָבֵל), a *meadow*, employed as the name of a place, and usually in composition; *Maaréh* (מַעֲרֶה), an *open* tract ("meadows" of Gibeah, Judg. xx, 33; perhaps for מְעָרָה, a *cave*; by others read מֵעֲרָב, *from the west*); *Chelkâh* (חֶלְקָה), a (smooth) *plot* of ground (often in general as a "portion"), in connection with Sadéh ("piece," "parcel," etc.) or without it ("field," "piece," "plot," etc.); *Naphâh* (נָפָה), a *height*, only of Dor ("borders," Josh. xi, 2; "coast," xii, 23; "region," 1 Kings iv, 11), or *Népheth* (נָפַת), in the same connection ("countries," Josh. xvii, 11); *Chébel* (חֶבֶל), a *district* (lit. as measured by a *rope*); applied as a general topographical division ("portion," or "coast," Josh. xvii, 5, 14; xix, 9, 29; Zeph. ii, 5, 6, 7), especially to Argob ("region" or "country," Deut. iii, 4, 13, 14; 1 Kings iv, 13).

II. *Elevations* (considered as such, without reference to their extent of area).

1. *Har* (הַר), a *mountain*, employed for single summits (as Sinai, Gerizim, Zion, Olivet) or for ranges (as Leba-

non); also to the general backbone or highland of Palestine, or of Judah, Ephraim, etc., in particular (A.V. "mountain," "mount," "hill"). Occasionally the cognate form *Hôr* (הֹר or הוֹר) is employed (usually with the art.), especially with reference to the well-known eminence of that name. The following are the various elevations to which *Har* is applied: Abarim, Amana (Cant. iv, 8), Ararat, Baalah, Baal-Hermon (Judg. iii, 3; comp. Josh. xiii, 5), Bethel, Bether (Cant. ii, 7), Carmel, Ebal, Emek (Josh. xiii, 19), Ephron (xv, 9), Gaash, Gerizim, Gilboa, Gilead, Halak (xi, 17), Heres (Judg. i, 35), Hermon, Hor, Horeb, Jearim (Josh. xv, 10), Olivet (Zech. xiv, 4; the word is not used in 2 Sam. xv, 30), Mizar (Psa. xlii, 6), Moriah, Nebo, Paran (Deut. xxxiii, 2), Perazim (Isa. xxviii, 21), Samaria (1 Kings xvi, 24), Seir, Sephar (Gen. x, 30), Sinai, Sion (Sirion or Shenir, all names for Hermon, Deut. iii, 9; iv, 48), Shapher (Numb. xxxiii, 23), Tabor, Zalmon (Judg. ix, 48), Zemaraim (2 Chron. xiii, 4), Zion. There are also the mountains of the Amorites, of the Amalekites (Judg. xii, 15), of Ephraim, of Esau, of Israel, of Judah, of Naphtali, and of Bashan (Psa. lxviii, 15).

The following subordinate terms are applied to parts or features of mountains in personification of the human frame: *Rôsh* (רֹאשׁ), *head*, the top (Gen. viii, 5; Exod. xix, 20; Deut. xxxiv, 1; 1 Kings xviii, 42); *Aznôth* (אַזְנוֹת), *ears*, perh. some projection on the summit (Josh. xix, 34); *Kathêph* (כָּתֵף), the *shoulder*, the brow (Deut. xxxiii, 12; Josh. xv, 8, 10; xviii, 16); *Tsad* (צַד), the *side* or hill-slope (1 Sam. xxiii, 26; 2 Sam. xiii, 34); *Kisloth* (כִּסְלוֹת), *loins* or *flanks*, i. e. base (Josh. xix, 12, 18); *Tsêla* (צֵלָע), a *rib*, i. e. spur (2 Sam. xvi. 13); *Shekém* (שֶׁכֶם), *back*, i. e. rear (Shechem); *Ammâh* (אַמָּה), *elbow*, i. e. bend (ii, 24); *Yerekâh* (יֶרֶכָה), *thigh*, i. e. recesses (of Mount Ephraim, Judg. xix, 1, 18; of Lebanon, 2 Kings xix, 23; Isa. xxxviii, 24).

2. *Gibâh* (גִּבְעָה), a *hill* (as in the A. V. invariably), the Arabic *Jebel*, the common designation of less important or individual eminences; applied (besides its general use) to Zion (Isa. xxxi, 4; Ezek. xxxiv, 26), and to the following: the hill of the fore-skins (Josh. v, 3), of Phinehas (xxiv, 33), of Moreh (Judg. vii, 1), of Hachilah (1 Sam. xxiii, 19; xxvi, 1), of Ammah (2 Sam. ii, 24), of Gareb (Jer. xxxi, 39); also an element of the proper names Gibeah, Geba or Gaba, and Gibeon.

3. *Têl* (תֵּל), a *hillock* (the Arabic *Tell*), is a diminutive mound or knoll, usually an artificial heap of rubbish (Deut. xiii, 17; Josh. viii, 28; Jer. xxx, 18; xlix, 2); often an element of proper names, as Tel-Abib, Tel-Harsha, Tel-Melah.

The two following are rather appropriations of appellatives as proper names than general designations of an elevated ground:

4. *Pisgâh*, or rather *hap-Pisgâh* (for it has the art. הַפִּסְגָּה), *the height* (comp. Engl. "the summit"), was probably the ragged edge of the table-land of Moab where it suddenly broke down into the declivity towards the Dead Sea (Numb. xxi, 20; xxiii, 14; Deut. iii, 17; xxxiv, 1).

5. *Ophel* (עֹפֶל), a swelling *mound* (so of tumors, Deut. xxviii, 27; 1 Sam. v, 6, etc.), is applied to Elisha's residence near Jericho (2 Kings v, 24), elsewhere (with the doubtful exception of Isa. xxxii, 14; Mic. iv, 8) and everywhere with the art., to the sloping tongue of Mount Moriah on the south (2 Chron. xxvii, 3; xxxiii, 14; Neh. iii, 26, 27; xi, 21).

The following, likewise, are rather designations of portions or elements of hills than the elevations themselves:

6. *Maaléh* (מַעֲלֶה), an *ascent* or rise, used (besides its common meaning, Judg. viii, 13) of several localities: that of the Scorpions (Numb. xxxiv, 4; Josh. xv, 3; Judg. i, 36), of Adummim (Josh. xv, 7; xviii, 17), of Gur (2 Kings ix, 27), of Ziz (2 Chron. xx, 16), of Luhith (Isa. xv, 5; Jer. xlviii, 5), of Bethhoron (Josh. x, 10), of Olivet (1 Macc. iii, 16; comp. 2 Sam. xv, 30), and Saul's city [probably Bethlehem] (1 Sam. ix, 11).

7. *Morâd* (מוֹרָד), a *descent* or fall, applied (besides its general use, Mic. i, 4) to the declivity of the Jordan valley (Josh. vii, 5), of Bethhoron (x, 10; 1 Macc. iii, 24), of Horonaim (Jer. xlviii, 5), and Olivet (*καταβασις*, Luke xix, 37).

8. *Shephî* (שְׁפִי), a *bare* spot on a hill ("high place," Numb. xxiii, 3; Isa. xli, 18; xlix, 9; Jer. iii, 2, 21; iv, 11; vii, 29; xii, 12; xiv, 6).

9. *Arûts* (עָרוּץ), a *precipice* ("cliff," Job xxx, 6).

10. *Misgâb* (מִשְׂגָּב), a *bluff* or inaccessible steep, as a "refuge" (2 Sam. xxii, 3; Psa. xviii, 2; Isa. xxv, 12, etc.); with the art., a particular fortress of Moab (Jer. xlviii, 1).

11. *Kephîm* (כְּפִים), *crags* or rough isolated "rocks" (Job xxx, 6; Jer. iv, 29). Hence the Syriac name *Cephas*.

There remain the two distinctive terms for a stony prominence, with their concomitants:

12. *Tsûr* (צוּר), Chald. and Arab. *Tur*, a *rock* or outstanding block of stone whether fixed or boulder, of frequent occurrence (A. V. "rock"), both literally (Deut. xv, 25; 2 Kings v, 23, etc.) and figuratively (Psa. xxxi, 2; lxii, 6, etc.), and in only a few cases referring to the height of the rock (Numb. xxiii, 1; Psa. lxi, 2, etc.); in one case assuming the dignity of a proper name, *Tyre*. It is specifically applied to Horeb (Exod. xvii, 6), the rock of Oreb (Judg. vii, 25; Isa. x, 26), and is an element of the names Helkath-hazzurim (2 Sam. ii, 16), and Beth-sur (Josh. xv, 58).

In connection with *Tsûr* twice occurs the peculiar term *Nikrâh* (נִקְרָה), a *hole* or "cleft" (Exod. xxxiii, 22; Isa. ii, 21).

13. *Séla* (סֶלַע), a *cliff* or abrupt and elevated rock, especially in personification (Psa. xviii, 2; xlii, 9, etc.), and as a parallel with *Tsûr* (Psa. xxxi, 2, 3; lxxviii, 15, 16; Isa. ii, 21, etc.). In the A. V. it is loosely rendered "rock," "stone," etc. It is applied generally to the spot in Kadesh whence Moses brought forth water (Numb. xx, 8, 10, 11; Neh. ix, 15; Psa. lxxviii, 16; comp. *Tsûr*, in Ezek. xvii), to the rocks of Etam (Judg. xv, 8, 11), Rimmon (xx, 45), and Sela-ham-mahlekoth (1 Sam. xxiii, 28); also as a proper name to *Petra* (with the art., 2 Kings xiv, 7; 2 Chron. xxv, 12; and prob. Judg. i, 36; without the art., Isa. xvi, 1; Obad. 3).

In exclusive connection with *Séla* are found the following descriptive terms: *Chagavim* (חַגְוַיִם), *chasms* (Cant. ii, 14; Jer. xlix, 16; Obad. 3); *Selph* (סֶלַע), a *cleft* (Judg. xv, 8, 11; Isa. ii, 21; lvii, 5); *Tsechîach* (צְחִיחַ), a *bald* spot, as the summit of a rock exposed to the drying sun (Neh. iv, 13; Ezek. xxiv, 7, 8; xxvi, 4, 14); *Nekîk* (נְקִיק), a *cranny* or fissure (Isa. vii, 19; Jer. xiii, 4; xvi, 16); and *Shên* (שֵׁן), a *tooth* or sharp edge or end of a crag (Job xxxix, 28; 1 Sam. xiv, 4, 5); also as a proper name (vii, 12).

B. Water.

I. *Flowing* (including the valley or bed through which it courses); of these the first two are the most general and distinctively descriptive.

1. *Nahâr* (נָהָר), a perennial *river* (as almost always rendered in the A. V.), the Arab. *nahr;* used generally in the poetical books of watercourses and of the sea (Job xiv, 11; xx, 17; xxii, 16; xxviii, 11; xl, 23; Psa. xxiv, 2; xlvi, 4; lxxviii, 16; xciii, 3; xcviii, 8; cv, 41; cvii, 33; Cant. viii, 7; Isa. xviii, 2, 7; xxxiii, 21; xli, 18; xlii, 15; xliii, 2, 19, 20; l, 2; lvi, 12); also a stream of fire (Dan. vii, 10); and specifically to some of the great rivers of Mesopotamia and Egypt (Gen. ii, 10, 13, 14; xv, 18; Exod. vii, 9; viii, 5; 2 Kings v, 12; xvii, 6; xviii, 11; 1 Chron. v, 26; Ezra viii, 15, 21, 31, 36; Isa. xviii, 1; xix, 5, 6; Jer. xlvi, 7, 8; Ezek. i, 1, 3; iii, 15, 23; x, 15, 20, 22; xxxii, 2, 14; xliii, 3; Dan. x, 4; Zeph. iii, 10), especially the Euphrates (Isa. vii, 20; Jer. ii, 18; Mic. vi, 1, 12; Zech. ix, 10), or that in connection with the Tigris (Aram-Naharaim, Gen. xxiv, 10; Deut. xxiii, 4; Judg. iii, 8; Psa. lx, title; 1 Chron. xix, 6), but never the Jordan (unless, perhaps, that or the Dead Sea be intended in Psa. lvi, 6; lxxiv, 15; Hab. iii, 8, 9); and with the art. it specifically designates the Euphrates, either alone (Gen. xxxi, 21; xxxvi, 37; Exod. xxiii, 31; Numb. xxii, 5; xxiv, 6; Josh. xxiv, 2, 3, 14, 15; 2 Sam. x, 16; 1 Kings iv, 21, 24; xiv, 15; 1 Chron. i, 48; xix, 16; 2 Chron. ix, 26; Neh. ii, 7, 9; iii, 7; Psa. lxxii, 8; lxxx, 11; Isa. viii, 7; xi, 15; xxvii, 12; xlviii, 18; lix, 19; and so in the phrase in Ezra, "beyond the river") or with the name added (Gen. ii, 14; xv, 18; Deut. i, 7; xi, 24; Josh. i, 4; 2 Sam. viii, 3; 2 Kings xxiii, 29; xxiv, 7; 1 Chron. v, 9; xviii, 3; Jer. xlvi, 2, 6, 10); while in the plural it apparently denotes the canals or branches of the same river (Psa. lxxxix, 25; cxxxvii, 1; Isa. xliv, 27; xlvii, 2; Ezek. xxxi, 4, 15; Nah. i, 4; ii, 6).

The following are the terms which, in the imagery of the East, are applied to the various parts of a river: *Yâd* (יָד), a "hand" or *side*, either right or left (Numb. xiii, 29; Deut. ii, 37; Judg. xi, 26); *Saphâh* (שָׂפָה), a "lip" or *brink* of a river or of the sea (Gen. xxii, 17; xli, 3, 17; Exod. ii, 3; vii, 15; xiv, 30; Deut. ii, 36; iv, 48; Josh. xi, 4; xii, 2; xiii, 9, 16; Judg. vii, 12, 22; 1 Sam. xiii, 5; 1 Kings iv, 29; ix, 26; 2 Kings ii, 13; 2 Chron. viii, 17; Ezek. xlvii, 6, 7, 12; Dan. xii, 5; and so of the molten sea of Solomon's Temple, 1 Kings vii, 23, 26; 2 Chron. iv, 2); *Lashôn* (לָשׁוֹן), a "tongue" or *bay* (Josh. xv, 2, 5; xviii, 19; Isa. xi, 15); *Gedôth* (גְּדוֹת), *banks* (of the Jordan, Josh. iii, 15; iv, 18; 1 Chron. xii, 15; or of the Euphrates, Isa. viii, 7); *Katséh* (קָצֶה), the extreme limit or *end* (1 Sam. xiv, 27), whether of a river (Josh. xv, 5; xviii, 19), of the water (iii, 8, 15), or of a lake (Numb. xxxiv, 3; Josh. xv, 2), and so of a country (Gen. xlvii, 21; Exod. xiii, 20;

Numb. xxxiii, 37), a mountain (Exod. xix, 12; Josh. xviii, 16), and a town (ver. 15; 1 Sam. xiv, 2); *Maabár* (מַעְבָּר) or *Mabarâh* (מַעְבָּרָה), a *ford* (as of the Jordan, Josh. ii, 7; Judg. iii, 18; xii, 5, 6; the Jabbok, Gen. xxxii, 22; or the Arnon, Isa. xvi, 2), and so a *pass* between hills (at Michmash, 1 Sam. xiii, 23; xiv, 4; Isa. x, 29; Jer. li, 32).

2. *Náchal* (נַחַל), a *brook* or summer watercourse, the Arabic *wady*, signifying both the stream and the torrent-bed or valley (translated very variously in the A. V., "brook," "valley," "river," "stream," etc.); it is applied to the following places: the torrent of Gerar (Gen. xxvi, 17; 1 Sam. xv, 5), of Eshcol (Numb. xiii, 23, 24; xxxii, 9), of Zered (Numb. xxi, 12; Deut. ii, 13; perhaps Isa. xv, 7; Amos vi, 14), the Arnon (Numb. xxi, 14; Deut. ii, 24; iii, 8), of Jabbok (Gen. xxxii, 23; Deut. ii, 37), of Kanah (Josh. xvi, 8), of Kishon (Judg. iv, 7; 1 Kings xviii, 40; Psa. lxxxiii, 9; probably Josh. xix, 11), of Besor (1 Sam. xxx, 9), of Sorek (Judg. xvi, 4), of Kedron (2 Sam. xv, 23; 1 Kings ii, 37; Jer. xxxi, 40), of Gaash (2 Sam. xxiii, 30; 1 Chron. xi, 32), of Cherith (1 Kings xvii, 3; perhaps 2 Sam. xxiv, 5), of Egypt (the Wady el-Arish, Numb. xxxiv, 5; Josh. xv, 4; 1 Kings viii, 65; Isa. xxxvii, 12), of Shittim (Joel iii, 18).

The following terms designate artificial or temporary flowings of water of greater or less extent, some of them of local use:

3. *Yôr* (יְאֹר or יְאוֹר), once (Eccles. xxiv, 27) *Ór* (אֹר, by abbreviation), is properly a *canal* (perhaps an Egyptian word), specifically a branch of the Nile (so in the plur., Exod. vii, 19; viii, 5; 2 Kings xix, 24; Job xxviii, 10; Psa. lxxviii, 44; Isa. vii, 18; xix, 6, 7; xxxiii, 21; xxxvii, 25; Ezek. xxix, 3, 4, 5, 10; xxx, 12; Nah. iii, 8), and so the Nile itself (in the sing., Gen. xli, 1, 2, 3, 17; Exod. i, 22; ii, 3, 5; iv, 9; vii, 15, 17, 18, 20, 21, 24, 25; viii, 3, 9, 11; xvii, 5; Isa. xxiii, 3, 10; Jer. xlvi, 7, 8; Ezek. xxix, 3, 9; Amos viii, 8; ix, 5; Zech. x, 11), and in Daniel (xii, 5, 6, 7) the river Ulai, a similar alluvial stream.

4. *Shichôr* (שִׁחוֹר), a "black" or *turbid* stream, as swollen or discolored by showers, either generally (Isa. xxiii, 3; Jer. ii, 18) or specifically (the Belus, Josh. xix, 26; and perhaps the Arish, xiii, 3; 1 Chron. xiii, 5).

5. *Péleg* (פֶּלֶג), a *channel*, a poetical term for the divisions of a stream (Psa. xlvi, 4), such as the gullies of Reuben (Judg. v, 15, 16), the subdivisions of an irrigating stream (Psa. i, 3), contrasted with *Jubâl* (Isa. xxx, 25), or with *Náchal* (Job xx, 17), or even the dew (Psa. lxv, 9).

6. *Mikâl* (מִיכָל), a *rivulet* (2 Sam. xvii, 20).

7. *Teâlâh* (תְּעָלָה), a *conduit* or trench for water raised or poured out for irrigation, such as a ditch (1 Kings xviii, 32, 35, 38), an aqueduct (2 Kings xviii, 17; xx, 20; Isa. vii, 3; xxxvi, 2; see also Job xxxviii, 25), or for a garden (Ezek. xxxi, 4).

The following denote rainfall or its effects more or less direct:

8. *Géshem* (גֶּשֶׁם), a *shower*, i. e. sudden and heavy rain as it ordinarily falls in the East.

9. *Zérem* (זֶרֶם), a *storm* or violent and overwhelming rain (e. g. Job xxiv, 8; Isa. xxv, 4; xxviii, 2; Hab. iii, 10; comp. Matt. vii, 27).

10. *Yubâl* (יוּבָל), *Yabâl* (יָבָל), or *Ubâl* (אוּבָל or אֻבָל), a *freshet* or overflow of streams from rain (Isa. xxx, 25; xliv, 4; Jer. xvii, 8); hence the Ulai itself, as liable to such inundations (Dan. viii, 2, 3, 6).

11. *Aphîk* (אָפִיק), an *outburst* or crevasse in the banks of an alluvial stream or mountain torrent, throwing the water into new and destructive channels; a poetical term for any unusual rush (Job vi, 15; Psa. xlii, 1; Cant. v, 12; Isa. viii, 7; Ezek. vi, 2; xxxi, 12; Joel i, 20, etc.).

12. *Nozêl* (נֹזֵל), a *gushing*, as tears (Job xxxvi, 28; Isa. xlv, 8), brooklets (Psa. lxxviii, 16; Prov. v, 18, etc.), or the sea (Exod. xv, 8).

13. *Shibbôleth* (שִׁבֹּלֶת), a *full* stream (Psa. lxix, 12, 15; Isa. xxvii, 12).

14. *Éshed* (אֶשֶׁד), a *rapid* (Numb. xxi, 15; Josh. x, 50; xii, 8); in the plur. especially the tumbling stream bursting forth from the roots of Pisgah (Deut. iii, 17; iv, 49; Josh. xii, 3; xiii, 20).

15. *Shéteph* (שֶׁטֶף), a poetical word apparently for a local *inundation* (Job xxxviii, 25; Psa. xxxii, 6; Prov. xxvii, 4; Dan. ix, 26; xi, 22; Nah. i, 8).

16. *Mabbûl* (מַבּוּל), a *deluge*, as of the accumulation of waters in the sky (Psa. xxix, 10), and especially Noah's flood.

II. *Sources* of supply, whether living or otherwise.

1. *Ayin* (עַיִן), lit. "an eye," hence a *spring* of natural water open and running (A. V. usually "fountain," but unfortunately "well" in Gen. xvi, 7; Numb. xxxiii, 9 [comp. Exod. xv, 27]; Deut. viii, 7; xxxiii, 28; 1 Sam. xxix, 1; 2 Chron. xxxii, 3; Neh. ii, 14; iii, 15; xii, 37; Prov. viii, 28). It is applied, in the nature of a proper name (being a marked feature of any locality) to the following places: simply *Ain*, a city of Simeon (Josh. xv, 32; xix, 7; xxxi, 16; 1 Chron. iv, 32); *the Ain*, a landmark of Palestine (Numb. xxxiv, 11); *the two Ains*, i. e. Enam (Josh. xv, 34; comp. Gen. xxxviii, 14, 21); the spring of Jezreel (1 Sam. xxix, 1), of Harod (Judg. vii, 1), the dragon spring (Neh. ii, 13), of Shur (Gen. xvi, 7); also En-dor, En-eglaim, En-gannim, En-gedi, En-haddah, En-hak-kore, En-hazor, En-mishpah, En-rimmon, En-rogel, En-shemesh, En-tappuah, and Ænon.

2. *Mayân* (מַעְיָן), a *fountain* consisting of a collection of springs ("fountain," Gen. vii, 10; viii, 2; Lev. xi, 36; Psa. lxxiv, 15; cxiv, 8; Prov. v, 16; viii, 24; xxv, 26; Cant. iv, 12, 15; Isa. xli, 18; Hos. xiii, 15; Joel iii, 18; "well," Psa. lxxxiv, 6; Isa. xii, 3; "springs," Psa. lxxxvii, 7; civ, 10); hence (topographically) a place watered by springs ("fountain," Josh. xv, 9; 1 Kings xviii, 5; 2 Chron. xxxii, 4; "well," Josh. xviii, 15; 2 Kings iii, 19, 25).

3. *Motsâ* (מוֹצָא), a *source* or spring-head ("spring," 2 Kings ii, 21; Isa. xli, 18; lviii, 11; "watercourse," 2 Chron. xxxii, 30; "water-springs," Psa. cvii, 33, 35).

4. *Makôr* (מָקוֹר), a *well-spring* or vein of water (Lev. xii, 7; Jer. li, 36; Psa. xxxvi, 9; Prov. x, 11; xvi, 22, etc.).

5. *Gullôth* (גֻּלּוֹת), *boiling* or bubbling springs, used only of those given by Caleb to Achsah (Josh. xv, 19; Judg. i, 15); and in the shorter form *Gal* (גַּל), a *heap* or spring (Cant. iv, 12); hence billow of the sea (Psa. xliii, 7; cvi, 25; Isa. xlviii, 18; Jon. ii, 3, etc.).

6. *Mabbûa* (מַבּוּעַ), a *gushing* spring ("spring," Isa. xxxv, 7; xlix, 10; "fountain," Eccles. xii, 6).

The following represent (mostly artificial) collections or receptacles of water:

7. *Beêr* (בְּאֵר), a *well* (as everywhere in the A. V., except "pit" in Gen. xiv, 10; Psa. lv, 23; lxix, 15; Prov. xxiii, 27) dug in the earth or rock and yielding a perpetual supply; three such are specially named (Gen. xxvi, 20, 21, 22), besides Jacob's (John iv, 6), and one at Bahurim (2 Sam. xvii, 18). The word stands alone as a proper name (Numb. xxi, 16; Judg. ix, 21), and enters as an element into the names Beer-lahai-roi, Beer-sheba, Beeroth-bene-jaakam, Beeroth, Beer-elim, Baaluth-beer, Berothah, and Berothai. Cognate with this is

8. *Bôr* (בּוֹר or בֹּאר), a *cistern* (A. V. usually "pit" or "well"), whether dug (Deut. vi, 11; Exod. xxi, 33; 2 Chron. xxvi, 10) or built (Isa. xiv, 19; Jer. ii, 13), and whether empty (and so often used for "dungeon," Gen. xxxvii, 20; xli, 14; Exod. xii, 29; 1 Sam. xiii, 16; 2 Sam. xxiii, 20; 1 Chron. xi, 22; Jer. xxxvii, 16; xxxviii, 6; Zech. ix, 11) or as a receptacle of spring or rain water (Psa. vii, 15; Isa. xiv, 15; Jer. vi, 7 [Kethib]; Ezek. xxvi, 20, etc.). Special cisterns of this kind are sometimes mentioned, as they are next in importance to springs in the East; thus in Sechu (1 Sam. xix, 22), of Sirah (2 Sam. iii, 26), of Bethlehem (xxiii, 15; 1 Chron. ix, 17), at Mizpah (Jer. xli, 7, 9; comp. 2 Kings xxv, 25).

9. *Berekâh* (בְּרֵכָה), a *pool* (as uniformly rendered in the A. V.), the Arab. *Birkah*, an artificial tank for surface water. Special pools of this kind are mentioned at Gibeon (2 Sam. ii, 13), Hebron (iv, 12), Samaria (1 Kings xxii, 38), Heshbon (Cant. vii, 4), and several at Jerusalem, e. g. the upper (2 Kings xviii, 17; Isa. vii, 3; xxxvi, 3), the lower (xxii, 9), or old (ver. 11), the king's (Neh. ii, 14; Eccles. ii, 6), another (Neh. iii, 16), Siloam (ver. 15; John ix, 7), Bethesda (v, 2).

10. *Mikvéh* (מִקְוֶה), a *reservoir* or large receptacle for water for irrigation, etc. ("gathering together," Gen. i, 10; "pools," Exod. vii, 19; "plenty [of water]," Lev. xi, 36; "ditch," Isa. xxi, 11).

11. *Agâm* (אֲגַם), a *pond* of stagnant water (Exod. vii, 19; viii, 5; "standing water," Psa. cvii, 35; cxiv, 8; hence "reeds," which abounded in such receptacles, Jer. li, 32).

12. *Kerôth* (כְּרֹת), *pits* or wells in holes dug to water sheep ("cottages," Zeph. ii, 6); and so likewise *Mikréh* (מִכְרֶה), a pit for the same purpose ("salt," ver. 9).

13. *Mashabîm* (מַשְׁאֲבִים), *troughs* for watering animals (Judg. v, 11; comp. Gen. xxiv, 19, 20, 44, 45, etc.).

The following are not employed with topographical exactness:

14. *Gêb* (גֵּב) or *Gébè* (גֵּבֶא), a *ditch* (2 Kings iii, 16; Isa.

xxx, 14; Ezek. xlvii, 11); hence Gebim, a place near Jerusalem (Isa. x, 31).

15. *Páchath* (פַּחַת), a *hollow*, used as a trap ("pit," 2 Sam. xvii, 9; xviii, 17; Isa. xxiv, 17, 18; Jer. xlviii, 43, 44; "hole," ver. 27; "snare," Lam. iii, 47). Akin to this is

16. *Shách ath* (שַׁחַת) or *Shuchâh* (שׁוּחָה), a *pitfall*, poetically used (variously rendered in the A. V., Psa. ix, 15; Prov. xxvi, 27; Jer. ii, 6; xviii, 20, etc.).

17. *Gumâts* (גֻּמָּץ), a deep *hole* or sunken shaft (Eccles. x, 8).

18. *Mahamarâh* (מַהֲמַרָה), a *gulf* or whirlpool ("deep pit," Psa. cxl, 10).

III. *Bodies* of water and their connections. For these there really is but one Heb. term.

1. *Yâm* (יָם), *sea* (as always rendered in the A. V. except when used for "west"), including lakes and expanses of rivers; applied specially to the Mediterranean (with the art., Josh. xv, 47; sometimes with other adjuncts, as "great," Numb. xxxiv, 6, 7; "hinder" or "western," Deut. xi, 24; and so sometimes when the situation is not west, as in Egypt [Exod. x, 19], Arabia [xxvii, 13; xxxviii, 12]), the Red Sea, that of Chinnereth, the Dead Sea ("salt sea," "sea of the desert," "eastern sea"); also (like the Arab. *Bahr*) of great rivers, as the Nile (Jer. xlix, 5; Nah. iii, 8; Ezek. xxxii, 2), the Euphrates (Isa. xxvii, 1; Jer. li, 26), finally of the laver in the Temple (1 Kings xxv, 18; 1 Chron. xviii, 8). Connected with Yâm are the following:

Miphrâts (מִבְפָּרָץ), a *bay* ("breaches," Judg. v, 17).

Chôph (חוֹף), a *shore*, or rather perhaps *cove* (comp. "Haifa"), as a lesser form of the preceding ("haven," Gen. xlix, 13; "side," Deut. i, 7; "coasts," Josh. ix, 1; "shore," Judg. v, 17).

Muchôz (מָחוֹז), a *port* or "haven" (Psa. cvii, 30).

Iyim (אִיִּם), *islands*, or the distant shores of the Mediterranean, which seemed such to the Hebrews (Isa. xx, 6; xxiii, 2, 6; Ezek. xxvii, 6; Jer. ii, 10, etc.).

Waves of the sea are represented (besides *Gal*, above) by *Dakî* (דָּכִי), literally ("wave," Psa. xciii, 3); *Mishbâr* (מִשְׁבָּר), an *overwhelming* (metaphor. "wave," 2 Sam. xxii, 5; Psa. xlii, 7; "billow," Jon. ii, 3); *Bamâh* (בָּמָה), a *high place*, usually on land, but put (Job ix, 8) for a ridge of the sea.

2. *Tehôm* (תְּהוֹם), the *deep*, a poetical word for ocean, corresponding to our "main" (Gen. viii, 2; Job xxviii, 14; xxxviii, 6, 30; Prov. viii, 27, 28; Ezek. xxvi, 19; xxxi, 15; Jon. ii, 6; Hab. iii, 10; fully "the great deep," Gen. vii, 11; Psa. xxxvi, 7; Isa. li, 10; Amos vii, 4); more rarely any other great mass of waters (as those covering the earth at Creation, Gen. i, 2; Psa. civ, 6; or the subterranean waters, Gen. xlix, 25; Deut. xxxiii, 13; also floods, Job xli, 32; Psa. xlii, 7; Ezek. xxxi, 4). In the plural (תְּהֹמוֹת) it designates either the surges of the sea (Exod. xiv, 5, 8; Psa. xxxiii, 7; lxxvii, 16; lxxviii, 15; cvi, 9; Prov. iii, 20; viii, 24; Isa. lxiii, 13), or its abysses (Psa. cvii, 26; cxxxv, 6; cxlviii, 7); occasionally the depths of the earth (lxxi, 20), as a supply of streams (Deut. viii, 7).

C. ACCESSORIES.

These are such features as obviously affect the character of the country for purposes of occupation, but not, like the foregoing, of a permanently essential nature.

I. *Internal* (including natural cavities and grottos).

1. *Me'ârâh* (מְעָרָה), a *cave* ("hole," Isa. ii, 19; "den," xxxii, 14; Jer. vii, 11), Arab. *Meghârah;* used as a proper name alone (Josh. xiii, 4), but generally with the adjunct of locality: of Adullam (1 Sam. xxii, 1; 2 Sam. xxiii, 13), Makkedah (Josh. x, 16, etc.), Engedi (1 Sam. xxiv, 3), Obadiah (1 Kings xviii, 4), Zoar (Gen. xix, 30), Machpelah, Horeb (1 Kings xix, 9).

2. *Chôr* (חֹר or חוֹר) and *Chôr* (חֻר), a *hole* in the earth or rock (1 Sam. xiv, 11; Job xxx, 6), hence in the proper names Horite, Hauran, Beth-horon, Horonaim, Hor-hagidgad.

3. *Mechillâh* (מְחִלָּה), a *fissure* or cavern (Isa. ii, 19).

4. *Minharâh* (מְנָהָרָה), a *burrow* or hiding-place (Judg. vi, 2).

II. *Superficial* (including objects of natural growth, such as conspicuous and enduring vegetation).

1. *Yâar* (יַעַר), a *forest* or dense growth of trees, but occasionally a thicket only (Isa. xxi, 13). In the historical books it is the usual name for the wooded tracts of Palestine, whether east or west of the Jordan; namely, the "forest of Hareth" (1 Sam. xxii, 5), "the forest of Lebanon" (1 Kings vii, 2; x, 17, 22; 2 Chron. ix, 16, 20), "the wood of Ephraim" (2 Sam. xviii, 6, 8, 17; see also Josh. xvii, 15, 18; 1 Sam. xiv, 25, 26; 2 Kings ii, 24). In the poetical parts of Scripture it often occurs, and is translated "forest" (but "wood" in Deut. xix, 5; 1 Chron. xvi, 33; Psa. lxxx, 13; lxxxiii, 14; xcvi, 12; cxxxiii, 6; Eccles. ii, 6; Cant. ii, 3; Isa. vii, 2; Ezek. xxiv, 25; Mic. vii, 14). It forms an element of the names Kirjath-jearim and Mount Jearim (Josh. xv, 10). In two passages (1 Sam. xiv, 27; Cant. v, 1) the word is applied to a *honey-comb*, which is the frequent product of forests.

2. *Chôresh* (חֹרֶשׁ), a *wood*, i. e. a thick growth of vegetation, whether in a single tree or in a copse: thus in Ezek. xxxi, 3 it is used for the thick foliage ("shroud") of the cedar; elsewhere for a limited piece of woods ("forests," 2 Chron. xxvii, 4; "bough," Isa. xvii, 9; "wood of Ziph," 1 Sam. xxiii, 15, 16, 18, 19).

3. *Pardês* (פַּרְדֵּס), a Persian word for a *park* or plantation of timber ("forest," Neh. ii, 8) or fruit-trees ("orchard," Eccles. ii, 5; Cant. iv, 13).

4. *Êts* (עֵץ), a *tree* in the widest sense, whether an individual one (Gen. i, 29; ii, 16; Deut. xii, 2; Josh. x, 16 [comp. Acts x, 38]; Isa. vii, 2, etc.) or "wood" as its product (Exod. vii, 19; Lev. xi, 32; 1 Sam. vi, 14, etc.); hence "timber" (1 Kings v, 6, etc.), or a piece ("stick," Numb. xv, 32; 1 Kings xvii, 10); sometimes as wrought ("staff" of a spear, 1 Sam. vii, 7; "handle" of an axe, Deut. xix, 5).

The most important or generally used names of particular species of trees are the following, which do not always seem to be used exactly or distinctively:

5. *El* in some of its various forms (all from אוּל, אָרַל, or אָלַל, to be *strong*), which, according to Gesenius, are used thus: *Eyl* may be either an *oak* or a *terebinth;* where *Allôn* is opposed to *Elâh* (as in Isa. vi, 13; Hos. iv, 13), the former is the oak, the latter the terebinth; on the other hand, all the words appear to be interchangeable, for the same tree which is *Allôn* (Josh. xix, 33) is also *Elôn* (Judg. iv, 11), while that which is *Elôn* ("plain," ix, 6) is likewise *Elâh* (Gen. xxxv, 4) and *Allâh* (Josh. xxiv, 26). The following are the several terms and their application:

Eyl (אַיִל), in the sing., occurs only in the combination El-paran (Gen. xiv, 6); in the masc. plur. *Eylîm* (אֵילִם or אֵלִים) of a collection of trees ("oaks," Isa. i, 29; "trees," lxi, 3; Ezek. xxxi, 14), and the proper name Elim (from the seventy palms there, Exod. xv, 27; xvi, 1; Numb. xxxiii, 9, 10). The fem. plur. *Eylôth* (אֵילוֹת) or *Eyláth* (אֵילַת), as a proper name Eloth or Elath, probably refers to the palm-grove at Akabah (Deut. ii, 8; 1 Kings ix, 26; 2 Kings xiv, 22; xvi, 6; 2 Chron. viii, 17; xxvi, 2).

Elâh (אֵלָה), designated a notable tree, perhaps the terebinth ("oak," Gen. xxxv, 4; Isa. i, 30; Ezek. vi, 13; "elms," Hos. iv, 13; "teil-tree," Isa. vi, 13; with the art., Judg. vi, 11, 19; 2 Sam. xviii, 9, 10, 14; 1 Kings xiii, 14; "Elah," 1 Sam. xvii, 2, 19; xxi, 9).

Eylôn (אֵילוֹן), a similar notable tree, perhaps the oak ("plain" of Moreh, Gen. xii, 6; Deut. xi, 30; of Mamre, Gen. xiii, 18; xiv, 13; xviii, 1; of Zaanaim, Judg. iv, 11; of the pillar, ix, 6; of Meonenim, ver. 37; of Tabor, 1 Sam. x, 3), and also stands as a proper name, Elon (Josh. xix, 43).

Ilân (אִילָן), a great tree (Dan. iv, 10, 11, 14, 20, 23, 26).

Allâh (אַלָּה), a marked tree ("oak," Josh. xxiv, 26), as a prop. name Allâh-mêlek ("the king's oak," xix, 26).

Allôn (אַלּוֹן), the same ("oak," Gen. xxxv, 8; Isa. xliv, 14; Amos ii, 9; in connection with *Elâh*, Isa. vi, 13; Hos. iv, 13; of Bashan, Isa. ii, 13; Ezek. xxvii, 6; Zech. xi, 3), and in the names Allon-bachuth (Gen. xxxv, 8) and Allon-zaanaim (Judg. iv, 11), or simply Allon (Josh. xix, 33).

6. *Eshel* (אֶשֶׁל), prob. the *tamarisk* ("tree," 1 Sam. xxii, 6; xxxi, 13; "grove," Gen. xxi, 3).

7. *Asherâh* (אֲשֵׁרָה), rendered in the A. V. "grove," was an idolatrous *image* or pillar of Astarte (Judg. vi, 25–27), which, on account of its height, was planted in the ground, Deut. xvi, 21; as at Samaria, 1 Kings xvi, 32, 33; 2 Kings x, 20; xvii, 16; at Bethel, xxiii, 15; at Ophrah, Judg. vi, 25; and even at Jerusalem, 2 Kings xxi, 37; xxiii, 6; so in the plur. אֲשֵׁרִים, Baal's *cippi*, 1 Kings xiv, 23, etc.); and hence the goddess herself (xv, 13, etc.).

Among other species of trees that seem to have given names to localities we mention *Rimmôn*, the pomegranate; *Lôz*, the almond; *Tamar*, the palm; *Shittâh* (in the plur. *Shittîm*), the acacia; *Libnéh* (or *Libnah*), the white poplar; and *Rôthem* (*Rithmah*), the Spanish broom.

III. Human *structures* (including residences or defences), whether collective or individual, public or private.

1. *Îr* (עִיר) or *Âr* (עָר), a *city* (as always rendered in the A. V., except "town," in Deut. iii, 5; 1 Sam. xvi, 4; xxiii,

7; xxvii, 5; Esth. ix, 9; Jer. xix, 15; "court," in 2 Kings xx, 4), designates a fortified place (x, 25; xvii, 9; xviii, 8; 1 Chron. xi, 5, etc.), such as Jerusalem, Samaria, Jericho, etc., especially walled cities (Gen. xxiii, 10, 18; xxxiv, 20, 24; Josh. viii, 29; x, 4; Judg. xvi, 2, 3; Ruth iii, 11; 1 Sam. xxiii, 7; 1 Kings iv, 13; xvii, 10; 1 Chron. xix, 9; 2 Chron. viii, 5, etc.), in contrast with others (Lev. xxv, 29, 31; 1 Sam. vi, 18); but in one case (Deut. iii, 5) we have "unwalled cities." The former of these two cognate terms occurs as part of a proper name in Ir-hat-temarim (Deut. xxxiv, 3; Judg. i, 16; iii, 13; 2 Chron. xxviii, 15), Ir-ham-melach (Josh. xv, 62), Ir-shemesh (xix, 41), Ir-nahash (1 Chron. iv, 12), Ir-ha-heres (Isa. xix. 18), Rechoboth-ir (Gen. x, 11); the latter as Ar (Numb. xxi, 15; Deut. ii, 9, 18, 29) or Ar-Moab (Numb. xxi, 28; xxii, 36; Isa. xv, 1).

2. *Kiryâh* (קִרְיָה), a *town*, apparently the ancient (hence the Canaanitish *Kirjath*) and poetical (but proverbial, Deut. ii, 36; iii, 4; 1 Kings i, 41, 45; or Samaritan, Ezra iv, 10, 12, 13, 15, 16, 19, 21) word for a city (Numb. xxi, 28; Psa. lxviii, 2; Isa. xxv, 2), especially in the proper names Kirjath, Kirjathaim, Kirjath-arba, Kirjath-huzoth, Kirjath-jearim, Kirjath-arim, Kirjath-baal, Kirjath-sepher, Kirjath-sannah, Kerioth, and Kartch.

3. *Perazâh* (פְּרָזָה), only with the plur. *Perazôth*, פְּרָזוֹת, and the collective *Perazôn*, פְּרָזוֹן, or *Perazî*, פְּרָזִי, an *unwalled town* or open village of considerable size and character (Deut. iii, 5; 1 Sam. vi, 18; Esth. ix, 19; Ezek. xxxviii, 11; Zech. ii, 4; but "villages" in Judg. v, 7, 11; Hab. iii, 14, means *chiefs*), and in the designation of the Perizzites, or inhabitants of open villages.

4. *Kaphâr* (כָּפָר), a *hamlet* or small collection of houses ("village," 1 Sam. vi, 18; 1 Chron. xxvii, 25; Cant. vii, 11), occurs chiefly in combination as a proper name: Chephar-ha-Ammonai (Josh. xviii, 24), Chephirah (ix, 17), Caphar-saba (1 Macc. vii, 31), Capernaum, and many Talmudic places (Caphar), like the Arab. *Kefr*.

5. *Chatsêr* (חָצֵר), a *village* (literally an enclosure), originally a "court" or vestibule (as of the Tabernacle, Exod. xxvii, 9, etc.; or Temple, 1 Kings vi, 36; 2 Kings xxi, 57; of a palace, xx, 4; Esth. i, 5; Jer. xxxvi, 20; comp. 22; prison, Neh. iii, 25; Jer. xxii, 2, etc.; or even of a common house, 2 Sam. xvii, 18), but topographically designating a permanent Bedawin encampment of tent-cloths spread over stone walls (Gen. xxv, 16; Isa. xlii, 11), such as the Hazerim dwelt in (Deut. ii, 23). It appears especially in the proper names Hazeroth, Hazar-addar, Hazar-enan, Hazar-gaddah, Hazar-hat-ticon, Hazar-shual, Hazar-susah (or -susim), and (in a slightly changed form, *Chatsôr*, חָצוֹר), Hazor.

6. *Chavvâh* (חַוָּה), in the plur. (*Chavôth*, חָוֹת), a *tent-village* of a more temporary or frail character than the preceding, as not being surrounded by any defence ("town," Numb. xxxii, 41; Josh. xiii, 30; 1 Kings iv, 13; 1 Chron. ii, 23; "Havoth," Deut. iii, 14; Judg. iv, 13).

The following are rather separate erections or fortifications than congregated abodes, but they are of a fixed character in distinction from the simple and primitive *Ôhel* (אֹהֶל), or "tent." For all these the general name is *Báyith* (בַּיִת), a *house* (as almost always rendered in the A. V.), which is the common expression for a fixed habitation (very generally as *built* [from בָּנָה] of substantial materials, but occasionally a frailer structure, Gen. xxvii, 15; Judg. xviii, 31; 1 Sam. i, 7; 2 Kings xviii, 7; Job viii, 14), and for a permanent dwelling (as appears from the form of the letter called from it, ב, which represents the three sides of a house, the other being left open for a doorway). The main element of the firmer and most enduring of these erections is denoted by the word *Kir* (קִיר, cognate with *Kirjâh* above), a *wall* (as of a house, whether exterior or interior, Lev. xiv, 37; 1 Sam. xx, 25; 1 Kings vi, 5; Ezek. xxiii, 14, etc.; hence the side of an altar, Lev. i, 5; v, 9; a fence or enclosure, Numb. xxii, 25; and the wall of a town, only xxxv, 4; as the distinctive term for this last is *Chomâh*, חוֹמָה; see Josh. ii, 15, where both occur together), which itself is also used as a proper name, Kir (both in Moab, Isa. xv, 1; comp. 2 Kings iii, 25; Isa. xvi, 7, 11; Jer. xlviii, 31, 36; and in Assyria, 2 Kings xvi, 9; Isa. xxii, 6; Amos i, 5; ix, 7).

7. *Heykâl* (הֵיכָל), a *palace* or large edifice for royalty (Prov. xxx, 28; Isa. xxxix, 7; Dan. i, 4, etc.), especially the temple of Jehovah at Jerusalem (2 Kings xxiv, 13; 2 Chron. iii, 17; Jer. l, 28; Hag. ii, 15; Zech. vi, 14, 15; elsewhere distinguished by the epithet "holy," or denoted by "Lord's house"); and so of the tabernacle previously (1 Sam. i, 9; iii, 3; Psa. v, 8; poetically for the heavens, xi, 4, etc.), specifically for the holy place (1 Kings vi, 5, etc.).

8. *Birâh* (בִּירָה), a *citadel* (a word of wide etymological affinities, all denoting *strength* of defence [see BABEL]), a term of later Hebrew (for the acropolis adjoining the Temple, Neh. ii, 8; vii, 2; or the Temple itself, 1 Chron. xxix, 1, 19) or Chaldaic use (the Persian "palace," Ezra vi, 2; Neh. i, 7; Esth. i, 2; ii, 3; iii, 15; viii, 14; ix, 6, etc.: Dan. viii, 2), and in the plur. ("castles," 2 Chron. xvii, 12; xxvii, 4).

9. *Armôn* (אַרְמוֹן), once (Amos iv, 3) *Harmôn* (הַרְמוֹן), the *keep* or *harem* of a "palace," a poetical term (1 Kings xvi, 18; 2 Kings xv, 25; 2 Chron. xxxvi, 19; Psa. xlviii, 3, 13; Isa. xxv, 2; Jer. xvii, 21; Amos i, 4; ii, 2, etc.).

10. *Tîrâh* (טִירָה), a Bedawin *castle* (Gen. xxv, 16; Numb. xxxi, 10; "palace," Ezek. xxv, 4).

11. *Mibtsâr* (מִבְצָר), a *fortress*, commonly used with *Îr* ("fenced city," Numb. xxxii, 17, 36; Josh. x, 20; xix, 35; 1 Sam. vi, 18; 2 Kings iii, 19; x, 2; xvii, 9; xviii, 8; 2 Chron. xvii, 19); such as Tyre (Josh. xix, 29; 2 Sam. xxiv, 7), frequent in the poetical books ("fortress," or "defenced city," Psa. lxxix, 40; Isa. xvii, 3; Jer. i, 8; Nah. iii, 12, etc.), as well as in the historical ("stronghold," Numb. xiii, 19; 2 Kings viii, 12). Cognate is *Bitsarôn* ("stronghold," Zech. ix, 12).

12. *Matsôr* (מָצוֹר) or *Metsurâh* (מְצוּרָה), a *fort* (A. V. "fort," "fenced," "stronghold," etc.), either alone (2 Chron. xi, 10) or with *Îr* (viii, 5; xi, 5, 10, 11, 23; xiii, 4; xiv, 6), to denote the fortified towns of Judah and Benjamin, once (Zech. ix, 3) Tyre; and (especially in the poetical books) for offensive works of a siege ("siege," "bulwarks," or "fort," Deut. xx, 19, 20; xxviii, 5, 3; Isa. xxix; Nah. iii, 14, etc.). As a proper name (2 Kings xix, 24; Isa. xxxvii, 25; xix, 6) Mazor seems to denote Egypt (Mizraim).

The remaining terms are rather designations of temporary and natural protection than artificial and settled abodes.

13. *Maôz* (מָעוֹז), a *stronghold*, such as a "rock" (Judg. vi, 26), elsewhere poetically as an attributive for *military strength* ("fort," "fortress," "stronghold," "strength," Psa. xxvii, 1; such as Tyre, Isa. xxiii, 4, 11, 14; or Egypt, xxx, 2, 3; Zech. xxx, 15).

14. *Maôn* (מָעוֹן) or *Meonâh* (מְעוֹנָה), a secure *dwelling-place*, as of Jehovah (at Shiloh, 1 Sam. ii, 29, 32; at Jerusalem, Psa. xxvi, 8; lxviii, 5; lxxvi, 2); and so a den (of a lion, Job xxxviii, 40; Psa. civ, 22; Cant. iv, 8; Nah. ii, 11, 12; Amos iii, 4; or other beast, Job xxxvii, 8; Jer. ix, 11; x, 22; xlix, 33; li, 37).

15. *Metsâd* (מָצָד) or *Metsudâh* (מְצוּדָה), a *lair* (from the idea of hunting), prop. of wild beasts and hence of birds (Job xxxix, 28; Jer. xlviii, 41; Ezek. xvii, 20); frequent in the poetical books ("munition," "fortress," "defence") in connection with *Séla* and *Tsûr*; and topographically applied to the hill forts of Judæa ("hold," 1 Sam. xxii, 4, 5; xxiv, 22; 2 Sam. xxiii, 14; 1 Chron. xi, 16; xii, 8, 16; "fort," Ezek. xxxiii, 27; "stronghold," Judg. vi, 2; 1 Sam. xxiii, 14, 19, 29), especially Zion ("hold," 2 Sam. v, 17; 1 Chron. xi, 16; "fort," 2 Sam. v, 9; "castle," 1 Chron. xi, 5, 7; "stronghold," 2 Sam. v, 7).

16. *Sôk* (סָךְ) or *Sukkâh* (סֻכָּה), a *booth* or canopy of leafy boughs, as a habitation for man or beast ("booth," Lev. xxiii, 42, 43; Neh. viii, 14, 15, 16, 17; Job xxxi, 20; Jon. iv, 5; "pavilion," Psa. xxxi, 20; "cottage," Isa. i, 8; "tabernacle," iv, 6), such as Jacob constructed (Gen. xxi, 17), and the Israelites occupied during the Festival of "Tabernacles" (Lev. xxiii, 43, in commemoration of their first stopping-place out of Egypt, "Succoth," Exod. xiii, 20), and hence applied to the retreat of the lion ("den," Psa. x, 9; "covert," Job xxxviii, 40; Jer. xxv, 38), and to Jerusalem, Jehovah's retreat (Psa. lxxvi, 2), to military tents ("tent," 2 Sam. xi, 11; "pavilion," 1 Kings xx, 12, 16), and to the clouds ("tabernacle," Job xxxvi, 29; "pavilion," 2 Sam. xxii, 12; Psa. xviii, 11).

17. *Mistâr* (מִסְתָּר), a *covert* or hiding-place (A. V. "secret" place, etc.), once (Isa. iv, 6, "covert") *Mistôr* (מִסְתּוֹר), as a shelter from the elements (Isa. iv, 6), or concealment (Jer. xiii, 17; xxiii, 24; xix, 10), and especially the lurking-place of lions (Psa. xvii, 12; Lam. iii, 10) and of violent men (Psa. x, 8, 9; lxiv, 4; Heb. iii, 14).

In connection with this whole subject, we may add that we have had frequent illustrations, in the aptness with which geographical names are given in the Bible, of that nice sense of locality which a simple people, especially one of nomadic instincts, invariably exhibits. Indeed, the whole Hebrew language is an exemplification, particularly in the varied import of the nearly synonomous roots, which unfortunately the lexicons generally fail accurately to distinguish, of the close observance of all physical traits. In like manner the de-

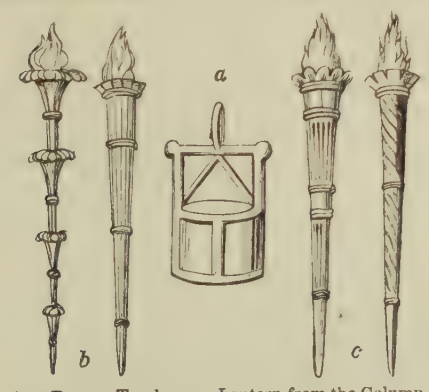
scriptions of locality, which, to a modern Occidental, often seem vague and casual, are generally found, when carefully scanned, to be remarkably precise and graphic, a fact which later travellers are beginning to appreciate. Instances of this abound in the dooms-day book of Joshua, and many of them we have pointed out under the art. TRIBE. A question of much practical importance has arisen respecting the lists of towns in the various tribes given in that book, whether they are arranged in geographical order. The presumption, growing out of the minute character of the delineation, evidently copied from some memorandum of survey, is in favor of such accuracy, and this is confirmed by the fact now well recognised by commentators, that the list of nations mentioned in Acts ii, 9–11 proceeds regularly from the East to the West. Lieut. Conder, in his papers in the *Quar. Reports* of the "Pal. Explor. Fund," bases many of his proposed identifications of places on this theory, which he elaborately defends. We are inclined, however, to doubt its trustworthiness for that purpose, as the Oriental mind is not so uniformly methodical as this view implies; and we have found very frequent reason to depart from such a rule in the indications of identification that we have pointed out under the various places named.

Tor. See TURTLE.

Torah (fully *Massèketh Sépher Torâh*, מסכת ספר תורה), or *Treatise of the Law*, is a Talmudic treatise containing enactments as to the manner in which, and the material on which, the law is to be written. The five chapters of which this treatise consist are full of information, especially the first and fourth; the former containing some notices concerning the Sept., the latter bearing on the sacred text. As to the Sept., see, under that head, *Talmudic Notices concerning the Septuagint*, in this *Cyclop.* The fourth chapter gives the passages in which the word אלהים denotes the Deity or has a different signification. These differences are also noticed in correct editions of the Hebrew text by the words קדש and חול, i. e. holy or profane, thus enabling the student at once to discern whether אלהים should be translated *God* or *gods*, or *judges*, etc. This treatise has been edited, with six others, by Kirchheim (Frankfort-on-the-Main, 1851), under the title שבע מסכתות קטנות ירושלמיות; also with the Latin title, *Septem Libri Talmudici Parvi Hierosolymitani quos nunc primum secundum MS. e Bibliotheca Clarissimi Carmolii edidit*, etc. (B. P.)

Torch is the occasional rendering in the A. V. of לַפִּיד, *lappid* (Zech. xii, 6), which usually signifies (and is translated) a *lamp*; and so λαμπάς (John xviii, 3). In Nah. ii, 3 [Heb. 4] it represents פְּלָדָה, *peladâh*, which rather signifies *iron*. See STEEL. The distinction in the East between a torch and a lantern (q. v.) is not very marked, as both are often but forms of flambeaus. See LAMP. A flaming torch is sometimes quoted by the prophets as the symbol of great anger and destruction (Zech. xii, 6). So also Isaiah (vii, 4) compares Rezin, king of Syria, and the king of Israel, two bitter enemies to Ahaz, king of Judah, to "two tails of smoking firebrands." See FIREBRAND.

Modern Oriental Torches: 1. Persian; 2. Arabian.



Ancient Roman Torches: *a*. Lantern from the Column of Trajan; *b*, *c*. Flambeaus from various sculptures.

Tordesillas, MOSES, a Jewish writer who flourished in 1373 at Avila, in Spain, is the author of עזר האמונה, in which he critically examines 125 passages of the Old Test. regarded by the Christians as Messianic. This work originated through a controversy which he had had with a Jewish convert at Avila; and, for the benefit of the congregations of Avila and Toledo, he collected all the material which he laid down in his עזר אמונה, forming the second part of a work bearing the general title ס' העזר, the first part of it being entitled עזר הדת. See Fürst, *Bibl. Jud.* iii, 435; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 317 sq., and *Biblioth. Jud. Antichrist.* p. 26. (B. P.)

Torgau, CONVENTION OF. Among the German Reformers there was considerable difference of opinion on various subjects, which opinions were advanced and supported with great warmth. All good men friendly to the new Church were desirous of a termination of so many bitter contests, because it was manifest that the papists turned them to their own advantage. After an unsuccessful endeavor to bring about a settlement of these controversies by a conference at Altenburg, it was thought best that a formula or book should be drawn up by wise and moderate theologians, in which these controversies should be examined and decided. James Andreä, a theologian of Tübingen, was appointed to this work in 1659. This business was hastened by the conduct of Kaspar Peucer, son-in-law of Melancthon, who, with others, endeavored in 1570 to abolish throughout Saxony the doctrine of Luther respecting the Lord's supper, and introduce instead that of Calvin. In 1571 they explicitly declared their dissent from Luther respecting the doctrine of the supper and the person of Christ; and, the better to accomplish their wishes, they introduced into the schools a catechism drawn up by Pezel, and favorable to the doctrine of Calvin. Accordingly the elector Augustus summoned a convention of theologians at Torgau in 1574. Having clearly learned the views of the Crypto-Calvinists, as they were generally called, he treated them with severity, imprisoning some and banishing others. After various consultations, James Andreä especially, in a convention of many divines assembled at Torgau, by order of Augustus, drew up the treatise designed to bring peace to the Reformed Church, and which received the name of the *Book of Torgau*. This book, after being

examined and amended by many theologians, was again submitted to certain select divines assembled at Germany, and resulted in the famous *Formula of Concord* (q. v.). See Mosheim, *Ecclesiastical History*, V, iii, 151 sq.

Toribio, Alfonso Mongrovejo, *St.*, a Spanish prelate, was born at Mayorga in 1538, and studied at Valladolid, giving himself meanwhile to the most austere form of religious life. From this he was called, in 1575, to the College of San Salvador. In 1580 he was made archbishop of Lima; he was consecrated at Seville, and immediately departed for Peru. He entered Lima May 24, 1581. The diocese covered a large extent of territory, and the means of communication were very poor; but Toribio determined to make a tour of it in person. He sent evangelists into the remote districts, and did all in his power to elevate the Indians, who became much attached to him. His liberality was great, and crowds of poor people would wait at his door for alms. His knowledge of the language rendered access to the people easy, and his labors were incessant. But the fatigue of his long journeys and the warm climate proved fatal, and Toribio died during his third episcopal tour, March 23, 1606. He was beatified by Clement XI in 1679, and canonized in 1726. See Prescott, *Conquest of Peru*, iv, 3; Pinelo, *Vida de Don Toribio, Arzobispo de Lima* (Madrid, 1653).—Hoefer, *Nouv. Biog. Générale*, s. v.

Tor'mah (Heb. *Tormah'*, תָּרְמָה, *deceit;* Sept. ἐν κρυφῇ v. r. μετὰ δώρων; Vulg. *clam*) occurs only in the margin of Judg. ix, 31, as the alternative rendering of the Hebrew word which in the text is given as "privily." By a few commentators it has been conjectured that the word was originally the same with Arumah (q. v.) in ver. 41, one or the other having been corrupted by the copyists. This appears to have been first started by Kimchi. It is adopted by Junius and Tremellius; but there is little to be said either for or against it, and it will probably always remain a mere conjecture.

Tormentor (βασανιστής, Matt. xviii, 34) signifies one who examines by torture, and is derived from βασανίζω, which in its passive form means to be tossed as by the waves of the sea. Torture, judicially applied, must be distinguished from punishment, however cruel and barbarous it may be; whether it be capital, as impalement or crucifixion; or secondary, as the putting-out of the eyes, or any other kind of mutilation. For torture was not intended to act fatally, nor was it, when so denominated, inflicted as a part of a judicial sentence. See Torture. It was usually employed to extort confession or evidence, as when Claudius Lysias, the chief captain, commanded Paul to be brought into the castle and "examined by scourging" (Acts xxii, 24). In the text first cited it is used as the means of obtaining payment of a debt. The "tormentors" there referred to are the jailers, who were allowed to scourge and torture the poor debtors in their care, in order to get money from them for the grasping creditors, or else to excite the compassion of friends and obtain the amount of the debt from them. In early times of Rome there were certain legal tortures, in the shape, at least, of a chain weighing fifteen pounds, and a pittance of food barely sufficient to sustain life (see Arnold, *Hist. of Rome*, i, 136), which the creditor was allowed to apply to the debtor for the purpose of bringing him to terms; and, no doubt, they often did not stop here. The incident was one with which the hearers of our Lord's parables were, no doubt, familiar, and its introduction here shows how savage and tyrannical was the spirit of the age. It is no small mark of the mild and equitable spirit of the legislation of Moses that it did not recognise the use of torture in judicial trials. See Corporal Inflictions. For the "torment" or *tympanism* of 2 Macc. vi, 19, 28, see Execution; Punishment.

Torquemada (Lat. *Turrecremata*), **Juan de**, a celebrated Spanish Dominican, was born at Valladolid in 1388. He became a friar in 1403; accompanied his superior to the Council of Constance in 1417; graduated from the University of Paris in 1424; taught theology there; was admitted doctor of the Sorbonne in 1429; and was successively chosen prior of the Dominican convents of Valladolid and Toledo. In 1431 he was sent by pope Eugenius IV to the Council of Basle, where he strenuously supported the court of Rome, and contributed to the condemnation of the doctrines of Wycliffe and Huss. He attended, in 1439, the Council of Florence as papal commissary, and was foremost in drawing up the "articles of reunion" between the Greek and Latin churches, and received from the pope the title of "defender of the faith." He was created cardinal Dec. 18, 1439; and in the year following attended, in the pope's name, the Council of Bourges, where he kept the French prelates on the side of the pope. He became bishop of Palestrina in 1455, and of Sabina in 1464. His death took place at Rome, Sept. 26, 1468. His principal works are, *Meditationes Joannis de Turrecremata*, etc. (Rome, 1467, fol.; Augsburg, 1472, fol.; and many later editions): —*Quæstiones Spiritualis Convivii Delicias Præferentes super Evangeliis* (Rome, 1477, fol.; Nuremburg, 1478): —*Commentarii in Decretum Gratiani* (Lyons, 1519, 6 vols. fol.; Venice, 1578; Rome, 1726). Many other of his writings remain unpublished. See Hoefer, *Nouv. Biog. Générale*, s. v.

Torquemada, Tomas de, the first inquisitor-general of Spain, was born in 1420, and was a monk of the Order of St. Dominic at Torquemada, Spain, and prior of the monastery of Santa Cruz at Segovia. He was appointed by Ferdinand and Isabella inquisitor-general in 1483; and confirmed in that post Oct. 17 of that year by pope Innocent VIII, who gave him the title of "confessor of sovereigns." In the course of sixteen years he gave to the flames no less than eight thousand eight hundred victims, besides executing nearly as many in effigy, condemning ninety thousand to perpetual imprisonment and other severe punishments, and expelling from Spain above eight hundred thousand Jews. In his later years his authority was curtailed by the appointment of four colleagues by order of pope Alexander VI. He died at Avila, Sept. 16, 1498. See Hoefer, *Nouv. Biog. Générale*, s. v.

Torre, Lelio della, professor in the Rabbinic College at Padua, was born in the year 1804. When sixteen years of age he was teacher in Turin, and in 1826 he was appointed preacher there. When, in 1827, the Rabbinical school was opened at Padua, he was appointed one of its professors. He died July 9, 1872. Torre wrote in German, Italian, French, and Hebrew. Of his publications we mention, *Specchio, ossia Tavola Senottica delle Conjugazioni Ebraiche secondo le Regole dell' Analogia*, etc. (Padua, 1828):—*Cinque Discorsi detti in Padova, con Annotazioni* (ibid. 1834):—*Della Socialità della Legge Mosaica* (ibid. 1836):—*Della Condizione degli Ebrei sotto l' Imperio Germanico nel Medio Evo* (ibid. 1842):—ס' תהלים, *I Salmi Volgarizzati sul Testo Massoretico, ed Illustrati con Argomenti e Note* (Vienna, 1845):—פרקי אבות, *Sentenze dei Padre. Nuovo Traduzione*, etc. (2d ed. Padua, 1862). See Fürst, *Bibl. Jud.* iii, 435 sq.; Kayserling, *Bibliothek jüdischer Kanzelredner*, in *Homiletisches u. literarisches Beiblatt* to the second vol. (Berlin, 1872), p. 58; Servi, in *Educatore Israelitico*, July 15, 1872. (B. P.)

Torrentius (*Van der Beken*), Lævinus, a Flemish Roman Catholic divine, was born at Ghent in 1525. Educated first at Louvain, he went thence to Bologna, in order to study civil law and antiquities. There he so distinguished himself by his skill in polite literature, especially poetry, that he became known to the literati of Europe. He took holy orders, and was at length raised to the bishopric of Antwerp.

Hence he was translated to the metropolitan church of Mechlin, where he died, in 1595. Torrentius founded a college of Jesuits at Louvain, to which he left his library, coins, etc. Besides *Latin Poems* (Antwerp, 1594; printed by Plantin), he wrote *Commentaries upon Suetonius* (1592) and *Horace* (1608, 4to).

Torrey, Joseph, D.D., a Congregational divine, was born at Rowley, Mass., Feb. 2, 1797; and graduated at Dartmouth College in 1816. After studying theology at Andover, he became in 1819 pastor of a Congregational Church at Royalton, Vt. In 1827 he accepted the professorship of Greek and Latin in the University of Vermont, which position he retained until 1842, when he was chosen professor of intellectual and moral philosophy. This chair he occupied until his death, at Burlington, Vt., Nov. 26, 1867. He was president of the university from 1863 to 1865. Mr. Torrey was the author of a posthumous volume of *Lectures:—A Theory of Art* (1875):—editor of the *Remains of President James Marsh* (1843):—*Select Sermons of President Worthington Smith* (1861); to both of which he prefixed carefully prepared *Memoirs:*—and translator of Neander's *General History of the Christian Religion and Church* (Boston, 1854, 5 vols.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Torrey, Reuben, a Congregational minister, was born at Weymouth, Mass., April 3, 1789, and was a graduate of Brown University in the class of 1816. He was licensed to preach in 1817 by the Rhode Island Congregational Consociation, and, while pursuing his theological studies, preached more or less in different places. He was ordained in May, 1820, and became pastor of the Congregational Church in Eastford, Conn., where he remained for twenty years (1820–40). On resigning, he acted as a supply of the pulpit of the Church in North Mansfield, Conn., for two years (1841–43), and for the next five years (1843–48) was pastor of the Church in Prospect, Conn. Subsequently he was pastor for seven or eight years of the Church in North Madison, Conn., and in 1852 removed to Elmwood, a part of Providence, R. I., to take charge of a Church newly formed in that section of the city. His pastorate with this Church continued for eight years (1852–60). The remainder of his life was spent in Providence, where he died, Sept. 22, 1870. (J. C. S.)

Torrigiano, Pietro, a celebrated Italian sculptor, was born at Florence about 1472. He studied the antiquities in the gardens of Lorenzo the Magnificent in company with Michael Angelo; but, becoming jealous of the growing distinction of the latter, he assaulted him so violently that he was obliged to leave Florence. He went to Rome, where he was employed by pope Alexander VI; but he afterwards gave up his profession, and became a soldier under the duke of Valentino, and also under Vitelli and Piero de' Medici. He again returned to his profession, and, executing several bronze figures for some Florentine merchants, accompanied them to England. He was employed by Henry VIII in erecting the tomb of Henry VII in Westminster Abbey, which was completed in 1519, and, it is supposed, the tomb of Margaret, countess of Richmond, in Henry VII's Chapel. He left England finally in 1519, and visited Spain, where he executed several pieces of sculpture for convents, etc., and, among others, a group of the *Virgin and Infant*. This was so beautiful that the duke de Arcos commissioned him to make a copy of it, promising liberal payment. Disappointed in receiving a large quantity of copper coin, amounting to only thirty ducats, he seized a mallet and shivered the work into a thousand pieces. The duke accused him to the Inquisition as a sacrilegious heretic for destroying a figure of the Holy Virgin. Torrigiano was condemned, but avoided the ignominious end which awaited him by starving himself. He died in 1522. See Spooner, *Biog. Dict. of Fine Arts*, s. v.

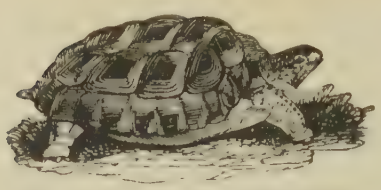
Tortoise (צָב, *tsâb*, so called, according to Gesenius, from *moving slowly;* Sept. ὁ κροκόδειλος ὁ χερσαῖος; Vulg. *crocodilus*) occurs only in Lev. xi, 29 as the name of some unclean animal. Bochart (*Hieroz.* ii, 463) with much reason refers the Heb. term to the kindred Arabic *dhab*, "a large kind of lizard," which, from the description of it as given by Damir, appears to be the *Psammosaurus scincus*, or *Monitor terrestris* of Cuvier (*Règne Anim.* ii, 26). This lizard is the *waran el-hard* of the Arabs, i. e. the land-waran (*Varanus arenarius*), in contradistinction from the *waran el-bahr*, i. e. the water-lizard (*Monitor Niloticus*). It is common enough in the deserts of Palestine and North Africa. It is probably the κροκόδειλος χερσαῖος of Herodotus (iv, 192) and Dioscorides (ii, 71), or perhaps their σκιγκος, the *Scincus officinalis*. See Snail. The land-monitor (*Psammosaurus scincus*) is a lizard three or four feet in length, which, living in the sandy and rocky wastes, subsists on the beetles and other small animals that are found in such arid situations. It is of a yellowish or dusky tint, with darker green spots and bands, and with yellow claws. Tristram, however, thinks the animal in question is the "*Uromastix spinipes*, a large species of lizard very common in the des-

Uromastix spinipes.

ert and sands of North Africa and Arabia. It is also well known in the Judæan wilderness, living in holes of the rocks and burrowing in the sand. It sometimes attains the length of two feet. Its most peculiar characteristic is its powerful spiny tail, broad and massive, and incrusted with close rows of stout prickly scales. This is its weapon of defence, which it uses with effect against its assailant. Its color is grass green, spotted with brown, but darker when irritated. It has a slow and awkward gait, turning its head from side to side with great caution as it walks. It rarely bites, but when it does so nothing will induce it to relinquish its grasp. It feeds chiefly on beetles, but will attack larger animals, even chickens, when in confinement. It is eaten by the Arabs" (*Nat. Hist. of the Bible*, p. 255). See Lizard.

The same Hebrew word צָב, *tsâb*, is translated "covered [wagons]" in Numb. vii, 3, and the same idea seems to be prominent in Isa. lxvi, 20, where our translators have rendered it "litters." According to Gesenius, it means in both these passages a sedan or palanquin (so called from being gently borne). See Litter.

Several kinds of tortoise inhabit Palestine and the surrounding regions. Among the land-tortoises the bordered tortoise (*Testudo marginata*), probably the χελώνη χερσαῖα of Aristotle—a little species closely resembling the common *T. Græca*—replaces this latter in Egypt and the coast of Barbary; and a near ally, *T. Mauritanica*, extends throughout North Africa and Western Asia, from Algiers to the Caspian. Besides



Water-tortoise of Palestine (*Emys Caspica*).

these, several marsh-tortoises (*Emys*, etc.) are common in the fresh waters of those regions, and are particularly troublesome to horses wading or drinking (see Wood, *Bible Animals*, p. 507 sq.). See ZOOLOGY.

Tortosa, COUNCIL OF (*Concilium Dertusense*). This council was held in Tortosa, a cathedral city of Catalonia, Spain, in 1429, by Peter, cardinal de Foix. All the prelates and many ecclesiastics of the kingdoms of Aragon and Valencia, and of the principality of Catalonia, attended. The king's letters-patent confirming the liberties and immunities of the Church were read, and at the end of the fourth session twenty canons were approved and published.

4. Orders that all beneficed clerks and ecclesiastics in holy orders shall keep breviaries, in order that they may say the office privately when hindered from attending in the choir.

5. Forbids the elevation of unworthy persons to holy orders.

6. Orders curates every Sunday to teach by catechising some part of the things necessary to be known by Christians in order to salvation, which it declares to be as follows: (1.) What they ought to *believe*, contained in the articles of the faith. (2.) What they ought to *pray for*, contained in the Lord's Prayer. (3.) What they ought to *keep*, contained in the ten commandments. (4.) What they ought to *avoid*, viz. the seven mortal sins. (5.) What they ought to *desire*, viz. the joys of Paradise. (6.) What they ought to *fear*, viz. the pains of hell.

9. Orders neophytes to bring their children to church within eight days after their birth, in order that they may receive baptism.

15. Forbids the delegates of the holy see to go beyond their commission.

See Mansi, *Concil.* xii, 406.—Landon, *Manual of Councils*, s. v.

Torture (Lat. *torquere*, to twist) is pain inflicted as a judicial instrument for extracting evidence from unwilling witnesses or confessions from accused persons. The practice is an ancient one. In ancient Athens slaves were always examined by torture, and their evidence seems on this account to have been deemed more valuable than that of freemen. Any one might give up his slave to torture, or demand that of his opponent, and a refusal to do so was considered as a strong presumption against a person. No free Athenian could be examined by torture, and it was not inflicted upon Roman freemen or citizens until the time of the emperors. Then it was sometimes inflicted upon even freemen to extract evidence of the crime of *læsa majestas*, and thus it became a part of the Code of Justinian. Hence it was adopted during the Middle Ages by all European states in which the Roman law was made the basis of legislation. It was adopted early and extensively by the Italian municipalities. In Germany elaborate apparatus for its infliction existed, not merely in the dungeons of the feudal castles, but in the vaults beneath the town-halls of Nuremberg and Ratisbon, where the various implements used are yet to be seen. It continued to be practiced in the prisons of Germany until they were visited by Howard, in 1770. It ceased to be a part of the judicial system in France in 1789; and in Scotland it was still in frequent use after the Restoration, and was only abolished by 7 Anne, c. 21, sec. 5. In Russia it was done away with in 1801. In the United States it has never been reckoned an adjunct of judicial examination.

The first instance we have of its use in England is in 1310, in aid of the ecclesiastical law, during the struggle between pope Clement V and the Templars. Edward II, when requested to sanction the infliction of torture by the inquisitors in the case of certain Templars accused of heresy and apostasy, at first refused, but, on a remonstrance by Clement, he referred the matter to the council, and on the recommendation of the council the inquisitors were authorized to put the accused to torture, but without mutilation or serious injury to the person or effusion of blood. During the Tudor period, the council assumed the power of directing torture-warrants to the lieutenants of the Tower and other officers against state-prisoners and occasionally also against persons accused of other serious crimes. Under James I and Charles I torture was less resorted to, and only in state-trials. It was inflicted for the last time in May, 1640. The worst application of torture was found in the hands of the Inquisition. In 1282 pope Innocent IV called on the secular powers to put to the torture persons accused of heresy in order to extract confessions against themselves and others. The necessity of secrecy in the proceedings led to its extensive adoption, and to refinements of cruelty in its use before unknown. See INQUISITION.

The instruments of torture have been many and various. The scourge was the usual instrument of torture among the Romans, who also made use of the *equuleus*, a sort of upright rack, with pincers added to tear the flesh, etc. The most celebrated instrument was the "rack," known in the south of Europe as early as the 2d century, but introduced into the Tower by the duke of Exeter, constable of the Tower. The "boot" was the favorite French instrument of torture. In this rings of iron were passed around the legs, and wooden wedges driven between them and the flesh until the muscles were reduced to jelly. Among other means of torture were the "thumb-screw;" "iron gauntlets;" the "little ease," a narrow cell in which the prisoner was confined for several days, and in which the only position possible was one which cramped every muscle; the "scavenger's (properly Skevington's) daughter," the invention of Sir William Skevington, an instrument which compressed the body so as to start the blood from the nostrils and often from the hands. The torture by water, crucifixion, the fastening of limbs to trees which were forced into proximity to each other and then suffered to fly apart, and pouring melted lead into the ears, are a few of the means by which punishment has been inflicted.

See Barnum, *Romanism as It Is* (index); Jardine, *On the Use of Torture in the Criminal Law of England* (Lond. 1839, 8vo); Maclaurin, *Introduction to Criminal Trials*; Nicolas, *Si la Torture est un Moyen Sûr à vérifier les Crimes Secrets* (1681, 12mo); Reitemaier, *Sur la Question chez les Grecs et les Romains;* Mittermaier, *Das deutsche Strafverfahren*, vol. i. See TORMENTOR.

Torwood Excommunication. After the skirmish at Airsmoss and the execution of Cameron, Cargill, during a field-preaching at Torwood, near Stirling, publicly excommunicated the king, the duke of York, the duke of Monmouth, the duke of Lauderdale, the duke of Rothes, General Dalziel, and Sir George Mackenzie. According to tradition, Rothes, during a dangerous sickness the following year, sent for some of the Presbyterian ministers, and in a fit of remorse confessed the justice of the sentence. The duke of Hamilton added, "We banish these men, and yet when dying we send for them."

Tosaphôth (תוספות) denotes those *additions* or *supplementary glosses* to Rashi's (q. v.) commentary on the Talmud which are found along with the latter in every edition of the Talmud. The disciples of Rashi, when they found that their master's expositions could be extended and improved, set about this work of exposition immediately after his death, filling up every gap, and using up every scrap which their searcher had left. Out of reverence for him, they would not

put down their opinions in an independent manner, but denominated them תוספות, *additions*, and hence they were called *Tosaphists*. The first Tosaphists were his two sons-in-law, R. Meier ben-Samuel and Jehudah ben-Nathan, the latter called by way of abbreviation *Riban*, רבי יהודה בן נתן = ריב"ן; his three grandsons, R. Isaac, R. Samuel, and R. Jacob Tam, sons of R. Meier, who are respectively called from their initials *Ribam*, ריב"ם = ר' יצחק בן מאיר, *Rashbam* (q. v.), and *R. Tam* (q. v.); and, lastly, R. Isaac ben-Asher of Spires, called *Riba*, רבי יצחק בן אשר = ריב"א, also a relative of Rashi. The latter is called בעל התוספות, or the Tosaphist *κατ' ἐξοχήν*. Besides these, we mention Joseph Porat, son of Samuel ben-Meier; Isaac ben-Samuel of Dompaire, also called Isaac the Elder, a nephew of R. Tam; Samuel ben-Natronaï, called *Rashbat*, רשב"ט; Isaac ben-Mordecai, of Augsburg; Isaac Halaban ben-Jacob, of Prague, etc. They are enumerated by Zunz in his *Zur Geschichte und Literatur* (Berlin, 1845, p. 29 sq.), where the student will find all necessary information. (B. P.)

Tosi, Joseph, a Roman Catholic theologian, was born in the year 1824 at Witschein, in Styria. In 1846 he received holy orders, and in 1853 he was promoted at Vienna as doctor of theology. In the same year he was called as professor of dogmatics to Grätz, where he remained until the year 1868. He then went to Vienna and lectured until the year 1871, when he was appointed canon of St. Stephen's, and died May 14, 1875. He published, *Lectures on the Syllabus Errorum of the Papal Encycl. dated Dec. 8*, 1864 (Vienna, 1865):—*Ueber Religionslosigkeit und Wissenschaft, Darwinismus und den Ursprung des Menschen* (Grätz, 1865). Comp. *Literarischer Handweiser für das kathol. Deutschland*, 1866, p. 59, 153; 1875, p. 252. (B. P.)

Tostado, Alonso, a Spanish prelate, was born at Madrigal in 1400. He studied at Salamanca, and at the age of twenty-two received his degree. He was elected to the chair of theology, and soon gained a wide reputation. In 1431 he was sent to the Council of Basle, and by some of his utterances attracted the attention and condemnation of the holy see. In 1443 he was ordered to appear before an assembly of theologians at Sienna, and was convicted of unsound doctrine. On his return to Spain, through the intercession of the king, he received the bishopric of Avila, and was also member of the Council of Castile. He died near Avila Sept. 3, 1455. His works are numerous, and a large number were published at Venice in 1547, 24 vols. fol.; they consist of mystical commentaries on the lives of the Bible and on Matthew. Besides these are *Comentario sobre Eusebio* (Salamanca, 1506):—*Confesionario* (Logroño, 1520). See Viera y Clavijo, *Elogio de Alonso Tostado;* Antonio, *Bibl. Hisp. Vetus.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Total Abstinence. See Temperance.

Toü (1 Chron. xviii, 9, 10). See Toï.

Toule, Council of. See Tousi, Council of.

Toulmin, Joshua, D.D., an English Unitarian minister, was born in London May 11, 1740. Educated at a Dissenting academy, he became minister of a Dissenting congregation in Colyton, Devonshire, and in 1765 of a Baptist congregation in Taunton. Afterwards he adopted Unitarian views from Harvard College in 1794, and in 1804 was chosen one of the ministers of the Unitarian congregation at Birmingham, formerly presided over by Dr. Priestley. Here Dr. Toulmin continued to labor until his death, July 23, 1815. He was an able preacher and an industrious writer. He wrote, *Sermons to Youth*, etc. (Honiton, 1770, 12mo; 2d ed. Taunton, 1789, 8vo):—*Memoirs of F. Socinus* (Lond. 1777, 8vo):—*Dissertations on the Evidences of Christianity* (1785, 8vo):—*Review of the Life of John Biddle* (1789, 8vo; 1791, 8vo):—*History of the Town of Taunton* (1791, 4to):—*Sermons* (1810, 8vo):—*Historical View of the Protestant Dissenters in England under King William* (1814, 8vo):—besides single sermons, works on baptism, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Toulouse, Councils of (*Concilium Tolosanum*). These councils were held in Toulouse, a city of France, capital of the department of Haute-Garonne, and situated on the Garonne. It has in it the very remarkable Church of St. Sernin, a masterpiece of Romanesque architecture, recently restored by Viollet-Leduc. The Church of the Cordeliers was erected in the 13th century, and destroyed by fire in 1871.

I. The first Council of Toulouse was held Sept. 13, 1056, eighteen bishops being present. Rambaldus, archbishop of Arles, and Pontius, archbishop of Aix, presided. Thirteen canons were published.

1. Forbids simony.
3. Forbids any fees for consecrating a Church.
4. Forbids all buying and selling of Church preferment.
5. Enacts that, if a clerk have entered upon the monastic state in order to obtain an abbacy, he shall be compelled to continue the religious life, but shall be entirely excluded from the honor he coveted.
6. Orders abbots to see that their monks follow the rule of St. Benedict in their manner of life, food, dress, etc. Any abbot or monk altering (*corrigentes*) these institutions to be corrected by his own bishop.
7. Enjoins celibacy upon priests, deacons, and other clerks holding ecclesiastical dignities; offenders to be deprived.
8. Forbids, under pain of excommunication, lay persons to apply Church property to their own use.
9. Forbids the laity to plunder the effects of dead persons.
10 and 11. Relate to the payment of Church dues and tithes.
13. Forbids, under pain of excommunication, all intercourse with heretics and excommunicated persons, unless for the purpose of converting them and bringing them back from their evil ways.

In this council Berenger, viscount of Narbonne, made complaint of the conduct of archbishop Guifroi, accusing him of giving away the lands appertaining to the Church of Narbonne to those who had borne arms for him. The event of his complaint is unknown. See Mansi, *Concil.* ix, 1084.

II. The second council was held July 15, 1119, pope Calixtus II presiding, assisted by his cardinals, and the bishops and abbots of Languedoc, Gascony, and part of Spain. Ten canons were published.

1. Is directed against the buying and selling of holy orders or livings.
3. Is directed against the followers of Peter de Bruis, a sect of Manichæans, ordering that the secular authorities shall repress those who affect an extreme piety, condemn the holy sacrament of Christ's body and blood, infant baptism, the priesthood, and other ecclesiastical orders, and lawful matrimony; directs that they shall be driven out of the Church as heretics.
5. Forbids to make slaves of free persons.
10. Excommunicates monks, canons, and other clerks who quit their profession, or who allow their beard and hair to grow after the fashion of the people of the world.

See Mansi, x, 856.

III. Held in 1161, convoked by the kings of France and England, who were present. One hundred bishops and abbots of the two kingdoms attended, and solemnly recognised Alexander III as pope, to the exclusion of Victor II. See Mansi, x, 1406.

IV. The Fourth Council of Toulouse was held in September, 1229. The archbishops of Narbonne, Bordeaux, and Auch were present, with many other bishops and abbots. Raymond, count of Toulouse, with several lords, attended; also the seneschal of Carcassone, and the two consuls of Toulouse. Forty-five canons were published for the extinction of heresy and the re-establishment of peace.

The first five enact that the archbishops, bishops, and exempted abbots shall appoint in every parish a priest and two or three laymen of good character, who shall take an oath constantly and minutely to search for heretics in houses, caves, and every place in which they may be hidden; and, having taken precautions that those whom they have discovered shall not escape, to report the fact to the bishop, the lord of the place, or his bailiff.

6. Orders that the house in which any heretic shall be discovered be destroyed.

8. Forbids to punish any one as a heretic before the bishop has given his sentence.

10. Orders that heretics who have of their own accord recanted shall not be suffered to remain in their own villages, but shall be carried to some place free from all suspicion of heresy; orders them to wear two crosses upon their dress; forbids to intrust them with any public office, etc.

11. Orders that such as pretend to be converted through fear of death, or from any other motive, shall be shut up, in order that they may never again corrupt others.

12. Orders every man above fourteen years of age, and every woman above twelve, to abjure heresy, to make open profession of the Romish faith, and to swear to hunt out the heretics. This to be repeated every two years. Recusants to be looked upon as heretics.

13. Requires all persons arrived at years of discretion to confess to their own priest three times a year, and to receive the holy communion at Christmas, Easter, and Whitsuntide; those who neglect to do so to be considered as heretics.

14. Forbids the laity to have in their possession any copy of the books of the Old and New Test. except the Psalter and such portions of them as are contained in the Breviary or the Hours of the Blessed Virgin; most strictly forbids these works in the vulgar tongue.

16. Declares all wills to be void which are not made in the presence of the priest or his vicar.

25. Forbids to absent one's self from church on Sunday.

26. Declares the following to be festival days, viz. all Sundays; Christmas-day; feasts of St. Stephen, St. John the Evangelist, the Holy Innocents, St. Sylvester, the Circumcision, the Epiphany; feasts of the Purification, the Annunciation, the Assumption, and the Nativity of the Blessed Virgin Mary; Easter; the two days after Easter; the three Rogation days; Whit-Sunday; the two days after Whit-Sunday; feasts of the Nativity of St. John the Baptist, and the Invention and Exaltation of the Holy Cross; the feasts of the twelve apostles; feasts of St. Mary Magdalene, St. Lawrence, St. Martin, St. Nicholas, and the Dedication of St. Michael; and the feasts of the dedications of every church and of all saints to whose honor churches have been built.

42. Forbids women possessed of castles and other fortified places to marry men who are enemies to the faith and to peace.

43. Forbids judges to receive bribes.

44. Orders that counsel be provided gratis for the poor.

See Mansi, xi, 425.

V. This council was held in May, 1590, by the cardinal de Joyeuse, archbishop of Toulouse, assisted by the bishops of St. Papoul, Rieux, and Lavaur, and the deputies of the bishops of Lombez, Pamiers, Mirepoix, and Montauban. Various regulations were made relating to the duties of bishops, chapters, beneficed clerks, priests, and others; they also embrace the following subjects: the holy sacraments, relics, indulgences, festivals, vows, seminaries, hospitals, excommunications, residence, etc.—Mansi, xv, 1378. See Landon, *Manual of Councils*, s. v.; Hagenbach, *Hist. of Doctrines*, i, 143.

Toup, Jonathan, an English clergyman and eminent critic, was born at St. Ives in December, 1713; and, after a preparatory education in that town and at the school of Mr. Gurney, of St. Merryn, removed to Exeter College, Oxford, where he took his degree of A.B. His A.M. was received at Pembroke Hall, Cambridge, in 1756. In 1760 he was appointed to the rectory of St. Martin's, and in 1774 he was installed prebendary of Exeter. In 1776 he was instituted to the vicarage of St. Merryn's. He died Jan. 19, 1785. His classical publications occupy the first rank: *Emendationes in Suidam*, etc. (Lond. 1760, 8vo; pt. ii, 1764, 8vo; pt. iii, 1766, 8vo): —*Epistola Critica ad Celeberrimum Virum Gulielmum Episcopum Glocestriensem* (ibid. 1767, 8vo):—*Curæ Posteriores, sive Appendicula Notarum atque Emendationum in Theocritum, Oxonii nuperrime publicatum* (ibid. 1772, 4to):—*D. Longini Omnia quæ extant Gr. et Lat. recensuit*, etc. (Oxon. 1778, 8vo, with later editions). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Tournély, Honoré, a French Roman Catholic divine, was born Aug. 28, 1658, at Antibes. He received his early education from his uncle, and when duly prepared he entered the University of Paris. In 1686 he was made doctor of the Sorbonne, in 1688 professor at Douay, in 1692 professor at the Sorbonne, but retired in 1716, devoting himself entirely to literary pursuits, and died Dec. 26, 1729. He published, *Prælectiones Theologicæ de Mysterio Trinitatis* (Paris, 1726):—*Prælectiones Theol. de Eccles. Christi* (ibid. eod):—*Prælectiones Theol. de Sacramentis in Genere* (ibid. eod.):—*Prælectiones Theol. de Sacramentis Baptismi et Confirmationis* (ibid. 1727):—*Prælectiones Theol. de August. Eucharistiæ Sacramentis* (ibid. 1729):—*Prælectiones Theol. de Sacramentis Pœnitentiæ et Extremæ Unctionis* (ibid. 1728). See Winer, *Handbuch der theol. Literatur*, i, 420, 449, 450, 453, 457, 460, 461; *Theologisches Universal-Lex.* s. v.; Zedler, *Universal-Lex.* s. v. (B. P.)

Tournemine, René Joseph, a French Jesuit, was born April 26, 1661, at Rennes, of a noble family. In 1680 he entered the Order of the Jesuits, became a monk in 1695, and lectured on philosophy and theology till he was called to Paris, in 1701, to edit the so-called *Mémoires de Trévoux*. In 1718 he was appointed librarian, and died May 16, 1739. His numerous writings are contained, for the most part, in the *Mémoires*. He also edited *I. S. Menochii Brevis Expositio Sensus Literalis Totius Scripturæ, ex Optimis Auctoribus per Epitomen collecta* (Paris, 1719, 2 vols. fol.). See Nicéron, *Mémoires*, xlii; Chauffepié, *Diction.* s. v.; *Biog. Universal-Lex.* s. v.; *Theolog. Universal-Lex.* s. v.; Winer, *Handb. der theol. Literatur*, i, 188. (B. P.)

Tourneux, Nicolas le, a French divine, was born at Rouen, April 30, 1640, and was sent to the Jesuits' College at Paris. He completed his philosophical studies at the Collége de Grassius, and was appointed vicar of St. Étienne des Tormesent at Rouen. In 1675 he gained the prize given by the French Academy; and, reflecting upon the inconsiderate manner in which he had engaged in all the duties of the priesthood, he renounced it, but was afterwards persuaded to resume the sacred functions by M. de Sacy. His talents procured him a benefice in the holy chapel and the priory of Villers, which the archbishop of Rouen gave him. He spent his last years at his priory of Villers-sur-Frère in Tardenois, in the diocese of Soissons. His death occurred suddenly at Paris, Nov. 28, 1686. The principal among his numerous works are, *La Vie de Jésus-Christ:—La Meilleure Manière d'Entendre la Messe:—L'Année Chrétienne* (Paris, 1685, 13 vols. 12mo):—a French translation of the *Roman Breviary* (4 vols. 8vo). An *Abridgment of the Principal Theological Treatises* (4to) is also ascribed to Tourneux.

Tournon, Charles Thomas, *Maillard de*, an Italian cardinal, was born at Turin Dec. 21, 1668. He received his education at the Propaganda at Rome, where he subsequently taught. He was made chamberlain of honor, and in 1701 was raised to the dignity of patriarch of Antioch, and confided with the difficult mission of regulating the affairs of the Church in China and the Indies. In 1702 he departed on his enterprise, touched at Madagascar, and the following year reached Pondicherry. When he reached Canton, he collected the missionaries, told the object of his coming, and ordered that all traces of the heathen worship should be removed from the churches and houses of the native Christians. The emperor was highly incensed. He joined the missionaries against Tournon, and sent him to Macao, where he was imprisoned in the Convent of the Jesuits. He died June 8, 1710. See Passionei, *Memorie Storiche.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Tournon, François de, *cardinal d'Ostia*, was born at Tournon in 1489. At the age of twelve he took the habit of the regular canons of St. Augustine at the Abbey of St. Anthony in Dauphiny. Francis I gave him the Abbey of Chaise-Dieu, and in 1517 made him archbishop of Embrun. In 1525 he became archbishop of Bourges, and from that time his honors increased with every year. Francis I loaded him with benefices and offices, and employed him in political and ecclesiastical intrigues. In 1530 he was created cardinal, and

soon after rose to the dignity of dean of the College of Cardinals. He was one of the principal negotiators of the Treaty of Madrid in 1526, and was actively engaged in bringing about the Peace of Cambrai. During the quarrel between Henry VIII of England and the holy see, Tournon proposed concessions to Clement VII, which, if they had been complied with, would have prevented the whole Reformation in England. When Charles V invaded Provence, Tournon was made lieutenant-general of the French army, and directed the operations of the war. He represented France at the Conference of Nice, and in 1538 signed the treaty which gave France ten years of peace. Tournon was a bitter enemy of reform in whatever shape it might come, and stained his reputation by his bloody attacks upon heresy. The terrible persecution of the Vaudois was in great part of his instigation. At the death of Francis I he fell out of favor, and under Henry II was obliged to return to Rome. In his new diocese of Lyons he carried on a fearful persecution against the Calvinists. At the death of Henry II he returned to France, and was called to the councils of the queen mother. His appearance was the signal for new rigors, and he endeavored to obtain the return of the Jesuits, to whom he gave his college of Tournon. He had great influence over Charles IX, and what terrors may not be due to this fact? Tournon died at the abbey of Saint-Germain-des-Prés April 22, 1562. He had little time, among his political affairs, to attend to letters, and left no works behind him. See Fleury-Ternal, *Hist. du Cardinal de Tournon;* La Thaumassière, *Hist. du Berry;* De Thou, *Hist. sui Temp.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Tours, Councils of (*Concilium Turonese*). These councils were held in Tours, department of Indre-et-Loire, France. It is the seat of an archbishopric, and the archbishop resides here in a palace of uncommon beauty. It formerly contained the celebrated cathedral of St. Martin of Tours, which was destroyed in 1793, and of which only two towers remain.

I. The first council was held Nov. 18, 461, by St. Perpetuus, archbishop of Tours, assisted by nine bishops. Thirteen canons were made for the restoration of the ancient discipline.

1 and 2. Enjoin celibacy upon bishops, priests, and deacons.
3. Forbids them to live, or be on terms of too great familiarity, with any woman.
4. Forbids a clerk to marry a widow.
5. Excommunicates those who renounce the ecclesiastical state.
6. Is directed against those who marry or offer violence to virgins consecrated to God.
7. Excommunicates homicides.
8. Condemns those who fall away from a state of penance after having entered upon it.
9. Deprives of communion bishops who get possession of the bishopric of another, or who promote the clerks of another bishop.
10. Declares ordinations made contrary to the canons to be null.
11. Condemns ecclesiastics who leave their own Church and go to another diocese without their bishop's leave.
12. Condemns clerks who leave their dioceses to travel without letters from their bishop.
13. Condemns usury in clerks; allows other business and employments.

Mansi adds to these thirteen canons six others (*Concil.* iv, 1049).

II. Held Nov. 17, 566; convoked by order of king Charibert, and composed of nine bishops, among whom were Germanus of Paris, Prætextatus of Rouen, and Euphronius of Tours, who presided. Twenty-seven canons were published.

1. Orders provincial councils twice a year.
3. Forbids to place the body of Jesus Christ upon the altar after any fashion, and orders that it shall be placed under the cross.
4. Forbids laymen to come close to the altar with the clerks during the office; but allows them, and women also, to enter the sanctuary for private prayer at other times, and also in order to receive the communion.
5. Orders each Church to maintain its own poor, that they may not be obliged to wander about.
6. Forbids clerks and lay persons to give letters commendatory (*epistolium*), and allows this to bishops only.
12. Orders married bishops to live with their wives as with sisters.
15. Orders that monks who leave their monastery in order to marry shall be separated from their wives, and put to penance; and that the aid of the secular powers shall be entreated in order to effect this.
17. Orders that monks shall fast during the three Rogation days and during the whole of Whitsun week; from that time to August 1, three days in each week; during September, October, and November, also three days in each week; and during December every day till Christmas. Again, on the first three days of January; and from Epiphany to Lent, three days in each week.
23. Allows hymns composed by an author of respectability to be used at the holy office, besides those of St. Ambrose.
27. Declares that bishops taking any fee, etc., for ordination are to be regarded not merely as guilty of sacrilege, but even as heretics.

See Mansi, v, 851.

III. Held in 813, by order of Charlemagne, for the purpose of re-establishing ecclesiastical discipline. Fifty-one canons were published.

1. Orders the people to be faithful to the emperor, and to pray for his preservation.
2. Orders bishops to give themselves to the study of the Holy Scriptures, especially of the gospels, and epistles of St. Paul, and to try to learn them by heart.
3. Orders them to acquaint themselves with the canons and the pastoral of St. Gregory.
4, 5, and 6. Order that they shall preach frequently; that they shall be frugal in their repasts, and entertain the poor and strangers, affording them both bodily and spiritual food.
7. Forbids priests to be present at plays and farces and all immodest exhibitions.
9. Forbids priests to administer indiscreetly the Lord's body to boys and any chance persons, lest they be in sin, and so receive the greater damnation.
15. Anathematizes those who give money in order to obtain a benefice.
16. Orders bishops to take care that the tithes of each church be divided between the priests, the poor, and the repairs, etc., of the church.
19. Warns priests not to administer the holy eucharist inconsiderately to children.
21. Forbids priests to eat and drink in taverns.
27 and 28. Forbid to give the veil to young widows, without good evidence of their sincere love of a religious life, and to virgins under twenty-five years of age.
37. Orders that prayer be made kneeling at all times, except on Sundays and during Easter.
38. Warns the faithful not to make a noise when entering church, not to talk when there, and to keep all bad thoughts out of their minds.
39. Forbids to hold pleadings in churches or church-porches.
40. Forbids to hold pleadings or markets on Sundays.
43. Is directed against the wicked habit of swearing.
50. Orders all persons to communicate at least thrice a year, unless hindered by some great crime.

See Mansi, vii, 1259.

IV. Held in 1055, by Hildebrand, the Roman legate (afterwards Gregory VII), and cardinal Geraldus. In this council Berenger was called upon to defend his opinions; but, not being able to do so satisfactorily, he retracted, and made a public confession of the true faith, which he signed; whereupon the legates, believing him to be sincere, received him into communion. See Mansi, ix, 1081.

V. Held in 1060, by cardinal Stephen, the Roman legate, and ten bishops. Ten canons were made; the first four condemn simony.

6. Declares that those bishops, priests, and deacons who, although aware of the interdict of Nicholas II, refused to abstain from the exercise of their functions, being at the time in a state of incontinence, should be irrevocably deposed.

See Mansi, ix, 1108.

VI. Held in Lent, 1096, by pope Urban II, who presided. The decrees of the Council of Clermont were confirmed. The pope received into favor king Philip (who had been excommunicated for forsaking Bertrade, his lawful wife), upon his humbly making satisfaction. See Mansi, x, 601.

VII. Held May 19, 1163, in the Church of St. Maurice, by pope Alexander III, assisted by seventeen cardinals. There were also present, besides Louis VII, king of France, one hundred and twenty-four bishops, four hun-

dred and fourteen abbots, and an immense multitude of others, both ecclesiastics and laics. These prelates were assembled from all the provinces in subjection to the kings of France and England; some few of them also were Italians, who had declared for Alexander. Among the English prelates was Thomas, archbishop of Canterbury, who was received by the pope with extraordinary honors, all the cardinals present, except two in immediate attendance upon Alexander, being sent beyond the city walls to meet him. The archbishop of Canterbury sat on the right hand of the pope, the archbishop of York on the left. The immediate object of the council was the condemnation of the synods of Pisa and Lodi, convoked by the emperor Frederick. Ten canons were published.

2. Condemns usury among the clergy.
4. Is directed against the Albigenses, and forbids all intercourse with them; forbids even to give them a retreat or protection, or to buy and sell with them.
5. Forbids to let churches to priests for an annual rent.
8. Forbids monks to leave their cloisters in order to practice medicine or to learn the civil law.
9. Declares all ordinations made by Octavianus, and other heretics or schismatics, to be null and void.

See Mansi, x, 1411.

VIII. Held June 10, 1236; Juhel de Mayenne, archbishop of Tours, presiding. Fourteen canons were published.

1. Forbids the crusaders or other Christians to kill or injure the Jews, or to plunder or ill-use them in any way; also orders the secular judges to give up to the ecclesiastical authorities any crusaders whom they may have seized on account of any crime.
7. Orders that all wills shall be put into the hands of the bishop or his archdeacon within ten days after the death of the testator.
8. Denounces those who have two wives living, declares them to be infamous, and orders that they shall be tied up in public, unless they can pay a heavy fine; orders priests to publish every Sunday in church the sin of having two wives living.
13. Orders the bishops to instruct and to provide for the subsistence of the new converts from Judaism and heresy.

See Mansi, xi, 503.

IX. Held in 1239, by Juhel de Mayenne, archbishop of Tours, and his suffragans. Thirteen canons were published, "with the approbation of the holy council;" the use of which expression in this case shows that the approbation was not confined to the pope and his legates.

1. Orders that the bishop shall appoint three clerks, or three reputable laymen, in every parish, who shall take an oath to report faithfully concerning all scandals in morality, faith, etc., happening in the neighborhood.
4. Forbids to receive anything for the administration of the sacraments; without prejudice, however, to pious customs.
5 and 6. Forbid curates and rectors to excommunicate their parishioners of their own authority.
12. Forbids clerks and monks to retain any female servants in their houses or priories.

See Mansi, xi, 565.

X. Held Aug. 1, 1282, by John de Monsoreau, archbishop of Tours, who presided. Thirteen canons were published.

1 and 2. Are directed against needless lawsuits.
3. Forbids clerks and monks to frequent taverns.
4. Excommunicates those who steal or tear the church-books and injure the furniture.
5. Orders the observance of customary processions.
6. Orders the punishment of usurers according to the canon of Lyons.
12. Is directed against those who hinder the payment of tithe.

See Mansi, xi, 1183.

XI. A general assembly of the French clergy was held, by order of Louis XII, in September, 1510, on account of the sentence of excommunication passed against him by pope Julius II. The object of the council was to discuss the question how far it was necessary for Louis to respect the spiritual weapons of the Church, when in the hands of an adversary who used them only to further injustice, and in matters purely temporal. Eight questions were discussed. The following are the most important:

2. Is it allowable for a prince, in defence of his person and property, not only to repel injustice by force of arms, but to seize the lands of the Church in the possession of the pope, his declared enemy, not with any view of retaining them, but only in order to cripple the pope's means of injuring him? Answer in the affirmative.

3. Is it allowable for a prince, on account of such declared hatred on the part of the pope, to withdraw from the obedience of the latter, the pope having stirred up other princes to make war upon him, and urged them to seize upon his territories? Answer: that it is lawful so to withdraw from obedience, not, however, altogether, but so far as the defence of the prince's temporal rights shall render necessary.

4. This withdrawal from obedience being supposed, how is the prince to conduct himself with regard to his subjects, and the prelates with regard to other ecclesiastics, in all those matters in which recourse is usually had to the see of Rome? Answer: it is necessary in such a case to keep to the ancient common rights, and the Pragmatic Sanction taken from the decrees of the Council of Basle.

8. If the pope, without any attention to justice, or even to the appearance of right, employs arms and artifices, and publishes censures against the prince, and against those who protect and defend him, ought the latter to be deserted? Answer: that such censures are altogether null, and not binding in law.

See Mansi, xiii, 1481.

XII. Held in September, 1583, Simon de Maillé, the archbishop, presiding; the bishops of Angers, Nantes, Saint-Brieu, Rennes, and Quimper, and the deputies of those of Saint-Malo and Mans, were present.

A petition was read, which it was proposed to present to the king, Henry III, requesting him to order the publication of the decrees of Trent in his states; also another petition to the pope, to induce him to remedy certain abuses in the matter of benefices. A formulary of faith, to be signed by all beneficed clerks, was drawn up, and regulations were made to prevent simony. In consequence of the appearance of the plague in Tours, the prelates adjourned the council to Angers.

See Mansi, xv, 1001.

Tousi, COUNCILS OF (*Concilium Tullense*, or *apud Saponarias*), were held at Tousi, a place in the diocese of Toul.

I. This council was held in June, 859. Charles the Bald and the sons of the emperor Lothaire were present. Thirteen canons were published, of which the first treats of the reconciliation of Charles and his brother Louis. The sixth relates to a charge of treason brought by Charles the Bald against Venilon, bishop of Sens. Canon 8 relates to the case of the Breton bishops who had been guilty of schism in separating from their metropolitan. The tenth contains certain dogmas relating to grace (originally put forth in the first six canons of Valence, in the Synod of Quiercy), concerning which there arose a great contention among the bishops present. Synodal letters were addressed to Venilon, the Breton prelates, and to those factious and seditious persons whose unbridled licentiousness had caused extreme disorder. See Mansi, *Concil.* viii, 974.

II. The second Council of Tousi (also called *Concilium Tullense*, or *Tussiacense*) was held in 860. Forty bishops from fourteen provinces attended. Five canons were published, directed against robbery, perjury, and other crimes, then very prevalent. Although only forty bishops were present, these canons are signed by fifty-seven, the decrees of councils being often sent to the bishops who were absent for their signature.

1. Is directed against invaders of sacred things.
2. Concerning the incontinence of virgins or widows consecrated to God.
3. On perjury and false witnesses.
4. Against robbers and others guilty of various crimes.
5. Concerning vagabond clerks and monks.

A synodal letter was also drawn up, addressed to the invaders of ecclesiastical rights and property, and the plunderers of the poor. See Mansi, viii, 702.

Toussain, or **Tussanus**, DANIEL, a French Protestant minister, was born at Montbelliard, in the department of Doubs, July 15, 1541. After some education in his native place, Toussain went to Basle in 1555, where he studied two years. He then spent two years in Tübingen, applying himself to belles-lettres, philosophy, and divinity. Finding himself indiffer-

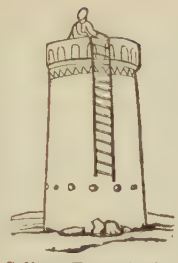
ently acquainted with the French language, he went to Paris in 1559, and, after a residence of a year, went to Orleans, where he taught Hebrew for some time, and, being admitted into the ministry, officiated in the Church there. While in Orleans he was frequently exposed to dangers arising out of the war between the Catholics and Protestants, but escaped them and finally reached Heidelberg, whither he had been invited by Frederick III. The prince afterwards employed him in visiting the Reformed churches in his dominions. On the death of the elector in 1576, his son, Casimir, invited Toussain to Neustadt, made him superintendent of the churches there, and, on the death of Ursinus, professor of divinity. In 1578 he presided at a synod assembled by Casimir for the purpose of establishing conformity in doctrine and discipline, and of assisting the exiles of the palatinate. When the prince became regent in 1583, he removed to Heidelberg, and employed Toussain in promoting the Reformed religion. In 1586 he was appointed to succeed Grynæus, first professor of divinity at Heidelberg; and in 1594 was chosen rector of the university. He died Jan. 10, 1602, and was buried in the university chapel. His published works, in many volumes 4to and folio, are principally commentaries on various parts of the Bible, and defences of particular doctrines of the Reformed Church. His life was published by his son Paul under the title *Vita et Obitus Danielis Tussani*, etc. (Heidelberg, 1603, 4to).

Tow is the rendering in the A. V. of the Heb. words (1) נְעֹרֶת, *neo'reth* (so called as being *shaken* off from flax in hatchelling), *refuse* (Judg. xvi, 9); (2) פִּשְׁתָּה, *pishtéh* (Isa. xliii, 37), *flax* (as elsewhere rendered). See Linen.

Towel (λέντιον, for Lat. *linteum*, a *linen* cloth, John xiii, 4, 5) was the *apron* worn by servants and persons in waiting (see Galen, *De Comp. Med.* c. ix; Sueton. *Calig.* 26). See Apron.

Tower is the rendering in the A. V. of the following Heb. and Gr. words: 1. בָּחַן, בָּחֹן, and בָּחוֹן (Sept. ἔπαλξις), from בָּחַן, to "search," "explore," a *searcher* or watcher; and hence the notion of a watch-tower. In Isa. xxxii, 14 the tower of Ophel is probably meant (Neh. iii, 26). 2. מִגְדָּל, and מִגְדֹּל or מִגְדּוֹל (πύργος; *turris*), from גָּדַל, to "become great," a lofty tower; used sometimes as a proper noun. See Migdol. 3. מָצוֹר (πέτρα; *munitio*), a strong fortification; only once "tower" (Hab. ii, 1). See Egypt. 4. עֹפֶל (οἶκος; *domus*), only in 2 Kings v, 24. See Ophel. 5. פִּנָּה, usually "corner," twice only "tower" (Zeph. i, 16; iii, 6; γωνία; *angulus*). 6. מִצְפֶּה (σκοπιά; *specula*), "watch-tower." See Mizpah. 7. מִשְׂגָּב (ὀχύρωμα; *robur*), "a refuge," only in poetry. See Misgab. 8. Πύργος, the general term in the New Test. See Fortification.

Isolated watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of Edar, etc. (Gen. xxxv, 21; Mic. iv, 8; Isa. xxi, 5, 8, 11; Hab. ii, 1; Jer. vi, 27; Cant. vii, 4); the tower of Lebanon, perhaps one of David's "garrisons" (*netsib*, 2 Sam. vii, 6; Räumer, *Palæst.* p. 29). Such towers or outposts for the defence of wells, and the protection of flocks and of commerce, were built by Uzziah in the pasture-grounds (*midbar*) [see Desert], and by his son Jotham in the forests (*choreshim*) of Judah (2 Chron. xxvi, 10; xxvii, 4). Remains of such fortifications may still be seen, which, though not perhaps themselves of remote antiquity, yet very probably have succeeded to more ancient structures built in the same places for like purposes (Robinson, *Bibl. Res.* ii, 81, 85, 180; Roberts, *Sketches*, pl. 93). Besides these military structures, we read in Scripture of towers built in vineyards as an almost necessary appendage to them (Isa. v, 2; Matt. xxi, 33; Mark xii, 1). Such towers are still in use in Palestine in vineyards, especially near Hebron, and are used as lodges for the keepers of the vineyards. During the vintage they are filled with the persons employed in the work of gathering the grapes (Robinson, *Bibl. Res.* i, 213; ii, 81; Martineau, *East. Life*, p. 434; De Saulcy, *Travels*, i, 546; Hackett, *Illustr. of Script.* p. 163, 171). See Lodge.



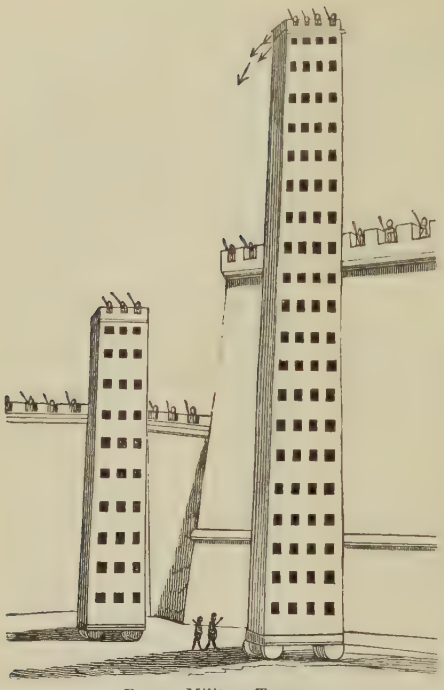
Solitary Tower in the East.

Mural towers were in all antiquity built as part of the fortifications of towns, especially at the corners of the walls and the gates (2 Chron. xiv, 7; xxvi, 9, 15; xxxii, 5; 1 Macc. v, 55; xiii, 33, 43, etc.; comp. Isa. xxiii, 3; xxx, 25; Ezek. xxvi, 4, 9; see Pliny, *H. N.* vi, 22, 1). Also in the interior of cities towers served as citadels (Judg. ix, 46 sq.). Jerusalem (q. v.) was especially provided with towers of this description, many of which had special names (Neh. iii, 11; xii, 38; Jer. xxxi, 38, etc.). Those on the walls and at the gates were used for sentries (2 Kings ix, 17; xvii, 9; xviii, 8; Ezek. xxvii, 11). The Temple (q. v.) was likewise supplied with numerous towers. The "tower in Siloam" (q. v.) (Luke xiii, 4) was probably some mural defence near that fountain. See Gate; Wall.

Ancient Assyrians Attacking Mural Towers with Turreted Engines.

Among many ancient nations, especially the Babylonians, towers were employed in the siege of cities, as appears from the prophet's account of the divination used by the king of Babylon to determine his line of march into the kingdom of Judah: "At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering-rams against the gate, and to build a tower (Ezek. xxi, 22). See Battering-ram. In the Maccabæan age, towers borne on elephants were used to carry warriors in battle (1 Macc. vi, 37; comp. Pliny, *H. N.* xi, 1, "turrigeri elephantorum humeri"). In Roman sieges the tower (*vinea*, from the vine-branches with which it was often thatched), run on wheels along an artificial causeway (*agger*), was proverbial (Luke xix, 43). See Mount.

In the figurative language of Scripture, towers are



Roman Military Towers.

used for defenders and protectors, whether by counsel or strength, in peace or in war (Psa. xviii, 10; lxi, 3). See WAR.

TOWER IN CHRISTIAN ARCHITECTURE. Any attempt to particularize the various kinds of towers which have been adopted by different nations in former ages would far exceed the scope of this work; the following observations, therefore, are chiefly confined to those which were in use in the Middle Ages in England and the adjacent parts of Europe, and more especially to the towers of churches. Among the Greeks and Romans, towers were employed of various forms and for different purposes, but by no means so abundantly as in after-ages, and in general they appear not to have been so lofty as those of mediæval date. The tower of Andronicus Cyrrhestes, called also the Temple of the Winds, at Athens, is octagonal; at Autun, in France, a considerable part of a large and lofty square tower of late Roman work exists. The tower for the use of bells is supposed not to have been introduced till the 5th century, and hence the term *campanile*, applied to the Italian towers. See SPIRE.

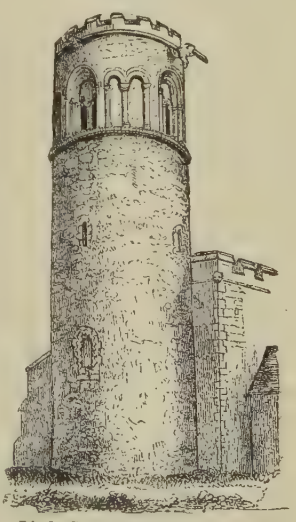
In the Middle Ages the towers of castles were numerous and of striking character. During the prevalence of the Norman style the keep often consisted of a large rectangular tower, with others of smaller size attached to the angles, and these last mentioned generally rose higher than the main building, as at the White Tower of London and the castles of Rochester and Guildford. The keep tower of Conisburgh Castle, in Yorkshire, which is of the latest Norman work, is circular, with large buttresses on the outside; in other examples, especially in those of *later* date, the keep towers are of various forms, often irregular, apparently so constructed as being considered best adapted to the peculiarities of the sites, and the systems of defence in use at the periods of their erection. Besides these main towers, many others, which, though of less magnitude than the keep, were often of very considerable size, were employed in different parts of fortifications, especially at the entrances, where the gateways were generally flanked by towers projecting considerably before the main walls; these were pierced with loop-holes and oilets, and were commonly surmounted with machicolations. See TURRET.

Church-towers of all dates are greatly diversified, not only in their details, but also in general proportions and form; they are occasionally detached from the building to which they belong, but are usually annexed to it, and are to be found placed in almost every possible situation except about the east end of the chancel. In all cases their use was for hanging the bells, and hence the name *belfry*. Large churches have often several towers, especially when the plan is cruciform; and in this case there are generally two at the west end, and one, of larger dimensions, at the intersection of the transepts, as at the cathedrals of Canterbury, York, and Lincoln. Ordinary parish churches have usually but one tower. In some examples, where there is an entrance to the church through the lower story of a tower, it is made to form a porch with an open archway on one side, as at Cranbrook, and many other churches in Kent; or on three sides, as at Newnham, Northamptonshire. In towns, towers are sometimes placed over public thoroughfares, and in such situations are built on open archways. It is not unusual to find church-towers which batter, or diminish upward: these are generally of Norman or Early English date; but in some districts, as in Northamptonshire, this mode of construction was continued to a later period.

The towers belonging to the style described in the article SAXON ARCHITECTURE (q. v.) are square and massive, not of lofty proportions, and apparently never were provided with stone staircases. Some of them are considerably ornamented, as at the churches of Barnack and Earl's Barton, Northamptonshire; and others are very plain, as at St. Michael's, Oxford, and St. Benet's, Cambridge: the tower of the Church of Sompting, Sussex, which belongs to this style, terminates with a gable on each of the four sides, and is surmounted by a wooden spire; but whether or not this was the original form may be doubted.

In some parts of Great Britain circular church-towers are to be found. These have sometimes been assumed to be of very high antiquity, but the character of their architecture shows that they commonly belong to the Norman and Early English styles. They are built of rough flints, generally of coarse workmanship, with very little ornament of any kind, and that little, for the most part, about the upper story: one of the best examples is that of Little Saxham Church, Suffolk. Plain round towers in the counties of Norfolk and Suffolk are of all periods: the only materials readily accessible being flints, and these not admitting of square corners, the towers were built round, and this practice is continued even to the present day.

Norman towers are generally square, and of rather low proportions, seldom rising much more than their own breadth above the roof of the church, and sometimes not so much. They generally have broad flat buttresses at the angles, and are usually provided with a stone staircase carried up in a projecting turret attached to one of the angles; this is very commonly rectangu-



Little Saxham Church, Suffolk.

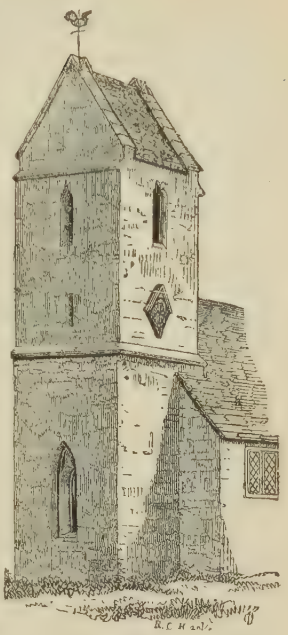
lar externally, but the form is not unfrequently changed towards the top, especially if the turret is carried up the whole height of the tower: occasionally polygonal Norman towers are to be met with, as at Ely Cathedral. In Normandy a few examples of village church-towers of this style exist, which are capped with pyramidal stone roofs, like low square spires, but in general the roofs and parapets are additions of later date. Many Norman towers are very considerably ornamented, the upper stories being usually the richest, while others are very plain. Good specimens remain at St. Alban's Abbey; the cathedrals of Norwich, Exeter, and Winchester; Tewkesbury Abbey; Southwell Minster; the churches of St. Peter, Northampton; St. Clement, Sandwich; Iffly, Oxfordshire; Stewkley, Buckinghamshire, etc.

In *Early English* towers much greater variety of design and proportion is found than in those of prior date. The prevailing plan is square, but some examples are octagonal, and occasionally the upper part of a square tower is changed to an octagon. Projecting stair-turrets are almost universal, though they are frequently so much masked by buttresses as to be in great measure concealed. Many towers in this style are of lofty proportions, while others are low and massive. The best examples are generally more or less ornamented, and some

Middleton Stoney, Oxfordshire, cir. 1220.

are very highly enriched. The belfry windows are often large and deeply recessed, with numerous bold mouldings in the jambs, and sometimes appear to have been originally left quite open. Considerable variety of outline is produced by the different arrangement, sizes, and forms of the buttresses at the angles of towers in this as well as in the later styles of Gothic architecture, and sometimes, instead of buttresses, small turrets are used, which rise from the ground and generally terminate in pinnacles. Many towers of this date are finished at the top with parapets, some of them with pinnacles at the angles, a few with two gables, called pack-saddle roofs (as Brookthorpe, Northamptonshire), and many are surmounted with spires, which, although perhaps in the majority of cases they are of later date than the towers, appear to have been originally contemplated. Examples remain at the cathedrals of Oxford and Peterborough; the churches of St. Mary, Stamford; Ketton and Ryhall, Rutland; Loddington and Raundes, Northamptonshire; Middleton Stoney, Oxfordshire, etc.

In the *Decorated* and *Perpendicular* styles towers differ very considerably both in proportions and amount of enrichment, and considerable diversity of outline and effect is produced by varying the arrangement and form of the subordinate parts, such as windows, buttresses, pinnacles, etc.; but in general composition they do not differ very materially from Early English towers. Many are very lofty, and others of low proportions; some highly enriched, and some perfectly plain; a large, and probably the greater, number are crowned with parapets, usually with a pinnacle at each corner, and sometimes with one or two others, commonly of rather smaller size, on each of the sides; many, also, terminate with spires, or, especially in the Perpendicular style, with lanterns. Decorated towers remain at Lincoln Cathedral; the churches of Heckington and Caythorpe, Lincolnshire; Newark, Nottinghamshire; Finedon, Northamptonshire; St. Mary's, Oxford, etc. Perpendicular towers are very numerous in all parts of the kingdom, especially in Somersetshire. Among such as are best deserving of attention may be mentioned those at Canterbury, York, and Gloucester cathedrals; and the churches at Boston and Louth, Lincolnshire; Kettering, Northamptonshire; Cirencester, Gloucestershire; Great Malvern, Worcestershire; and that at St. Mary Magdalen College, Oxford.



Brookthorpe, Northamptonshire, cir. 1260.

Brislington, Somersetshire.

Towers, Joseph, LL.D., a Dissenting minister, was born in Southwalk, London, in 1737, and was apprenticed to Mr. Goadby, printer, at Sherborne, Dorsetshire, in 1754. He returned to London in 1764, where he worked at his trade, and afterwards became a book-seller. He was ordained a preacher in 1774, and was chosen pastor of a congregation at Highgate. In 1778 he became forenoon preacher at a chapel in Newington Green. He died in 1799. Mr. Towers was an Arian, though closely connected with the Unitarians. He wrote, *Review of the Genuine Doctrines of Christianity* (Lond. 1763, 8vo): —*Observations on Hume's History of England* (ibid. 1778, 8vo):—*British Biography* (1766–72, 7 vols. 8vo; 1773–80, 10 vols. 8vo [vols. i–vii by Towers; viii–x by a clergyman]):—*Vindication of the Political Opinions of Locke* (1782, 8vo):—*Memoirs of Frederick the Great* (1788, 2 vols. 8vo; 1795, 2 vols. 8vo:—*Tracts on Polit-*

ical and other Subjects (1796, 3 vols. 8vo);—besides *Sermons*, and articles to the *Biographia Britannica*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Towerson, Gabriel, D.D., a learned English divine, was a native of Middlesex, and became a commoner of Queen's College, Oxford, in 1650, where he took his A.M. in 1657. In 1660 he was elected fellow of All-Souls', and entered holy orders at about the same time. He was first preferred to the rectory of Welwyn, in Hertfordshire, and took his degree of D.D. in 1677. An April, 1692, he was inducted into the living of St. Andrew Undershaft, London, to which he was presented by king William. He died in October, 1697, and was interred at Welwyn. His works are, *A Brief Account of Some Expressions in St. Athanasius's Creed* (Oxford, 1663, 4to):—*An Explication of the Decalogue, or Ten Commandments, and an Explication of the Catechism of the Church of England* (Lond. 1676–88, 4 pts. fol.):—*Of the Sacraments in General*, etc. (ibid. 1686, 8vo):—*Of the Sacrament of Baptism in Particular among the Heathen and Jews*, etc. (1687, 8vo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Towgood, Micaiah, an English Dissenting minister, was born at Axminster in 1700, became pastor at Moreton-Hampstead in 1722, removed to Crediton in 1735, and in 1750 to Exeter, where he died in 1792. He wrote, *Dissenter's Apology* (Lond. 1739, 8vo):—*Dissenting Gentleman's Answer to Rev. Mr. White* (1746–48, 6th ed. 3 vols. 8vo):—*Essay on Charles I* (1748; new ed. 1811, 12mo):—*Dissertations on Christian Baptism* (1750; new ed. with notes, etc., 1815, 12mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Manning, *Life and Writings of Towgood* (1792); Skeats, *Hist. of Free Churches of England*, p. 419 sq.

Towgood, Richard, an English prelate, was made dean of Bristol in 1667, and died in 1683. He published a *Sermon on Acts vii*, 8 (Lond. 1676). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Town (not carefully distinguished in the A. V. from "city," which latter is the usual rendering of עִיר, occasionally "town:" this latter is also the translation, at times, of קִרְיָה, prop. a *wall*, as usually rendered; חָצֵר, a *village*, as generally rendered; and so κώμη in the New Test. [once more distinctively κωμόπολις, Mark i, 38]; בַּת, a *daughter*, sometimes fig. employed; חַוּוֹת, only in the phrase Havoth-jair [q. v.]; פְּרָזוֹת, "unwalled towns," means rather *open country*). The first mention of such collective residence occurs early in the antediluvian history (Gen. iv, 17), but we are not to think, in the case of such primitive "cities," of anything more than a mere hamlet, the nucleus, perhaps, of an eventual metropolis. Towns, however, appear in the history of the patriarchs as strong central points of the agricultural tribes in nomadic regions. They were therefore enclosed with walls, and thus each town was originally a fortress (see Numb. xxxii, 17; hence the term מִבְצָר, literally *a fort*, applied κατ' ἐξοχήν to Tyre, Josh. xix, 29; 2 Sam. xxiv, 7); such as the cities which the Israelites captured and demolished under Joshua. For this purpose eminences and hills (comp. Matt. v, 14) were naturally selected as more commanding and secure sites (see König, *De Montibus, Urbium Antiquiss. Sedibus* [Annæberg. 1796]), a precaution which Palestine, with its varied surface and exposed situation, especially suggested (comp. 2 Sam. iv, 6). We know little, however, of the exact architectural style of its cities, with the exception of Jerusalem. In modern times Oriental towns are built very wide-spreading, and often include extensive open spaces, gardens, etc. (see Thevenot, ii, 114; Buckingham, p. 95, 335; Tavernier, i, 169; Rosenmüller, *Morgenl.* iv, 395 sq.), e. g. Damascus (Kämpfer estimates Ispahan as more than a day's ride in circuit, *Amœn. Exot.* p. 163). This especially applies to the larger cities of Asia, such as Babylon and Nineveh, which enclosed an area of many miles (see Ritter, *Erdk.* xi, 903). The gates of the cities were closed (Josh. ii, 5 sq.; Judg. xvi, 3; 1 Sam. xxiii, 7; 1 Kings iv, 13; Psa. cxlvii, 13, etc.) with strong folding-doors (דֶּלֶת, דְּלָתַיִם) with brazen or iron bars (בְּרִיחִים), and were surmounted by turrets (2 Sam. xviii, 32), which were guarded by sentries (ver. 24 sq.). In these the governors and judges held their sittings, and a more or less extensive square (רְחֹב, which, however, does not always mean an open place, but sometimes a wide [πλατεῖα] street, Gen. xix, 2; Judg. xix, 15, 17, 20) adjoined (Ezra x, 9; Neh. viii, 1, 3, 16; 2 Sam. xxi, 12; 1 Chron. xxxii, 6; Job xxix, 7; Cant. iii, 2) where the market was held (2 Kings vii, 1; comp. ἀγοραί, Josephus, *Life*, 22). The streets (חוּצוֹת, Job xviii, 17; Isa. v, 25; Jer. xxxvii, 21, etc.; שְׁוָקִים, Cant. iii, 2; Eccles. xii, 4, etc.; πλατεῖαι, Matt. vi, 5; xii, 19; Acts v, 15, etc.) were not so narrow (yet see στενωπός applied to those of Jerusalem in Josephus, *War*, vi, 8, 5) as in modern Oriental towns (Maundrell, p. 172; Olearius, p. 291; Russegger, i, 367; Robinson, i, 38; iii, 697), where, as in Acre (Mariti, p. 246), scarcely two laden camels, or in Damascus (Schubert, iii, 29) scarcely a single one, can pass (Burckhardt, *Arab.* p. 151). The streets of Hebrew antiquity (at least in the large towns) had names, which were sometimes taken from those of the kind of trade carried on in them (Jer. xxxvii, 2; comp. ἀγοραί, Josephus, *War*, v, 8, 1, like modern *bazaars;* Russell, *Aleppo*, i, 29 sq.; Harmer, i, 245 sq.; Arvieux, i, 55; Ker Porter, i, 406, 407). They were occasionally paved in the later period (Josephus, *Ant.* xv, 9, 6; xvi, 5, 3; xx, 9, 7); in earlier times (comp. Isidore, *Orig.* xv, 16) we find notice of paving in the court of the Temple (2 Kings xvi, 17). From 1 Kings xx, 34 it would seem that kings sometimes constructed or improved certain avenues (comp. Rosenmüller, *Morgenl.* iii, 201 sq.). Aqueducts (תְּעָלוֹת) were built in Jerusalem before the exile (2 Kings xx, 20; Isa. vii, 3; xxii, 9; for Pilate's undertaking see Josephus, *Ant.* xviii, 3, 2; comp. *War*, ii, 17, 9; Robinson, ii, 166 sq.); other cities were supplied by springs (see Josephus, *Ant.* xvii, 13, 1) and cisterns, the latter, at times, of very expensive construction (*War*, vii, 8, 3). See Water.

As to the varied condition of cities in pre-exilian times of Palestine we have only disconnected notices. The oldest ones of the land were destroyed by a natural or miraculous combustion in Abraham's time (Gen. xix, 24 sq.). During the conquest by the Israelites many were destroyed by fire (Josh. vi, 24, 26; xi, 13), but later were in part rebuilt (Judg. i, 26; 1 Kings xvi, 24) and embellished (Judg. xviii, 28; 1 Kings xii, 25; xv, 17; xvii, 21; comp. 2 Chron. viii, 5). The Chaldæan invasion made (especially in the case of Jerusalem) many changes, and during the exile most of the cities were deserted. The Syrian wars under the Maccabees wasted or destroyed several (see 1 Macc. v, 44, 65; ix, 62). Others, however, especially Jerusalem, were fortified, and castles and citadels were built (ver. 50; xii, 38; xiii, 33; xv, 7, 39, 40; Josephus, *War*, iv, 7, 2; *Ant.* xiii, 16, 3). During the Roman period cities especially multiplied, chiefly under the patronage of the Herodian family; but many of them were largely occupied by Gentiles, with their heathenish theatres, gymnasia, stadia, and temples (*ibid.* xv, 5, 2; xviii, 2, 1 and 3; xx, 9, 4, etc.). Fortifications and towns also increased (*ibid.* xv, 9, 4; *War*, vii, 8, 3). The post-exilian topography of Palestine therefore exhibits many names of places not mentioned in the Old Test.; some of them, however, may have existed earlier. The district of Galilee was especially rich in towns and villages, which amounted in all to two hundred and four (*Life*, 45). See Palestine.

The names of Palestinian cities were almost invariably significant, as appears from the present situation and configuration of the land (e. g. Ain, *fountain;* Beth-

lehem, *bread-producing;* Gibeon, *elevation;* Mizpah, *look-out;* Ramah, *height;* many of them, accordingly, used with the article). Numbers of these are compounded, e. g. with בַּיִת (*house;* see Rödiger, *De Arab. Libror. Hist. Interpret.* p. 21), עִיר or קִרְיָה (city), חָצֵר (court), עֵמֶק (valley), אָבֵל (meadow), בְּאֵר (well), עַיִן (spring), and in the post-exilian period with כְּפַר (village); those with בַּעַל (Baal) appear to have been of Canaanitish origin (see Panofka, *Ueb. d. Einfluss der Gottheiten auf Ortsnamen* [Berl. 1842]). Some are of dual (Kirjathaim, Jerusalem, Dothan) or plural form (Kerioth, Anathoth, Gebim); in one case (Beth-horon) we have the distinction of *upper* and *lower* villages. Several places of the same name are distinguished by the name of the tribe added (see Matt. ii, 1, 5; xxi, 11; Luke iv, 31). In Roman times, especially under the Herods, many old names were displaced by others of Greek or Latin origin (e. g. Diospolis, Neapolis, Sebaste, Cæsarea, Tiberias; later Ælia Capitolina), some of which have still survived (comp. Ammian. Marcel. xiv, 8), while the most of them have again yielded to the older appellation (comp. Josephus, *War*, i, 4, 2; *Ant.* xiii. 13, 3; see Reland, *Palæst.* p. 567), or to an imitation in Arabic of a similar sound (Palmer, *Desert of the Wandering*, p. 31). See NAME.

On the population of the cities of Palestine nothing definite is known, for the numbers (as Judg. xx, 15) from which an estimate might be made are in many cases corrupt (Josephus's statements [e. g. *War*, iii, 3, 1] are suspicious; but see Räumer, *Paläst.* p. 430 sq.). See NUMBER.

A distinction between walled towns and open villages is not uniformly maintained in the Old Test., although in the later period they began to be distinguished (see פְּרָזוֹת, Ezek. xxxviii, 11; חַצֵרִים, Neh. xi, 25; comp. בָּנוֹת, Numb. xxi, 25, 32; Josh. xv, 45; Judg. xi, 26; Neh. xi, 25; אָם, 2 Sam. xx, 19; see Gesenius, *Monum. Phœn.* ii, 263; a metropolis or province is called מְדִינָה in the Talmud, *Maas. Sheni*, iii, 4, etc.). The New Test., however, makes such distinctions (Mark i, 38; comp. Matt. x, 11; Mark vi, 56 [viii, 27]; Luke viii, 13, 22; Acts viii, 25): *κώμη*, e. g. Bethphage (Matt. xxi, 22), Bethany (John xi, 1), Emmaus (Luke xxiv, 13), Bethlehem (John vii, 42); but *πόλις*, e. g. Nazareth, Capernaum, Nain; but these terms are used loosely, and the compound *κωμόπολις* even occurs. So, likewise, Josephus uses *πόλις* and *κώμη* almost interchangeably (see *Life*, 45; *Ant.* xx, 6, 2), and he occasionally employs the diminutive *πολίχνη* (*War*, iv, 2, 1). In general, however, *κώμη* (village) chiefly belongs to those places whose name is compounded with כְּפַר (Gesenius, *Thesaur.* ii, 707). The Talmudists (but comp. *Megillah*, i, 3; *Erubin*, v, 6) distinguish places thus: כְּרַכִּים, cities with defences; עֲיָרוֹת, towns without fortifications; כְּפָרִים, villages (Lightfoot, *Hor. Hebr.* p. 599 sq.). Reland gave the first extensive list of the localities of Palestine (in his *Palæstina*), which might be greatly enlarged from the Talmud (see *Baba Bathra*, ii and iii; *Baba Metsiah*, xi, 5). See TOPOGRAPHICAL TERMS.

On the municipal government of pre-exilian Palestine no definite information remains. There were judges (שֹׁפְטִים) and overseers (שֹׁטְרִים) both named as officers (Deut. xvi, 18), but the latter title is not clear; and elsewhere the elders appear as civil authorities. In post-exilian times the magistrates of Palestinian cities are called councillors (*βουλαί*, Josephus, *Life*, 12, 13, 34, 61, 68), at whose head, as it would seem, stands a ruler (*ἄρχων*, *ibid.* 27; *War*, ii, 21, 3). But from these are to be distinguished the territorial *στρατηγοί* or *ἔπαρχοι*, who had their seat in certain towns, and probably had civil jurisdiction over a particular district (*Life*, 9, 11, 17; *Ant.* xix, 7, 4). On the civil law in cities see the Mishna (*Sanhedr.* i, 1 sq.). See GOVERNMENT.

The gates of cities were guarded during the day by sentinels, who looked out from the turret on the walls into the distance (2 Sam. xviii, 24 sq.; 2 Kings ix, 17 sq.; comp. Ezek. xxvii, 11), and either with the voice or with a horn gave the news (Jer. vi, 17; Ezek. iii, 6). Night patrols are also mentioned (Cant. iii, 3). Of lighting the streets, however, there is no trace, as in western towns (Becker, *Gallus*, i, 333 sq.). See WATCH.

The mile-stones (still extant, Robinson, iii, 693) set up along the roads to indicate the distance of one town from another belong to Roman times (see Ideler, in the *Schrift. d. Berl. Akad.* 1812, hist. class. p. 134 sq.). On this point, and on the geographical position of towns, there are only incidental notices in the canonical books (see Gen. xii, 8; Judg. xxi, 19, etc.), and clearer indications appear in the books of Maccabees, and particularly in Josephus (see *Life*, 12, 24, 51, etc., collated by Reland, *Palæst.* ii, c. 6; comp. Mishna, *Maas. Sheni*, v, 2); but it is not till the time of Eusebius and his Latin editor, Jerome (in his *Onomasticon*), that we get definite data on these points; while the later itineraries (namely, the *Itinerar. Antonini* [not the emperor of that name] and the *Itin. Hierosol.* [both edited by Wesseling, Amst. 1735, 4to]) and Abulfeda (*Tabula Syriæ*) give full and exact details on the subject, which, however, have to be supplemented (and often corrected) by modern comparisons and measurements. See GEOGRAPHY.

Town-clerk (*γραμματεύς*, a *scribe*, as elsewhere often rendered) is the title ascribed in the A. V. to the magistrate at Ephesus who appeased the mob in the theatre at the time of the tumult excited by Demetrius and his fellow-craftsmen (Acts xix, 35). The other primary English versions translate in the same way, except those from the Vulg. (Wycliffe, the Rhemish), which render "scribe." A digest of Böckh's views, in his *Staatshaushaltung*, respecting the functions of this officer at Athens (there were three grades of the order there), will be found in Smith's *Dict. of Class. Ant.* s. v. "Grammateus." The *γραμματεύς*, or "town-clerk," at Ephesus was, no doubt, a more important person in that city than any of the public officers designated by that term in Greece (see Creswell, *Dissertations*, iv, 152). The title is preserved on various ancient coins (Wettstein, *Nov. Test.* ii, 586; Akermann, *Numismatic Illustrations*, p. 53), which fully illustrate the rank and dignity of the office. It would appear that what may have been the original service of this class of men, viz. to record the laws and decrees of the state, and to read them in public, embraced at length, especially under the ascendency of the Romans in Asia Minor, a much wider sphere of duty, so as to make them, in some instances, in effect the heads or chiefs of the municipal government and even high-priests (Deyling, *Observ.* iii, 383; Krebs, *Decreta Rom.* p. 362). They were authorized to preside over the popular assemblies and submit votes to them, and are mentioned on marbles as acting in that capacity. In cases where they were associated with a superior magistrate, they succeeded to his place and discharged his functions when the latter was absent or had died. "On the subjugation of Asia by the Romans," says Baumstark (Pauly, *Encyclop.* iii, 949), "*γραμματεῖς* were appointed there in the character of governors of single cities and districts, who even placed their names on the coins of their cities, caused the year to be named from them, and sometimes were allowed to assume the dignity, or at least the name, of 'Αρχιερεύς." See Schwartz, *Dissertatio de* Γραμματεῦσι, *Magistratu*

Coin of Ephesus referring to the "town-clerk."

Obverse: heads of Augustus and Livia. *Reverse:* a stag (the emblem of Ephesus), with the legend (in Greek), "Ariation Menophantus, recorder of the Ephesians."

Civitatum Asiæ Proconsulis (Altdorf, 1735); Van Dale, *Dissertat.* v, 425; Spanheim, *De Usu et Præst. Numm.* i, 704; *New-Englander*, x, 144; Lewin, *St. Paul*, i, 315. See ASIARCH.

It is evident, therefore, from Luke's account, as illustrated by ancient records, that the Ephesian town-clerk acted a part entirely appropriate to the character in which he appears. The speech delivered by him, it may be remarked, is the model of a popular harangue. He argues that such excitement as the Ephesians evinced was undignified, inasmuch as they stood above all suspicion in religious matters (Acts xix, 35, 36); that it was unjustifiable, since they could establish nothing against the men whom they accused (ver. 37); that it was unnecessary, since other means of redress were open to them (ver. 38, 39); and, finally, if neither pride nor a sense of justice availed anything, fear of the Roman power should restrain them from such illegal proceedings (ver. 40). See EPHESUS; PAUL.

Townley, James (1), an English clergyman and educator, was born in London in 1715. He was educated at the Merchant Tailors' School, and thence elected to St. John's College, Oxford. Soon after taking orders he was chosen morning preacher at Lincoln's Inn Chapel, and lecturer of St. Dunstan's in the East. Through the patronage of lady Spencer, to whom his wife was related, he obtained the living of St. Bennett, Gracechurch, London; and afterwards became grammar master to Christ's Hospital. In 1759 he was chosen high master of the Merchant Tailors' School, and in 1777 was presented to a living in Wales by bishop Shipley, to whom he was chaplain. He died July 15, 1778. Besides his *High Life Below Stairs*, a farce (Lond. 1759, 8vo); *False Concord*, a farce, (1764, unsuccessful and not printed); *The Tutor*, a farce (1765, 4to, unsuccessful), he published seven single *Sermons* (1741–69, each 4to). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Townley, James (2), D.D., an eminent Wesleyan minister, was born in Manchester, England, May 11, 1774. His early education was received at the school of Rev. David Simpson (q. v.) of Macclesfield. The training of his pious mother and the impressions made upon his heart by the funeral services of his lamented teacher, resulted in the commencement of that earnest and true Christianity which was ever his best adornment. He became a local preacher at the age of nineteen, and in 1796 was received on probation as an itinerant, from which time until 1832 he fulfilled the duties of his ministry faithfully and with increasing honor. In 1827 he was appointed general secretary of the Wesleyan Missionary Society, in which office he abounded in loving and arduous services. At the Conference at Sheffield in 1829 he was elected to the chair; he presided at the Irish Conference of 1830, and retired to Ramsgate in 1832. This forced cessation from active work was due to physical prostration under his great literary, mission-office, and presidential toils. Dissolution, in fact, was already in progress; it was only a question of time. After a sickness of great suffering, the spirit of the gentle and generous Townley was released in the triumph of peace and faith, Dec. 12, 1833.

Amid the active duties of his pastorate and offices, Dr. Townley devoted himself to literary labors with an indomitable perseverance. His studies in Biblical lines made him in all probability the most learned man in the Wesleyan Conference after the death of Dr. Clarke (whom he only survived fifteen months and a half), particularly in all relating to the literary history of the Bible. The following is a list of his works: *Biblical Anecdotes* (Lond. 1813, 12mo):—*Illustrations of Biblical Literature*, exhibiting the history and fate of the sacred writings, including notices of translators and other eminent Biblical scholars (ibid. 1821, 3 vols. 8vo; N. Y. 1842, 2 vols. 8vo):—*Essays* on various subjects in ecclesiastical history and antiquity (Lond. 1824):—*The Reason of the Laws of Moses*, from the *More Nebochim* of Maimonides, excellently translated, with notes (100 pp.), dissertations (nine), and life of the author (ibid. 1827, 8vo):—*Introd. to Literary Hist. of the Bible* (ibid. 1828, 12mo; N. Y. 1832 [a kind of a sequel to his *Anecdotes*, and introduction to his *Biblical Literature*]):—*Introd. to the Critical Study of the Old and New Testaments* (his last):—*Sermon* (in the volume of *Miscellaneous Sermons*, by Wesleyans, published at the Conference Office [Lond. 1833]):—*History of Missions* (valuable sketches published posthumously in the *Wesl. Meth. Mag.* for 1834, an earnest of an exhaustive work to have been written had his life been spared):—various articles in the *Meth. Mag.*, etc.

Dr. Townley's fame rests upon his *Biblical Literature*, a work as valuable now as it was upon the day of its publication, and which the *Eclectic Review* (xviii, 386, 407) affirms to be the most comprehensive of the kind in the world. It won for him the doctorate from an American university (that being the first instance of such a degree being conferred upon an English Wesleyan minister), the congratulations of the University of Dublin, and numerous encomiums — slight compensation, however, for the immense labor it cost. For reviews and notices of this work see *Meth. Quar. Rev.* July, 1843, art. i; October, 1842, p. 638; *Christ. Rev.* [Baptist], June, 1844 (by Dr. Smith); *Meth. Quar. Mag.* 1822, see Index; Orme, *Biblioth. Bibl.* p. 435; Horne, *Introd.* etc. On the *Life* of Dr. Townley, see *Minutes of Eng. Conf.* 1834; Hoole, *Wesl. Meth. Mag.* May, 1835; Peck, in Amer. ed. of *Bibl. Lit.* vol. i; Smith, *Hist. of Wesl. Meth.* ii, 649, 650; iii, 144–146, 203; Stevens, *Hist. of Methodism*, ii, 79; *Meth. Mag.* 1834, p. 78.

Townley, John H., a Presbyterian minister, was born in 1817. In early life he became a devoted Christian. His career was short but brilliant. He was licensed to preach by the Presbytery of Elizabeth, and ordained and installed pastor of the Presbyterian Church at Hackettstown, N. J. He remained in this charge eight years, preaching with great acceptability and usefulness, greatly beloved by the congregation and people of the town. On resigning this charge, he accepted a call to the Church at Morristown, N. J. As in the former charge, during his ministry there were repeated outpourings of the Holy Spirit, in which many souls were converted and added to the Church, so in this, revivals followed. His energy and fidelity greatly endeared him to the people of his charge, and gave promise of continued success. His devotion to the cause of Christ, his prompt and ready co-operation in every good work, and his ability and fidelity in the discharge of every duty devolved upon him, rendered his loss peculiarly afflicting to the Church and the community. He died at Morristown, Feb. 5, 1855. (W. P. S.)

Townsend, George, D.D., an English divine, was born at Ramsgate in 1788, and was educated at Trinity College, Cambridge. He became chaplain to bishop Barrington in 1822, and was canon of Durham from 1825 till his death, Nov. 23, 1857. He was the author of *The Old Testament Arranged in Historical and Chronological Order, on the Basis of Lightfoot's Chronicle*, etc., with copious indexes (Lond. 1821, 2 vols. 8vo):—*The New Testament Arranged in Historical and Chronological Order*, etc. (ibid. 1825, 2 vols. 8vo; 5th ed. 1860, imp. 8vo; Amer. ed. of both the foregoing, revised by T. W. Coit, D.D., Boston, 1837, 2 vols. 8vo):—*The Accusations of History against the Church of Rome* (Lond. 1825, 8vo; new ed. 1845, 18mo):—*Thirty Sermons on some of the most Interesting Subjects in Theology* (1830, 8vo):—*Plan for Abolishing Pluralities and Non-residence*, etc. (ibid. 1833, 8vo):—*Life and Defence*, etc., *of Bishop Bonner* (1842, 8vo); *Spiritual Communion with God, or the Pentateuch and the Book of Job Arranged*, etc. (ibid. 2 vols. roy. 8vo; vol. i in 1845; vol. ii, October, 1849):—*Historical Researches:—Ecclesiastical and Civil History*, etc. (ibid. 1847, 2 vols. 8vo):—*Journal of a*

Tour in Italy in 1850, *with an Account of an Interview with the Pope at the Vatican* (1850, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Townsend, John, an English Dissenting minister, was born March 24, 1757, in the parish of Whitechapel, County of Middlesex. He was educated for five years at Christ's Hospital, and was then apprenticed to his father. Having received some religious impressions from the preaching of the Rev. Henry Peckwell, he offered himself as a member at the Tabernacle, and commenced public teaching in some of the villages around London, but soon received an invitation to supply the Independent meeting at Kingston, where he was ordained, June 1, 1781. After three years Mr. Townsend quitted Kingston and settled at Bermondsey, where he commenced his official duties at midsummer, 1784, and in which situation he continued to labor in his Master's vineyard till the period of his death, Feb. 7, 1826.

Mr. Townsend was one of the founders of the London Missionary Society. He also aided in the formation of the Tract Society, the British and Foreign Bible Society, the London Female Penitentiary, the Irish Evangelical, the Society for the Conversion of the Jews, the Congregational School (raised entirely by his influence), the Fund for the Relief of Aged Ministers, and especially the Asylum for the Deaf and Dumb, which, if we are not mistaken, owed its establishment chiefly to his exertions. His sober, solid, judicious hints and observations were always listened to with profound attention, and his advice, which was never officially obtruded, was always acceptable. As a preacher he was distinguished by good sense and sound doctrine, commending himself to the conscience and the heart by a clear and judicious exhibition of divine truth. His principal works are, *Three Sermons* (1797, 8vo):—*Nine Discourses on Prayer* (2d ed. Lond. 1799, 8vo):—*Hints on Sunday-schools and Itinerant Preaching* (1801, 8vo):—single *Sermons* (1786–1808). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Townsend, Joseph, an English clergyman, was a fellow of Caius College, Cambridge, and studied medicine at Edinburgh. He afterwards entered holy orders, and became rector of Pewsey, Wiltshire, and chaplain to Lady Huntingdon, preaching in her chapel at Bath. He died in 1816. He published, *Every True Christian a New Creature* (Lond. 1765, 12mo):—*Thoughts on Despotic and Free Governments* (1781–91, 8vo):—*Dissertation on the Poor-laws, by a Well-wisher to Mankind* (1786, 8vo):—*Observations on Various Plans for the Relief of the Poor* (1788, 8vo):—*The Character of Moses Established for Veracity as a Historian*, etc. (Bath, 1813–15, 2 vols. 4to):—besides medical and scientific works, sermons, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Townsend, Thomas Stuart, D.D., an English prelate, was born in Cork about 1801, and became dean of Lismore in July, 1849; dean of Waterford in August, 1850; bishop of Meath in September, 1850; and died at Malaga, Spain, Sept. 16, 1852. He published some educational and religious treatises. See *Lond. Athen.* 1849, p. 829, 1057; *Lond. Gent. Mag.* 1852, ii, 522.

Townshend, Chauncy Hare, an English clergyman, was born in 1800, and was educated at Trinity Hall, Cambridge, where he graduated A.B. in 1821 and A.M. in 1824. He received the university prize for English verse (*Jerusalem*) in 1828. During his last years he lived chiefly at Lausanne, Switzerland, and died Feb. 25, 1868. He bequeathed to Charles Dickens money, manuscripts, essays, letters, etc., some of which he desired to be published. Accordingly Mr. Dickens published in December, 1869, *Religious Opinions of the Rev. Chauncy Townshend*, published as directed by his will (London, 8vo). He also wrote, *Poems* (ibid. 1821, 8vo):—*Descriptive Tour in Scotland* (ibid. 1840, 8vo):—*Facts in Mesmerism* (ibid. 1840, 8vo):—*Sermons in Sonnets*, etc. (ibid. 1851, 8vo):—*The Three Gates*, in verse (ibid. 1859, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Townson, Thomas, D.D., an English clergyman, was born at Much Lees, in Essex, in 1715. He was educated at Oxford, where he took his degree of A.M. in 1739; was ordained priest in 1742; became vicar of Hatfield Peverel in 1746; senior proctor of the university, and rector of Blithfield, Staffordshire, in 1749; and rector of Malpas in 1751, where the rest of his life was spent. In 1781 he was made archdeacon of Richmond, and in 1783 was offered the professorship of divinity at Oxford, which he declined. He died April 15, 1792. His most important works are his *Discourses on the Four Gospels, chiefly with regard to the Peculiar Design of Each, and the Order and Places in which they were Written*, published in 1778, which has passed through three editions; and his *Discourse on the Evangelical History from the Interment to the Resurrection of our Lord* (1792). His collected works were issued in 2 vols. 8vo (Lond. 1810), edited by Ralph Churton, A.M. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Kitto, *Cyclop.* s. v.; Chalmers, *Biog. Dict.* s. v.

Tozer, Henry, a learned Puritan divine, was born at North Tawton, Devonshire, in 1602; was educated at Exeter College, Oxford, and was chosen fellow in 1623. Having taken orders, he was engaged in moderating, reading to novices, and lecturing in the chapel. He was adverse to overturning the establishment of the Church, and in 1643 declined to be one of the assembly of divines. He remained at Oxford, where he preached at Christ Church before the king, and at St. Mary's before the Parliament. He was appointed in 1646 to take his degree of D.D., but declined. Dr. Hakewell, the rector, having left the college, the government devolved on Mr. Tozer, as sub-rector, who manfully opposed the illegality of the parliamentary visitation, and maintained the rights and privileges of the college. In March, 1647–48, he was cited before the parliamentary visitors to answer the charge of "continuing the common prayer in the college after the ordinance for the directory (the new form) came in force; also for having sent for and admonished one of the house for refusing to attend the chapel prayers on that account." He replied, in effect, "that these matters referred to the discipline of the college, and that they could be submitted to no other visitors than those mentioned in the statutes," meaning the bishop of Exeter. The visitors ordered him to be ejected, but Dr. Tozer continued to keep possession of the college for some time, and they expelled him from the college and university in June, 1648. He refused to surrender the keys of the college, there being no rector to whom he could legally give them, as a consequence he was imprisoned. After a while he was allowed to remain in his rooms in the college, and to enjoy the profits of a travelling fellowship for three years. On the strength of this he went to Holland and became minister to the English merchants at Rotterdam. He died there Sept. 11, 1650. Mr. Tozer published a few occasional sermons, *Directions for a Godly Life*, etc. (1628, 8vo):—*Dicta et Facta Christi ex quatuor Evangelistis collecta* (1634, 8vo).

Trachoni'tis (Τραχωνῖτις) is mentioned in the Scriptures only in describing the political divisions of Palestine at the time of John the Baptist's first public appearance: "Philip was then tetrarch of Ituræa and *the region* (χώρας) *of Trachonitis*" (Luke iii, 1). Although Trachonitis was a distinct and well-defined province, yet it appears that in this passage the phrase "region of Trachonitis" is used in a wider sense, and included two or three other adjoining provinces. As considerable misapprehension has existed among geographers regarding Trachonitis, and as its exact position and boundaries were first clearly ascertained by the researches of recent writers, it may be well in this place

to give a brief résumé of the ancient notices of the province, and then to show how they can be applied in setting aside modern errors and establishing correct views.

Josephus states that Uz, the son of Aram, founded Trachonitis and Damascus, which "lay between Palestine and Cœle-Syria" (*Ant.* i, 6, 4). His next reference to it is when it was held by Zenodorus, the bandit chief. Then its inhabitants made frequent raids, as their successors do still, upon the territories of Damascus (*Ant.* xv, 10, 1). Augustus took it from Zenodorus, and gave it to Herod the Great, on condition that he should repress the robbers (*Ant.* xvi, 9, 1). Herod bequeathed it to his son Philip, and his will was confirmed by Cæsar (*War*, ii, 6, 3). This is the Philip referred to in Luke iii, 1. At a later period it passed into the hands of Herod Agrippa (*War*, iii, 3, 5). After the conquest of this part of Syria by Cornelius Palma, in the beginning of the 2d century, we hear no more of Trachonitis.

From various incidental remarks and descriptions in Josephus's writings, the position of Trachonitis in relation to the other Transjordanic provinces may be ascertained. It lay on the east of Gaulonitis, while it bordered on both Auranitis and Batanæa (*War*, iv, 1, 1; i, 20, 4). It extended farther north than Gaulonitis, reaching to the territory of Damascus (*Ant.* xv, 10, 3, and 10, 1; *War*, iii, 10, 7). Ptolemy locates the Trachonitic Arabs along the base of Mount Alsadamus, and he includes this mountain in the province of Batanæa, of which Saccæa was a chief town (*Geogr.* v, 15). Strabo states that there were two Trachons (δύο Τραχῶνες), and he groups Damascus and Trachon together, and states that the latter country is rugged and wild, and the people daring robbers (*Geogr.* xvi, 11). Jerome, speaking of Kenath, calls it a city of Trachonitis near Bozrah (*Onomast.* s. v. "Canath"); and the writers of the Talmud extend Trachon as far as Bozrah (Lightfoot, *Opp.* ii, 473; comp. Jerome, *Onomast.* s. v. "Ituræa;" Reland, *Palæst.* p. 109 sq.).

From these statements, compared with the results of modern research, the exact position and boundaries of this ancient province can be determined. It extended from the southern confines of Damascus, near the bank of the River Awaj (Pharpar), on the north, to Busrah (Bostra and Bozrah), on the south. Bozrah was the capital of Auranitis, and consequently that province lay along the southern end of Trachon. The province of Gaulanitis (now Jaulân) was its western boundary. Batanæa has been identified with Ard el-Bathanyeh, which embraces the whole ridge of Jebel Haurân, at whose western base lie the splendid ruins of Kenath, one of the ancient cities of Trachon (Jerome, *Onomast.* s. v. "Canath," "Kenath"). Consequently the ridge of Jebel Haurân formed the eastern boundary of Trachon, which extended southward to Busrah in the plain, near the south-western extremity of the range (Porter, *Damascus*, ii, 259 sq.; also in *Journal of Sac. Lit.* for July, 1854). The region thus marked out embraces the modern district of the *Lejah*, which may be considered the nucleus of Trachonitis; also the smooth plain extending from its northern border to the ranges of Khiyârah and Mânia. The rocky strip of land running along the western base of Jebel Haurân, and separating the mountain-range from the smooth expanse of Auranitis, was likewise included in Trachonitis. This may explain Strabo's two Trachons. In the ruins of Musmeih, on the northern edge of Lejah, Burckhardt discovered a Greek inscription which proves that that city was Phæno, the ancient metropolis of Trachon (*Travels in Syria*, p. 117; see also *Preface*, p. xi).

At first sight it might appear as if *Trachon*, or *Trachonitis* (Τραχών, or Τραχωνῖτις), were only a Greek name applied to one of the subdivisions of the ancient kingdom of Bashan; yet there is evidence to show that it is a translation of a more ancient Shemitic appellation, descriptive of the physical nature of the region. Τραχών signifies rough and rugged; and Τραχωνῖτις is "a rugged region" (τραχὺς καὶ πετρώδης τόπος), and peculiarly applicable to the district under notice. The Hebrew equivalent is *Argob* (אַרְגֹּב, "a heap of stones;" from רגם = רגב), which was the ancient name of an important part of Og's kingdom in Bashan. The identity of Trachon and Argob cannot now be questioned. It was admitted by the Jewish rabbins, for the Targums read תרכונא (*Trachona*) instead of ארגב (*Argob*) in Deut. iii, 14 and 1 Kings iv, 13 (Lightfoot, *Opp.* ii, 473); and it is confirmed by the fact that Kenath, one of the threescore great cities of Argob (1 Chron. ii, 23), was also, as has been seen, a city of Trachon. Eusebius, led doubtless by similarity of names, confounded Argob with the castle of Erga or Ragaba, near the confluence of the Jordan and Jabbok. In this he has been followed by Reland (*Palæst.* p. 959, 201), Ritter (*Pal. und Syr.* ii, 1041), and even Robinson (*Bibl. Res.* App. p. 166, 1st ed.). Nothing can be more clear, however, than that Argob, a large province of Bashan containing sixty great cities, was quite distinct from Ragaba, an obscure castle in Gilead (Porter, *Damascus*, ii, 271). Eusebius also confounded Trachonitis and Ituræa (*Onomast.* s. v. "Ituræa"); a manifest error. William of Tyre gives a curious etymology of the word Trachonitis: "Videtur autem nobis a *traconibus* dicta. Tracones enim dicuntur occulti et subterranei meatus, quibus ista regio abundat" (*Gesta Dei per Francos*, p. 895). Be this as it may, there can be no doubt that the whole region abounds in caverns, some of which are of vast extent. Strabo refers to the caves in the mountains beyond Trachon (*Geogr.* xvi), and he affirms that one of them is so large that it would contain 4000 men. Travellers have visited some spacious caves in Jebel Haurân, and in the interior of the Lejah.

The province of the *Lejah* (Arab. "the Retreat") comprises the principal part of the Hebrew Argob and Greek Trachon. It is oval in form, about twenty-two miles long by fourteen wide. Its physical features are unparalleled in Western Asia. It is a plain, but its surface is elevated above the surrounding plain to an average height of thirty feet or more. It is entirely composed of a thick stratum of black basalt, which appears to have been emitted from pores in the earth in a liquid state, and to have flowed out on every side until the surface of the plain was covered. Before completely cooling, it seems to have been agitated as by a tempest, and then rent and shattered by internal convulsions. The cup-like cavities from which the liquid mass was projected are still seen; and likewise the wavy surface such as a thick liquid generally assumes which cools while flowing. There are deep fissures and yawning gulfs with rugged broken edges; and there are jagged mounds that seem not to have been sufficiently heated to flow, but which were forced up by some mighty agency, and then rent and shattered to their centres. The rock is filled with air-bubbles, and is almost as hard as iron. "In the interior parts of the Lejah," says Burckhardt, "the rocks are in many places cleft asunder, so that the whole hill appears shivered and in the act of falling down; the layers are generally horizontal, from six to eight feet or more in thickness, sometimes covering the hills, and inclining to their curve, as appears from the fissures which traverse the rock from top to bottom" (*Travels in Syria*, p. 112).

It is worthy of note how minutely this description accords with that of Josephus, who says of the inhabitants of Trachon that it was extremely difficult to conquer them or check their depredations, "as they had neither towns nor fields, but dwelt in caves that served as a refuge both for themselves and their flocks. They had, besides, cisterns of water and well-stored granaries, and were thus able to remain long in obscurity and to defy their enemies. The doors of their caves are so narrow that but one man can enter at a time, while within they are incredibly large and spacious. The ground above is almost a plain, but it is covered with

rugged rocks, and is difficult of access, except when a guide points out the paths. These paths do not run in a straight course, but have many windings and turns" (*Ant.* xv, 10, 1).

The character of the inhabitants remains unchanged as the features of their country. They are wild, lawless robbers, and they afford a ready asylum to murderers, rebels, and outlaws from every part of Syria. It seems to have been so in Old-Test. times; for when Absalom murdered his brother, he fled to his mother's kindred in Geshur (a part of Trachon), "and was there three years" (2 Sam. xv, 37, 38). See GESHUR.

It is a remarkable fact that the great cities of Argob, famed at the time of the Exodus for their strength, exist still. The houses in many of them are perfect. The massive city walls are standing; and the streets, though long silent and deserted, are in some places complete as those of a modern town. The city gates, and the doors and roofs of the houses, are all of stone, bearing the marks of the most remote antiquity. It is not too much to say that, in an antiquarian point of view, Trachon is one of the most interesting provinces in Palestine (Porter, *Bashan's Giant Cities;* Burckhardt, *Travels in Syria;* Graham, in the *Journal* of R. G. S. vol. xxviii; and *Camb. Essays*, 1858; Wetzstein, *Reisebericht über Hauran und die Trachonen*). Such as desire to compare with the above account the views previously set forth by geographers may consult Lightfoot, *loc. cit.;* Reland, *Palæst.* p. 108 sq.; Cellarius, *Geogr. Ant.* ii, 617 sq. See ARGOB.

Tract, a psalm, or portion of a psalm, sung in the Latin mass instead of the Gradual, on fixed days, from Septuagesima to Easter, after the Epistle. At the time at which the Church is commemorating the passion of our Lord, this Tract is slowly chanted in lieu of the joyous Gradual. It is called *the Tract*, as some ritualistic writers affirm, because it is *drawn out* in a slow and solemn strain. It is said that the psalm or hymn chanted by one voice was *the Tract*, and when the singer was interrupted by the choir his part was known as *the versicle*, and the portions allotted to them were called *responsories*. See Lee, *Gloss. of Liturg. Terms*, s. v.; Walcott, *Sac. Archæol.* s. v.

Tractarianism. See ENGLISH CHURCH; OXFORD TRACTS; PUSEYISM.

Tractātor, the name given in the early Church to preachers and expositors of Scripture; his sermon or treatise being called *Tractatus*. See Bingham, *Christ. Antiq.* bk. xiv, ch. iv, § 1.

Tractātus, the Latin name for a sermon, discourse, etc.

Tractoriæ, a name sometimes given to the circular letters of metropolitans summoning the bishops to a council. These circular letters were a legal summons, which no bishop of the province might disobey under pain of suspension, or some such canonical censure. See Bingham, *Christ. Antiq.* bk. ii, ch. xvi, § 17.

Tracts AND TRACT SOCIETIES. The term *tract*, although etymologically signifying something *drawn* out (Lat. *tractus*), has long been employed in the English language to designate a short or condensed treatise in print. It has primary reference to the form of publication, and is usually applied only to unbound sheets or pamphlets. Thus, a treatise on any topic may be published either in a book or tract form, the tract being much cheaper than the book, but also much more liable to be injured or destroyed. While many political, scientific, and other tracts have been published, yet the vast majority of publications known as tracts are of a religious character. So generally is this true that the word *tract* used without qualification rarely suggests any other idea than that of a brief religious treatise or appeal. To some extent the idea has been employed by propagandists of error, but far more generally by lovers of truth and by persons willing to make sacrifices for its promotion. Had only miscellaneous tracts been published, or had the publication of tracts on religious subjects only taken place in an accidental or unsystematic manner, there would have been no occasion for this article.

I. *Occasion and Character of the Tract Movement.*— There has, in fact, arisen a great Christian enterprise having for its object the publication and dissemination of religious tracts. This enterprise, like the Gospel itself and other of its auxiliaries, has from small beginnings grown to vast proportions and commanding influence. Although its history is chiefly limited to the last one hundred years, it has already come to be considered one of the cardinal agencies of Christian propagandism, taking rank with the missionary and Sunday-school enterprises, and serving as a powerful auxiliary to both. Although asserting no specific divine appointment, it nevertheless claims to be authorized by inspired analogies. The sacred books both of the Old and the New Testaments were issued and circulated as separate treatises or tracts; so that the Bible itself, in its most approved modern form, may be said to be a bound volume of tracts.

The principle involved is that of giving truth a permanent and available expression in written or printed language, thus enabling it to survive the voice of the living teacher, and to reach persons and places to which he could never have access. God, from the beginning, appointed language as the medium of communication between himself and man, as well as between man and man. He spoke to our race, not only through the hearing of the ear, but also through the perceptions of the eye, thus consecrating both spoken and written language to the office of religious instruction. In giving a written law, he not only provided for the moral guidance of the generation to whom it was first addressed, but for all subsequent ages, while he also continued to teach and admonish men by the voice and the pen of prophets and holy men in successive periods. As a counterpart of the spoken language to be used in preaching, the chosen disciples of our Lord were inspired to write narratives of the life, miracles, and death of him who was the eternal Word, together with the acts and letters of the apostles embodying the instructions which they had personally received from the Lord himself, and which were thus handed down to those who should come after them. Spoken language has the advantage of instant readiness, wherever there is a tongue to speak and an ear to hear. It can also be varied with circumstances, and, adapted to the special wants and changing perceptions of those to whom it is addressed. On the other hand, written language is available at all times and in all places. It can be cheaply multiplied and scattered on the wings of the wind. It also endures from age to age, while living speakers die. Great as was the personal influence of the apostles through the agency of spoken language, the influence of their writings has been infinitely greater. Their voices expired with their natural life, but their written speech was immortal. It survived all persecutions. It became embodied in many languages, and was diffused in every direction. It has come down through the centuries. It has been taken up by the modern printing-press, and having been translated into hundreds of tongues and dialects, is now multiplied more rapidly than ever before for the benefit of the present and succeeding generations. By this adjustment of Providence, the apostles, though dead, yet speak, and will continue to speak to increasing millions while the world endures; and those who read their writings may not only receive their teachings, but become partakers and propagators of like precious faith. They may echo the truth which has made them free in their own forms of expression and with new adaptations to the ever-changing circumstances of humanity.

A peculiarity of written language is that its dissemination challenges co-operation from many not called to the office of preaching. Copyists, printers, purchas-

ers, and distributors may in their several spheres co-operate to bring the truth of God by means of it into contact with human hearts. The tract enterprise, in fact, employs and combines for a common purpose many and varied agencies. In order that a religious tract may be produced and started on a career of usefulness, there must first be a writer imbued with the spirit of truth and love, and willing to labor with his pen, in order to express his thoughts in language at once attractive and impressive. Then there must be a pecuniary investment for the publication of the document written. The task of publication, although possible to individuals, is best performed by public institutions, like the existing tract societies, which, having a corporate existence, live on though their founders die. Such societies can develop and carry out great systems of effort, which their projectors may only live to initiate. Superadded to the publication of tracts, in order to their extended usefulness, there must be co-operative and systematic agencies for their proper and continuous dissemination among readers. When this complicated machinery of moral and spiritual influence is appropriately organized, the humblest Christian may come into working relations with it and be a helper to its highest success. Thenceforward there is a grand copartnership of results, in which those who write, who print, who circulate, and who read may rejoice together.

As an illustration of the endless stream of influences which may flow onward from a single instance of bringing religious truth in a printed form to the attention of the unconverted, the following facts are condensed from authentic documents. In the latter part of the 16th century, a good man, known as Dr. Sibbs, wrote a little book entitled *The Bruised Reed*. A copy of that book, sold by a poor peddler at the door of a lowly cottage in England, was the agency of the Christian awakening of Richard Baxter, who was born in 1615. "The additional reading of a little piece of Mr. Perkins's work *On Repentance*, borrowed from a servant," says Baxter, in a sketch of his own life, "did further inform me and confirm me; and thus, without any means but books, was God pleased to resolve me for himself." Thus brought to the knowledge and experience of the truth, Baxter became one of the most earnest preachers and prolific writers of any age. He died in 1691, having published matter enough to fill twenty-three large volumes. Two of his smaller works—*The Call to the Unconverted* and *The Saints' Everlasting Rest*—have passed through countless editions both in England and America, and, doubtless, will continue to be widely read in English-speaking countries while time endures. Of the full extent of their influence it is impossible to form an adequate estimate, but here and there links in the chain of sequences can be discovered. Philip Doddridge, when young, borrowed the works of Baxter, and in due time became the author of the *Rise and Progress of Religion in the Soul*, a work which led William Wilberforce to seek for pardon through the Redeemer. Wilberforce's *Practical View of Christianity* was the instrument employed by the Holy Spirit to lead to repentance and a true faith in Christ Legh Richmond, the writer of *The Young Cottager*, *The Dairyman's Daughter*, and various other tracts. Mr. Richmond was a laborious clergyman, and for many years a secretary of the Religious Tract Society of London. His tracts above named have been translated into many languages, and have been instrumental, under the blessing of God, in the conversion of many precious souls. Only two days before his summons to a better world, he received a letter mentioning the conversion of two persons, one of them a clergyman, by the perusal of his tract *The Dairyman's Daughter*. Nearly half a century has since passed away, but the tract has lived on, and, by the help of printers, donors, and distributors, has continued to do its work; while many of those converted through its influence have themselves become successful actors in starting agencies of influence, destined to work on with ever-increasing and multiplying power. Volumes might be filled with incidents illustrating the utility and power of tracts as an agency of evangelization and religious influence both in Christian and pagan lands. In fact, judging from the reports and annals of the various tract organizations, no branch of Christian activity has been more uniformly productive of the best results than tract-distribution.

While the tract enterprise may thus be spoken of in its separate character, it should be borne in mind that it seldom acts or stands alone. Its most approved modes of action are in connection with Church work at home and missionary effort abroad; consequently its best fruits will doubtless be found in the great day to have been the joint product of many forms of Christian activity. It may be confidently urged that Christian work in connection with the use of religious tracts is practicable to a greater number of people of every age and circumstance in life than any other generally recognised agency of usefulness. Comparatively few are called to be ministers or missionaries. Many cannot be Sunday-school teachers. But who cannot be the bearer or sender of a tract?—who, indeed, cannot, with comparatively little sacrifice, circulate many tracts through channels of business, in public thoroughfares, through the mails, and, what is better than any other way, by personal presentation?

The present is a reading age, and while, on the one hand, it is important to antagonize the evils resulting from bad reading in all its forms, on the other hand there is no community in which many persons may not be found who will have little, if any, good reading that is not brought to them by the hand of benevolence. He that searches them out and bestows upon them good gifts in the form of Christian tracts and books, accompanied, if need be, with other acts of kindness, will seldom fail of doing good; but he who adds to the tract earnest Christian inquiry or conversation will do still greater good, and in many instances secure an interest in such promises as these—"He which converteth the sinner from the error of his way shall save a soul from death" (James v, 20): "And they that turn many to righteousness [shall shine] as the stars for ever and ever" (Dan. xii, 3). Ministers of the Gospel especially should consider it a great privilege to have provided and ready to their hand a large supply of Christian truth strongly stated, neatly printed, and specially adapted to aid and render permanent the very work they are endeavoring to do by preaching and pastoral labor. In this respect the publications of the tract societies become an arsenal filled with legitimate weapons of the Christian warfare, a vast store of fixed ammunition with which to defend the citadel of Christian truth, and to assault the positions of the adversary.

In the pulpit the minister is chiefly limited to his own thoughts and expressions. In the use of tracts he may avail himself of the best thoughts, the largest experience, and the ablest statements of the wisest men who have used their pen for the glory of God. His own spoken words may vanish with the breath which utters them. At most, they are not likely to be long remembered; but the printed pages which he scatters may remain to be perused when the giver is dead, and may even descend to coming generations. In preaching, the minister is limited to his own personal efforts, and can only address those who come to hear him. In his pastoral work he is at liberty to seek out the people; and often the present of a tract or a book will secure for him the friendship and the interested attention of those who would not have volunteered to enter his congregation. Besides, in the work of tract-distribution, a hundred willing hands can help him, and feet "shod with the preparation of the Gospel of peace" will run for him in paths of duty farther and oftener than he with the utmost diligence can hope to go himself. Ministers should therefore enlist their people in the practical work of tract-distribution. This is too great and too good a

work to be confined to a few. Specially appointed tract committees and visitors have their duties, which should neither be omitted nor excused; yet no individual should consider his or her personal responsibility relieved by the official appointment of others. The truth is, that in order to the full accomplishment of tract-distribution as a means of evangelical effort in any community, both systematic and occasional, public and individual, exertions must be put forth. The periodical distribution of tracts through districts and towns is very important, but it has disadvantages. For instance, where the district is large there is not time for sufficient personal conversation with different characters; besides, many will not listen to the voice of a stranger. If the Christian acquaintances of such persons should give them tracts as tokens of friendship, and follow up the gift with affectionate warning and entreaty, the end would be more effectually gained. Thus it is that individual Christians, in their several circles of acquaintance and business, have a work to do in which well-selected tracts may furnish invaluable aid.

II. *History of Initial Tract Enterprises.* — Aside from the circulation of portions of the Holy Scriptures in fragmentary or tract form, the use of tracts as an agency of religious usefulness dates from the dawn of the Reformation in Europe. Long before the invention of printing, the early Reformers sent out their little tractates to awaken and instruct the people who still sat under the shadow of the Dark Ages. Wycliffe's writings were the means of extensive usefulness. He sent out more than one hundred volumes, small and great, besides his translation of the Bible. Notwithstanding many of his works were burned and people were forbidden to read them on pain of death, yet they spread far and wide. Like seeds of truth borne by the wind, they lodged on the soil of the Continent, and brought forth fruit there in after-years. Works produced by the writers of that period, although extensively useful, were greatly hindered in their circulation by the size and expensiveness of the manuscript form in which they were issued.

The invention of printing in the 15th century removed many formidable obstacles to the diffusion of truth, and greatly stimulated the literary efforts of those who were striving to reform the Church. Luther appeared, and by his powerful writings and those of his associates, millions of people were led to renounce the errors than which they previously knew nothing better. The efforts of the later Reformers are thus characterized by one of their opponents: "The Gospellers of these days do fill the realm with so many of their noisome little books that they be like to the swarms of locusts which did infest the land of Egypt." Fox, the martyrologist, exults over the work and promise of the art of printing in language like this: "God hath opened the *press* to preach, whose voice the pope is never able to stop with all the puissance of his triple crown. By this printing, as by the gift of tongues and as by the singular organ of the Holy Spirit, the doctrine of the Gospel soundeth to all nations and countries under heaven; and what God revealed unto one man is dispersed to many; and what is known to one nation is opened to all."

In the 17th century several traces are found of associations for promoting the printing and sale of religious works, while much good resulted from the efforts of individuals, both in England and on the Continent. At length, movements on a larger scale began to be made in the line of associated efforts for the diffusion of truth in printed form. The earlier organizations of this kind, though not strictly tract societies, were preliminary, and in some sense introductory, to the great institutions subsequently formed for the exclusive object of printing and circulating religious tracts. In 1701 the Society for Promoting Christian Knowledge was established in England. In 1742 the Rev. John Wesley, in the prosecution of his evangelical work in Great Britain, commenced printing and circulating religious tracts by personal effort and the co-operation of the preachers associated with him. In 1750 the Society for Promoting Religious Knowledge among the Poor was organized. In 1756 societies for a similar object were commenced both in Edinburgh and Glasgow. Although the three societies named accomplished good, they did not remain permanently established. In 1782 Mr. Wesley instituted a Society for the Distribution of Religious Tracts among the Poor. In his published proposals in behalf of the society, he said, "I cannot but earnestly recommend this to all those who desire to see true scriptural Christianity spread throughout these nations. Men wholly unawakened will not take the pains to read the Bible. They have no relish for it. But a small tract may engage their attention for half an hour, and may, by the blessing of God, prepare them for going forward." Membership in the society required the subscription of half a guinea or more, for which a quota of tracts would be delivered yearly. The publications of the society at that date were thirty in number, embracing Alleine's *Alarm*, Baxter's *Call*, *Ten Short Sermons*, *Tokens for Children*, *A Word to a Soldier*, *A Word to a Sailor*, *A Word to a Swearer*, *A Word to a Sabbath-breaker*, *A Word to a Drunkard*, etc. It is not difficult to see in the above scheme the germ of the largest tract societies now in existence. Its tenor, more especially when taken in connection with Mr. Wesley's methods of supplying religious books wherever his societies existed or his preachers went, fully authorized the following assertion of his biographer, Richard Watson: "He was probably the first to use, on any extensive scale, this means of popular reformation." About 1790 Hannah More appeared as a writer of popular tracts. Her first tract, entitled *William Chip*, was published anonymously. Having been encouraged by its reception, she prepared, with the aid of her sisters, a series of small publications, entitled *The Cheap Repository Tracts*. In a private memorandum, published after her decease, she said, "I have devoted three years to this work. Two millions of these tracts were disposed of during the first year. God works by weak instruments to show that the glory is all his own." From that time forward the number of persons who made themselves useful by publishing and circulating tracts in various ways became considerably increased. Among them honorable mention may be made of Mrs. Rebecca Wilkinson, of Clapham; Rev. Charles Simeon, of Cambridge; and Rev. John Campbell, of Edinburgh.

III. *Tract Societies distinctively so-called.* — The time had now arrived for broader and more thoroughly organized movements in behalf of the tract enterprise. The Religious Tract Society of London was initiated in May, 1799. Rev. George Burder, Rowland Hill, Matthew Wilks, Joseph Hughes, and others were among its organizers. A rule of the society, like that of Mr. Wesley before noted, provided that its membership "consist of persons subscribing half a guinea or upwards annually." The society was placed upon a basis of broad catholicity. Its object was defined to be the publication of "those grand doctrinal and practical truths which have in every age been mighty through God in converting, sanctifying, and comforting souls, and by the influence of which men may have been enabled, while they lived, to live to the Lord, and when they died to die unto the Lord." It is impossible to give in this article a detailed history of any of the societies enumerated; brief and general notices must suffice. But in the briefest notice of the Religious Tract Society of London, it is not too much to say that in the eighty years of its existence it has well and faithfully illustrated the catholic and evangelical principles announced by its founders in the beginning. In so doing it has accomplished its objects on a grand scale and to an unforeseen extent. An incidental event of the most interesting character grew out of the operations of the Religious Tract Society in the third year of its existence. It was no less than the

preliminary step towards the organization of the British and Foreign Bible Society—the parent Bible Society of the world. See BIBLE SOCIETIES.

For a score of years the business of the Religious Tract Society was of such a moderate extent that a small hired depository sufficed for its transaction. From 1820 the business so expanded as to require the occupation of enlarged premises in Paternoster Row, where, in 1843–44, its present commodious buildings were erected. The design of the society contemplated the double purpose of sales at or near cost, and gratuitous distribution. Both phases of its work were therefore limited to its supply of funds. Its only income, at first, was from the annual subscriptions of its members. But by degrees, and as necessity required, additions were made from other sources, such as congregational collections, auxiliary societies, life-memberships, legacies, and special donations. As the operations of the society increased, new and varied forms of action were developed, including not only sales through depositories, but by hawkers or peddlers throughout the provinces. Donations were made not only of tracts, but of assorted libraries to soldiers' barracks, to sea-going vessels, to emigrant and convict-ships, to workhouses, to coast-guard stations, to missionaries' families, to clergymen, to schoolmasters, and city missionaries, to be used for loaning to persons in destitute circumstances. During the first five years of the society's existence, it published only sixty-six different tracts in the ordinary form. Subsequently it began to enlarge the variety as well as the number of its publications. Broadsheets, handbills, childrens' books, periodicals adapted to different ages and classes, monthly volumes, standard works, and even commentaries on the Scriptures came in turn to be regularly and constantly issued under the imprint of the society. From active work in different parts of Great Britain, the society was led to extend its work into foreign fields. Such an extension had not been originally contemplated, but nevertheless took place in the order of Providence, and became a striking illustration of the expansive nature of true Christian benevolence. The circumstance which first led to the preparation of tracts in foreign languages was the obvious duty of giving religious instruction to a number of prisoners-of-war confined in England; and the first foreign languages in which the society's tracts were published were the French and the Dutch. As was to have been expected, the foreign prisoners, when released, carried more or less of the tracts they had received to their own countries, and thus, to some extent, created a demand for more and similar publications in those countries. About the same time, a correspondence sprang up between the society and representative evangelical Christians in most of the nations of Europe. Soon afterwards the enterprise of foreign missions began to be extended to various pagan nations. By similar processes, the work of the Religious Tract Society has been expanding and enlarging ever since, with a prospect of continuous expansion and usefulness in time to come.

The Reports of the society from year to year have been replete with interesting details, not only of progress, but also of results; and yet it may safely be inferred that the good which has been directly and indirectly accomplished through its instrumentality has not half been told. Eternity only can reveal the full extent of influences that have been so far-reaching, and in many instances so remote from ordinary human observation. A few items, condensed from the society's official documents, may serve as partial indications of the magnitude to which, from the small beginnings noted above, its operations have grown. The society has printed important tracts and books in one hundred and twenty different languages and dialects. Its present annual issues from its own depositories and those of foreign societies, through which it acts, are about sixty-three millions, and its aggregate issues during eighty years past have been about two thousand millions. It has co-operated with every Protestant Christian mission in the world. It has assailed popery on the Continent of Europe, Mohammedanism in the East, and paganism of various forms in heathen lands. It has given a Christian literature to nations just emerging from barbarism. Its publications have passed the wall of China, and have entered the palace of the Celestial emperor. They have instructed the princes of Burmah, and opened the self-sealed lips of the devotee in India. They have gone to the sons of Africa to teach them, in their bondage, the liberty of the Gospel. They have preached Christ crucified to the Jew and also to the Greek; while in the home land they have continued to offer the truths and consolations of religion to soldiers, to sailors, to prisoners, to the inmates of hospitals, and, in short, to rich and poor in every circumstance of life. In the year 1849, the Religious Tract Society celebrated its semi-centennial jubilee. In connection with that interesting event, a large jubilee fund was raised to increase the usefulness of the society. A jubilee memorial volume was also published, setting forth in an able and interesting manner the history of its first fifty years of work and progress. When, in the year 1899, the society shall celebrate its centennial, a still grander showing of results may be expected.

The additional tract societies of Great Britain, aside from merely local organizations, are not numerous. The following are the principal: The Religious Tract and Book Society of Scotland (Edinburgh). The primary organization of this society dates back to 1793. It is not a publishing society, and for many years had a feeble existence. About 1856 it adopted a system of colportage similar to that of the American Tract Society, and, since that period, has greatly multiplied its influence and usefulness. It embraces branch societies at Glasgow and Aberdeen, and employs some two hundred colporteurs. The Stirling Tract Enterprise, founded in 1848, is chiefly a publishing institution, issuing both tracts and periodicals. The Dublin Tract Society issues tracts in large numbers. The Monthly Tract Society, London, was instituted in 1837.

In passing from Great Britain to other countries, the number of tract societies is found to be very great. For the most part, they combine publication with distribution, receiving aid from the Religious Tract Society of London to enable them to publish tracts and books in their several localities. It is therefore deemed sufficient to give the title and date of organization, omitting details of history and statistics, although in many instances of great interest.

CONTINENT OF EUROPE.—Tract Society of Norway and Denmark, 1799; Stockholm Evangelical Society, 1815; Religious Tract Society of Finland, 1818; Tract Society of Copenhagen, 1820; Stuttgart Tract Society, 1813; Prussian Tract Society, Berlin, 1815; Tract Society of Wupperthal, 1814; Lower Saxony Tract Society, Hamburg, 1820; Tract Society of Leipsic, 1821; The Netherlands Tract Society, 1821; The Belgian Tract Society, 1835; The Belgian Evangelical Society, 1839; Religious Tract Society of Paris, 1820; Evangelical Society of France, 1829; Religious Book Society of Toulouse, 1835; Tract Society of Berne, 1802; Tract Society of Basle, 1810; Tract Societies of Lausanne, Neufchâtel, and Geneva, 1828; Evangelical Society of Geneva, 1831; Tract Societies of St. Gall, Zurich, and Chur, 1834; Tract and Book Publishing House of the Methodist Episcopal Church, Bremen, 1850.

INDIA.—Native Tract Society at Nagercoil, Travancore, 1824; Calcutta Book and Tract Society, 1825; Tract Societies of Madras, Bellary, Belgaum, Bombay, Surat, and Benares, 1825–26; Tract Societies of Bangalore, Orissa, Alepie, Chunar, and Quilon, 1829–30; Tract Societies of Mirzapore, Vizagapatam, Cuddapah, Neyoor, and Mangalore, 1832–40; Jaffna Religious Tract Society, 1825; Tract Societies of Cotta and Colombo, 1835; Ceylon Christian Vernacular Education Society and Religious Tract Society, 1860; North India Tract Society, Allahabad; Punjaub Religious Book Society; The Christian Union of Java, 1833; Tract Society of Mauritius, 1824; Burmah Bible and Tract Society, 1861.

CHINA.—From the beginning of Christian missions in China the circulation of religious tracts and books has been diligently prosecuted. To that end nearly every separate mission has served as a publishing agency of greater or less extent. Almost all the missions have re-

ceived from the tract societies of England and America aid for their work of publication. In 1878 the Chinese Religious Tract Society was organized at Shanghai. It is composed of representative missionaries of various churches, and proposes to organize auxiliaries and local societies wherever Christian churches are established.

JAPAN.—Active measures are in progress for the preparation and diffusion of Christian tracts and books in Japan. But as yet such efforts are limited to the various missions aided by the principal Bible and Tract societies of England and America.

AUSTRALIA.—Tract Society of Sydney, 1823; Tract Society of Van Diemen's Land, 1837; Religious Tract Society of Victoria, 1855; Victoria Tract Distribution Society, 1858.

NEW ZEALAND.—New Zealand Tract Society, 1839; Wellington Tract Society, 1848.

SOUTH AFRICA.—Cape Town Auxiliary Tract Society, 1820; South African Ladies' Tract and Book Society, 1832.

WEST INDIES.—Jamaica Tract Society, 1835; New Providence Tract Society, 1837.

CANADA.—Tract Society of Quebec, 1824; Tract Society of Montreal, 1825; Religious Tract Society of Toronto, 1824; Religious Tract Society of Halifax, 1824; Religious Tract Society of St. Johns, N. B., 1825; British American Book and Tract Society, Halifax, 1868.

UNITED STATES OF AMERICA.—Massachusetts Society for the Promotion of Christian Knowledge, 1803; Connecticut Religious Tract Society, 1807; Vermont Religious Tract Society, 1808; The Protestant Episcopal Tract Society, 1809; New York Religious Tract Society, 1812; Evangelical Tract Society, Boston, 1813; Albany Religious Tract Society, 1813; New England Tract Society, 1814; Religious Tract Society of Philadelphia, 1815; Religious Tract Society of Baltimore, 1816; New York Methodist Tract Society, 1817; Baptist General Tract Society, 1824; American Tract Society, Boston, 1823; American Tract Society, New York, 1825; New York City Tract Society, 1827; New York City Mission and Tract Society, 1864; Willard Tract Society, Boston, 1866; Monthly Tract Society of the United States, New York, 1874.

It is not within the design of this article to give the history of the tract societies enumerated; but it is proper to remark that various modifications have taken place in the title and specific character of some of the earlier American organizations. In several instances primary associations have been merged in the formation of more important societies, while others have continued under new names and with modified forms of action. With increasing experience, the tendency has been to centralize the work of publication in a few strong societies, and to multiply the agencies of distribution outward from the great centres of publication. A few examples of combination and reconstruction may be noted. The New England Tract Society, organized in 1814, became in 1823 the American Tract Society, having its location in Boston. The same society in 1878 was merged in the American Tract Society which was organized in New York in 1825. The last-named arrangement was consummated none too soon, as great confusion had arisen from having two publishing societies of the same corporate name. The Baptist General Tract Society, organized in Washington in 1824, was subsequently transferred to Philadelphia, and in 1840 became, with enlarged designs, the American Baptist Publication Society. The New York Methodist Tract Society, organized in 1817, subsequently became incorporated as the Tract Society of the Methodist Episcopal Church.

As a counterpart to the above sketch of the rise and development of the Religious Tract Society of London, and as a specimen illustration of results from about half a century's operations of a similar American organization, the following facts are condensed from official publications of the American Tract Society: The society has a large and commodious building in Nassau Street, New York, with twenty steam-presses, tens of thousands of stereotype plates, and every facility for composing, printing, binding, storing, and issuing its own publications to the number of 4000 books, 30,000 tracts, and 20,000 papers daily. It is therefore enabled to abate, in fixing the prices of books, what otherwise would have to be added for rent of buildings hired, and for the profits of trade. It numbers on its list about 6000 distinct publications, including, besides tracts and handbills of various kinds, 1240 volumes of biography, history, and helps to Biblical study. Among what are called its home publications, 1584 distinct issues are in foreign languages, viz. German, French, Spanish, Italian, Portuguese, Swedish, Welsh, Dutch, Danish, Finnish, and Hungarian, designed for immigrants coming to the United States. Of its home publications in the English language, 28,000,000 volumes, besides about 3,000,000,000 pages of tracts, have been issued. Of its periodicals, several of which are illustrated and printed in the highest style of typography, over 5,000,000 are issued yearly to 350,000 subscribers. This society has become distinguished for its faithful and systematic prosecution of the work of colportage. By its agents, employed chiefly in frontier and destitute sections of the country, it has within a period of forty years done a work equal to that of one man for more than 5000 years. It has sold more than 11,000,000 volumes, and donated 3,000,000 to destitute persons and families. It has made more than 12,000,000 visits to families; in about 1,000,000 of which no religious book was found, with the exception of Bibles in about one third of the number. It has thus done much to meet the moral and religious wants of our frontier population in advance of schools and churches. It is accustomed to make grants each year of fifty thousand dollars' worth of its publications for circulation in prisons and hospitals, in Sabbath-schools and mission-schools, in cities and remote and lonely hamlets, to soldiers and to sailors on our inland waters, and in hundreds of outward-bound vessels for every corner of the globe. The foreign work of the society has been chiefly accomplished through donations of money granted to missionaries in seventy different foreign stations. By means of some $700,000 thus appropriated, the society has printed, in 145 different languages and dialects, not less than 4211 distinct publications, including 640 volumes. Thus "fruits of the society's sowing may be found in almost every land —from Russia to the Cape of Good Hope, and from China in the East to Hawaii in the West."

As a summary showing of the work accomplished by a distributing tract society, the following items are copied from the Report of the New York City Mission and Tract Society for 1880:

RESULTS OF FIFTY-THREE YEARS' PRACTICAL WORK.

Years of missionary labor	1,216
Missionary visits	2,342,295
Tracts in English and other languages distributed	50,776,740
Bibles and Testaments supplied to the destitute	89,267
Books loaned and given	171,708
Children gathered into Sabbath-schools	112,954
Children gathered into day-schools	23,530
Persons gathered into Bible-classes	15,200
Persons induced to attend Church	253,375
Temperance pledges obtained	55,501
Religious meetings held	122,100
Persons restored to church fellowship	3,159
Converts united with evangelical churches	13,650

The total amount expended in fifty-three years, $1,170,-119.01.

In addition to the above sum expended in the regular missionary operations of the society, more than $100,000 have been raised for building mission stations and chapels.

The detailed statistics of the tract enterprise in its various forms of action would fill many volumes with facts of intense interest, and form a just basis not only of admiration for its past success, but also of high expectation for its expanding and multiplying influence in the years and centuries to come.

IV. *Collateral Publishing Organizations.*—Before proceeding to enumerate the more important of them, some words of explanation seem necessary. In the development of the tract enterprise, various kinds of organizations have been found necessary or expedient. Only a few have become great publishing institutions, and no other one has attained such a magnitude of operations as that of the Religious Tract Society of London. Nevertheless, societies for the effective and appropriate distri-

bution of tracts have been found essential to the object of the enterprise as a whole. They have worked in more limited spheres, but have proved indispensable to the highest forms of success. Religious reading, when merely printed, has no more value than other merchandise. A single tract, brought to the eye and heart of an interested reader, accomplishes more for God and humanity than millions of pages resting upon the shelves of a depository. Societies, therefore, that circulate religious publications, and especially by the agency of skilful and sympathetic Christian workers, deserve high respect. Not all of them bear the specific name of tract society. Some of them have mingled the work of Bible and tract distribution. Some have adopted colportage as their chief form of work, while others have devoted their energies largely to other forms of evangelization. In this state of the case, it may not be possible to give a complete list of all the societies that have been organized to promote the circulation of religious tracts. Still less possible would it be to give, within a convenient space, the full historical data of all such institutions. Fortunately, however, numerous details are quite unnecessary, since specimen sketches like those given above are sufficiently descriptive of all similar institutions and their auxiliaries, whether conducted on a larger or smaller scale.

As to plan of organization, there are two classes of tract and book publication societies. One class represents united Christian effort in the sense of being composed of the members of different churches. The other is denominational in the sense of separate church action. These two classes of societies, though distinct from each other, are by no necessity antagonistic. They may, and usually do, simply represent different modes of accomplishing the same or similar objects. While in England, owing to the pre-eminence and catholicity of the Religious Tract Society, denominational action has generally limited itself to the work of dissemination, there is at least one important example of separate church action—it is that of the Wesleyan Methodist Church. By that body the joint enterprise of tract and book publication and circulation has been continued from the time of its inception by the Rev. John Wesley in the first half of the 18th century. The publications of the Wesleyan book-room embrace a large assortment of tracts, a variety of periodicals, and a large list of religious books. A due proportion of its tracts and books has been prepared and printed in foreign languages, in adaptation to the wants of the various mission fields of that Church. Book affairs constitute a standard topic of business at the annual meeting of the Conference, which officially appoints a publishing agent and the requisite editors. It also appoints a tract committee charged with the duty of promoting the circulation of tracts by means of auxiliary and loan societies and suitable grants. As a branch of church work, cities, villages, and country neighborhoods are districted for consecutive and periodical visitation by tract-distributors. In America, several of the more prominent denominations maintain publication societies both of tracts and books on a similar plan, although few are as thorough in the work of dissemination.

The Society for Promoting Christian Knowledge, founded in London in the early part of the present century, deserves in several respects to be classed alongside of the publishing tract societies of England. It issues, chiefly on business principles, a large assortment of books adapted to juvenile, Sunday-school, and popular reading, all of which have for their object at least indirect Christian influence, besides many thousands of religious tracts.

In addition to facts heretofore stated, it must be borne in mind that the Sunday-school unions (q. v.) of the United States have to a large extent provided the Sunday-school tracts and books used by the different churches, and thus covered an important department of publication embraced within the operations of the Religious Tract Society of London. Besides these, several denominational religious publishing houses have grown up, in which vast numbers of tracts, books, and periodicals are printed.

The oldest and largest of these is the Book Concern of the Methodist Episcopal Church, which was a direct outgrowth of Mr. Wesley's publication enterprise in England, mentioned above. It was begun in Philadelphia by official action of the Church in 1789, and in 1804 was removed to New York, where its principal establishment has since remained. It has branch publishing-houses in Cincinnati, Chicago, and St. Louis, together with depositories in most of the large cities.

Corresponding in character to the above are the American Baptist Publication Society and the Presbyterian Board of Publication, both located in Philadelphia. All the institutions thus far named publish more or less books and tracts on the subject of temperance. But in 1866 the National Temperance Society was organized in New York, for the express purpose of providing a cheap and sound literature on all subjects relating to theoretical and practical temperance. The National Temperance Publication House may therefore be numbered among the tract and book publishing institutions of the United States. Its publications, already six hundred in number, are circulated to some extent through Sunday-schools, but more extensively through auxiliary temperance organizations in all parts of the land. It may thus be seen that from small beginnings less than a century ago, a vast system of tract and book publication in the interest of Christianity has sprung up and spread abroad its influence in most of the countries and languages of the world.

V. The *literature* of the subject is as yet chiefly to be found in the annual reports of the various societies and institutions above enumerated. The *Jubilee Memorial Volume of the Religious Tract Society* (Lond. 1850, 700 pp. 8vo) is a specimen of many similar volumes that will hereafter be forthcoming from that and other societies. (D. P. K.)

Tracts FOR THE TIMES. See PUSEYISM.

Tractus. See TRACT.

Tracy, Bernard Destult de, a French ascetic writer, was born Aug. 25, 1720, at Paray-le-Fraisil, near Moulins. At the age of sixteen he joined the Theatines, and passed his whole life in retirement and piety. He died in Paris, Aug. 14, 1878. He is the author of several works on practical religion and the biographies of saints, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Tracy, William, D.D., a Presbyterian minister, was born at Norwich, Conn., June 2, 1807. He went to Philadelphia and united with the Church in February, 1827. Being induced, by the advice of Rev. John L. Grant, to study for the ministry, he accordingly entered Williamstown Academy, and from thence Williams College, where he remained three years, but left before graduation. After this he taught school a year in Lexington, Ky. Then he spent a year in Andover Theological Seminary, and thence went to Princeton Seminary, where he remained two years. He was licensed to preach in 1835, and was ordained by the Philadelphia Presbytery as an evangelist. Having devoted himself to the work of foreign missions, he sailed for India, and, having reached Madras, he went to the Madura district, his field of labor, in 1837. He established a boarding-school at Tirumangalum, which grew to a high-grade seminary, having fifty pupils. Here he spent twenty-two years of his life, and he educated more than 250 young men. He prepared many text-books in theology and science, and gave important aid in revising the Tamil Bible. In November, 1877, his youngest son and wife joined him and his mother in India as missionaries, to share their labors and their home,

but his work was done. After the Sabbath which he spent in the sanctuary, he was attacked with rheumatic cramps and diarrhœa, which brought him rapidly to the end, and he died at Tinupuvanam, Nov. 28, 1877. (W. P. S.)

Trade. See MECHANIC; MERCHANT.

Traditio (ET REDDITIO) SYMBOLI (*delivery of the creed*). These words are used by ecclesiastical writers in reference to the practice generally adopted of requiring baptized persons to repeat the Creed and the Lord's Prayer, in which they had previously been instructed. In the case of infants the sponsors at first repeated these formularies on behalf of the child for whom they answered; but afterwards, in the Middle Ages, the Romish Church began to dispense with this usage, and to satisfy itself with the priest's repeating them. There is still a remnant of this practice in some countries: sponsors are subjected to a catechetical examination by the minister previously to their admission.

Tradition (παράδοσις), JEWISH. The Jews pretend that, besides their written law contained in the Pentateuch, God delivered to Moses an oral law, which was handed down from generation to generation. The various decisions of the Jewish doctors or priests on points which the law had either left doubtful or passed over in silence were the true sources of their traditions. They did not commit their numerous traditions (which appear to have been a long time in accumulating) to writing before their wars against the Romans under Hadrian and Severus. The Mishna, the Gemara, and perhaps the Masorah were collected by the rabbins of Tiberias and later schools. See RABBINISM. Many of their false traditions were in direct opposition to the law of God; hence our Saviour often reproached the Pharisees with preferring them to the law itself. He also gives several instances of their superstitious adherence to vain observances, while they neglected essential things (Matt. xv, 2, 3; Mark vii, 3–13). The only way in which we can know satisfactorily that any tradition is of divine authority is by its having a place in those writings which are generally acknowledged to be the genuine productions of inspired men. All traditions which have not such authority are without value, and tend greatly to detract and mislead the minds of men (2 Thess. ii, 15; iii, 6).

In this respect, however, a notable division existed among the Jews themselves, which has been transmitted to the modern representatives of the two great parties. The leading tenet of the Sadducees was the negation of the leading tenet of their opponents. As the Pharisees asserted, so the Sadducees denied, that the Israelites were in possession of an oral law transmitted to them by Moses. The manner in which the Pharisees may have gained acceptance for their own view is noticed elsewhere in this work [see PHARISEE]; but, for an equitable estimate of the Sadducees, it is proper to bear in mind emphatically how destitute of historical evidence the doctrine was which they denied. That doctrine is, at the present day, rejected, probably by almost all, if not by all, Christians; and it is, indeed, so foreign to their ideas that the greater number of Christians have never even heard of it, though it is older than Christianity, and has been the support and consolation of the Jews under a series of the most cruel and wicked persecutions to which any nation has ever been exposed during an equal number of centuries. It is likewise now maintained all over the world by those who are called the orthodox Jews. It is therefore desirable to know the kind of arguments by which, at the present day, in a historical and critical age, the doctrine is defended. For this an opportunity has lately been given by a learned French Jew, grand-rabbi of the circumscription of Colmar (Klein, *Le Judaisme, ou la Vérité sur le Talmud* [Mulhouse, 1859]), who still asserts as a fact the existence of a Mosaic oral law. To do full justice to his views, the original work should be perused. But it is doing no injustice to his learning and ability to point out that not one of his arguments has a positive historical value. Thus he relies mainly on the inconceivability (as will be again noticed in this article) that a divine revelation should not have explicitly proclaimed the doctrine of a future state of rewards and punishments, or that it should have promulgated laws left in such an incomplete form and requiring so much explanation and so many additions as the laws in the Pentateuch. Now arguments of this kind may be sound or unsound; based on reason or illogical; and for many they may have a philosophical or theological value; but they have no pretence to be regarded as historical, inasmuch as the assumed premises, which involve a knowledge of the attributes of the Supreme Being and the manner in which he would be likely to deal with man, are far beyond the limits of historical verification. The nearest approach to a historical argument is the following (p. 10): "In the first place, nothing proves better the fact of the existence of the tradition than the belief itself in the tradition. An entire nation does not suddenly forget its religious code, its principles, its laws, the daily ceremonies of its worship to such a point that it could easily be persuaded that a new doctrine presented by some impostors is the true and only explanation of its law and has always determined and ruled its application. Holy Writ often represents the Israelites as a stiff-necked people impatient of the religious yoke; and would it not be attributing to them rather an excess of docility, a too great condescension, a blind obedience, to suppose that they suddenly consented to troublesome and rigorous innovations which some persons might have wished to impose on them some fine morning? Such a supposition destroys itself, and we are obliged to acknowledge that the tradition is not a new invention, but that its birth goes back to the origin of the religion; and that, transmitted from father to son as the word of God, it lived in the heart of the people, identified itself with the blood, and was always considered as an inviolable authority." But, if this passage is carefully examined, it will be seen that it does not supply a single fact worthy of being regarded as a proof of a Mosaic oral law. Independent testimony of persons contemporary with Moses that he had transmitted such a law to the Israelites would be historical evidence; the testimony of persons in the next generation as to the existence of such an oral law which their fathers told them came from Moses would have been secondary historical evidence; but the belief of the Israelites on the point twelve hundred years after Moses cannot, in the absence of any intermediate testimony, be deemed evidence of a historical fact. Moreover, it is a mistake to assume that they who deny a Mosaic oral law imagine that this oral law was at some one time as one great system introduced suddenly among the Israelites. The real mode of conceiving what occurred is far different. After the return from the Captivity, there existed probably among the Jews a large body of customs and decisions not contained in the Pentateuch; and these had practical authority over the people long before they were attributed to Moses. The only phenomenon of importance requiring explanation is, not the existence of the customs sanctioned by the oral law, but the belief accepted by a certain portion of the Jews that Moses had divinely revealed those customs as laws to the Israelites. To explain this historically from written records is impossible, from the silence on the subject of the very scanty historical Jewish writings purporting to be written between the return from the Captivity in B.C. 536 and that uncertain period when the canon was finally closed, which probably could not have been very long before the death of Antiochus Epiphanes, B.C. 164. For all this space of time, a period of about three hundred and seventy-two years, a period as long as from the accession of Henry VIII to the present day, we have no He-

brew account, nor, in fact, any contemporary account, of the history of the Jews in Palestine, except what may be contained in the short works entitled Ezra and Nehemiah. The last named of these works does not carry the history much later than one hundred years after the return from the Captivity; so that there is a long and extremely important period of more than two centuries and a half before the heroic rising of the Maccabees, during which there is a total absence of contemporary Jewish history. In this dearth of historical materials, it is idle to attempt a positive narration of the circumstances under which the oral law became assigned to Moses as its author. It is amply sufficient if a satisfactory suggestion is made as to how it *might* have been attributed to Moses; and in this there is not much difficulty for any one who bears in mind how notoriously in ancient times laws of a much later date were attributed to Minos, Lycurgus, Solon, and Numa.

Under this head we may add that it must not be assumed that the Sadducees, because they rejected a Mosaic oral law, rejected likewise all traditions and all decisions in explanation of passages in the Pentateuch. Although they protested against the assertion that such points had been divinely settled by Moses, they probably, in numerous instances, followed practically the same traditions as the Pharisees. See SADDUCEE.

TRADITION, CHRISTIAN. In the older ecclesiastical fathers, the words *παράδοσις* and *traditio* are used to denote any instruction which one gives to another, whether oral or written. In the New Test. also, and in the classical writers, *παράδουναι* and *tradere* signify, in general, to teach, to instruct. In this wider sense, tradition was divided into *scripta* and *non scripta sive oralis*. The latter, *traditio oralis*, was, however, frequently called *traditio*, by way of eminence. This oral tradition was often appealed to by Irenæus, Clemens of Alexandria, Tertullian, and others of the ancient fathers, as a test by which to try the doctrines of contemporary teachers, and by which to confute the errors of the heretics. They describe it as being instruction received from the mouth of the apostles by the first Christian churches, transmitted from the apostolic age, and preserved in purity until their own times.

Oral tradition is still regarded by the Roman Church as a *principium cognoscendi* in theology, and they attempt to support their hypothesis respecting it by the use made of it by the fathers. Much dispute has arisen about the degree of weight to be assigned to tradition *generally;* many, however, consider that this is an idle controversy, and that *each* particular tradition should be tried on its own grounds. In coming to a decision on the merits of the question respecting doctrinal tradition, everything depends upon making the proper distinctions with regard to *time*.

In the first period of Christianity, the authority of the apostles was so great that all their doctrines and ordinances were strictly and punctually observed by the churches which they had planted. The doctrine and discipline which prevailed in those apostolical churches were, at the time, justly considered by others to be purely such as the apostles themselves had taught and established. This was the more common, as the books of the New Test. had not, as yet, come into general use among Christians; nor was it, at that early period, attended with any special liability to mistake. In this way we can account for it that Christian teachers of the 2d and 3d centuries appeal so frequently to oral tradition. But in later periods of the Church, the circumstances were far different. After the commencement of the 3d century, when the first teachers of the apostolical churches and their immediate successors had passed away and another race sprung up, other doctrines and forms were gradually introduced, which differed in many respects from apostolical simplicity. And now those innovators appealed more frequently than had ever been done before to apostolical tradition, in order to give currency to their own opinions and regulations. They went so far, indeed, as to appeal to this tradition for many things not only at variance with other traditions, but with the very writings of the apostles which they had in their hands. From this time forward, tradition naturally became more and more uncertain and suspicious. No wonder, therefore, that we find Augustine establishing the maxim that it could not be relied upon, in the ever-increasing distance from the age of the apostles, except when it was universal and perfectly consistent with itself. The Reformers justly held that tradition is not a sure and certain source of knowledge respecting the doctrines of theology, and that the Holy Scriptures are the only *principium cognoscendi*. See Knapp, *Christian Theology*, vii, 3; Eden, *Theol. Dict.* s. v.; Cunningham, *Hist. Theology*, i, 186, 480; Hagenbach, *Hist. of Doctrines* (Index); Hook, *Church Dict.* s. v.; Milman, *Hist. of the Jews*, ii, 42; Van Oosterzee, *Christian Dogmatics*, art. "Faith, Rule of."

TRADITION, *in the Church of England*, refers to customs, forms, rites, ceremonies, etc., which have been transmitted by oral communication, and, as used in Article 34, is not to be understood as including *matters of faith*. The traditions for which the article requires respect and obedience are all those customs and ceremonies in established use which are not expressly named in the Scriptures, nor in the written laws or rubrics of the Church, but stand simply on the ground of prescription. Among these may be mentioned the alternate mode of reading the Psalter, the custom of bowing in the Creed, the postures in various offices of the Church, the use of a doxology and collects after a sermon, the practice of pouring the baptismal water upon the head, the quantity of the elements consumed in the eucharist, etc. These, though unwritten, are not the less obligatory when ascertained to be standing customs of the Church. The article ordains that "whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church," etc.

Traditōres (*surrenderers* or *traitors*), a name applied by the ancient Christians to those persons who delivered up their Bible and sacred utensils of the Church to the heathen in time of persecution. See Bingham, *Christ. Antiq.* bk. xvi, ch. vi, § 25.

Traducianism is the belief that the souls of children, as well as their bodies, are propagated from their parents, and is opposed to Creationism (q. v.) and the doctrine of the Pre-existents (q. v.). According to Jerome, both Tertullian and Apollinaris were advocates of this opinion, and the opponents of Pelagianism, in general, have been inclined to it. Since the Reformation, it has been more approved than any other in the Lutheran Church, and that not by philosophers and naturalists merely, but also by divines. Luther himself, though he did not declare distinctly in its favor, was also inclined towards this theory; and in the *Formula Concordiæ* it is distinctly taught that both soul and body are propagated by the parents in ordinary generation. What has rendered the hypothesis more acceptable to theologians is its affording the easiest solution of the doctrine of native depravity; and it seems to receive confirmation from the psychological facts that the natural disposition of children not unfrequently resembles that of their parents, and that the mental excellences and imperfections of parents are inherited nearly as often by their children as any bodily attributes. But, after all that can be said, we must be content to remain in uncertainty respecting the subject.

"As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all" (Eccles. xi, 5). See Buck, *Theol. Dict.* s. v.; Delitzsch, *Bibl. Psychology*, p. 128–131; *New-Englander*, July, 1868, p. 475. See SOUL, ORIGIN OF.

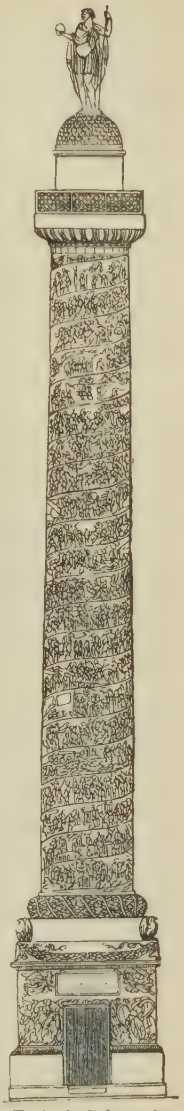
Traducians, the adherents of Traducianism (q. v.).

Traheron, BARTHOLOMEW, a learned English divine at the period of the Reformation, was born at Cornwall and educated at Oxford, either in Exeter College or Hart Hall. He travelled extensively in Germany and Italy, and, returning to England, was made keeper of the king's library. In 1551 king Edward VI conferred on him the deanery of Chichester. This he lost on the accession of queen Mary, and, joining the English exiles in Germany, wrote all his important works there. The time of his death is uncertain. Traheron's works are, *Parœresis*, lib. i:—*Carmina in Mortem Henrici Dudlæi*:—*Analysis Scoparum Johannis Cochlæi*:—*Exposition of a Part of St. John's Gospel* (1558, 8vo):—*Exposition of the Fourth Chapter of St. John's Revelation* (1557, 8vo):—*An Answer Made by Bartholomew Traheron to a Private Papist.*

Traill, ROBERT, an eminent divine of the Church of Scotland, was born at Ely, May, 1642. He was educated at the University of Edinburgh, and pursued the study of divinity with great ardor for several years. In 1666 he was obliged to secrete himself, because some copies of *An Apologetic Relation*, etc., were found in his mother's house; and the following year, being suspected of opposing the king, he was obliged to join his father in Holland. In 1670 he went to England, and was ordained by Presbyterian divines in London. In 1677 Mr. Traill was imprisoned for preaching privately, but was released in October of the same year. He then located at Cranbrook, in Kent, but for many years afterwards was pastor of a Scotch congregation in London. He was warmly attached to the Calvinistic doctrines, and took a zealous concern in the doctrinal controversies. He died in May, 1716. He published a number of theological treatises and discourses, which for many years were printed separately, but collectively after his death (Edinb. 1745, 4 vols. 12mo; 1754, 2 vols. 12mo; Glasgow, 1776, 3 vols. 8vo; best ed. 1806, 4 vols. 8vo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Train, ARTHUR SAVAGE, D.D., a Baptist divine, was born at Framingham, Mass., Sept. 1, 1812, and was a graduate of Brown University in the class of 1833. He was tutor in the university two years after his graduation, carrying on at the same time his theological studies under Dr. Wayland. In 1836 he was ordained pastor of the Baptist Church in Haverhill, Mass., where he had a successful ministry of twenty-three years. He was elected professor of sacred rhetoric and pastoral duties in the Newton Theological Institute in 1859, and held the office for seven years. In 1866 he accepted a call to the pastorate of the Baptist Church in Framingham, where he remained until his death, Jan. 2, 1872. Dr. Train was a trustee of Brown University from 1845 till his death. (J. C. S.)

Trajan, MARCUS ULPIUS NERVA, emperor of Rome from A.D. 98 to 117, is a noteworthy personage in the history of ancient times by reason of his personal qualities, and also as a general and ruler. He is important to the history of the Church through his connection with the persecution of the adherents of Christianity in his time. At first tolerated by the policy of the Roman rulers as a comparatively feeble though despicable excrescence on the loathsome superstition of Judaism, Christianity was forced upon the notice of the emperors by the tumults excited among the populace by heathen priests, who observed the remarkable progress of that faith with alarm, and Trajan was accordingly led to issue edicts for the gradual suppression of the new teaching which transformed men into haters of the gods. The administration of the younger Pliny as governor of Bithynia was complicated with matters growing out of the rapid extension of Christianity and the consequent rage of the heathen population within his province. He therefore endeavored to enforce against Christians the laws for the suppression of the really dangerous *Hetæries* (see Pliny, *Epist.* x, 43), but found the complaints to be so numerous and the result of the judicial investigations so unsatisfactory that he referred the whole matter to the emperor for instructions. Of the accused, many denied that they were in any way implicated in Christianity; others declared that they had returned to the old faith, and offered incense and libations before the image of the emperor and blasphemed the name of Christ. Those who avowed themselves Christians confessed to nothing of a damaging character. Their offence consisted merely in meeting before sunrise of a specified day to sing a common hymn in honor of Christ as a god, and in the assumption of a voluntary obligation, under oath, to commit no theft, robbery, nor adultery, but to keep a promise and acknowledge the possession of goods committed to their trust. The torture applied to two maids disclosed nothing more criminal than these statements. Trajan commended the governor's action, and observed that no general and definite prescriptions could be given for such matters. He added that search should not be made for suspected persons, though, if accused and convicted, they should be punished unless they interposed a denial of the charge of being Christians, and authenticated it by calling on the gods. Anonymous accusations of any sort should not be received. The execution of several Christians, among them the aged Symeon, who was the son of Clopas, and successor of James at Jerusalem, must be explained in view of the fact that the emperor was at the same time regent of the State and chief priest (*pontifex maximus*), and would consider it necessary to protect and preserve the religion which was so closely interwoven with the interests of the State. The same idea will apply to the case of Ignatius.



Trajan's Column in Rome.

Literature.—The principal sources for the history of Trajan are Pliny the younger, *Epistolæ*, especially lib. x,

Coin of Trajan.

and *Panegyricus* (ed. Gierig); Dion Cass. *Hist. Rom.* lib. lxviii (unfortunately extant only in the extract by Xiphilinus); Aurel. Victor, *Cæs.* xiii, 1 sq. and *Epitome* 13; Eutrop. viii, 2; Orosius, vii, 2 sq.; Tertull. *Apologet.* c. 1; Euseb. *Hist. Eccl.* iii, 12 sq.; Justin. *Apologet.* i, 68; Rufinus, *Hist. Eccl.* iv, 9. See Ritterhusii *Trajanus in Lucem Reproductus* (1608); Mannert, *Res Traj. Imp. ad Danub. Gestæ* (Norimb. 1793); Engel, *Comment. de Expedit. Traj. ad Danub. et Origine Valachorum* (Vindeb. 1794); Wolf, *Eine milde Stiftung Trajan's* (Berl. 1808, 4to); Francke, *Zur Gesch. Traj. u. seiner Zeitgenossen* (Gustrow, 1837); Baldwin, *Comment. et Edict. Vett. Princc. Rom. de Christianis* (Hal. 1727, 4to); Böhmer, *XII Dissertt. Juris Eccl. Ant. ad Plin. Sec. et Tertull.* (2d ed. ibid. 1729); Martini, *Persecutt. Christianorum sub Impp. Rom.* (Rost. 1802, 4to); Köpke, *De Statu et Condit. Christi sub Impp. Rom. Alterius post Christ. Sæc.* (Berol. 1828); Schröckh, *Kirchengesch.* ii, 320 sq.; Gieseler, *Kirchengesch.* i, 134 sq.; and the monographs cited by Volbeding, *Index Programmatum*, p. 95, 98.—Herzog, *Real-Encyklop.* s. v.; Smith, *Dict. of Gr. and Rom. Biog.* s. v. See PLINY.

Tramontane (*across the mountain*), a term applied by the Italians to those dwelling north of the Alps, and especially to the ecclesiastics and professors of the canon law of Germany and France. See ULTRAMONTANE.

Trance (ἔκστασις, *ecstasy*), a supernatural state of body and mind, the nature of which has been well conjectured by Doddridge, who defines it "such a rapture of mind as gives the person who falls into it a look of astonishment, and renders him insensible of the external objects around him, while in the meantime his imagination is agitated in an extraordinary manner with some striking scenes which pass before it and take up all the attention." He refers to some extraordinary instances of this kind mentioned by Gualterius in his note on Acts x, 10 (*Family Expositor*, ad loc. note g). Stockius also describes it as "a sacred ecstasy, or rapture of the mind out of itself, when, the use of the external senses being suspended, God reveals something in a peculiar manner to prophets and apostles, who are then taken or transported out of themselves." The same idea is intimated in the English word *trance*, from the Latin *transitus*, the state of being carried out of one's self. See INSPIRATION; PROPHECY.

1. In the only passage (Numb. xxiv, 4, 16) in which this word occurs in the English of the Old Test. there is, as the italics show, no corresponding word in Hebrew, simply נֹפֵל, "falling," for which the Sept. gives ἐν ὕπνῳ, and the Vulg. more literally *qui cadit*. In the New Test. we meet with the word three times (Acts x, 10; xi, 5; xxii, 17), the Vulg. giving "excessus" in the two former, "stupor mentis" in the latter. The Greek word ἔκστασις employed in these passages denotes the effect of any passion by which the thoughts are wholly absorbed. In the Sept. it corresponds to שִׁמָּה, a "wonderful thing" (Jer. v, 30), תְּמִהוֹן, "astonishment" (Deut. xxviii, 28), and תַּרְדֵּמָה, a prophetic lethargy or "deep sleep" (Gen. ii, 21; xv, 12, etc.). In the New Test. it usually represents the absorbing effects of admiration (Mark v, 42; Luke v, 26; Acts iii, 10); of terror (Mark xvi, 8).

2. Used as the Greek word is by Luke (Acts, *ut sup.*) "the physician," and, in this special sense, by him only, in the New Test., it would be interesting to inquire what precise meaning it had in the medical terminology of the time. From the time of Hippocrates, who uses it to describe the loss of conscious perception, it had probably borne the connotation which it has had, with shades of meaning for good or evil, ever since. Thus, Hesychius gives as the account of a man in an ecstasy that he is ὁ εἰς ἑαυτὸν μὴ ὤν. Apuleius (*Apologia*) speaks of it as "a change from the earthly mind (ἀπὸ τοῦ γηΐνου φρονήματος) to a divine and spiritual condition both of character and life." Tertullian (*De An.* 45) compares it to the dream-state in which the soul acts, but not through its usual instruments. Augustine (*Confess.* ix, 11) describes his mother in this state as "abstracta a præsentibus," and gives a description of like phenomena in the case of a certain Restitutus (*De Civ. Dei*, xiv, 24).

3. We may compare with these statements the more precise definitions of modern medical science. There the ecstatic state appears as one form of catalepsy. In catalepsy pure and simple, there is "a sudden suspension of thought, of sensibility, of voluntary motion." "The body continues in any attitude in which it may be placed;" there are no signs of any process of thought; the patient continues silent. In the ecstatic form of catalepsy, on the other hand, "the patient is lost to all external impressions, but wrapt and absorbed in some object of the imagination." The man is "as if out of the body." "Nervous and susceptible persons are apt to be thrown into these trances under the influence of what is called mesmerism. There is, for the most part, a high degree of mental excitement. The patient utters the most enthusiastic and fervid expressions or the most earnest warnings. The character of the whole frame is that of intense contemplative excitement. He believes that he has seen wonderful visions and heard singular revelations" (Watson, *Principles and Practice*, lect. xxxix; Copland, *Dict. of Medicine*, s. v. "Catalepsy"). The causes of this state are to be traced commonly to strong religious impressions; but some, though, for the most part, not the ecstatic, phenomena of catalepsy are producible by the concentration of thought on one object, or of the vision upon one fixed point (*Quart. Rev.* xciii, 510–22, by Dr. Carpenter); and, in some more exceptional cases, like that mentioned by Augustine (there, however, under the influence of sound, "ad imitatas quasi lamentantis cujuslibet hominis voces"), and that of Jerome Cardan (*Var. Rer.* viii, 43), men have been able to throw themselves into a cataleptic state at will.

4. Whatever explanation may be given of it, it is true of many if not of most of those who have left the stamp of their own character on the religious history of mankind, that they have been liable to pass at times into this abnormal state. The union of intense feeling, strong volition, long-continued thought (the conditions of all wide and lasting influence), aided in many cases by the withdrawal from the lower life of the support which is needed to maintain a healthy equilibrium, appears to have been more than the "earthen vessel" will bear. The words which speak of "an ecstasy of adoration" are often literally true. The many visions—the journey through the heavens, the so-called epilepsy of Mohammed—were phenomena of this nature. Of three great mediæval teachers, St. Francis of Assisi, St. Thomas Aquinas, and Joannes Scotus, it is recorded that they would fall into the ecstatic state, remain motionless, seem as if dead, sometimes for a whole day, and then, returning to consciousness, speak as if they had drunk deep of divine mysteries (Gualterius, *Crit. Sac.* on Acts x, 10). The old traditions of Aristeas and Epimenides, the conflicts of Dunstan and Luther with the powers of darkness, the visions of Savonarola, George Fox, Swedenborg, and Böhme are generically analogous. Where there has been no extraordinary power to influence others, other conditions remaining the same, the phenomena have appeared among whole classes of men and women in proportion as the circumstances of their lives tended to produce an excessive susceptibility to religious or imaginative emotion. The history of monastic orders, of American and Irish revivals, gives countless examples. Still more noticeable is the fact that many of the *improvisatori* of Italy are "only able to exercise their gift when they are in a state of ecstatic trance, and speak of the gift itself as something morbid" (Copland, *loc. cit.*); while in strange contrast with their earlier history, and pointing perhaps to a national character that has become harder and less emotional, there

is the testimony of a German physician (Frank), who had made catalepsy a special study, that he had never met with a single case of it among the Jews (Copland, *loc. cit.*; comp. Maury, *La Magie et l'Astrologie*).

5. We are now able to take a true estimate of the trances of Biblical history. As in other things, so also here, the phenomena are common to higher and lower, to true and false systems. The nature of man continuing the same, it could hardly be that the awfulness of the divine presence, the terrors of divine judgment, should leave it in the calm equilibrium of its normal state. Whatever made the impress of a truth more indelible, whatever gave him to whom it was revealed more power over the hearts of others, might well take its place in the divine education of nations and individual men. We may not point to trances and ecstasies as proofs of a true revelation, but still less may we think of them as at all inconsistent with it. Thus, though we have not the word, we have the thing in several clear instances in the Bible. Some, perhaps many, things recorded in Scripture belong to this supernatural state of trance which are not expressly referred to it. See the long list of such supposed cases in Bp. Law's *Consideration of the Theory of Religion* (Lond. 1820, p. 85, 86). We notice here only the most marked examples.

In the Old Test. a state of supernatural ecstasy is evidently denoted by the "deep sleep" which fell upon Adam during the creation of Eve (Gen. ii, 21), and during which, as appears from the narrative, he was made aware of the transaction, and of the purport of the attendant circumstances (ver. 21–24). See MARRIAGE. A similar state occurs again in the "deep sleep" which fell upon Abraham (xv, 12), during which the bondage of his descendants in Egypt was revealed to him. Possibly all the accounts recorded in that chapter occurred in "vision" (ver. 1–12), which ultimately deepened into the trance (ver. 12–21). Comp. ver. 5, 12, where he is said to have seen the stars, though the sun had not gone down. The apparent objection that Abraham was "brought forth abroad" to see the stars is only of the same nature with others explained in the art. TEMPTATION OF CHRIST. Balaam, as if overcome by the constraining power of a spirit mightier than his own, "sees the vision of God, *falling*, but with opened eyes" (Numb. xxiv, 4). The incident of the ass speaking to him, etc., is also understood by many learned Jews and Christians to have occurred in a vision (Bp. Law, *ut sup.*). To the same mode of divine communication must be referred the magnificent description in Job iv, 13–21. Saul, when the wild chant of the prophets stirred the old depths of feeling, himself also "prophesied" and "fell down" (most, if not all, of his kingly clothing being thrown off in the ecstasy of the moment) "all that day and all that night" (1 Sam. xix, 24). Something there was in Jeremiah that made men say of him that he was as one that "is mad and maketh himself a prophet" (Jer. xxix, 26). In Ezekiel the phenomena appear in more wonderful and awful forms. He sits motionless for seven days in the stupor of astonishment, till the word of the Lord comes to him (Ezek. iii, 15). The "hand of the Lord" falls on him, and he too sees the "visions of God" and hears the voice of the Almighty, is "lifted up between the earth and heaven," and passes from the river of Chebar to the Lord's house in Jerusalem (viii, 3). As other elements and forms of the prophetic work were revived in "the apostles and prophets" of the New Test., so also was this. More distinctly even than in the Old Test., it becomes the medium through which men rise to see clearly what before was dim and doubtful, in which the mingled hopes and fears and perplexities of the waking state are dissipated at once. Though different in form, it belongs to the same class of phenomena as the "gift of tongues," and is connected with "visions and revelations of the Lord." In some cases, indeed, it is the chosen channel for such revelations. To the "trance" of Peter in the city, where all outward circumstances tended to bring the thought of an expansion of the divine kingdom more distinctly before him than it had ever been brought before, we owe the indelible truth stamped upon the heart of Christendom, that God is "no respecter of persons," that we may not call any man "common or unclean" (Acts x, xi). To the "trance" of Paul, when his work for his own people seemed utterly fruitless, we owe the mission which was the starting-point of the history of the Universal Church, the command which bade him "depart . . . far hence unto the Gentiles" (xxii, 17–21). Wisely, for the most part, did that apostle draw a veil over these more mysterious experiences. He would not sacrifice to them, as others have often sacrificed, the higher life of activity, love, prudence. He could not explain them to himself. "In the body or out of the body," he could not tell, but the outer world of perception had passed away, and he had passed in spirit into "paradise," into "the third heaven," and had heard "unspeakable words" (2 Cor. xii, 1–4). Those trances too, we may believe, were not without their share in fashioning his character and life, though no special truth came distinctly out of them. United as they then were, but as they have seldom been since, with clear perceptions of the truth of God, with love wonderful in its depth and tenderness, with energy unresting, and subtle tact almost passing into "guile," they made him what he was, the leader of the apostolic band, emphatically the "master-builder" of the Church of God (comp. Jowett, *Fragment on the Character of St. Paul*).

Persons receiving this divine influence often fell to the earth under its influence, as in ordinary catalepsy (Gen. xvii, 3, etc.; 1 Sam. xix, 24, Heb. or margin; Ezek. i, 28; Dan. viii, 18; x, 15, 16; Rev. i, 10, 17). It is important, however, to observe that in all these cases the visions beheld are also related; hence such cases are distinguished from a mere *deliquium animi*. We find likewise in the case of Peter that "he fell into a trance" (or rather a "trance fell upon him," ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις), *during* which he "saw a vision," which is therefore distinguished from the trance (Acts x, 10; comp. Paul's trance, xxii, 17; 2 Cor. xii, 2, etc.). The reality of the vision is established by the correspondence of the *event*. The nearest approach we can make to such a state is that in which our mind is so occupied in the contemplation of an object as to lose entirely the consciousness of the body—a state in which the highest order of ideas, whether belonging to the judgment or imagination, is undoubtedly attained. Hence we can readily conceive that such a state might be supernaturally induced for the higher purpose of revelation, etc. The *alleged* phenomena of the mesmeric trance and clairvoyance, if they serve no higher purpose, may assist our conceptions of it. See VISION.

Trani, a name common to some Jewish authors, of whom we mention the following:

1. ISAIAH DA, so called after his native place Trani, a seaport town of Naples, and, by way of abbreviation, *Rid*=ריד, from the initials ר' ישעיה דטראני, i. e. *R. Isaiah da Trani*, flourished about A.D. 1232–70. He may be regarded as the founder of the school of Talmudical and traditional exegesis in Italy. He wrote not only numerous annotations on the Talmud, and theological decisions (פסקים) connected with traditional law, but also *scholia* (נמוקים) to the Bible, which are as follows: נמוקי החומש, *Scholia on the Pentateuch* (Leghorn, 1792):—קצור פרוש יהישע, *Annotations on Joshua*, published, with a Latin translation by J. A. Steinmetz, under the title *Esaiæ Comment. in Josuam quem in Codice MS. Bibl. Senat. Lips. Descriptum et Versione ac Notis Illustratum, Præside J. G. Abicht Eruditorum Examini subjecit* (Lips. 1712):—*Annotations on Judges and 1 Samuel*, printed in the Rabbinical Bibles (q. v.). Besides these published commentaries, the following annotations of Trani are in MS.: a commentary on Ezra, Cod. Opp.; a commentary on the Five Me-

gilloth and Daniel, in the Angelica at Rome; commentaries on the minor prophets, Psalms, and Job, to be found in MS. in several European libraries. See Fürst, *Bibl. Jud.* iii, 438 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 318 sq.; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 1389-92; Kitto, *Cyclop.* s. v.; Grätz, *Gesch. d. Juden* (Leips. 1873), vii, 175; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 33; Zunz, *Zur Gesch. u. Literatur*, p. 58.

2. Moses da, was born at Salonica in 1505. When a boy he went to Adrianople, and was educated in the house of his uncle. In the year 1521 he went to Safet to continue his studies, and four years later he received ordination, and in 1535 went to Jerusalem, where he died in 1585. His success in teaching was so great that he was styled "The Light of Israel," "The Sinaite of Mount Sinai and the Uprooter of Mountains," because he solved the difficulties in the law. He wrote, בית אלהים, on Jewish rites, ceremonies, prayers, morals, etc. (Venice, 1576):—ס׳ קריית ספר, a body of Jewish laws, in which he distinguishes between the laws written by Moses, those which were transmitted by tradition, and those only founded on the decisions of the doctors:—a collection of decisions in 3 parts, and other works of minor import. See Fürst, *Bibl. Jud.* iii, 441 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 319 sq.; Basnage, *Histoire des Juifs* (Taylor's transl.), p. 703; Adams, *Hist. of the Jews*, ii, 14; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 129; Zunz, *Zur Gesch. u. Literatur*, p. 229, 230. (B. P.)

Transanimation, the transfer of souls from one body to another=Transmigration (q. v.).

Transcendent, or **Transcendental** (from *transcendere*, to go beyond), words employed by various schoolmen, particularly Duns Scotus, to describe the conceptions that, by their universality, rise above or transcend the ten Aristotelian categories. Thus, according to Scotus, *Ens*, or Being, because it is predicable of substance and accident alike, of God as well as of the world, is raised above these by including or comprehending them. Again, the predicates assumed by Scotus to belong to *Ens*, or simple existence, viz. the One, the True, the Good—*Unum*, *Verum*, *Bonum*—are styled transcendent because applicable to *Ens* before the *descent* is made to the ten classes of real existence. According to Kant, transcendental applies to the conditions of our knowledge which transcend experience, which are *a priori*, and not derived from sensitive reflection. Between the hitherto convertible terms transcendental and transcendent Kant drew a distinction of considerable importance in understanding his own system. By the word *transcendental* he designates the various forms, categories, or ideas assumed to be native elements of human thought; implying that, although they are not products of experience, they are manifested only in experience: such as space and time, causality, etc. The word *transcendent* Kant reserves for those among the transcendental or *a priori* elements that altogether transcend experience. They may seem to be given in experience, but they are not really given. Such are the "Ideas of the Pure Reason," God, an immaterial soul, etc. Transcendental elements, when legitimately applied to experience, as causality and relation, are called *immanent*. See *Chambers's Encyclop.* s. v.; Fleming and Krauth, *Vocab. of Phil. Science*, s. v.

Transcendentalism, a name given to some forms of recent German philosophy. Fichte taught a subjective idealism, Schelling an objective idealism, and Hegel an absolute idealism—regarding thought and being as identical. Nature is God coming into self-consciousness, for he is ever striving after self-realization: "In order to philosophize aright, we must lose our own personality in God, who is chiefly revealed in the acts of the human mind. In the infinite developments of divinity, and the infinite progress towards self-consciousness, the greatest success is reached in the exertions of human reason. In men's minds, therefore, is the highest manifestation of God. God recognises himself best in human reason, which is a consciousness of God. And it is by human reason that the world (hitherto without thought, and so without existence, mere negation) comes into consciousness; thus God is revealed in the world. After arriving at an ideal God, we learn that philosophy and religion draw us away from our little selves, so that our separate consciousness is dissolved in that of God. Philosophy is religion; and 'true religion frees man from all that is low, and from himself, from clinging to I-hood (*Ichheit*) and subjectivity, and helps him to life in God as the truth, and thereby to true life.' In this ablation of personal identity, we must not claim property even in our own thoughts. Hegel teaches that it is God who thinks in us; nay, that it is precisely that which thinks in us which is God. The pure and primal substance manifests itself as the subject; and 'true knowledge of the absolute is the absolute itself.' There is but a step to take and we arrive at the tenet that the universe and God are one. The Hegelians attempt to distinguish this from the doctrine of Spinoza, but their distinctions are inappreciable; their scheme is pantheism. And as God is revealed by all the phenomena of the world's history, he is partly revealed by moral action, and consequently by sin, no less than by holiness. Sin is, therefore, a part of the necessary evolution of the divine principle; or, rather, in any sense which can affect the conscience, there is no evil in sin—there is no sin. It was reserved for Hegel to abandon all the scruples of six thousand years, and publish the discovery—certainly the most wonderful in the history of human research—that something and nothing are the same! In declaring it he almost apologizes, for he says that this proposition appears so paradoxical that it may readily be supposed that it is not seriously maintained. Yet he is far from being ambiguous. Something and nothing are the same. The absolute of which so much is vaunted is nothing. But the conclusion, which is, perhaps, already anticipated by the reader's mind, and which leaves us incapacitated for comment, is this—we shudder while we record it—that after the exhaustive abstraction is carried to infinity in search of God, we arrive at nothing. God himself is nothing!" (*Princeton Essays*).

These systems of philosophy in Germany, "that nation of thinkers and critics," have, each in its turn, influenced the science of Biblical philology; and whether it be the moralism of Kant, or the idealism of Fichte, or the deeper transcendentalism of Hegel, it makes Scripture speak its own dogmas, and consecrates the apostles the coryphæi of its system. When Strauss wrote his *Leben Jesu*, Germany was thrilled by the publication—all classes of her divines and philosophers, historians and scholars. When, as in this work of Strauss, all historical reality is denied to the gospels, and they are declared to be composed, not of facts, but ideas, and are affirmed to describe, not a personal God or a historical Christ, but a cluster of notions intensely prevalent in Judæa; and when it is argued that the names and events occurring in the evangelical narrations are but symbols of inward emotions, and the blasphemies of pantheism are reasoned for from the union of deity and humanity in Jesus, as shadowing forth the identity of the forms vulgarly named Creator and creature, it is easily seen that the author uses the philosophy of Hegel as the great organ of perverting and desecrating the records of the evangelists, especially of polluting the finer and more experimental portions of the work of the beloved disciple. Weisse, the producer of a similar mixture of boldness and impiety, declares it impossible for any one to understand his theology unless he have mastered his philosophy. No one can comprehend the systems of Daub, Schwartz, or Schleiermacher till he has mastered the philosophy which Schelling propounded in his early and adventurous youth. "A

life beyond the grave," says Strauss, "is the last foe which speculative criticism has to encounter, and, if it can, to extirpate." So, to find a place for such theories, this author commenced a series of wild and unjustifiable attacks on the gospels—finding discrepancies where there are none, creating exaggerations where the narrative is easy and simple, denying the possibility of miracles, and involving the whole narrative in confusion and mystery, in order to destroy its historical character, and render its interpretation possible only on the supposition of its being a useless and disconnected mythology. Whatever sophistry and perverted logic could supply, whatever perplexity a shrewd and malicious criticism could suggest, whatever reasoning a clever and fascinating philosophy could produce, were used to create and garnish the new hypothesis. The whole system is a sad memorial of the proud and unhallowed wisdom of this world, impugning the revelation already given, delighting in every high thing that exalts itself against the knowledge of God, and exulting in withdrawing every thought from the obedience of Christ. Well might Eschenmayer speak of the "Ischariotismus" of Hegelianism. While it kissed, it betrayed, and at length proceeded to the trial and condemnation of its victim (*Old and New*, Aug. 1870, p. 186). See DEISM; PANTHEISM; RATIONALISM.

Transelementation (*trans* and *elementum*), a term used to signify the change of the elements in one body into those of another.

Transfiguration. The Greek word *μετεμορφώθη*, well rendered "was transfigured," signifies a *change of form* or *appearance* (Matt. xvii, 2; Mark ix, 2), and is so explained in Luke ix, 29, "the fashion of his countenance was altered." This is one of the most wonderful incidents in the life of our Saviour upon earth, and one so instructive that we can never exhaust its lessons. The apostle Peter, towards the close of his life, in running his mind over the proofs of Christ's majesty, found none so conclusive and irrefragable as the scenes when he and others were with his Master in the holy mount (2 Pet. i, 18) as eye-witnesses that he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleased." The apostle John likewise refers to the convincing power of the "glory" exhibited on that occasion (John i, 14). If we divide Christ's public life into three periods—the first of miracles, to prove his divine mission; the second of parables, to inculcate virtue; and the third of suffering, first clearly revealed and then endured, to atone for sin—the transfiguration may be viewed as his baptism or initiation into the third and last. He went up the Mount of Transfiguration on the eighth day after he had bidden every one who would come after him take up his cross, declaring that his kingdom was not of this world, that he must suffer many things, and be killed, etc.

The Mount of Transfiguration is traditionally thought to have been Mount Tabor; but as this height is fifty miles from Cæsarea Philippi, where Jesus last taught, it has of late been supposed to have been a mountain much less distant, namely, Mount Hermon. As there was an interval, however, of a week between this and the preceding occurrence, we may naturally conclude that a part of this time was occupied in the journey. See TABOR. The only persons thought worthy to ascend this mount of vision were Peter, James, and John, three being a competent number of witnesses, or they being more faithful and beloved than any others. Whatever the reason was, these three disciples appear on more than one other occasion as an elect triumvirate—as at the raising of Jairus's daughter, and during our Lord's agony in the garden. The disciples, in all probability, ascended the mountain anticipating nothing more than that Jesus, as at other times (Luke vi, 12), would continue all night in prayer to God. When the curtains of night closed around them, they were so worn out by their labors as to sink down in sleep, till startled from their slumbers by the glory of the Lord shining round about them; for, as Jesus prayed, the fashion of his countenance was altered, "and his face did shine as the sun, and his raiment was white as the light. And behold there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem." Peter's words, "Master, it is good for us to be here," are a natural expression of rapture; and his proposal to build three tabernacles indicated his desire both to keep his Lord from going down to Jerusalem to die there, and to prolong the blessedness of beholding with open face the glory of God. Such is at least a plausible interpretation of his language, while "he wist not what to say." It is worthy of remark that Peter had no thought of tents for himself and his companions, his only desire being that the beatific vision might endure forever. While he yet spake, behold, a bright cloud overshadowed them—not a black cloud such as that which rested on Mount Sinai, but a cloud glistening as the Shechinah when the glory of the Lord filled the tabernacle, or as the cloud that filled the house of the Lord when the priests were come out of the holy place. "And behold a voice out of the cloud"—that is, out of the long-established symbol of Jehovah's presence—"which said, This is my beloved son, in whom I am well pleased: hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid"—like Daniel and all others who have felt themselves entranced by revelations of God. "And Jesus came and touched them, and said, Arise, and be not afraid"—showing such gentleness as proved him to be fitly named the Lamb of God. How long the glorification of our Saviour continued it were vain to inquire; but it appears from the narrative of Luke that he did not lead down his disciples till the day following that on which they had ascended the height. As they descended, he bade his disciples keep what they had seen a secret till after his resurrection, doubtless because the whole vision, to those who had not seen it, would have been a rock of offence, appearing as an idle tale. He also opened their eyes to see that Elias whom they looked for in the future was to be sought in the past, even in John the Baptist, who was clothed with his spirit and power.

The final causes of the transfiguration, although in part wrapped up in mystery, appear to be in part plain. Among its intended lessons may be the following: First, to teach that, in spite of the calumnies which the Pharisees had heaped on Jesus, the old and new dispensations are in harmony with each other. To this end the author and the restorer of the old dispensation talk with the founder of the new, as if his scheme, even the most repulsive feature of it, was contemplated by theirs, as the reality of which they had promulgated only types and shadows. Secondly, to teach that the new dispensation was superior to the old. Moses and Elias appear as inferior to Jesus, not merely since their faces did not, so far as we know, shine like the sun, but chiefly because the voice from the excellent glory commanded to hear *him* in preference to them. Thirdly, to gird up the energies of Jesus for the great agony which was so soon to excruciate him; as in Gethsemane itself an angel appeared unto him strengthening him; as the Holy Ghost descended upon him in the likeness of a dove before his temptation in the wilderness; and as, when the devil left him, angels came and ministered unto him. Fourthly, to comfort the hearts of the disciples, who, being destined to see their Master, whom they had left all to follow, nailed to a cross, to be themselves persecuted, and to suffer the want of all things, were in danger of despair. But, by being eye-witnesses of his majesty, they became convinced that his humiliation, even though he descended into the place of the dead, was voluntary and could not continue long. Gazing at the glorified body of their Master, they beheld not only a proof, but an express and lively image, of his resur-

rection, ascension, and exaltation above the heavens. As in a prophetic vision, they beheld him seated upon clouds, and seen by every eye as the Judge of the quick and the dead, or enthroned in heaven amid the host of his redeemed. Henceforth they ceased not questioning one another what the rising from the dead should mean. Fifthly, to teach that virtue will not allow supine contemplation, but demands the exercise and exertion of our several powers. To some this lesson may seem a refinement, but it is ingeniously deduced by Schleiermacher from the fact that, while Peter yet spake in his ecstasy, the vision in which he longed to wear out his life vanished away: as if the aim were to teach us that when we have ascended the mount of vision on the cherub-wings of contemplation, even if we burn to dwell there in a perpetual sweetness, yet we must shun all monastic seclusion that we may mingle among men and do them good; even as the great Exemplar would not let his chosen repose in rapturous musings, and had scarcely come down from the mountain of his glory before he recommenced his works of usefulness.

The transfiguration is so fine a subject for the painter that we are not surprised to learn that it employed Raphael's best hours, and that his portraiture of it is confessedly the highest of all efforts of pictorial genius. The original work, still unfaded, though more than three centuries have passed over it, hangs in the Vatican. A copy of it in mosaic on a colossal scale, and which might pass with most men for the original, fills the head of the left aisle in St. Peter's at Rome. The design is as simple as the artless narrative of the evangelists. In the centre, and in raiment white as the light, is he, the fashion of whose countenance was altered. On either hand, and floating on the air, appear in glory Moses and Elias. Beneath, the disciples, overshadowed by a bright cloud, their hands shielding their dazzled eyes, are fallen on their faces, sore afraid of the voice proceeding out of the cloud, but catching glimpses of Jesus transfigured before them.

Raphael's Representation of the Transfiguration.

For monographs on the transfiguration, see Volbeding, *Index Programmatum*, p. 47; Hase, *Leben Jesu*, p. 161; Bagot, *On the Transfiguration* (Lond. 1840); Anon. *Tabor's Teachings* (ibid. 1867, 1868); also the (Am.) *Free-will Baptist Quarterly*, Jan. 1858. See Jesus Christ.

Transfiguration- (or **Jesus-**) **day** was kept in the Western Church in the time of St. Leo, and in the Greek Church about A.D. 700. By a bull of Calixtus III, 1456 (or 1457), it was ordered to be generally observed, in memory of the victory of Hunniades and the Hungarian army over Mohammed and the Turks. In the English calendar it stands on Aug. 6. In France, after consecration, the chalice was filled with new wine, or, as at Tours, received some of the juice of the ripe grapes; and the clusters are blessed in Germany and the East on this day.—Blunt, *Dict. of Theol.* s. v.; Walcott, *Sac. Archæol.* s. v.

Transitorium, a term for a short anthem, or respond, in the rite of Milan, chanted after the communion of the priest.—Lee, *Gloss. of Liturg. Terms*, s. v.

Translation, Biblical. See Versions.

TRANSLATION, *in ecclesiastical usage*, is the removal of a bishop from the charge of one diocese to that of another. After such removal, the bishop, in all his attestations, dates from the year of his translation (*anno translationis nostræ*), not from that of his consecration (*anno consecrationis nostræ*). In the early Church a bishop could not translate himself to another see without the consent and approbation of a provincial council. Some, indeed, thought it absolutely unlawful for a bishop to forsake his first see and betake himself to any other, because they looked upon his consecration to be a sort of marriage to his church, and therefore looked upon his removal to another see as spiritual adultery.

Transmigration (a *passing over*), in the theological acceptation of the term, means the supposed translation of the soul after death into another substance or body than that which it occupied before. The basis of this belief being the assumption that the human soul does not perish together with the body, it can belong only to those nations which believe in the immortality of the soul. But in proportion as such an idea is crude or developed, as it is founded merely on a vague fear of death, and a craving for material life, or on ethical grounds, and a supposed causal connection between this and a future life, the belief in transmigration assumes various forms. The notion, dating back to a remote antiquity, and being spread all over the world, seems to be anthropologically innate, and to be the first form in which the idea of immortality occurred to man.

1. *India.*—It was in India, where the problems of metaphysics and ethics as connected with ontology and the destiny of the soul were elaborated to the last degree on a theistic basis, that metempsychosis was most ingeniously and extensively developed. The Hindûs believed that human souls emanated from the Supreme Being, which, as it were, in a state of bewilderment or forgetfulness allowed them to become separate existences and to be born on earth. The soul thus severed from the real source of its life is bound to return to it, or to become merged again into that divine substance with which it was originally one. But having become contaminated with

sin, it must strive to free itself from guilt and become fit for its heavenly career. Religion teaches that this is done by the observance of religious rites and a life in conformity with the precepts of the sacred books; philosophy, that the soul will be reunited with Brahman, if it understands the true nature of the divine essence whence it comes. So long, therefore, as the soul has not attained this condition of purity, it must be born again after the dissolution of the body to which it was allied; and the degree of its impurity at one of these various deaths determines the existence which it will assume in a subsequent life. So closely was the account of a soul's misdeeds kept that it might pass thousands of years, or *kalpas* (æons), in one or other of the heavens, as a reward for good deeds or self-inflicted suffering, and yet be obliged to return to earth or hell to expiate as an animal, man, or dæmon certain sins. To us the details of the soul's migration, as described in the religious works of the Hindûs, are only interesting as they afford a kind of standard by which the moral merit or demerit of human actions was measured in India (see Manu, *Code of Laws*, bk. xii). A more general doctrine of the transmigration of souls is based by Hindû philosophers on the assumption of the three cosmic qualities of *sattwa*, i. e. purity or goodness; *rajas*, i. e. troubledness or passion; and *tamas*, i. e. darkness or sin, with which the human soul may become endued. On this basis Manu and other writers built an elaborate theory of the various births to which the soul may be subject. Manu teaches that "souls endued with the quality of *sattwa* attain the condition of deities; those having the quality of *rajas*, the condition of men; and those having the quality of *tamas*, the condition of beasts." The Buddhistic belief in transmigration is derived from that of the Brahmanic Hindûs, and agrees with it in principle, though it differs from it in the imaginary detail in which it was worked out. To enlarge here on this difference is not necessary, and yet it will not be superfluous to point out one great difference which separates the notions of one class of Buddhists from those of the rest, as well as from those of the Brahmanic Hindûs. While other Hindûs believe that the same soul appears at the several births, the Southern Buddhists teach that the succession of existences is a succession of souls; that when the body dies the soul is "extinguished," and nothing remains but the good and bad acts performed in life; the result of these acts becomes the seed of a new life, which soul is the necessary product of the soul of the former life. This dogma is illustrated by various similes, e. g. "One lamp is kindled at another; the light of the former is not identical with that of the latter, but, nevertheless, without this the other light could not have originated."

2. *Egypt.*—According to the doctrine of the old Egyptians, the human race originated after the pure gods and spirits had left the earth; and this they did because the dæmons, who inhabited the earth, had revolted against them, and tainted it with guilt. In order that the dæmons might purify themselves, the gods created human bodies, so that in them they might expiate their guilt. These earthly bodies, united to the dæmons, are the human race, and human life is merely intended as a means of purifying the soul. All the precepts regulating the course of life are laid down by the Egyptians for this end, and the judgment after death in the palace of Osiris decides whether it has been attained or not. If it has not, then the soul must return to the earth, to renew its expiations, either in a human body, in the body of an animal, or in a plant. Matter was believed to be a substantial reality; and the material form that was once united with spirit in the one being of man was believed to maintain that connection so long as the material form remained. Hence the Egyptian practice of embalming the dead, to arrest the passage of the soul into other forms.

3. *Persia.*—The transmigration of souls was also a tenet of the Persian religion before the time of Zoroaster, and was derived, with the language of Avesta, from Indian sources. Pherecydes of Syros, who lived before the age of Zoroaster, taught the doctrine, and Pythagoras received it in Babylon from the Magi (q. v.).

4. *In Greece*, the doctrine of transmigration did not become the belief of the people, but was confined to the mysteries and tenets of philosophers, who probably received it from Egypt or India. According to some, Thales was the first Greek philosopher who propounded it; according to others, Pherecydes, the teacher of Pythagoras. It was subsequently greatly developed by Pythagoras and Plato. The Greek mysteries were, in fact, not only a school in which metempsychosis was taught, but an indispensable grade or lodge through which all of the aspirants must pass before they could be purified and go on to higher stages of existence. In the system of Plato transmigration had a remedial function, and the soul could attain to divinity only by a varied probation of ten thousand years. The Epicureans denied it, but it appears to have been generally inculcated as one of the deepest doctrines of the mysteries. The Neo-Platonists, who believed in magic, assumed the doctrine of metempsychosis as a natural inheritance.

5. *Among the Jews* the doctrine of transmigration—the *Gilgul Neshamoth*—was taught in the mystical system of the Cabala (q. v.). "All the souls," says the *Zohar*, or Book of Light, "are subject to the trials of transmigration; and men do not know which are the ways of the Most High in their regard. They do not know how many transformations and mysterious trials they must undergo; how many souls and spirits come to this world without returning to the palace of the divine king. . . . The souls must re-enter the absolute substance whence they have emerged. But to accomplish this end they must develop all the perfections, the germ of which is planted in them; and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for reunion with God. On the ground of this doctrine it was held, for instance, that the soul of Adam migrated into David, and will come into the Messiah; that the soul of Japheth is the same as that of Simeon, and the soul of Terah migrated into Job. Modern Cabalists—for instance, Isaac Loria—have imagined that divine grace sometimes assists a soul in its career of expiation by allowing it to occupy the same body together with another soul, when both are to supplement each other, like the blind and the lame. Sometimes only one of these souls requires the supplement of virtue, which it obtains from the other soul, better provided than its partner. The latter soul then becomes, as it were, the mother of the other soul, and bears it under her heart as a pregnant woman. Hence the name of gestation or impregnation is given to this strange association of two souls.

6. *Of the Druids*, it is told by classical writers that they believed in the immortality of the soul, and in its migration after a certain period subsequent to death. Little is known of the manner in which they imagined such migrations to take place; but, to judge from their religious system, there can be no doubt that they looked upon transmigration as a means of purifying the soul and preparing it for eternal life.

7. *Norse.*—A very poetical form of belief in transmigration is found in Germanic mythology, according to which the soul, before entering its divine abode, assumes certain forms or animates certain objects, in which it lives for a short period—as a tree, a rose, a vine, a butterfly, a pigeon, etc.

8. *Among the early Christians*, Jerome relates, the doctrine of transmigration was taught as a traditional and esoteric one, which was only communicated to a select few. Gnostics and Manichæans welcomed it, and the more speculative or mystical of the Church fathers found in it a ready explanation of the fall of man and

the doctrine of evil spirits. This considerable step towards reconciling the existence of suffering with that of a merciful God was distinctly set forth by Porphyry and Origen, and passed, in all probability, with all the strange heresies of "Illumination," through such institutions as the Cairene House of Sight and the Knights Templars, into the wild doctrines of the obscure sects of the Middle Ages in Europe. The Taborites, an extreme branch of the Hussites, are said to have accepted the doctrine.

One great philosopher, at least, of modern times, G. E. Lessing, accounted for human progress by a species of transmigration. He argues that the soul is a simple being capable of infinite conceptions, which are obtained in an infinite succession of time. The order and measure of the acquisition of these conceptions are the senses. These, at present, are five; but there is no evidence that they have always been the same. Nature, never taking a leap, must have gone through all the lower stages before it arrived at that which it occupies now. . . . And since nature contains many substances and powers which are not accessible to those senses with which it is now endowed, it must be assumed that there will be future stages at which the soul will have as many senses as correspond with the powers of nature.

9. *Modern Savages.*—Probably the lowest forms of this belief are those found among some of the tribes of Africa and America, which hold that the soul, immediately after death, must look out for a new owner, entering, if need be, even the body of an animal. Some of the Africans assume that the soul will choose with predilection the body of a person of similar rank to that of its former owner, or a near relation of his. They therefore frequently bury their dead near the houses of their relatives in order to enable the souls of the former to occupy the newly-born children of the latter, and the princely souls to re-enter the princely family; and sometimes holes are dug in the grave to facilitate the soul's egress from it.

In North America some tribes slaughter their captives to feed with their blood such souls in suspense. The negro widows of Matamba are especially afraid of the souls of their husbands; for at the death of these they immediately throw themselves into the water to drown their husbands' souls, which otherwise, they imagine, would cling to them. The natives of Madagascar seem to have invented a kind of artificial transmigration; for in the hut where a man is about to die they make a hole in the roof in order to catch the outgoing soul and to breathe it into the body of another man at the point of death.

See *Metempsychosis by a Modern Pythagorean*, in *Blackwood's Mag.* xix, 511; *Confessions of a Metempsychosian*, in *Fraser's Mag.* xii, 496; Blunt, *Dict of Hist. Theology*, s. v.; *Chambers's Encyclop.* s. v.; Delitzsch, *Biblical Psychology*, p. 645; Gardner, *Faiths of the World;* Hendrick, *Christianity;* Hardy, *Buddhism*, art. "Metempsychosis;" Ueberweg, *History of Philosophy* (see Index).

Transportation is a term used in Scotland for the removing or translation of a minister from one parish or congregation to another.

Transubstantiation (*change of substance*), a word applied to the alleged conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ at the time the officiating priest utters the words of consecration.

I. *The Term.*—Probably the first to make use of the word *transubstantiatio* was Peter Damin (*Expositio Can. Miss.* cap. vii; Mai, *Script. Vet. Nov. Coll.* VI, ii, 215), A.D. 988–1072; though similar expressions, such as *transitio*, had previously been employed. Its use was, however, limited, and in the 12th century was becoming very rare. Its first appearance as a term accepted and recognised by the Church is in the first of the *Seventy Constitutions* presented to the fourth Council of Lateran (1215) by Innocent III, and tacitly adopted by that council. The term thus adopted by the Western Church has its counterpart in the Eastern Church in the term *Metousiosis* (Μετουσίωσις), which was formally adopted, in the "Orthodox Confession of Faith of the Catholic and Apostolic Church of the East," in 1643; and in Art. xvii of the Council of Bethlehem, or of Jerusalem, in 1672.

The Church of England never adopted the word "transubstantiation" in any formal document; and at the same time that the Council of Trent was fixing it upon the Latin Church, the sacred synod of the English Church was declaring, in the 28th art. of Religion, "Panis et vini Transubstantiatio in Eucharistia ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur et multarum superstitionum dedit occasionem" (A.D. 1552). This part of Art. xxviii now stands in English in the following form: "Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions" (A.D. 1571).

II. *The Doctrine.*—In the Confession of the Synod of the fourth Lateran Council, transubstantiation is thus defined: "There is only one universal Church, beyond which no man can in any way be saved. In which Jesus Christ is himself the priest and sacrifice, whose body and blood are really contained in the sacrament of the altar, under the form of bread and wine, being *transubstantiated*, the bread into the body and the wine into the blood, by divine power." By the institution of Corpus Christi Day by pope Urban IV in 1264 and pope Clement V in 1311 at the Synod of Vienne, the doctrine in question was expressed in a liturgical form and its popularity secured. Henceforth the sacrifice of the mass formed more than ever the centre of the Catholic ritual, and reflected new glory upon the priesthood.

The change effected by transubstantiation is declared to be so perfect and complete that, by connection and concomitance, the soul and divinity of Christ coexist with his flesh and blood under the species of bread and wine; and thus the elements, and every particle thereof, contain Christ whole and entire—divinity, humanity, soul, body, and blood, with all their component parts. Nothing remains of the bread and wine except the accidents. The whole God and man Christ Jesus is contained in the bread and wine, and in every particle of the bread, and every drop of the wine. The natural result of such a doctrine is the elevation of the Host for adoration, a practice unknown till the rise of transubstantiation.

It is claimed by the advocates of transubstantiation that it had the belief and approval of the early fathers of the Church. Bingham (*Christ. Antiq.* bk. xv, ch. v, § 4) asserts that "the ancient fathers have declared as plainly as words can make it that the change made in the elements of bread and wine by consecration is not such a change as destroys their nature and substance, but only alters their qualities, and elevates them to a spiritual use, as is done in many other consecrations, where the qualities of things are much altered without any real change of substance." We give some extracts from the authorities quoted by Bingham. Thus Gregory of Nyssa (*De Bapt. Christi*, iii, 369), "This altar before which we stand is but common stone in its nature . . . but after it is consecrated to the service of God, and has received a benediction, it is a holy table, an immaculate altar, not to be touched by any but the priests, and that with the greatest reverence. The bread also at first is but common bread, but when once it is sanctified by the holy mystery, it is made and called the body of Christ." Cyril of Jerusalem (*Catech. Myst.* iii, note 3), "Beware that you take not this ointment to be bare ointment; for as the bread in the eucharist, after the invocation of the Holy Spirit, is not mere bread, but the body of Christ, so this holy ointment, after invocation,

-s not bare or common ointment, but it is the gift or grace of Christ and the Holy Spirit, who by his presence and divine nature makes it efficacious." Chrysostom, in his famous *Epistle to Cæsarius*, explaining the two natures of Christ—that he had both a human and a divine substance in reality—says, "As the bread, before it is sanctified, is called bread, but after the divine grace has sanctified it by the mediation of the priest it is no longer called bread, but dignified with the name of the body of the Lord, though the nature of bread remain in it, and they are not said to be two, but one body of the Son; so here, the divine nature residing or dwelling in the human body, they both together make one Son and one Person." When this passage was first produced by Peter Martyr, it was looked upon as so unanswerable that the Romish Church declared it to be a forgery, and it was stolen from the Lambeth Library during the reign of queen Mary. Theodoret plainly says that the bread and wine remain still in their own nature after consecration. Augustine, instructing the newly baptized respecting the sacrament, tells them that what they saw upon the altar was bread and the cup, as their own eyes could testify to them; but what their faith required to be instructed about was that the bread is the body of Christ, etc. Answering an objection, supposed to be urged, that Christ had taken his body to heaven, Augustine replies, "These things, my brethren, are therefore called sacraments, because in them one thing is seen and another is understood. That which is seen has a bodily appearance; that which is understood has a spiritual fruit." He also says that "this very bread and wine are the body and blood of Christ; consequently it could not be his natural body in the substance, but only sacramentally. The natural body of Christ is only in heaven, but the sacrament has the name of his body, because, though in outward, visible, and corporeal appearance it is only bread, yet it is attended with a spiritual fruit." Isidore, bishop of Seville (A.D. 630), speaking of the rites of the Church, says, "The bread, because it nourishes and strengthens our bodies, is therefore called the body of Christ; and the wine, because it creates blood in our flesh, is called the blood of Christ. Now, these two things are visible, but, being sanctified by the Holy Ghost, they become the sacrament of the Lord's body" (*De Eccles. Offic.* i, 18). From the time of Paschasius this doctrine had been the subject of angry contention, and one of its bitterest opponents was the able scholastic writer Duns Scotus, whose opinions were maintained in the 11th century by Berengarius and his numerous followers.

III. *Arguments.*—The doctrine of transubstantiation is defended by a literal interpretation of the words spoken by our Lord at the last supper, "This is my body," "This is my blood." From these words it is argued that there is the real bodily presence of Christ's body, which is accounted for by the miracle of a change of substance of the bread and wine. In answer, it is urged,

1. The accounts which the Romanists give of this supposed miracle are at variance with their own statement of it. In such a case, for instance, as that of the miracle of Moses' rod, every one would say "the *rod* was changed into a *serpent*" (all the attributes of this last being present), not *vice versa;* so that by Romanists' own account it is Christ's body and blood that are *changed into bread and wine.*

Wherever a miracle was wrought in the Old or New Test., as in the instance above alluded to, or in the turning of the water into wine at Cana, such change was obvious to the *senses:* the appeal, in fact, for the reality of the miracle is to the senses; while, therefore, we might admit that if a Romish priest were to assert that he had converted our Saviour's body into bread and wine, he was safe as far as the senses go, we should hold, *per contra*, that if he professed to have turned bread and wine into the body and blood of Christ, that body and blood ought to be clear to the senses. We had bread and wine *before* the consecration; we have, as to *sense*, bread and wine *after*. In the whole history of miracles, nothing of this sort has ever been known; nor can we, under such circumstances, admit that the alleged change has taken place. Suppose Aaron's rod to have remained still with all the attributes of a rod, could Pharaoh and his court believe it to be now a serpent?

2. The late origin of the doctrine of transubstantiation has been alleged as one reason for its rejection, and it is certainly a point worthy of considerable notice. If, however, it had been as early as the superstitious veneration for relics and images, it would have been but an ancient error.

3. It must be evident to every one who is not blinded by ignorance and prejudice that our Lord's words, "This is my body," are mere figurative expressions; and that they were no more likely to be designed to be received literally than the declarations made by our Lord that he was a "vine," a "lamb," a "door," a "way," a "light."

4. Besides, such a transubstantiation is so opposite to the testimony of our senses as completely to undermine the whole proof of all the miracles by which God has confirmed revelation. According to such a transubstantiation, the same body is alive and dead at once, and may be in a million of different places whole and entire at the same instant of time; accidents remain without a substance, and substance without accidents; and a part of Christ's body is equal to the whole. It is also contrary to the end of the sacrament, which is to represent and commemorate Christ, not to believe that he is corporeally present (1 Cor. ix, 24, 25).

5. The practical evil of this and of consubstantiation (q. v.) is that it leads to the paying divine adoration to a bit of bread, and the still more noxious superstition of thinking that Christ's body can be received and act like a medicine on one who is "not considering the Lord's body," as, e. g., an infant, or a man in a state of insensibility.

See Blunt, *Dict. of Hist. Theol.* s. v.; Gardner, *Faiths of the World*, s. v.; Bingham, *Christ. Antiq.* (see Index); Brown, *Compendium*, p. 613; Cosen, *On Transubstantiation* (1858); Hagenbach, *Hist. of Doctrines* (see Index); Hill, *English Monasticism* (Lond. 1867); Kidder, *Messiah*, iii, 80; Knott, *On the Supper of our Lord* (1858); Smith, *Errors of the Church of Rome*, dial. 6; Thirlwall, *Transubstantiation: What Is It?* (1869); Van Oosterzee, *Christ. Dogmat.* (see Index); Watson, *Biblical Dict.* s. v.

Trap (מוֹקֵשׁ, *mokêsh*, Josh. xxiii, 13, a *snare*, as elsewhere rendered; מַלְכֹּדֶת, *malkôdeth*, Job xviii, 10, a *noose;* מַשְׁחִית, *mashchîth*, Jer. v, 26, a *destroyer*, as elsewhere; and so θήρα, Rom. xi, 9, lit. the *chase*). See Hunting.

Trapp, John, a Puritan divine, was born in 1601, and educated at Christ Church, Oxford. He was schoolmaster at Stratford-on-Avon and vicar of Weston-on-Avon from 1624 until his death, in 1669. He wrote, *God's Love-Tokens* (Lond. 1637, 4to):—*Theologia Theologiæ* (1641, 8vo):—*Commentaries on the Scriptures*, viz.: *St. John the Evangelist* (1646, 4to); *All the Epistles and the Revelation of St. John* (1647, 4to; 2d ed. 1649, 4to); *All the New Testament* (1647, 2 vols. 4to; new ed. 1663, imp. 8vo); *Pentateuch* (1650, 4to; 2d ed. 1654, 4to); *Joshua to 2d Chronicles; Proverbs, Ecclesiastes, and Songs of Solomon* (1650, 4to); *The Twelve Minor Prophets* (1654, fol.); *Ezra, Nehemiah, Esther, Job, and the Psalms* (1656, fol.; 2d ed. 1657, fol.); *Proverbs to Daniel* (1656, fol.)—all published together in 1662 (5 vols. fol.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Trapp, Joseph, D.D., an English divine, was born at Cherrington, Gloucestershire, in November, 1679. Educated at first by his father, he was afterwards placed under the care of the master of New College, Oxford,

and in 1695 entered Wadham College in the same city. He was chosen a fellow of his college in 1704, and first professor of poetry in 1708. In 1709–10 he acted as manager for Dr. Sacheverell on his memorable trial, and in 1711 was appointed chaplain to Sir Constantine Phipps, lord chancellor of Ireland. In 1720 he was presented to the rectory of Dauntzey, Wiltshire, which he resigned in 1721 for the vicarage of the united parishes of Christ Church, Newgate Street, and St. Leonard's, Foster Lane, London. He received his degree of D.D. from Oxford in February, 1727. He was, in 1733, preferred to the rectory of Harlington, Middlesex, by lord Bolingbroke, whose chaplain he had previously been. In 1734 he was elected one of the joint lecturers of St. Martin's-in-the-Fields. He died at Harlington, Nov. 22, 1747. Mr. Trapp was a hard student, and published numerous works, viz., *Prælectiones Poeticæ*, etc. (Oxon. 1711–19, 3 vols. 8vo), being his Latin lectures as professor of poetry:—*A Preservative*, etc., in several discourses (collected in 1722, 2 vols. sm. 8vo):—*The Æneid of Virgil Translated into Blank Verse* (1718, 2 vols. 4to):—*Explanatory Notes on the Four Gospels*, etc. (1747–48, 2 vols. 8vo; Oxford, 1775, 8vo; 1805, 8vo):—besides poems, sermons, theological tracts, etc. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Trappist Monk and Nun.

Trappists, the members of a monastic order in the Church of Rome which is characterized by the extreme austerity of its rule. It had its origin in the Cistercian abbey of La Trappe in Normandy during the abbacy of Rancé (q. v.). This prelate had been grossly addicted to sensual pleasures, and had also evinced considerable fondness for scholarly pursuits; but his conscience became awakened, and he was transformed into an intense ascetic. He renounced all the benefices he possessed except that of La Trappe; and when he had repaired the buildings of that abbey, he undertook the restoration of its ancient discipline. He introduced a number of strict Benedictines, and became a monk himself and regular abbot. In 1675 he caused the members of the order to renew their vows, and imposed on them the additional obligation to preserve unchanged all his arrangements and rules.

This immutable rule obliges the Trappists to sleep on a bed of straw, with pillow also of straw, placed on a board and covered with a blanket. They must rise at two o'clock in the morning. Eleven hours of their day are devoted to prayers and masses, the remaining hours to hard labor performed in strict silence. Scientific pursuits are forbidden. The Trappist's thoughts are to be directed only to repentance and death. His only speech, apart from hymns and prayers, is the responsive greeting "Memento mori." He maintains a constant fast in the plainness and frugality of his food, which is served upon a bare table. After supper and subsequent religious meditations and exercises, he labors for a time upon the grave he is to occupy after death, and then retires to rest—at eight o'clock in summer and at seven in winter. The order contains lay-brothers, professors, and *frères donnés*, i. e. temporary associates. Its garb consists of a long robe with wide sleeves of coarse grayish-white wool; a black woollen cowl with two strips a foot wide which reach down to the knee; a broad girdle of black leather, from which are suspended a rosary and a knife, symbols of devotion and toil; and wooden shoes. In the choir a dark-brown mantle with sleeves, and a cowl of like color, are worn. The lay-brothers wear gray habits.

Rancé's immoderate austerity occasioned the death of a number of monks, and brought upon him the censure of many critics. His aversion to literary employments was also condemned, among others by Mabillon in the *Traité des Études Monastiques* (1691). The order did not spread beyond its original limits until after the founder's death (Oct. 12, 1700), and has never become very strong in its numbers. A female branch was instituted at Clocet, France, in 1705, by princess Louise de Condé. The revolution expelled the Trappists from France, but they established themselves in Valsainte, Freibourg, Switzerland, where a monastery founded by Augustine l'Estrange (1791) was made an abbey by Pius VI, and Augustine placed at its head. Again assailed by the French and compelled to flee, the Trappists found a temporary home in Poland. They were everywhere disliked, however, and found no settled home until after the restoration of the Bourbons in 1817, when they recovered their original abbey of La Trappe. Other stations were established, among them a female convent near London. In 1834 a papal decretal consolidated the Trappists into a *Congrégation des Religieux Cisterciens de N. D. de la Trappe*. They possess settlements in Algiers and North America, but are chiefly found in France. See the *Allgem. Darmst. Kirchenzeitung*, 1831, p. 1424; 1832, p. 90, 119; 1833, p. 1464; 1835, p. 1087; Châteaubriand, *Vie de Rancé* (Par. 1844); Ritsert, *Orden d. Trappisten* (Darmst. 1833).

In 1851 Muard founded an order of Trappist preachers in the bishopric of Sens, who established themselves in a convent near Avallon. They observe the Trappist rule and wear the habit of the order, but by dispensation are allowed to break the vow of silence and serve the Church by preaching. See *Der Katholik*, Sept. 1851, p. 239 sq.; Herzog, *Real-Encyklop.* s. v.; Hélyot, *Ordres Religieux*, s. v.

Trask, John, a Sabbatarian Puritan, was a native of Somersetshire, and, after being a schoolmaster until he was thirty-four years of age, became a preacher in London about 1617. He was at first refused ordination by the bishop of Bath and Wells, but "afterwards got orders and began to vent his opinions." He enjoined severe asceticism upon his followers, inducing them to fast three days at a time, alleging that the third day's fast would bring them to the condition of justified saints, according to the promise "after two days he will revive us; in the third day he will raise us up, and we shall live in his sight" (Hos. vi, 1). Among other precepts

strictly enforced by Trask was that of doing everything by the law of Scripture, having been converted to this view by the arguments of Hamlet Jackson. Trask prescribed to his followers ceremonial customs respecting dress and domestic life; required Jewish strictness in the observance of Sunday; and eventually adopted Saturday as the Sabbath. On April 1, 1634, the commissioners for ecclesiastical causes ordered the prosecution of all separatists, novelists, and sectaries, among whom the Traskists were named. Trask was brought before the Star-chamber, where his Judaizing opinions and practices were refuted by bishop Andrewes, and he was put in the pillory. He is said to have afterwards recanted his errors, but became an Antinomian before his death, the date of which is not given. His followers began to be called Seventh-day men about the year 1700. The published works of Trask are, *Sermon on Mark xvi*, 16 (Lond. 1615, 8vo):—*Treatise of Liberty from Judaism* (1620, 4to):—*Power of Preaching* (1623, 8vo):—*The True Gospel, etc., from the Reproach of a New Gospel* (1636, sm. 12mo). See Paget, *Heresiography* (1662, p. 161, 184); Baker, *Chronicle;* Fuller, *Church History of Great Britain;* Brook, *Puritans;* Chamberlain, *Present State of England for* 1702, p. 258.—Blunt, *Dict. of Sects*, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Traskites. See TRASK, JOHN.

Trauthson, the name of an ancient Tyrolese family which furnished two representatives to the episcopal office in the Church of Rome. The former of these was twenty-first bishop of Vienna, and died in 1702. The latter, JOHANN JOSEPH, *Count Trauthson and Falckenstein*, was born in 1704 at Vienna, in which city he studied (and possibly at Rome and Sienna), became canon and provost, and in 1751 was made prince-archbishop of Vienna. He issued a pastoral letter in which he urged his clergy to prefer the presentation of necessary truths to that of merely useful truths in their sermons, and remonstrated against the excessive zeal expended in the preaching of the merits of saints, while but little attention was given to the preaching of the merits of Christ. He also condemned the introduction of odd or laughable elements into the preaching. This circular occasioned great excitement, and called forth a number of apologetical and polemical tracts, which are enumerated in *Acta Hist. Eccl.* xviii, 1008 sq.; Heinsius, *Kirchenhist.* iv, 329 sq.; and Henke, *Kirchengesch.* v, 292 sq. Many Protestants suspected that the archbishop had understated the tenets of his Church in order to win over uninformed Protestants, and many Romanists charged him with having begun the betrayal of the Church. Both, however, were mistaken. Trauthson was influenced by the "enlightenment" of his time, but was none the less a zealous supporter of the Church of Rome. His letter was, however, productive of no special results. Maria Theresa appointed him chief director of studies in the University of Vienna and director of the Theresianum, and pope Benedict XIV made him cardinal in 1756. He persuaded the curia to reduce the number of festivals in his diocese. He died March 10, 1757. His pastoral letter has been translated into many languages. See Von Einem, *Vers. einer vollst. Kirchengesch. d.* 18. *Jahrh.* (Leips. 1782 sq.), i, 554, 590; Schröckh, *Kirchengesch.* vii, 309–313; *Leben d. Cardinäle d.* 18. *Jahrh.* iii, 260.—Herzog, *Real-Encyklop.* s. v.

Travelling (prop. some form of אָרַח, *arách*, especially אֹרֵחַ, *orêach*, a traveller; fem. אֹרְחָה, *orechâh*, a "travelling company" [Gen. xxxvii, 25; Isa. xxi, 13], i. e. *caravan*) in the East is still much more cumbersome than with us, since it is almost exclusively undertaken solely on errands of business, and rarely for purposes of pleasure. Its laboriousness is partly occasioned by the sandy and desert nature of the country, which often requires way-marks to be set up for guidance (Arrian, *Exped. Alex.* v, 26); partly by the bad and neglected roads (comp. Philo, *Opp.* ii, 578), especially in winter [see ROAD]; partly by the general absence of proper hotels [see INN]; and partly by the bands of robbers who infest the country in general (comp. 2 Cor. xi, 26). See ROBBER. Commerce (q. v.) is carried on by means of caravans (q. v.), which carry all necessaries with them, and are often so large as to seem like a considerable army (see Wellsted, *Reisen*, p. 227). Part of the company is always armed, and constitutes the van and rear guard (see Olivier, *Voyage*, vi, 329 sq.). In the desert a local guide is usually employed (comp. Numb. x, 31), and a beacon-fire as a standard by night (see, generally, Jahn, *Archäol.* I, ii, 17 sq.). Single travellers in the interior of the well-inhabited country, or in Palestine proper, usually ride upon asses (1 Sam. xxv, 20, 42; 2 Sam. xvii, 23; 1 Kings ii, 40; 2 Chron. xxviii, 15; comp. Luke x, 34); tourists, however, and sheiks, upon horses; and in some instances wagons were anciently used as vehicles (1 Kings xii, 18; 2 Kings xix, 21; Acts viii, 28) in certain parts of the country. Most persons went on foot (comp. John iv, 6) and carried their most essential supplies with them (Judg. xix, 18 sq., i. e. πήρα, Matt. x, 10), likewise a tent (q. v.) under which to encamp if in a solitary region (Dionys. Hal. viii, 3). Gloves are mentioned in the Mishna (*Chelim*, xvi, 6) as travelling apparatus. The Jews journeyed to the great festivals in caravans (Luke ii, 42, 44) with song and rejoicing. Single travellers usually found a ready hospitality (except among the Samaritans towards Jews), and eventually khans (q. v.) were established along the highways, especially for non-Israelites (see Reisegger, *Reisen*, iii, 62 sq.). Travellers of distinction were often welcomed with torchlights and great ceremony (2 Macc. iv, 22), and for princes the roads were frequently repaired (Psa. lxviii, 5; Isa. xl, 3; Diod. Sic. ii, 13; Arrian, *Alex.* iv, 30; Josephus, *War*, iii, 6, 2). Also on departing they were dismissed with an honorary procession (προπέμπειν, Acts xxi, 5; *deducere*, Cicero, *Cat. Maj.* xviii) and many ceremonious attentions (Acts xv, 3; Rom. xv, 24; 1 Cor. xvi, 16; 3 John 6). Samaria was avoided as a route by the Jews. The Galilæans, in visiting the festivals at Jerusalem, usually went along the Jordan or through Peræa (Luke xvii, 11; John iv, 4; Josephus, *Ant.* xx, 6, 1). See SAMARITAN. Journeying on the Sabbath was forbidden in postexilian times (see Josephus, *Ant.* xiii, 8, 4). See SABBATH-DAY'S JOURNEY. On account of the heat travel was sometimes pursued by night. (See, generally, Hackett, *Illustr. of Script.* p. 12–16.) See JOURNEY.

Travis, GEORGE, an English clergyman, was a native of Royton, Lancashire, and was educated at St. John's College, Oxford. He became vicar of Eastham and rector of Hendley, Cheshire; prebendary of Chester in 1783; and archdeacon of Chester in 1786. He died Feb. 24, 1797. He published, *Letters to Edward Gibbon*, etc., in defence of 1 John 5, 7 (Chester, 1784, 4to; corrected and enlarged, 1794, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Treasure (prop. אֹצָר, *to hoard*, θησαυρός), in Scripture signifies anything collected together in stores, e. g. a treasure of corn, of wine, of oil; treasures of gold, silver, brass; treasures of coined money. Snow, winds, hail, rain, waters, are in the treasuries of God (Psa. cxxxv, 7; Jer. li, 16). We read also of a treasure of good works, treasures of iniquity, to lay up treasures in heaven, to bring forth good or evil out of the treasures of the heart. Joseph told his brethren, when they found their money returned in their sacks, that God had given them treasures (Gen. xliii, 23). The kings of Judah had keepers of their treasures, both in city and country (1 Chron. xxvii, 25; 2 Chron. xxxii, 27, etc.), and the places where these magazines were laid up were called treasure-cities. Pharaoh compelled the Hebrews to build him treasure-cities, or magazines (Exod. i, 11). The word treasures is often used to express anything in great abundance, "In Jesus Christ

are hidden all the treasures of wisdom and knowledge" (Col. ii, 3). The wise man says that wisdom contains in its treasuries understanding, the knowledge of religion, etc. Paul (Rom. ii, 5) speaks of heaping up a treasure of wrath against the day of wrath; and the prophet Amos says (iii, 10) they treasure up iniquity, they lay up iniquity as it were in a storehouse, which will bring them a thousand calamities. The treasures of impiety or iniquity (Prov. x, 2) express ill-gotten riches. The treasures of iniquity, says the wise man, will eventually bring no profit; and, in the same sense, Christ calls the riches of iniquity mammon of unrighteousness, an estate wickedly acquired (Luke xvi, 9). Gospel faith is the treasure of the just; but Paul says, "We have this treasure in earthen vessels" (2 Cor. iv, 7). Isaiah says of a good man, "The fear of the Lord is his treasure" (xxxiii, 6). On the Scripture allusions to "hid treasures" see Thomson, *Land and Book*, i, 195 sq.; Freeman, *Hand-book of Bible Manners*, p. 350 sq. See STORE.

Treasurer (technically Heb. and Chald. גִּזְבַּר, *gizbâr*, Ezra i, 8; vii, 21; Chald. also גְּדִבָּר, *gidbâr*, Dan. iii, 2, 3; improp. סֹכֵן, *sokên*, Isa. xxii, 15, an *associate*, i. e. the king's intimate friend), an important officer in all Oriental courts. See KING. In Dan. iii, 2, 3, the Chald. אַדַרְגָּזַר, *adargazêr* (Sept. *τύραννος*, A. V. "judge"), occurs among the titles of Babylonian royal officers, and has (perhaps from the resemblance of the word to the Greek *γάζα*) been thought by some to mean the officers of the Turkish court and government, now called *defterdars*, who have the charge of the receipts and disbursements of the *public* treasury. Gesenius and others conceive that the word means *chief-judges* (from אדר, *magnificent*, and גזרין, *deciders*); but Dr. Lee seems to prefer seeking its meaning in the Persian *adar*, fire, and *gazar*, passing; and hence concludes that the *adargazerin* were probably officers of state who presided over the ordeals by fire, and other matters connected with the government of Babylon. See JUDGE.

TREASURER, ECCLESIASTICAL, the keeper of the treasures, c. g. the muniments, sacred vessels, relics, and valuables of a church, cathedral, or religious house. He was known by different names; *sacrist*, from having charge of the sacristy; *cellarer*, as providing the eucharistic elements and canonical bread and wine; *matricular*, as keeper of the inventory; *constre* in France and Germany; *custos* and *cimeliarch* in Italy; and in the Greek *scenophylax*. The custos had charge of all the contents of the Church, but at length became superintendent of deputies, discharging his personal duties, and at last took the title of treasurer, as having charge of the relics and valuables of the Church. He is the Old-English *cyrcward* and mediæval perpetual *sacristan*, and now represented by the humbler *sexton*. Every necessary for the Church and divine service was furnished by him. The old title of *custos* descended before the 13th century to his church-service.

In order the treasurer usually succeeded the chancellor, and had a stall appointed to himself. His dignity was founded at York in the 11th century; at Chichester, Lichfield, Wells, Hereford, St. Paul's, in the 12th; and at St. David's and Llandaff in the 13th. It has been commonly preserved and exercised since the Reformation, both in English colleges and cathedrals, but has fallen into disuse at York, Lincoln, and Lichfield, and at Exeter, Llandaff, and Amiens is held by the bishop.

The monastic treasurer, or *bursar*, received all the rents, was auditor of all the officers' accounts, paymaster of wages, and of the works done in the abbey.—Lee, *Gloss. of Liturg. Terms*, s. v.; Walcott, *Sac. Archæol.* s. v.

Treasury (usually אוֹצָר, *otsâr*, *a collection*, often rendered "treasure;" sometimes Heb. גְּנָזִים, *genazîm* [Esth. iii, 9; iv, 1], or Chald. גִּנְזִין, *ginzîn* [Ezra v, 17; vi, 1; vii, 20, "treasure-house"], a store or deposit). See also ASUPPIM. In 1 Chron. xxviii, 11, the treasury of the Temple is called גִּנְזָךְ, *ganzák*; and means substantially the same as the *κορβανᾶς* of Matt. xxvii, 6, namely, the hoard of money contributed towards the expenses of that edifice. The same thing, or perhaps rather the place where the contribution-boxes for this purpose were kept, is designated in the New Test. as the *γαζοφυλάκιον* (Mark xii, 41; Luke xxi, 1; John viii, 20), and so likewise Josephus (*Ant.* xix, 6, 1; *War*, v, 5, 2), after the Sept. (Neh. x, 37; xiii, 4, 5, 8; Esth. iii, 9). According to the rabbins this treasury was in the court of the women, where stood thirteen chests called *trumpets* from their form or funnel-shaped mouth, into which the Jews cast their offerings (comp. Exod. xxx, 13 sq.). See TEMPLE.

Treat, SAMUEL, a Congregational minister, was born at Milford, Conn., in 1647 (or 1648), and graduated at Harvard College in 1669. He was ordained and settled at Eastham, Plymouth Colony, in 1672. Soon after his settlement he studied the Indian language, and devoted to the Indians in his neighborhood much of his time and attention. Through his labors many of the savages were brought into a state of civilization and order, and not a few of them were converted to the Christian faith. In 1693 he wrote a letter to Increase Mather, in which he states that there were within the limits of Eastham five hundred adult Indians, to whom he had for many years imparted the Gospel in their own language. He had under him four Indian teachers, who read in separate villages on every Sabbath, excepting every fourth, when he himself preached the sermons which he wrote for them. He procured schoolmasters, and persuaded the Indians to choose from among themselves six magistrates, who held regular courts. In 1700 he began to serve the new settlement of Truro, and performed parochial duties until a church was established. After having passed near half a century in the most benevolent exertions as a minister of the Gospel, he died, March 18, 1717. He published the *Confession of Faith* in the Nauset Indian language, and an *Election Sermon* (1713). See Sprague, *Annals of Amer. Pulpit*, i, 183.

Treaty. See ALLIANCE.

Trecănum, an anthem sung after the communion, before the 6th century, in honor of the Holy Trinity; called by this name in Gaul. Some think it was the Apostles' Creed. In the Greek Church there is a confession of the Holy Trinity sung after the *Hagia Hagiois*. The latter form is mentioned by Cyril of Jerusalem, Basil, and the Mozarabic and Gallican liturgies.

Tredischi, NICHOLAS, an eminent ecclesiastic, was a native of Sicily, born towards the close of the 14th century, and became one of the most celebrated canonists of his time. He was present at the Council of Basle, in which he took a prominent part, and was made a cardinal by Felix V in 1440.

Tree, prop. עֵץ, *êts* (*δένδρον*), which also signifies *wood* (*ξύλον*); in Jer. vi, 6, the fem. עֵצָה, *etsâh*, is used. Besides this generic term, there also occur peculiar words of a more distinct signification. e. g. אֵשֶׁל, *êshel* (1 Sam. xxii, 6; xxxi, 13; "grove" [q. v.] in Gen. xxi, 33), which is thought to denote the *tamarisk* or else the *terebinth*; אַיִל, *eyl* (Isa. lxi, 3; Ezek. xxxi, 14); Chald. אִילָן, *ilân* (Dan. iv, 10 sq.), prob. the *oak* (q. v.); עֵץ הָדָר, *êts hadâr* ("goodly tree," Lev. xxiii, 40), עֵץ אָבֹת, *êts abôth* ("thick tree," ver. 40; Neh. viii, 15), and צֶאֱל, *tséel* ("shady tree," Job xl, 21, 22), which designate rather vigorous trees in general than specific varieties. See TABERNACLES, FESTIVAL OF. For a list of all the kinds of trees (including shrubs, plants, fruits, etc.) mentioned in the Bible, see BOTANY. See Taylor, *Trees of Scripture* (Lond. 1842).

Ancient Assyrians cutting down Palms of a Besieged City.

In Eastern countries trees are not only graceful ornaments in the landscape, but essential to the comfort and support of the inhabitants. The Hebrews were forbidden to destroy the fruit-trees of their enemies in time of war, "for the tree of the field is man's life" (Deut. xx, 19, 20). Trees of any kind are not now very abundant in Palestine. Some trees are found, by an examination of the internal zones, to attain to a very long age. There are some in existence which are stated to have attained a longevity of three thousand years, and for some of them a still higher antiquity is claimed. Individual trees in Palestine are often notable for historical and sacred associations (Thomson, *Land and Book*, ii, 151). See ALLON-BACHUTH; MEONENIM.

TREE OF LIFE, etc. Whatever may have been the frame and texture of Adam's body while in Eden, it is certain that, being "of the earth, it was earthy," and was thus liable to disease and exposed to decay; just as his soul, at the same time, was liable to the greater evil of temptation by being exposed to the power of the tempter. Hence, while "every tree of the garden was given for food," the tree of life, in the midst of the garden, was provided by Infinite Wisdom as the appointed antidote of disease or decay of the body; while, at the same time, the enjoyment of spiritual life, or the indwelling of the spirit of God, and the right of access to the tree of life, thus securing immortality, were conditioned on our first parents not eating the forbidden fruit of the tree of knowledge (Gen. ii, 9–17). The various references to the "tree of life" evidently consider it to have been the divinely appointed medium for securing the immortality of our first parents (Prov. iii, 18; xi, 30; Ezek. xlvii, 12; Rev. ii, 7; xxii, 2, 14). See Reineccius, *De Arbore Vitæ* (Weissenf. 1722). See LIFE.

The *tree of the knowledge of good and evil*, of which they were forbidden to eat under penalty of excision from the tree of life, and consequent death, which also occupied a conspicuous place in the garden, was the divinely appointed test of good and evil, the means whereby God would try and prove the faithfulness and obedience of our first parents. It was the test of moral good and evil, i. e. of holiness and sin, and of consequent happiness or misery (Gen. iii, 1–24). When, through the instigation of the tempter, the first human pair disregarded the command of their Creator and partook of the fruit of the prohibited tree, they lost the indwelling of the spirit of God, and forfeited the right of access to the tree of life. On that day the sentence of death was awarded to the guilty pair. They were now dead in the eye of the divine law, and the same condemnation passed upon the whole race of man. By partaking of the forbidden tree, they obtained an experimental sense of the distinction between good and evil. Hence their expulsion from Eden and removal from the tree of life was an act of mercy as well as of justice; for, had they been allowed to retain the use of the tree of life, it would, in their condition, have sustained them in an immortality of guilt and misery. See Müller, *De Arbore Boni et Mali, et Arb. Vitæ* (Lips. 1755); *Journ. of Sac. Lit.* Oct. 1862; Jan. and Oct. 1864. See EDEN.

Tregelles, SAMUEL PRIDEAUX, LL.D., an eminent English Biblical scholar, was born at Falmouth, Jan. 30, 1813. After receiving an education at the Falmouth Classical School, he was employed in the iron-works at Neath Abbey, Glamorganshire, 1828–34, and became, in 1836, a private tutor in Falmouth. Devoting himself to the study of the Scriptures, he visited the Continent several times for the purpose of collating the principal uncial MSS. At Rome he was permitted to see the Vatican MS., but not to copy it. He received his degree of LL.D. from St. Andrew's University in 1850, and in 1863 received an annual pension of one hundred pounds. Of Quaker parentage, he became associated with the Plymouth Brethren, was an active philanthropist, and was appointed a member of the company on the revision of the A. V. of the Old Test. Dr. Tregelles died at Plymouth, April 24, 1875. He published, *Englishman's Greek Concordance to the New Test.* (1839, imp. 8vo; 2d ed. 1844, imp. 8vo; *Index to*, 1845, imp. 8vo):—*Englishman's Hebrew and Chaldee Concordance to the Old Test.* (1843, 2 vols. imp. 8vo):—*Book of Revelation in Greek*, etc. (1844, 8vo):—*Gesenius's Hebrew and Chaldee Lexicon to the Old-Test. Scriptures*, etc. (1847, 4to; last ed. 1857, 4to):—*Remarks on the Prophetic Visions of the Book of Daniel* (1847, 8vo; 4th ed. with notes, and *Defence of the Authenticity of the Book of Daniel*, also published separately, 1852, 8vo):—*Book of Revelation, Translated from the Ancient Greek Text* (1848, 12mo; 1858, 12mo):—*Prospectus of a Critical Edition of the Greek New Test.*, etc. (Plymouth, 1848, 12mo):—*On the Original Language of St. Matthew's Gospel* (Lond. 1850, 8vo):—*The Jansenists: their Rise*, etc. (1851, 8vo):—*Lecture on the Historic Evidence of the Authorship, etc., of the Books of the New Test.* (1852, small 8vo):—*Heads of Hebrew Grammar* (1852, 8vo):—*An Account of the Printed Text of the Greek New Test.* etc. (1854, 8vo):—*The Greek New Test. Edited from Ancient Authorities*, etc. (1857–72); this last is considered his most important work:—*Codex Zacynthius* (1861, small fol.):—*Canon Muratorianus*, earliest catalogue of books of the New Test. (Camb. and Lond. 1868, 4to). For full description of works, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Trelawney, *Sir* **Harry**, an English baronet, was born in 1756, and was educated at Christ Church College, Oxford. He was in succession a preacher among the Methodists, then served a Presbyterian congregation at West Loo, Cornwall, and afterwards seceded to the Rational Dissenters. Returning to the Church of England, he obtained a rectory in the west of England, and was made prebendary of Exeter in 1789. According to Allibone, he died a Roman Catholic, at Laverno, Italy, in 1834. He published a sermon on 1 Cor. iii, 9, *Ministers Laborers together with God* (Lond. 1778, 4to). See *Lond. Gent. Mag.* 1834, i, 652; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Trelawney, *Sir* **Jonathan,** an English baronet and prelate, born in 1648, was ordained bishop of Bristol in 1685, translated to Exeter in 1689, and to Winchester in 1707. He was one of the seven bishops committed to the Tower in the reign of James II. His death occurred in 1721. He published a sermon on Josh. xxiii, 8, 9, *Thanksgiving for Victory* (Lond. 1702, 4to): —*Caution against False Doctrine* (1704, 12mo). See *Lond. Gent. Mag.* 1827, ii, 409; *State Trials* (Howell's ed.), xii, 182, 187; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Tremellius, EMMANUEL, a learned Protestant divine, was born at Ferrara in 1510. By birth a Jew, he was educated in the Jewish faith; but he was converted to Christianity by the teaching, it is said, of cardinal Pole and M. A. Flaminio. Through the influence of Peter Martyr he soon after joined the Reformation party, and became an active propagator of their views. Having left Italy, he visited Germany and England, where he lived in intimacy with archbishops Cranmer and Parker, and for some time supported himself by teaching Hebrew at Cambridge. On the death of Edward VI he returned to Germany, where he remained teaching Hebrew at Hornbach and Heidelberg. He was next invited to occupy the Hebrew chair at Sedan, where he died in 1580. His works are: *Rudimenta Ling. Heb.* (Wittenb, 1541):—חנוך בחירי יה, *Initiatio Electorum Domini*, a catechism in Hebrew (Par. 1551, 1552; Strasb. 1554; Leyd. 1591):—*Gram. Chald. et Syr.*, prefixed to *Interpretatio Syr. N. T. Hebraicis Typis Descripta* (Par. 1569):—*Biblia Sacra, sive Libb. Canon. Latini recens ex Heb. Facti* (Francof. 1579; Lond. 1580). See Fürst, *Bibl. Jud.* iii, 443; Kitto, *Cyclop.* s. v.; Steinschneider, *Bibliogr. Handbuch*, p. 140; Kalkar, *Israel und die Kirche*, p. 73 sq.; Wolf, *Bibl. Hebr.* I, iii, 4, No. 1797; Butters, *Emmanuel Tremellius* (Zweibrücken, 1859); Delitzsch, *Saat auf Hoffnung* (Erlangen, 1865), iv, 28 sq.; Da Costa, *Israel and the Gentiles*, p. 469 sq.; Adams, *History of the Jews*, ii, 71. (B. P.)

Trench (prop. תְּעָלָה, *teâlâh*, 1 Kings xviii, 32, 35, 38, a *channel*, or "conduit," as elsewhere), a kind of ditch cut into the earth for the purpose of receiving and draining the water from adjacent parts. Something of this kind was the trench cut by the prophet Elijah to contain the water which he ordered to be poured on his sacrifice (ver. 32), and which, when filled to the brim with water, was entirely exhausted, evaporated, by the fire of the Lord which consumed the sacrifice. See ELIJAH.

Trench (חֵיל, *cheyl*, 2 Sam. xx, 15, a wall, rampart, or bulwark, as elsewhere rendered; מַצָּב, *magâl*, 1 Sam. xxvi, 5, 7; or מַצָּבָה, *magalâh*, xvii, 20, a wagon-*rut*, hence a defence formed by the vehicles of an army; χάραξ, Luke xix, 43, a *mound* [Lat. *vallum*] for blockading a besieged city, formed of the earth thrown out of a moat and stuck with sharp sticks or palisades) is also a military term, and denotes one description of the approaches to a fortified town. They were anciently used to surround a town, to enclose the besieged, and to secure the besiegers against attacks from them. Trenches could not be cut in a rock; and it is probable that, when our Lord says of Jerusalem (Luke xix, 43), "Thy enemies shall cast a trench about thee," meaning, "they shall raise a wall of enclosure," he foretold what the Jews would barely credit from the nature of the case; perhaps what they considered as impossible: yet the providence of God has so ordered it that we have evidence to this fact in Josephus, who says that Titus exhorting his soldiers, they surrounded Jerusalem with a wall in the space of three days, although the general opinion had pronounced it impossible. This circumvallation prevented any escape from the city, and deterred from all attempts at relief by succors going into it. See SIEGE.

Trendelenburg, Friedrich Adolf, a German philosopher, was born at Eutin, near Lubeck, Nov. 30, 1802; and was educated at the gymnasium of his native town, and at the universities of Kiel, Leipsic, and Berlin. From 1826 to 1833 he was private tutor in the family of postmaster-general Von Nagler, and in the latter year was appointed professor extraordinary of philosophy at Berlin. This position was exchanged, in 1837, for that of professor in ordinary. He was elected a member of the Berlin academy in 1846, and was its secretary in the "historico-philosophical" section from 1847 until his death, Jan. 24, 1872. "On that very day the journals announced his decoration by the king as a knight of the Order of Merit, for his eminence in science and art." "The foundation of Trendelenburg's doctrine is essentially Platonic and Aristotelian." He terms his philosophy the "organic view" of the world; and according to it each lower stage in existence is the basis of the higher stages, and necessarily involved in the higher. The soul is the self-realizing idea of man. God is the unconditioned, not directly demonstrable, but implied, with logical necessity, in the whole fabric of the universe and of human thought. Among Trendelenburg's works are, *Elementa Logices Aristotelicæ* (Berlin, 1837; 6th ed. 1868):—*Logische Untersuchungen* (ibid. 1840; 3d ed. 1870):—*Erläuterungen zu den Elementen der aristotelischen Logik* (2d ed. 1861):—*Naturrecht auf dem Grunde der Ethik* (2d ed. 1868). See Bonitz, *Zur Erinnerung an F. A. Trendelenburg* (Berlin, 1872); Bratuschek, *Adolf Trendelenburg* (ibid. 1873); Prantl, *Gedächtnissrede auf F. A. Trendelenburg* (Munich, 1873); Ueberweg, *Hist. of Modern Phil.* (see Index).

Trendelenburg, Johann Georg, a German professor of ancient languages, was born Feb. 22, 1757. For a number of years he was professor of languages at the academic gymnasium in Dantzic, where he died March 11, 1825. He published, *Primi Libri Maccabæorum Græci, Textus cum Versione Syriaca Collatio Instituta* (reprinted in Eichhorn's *Repertorium*, xv, 59):—*Chrestomathia Flaviana, sive Loci Illustres ex Flavio Josepho Delecti et Animadversionibus Illustrati* (Lips. 1789):—*Chrestomathia Hexaplaris* (ibid. 1794):—*Commentatio in Verba Novissima Davidis 2 Sam. xxiii, 1–7* (Gott. 1779):—*Die ersten Anfangsgründe der hebr. Sprache* (Dantzic, 1784). See Fürst, *Bibl. Jud.* iii, 443; Winer, *Handbuch der theol. Literatur*, ii, 807. (B. P.)

Trent, THE COUNCIL OF (*Concilium Tridentinum*), was held in Trent, a city of Tyrol, Austria, on the left bank of the Adige. It has a cathedral built entirely of marble in the Byzantine style. In the Church of St. Maria Maggiore are the portraits of the members of the council, which was held in this building. This council was first convoked June 2, 1536, by pope Paul III, to be held at Mantua, May 23, 1537. Subsequently, the duke of Mantua having refused to permit the assembling of the council in that city, the pope prorogued the meeting to November, without naming any place. Afterwards, by another bull, he prorogued it till May, 1538, and named Vicenza as the place of assembly; nominating in the meantime certain cardinals and prelates to look into the question of reform, who, in consequence, drew up a long report upon the subject, in which they divide the abuses needing correction into two heads:

1. Those concerning the Church in general.
2. Those peculiar to the Church of Rome.

When the time arrived, however, not a single bishop appeared at Vicenza; whereupon the pope again prorogued the council to Easter, 1539, and subsequently forbade its assembling until he should signify his pleasure upon the subject. At last, at the end of three years, in the year 1542, after much dispute between the pope, the emperor, and the other princes in the Roman communion as to the place in which the council should be holden, the pope's proposition that it should take place at Trent was agreed to; whereupon the bull was published, May 22, convoking the council to Trent on Nov. 1 in that year. Subsequently he named, as his legates

in the council, cardinal John del Monte, bishop of Palestrina; the cardinal-priest of Sainte-Croix, Marcellus Cervinus; and the cardinal-deacon Reginald Pole. However, difficulties arose, which caused the opening of the council to be further delayed, and the first meeting was not held until December, 1545. The great importance of this council in the history of the Reformation, and in Roman Catholic doctrine since, justifies an unusually full treatment of it here.

Session I (Dec. 13, 1545). — When the council was opened there were present the three legates, four archbishops, and twenty-two bishops, in their pontifical vestments. Mass was said by the cardinal del Monte, and a sermon preached by the bishop of Bitonte; after which the bull given Nov. 19, 1544, and that of February, 1545, were read, and cardinal del Monte explained the objects which were proposed in assembling the council, viz. the extirpation of heresy, the re-establishment of ecclesiastical discipline, the reformation of morals, and the restoration of peace and unity.

On Dec. 18 and 22 congregations were held, in which some discussion arose about the care and order to be observed by prelates in their life and behavior during the council.

On Jan. 5 another congress was held, in which cardinal del Monte proposed that the order to be observed in conducting the business of the council should be the same with that at the last Council of Lateran, where the examination of the different matters had been intrusted to different bishops, who for that purpose had been divided into three classes; and when the decrees relating to any matter had been drawn up, they were submitted to the consideration of a general congregation; so that all was done without any disputing and discussion in the sessions. A dispute arose in this congregation about the style to be given to the council in the decrees. The pope had decreed that they should run in this form, "The Holy Œcumenical and General Council of Trent, the Legates of the Apostolic See presiding;" but the Gallican bishops, and many of the Spaniards and Italians, insisted that the words "representing the Universal Church" should be added. This, however, the legates refused, remembering that such had been the form used in the councils of Constance and Basle, and fearing lest, if this addition were made, the rest of the form of Constance and Basle might follow, viz., "which derives its power immediately from Jesus Christ, and to which every person, of whatever dignity, not excepting the pope, is bound to yield obedience."

Session II (Jan. 7, 1546). — At this session forty-three prelates were present. A bull was read prohibiting the proctors of absent prelates to vote; also another, exhorting all the faithful then in Trent to live in the fear of God, and to fast and pray. The learned were exhorted to give their attention to the question how the rising heresies could be best extinguished. The question about the style of the council was again raised.

In the following congregation, Jan. 13, the same question was again debated. Nothing was settled in this matter, and they then proceeded to deliberate upon which of the three subjects proposed to be discussed in the council (viz. the extirpation of heresy, the reformation of discipline, and the restoration of peace) should be first handled. Three prelates were appointed to examine the procuration papers and excuses of absent bishops.

In the next congregation the deliberations on the subject to be first proposed in the council were resumed. Some wished that the question of reform should be first opened; others, on the contrary, maintained that questions relating to the faith demanded immediate notice. A third party, among whom was Thomas Campeggio, bishop of Feltri, asserted that the two questions of doctrine and reformation were inseparable, and must be treated of together. This latter opinion ultimately prevailed, but at the moment the sense of the assembly was so divided that no decision was arrived at.

In the congregation held Jan. 22, the party in favor of entering at once upon the subject of reform was much increased, but the three legates continued their opposition to their scheme. Subsequently, however, they proposed that they should always take into consideration together one subject relating to the faith and one relating to reform, bearing one upon the other.

On the 24th a curious dispute arose about the proper seal for the use of the council. Some desired that a new seal should be made; but the legates succeeded in having the seal of the first legate attached to the synodal letters.

Session III (Feb. 4, 1546).—In this session nothing was done except to recite the Creed, word for word.

In a congress held Feb. 22, the legates proposed that the council should enter upon the subject of the Holy Scriptures; and four doctrinal articles were presented, extracted by the theologians from the writings of Luther upon the subject of Holy Scripture, which they affirmed to be contrary to the orthodox faith.

1. That all the articles of the Christian faith necessary to be believed are contained in Holy Scripture; and that it is sacrilege to hold the oral traditions of the Church to be of equal authority with the Old and New Test.
2. That only such books as the Jews acknowledged ought to be received into the canon of the Old Test.; and that the Epistle to the Hebrews, the Epistle of James, the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of Jude, and the Apocalypse should be erased from the canon of the New Test.
4. That Holy Scripture is easy to be understood, and clear, and that no gloss or commentary is needed, but only the Spirit of Jesus Christ.

The first two articles were debated in the four following congregations. As to the first article, the congregation came to the decision that the Christian faith is contained partly in Holy Scripture and partly in the traditions of the Church. Upon the second article much discussion arose. All agreed in receiving all the books read in the Roman Church, including the Apocryphal books, alleging the authority of the catalogues drawn up in the councils of Laodicea and Carthage, and those under Innocent I and Gelasius I; but there were four opinions as to the method to be observed in drawing up the catalogue. One party wished to divide the books into two classes—one containing those which have always been received without dispute, the other containing those which had been doubted. The second party desired a threefold division: 1. Containing the undoubted books; 2. Those which had been at one time suspected, but since received; 3. Those which had never been recognised, as seven of the Apocryphal books, and some chapters in Daniel and Esther. The third party wished that no distinction should be made; and the fourth that all the books contained in the Latin Vulgate should be declared to be canonical and inspired.

The discussion was resumed on March 8, but not decided: the members, however, unanimously agreed that the traditions of the Church are equal in authority to Holy Scripture.

In the following congregation it was decided that the catalogue of the books of Holy Scripture should be drawn up without any of the proposed distinctions, and that they should be declared to be all of equal authority.

The authority of the Latin Vulgate (declared in the third article to be full of errors) came under consideration in subsequent congregations, and it was almost unanimously declared to be authentic. With regard to the fourth article, it was agreed that in interpreting Scripture men must be guided by the voice of the fathers and of the Church.

Session IV (April 8, 1546).—Between sixty and seventy prelates attended this session. Two decrees were read: 1. Upon the canon of Scripture, which declares that the holy council receives all the books of the Old and New Test. as well as all the traditions of the Church respecting faith and morals, as having proceeded from the lips of Jesus Christ himself, or as having been dic-

tated by the Holy Spirit and preserved in the Catholic Church by a continued succession; and that it looks upon both the written and unwritten Word with equal respect. After this the decree enumerates the books received as canonical by the Church of Rome, and as they are found in the Vulgate, and anathematizes all who refuse to acknowledge them as such. The second decree declares the authenticity of the Vulgate, forbids all private interpretation of it, and orders that no copies be printed or circulated without authority, under penalty of fine and anathema.

In another congregation the abuses relating to lecturers on Holy Scripture and preachers were discussed; also those arising from the non-residence of bishops. After this the question of original sin came under consideration, and nine articles taken from the Lutheran books were drawn up and offered for examination, upon which some discussion took place. Ultimately, however, a decree was drawn up upon the subject, divided into five canons.

1. Treats of the personal sin of Adam.
2. Of the transmission of that sin to his posterity.
3. Of its remedy, i. e. holy baptism.
4. Of infant baptism.
5. Of the concupiscence which still remains in those who have been baptized.

A great dispute arose between the Franciscans and Dominicans concerning the immaculate conception of the Blessed Virgin. The Franciscans insisted that she should be specially declared to be free from the taint of original sin; the Dominicans, on the other hand, maintained that, although the Church had tolerated the opinion concerning the immaculate conception, it was sufficiently clear that the Virgin was not exempt from the common infection of our nature. A decree of reformation, in two chapters, was also read.

Session V (June 17, 1546).—In this session the decree concerning original sin was passed, containing the five canons mentioned above, enforced by anathemas. Afterwards the fathers declared that it was not their intention to include the Virgin in this decree, and that upon this subject the constitutions of pope Sixtus IV were to be followed, thus leaving the immaculate conception an open question.

In a congregation held June 18, they proceeded to consider the questions relating to grace and good works. Also the subject of residence of bishops and pastors was discussed. The cardinal del Monte and some of the fathers attributed the heresies and disturbances which had arisen to the non-residence of bishops, while many of the bishops maintained that they were to be attributed to the multitudes of friars and other privileged persons whom the pope permitted to wander about and preach in spite of the bishops, who, in consequence, could do no good even if they were in residence.

In the congregation held June 30, twenty-five articles, professedly drawn up from the Lutheran writings on the subject of justification, were proposed for examination. Some of these articles seem well to have merited the judgment passed upon them; thus, among others,

5. Declares that repentance for *past* sin is altogether unnecessary if a man lead a new life.
7. The fear of hell is a sin, and makes the sinner worse.
8. Contrition arising from meditation upon, and sorrow for, past sin makes a man a great sinner.
11. Faith alone is required; the only sin is unbelief; other things are neither commanded nor forbidden.
12. He who has faith is free from the precepts of the law, and has no need of works in order to be saved; nothing that a believer can do is so sinful that it can either accuse or condemn him.
13. No sin separates from God's grace but want of faith.
14. Faith and works are contrary to one another; to teach the latter is to destroy the former, etc.

At this time the three ambassadors of the king of France arrived—viz. Dursé, Lignières, and Pierre Danez. The last mentioned delivered a long discourse, in the course of which he entreated the council to suffer no attack to be made upon the privileges of the kingdom and Church of France.

In a congregation held Aug. 20, the subject of justification was again warmly discussed, as well as the doctrine of Luther concerning free-will and predestination. Upon this latter subject nothing worthy of censure was found in the writings of Luther or in the Confession of Augsburg; but eight articles were drawn up for examination from the writings of the Zwinglians. Upon some of these there was much difference of opinion. By the advice of the bishop of Sinagaglia, the canons drawn up embodying the decrees of the council were divided into two sets—one set, which they called the *decrees of doctrine*, contained the Catholic faith upon the subjects decided; the others, called *canons*, stated, condemned, and anathematized the doctrines contrary to that faith. These decrees were mainly composed by cardinal Sainte-Croix, who bestowed infinite pains upon them; at least one hundred congregations were held upon the subject. Afterwards they returned to the consideration of the reform of the Church, and to the question about episcopal residence. Most of the theologians present, especially the Dominicans, maintained that residence was a matter not merely canonically binding, but of divine injunction. The Spaniards held the same opinion. The legates, seeing that the discussion tended to bring the papal authority and power into question, endeavored to put a stop to it.

Session VI (Jan. 13, 1547).—In this session the decree concerning doctrine was read; it contained sixteen chapters and thirty-three canons against heretics.

These chapters declare that sinners are brought into a state to receive justification when excited and helped by grace, and, believing the word of God, they freely turn to God, believing all that he has revealed and promised, especially that the sinner is justified by the grace of God, given to him through the redemption of Jesus Christ; and when, acknowledging their sinfulness and filled with a salutary fear of God's justice, yet trusting to his mercy, they conceive hope and confidence that God will be favorable to them for the sake of Jesus Christ, and thereupon begin to love him as the only source of all righteousness, and to turn from their sins through the hatred which they have conceived against them, i. e. through that repentance which all must feel before baptism; in short, when they resolve to be baptized, to lead a new life, and to follow the commandments of God.

After this the decree explains the nature and effects of justification, saying that it does not consist merely in the remission of sin, but also in sanctification and inward renewal. That the *final* cause of justification is the glory of God and of Jesus Christ and eternal life; the *efficient* cause is God himself, who, of his mercy, freely washes and sanctifies by the seal and unction of the Holy Spirit, who is the pledge of our inheritance; the *meritorious* cause is our Lord Jesus Christ, his beloved and only Son; the *instrumental* cause is the sacrament of baptism, without which no one can be justified; and, finally, the *formal* cause is the righteousness of God given to each, not that righteousness by which he is righteous in himself, but that by which he makes us righteous; i. e. with which being endued by him, we become renewed in our hearts, and are not merely accounted righteous, but are made really so by receiving, as it were, righteousness in ourselves, each according to the measure given to us at the will of the Holy Spirit and in proportion to the proper disposition and co-operation of each. Thus the sinner, by means of this ineffable grace, becomes truly righteous, a friend of God, and an heir of everlasting life; and it is the Holy Spirit who works this marvellous change in him by forming holy habits in his heart—habits of faith, hope, and charity—which unite him closely to Jesus Christ and make of him a lively member of his body; but no man, although justified, is to imagine himself exempt from the observation of God's commandments. No man may dare, under pain of anathema, to utter such a rash notion as that it is impossible for a man, even after justification, to keep God's commandments; since God commands nothing impossible, but with the commandment he desires us to do all that we can, and to seek for aid and grace to enable us to fulfil that which in our natural strength we cannot do.

The decree further teaches upon this subject that no man may presume upon the mysterious subject of predestination so as to assure himself of being among the number of the elect and predestinated to eternal life, as if, having been justified, it were impossible to commit sin again, or, at least, as if, falling into sin after justification, he must of necessity be raised again; that, without a special revelation from God, it is impossible to know who are those whom he has chosen. It also teaches the same of perseverance, concerning which it declares that he who perseveres to the end shall be saved; that no one in

this life can promise himself an absolute assurance of perseverance, although all ought to put entire confidence in God's assistance, who will finish and complete the good work which he has begun in us by working in us to will and to do, if we do not of ourselves fail of his grace.

Further, they who by sin have fallen from grace given, and justification, may be justified again when God awakens them; and this is done by means of the sacrament of *penance*, in which, through the merits of Jesus Christ, they may recover the grace which they have lost; and this is the proper method of recovery for those who have fallen. It was for the benefit of those who fall into sin after baptism that our Lord Jesus Christ instituted the sacrament of penance, saying, "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." Hence it follows that the repentance of a Christian fallen into sin after baptism is to be clearly distinguished from the repentance required at holy baptism; for it not alone requires him to cease from sin, and to view his vileness with horror—i. e. to have an humble and contrite heart—but it also implies the sacramental confession of his sin, at least in will, and the absolution of the priest, together with such satisfaction as he can make by means of fasting, alms-giving, prayer, etc. Not that anything that he can do can help towards obtaining the remission of the *eternal* punishment due to sin, which is remitted together with the sin by the sacrament of penance (or by the desire to receive that sacrament where it cannot be had), but such satisfaction is necessary to attain remission of the *temporal* penalties attached to sin, which are not always remitted in the case of those who, ungrateful to God for the blessing which they have received, have grieved the Holy Spirit and profaned the temple of God.

This grace of justification may be lost, not only through the sin of infidelity, by which faith itself is lost, but also by every kind of mortal sin, even though faith be not lost.

These chapters were accompanied by thirty-three canons, which anathematize those who hold the opinions specified in them contrary to the tenor of the doctrine contained in the chapters.

Besides this decree, another was published in this session, relating to the Reformation, containing five chapters upon the subject of residence.

It renews the ancient canons against non-resident prelates, and declares that every prelate, whatever be his dignity, being absent for six months together from his diocese, without just and sufficient cause, shall be deprived of the fourth part of his revenue; and that if he remain away during the rest of the year, he shall lose another fourth; that if his absence be prolonged beyond this, the metropolitan shall be obliged, under pain of being interdicted from entering the church, to present him to the pope, who shall either punish him or give his church to a more worthy shepherd; that if it be the metropolitan himself who is in fault, the oldest of his suffragans shall be obliged to present him.

The decree then goes on to treat of the reform of ecclesiastics, both secular and regular; of the visitation of chapters by the ordinary; and declares that bishops may not perform any episcopal function whatever out of their own dioceses without the consent of the bishop of the place.

Before the seventh session a congregation was held, in which it was agreed to treat in the next place of the sacraments; and thirty-six articles, taken from the Lutheran books, were proposed for examination, after which thirty canons on the subject were drawn up—viz. thirteen on the sacraments in general, fourteen on baptism, and three on confirmation. They relate to their number, their necessity, excellence, the manner in which they confer grace, which they declared to be *ex opere operato*, i. e. that the sacraments confer grace upon all those recipients who do not, by mortal sin, offer a bar to its reception; e. g. grace is conferred by baptism upon infants, although they bring with them no pious affections. They also drew up a decree declaring that the sacraments ought always to be administered gratuitously.

After this the question of reformation was discussed; among other things, it was debated whether a plurality of benefices requiring residence is forbidden by the divine law.

Session VII (March 3, 1547).—In this session the thirty canons above noted relating to the sacraments were read, together with the accompanying anathemas. Among the thirteen on the sacraments in general were the following:

1. Anathematizes those who maintain that the seven sacraments were not all instituted by Jesus Christ.
3. Anathematizes those who maintain that any one sacrament is of more worth than another.
8. Anathematizes those who deny that the sacraments confer grace *ex opere operato*, i. e. by their own proper virtue.
9. Anathematizes those who deny that baptism, orders, and confirmation imprint an ineffaceable character.
10. Anathematizes those who maintain that all Christians, male and female, may preach God's word and administer the sacraments.
11. Anathematizes those who deny that the intention of the minister to do what the Church does is necessary to the effectual administration of the sacraments.
12. Anathematizes those who maintain that the sin of the minister invalidates the sacrament.
13. Anathematizes those who maintain that the minister may change the prescribed form.

Among the fourteen canons on baptism:

2. Anathematizes those who assert that real and natural water is not necessary in baptism.
3. Anathematizes those who maintain that the Church of Rome does not teach the true doctrine on the subject of baptism.
4. Anathematizes those who deny the validity of baptism conferred by heretics, in the name of the blessed Trinity, and with the intention to do what the Church does.
5. Anathematizes those who maintain that baptism is not necessary to salvation.
7. Anathematizes those who maintain that the baptized need only believe, and not keep the law of God.
10. Anathematizes those who maintain that sin after baptism is remitted by faith.
11. Anathematizes those who maintain that apostates from the faith should be again baptized.
12. Anathematizes those who maintain that no one ought to be baptized until he is of the age at which our Lord was baptized, or at the point of death.
13. Anathematizes those who deny that baptized infants are not to be reckoned among the faithful.
14. Anathematizes those who maintain that persons baptized in infancy should, when they come of age, be asked whether they are willing to ratify the promise made in their name.

Secondly, the decree of reformation, containing fifteen chapters, relative to the election of bishops, pluralities, etc., was passed.

In a congregation which followed, the question of transferring the council to some other place was discussed, a report having been circulated that a contagious disease had broken out in Trent.

Session VIII (March 11, 1547).—In this session a decree was read transferring the council to Bologna, which was approved by about two thirds of the assembly; the rest, who were mostly Spaniards or other subjects of the emperor, strongly opposed the translation. The emperor complained much of the transfer of the council, and ordered the prelates who had opposed it to remain at Trent, which they did.

Session IX (April 21, 1547).—In the first session held at Bologna, the legates and thirty-four bishops were present. A decree was read postponing all business to the next session, to be held on June 2 ensuing, in order to give time for the prelates to arrive.

Session X (June 2, 1547).—At this session, however, there were but six archbishops, thirty-six bishops, one abbot, and two generals of orders present; the rest continuing to sit at Trent. It was deemed advisable to prorogue the session to Sept. 15 ensuing; but the quarrel between the pope and the emperor having now assumed a more serious aspect, the council remained suspended for four years in spite of the solicitations made by the German bishops to the pope that the sessions of the council might continue.

In 1549, Paul III died, and the cardinal del Monte having been elected in his place, under the name of Julius III, he issued a bull, dated March 14, 1551, directing the re-establishment of the Council of Trent, and naming as his legates, Marcellus Crescentio, cardinal; Sebastian Pighino, archbishop of Siponto; and Aloysius Lipomanes, bishop of Verona.

Session XI (May 1, 1551).—The next session was held at Trent, when cardinal Crescentio caused a decree to be read to the effect that the council was reopened,

and that the next session should be held on Sept. 1 following.

Session XII (Sept. 1, 1551).—In this session, an exhortation was read in the name of the presidents of the council, in which the power and authority of œcumenical councils were extolled; then followed a decree declaring that the subject of the eucharist should be treated of in the next session. Afterwards, the earl of Montfort, ambassador from the emperor, demanded to be admitted to the council, which was agreed to. James Amyot, the ambassador of Henry II of France, presented a letter from his master, which, after some opposition, was read; it explained why no French bishop had been permitted to attend the council. Afterwards, Amyot, on the part of Henry, made a formal protest against the Council of Trent, in which he complained of the conduct of Julius III.

In the congregation following, the question of the eucharist was treated of, and ten articles selected from the doctrine of Zwingli and Luther were proposed for examination.

1. That the body and blood of Christ are present in the eucharist only in a figure, not really.
2. That the Lord's body is eaten, not sacramentally, but only spiritually and by faith.
3. That no transubstantiation takes place in the eucharist, but a hypostatic union of the human nature of Christ with the bread and wine.
4. That the eucharist was instituted for the remission of sins only.
5. That Jesus Christ in the eucharist is not to be adored, and that to do so is to commit idolatry.
6. That the holy sacrament ought not to be kept; and that no person may communicate alone.
7. That the body of Christ is not in the fragments which remain after communion; but it is so present only during the time of receiving, and not afterwards.
8. That it is sin to refuse to the faithful the communion in both kinds.
9. That under one species is not contained the same as under both.
10. That faith alone is required in order to communicate; that confession ought to be voluntary, and that communion at Easter is not necessary.

In another congregation the question of reform was discussed, the subject of episcopal jurisdiction was brought forward, and a regulation drawn up concerning appeals. No appeal from the judgment of the bishop and his officials was allowed, except in criminal cases, without consulting with civil judgments; and even in criminal cases it was not permitted to appeal from interlocutory sentences until a definitive sentence had been passed. The ancient right of the bishops to give sentence in the provincial synods was not, however, restored. The power was left to the pope of judging by means of commissioners delegated *in partibus*.

Session XIII (Oct. 11, 1551).—The decree concerning the eucharist was read Sept. 13, and was contained in eight chapters.

1. Declares that after the consecration of the bread and wine, our Lord Jesus Christ, very God and very Man, is verily, really, and substantially contained under the species of these sensible objects; that it is a sin to endeavor to put a metaphorical sense upon the words in which our Lord instituted the holy sacrament; that the Church has always believed the actual body and the actual blood, together with his soul and his divinity, to be present under the species of bread and wine after consecration.
3. That each kind contains the same as they both together do, for Jesus Christ is entire under the species of bread, and under the smallest particle of that species, as also under the species of wine, and under the smallest portion of it.
4. That in the consecration of the bread and wine there is made a conversion and change of the whole substance of the bread into the substance of our Lord's body, and a change of the whole substance of the wine into that of his blood, which change has been fitly and properly termed "transubstantiation."
5. That the worship of Latria is rightly rendered by the faithful to the holy sacrament of the altar.
8. That there are three modes of communicating—(1) sacramentally, as in the case of sinners; (2) spiritually, as they do who receive only in will and by faith; (3) both sacramentally and spiritually, as they do who actually receive, and with faith and proper dispositions.

To this decree there were added eleven canons, anathematizing those who held certain heretical doctrines on the subject of the holy eucharist, and especially those contained in the ten articles proposed for examination in the congregation held Sept. 2.

Thus, can. 1 condemns the opinion contained in the first of those articles; can. 2, that contained in art. 3; can. 3, that contained in art. 9; can. 4, that contained in art. 7; can. 5, that contained in art. 4; can. 6, that contained in art. 5; can. 7, that contained in art. 6; can. 8, that contained in art. 2; can. 9, that contained in art. 10; can. 10 condemns those who deny that the priest may communicate alone; and can. 11 condemns those who maintain that faith alone, without confession, is a sufficient preparation for the communion.

Afterwards, a decree of reformation, containing eight chapters, was read; the subject of it was the jurisdiction of bishops.

In a congregation held after this session, twelve articles on the subjects of penance and extreme unction were examined, taken from the writings of Luther and his disciples. In a subsequent congregation the decrees and canons upon the subject were brought forward, together with a decree in fifteen chapters on reform.

Session XIV (Nov. 25, 1551).—In this session the decree upon penance, in nine chapters, was read.

1. States that our Lord chiefly instituted the sacrament of penance when he breathed upon his disciples, saying, "Receive ye the Holy Ghost," etc.; and the council condemns those who refuse to acknowledge that by these words our Lord communicated to his apostles and to their successors the power of remitting or retaining sins after baptism.
2. That in this sacrament the priest exercises the function of judge.
3. That the form of the sacrament, in which its force and virtue resides, is contained in the words of the absolution pronounced by the priest, "Ego te absolvo," etc.; that the penitential acts are contrition, confession, and satisfaction, which are, as it were, the matter of the sacrament.
4. The council defines contrition to be an inward sorrow for, and hatred of, the sin committed, accompanied by a firm resolution to cease from it in future. With respect to imperfect contrition, called attrition, arising merely from the shame and disgracefulness of sin, or from the fear of punishment, the council declares that if it be accompanied by a hope of forgiveness, and excludes the desire to commit sin, it is a gift of God and a motion of the Holy Spirit; and that, far from rendering a man a hypocrite and a greater sinner, it disposes him (*disponit*) to obtain the grace of God in the sacrament of penance.
5. The decree then goes on to establish the necessity of confessing every mortal sin which, by diligent self-examination, can be brought to remembrance. With regard to venial sins, it states that it is not absolutely necessary to confess them, and that they may be expiated in many other ways.
6. As to the minister of this sacrament, it declares that the power of binding and loosing is, by Christ's appointment, in the priest only; that this power consists not merely in *declaring* the remission of sins, but in the judicial act by which they are remitted.
7. As to the reserved cases, it declares it to be important to the maintenance of good discipline that certain atrocious crimes should not be absolved by every priest, but be reserved for the first order.
9. That we can make satisfaction to God by self-imposed inflictions, and by those which the priest prescribes, as well as by bearing patiently and with a penitential spirit the temporal sorrows and afflictions which God sends to us.

In conformity with this decree, fifteen canons were published, condemning those who maintained the opposite doctrines. After this, the decree upon the subject of extreme unction, in three chapters, was read.

It stated that this unction was appointed by our Lord Jesus Christ as a true sacrament of the New Test.; that it is plainly recommended to the faithful by James, and that the use of it is insinuated by Mark. That the matter of the sacrament is the oil consecrated by the bishop, and that its form consists in the words pronounced when the unction is applied; that its effect is to wipe out the remains of sin, and to reassure and comfort the soul of the sick person by exciting within him a full confidence in God's mercy, and sometimes to restore the health of the body, when such renewed health can advantage the salvation of the soul. That bishops alone may administer this sacrament. That this sacrament ought to be given to those who are in danger of death; but that if they recover, they may receive it again.

The council then agreed upon four canons on the subject, with anathemas.

1. Anathematizes those who teach that extreme unction is not a true sacrament instituted by Jesus Christ.
2. Anathematizes those who teach that it does not confer grace, nor remit sin, nor comfort the sick.
3. Anathematizes those who teach that the Roman rite may be set at naught without sin.
4. Anathematizes those who teach that the πρεσβύτεροι, of whom James speaks, are old persons, and not priests.

After this the question of reform came before them, and fourteen chapters upon the subject of episcopal jurisdiction were published.

1. Forbids the granting of dispensations and permissions by the court of Rome to the prejudice of the bishop's authority.
2. Forbids bishops *in partibus infidelium*, upon the strength of their privileges, to ordain any one under any pretext without the express permission of, or letter dismissory from, the ordinary.
3. Gives bishops power to suspend clerks ordained without proper examination or without their license.
4. Orders that all secular clerks whatever, and all regulars living out of their monasteries, shall be always, and in all cases, subject to the correction of the bishop in whose diocese they are, notwithstanding any privileges, exemption, etc., whatsoever.
5. Relates to the conservators.
6. Orders all clerks, under pain of suspension and deprivation, to wear the habit suited to their order, and forbids them the use of short garments and green and red stockings.
7. Enacts that a clerk guilty of voluntary homicide shall be deprived of all ecclesiastical orders, benefices, etc.
8. Checks the interference of prelates in the dioceses of others.
9. Forbids the perpetual union of two churches situated in different dioceses.
10. Directs that benefices belonging to the regulars shall be given to regulars only.
11. Directs that no one shall be admitted to the religious life who will not promise to abide in the convent in subjection to the superior.
12. Declares that the right of patronage can be given only to those who have built a new church or chapel, or who endow one already built.
13. Forbids all patrons to make their presentation to any one but to the bishop, otherwise the presentation to be void.

In a congregation held Dec. 23 the sacrament of orders was considered, and twelve articles taken from the Lutheran writings were produced for examination. Subsequently eight canons were drawn up condemning as heretics those who maintained the following propositions: 1. That orders is not a true sacrament. 2. That the priesthood is the only order. 3. That there ought to be no hierarchy. 4. That the consent of the people is necessary to the validity of orders. 5. That there is no visible priesthood. 6. That unction is unnecessary. 7. That this sacrament does not confer the Holy Spirit. 8. That bishops are not by divine appointment nor superior to priests.

Session XV (Jan. 25, 1552).—In this session a decree was read to the effect that the decrees upon the subject of the sacrifice of the mass and the sacrament of orders, which were to have been read in this session, would be deferred until March 19 under the pretence that the Protestants, to whom a new safe-conduct had been granted, might be able to attend.

In the following congregation the subject of marriage was treated of, and thirty-three articles thereon were submitted for examination.

The disputes which arose between the ambassadors of the emperor and the legates of the pope produced another cessation of the council. The Spanish bishops and those of the kingdoms of Naples and Sicily, as well as all who were subjects of the emperor, wished to continue the council; but those, on the other hand, who were in the interests of the court of Rome did all they could to prevent its continuance, and were not sorry when the report of a war between the emperor and Maurice, elector of Saxony, caused most of the bishops to leave Trent. In the meantime some Protestant theologians arrived, and urged the ambassadors of the emperor to obtain from the fathers of the council an answer to certain propositions, and to induce them to engage in a conference with them; both of which, however, the legates, upon various pretexts, eluded.

Session XVI (May 28, 1552).—The chief part of the prelates having then departed, the pope's bull declaring the council to be suspended was read in this session. This suspension lasted for nearly ten years; but on Nov. 29, 1560, a bull was published by Pius IV (who succeeded to the papacy upon the death of Julius III, in 1555) for the reassembling of the council at Trent on the following Easter-day; but from various causes the reopening of the council did not take place until the year 1562.

Session XVII (Jan. 18, 1562).—One hundred and twelve bishops and several theologians were present. The bull of convocation and a decree for the continuation of the council were read; the words "proponentibus legatis" inserted in it passed in spite of the opposition of four Spanish bishops, who represented that the clause, being a novelty, ought not to be admitted, and that it was, moreover, injurious to the authority of œcumenical councils.

In a congregation held Jan. 27 the legates proposed the examination of the books of heretics and the answers to them composed by Catholic authors, and requested the fathers to take into their consideration the construction of a catalogue of prohibited works.

Session XVIII (Feb. 26, 1562).—In this session the pope's brief was read, who left to the council the care of drawing up a list of prohibited books. After this a decree upon the subject of the books to be prohibited was read, inviting all persons interested in the question to come to the council, and promising them a hearing.

In congregations held on March 2, 3, and 4, they deliberated about granting a safe-conduct to the Protestants, and a decree upon the subject was drawn up.

On March 11 a general congregation was held, in which twelve articles of reform were proposed for examination, which gave rise to great dispute and were discussed in subsequent congregations.

Session XIX (May 14, 1562).—In this session nothing whatever passed requiring notice, and the publication of the decrees was postponed to the following session. Immediately after this session the French ambassadors arrived, and their instructions were curious, and to the following effect:

That the decisions which had taken place should not be reserved for the pope's approval, but that the pope should be compelled to submit to the decision of the council. That they should begin with the reform of the Church in its head and in its members, as had been promised at the Council of Constance, and in that of Basle, but never completed. That annates should be abolished; that all archbishops and bishops should be obliged to residence; that the council should make arrangements with respect to dispensations, so as to remove the necessity of sending to Rome. That the sixth canon of Chalcedon should be observed, which prohibits bishops to ordain priests without appointing them to some specific charges, so as to prevent the increase of useless ministers, etc.

On May 26 a congregation was held to receive the ambassador of France. The Sieur de Pibrac, in the name of the king his master, in a long discourse, exhorted the prelates to labor at the work of reformation, promising that the king would, if needful, support and defend them in the enjoyment of their liberty.

Session XX (June 4, 1562).—In this session the promoter of the council replied to the discourse delivered by Pibrac in the last congregation; after which a decree was read proroguing the session to July 16.

In the following congregation five articles upon the subject of the holy eucharist were proposed for examination.

1. Whether the faithful are, by God's command, obliged to receive in both kinds?
2. Whether Jesus Christ is received entire under one species as under both?
3. Whether the reason which induced the Church to

give the communion to the laity under one kind only still obliged her not to grant the cup to any one?

4. Upon what conditions the cup should be permitted to any persons, supposing it to be advisable to grant it?

5. Whether the communion is necessary to children under years of discretion?

The question about the obligation of residence was also again mooted; but the cardinal of Mantua objected to its discussion as entirely alien from the subject before them, promising, at the same time, that it should be discussed at a fitting season.

In subsequent congregations held from the 9th to the 23d of June the subject of the five articles was discussed.

In a congregation held July 14 the decree in four chapters on the communion was examined.

Session XXI (July 16, 1562).—The four chapters on doctrine were read, in which the council declared:

That neither laymen nor ecclesiastics (not consecrating) are bound by any divine precept to receive the sacrament of the eucharist in both kinds; that the sufficiency of communion in one kind cannot be doubted without injury to faith. Further, that the Church has always possessed the power of establishing and changing in the dispensation of the sacraments (without, however, interfering with essentials) according as she has judged to be most conducive to the honor due to the holy sacrament, and to the good of the recipients, taking into account the diversities of place and conjuncture; that, although Jesus Christ instituted and gave to his apostles the sacrament under two kinds, it is necessary to believe that under either kind Jesus Christ is received whole and entire; and that no diminution is experienced in any of the graces conveyed by the sacrament. Lastly, that children not arrived at years of discretion are not obliged to receive the eucharist.

Four canons in conformity with this doctrine were then read:

1. Against those who maintain that all the faithful are under obligation to receive in both kinds.
2. Against those who maintain that the Church has not sufficient grounds for refusing the cup to the laity.
3. Against those who deny that our Lord is received entire under each species.
4. Against those who maintain that the eucharist is necessary to children before they come to the exercise of their reason.

Subsequently nine chapters on reform were read, having regard to the duties of bishops, education of clerks, etc.

A few days after this session the Italian bishops received a letter from the pope, in which he declared that he was far from wishing to hinder the discussion of the question concerning the nature of the obligation to residence; that he desired the council to enjoy entire freedom, and that every one should speak according as his conscience directed him; at the same time, however, he wrote to his nuncio, Visconti, bidding him take secure measures for stifling the discussion, and for sending it to the holy see for decision.

In the congregations held after the twenty-first session, the question was concerning the sacrifice of the mass; and all the theologians agreed unanimously that the mass ought to be regarded as a true sacrifice under the new covenant, in which Jesus Christ is offered under the sacramental species. One of their arguments was this, that Jesus Christ was priest after the order of Melchizedek; the latter offered bread and wine; and that, consequently, the priesthood of Jesus Christ includes a sacrifice of bread and wine.

In a congregation held about Aug. 18, the archbishop of Prague presented a letter from the emperor, in which he made earnest entreaties that the cup might be conceded to the laity. This delicate subject was reserved for special consideration in a subsequent congregation.

The decree on the subject of the sacrifice of the mass being now completed, the members began next to consider the subject of communion in both kinds. Three opinions principally prevailed among the prelates: 1. To refuse the cup entirely; 2. To grant it upon certain conditions to be approved of by the council; 3. To leave the settlement of the matter to the pope. The Spanish and Venetian bishops supported the first opinion. Among those who were inclined to grant the cup were cardinal Madrucio, the bishop of Modena, and Gaspard Capal, bishop of Leira. But among the strongest advocates for granting the petition was the bishop of the Five Churches, who implored the prelates to have compassion on the churches, and to pay some regard to the pressing entreaties of the emperor. On the other hand, the patriarchs of Aquileia and Venice, and the Latin patriarch of Jerusalem, were in favor of refusing; the latter maintained that by giving way to them the people would be rather confirmed in the error of supposing that the body only of our Lord is contained under the species of bread, and the blood only under that of wine; that if they gave way now, other nations would require the same, and they would go further, and would next require the abolition of images, as being an occasion of idolatry to the people. Other bishops, supporting this opinion, reminded the assembly that the Church had been led to forbid the use of the cup from a fear lest the consecrated wine should be spilled or turn sour, and that the former accident could hardly be prevented when the holy sacrament was carried long distances and by bad paths. The archbishop of Rossano, the bishops of Cava, Almeria, Imola, and Rieti, with Richard, abbot of Preval, at Genoa, were also among those who spoke in favor of absolutely refusing the cup. On the eve of the twenty-second session a decree passed by which it was left to the pope to act as he thought best in the matter, the numbers being ninety-eight for the decree and thirty-eight against it. The discussion lasted altogether from Aug. 15 to Sept. 16.

Session XXII (Sept. 17, 1562).—One hundred and eighty prelates, with the ambassadors and legates, were present at this session. The doctrinal decree touching the sacrifice of the mass, in nine chapters, was published. It was to the following effect:

1. Although our Lord once offered himself to God the Father by dying upon the altar of his cross, in order to obtain thereby eternal redemption for us, nevertheless, since his priesthood did not cease at his death, in order that he might leave with his Church a visible sacrifice (such as the nature of man requires), by means of which the bloody sacrifice of the cross might be represented at the last supper, on the same night that he was betrayed, in the execution of his office as a priest forever after the order of Melchizedek, he offered his body and blood to the Father under the species of bread and wine, and gave the same to his apostles; and by these words, "This do in remembrance of me," he commanded them and their successors to offer the like sacrifice, as the Catholic Church has always believed and taught.

2. As the same Jesus Christ who once offered himself upon the cross with the shedding of his blood is contained and immolated without the effusion of blood in the holy sacrifice of the mass, this latter sacrifice is truly propitiatory, and that by it we obtain mercy and forgiveness; since it is the same Jesus Christ who was offered upon the cross who is still offered by the ministry of his priests, the only difference being in the *manner* of offering. And the mass may be offered, not only for the sins and wants of the faithful who are alive, but also for those who, being dead, are not yet made pure.

3. Although the Church sometimes celebrates masses in honor and in memory of the saints, the sacrifice is still offered to God alone, for she only implores their protection.

4. The Church for many ages past has established the sacred canon of the mass, which is pure and free from every error, and contains nothing which is not consistent with holiness and piety, being in truth composed from our Lord's words, the traditions of the apostles, and the pious institutions of the holy popes.

5. The Church, in order the better to set forth the majesty of so great a sacrifice, has established certain customs—such as saying some things at mass in a low voice, others aloud; and has introduced certain ceremonies—as the benediction, lights, incense, ornaments, etc., after the tradition of the apostles.

6. Although it is to be desired that at every mass all the faithful should communicate, not only spiritually, but also sacramentally, nevertheless the council does not condemn private masses in which the priest only communicates, but, on the contrary, approves and authorizes them, for they are celebrated by the proper minister in behalf of himself and the faithful.

7. The Church has ordained that the priest shall mix water with the wine, because there is reason to believe that our blessed Lord did so, and because both blood and water issued from his side; which sacred mystery, by the use of this mixture, is remembered.

8. Although the mass contains much to edify the people, the fathers did not judge it right that it should be celebrated in the vulgar tongue, and the Roman Church has preserved the use; nevertheless, the clergy should at times, and especially on festivals, explain to the people some part of what they have read to them.

9. Anathematizes, in nine canons, all those who deny the affirmative of twelve of the thirteen articles proposed in the congregation following the twenty-first session, viz. the 1st, 3d, 13th, and 4th, 2d, 10th, 7th, 11th, 5th, 8th, 9th, and 6th (which see).

Then followed a decree concerning what should be observed or avoided in the celebration of mass:

Bishops were ordered to forbid and abolish everything which had been introduced through avarice, irreverence, or superstition, such as pecuniary agreements for the first masses, and forced exactions made under the name of alms; vagabond and unknown priests were forbidden to celebrate, also those who were notorious evil livers; no masses were to be said in private houses; all music of an impure and lascivious character was forbidden in churches, and all worldly conversation, profane actions, walking about, etc. Priests were forbidden to say mass out of the prescribed hours, and otherwise than Church form prescribed. It was also ordered to warn the people to come to church on Sundays and holidays at least.

In the third place, the decree of reformation was read, containing eleven chapters:

1. Orders that all the decrees of the popes and the councils relating to the life, morals, and acquirements of the clergy should be in future observed, under the original and even greater penalties.

2. Enacts that bishoprics shall be given only to those persons who possess the qualifications required by the canons, and who have been at least six months in holy orders.

3. Permits bishops to appropriate the third part of the revenue of the prebends in any cathedral or collegiate church for daily distributions.

4. Declares that no one under the rank of subdeacon shall have any voice in the chapter; that all the members shall perform their proper offices.

5. Enacts that dispensations *extra curiam* (i. e. granted anywhere out of the court of Rome) shall be addressed to the ordinary, and shall have no effect until he shall have testified that they have not been obtained surreptitiously.

6. Treats of the care to be observed in proving wills.

7. Orders that legates, nuncios, patriarchs, and other superior judges shall observe the constitution of Innocent IV beginning "*Romana*," whether in receiving appeals or granting prohibitions.

8. Orders that bishops, as the delegates of the holy see, shall be the executors of all pious gifts, whether by will or otherwise; that to them it appertains to visit hospitals and other similar communities, except those under the immediate protection of the king.

9. Directs that those to whom the care of any sacred fabric is intrusted, whether laymen or clerks, shall be held bound to give account of their administration yearly to the ordinary, unless the original foundation require them to account to any other.

10. Declares that bishops may examine notaries, and forbid them the exercise of their office in ecclesiastical matters.

11. Enacts penalties against those who usurp or keep possession of the property of the Church, and pronounces anathemas against them.

With respect to the concession of the cup to the laity, the council declared, by another decree, that it judged it convenient to leave the decision to the pope, who would act in the matter according as his wisdom should direct him.

In a congregation certain articles relating to the reformation of morals were discussed, and the theologians were instructed to examine eight articles on the subject of the *sacrament of orders*. This occupied many congregations, in one of which a large number of the prelates, chiefly Spaniards, demanded that there should be added to the seventh canon, concerning the institution of bishops, a clause declaring the episcopate to be of divine right. An attempt was made to stifle the discussion, but John Fonseca, a Spanish theologian, among others, entered boldly upon the subject, declaring that it was not, and could not be, forbidden to speak upon the matter. He maintained that bishops were instituted by Jesus Christ, and thus by divine right, and not merely by a right conferred by the pope. The discussion of this question proved highly disagreeable at Rome, and the legates received instructions on no account to permit it to be brought to a decision. However, in subsequent congregations the dispute was renewed with warmth; in the congregation of Oct. 13, the archbishop of Granada insisted upon the recognition of the institution of bishops, and their superiority to priests, *jure divino*. The same view was taken in the following congregation by the archbishop of Braga and the bishop of Segovia; and no less than fifty-three prelates, out of one hundred and thirty-one present, voted in favor of the recognition of the divine institution and jurisdiction of bishops. According to Fra Paolo, the number amounted to fifty-nine. The dispute was, however, by no means ended. On the 20th the Jesuit Lainez, at the instigation of the legates, delivered a powerful speech in opposition to the view taken by the Spanish bishops, denying altogether that the institution and jurisdiction of bishops were of divine right. However, powerful as was his speech, he was answered by the bishop of Paris so effectually that the legates, to their great discomposure, saw the views of the Spanish prelates gain ground. The latter then declared formally that unless their demand were granted, and the order and jurisdiction of bishops declared in the canon to be *jure divino*, they would thenceforth absent themselves from all the congregations and sessions.

In the meantime the cardinal of Lorraine arrived at Trent with several French prelates, and was received with honor. In a congregation held Nov. 23, he read the letter of the king of France to the council, in which he strongly urged them to labor sincerely to bring about a sound reformation of abuses, and to restore its pristine glory to the Catholic Church by bringing back all Christian people to one religion. After the letter was finished the cardinal delivered a speech, strongly urging the necessity of proceeding speedily with the work of reformation, in which he was followed by Du Ferrier, the king's ambassador, who spoke his mind freely.

All this time so little progress had been made with the canons and decrees that when Nov. 26, the day fixed for holding the twenty-third session, arrived, it was found necessary to prorogue it. After this, in the following congregations, the subject of the divine right of bishops was again discussed, when the French bishops declared in favor of the views held by the Spaniards.

At the beginning of the year 1563 the French ambassadors presented their articles of reformation under thirty-two heads. Their principal demands were as follows:

6. That no person should be appointed bishop unless he were of advanced age, and of good character and capacity.

7. That no curates should be nominated unless they were of good character and abilities.

9. That bishops, either personally or by deputy, should preach on every Sunday and festivals, besides Lent and Advent.

10. That all curates should do the same when they had a sufficient audience.

12. That incapable bishops, abbots, and curates should resign their benefices, or appoint coadjutors.

14. That all pluralities whatever should be abolished, without any consideration of compatibility or incompatibility.

16. That steps should be taken to provide every beneficed clerk with a revenue sufficient to maintain two curates and to exercise hospitality.

17. That the gospel should be explained to the people at mass, and that after mass the priest should pray with the people in the vulgar tongue.

18. That the ancient decretals of pope Leo and Gelasius on communion in both kinds should be re-established.

19. That the efficacy of the sacraments should also be explained to the people before their administration.

20. That benefices should be conferred by bishops within six months; after which time they should devolve to the immediate superior, and so gradually to the pope.

21. That they should abolish, as contrary to the canons, all expectatives, regressions (returning to a benefice which has been once resigned), resignations, etc.

23. That simple priories should be reunited to the cure of souls, originally intended by the foundation, which had been separated from them, and assigned to perpetual vicars with miserable pittances.

27. That bishops should take in hand no matter of importance without the advice of their chapters; and that canons should be compelled to continual residence.

31. That no sentence of excommunication should be passed until three monitions had been issued, and then only for grievous faults. That bishops should be desired to give benefices rather to those who drew back from receiving than to such as sought for them.

32. That diocesan synods should be assembled at least once a year, provincial synods every three years, and general councils every ten years.

The pope, in order to elude the difficulty in which he was placed by the demand of the Spanish and French bishops that the divine right of bishops should be inserted in the seventh chapter, sent a form for the approval of the council, in which it was declared that "bishops held the principal place in the Church, but in dependence upon the pope." This, however, did not meet with approval, and, after a long contest, it was agreed to state it thus, that "they held the principal place in the Church *under the pope*," instead of in dependence upon him. However, a still warmer contest arose upon the chapter in which it was said that the pope had authority to feed and govern the Universal Church. This the Gallican and Spanish bishops would by no means consent to, alleging that the Church is the first tribunal under Christ. Accordingly, they insisted that the words *universas ecclesias*, "all churches," should be substituted for *Universam Ecclesiam*. The Gallicans even more strenuously denied that "the pope possessed all the authority of Jesus Christ," notwithstanding all the limitations and explanations which were added to it.

On Feb. 5 the legates proposed for consideration eight articles on the subject of marriage, extracted from so-called heretical books:

1. That marriage is not a sacrament instituted by God.
2. That parents may annul marriages contracted by their children clandestinely.
3. That a man may marry again during the life of his first wife, divorced on account of fornication.
4. That polygamy is allowed to Christians, and that to forbid marriages at certain seasons is a heathen superstition.
5. That marriage is to be preferred to the state of virginity.
6. That priests in the Western Church may marry, notwithstanding their vow.
7. That the degrees of consanguinity and affinity laid down in Lev. xviii are to be observed, and no others.
8. That the cognizance of causes relating to marriages belongs to the secular princes.

These articles were discussed in several congregations. The sixth article came under consideration March 4; all agreed in condemning it as heretical, but they were divided upon the grounds of their opinion. The question was afterwards discussed whether it was advisable, under the circumstances of the times, to remove the restriction laid upon the clergy not to marry; this was in consequence of a demand to that effect made by the duke of Bavaria. Strong opposition was made to this demand, and many blamed the legates for permitting the discussion, and maintained that if this license were granted the whole ecclesiastical hierarchy would fall to pieces, and the pope be reduced to the simple condition of bishop of Rome, since the clergy, having their affections set upon their families and country, would be inevitably detached from that close dependence upon the holy see in which its present strength mainly consists.

In the meantime, the cardinal of Mantua had died, and the pope despatched two new legates to the council, cardinal Morone and cardinal Navagier. The French continued their importunities on the subject of reformation, and were as constantly put off upon one pretext or another by the legates, and thus much time was wasted.

In a congregation held May 10, a letter from the queen of Scots was read, in which she expressed her sorrow that she had not one Catholic prelate in her dominions whom she could send to the council, and declared her determination, should she ever attain to the crown of England, to do all in her power to bring that kingdom, as well as Scotland, back to the Roman obedience.

All this time the contests about the institution and jurisdiction of bishops, and the divine obligation of residence, continued; and at last, in order to accommodate matters, and bring things to an end, it was resolved to omit altogether all notice of the institution of bishops and of the authority of the pope, and to erase from the decree concerning residence whatever was obnoxious to either party. They then fell to work upon the decree concerning the reformation of abuses.

Session XXIII (July 15, 1563).—At this session 208 prelates, besides the legates and other ecclesiastics, were present, with the ambassadors of France, Spain, Portugal, etc. The sermon was preached by the bishop of Paris, who seems to have contrived in it to give offence to all parties. After the sermon, the bulls authorizing Morone and Navagier to act as legates for the pope were read, together with the letters of the king of Poland, the duke of Savoy, and the queen of Scotland. Lastly, the decrees and canons drawn up during the past congregation were brought before the council. The decree upon the sacrament of orders, in four chapters, was read, and eight canons on the sacrament of orders were published, which anathematized,

1. Those who deny a visible priesthood in the Church.
2. Those who maintain that the priesthood is the only order.
3. Those who deny that ordination is a true sacrament.
4. Those who deny that the Holy Spirit is conferred by ordination.
5. Those who deny that the unction given at ordination is necessary.
6. Those who deny that there is a hierarchy composed of bishops, priests, and ministers in the Catholic Church.
7. Those who deny the superiority of bishops to priests, or that they alone can perform certain functions which priests cannot, and those who maintain that orders conferred without the consent of the people are void.
8. Those who deny that bishops called by the authority of the pope (*qui auctoritate Romani pontificis assumuntur*) are true and lawful bishops.

After this the decree of reformation was read, containing eighteen chapters, on the residence of bishops, and on other ecclesiastical affairs.

In the following congregations the decrees concerning marriage were discussed, and it was unanimously agreed that the law of celibacy should be continued binding upon the clergy.

Moreover, twenty articles of reformation, which the legates proposed, were examined; and during the discussion letters were received from the king of France, in which he declared his disappointment at the meagre measure of ecclesiastical reform proposed in these articles, and his extreme dissatisfaction at the chapter interfering with the rights of princes. Shortly after, nine of the French bishops returned home, so that fourteen only remained.

On Sept. 22 a congregation was held, in which the ambassador Du Ferrier spoke so warmly of the utter insufficiency of the articles of reform which the legates had proposed, and of their conduct altogether, that the congregation broke up suddenly in some confusion.

To fill up the time intervening before the twenty-fourth session, the subjects of indulgences, purgatory, and the worship of saints and images were introduced for discussion, in order that decrees on these matters might be prepared for presentation in the twenty-fifth session.

Session XXIV (Nov. 11, 1563).—In this session the decree of doctrine and the canons relating to the sacrament of marriage were read.

After establishing the indissolubility of the marriage tie by Holy Scripture, it adds that Jesus Christ, by his passion, merited the grace necessary to confirm and sanctify the union betwixt man and wife. That the apostle means us to understand this when he says, "Husbands, love your wives, as Jesus Christ loved the Church:" and, shortly after, "This sacrament is great; I speak of Jesus Christ and the Church." Marriage, under the Gospel, is declared to be a more excellent state than that of marriage under the former dispensation, on account of the grace conferred by it, and that, accordingly, the holy fa-

thers, councils, and universal tradition rightly teach us to reckon marriage among the sacraments of the new law.

There are twelve canons, with anathemas, upon the subject.

1. Anathematizes those who maintain that marriage is not a true sacrament.
2. Anathematizes those who maintain that polygamy is permitted to Christians.
3. Anathematizes those who maintain that marriage is unlawful only within the degrees specified in Leviticus.
4. Anathematizes those who deny that the Church has power to add to the impediments to marriage.
5. Anathematizes those who maintain that the marriage tie is broken by heresy, ill-conduct, or voluntary absence on either side.
6. Anathematizes those who deny that a marriage contracted, but not consummated, is annulled by either of the parties taking the religious vows.
7. Anathematizes those who maintain that the Church errs in holding that the marriage tie is not broken by adultery.
8. Anathematizes those who maintain that the Church errs in separating married persons for a time in particular cases.
9. Anathematizes those who maintain that men in holy orders, or persons who have taken the religious vow, may marry.
10. Anathematizes those who maintain that the married state is preferable to that of virginity.
11. Anathematizes those who maintain that it is superstitious to forbid marriages at certain seasons.
12. Anathematizes those who maintain that the cognizance of matrimonial causes does not belong to the ecclesiastical authorities.

After this a decree of reformation was published relating to the same sacrament, containing ten chapters.

1. Forbids clandestine marriages; orders curates to publish the names of the parties about to contract marriage on three consecutive festivals in church during the solemn mass; orders that two or three witnesses be present at the marriage, and declares all marriages to be null which are not solemnized in the presence of the clergyman of the parish, or of some other priest, having his permission or that of the ordinary.
2. Treats of the impediments to marriage, which were in some respects relaxed, i. e. the impediments to marriage between a godparent and godchild and the parents of the godchild was removed; also that between the person administering baptism and the person baptized, or his or her parents.
3 and 4. Also refer to the relaxation of the impediments.
5. Those who wilfully contract marriage within the prohibited degrees are sentenced to be separated without any hope of obtaining a dispensation.
6. No marriage to be allowed between a ravisher and the woman ravished while she remains in his power; if, however, when at liberty, she consents, they may be married — the ravisher, and all aiding and abetting, to be nevertheless excommunicated.
7. Care to be used in permitting wanderers to receive the sacrament of marriage.
8. Fornicators, whether married or single, to be excommunicated, unless they will put away their mistresses after three monitions. The women, after three monitions, to be driven out of the diocese unless they obey.
9. Forbids all masters, magistrates, etc., under anathema, to compel those under their control to marry against their own inclinations.
10. Confirms the ancient prohibitions to celebrate marriages between Advent and Epiphany, and between Ash-Wednesday and the octave of Easter.

After this a decree, containing twenty-one articles, upon the reform of the clergy was read, setting forth the duty of bishops to visit their dioceses; to preach in person or by deputy; relating to dispensations, sacraments, visitations, pluralities, etc.

Session XXV and last (Dec. 3 and 4, 1563).—At this session the decrees concerning purgatory, the invocation of saints, and the worship of images and relics were read.

1. *Of Purgatory.*—Declares that the Catholic Church, following Holy Scripture and tradition, has always taught, and still teaches, that there is a purgatory, and that the souls which are detained there are assisted by the suffrages of the faithful and by the sacrifice of the mass. Orders all bishops to teach, and to cause to be taught, the true doctrine on this subject.

2. *Of the Invocation of Saints.*—Orders bishops and others concerned in the teaching of the people to instruct them concerning the invocation of saints, the honor due to their relics, and the lawful use of images, according to the doctrine of the Church, the consent of the fathers, and the decrees of the councils; to teach them that the saints offer up prayers for men, and that it is useful to invoke them, and to have recourse to their prayers and help. It further condemns those who maintain that the saints in rest ought not to be invoked, that they do not pray for men, that it is idolatry to invoke them, that it is contrary to Holy Scripture, etc., and that their relics and their tombs ought not to be venerated.

On the subject of images, the council teaches that those of our Lord, the Blessed Virgin, and of the saints are to be placed in churches; that they ought to receive due veneration, not because they have any divinity or virtue in them, but because honor is thus reflected upon those whom they represent. By means of these representations the people are instructed in the mysteries of the faith, and, by thus seeing the good deeds of the saints, are led to bless God, and endeavor themselves to do likewise.

The council then proceeds to anathematize all who hold or teach any contrary doctrine.

Lastly, in order to remedy abuses, it declares that if in any scriptural painting the Divinity is represented under any figure, the people should be warned that it is not intended that the Divinity can be seen by mortal eyes; further, that all things tending to superstition in the invocation of saints, the worship of their relics, and the right use of images should be done away with; that care should be taken not to profane the festivals of the saints, etc.; that no new miracles or relics should be admitted without the bishop's consent, and that any other abuses should be rectified by the bishop and provincial council.

These decrees were followed by one of reformation, consisting of twenty-two chapters, which relate to the regular clergy. After this another decree, in twenty-one chapters, on general reformation, was read.

A decree was also published upon the subject of indulgences to this effect, that the Church, having received from Jesus Christ the power to grant indulgences, and having, through all ages, used that power, the council declares that their use shall be retained as being very salutary to Christian persons and approved by the holy councils. It then anathematizes all who maintain that indulgences are useless, or that the Church has no power to grant them. At the same time, it desires that the ancient custom of the Church be adhered to, and that they be granted with care and moderation, forbidding all trafficking in them.

Further, the council exhorted all pastors to recommend to the observance of all the faithful whatever had been ordered by the Church of Rome, established in this or in any one of the œcumenical councils, and to impress upon them especially the due observance of the fasts and festivals of the Church.

The list of books to be proscribed was referred to the pope, as also were the catechism, missal, and breviaries.

Then the secretary, standing up in the midst of the assembly, demanded of the fathers whether they were of opinion that the council should be concluded, and that the legates should request the pope's confirmation of the decrees, etc. The answer in the affirmative was unanimous with the exception of three. The cardinal-president Morone then dissolved the assembly amid loud acclamations.

In a congregation held on the following Sunday, the fathers affixed their signatures to the number of two hundred and fifty-five—viz. four legates, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-eight bishops, thirty-nine proctors, seven abbots, and several generals of orders.

The acts of the council were confirmed by a bull bearing date Jan. 6, 1564. The Venetians were the first to receive the Tridentine decrees. The kings of France, Spain, Portugal, and Poland also received them in part; and they were published and received in Flanders, in the kingdom of Naples and Sicily, in part of Germany, in Hungary, Austria, Dalmatia, and some part

of South America, also among the Maronites. The Churches of England, Ireland, Scotland, Russia, Greece, Syria, Egypt, etc., reject the authority of this council.

In France the Council of Trent is received generally as to doctrine, but not altogether as to discipline. Various regulations which were deemed incompatible with the usages of the kingdom, the liberties of the Gallican Church, the concordat, and the just authority of the king, were rejected (see Mansi, *Concil.* xiv, 725; Landon, *Manual of Councils*, s. v.).

Literature.—The history of the Council of Trent was written chiefly by two able and learned Catholics—Fra Paolo Sarpi, of Venice, an almost semi-Protestant monk, *Istoria del Concilio Tridentino* (Lond. 1619; translations in French and German; Engl. transl. by Brent, ibid. 1676), in opposition to the papal court, and (against him) cardinal Sforza Pallavicino, *Istoria del Concilio di Trento* (Rome, 1656–57, 2 vols. fol.).

The canons and decrees of the council were first published by Paul Manutius (Rome, 1564), and often since in different languages. The best Latin edition is by Le Plat (1779), and by Schulte and Richter (Leips. 1853); and the best English edition is by Rev. J. Waterworth, with a *History of the Council* (Lond. 1848). The *Catechism*, an authorized summary of the faith drawn up by order of the council, appeared at Rome in 1566. The original acts and debates of the council, as prepared by its general secretary, bishop Angelo Massarelli (6 vols. large fol.), were deposited in the Vatican Library, and remained there unpublished for more than three hundred years, until they were brought to light, though only in part, by Aug. Theiner, in *Acta Genuina SS. Œcum. Concilii Tridentini nunc primum integre edita* (Lips. 1874, 2 vols.). The most complete collection of the official documents and private reports bearing upon the council is that of Le Plat. *Monum. ad Histor. Conc. Trident.* (Lovan. 1781–87, 7 vols.). New materials were brought to light by Mendham (1834 and 1846) from the MS. history by cardinal Paleotto; by Sickel, *Actenstücke aus österreichischen Archiven* (Vienna, 1872); and by Dr. Döllinger, *Ungedruckte Berichte und Tagebücher zur Geschichte des Conc. von Trient* (Nördlingen, 1876, 2 pts.). Among Protestant historians of the Council of Trent are Salig (1741–45, 3 vols.); Danz (1846); Buckley (Lond. 1852); and Bungener (Paris. 1854; Engl. transl. N. Y. 1855). On the Tridentine standards see Schaff, *History of the Creeds of Christendom* (1876), i, 90 sq. See, in general, also Cunningham, *Hist. Theol.* (see Index); Hagenbach, *Hist. of Doctrines* (see Index); Mosheim, *Eccles. Hist.* vol. iii (Index). In particular see *The Council of Trent and its Proceedings* (Presb. Board of Publication, Phila. 1835, 18mo); Pallavicino, *Hist. du Conc. de Trente* (Montrouge, 1844, 3 vols. 8vo); Dupin, *Hist. du Conc. de Trente* (Brussels, 1721, 2 vols. 4to); Salig, *Vollst. Hist. des Tr. Conc.* (Halle, 1741, 3 vols. 4to); Courayer, *Hist. de la Reception du Conc. de Trente* (Amst. 1756). See COUNCILS.

Trental, an office for the dead in the Latin Church, consisting of thirty masses on thirty consecutive days.

Trepalium, a name given to the rack used for examining witnesses by torture. According to canon 33, Council of Tarragona, presbyters and deacons were forbidden to stand at the Trepalium while persons were tortured. See Bingham, *Christ. Antiq.* bk. xviii, ch. v, § 34.

Trespass (אָשָׁם, *guilt*; *παράπτωμα*) is an offence committed, a hurt, or wrong done to a neighbor; and partakes of the nature of an error or slip rather than of deliberate or gross sin. Under the law, the delinquent who had trespassed was of course bound to make satisfaction; but an offering or oblation was allowed him to reconcile himself to the Divine Governor (Lev. v, 6, 15). Our Saviour teaches us that whoever does not forgive the trespasses of a fellow-man against himself is not to expect that his Father in heaven will forgive his trespasses (Matt. vi, 14, 15).

Trespass-offering (אָשָׁם, *ashâm*, once [Lev. vi, 5] fem. אַשְׁמָה, which properly denotes the *act* of trespass, as elsewhere). This sacrifice was offered for individuals only, and chiefly for such transgressions as were not punishable by the laws of the State (vii, 19). The victim sacrificed was different on different occasions. 1. A trespass-offering was brought when a person did not inform of a crime committed by another (v, 1); when a person had touched any unclean object, and had omitted the sacrifice of purification (ver. 2, 3); when a person had, through forgetfulness, neglected to fulfil his rash vow. In each of these cases the offering was a ewe or a she-goat; or, if the sacrificer were poor, it might consist of doves or fine flour, without oil and incense (ver. 4–13). 2. When a person had, through mistake, applied to a common purpose anything which had been consecrated to a holy use (ver. 10, 16; xxii, 14), or had in any way violated an engagement, or denied stolen property, or concealed any lost thing which he had found. In these cases the offering was a ram, and the restoration of the alienated property, with one fifth of the value; in the former case to the priest, in the latter to the owner or his heirs (vi, 2–7). 3. When any person had, through ignorance, done something forbidden, the victim was a ram (v, 17, 18). 4. When a man had a criminal connection with a betrothed female slave (xix, 20–22), or had, in later times, contracted an idolatrous marriage, the victim was a ram (Ezra x, 19). So also a Nazarite who had contracted defilement by touching a dead body (Numb. vi, 9–12), and a leper who had been healed, were to bring a lamb for a trespass-offering (Lev. xiv, 12, 24). In this offering the victim was slain on the north side of the altar, the blood sprinkled round it, and the pieces of fat burned upon it. See SIN-OFFERING.

Among the Hebrews trespass-offerings, like all other expiatory sacrifices, were symbolical representations of the great work, for the effecting of which the Messiah was promised to fallen man (Psa. xl, 6, 8; Heb. viii, 3; ix, 14, 26, 28; x, 5, 10). As it was the design of the Mosaic law to remind the Hebrews that they were guilty of sin and liable to death, so every sacrifice was a memorial of this mournful truth, as well as a type of the work of our Redeemer. When a Hebrew had committed a trespass against the divine law, providing the transgression was such as admitted an expiation, he had to offer the requisite sacrifices before he could be restored to his civil privileges. With this a mere worldly-minded Hebrew was content; but, as no mere animal sacrifice could make atonement for sin, to the sincere believer the sacrifice was only the symbol and type of something spiritual. It reminded him that his sins had not only excluded him from the divine favor, but that he deserved death and subsequent agony; it directed him to the need of a sacrifice for sin ere God would forgive his transgression; and it assured him that, just as by sacrifice he had been restored to his civil and political rights, so by faith in the great sacrifice for sin on the part of the lamb of God might he be restored to the divine favor, and to a place in that spiritual kingdom of which the Hebrew nation was the type. See PROPITIATORY SACRIFICES.

Treuenfels, ABRAHAM, a Jewish rabbi and doctor of philosophy of Germany, was born at Detmold in the year 1818. After visiting the gymnasium of that place, he went, in 1837, to Hanover, where he studied under Dr. Adler (now chief rabbi of England). In 1839 he pursued a course of studies at the Bonn University, and completed his Rabbinical education at Frankfort. In 1844 he was appointed rabbi at Weilburg, in Nassau, and in 1860 he was called to Stettin, where he died, Jan. 30, 1879. He published, בראשית זוטא, *oder die kleine Genesis und die noch vorhandenen Bruchstücke derselben, griechisch und deutsch, und mit Anmerkungen*, in the *Literaturblatt des Orients*, 1846, No. 129:—*Ueber*

den Bibelcanon des Flavius Josephus (1849). But his literary activity was chiefly displayed in the *Israelitische Wochenschrift*, which he published in connection with Dr. M. Rahmer. (B. P.)

Treves, COUNCILS OF (*Concilium Trevirense*), take their name from Treves, a town of Rhenish Prussia, in which they were held. The town is situated on the right bank of the Moselle, and had in 1871 a population of 21,442. It is a decayed place, noted for its ultramontanism. The cathedral contains many relics—the principal one being the Holy Coat of Treves—and Roman remains. It has a priestly seminary, a gymnasium, a library of 100,000 volumes, a museum full of valuable antiquities—including the famous *Codex Aureus*, or MS. of the Gospel in gold letters, presented to the Abbey of St. Maximin by Ada, sister of Charlemagne.

I. The First Council was held in 948. The legate Marinus, the archbishop of Treves, and several bishops here excommunicated Hugo, count of Paris, and two pretended bishops, made by Hugo, the pseudo-archbishop of Rheims. See Mansi, *Concil.* ix, 632. See INGELHEIM.

II. The Second Council was held in 1548 by John, count of Isembourg, archbishop of Treves, who presided. Ten chapters, and a decree against the concubinary clergy, were published. See Mansi, *Concil.* xiv, 606.

III. The Third Council was held by John, archbishop of Treves, in 1549. Twenty canons were published.

1. Forbids to believe, hold, or teach any other than the Roman doctrine.
2, 3, 4. Of preachers.
6. Orders that the hours be duly said by clerks, and that those who cannot attend at the time in the choir shall say them privately.
9. Of the celebration of the mass.
10. Provides for lessening the number of festivals, and gives a list of those which shall in any case be retained.
11, 12. Of the religious and their houses.
15. Of schools.
17, 18. Of the immunity of churches.
19. Of the life and deportment of the clergy.
20. Provides that the heads of monasteries and colleges, and others of the clergy, shall be supplied with a copy of these canons.

See Mansi, xiv, 705.

Treves, HOLY COAT OF. See HOLY COAT OF TREVES.

Trevett, RUSSELL, D.D., a clergyman of the Protestant Episcopal Church, was a native of New York. He was ordained in 1841, became professor of languages in St. James's College, Maryland, in 1843, and occupied the same position in St. John's College, Annapolis, Md., being elected thereto in 1855. Subsequently he became rector of St. James's Church, North Salem, N. J., a position which he held at the time of his death, March 8, 1865. See *Amer. Quar. Church Rev.* July, 1865, p. 321.

Trial, a term used in Scripture only in the sense of *testing* (usually some form of בָּחַן, δοκιμή or δοκίμιον; but once מַסָּה, Job ix, 23, elsewhere "temptation" [q. v.]; and so πεῖρα, Heb. xi, 36; πύρωσις, "fiery trial," 1 Pet. iv, 12, lit. *burning*, as elsewhere rendered), to denote painful circumstances into which persons are brought by divine Providence with a view to illustrate the perfections of God, bring to light the real character of those who are thus tried, and by the influence of temporal suffering, which shows the transitory nature and uncertain tenure of all earthly advantages, to promote their eternal and spiritual interests. See TEMPT.

TRIAL, CHURCH. See EXCOMMUNICATION.

TRIAL, FORENSIC (denoted in Heb. by דִּין, *to hold a court*, while מִשְׁפָּט is the *sentence* rendered by the judge, whether favorable or adverse, both terms being usually rendered "judgment" in the A. V.; Gr. κρίσις). Originally the head of the family was the umpire among the Hebrews, with the power of life and death (comp. Deut. i, 16). Later the elders (q. v.) succeeded to a similar authority. According to the Mosaic law, there were to be judges in all the cities, whose duty it was to exercise judicial authority over the surrounding neighborhood. Weighty causes were submitted to the supreme ruler. Originally trials were everywhere summary. Moses, in his laws, did not establish any more formal or complicated method of procedure. He was, nevertheless, anxious that strict justice should be administered, and therefore frequently inculcated the idea that God was a witness (Exod. xx, 21; xxiii, 1–9; Lev. xix, 15; Deut. xxiv, 14, 15). In ancient times, the forum or place of trial was in the *gates* of cities (Gen. xxiii, 10; Deut. xxi, 19). In the trial the accuser and the accused appeared before the judge or judges (xxv, 1), and both the implicated parties stood up. The witnesses were sworn, and in capital cases also the parties concerned (1 Sam. xiv, 37-40; Matt. xxvi, 63). In order to establish the accusations, two witnesses were necessary, and, including the accuser, *three*. The witnesses were examined separately, but the accused person had the liberty to be present when they gave their testimony (Numbers xxxv, 30; Deut. xvii, 1–15; Mark xxvi, 59). The sentence was pronounced soon after the completion of the examination, and the criminal, without any delay, even if the offence was a capital one, was taken to the place of punishment (Josh. vii, 22; 1 Sam. xxii, 8; 1 Kings ii, 23). See L'Empereur, *De Legibus Hebræorum Forensibus* (Lugd. 1637); Ziegler, *De Juribus Judæorum* (Vitemb. 1684); Benny, *Criminal Code of Jews* (Lond. 1880, 12mo). See JUDGE.

The following remarks respecting certain special instances of judicial proceedings in the New Test. are calculated to set them in their true legal light.

1. The trial of our Lord before Pilate was, in a legal sense, a trial for the offence *læsæ majestatis*—one which, under the Julian law, following out that of the twelve tables (*Digest*, iv, 1, 3), would be punishable with death (Luke xxiii, 2, 38; John xix, 12, 15). See JESUS CHRIST.

2. The trials of the apostles, of Stephen, and of Paul before the high-priest were conducted according to Jewish rules (Acts iv; v, 27; vi, 12; xxii, 30; xxiii, 1). See STEPHEN.

3. The trial, if it may be so called, of Paul and Silas at Philippi was held before the duumviri, or, as they are called, στρατηγοί, prætors, on the charge of innovation in religion—a crime punishable with banishment or death (Acts xvi, 19, 22). See SERGEANT.

4. The interrupted trial of Paul before the proconsul Gallio was an attempt made by the Jews to establish a charge of the same kind (Acts xviii, 12–17, see Conybeare and Howson, i, 492-496).

5. The trials of Paul at Cæsarea (Acts xxiv, xxv, xxvi) were conducted according to Roman rules of judicature, of which the procurators Felix and Festus were the recognised administrators. (1.) In the first of these, before Felix, we observe (*a*) the employment by the plaintiffs of a Roman advocate to plead in Latin [see ORATOR]; (*b*) the postponement (*ampliatio*) of the trial after Paul's reply (see Smith, *Dict. of Class. Antiq.* s. v. "Judex"); (*c*) the free custody in which the accused was kept, pending the decision of the judge (Acts xxiv, 23-26). (2.) The second formal trial, before Festus, was probably conducted in the same manner as the former one before Felix (xxv, 7, 8), but it presents two new features: (*a*) the appeal, *appellatio* or *provocatio*, to Cæsar by Paul as a Roman citizen. The right of appeal *ad populum*, or to the tribunes, became, under the empire, transferred to the emperor, and, as a citizen, Paul availed himself of the right to which he was entitled, even in the case of a provincial governor. The effect of the appeal was to remove the case at once to the jurisdiction of the emperor (see Conybeare and Howson, ii, 360; Smith, *ut sup.* s. v. "Appellatio;" *Digest*, xlix, 1, 4). (*b*) The conference of the procurator with "the council" (Acts xxv, 12). This council is usually explained to have consisted of the assessors, who sat on the bench with the prætor as consiliarii (Sueton. *Tib.* 33; Grotius,

On Acts xxv; Conybeare and Howson, ii, 358, 361). But, besides the absence of any previous mention of any assessors (see below), the mode of expression *συλλαλήσας μετὰ τοῦ συμβουλίου* seems to admit the explanation of conference with the deputies from the Sanhedrim (*τὸ συμβ.*). Paul's appeal would probably be in the Latin language, and would require explanation on the part of the judge to the deputation of accusers before he carried into effect the inevitable result of the appeal, viz. the dismissal of the case so far as they were concerned. See PAUL.

6. We have, lastly, the mention (Acts xix, 38) of a judicial assembly which held its session at Ephesus, in which occur the terms *ἀγοραῖοι* (i. e. *ἡμέραι*) *ἄγονται* and *ἀνθύπατοι*. The former denotes the assembly, then sitting, of provincial citizens forming the conventus, out of which the proconsul, *ἀνθύπατος*, selected "judices" to sit as his assessors. The *ἀνθύπατοι* would thus be the judicial tribunal composed of the proconsul and his assessors. In the former case, at Cæsarea, it is difficult to imagine that there could be any conventus and any provincial assessors. There the only class of men qualified for such a function would be the Roman officials attached to the procurator; but in Proconsular Asia such assemblies are well known to have existed (Smith, *Dict. of Class. Antiq.* s. v. "Provincia").

Early Christian practice discouraged resort to heathen tribunals in civil matters (1 Cor. vi, 1). See PUNISHMENT.

Trial Sermon. See TRIALS.

Trials, the name given in ecclesiastical diction to those discourses delivered before the presbytery by students who have finished their course, and are seeking to be licensed to preach. These discourses are a sermon, a lecture, a homily, an exegesis or exercise with additions, and a thesis. There are also examinations on systematic theology and practical piety, on Church history, and on the Greek and Hebrew Scriptures.

Triangle Controversy, THE, was a dispute occasioned by *The Triangle*, a book by Samuel Whelpley (1816) against limited atonement, inability, and immediate imputation. The controversy led to the trial of Albert Barnes and of Lyman Beecher for alleged heresy, and finally to the disruption of the Presbyterian Church in 1837. See Hagenbach, *Hist. of Doct.* ii, 442.

Tribe (מַטֶּה and שֵׁבֶט, both originally meaning a *rod* or branch; *φυλή*) is the name of the great groups of families into which the Israelitish nation, like other Oriental races, was divided. The modern Arabs, the Bedawin, and the Berbers, and also the Moors on the northern shores of Africa, are still divided into tribes. The clans in Scotland are also analogous to the tribes of the ancient Israelites. The division of a nation into tribes differs from a division into castes, since one is a division merely according to descent, and the other superadds a necessity of similar occupations being prevalent among persons connected by consanguinity. There occurs, however, among the Israelites a caste also, namely, that of the Levites. In Gen. xlix the tribes are enumerated according to their progenitors; viz. 1, Reuben, the first-born; 2, Simeon, and 3, Levi, instruments of cruelty; 4, Judah, whom his brethren shall praise; 5, Zebulon, dwelling at the haven of the sea; 6, Issachar, the strong; 7, Dan, the judge; 8, Gad, whom a troop shall overcome, but who shall vanquish at last; 9, Asher, whose bread shall be fat; 10, Naphtali, giving goodly words; 11, Joseph, the fruitful bough; 12, Benjamin, the wolf: all these were originally the twelve tribes of Israel (see Allin, *Prophecies of the Twelve Tribes* [Lond. 1855]). In this enumeration it is remarkable that the subsequent division of the tribe of Joseph into the two branches of Ephraim and Manasseh is not yet alluded to. After this later division of the very numerous tribe of Joseph into the two branches of Ephraim and Manasseh had taken place, there were, strictly speaking, thirteen tribes. It was, however, usual to view them as comprehended under the number twelve, which was the more natural, since one of them, namely, the caste of the Levites, did not live within such exclusive geographical limits as were assigned to the others after they exchanged their nomadic migrations for settled habitations, but dwelt in towns scattered through all the other twelve tribes. It is also remarkable that the Ishmaelites, as well as the Israelites, were divided into twelve tribes; and that the Persians also, according to Xenophon (*Cyropædia*, i, 2, 4 sq.), were similarly divided. Among other nations also occur ethnological and geographical divisions, according to the number twelve. From this we infer that the number twelve was held in so much favor that, when possible, doubtful cases were adapted to it. An analogous case we find even at a later period, when the spiritual progenitors of the Christian *δωδεκάφυλον*, or the apostles, who were, after the death of Judas, the election of Matthias, and the vocation of Paul, really thirteen in number, were, nevertheless, habitually viewed as twelve; so that wherever, during the Middle Ages, any division was made with reference to the apostles, the number twelve, and not thirteen, was adopted, whether applied to the halls of theological libraries, or to the great barrels of costly wines in the cellar of the civic authorities at Bremen. Concerning the arrangement of these tribes on their march through the wilderness, in their encampments around the ark, and in their occupation of the land of Canaan, see the cognate articles, such as EXODE; ENCAMPMENT; GENEALOGIES; LEVITES, WANDERING; and the names of the several tribes. We confine ourselves here to two points.

I. *The "Lost Tribes."*—This has been an inexhaustible source of theologico-historical charlatanism, on which there have been written so many volumes that it would be difficult to condense the contradictory opinions advanced in them within the limits of a moderate article. Suffice it to say that there is scarcely any human race so abject, forlorn, and dwindling, located anywhere between the Chinese and the American Indians, who have not been stated to be the ten tribes which disappeared from history during and after the Babylonian captivity. If the books written on the ten tribes contained much truth, it would be difficult to say where they are not.

The truth, however, of the matter seems rather to be as follows. After the division of the Israelites under Jeroboam and Rehoboam into the two kingdoms of Judah and Israel, the believers in whom the feelings of ancient theocratic legitimacy and nationality predominated, and especially the priests and Levites, who were connected by many ties with the sanctuary at Jerusalem, had a tendency to migrate towards the visible centre of their devotions; while those members of the tribes of Judah and Benjamin who had an individual hankering after the foreign fashions adopted in Samaria, and the whole kingdom of Israel, had a tendency externally to unite themselves to a state of things corresponding with their individuality. After the political fall of both kingdoms, when all the principal families connected with the possession of the soil had been compelled to emigrate, most Israelites who had previously little feeling for theocratic nationality gradually amalgamated by marriages and other connections with the nations by which they were surrounded; while the former inhabitants of the kingdom of Judah felt their nationality revived by the very deprivation of public worship which they suffered in foreign lands. Many of the pious members of those tribes which had formerly constituted the kingdom of Israel undoubtedly joined the returning colonies which proceeded, by permission of the Persian monarchs, to the land of their fathers. However, these former members of the other tribes formed so decidedly a minority among the members of the tribe of Judah that henceforth all believers and worshippers of Jehovah were called יְהוּדִים, *Ἰουδαῖοι, Judæi*, Jews. Thus it came

to pass that the best, although smaller, portion of the ten tribes amalgamated with the Jews, some of whom preserved their genealogies till after the destruction of Jerusalem; while the larger proportion of the ten tribes amalgamated with the Gentiles of Central Asia, to whom they probably imparted some of their notions and customs, which again were, in a state more or less pure, propagated to distant regions by the great national migrations proceeding from Central Asia. We are glad to find that this, our historical conviction, has also been adopted by the most learned among the Jews themselves (see Jost, *Allgemeine Geschichte des israelitischen Volkes* [Berlin, 1832], i, 407 sq., 416 sq.). See CAPTIVITY.

II. *Boundary-lines of the Tribes Identified.*—This topic has usually been abandoned by commentators as hopeless. Keil (*Comment. on Josh.*) is really the only one who has seriously grappled with its difficulties, some of which even he is compelled to pronounce insoluble. See each tribe in its alphabetical place.

1. *Reuben.*—On the south, being the southern boundary of the trans-Jordanic tribes, beginning at the mouth of the river Arnon (Wady el-Mojeb) on the Dead Sea; thence along the Arnon to Aroer (Arâir) (Josh. xiii, 16); thence along the south-eastern boundary of the trans-Jordanic tribes (which extended as far as the "plain" or tableland stretching eastward from Jordan [xii, 1], being that containing Medeba and Dibon [xiii, 9]) (north-easterly along the Wady Enkheileh to Lejûm); thence along the eastern boundary of the trans-Jordanic tribes (east of the ruins of El-Herri); then with an inclination west of north so as to exclude Jazer (ver. 25) (Seir), also Rabbath-ammon (2 Sam. xi, 1) (to a point below Jebeiha which was excluded, probably being the Jogbehah of the Gadites, Numb. xxxii, 35); thence entirely south of Gilead (Josh. xiii, 25) (directly west, down the wadies Naur and Hesban), excluding Beth-haran (Beit-haran) (ver. 27) and Atroth-shophan (near Merjakkeh) (Numb. xxxii, 35), but including Heshbon (Hesbân), Elealeh (El-'Al), Bamoth (comp. xxi, 19, 20) (probably Jebel Humeh), and Nebo (now discovered in Jebel Neba) (xxxii, 37; Josh. xiii, 17); thence southerly along the Jordan to the place of beginning (ver. 23).

2. *Gad.*—On the south, following the northern line of Reuben from the Jordan to the eastern boundary of the trans-Jordanic tribes (at Jebeiha); thence north by east along the eastern boundary of the trans-Jordanic tribes (around the northern brow of Jebel Zerka) (to a point opposite Jerash [Gerasa] between Jebel Zerka and Jebel Kafkafka); thence in a north-westerly direction across the region of Gilead (Josh. xiii, 25, 31), passing near Mahanaim (ver. 26, 30) (Mahneh), to the southern extremity of the sea of Cinnereth (sea of Galilee) (ver. 27), with the Jordan for the western boundary.

3. *Manasseh East.*—On the south, following the northern line of Gad to its intersection with the eastern boundary of the trans-Jordanic tribes (at the opening of the valley between Jebel Zerka and Jebel Kafkafka, with the plain lying east of the latter); thence north-easterly along the boundary of the trans-Jordanic tribes (in a direct line across the last-named plain, over the northern end of Jebel es-Zumle, and partly across the plain of the Hauran), and again along the same boundary with a northerly and north-westerly curve through the plain of Bashan (Josh. xiii, 30) (i. e. the Hauran), so as to include Edrei (which may be Draa or Dera) (ver. 31), and so on north-westerly to the vicinity of Mount Hermon (ver. 11) (i. e. Jebel esh-Sheikh, where the northern line probably followed the present boundaries of the Arab clans along the top of the Hermon range to its junction with Wady el-Teim at Hasbeiyah); where it joined the northern boundary of the cis-Jordanic tribes at the "entrance into Hamath" (Numb. xxxiv, 8); thence southerly along the sources of the Jordan (down Nahr el-Banias and its brook), through the lake of Merom, the upper Jordan, and the sea of Galilee, to the place of beginning (ver. 10–12).

4. *Judah.*—On the south, the southerly boundary of Canaan, beginning on the border of Edom, at the southern bay of the Dead Sea, southward (along the Ghor) past the ascent of Acrabbim, near the desert of Zin (the Wady el-Jeib or the Arabah), to the vicinity of Kadesh-barnea (Ain-weibeh or Ain-hasb) (Josh. xv, 1–3; Numb. xxxiv, 2–4); thence westward to Hezron, along the southern boundary of Canaan (perhaps through Wady Fikreh) (where we may assign a location) to Adar of Hazar-addar; thence westerly around (perhaps by wadies Maderah and Marreh) to Karkaa (perhaps in this latter), then still westerly to Azmon (possibly in the vicinity south of the ancient Elusa); thence north-westerly (perhaps by Wady en-Abiya) to "the river of Egypt" (or El-Arish), and so on to the Mediterranean, which formed the western boundary of Palestine (Josh. xv, 3, 4, 12; Numb. xxxiv, 4, 6). See *Quar. Statement* of "Pal. Explor. Fund," p. 68 sq.; April, 1874, p. 68, 82; July, 1874, p. 190.

On the north, beginning at the northern bay of the Dead Sea (which formed the eastern boundary), where the Jordan empties into it (see this whole line in Josh. xv, 5–12, and inversely in xviii, 14–20); obliquely across the plain of the Jordan to Beth-hoglah (Ain-hajla), thence to Beth-arabah (at first included, but afterwards excluded) (hence situated probably at the present Kusr Hajla); thence to the stone of Bohan (apparently very near the last place, and on the eminences in the side of Wady Dabus); thence (westerly) in the direction of Debir (which must therefore be placed on the west side of Wady Dabus [near its head], which last the boundary crossed, as expressed by coming) from the valley of Achor, thence northward towards Gilgal or Geliloth (which is explained as being in front of the ascent to Adummim (apparently lying on the hills skirting the Jordan just west of Gilgal, to which the access would be by the valley on the south side of Jebel el-Fasca; Adummim [probably at ed-Dem near es-Sumreh] being further described as lying on the south side of the "river," probably Wady Kelt); thence to the waters of En-shemesh (probably the "fountain of the apostles," on the road between Bethany and Jericho); thence (across the Mount of Olives by way of Bethany) to En-rogel (the well of Job near Jerusalem); thence around the valley of Hinnom (but at a later date across Mount Moriah, which David purchased, and north of Jebus, which he conquered, and thus acquired both for Judah), through the valley of Gihon to the hill at its north-western end, bounding the plain or valley of Rephaim west of the city; thence along the ridge of this elevated plain or "hill" to the fountain of Nephtoah (probably 'Ain Yâlo in Wady el-Werd, which last it probably followed after crossing the "giants' plain;" for it must have bent considerably to the south, since it passed near Rachel's sepulchre, now Kubbet Rahil, between Jerusalem and Bethlehem [1 Sam. x, 2]); thence in the direction of Mount Ephron (lying considerably northward of this vicinity, although among its "cities" may properly have been reckoned Kirjath-jearim; this line being probably carried through Wady Bittir, then by Wady Satâf, due north) to Kirjath-jearim (otherwise Baalah or Kirjath-baal) (now Kuryet el-Enab); thence west (across the intervening valley occupied by the Beni-melik in the direction of Yâlo) to the ridge of Seir (perhaps indicated by the modern Saris); thence (south-westerly along this mountain) to a more southern spur called Mount Jearim (just across Wady Ghûrab), where is located (Kesla, the representative of) Chesalon (or Chesulloth); thence (still keeping south-westerly along the same range of hills, between Zanoah [Zanûa], and Zorah [Sûra], the last of which was afterwards assigned to Dan, with several other cities on this part of the boundary [Josh. xix, 41 sq.]) to En-shemesh (or Ir-shemesh) (now Ain-shems); thence (a little south of Wady Surar) near Timnath (Tibneh) and Ekron ('Akir) (the last three towns being finally reckoned as belonging to Dan), and so on to the Mediterranean, passing successively Shicron (perhaps Beit-sit), next Mount Baalah (possibly Tell Hermes), and finally Jabneel (elsewhere Jabneh [now Yebna]) (but eventually deserting the Nahr Rubin a little beyond its junction with Wady Marubah, and running thence south-west so as to include Gederah [Gheterah], but exclude Jabneh and Bene-berak [Burka], reaching the sea by Wady Sumt).

Of Judah only are there any distinct and regular subdivisions given (for Keil's arrangement of the towns of Simeon in four groups according to Josh. xv, 21–32 [*Comment.* ad loc.] is not justified by the parallel passage [Josh. xix, 2–8], nor by the analogy of enumeration in the case of the other subdivisions of Judah [xv, 33–62] and Benjamin [xviii, 21–28], nor with the Masoretic punctation ["and" being omitted only between different designations of the *same* locality], nor, finally, with the actual juxtaposition of the sites). The southernmost section (stretching apparently entirely across from the Dead Sea to the Mediterranean) constituted the territory of Simeon, including (as appears from a comparison of Josh. xv, 21–32 with xix, 1–8) twenty-nine (strictly twenty-six) cities (namely, Kabzeel, Eder, Jagur, Kinah, Dimonah, Adadah, Kedesh [Kadesh-barnea], Hazor, the twofold town Ithnan-Ziph [Zephath] with its neighboring ruins, Hormah [? Hazar-addar], Telem, Shema or Sheba [Hazar-shual], Moladah, Heshmon [Azmon], Beth-palet, Beer-sheba, the twin-towns Bealoth or Balah [Ramath-negeb] and Bizjothjah-baalah or Baalath-beer [Lehi], Ilm, Azem, Eltolad, Chesil or Bethul, Ziklag, Madmannah or Beth-marcaboth, Sansannah or Hazar-susah, Lebaoth or Beth-lebaoth, Shilhim or Sharuhen, and the double town Ain-rimmon or En-rimmon), besides three villages dependent upon two of these (namely, Hazor-hadattah and Kerioth-hezron or Hazor-amam [belonging to Hazor proper], and Hazar-gaddah [to Hazar-shual]), and in addition two of the towns in the plain (namely, Ether and Ashan), with others doubtless not here enumerated. The plain district or "valley" was again subdivided into four sections—the first comprising (originally) fourteen towns (Gederah and Gederothaim being the same), situated in the north-western corner of the tribe; the second comprising sixteen towns, situated immediately south of this, in the western part of the tribe;

the third comprising nine towns (two of which, as above, were afterwards set off to Simeon, doubtless lying on the southern boundary between the tribes), situated east of the last group and south of the preceding, in the middle of the tribe, east of the road leading from Eleutheropolis to Jerusalem; the fourth comprising the five principal Philistine towns, situated on the extreme west of the tribe along the Mediterranean coast (Ekron being really in Dan, and Gath-mizpeh in the "valley"). The highland district, or "mountains," was likewise subdivided into five groups—the first containing eleven chief towns, situated along the border of Simeon in the middle; the second containing nine chief cities, situated immediately north of the foregoing in the southern part of the tribe around Hebron; the third containing ten metropolitan towns, situated immediately east of the two preceding; the fourth embracing six principal cities, situated immediately north of the last two groups, as far as Jerusalem, on the northern boundary; and the fifth containing only two metropolitan towns, situated in the northern medial angle between the last-named group and the valley district. The remaining districts embraced the desert tract or "wilderness" along the Dead Sea, and included six chief towns (Beth-arabah being in Benjamin). The remarkable addition in the Septuagint (at ver. 59) of eleven cities (namely, Tekoah, Bethlehem, Phagor, Etam, Kulon, Tatam, Saris, Karem, Gallim, Bether, and Menuchah), probably real localities (see each in its place), is perhaps entitled to a place in the genuine text, and would indicate a group between the third and fourth above, reaching to Jerusalem (Kulon, Saris, and Gallim being in Benjamin).

5. *Simeon.*—This tribe had a portion set off from the above bounded territory of Judah (Josh. xix, 1-8), embracing some seventeen or twenty cities (according as we make several in the list identical or different), of which only two or three have been located with any degree of definiteness, namely, Beer-sheba (probably Bir-es-Saba), Moladah (perhaps el-Mil), and Hormah (or Zephath, possibly represented by the pass es-Sufa); this much only is evident, that they all lay on the extreme south of Judah, and we shall therefore probably be not far from correct if we draw the dividing line between Judah and Simeon west by north from the Dead Sea at Massada, up Wady Sebbeh, thence across in the same direction from Ehdeit, just south of Arad (Tell Arad) and Jattir ('Attir), to the junction of Wady Khameilifeh with Wady Khulil; thence still in the same direction up the former of these wadies to the summit of the mounts of Judah; thence west by south (along Wady Sheriah) to the Mediterranean, a short distance south of Gaza (Ghuzzeh).

6. *Benjamin.*—On the north, following the boundary of Ephraim (Josh. xvi, 1-3, 6, 7; xviii, 11-13), beginning at the Jordan opposite Jericho (probably at the mouth of Wady Nuwaimeh); thence (across the plain of the Jordan along this wady) to the northward of Jericho (ver. 12) (so as to include Zemaraim [es-Sumrah], ver. 22); thence northward (ver. 12) by the water east (i. e. north-east) of Jericho (xvi, 1) (perhaps Ras el-Ain, which discharges its water in that direction) through the mountainous (xviii, 12) desert (xvi, 1) of Beth-aven (Beni-salim) (xviii, 12), that extends from Jericho to the hilly region of Beth-el (xvi, 1)—a description that appears to apply as well as any to the plain northwest of Jebel Kuruntul (Mt. Quarantania), the northern part of which the line would partly traverse, so as to include (xviii, 23, 24) Ophrah (perhaps et-Tayibeh) and Ophni (probably Jifna) (probably up Wady el-Aujeh) as it ascended Wady Habis, passing Naarah (xvi, 7, Naarath-Naaron) on the way, which lay east of Beth-el (1 Chron. vii, 28) (perhaps at el-Nejeuieh); from Bethel (now Beitin) (which, being included in Benjamin, the expression "to the side of Luz southward" [Josh. xviii, 13] must be interpreted as indicating that the line ran between Beth-el on the south and the ancient site of Luz a little to the north, the two spots being distinguished in Josh. xvi, 2, although occupying the same vicinity) the line passed (directly south-west along the Nablûs road, west of Bireh [Beeroth]), passing Archi (situated perhaps at the ruined Kefr-musr) (xvi, 2) to Ataroth (called also Ataroth-adar or Ataroth-addar), in a lower spot near the hill on the south side of Beth-horon the lower (xviii, 13), yet with some interval to the east of this last place (xvi, 3), and at the southern extremity of this part of the line between Ephraim and Benjamin (that faced the east), not far from Beth-horon the upper (ver. 5), and west of Naarah on that part of the same line near the Jordan (i. e. facing the south) (ver. 7); indications that all point to some site (for but one place of the name seems to be designated, since these descriptions [ver. 5, 6 last clause, 7] are all of parts of the same southern boundary of Ephraim [the first two clauses of ver. 6, and the whole of ver. 8, however, refer to the northern border, as Keil, in his *Comment.*, admits, although he confesses himself unable to clear up the difficulties of the passage], reckoned first [ver. 5, 6 last clause] westward to Beth-horon, and thence back again [ver. 7] more minutely over the same line and eastward to the Jordan) directly east of Beth-horon (doubtless the Atara, whose ruins are still found at this point, a little north of the road from Jaffa to Jerusalem; and in that case we must locate "the hill south of Beth-horon the nether" among the eminences opposite Beit Ur el-Tahta, on the south side of Wady Suleiman, through which this road runs); from Ataroth the line ran south-westerly along the Wady Suleiman, so as to include Chephirah (xviii, 26) (probably Kefîr, near this road), opposite the hill above described (ver. 14, where the expression rendered "compassed the corner of the sea" appears to signify [as some copies of the Sept. translate] a bend from a seaward [i. e. westerly] direction), and again south-easterly to Kirjath-jearim (thus forming the western side), where it joined the boundary of Judah, which it followed back to the Jordan, and so up to the point of beginning.

The towns of this tribe enumerated in Josh. xviii, 21-28 appear to be classed under two general sections—the twelve in ver. 21-24 lying north and east of Jerusalem, while the fourteen others occupy the more southern and western portion of the territory. At least one of these cities, Kirjath-jearim, was really (eventually) within the limits of the adjoining tribe, Judah (Judg. xviii, 12).

7. *Dan.*—This tribe was bounded by the Mediterranean on the west, and by the tribes of Judah on the south, Benjamin on the east, and Ephraim on the north. (The Danites also conquered from the Canaanites Leshem or Laish, in the extreme northern part of Palestine, within the bounds of Manasseh east, and retained it under the name of Dan.) The only portion unidentified is the northern boundary, which will be considered under *Ephraim.*

8. *Ephraim.*—The Mediterranean was the western and the Jordan the eastern boundary. The southern boundary has been already defined from the Jordan westward as far as Ataroth: from this point it passed westward (to the Jaffa road), in the vicinity of Japhleti (perhaps situated at Beit-Unia; but this word should probably be rendered "the Japhletites," i. e. family of Japhlet, a descendant of Asher [1 Chron. vii, 32, 33], although it is difficult to explain their existence in this location), to Beth-horon the nether (Josh. xvi, 3); thence more northerly (i. e. in a general north-westerly direction) to the Mediterranean (probably along the Jaffa road to Wady Budrûs, and thence north on the western brow of the hills to Wady el-Aujeh, which it may naturally have followed westward to the sea; for it excluded Baalath [Balat], Jehud [Yehûdieh], and Japho [Joppa], xix, 44, 45, but included Beth-horon and Gezer [Abu-churheb], xxi, 21, 22), passing on the way Gezer (xvi, 3) west of Beth-el (1 Chron. vii, 28 [the other passages where it is mentioned do not help to fix the locality more definitely]; lately thought to have been found in Tell Jazer). The remainder of the description of the southern boundary (Josh. xvi, 5, last clause of 6, and whole of 7) is the same as that of Benjamin on the north.

The northern boundary (the account in Josh. xvi, 7, with the exception of the first name, must be transposed so as to connect immediately with the description of the south border in ver. 5), beginning at the Jordan (probably at the mouth of Wady Fusail), passed westward (up this wady, otherwise called Wady Mudadireh, or Burshek) to Taanath-shiloh (ver. 6) (probably the present Ain-Faria); thence north-westerly to Tappuah (xvii, 7) (probably the Belad el-Taffuc [or Atuf] mentioned by some travellers east of Shechem); thence northerly to Michmethah (xvi, 6; xvii, 7) (apparently at the intersection of the line with Wady Tubas); thence, with a north-westerly curve, to Asher (ibid.) (probably represented by the modern Yasir); thence the line is only given in general terms as extending to the river Kanah on the Mediterranean (xvi, 8; xvii, 9) (no doubt the present Nahr-Falaik, which is the principal marshy stream in that region).

9. *Manasseh West.*—The boundaries of this tribe are given with great indistinctness, and must be in part collected from the contiguous portions of Ephraim, Asher, and Issachar, from which certain towns were set off in addition to its proper territory (Josh. xvii, 11). From the Mediterranean, the northern boundary, beginning at Carmel (for Dor, below Carmel, is included [ibid.; xix, 26]), and following the edge of the mountain (probably along the Kishon [Nahr-el-Mukattah]) south-easterly (as far as Jokneam [Tell-el-Kamon], and thence keeping the mountain more closely so as to throw the plain of Esdraelon entirely within Issachar [Gen. xlix, 15]), so as to include (Josh. xvii, 11) Megiddo (Lejjun), Taanach (Ta'annk), but so as to exclude (xix, 21) En-gannim (Jenin); thence (with a sharp curve) due north (on the west brow of Mts. Gilboa and Little Hermon), so as to include En-dor (Endur) (xvii, 11), but not Jezreel (Zeriu), nor Chesulloth (Iksal), nor Shunem (Solam) (xix, 18), nor Tabor (ver. 21); thence (with another sharp curve) south-east (probably down Wady Oskeh), so as to include Beth-shean (Beisan) (xvii, 11), to the Jordan, which formed the eastern boundary.

10. *Issachar.*—This tribe was hemmed in on the south by Manasseh West, on the west by Asher, and on the north by Zebulun, leaving only the Jordan as a natural boundary on the east (Josh. xix, 22).

11. *Zebulun.*—In Jacob's dying blessing (Gen. xlix, 13), the territory of this tribe is prophetically described as being suitable for maritime purposes, and as extending along a sea as far as Sidon, which must be explained as meaning that it reached Phœnicia, through which latter seafaring people a communication was kept up through the river Kishon and the harbor at Carmel. In Josh. xix, 10-15, the boundaries are definitely laid down thus: Be-

ginning at a place called Sarid, which is nowhere else mentioned in Scripture, but which is here described as situated eastward from the Mediterranean, with high country intervening, one or two stations distant from the river before Jokneam (doubtless the Kishon), also as situated west of Chisloth-tabor, and beyond (i. e. south of) Daberath and Japhia, and finally on the southern boundary (for the northern line is subsequently described); all which details point to some spot about midway on the northern side of the plain of Esdraelon (probably the ruins on the "Mount of Precipitation," near el-Mezraa, on the north-west); thence westward ("towards the sea"), passing Gi-rimmon (perhaps at Mujeidil) and Dabbasheth (perhaps the present Jebata), to the Kishon opposite Jokneam (probably Tell el-Kurnûn); then returning to Sarid, and passing northerly in the general direction of Chisloth-tabor (Iksâl) and Daberath (Debûrieh) (leaving these in Issachar), so as on the way to include Japhia (Yafa) (situated on higher ground); thence (northward) facing the east to Gittah-hepher (or Gath-hepher, 2 Kings xiv, 25) (at el-Meshad) (included within Zebulun) and Ittah-kazin (perhaps the modern Kefr Kenna); finally (as regards the southern line) extending (due north) in the direction of *Rimmon that pertains to Neah* ("Rimmon-methoar to Neah") (the former answering doubtless to Rumaneh and the latter possibly to Nimrin, the names apparently being associated as adjacent) (and excluding both these, as will appear presently), so as to meet the line of Naphtali in Aznoth-tabor (apparently Kurn Hattin) (Josh. xix, 34). After this the description applies to the northern boundary (for the expression "compasseth it [Rimmon] on the north side" cannot mean that the southern border passed to the north of Rimmon, as this place belonged to Zebulun [1 Chron. vi, 77, which likewise includes Tabor, i. e. apparently Hattin, in the same tribe]), which does not appear to have extended to the Sea of Galilee (since the northern border of Issachar terminated at the Jordan [Josh. xix, 22], and the border of Naphtali, as it included various towns on the southern end of the shore [ver. 35; Matt. iv, 13], as well as Aznoth-tabor [Josh. xix, 34], must have passed up to this last point not far from the Wady Besûm), turning (with a north-westerly sweep) so as to exclude (ibid.) Hukkok (Yakûk), and, passing (apparently west) along Wady Selameh, so as to include Hannethon (perhaps Deir Hannah), and running (south-west) to the valley of Jiphthah-el (probably marked by the modern Jefat), where it met the border of Asher (ver. 27).

In the enumeration of the border and interior towns of this tribe (Josh. xix, 10–15), twelve metropolitan cities only are counted, six others (Maralah, Jokneam, Chisloth-tabor, Daberath, Ittah-kazin, and Jiphthah-el) being situated outside the boundary line.

12. *Asher.*—The description of the boundary (Josh. xix, 24–30) begins with a general statement of several towns—Helkath (perhaps Ukreth), Hali (perhaps Alia), Beten (perhaps el-Baneh), Achshaph (probably Kesaf), Alammelech (probably some place on the Wady el-Melek), Amad (perhaps Shefa-amar), and Mishal (probably Missalli)—as lying near the border, which, crossing Carmel, reached to Shihor-libnath (perhaps Wady Milleh), just above Dor (see xvii, 11), leaving in Naphtali the city of Heleph (probably Beitlif); then returning eastward the same line, passing Beth-dagon (probably Hajeb) and the city of Zebulun (now Alidin) as far as Jiphthah-el, pursued this last valley northward past Beth-emek and Neiel, leaving Cabul (Kabul) on the north, and, including several cities generally described (Hebron [i. e. Abdon], Rehob, Hammon, and Kanah), ran east of north (doubtless so as to strike the Litany), and then was continued as the northern boundary about opposite Sidon, where (without including the Phœnician sea-coast) it turned south-westerly (as the western border) past Tyre as far as Achzib (Zib).

In the recapitulation of the cities of this tribe (Josh. xix, 25–30), twenty-two metropolitan towns only are reckoned, three others (Jiphthah-el, Sidon, and Tyre) being outside the border, and two other names (Carmel and Shihor-libnath) not being towns.

13. *Naphtali* was bounded by Issachar, Zebulun, and Asher on the south and west, and extended as far as Mount Hermon on the north, and eastward by the sea of Galilee, the Jordan, sea of Merom, and the Damascus road, extending to Judah-upon-Jordan (Tell Naby Sidihuda), and including Beth-shemesh (Medjel es-Sheims) (Josh. xix, 22). The northerly limits of this tribe are stated in the general boundaries of Palestine (q. v.), laid down in Numb. xxxiv, 7–11, as follows: A line from the Mediterranean Sea crossing the mountain-range (Lebanon, or its offshoot Hermon), and intersecting the "entrance to Hamath" (Cœle-Syria or the valley of the Leontes) apparently at Zedad (perhaps the present Jedeideh); thence to Ziphron (probably another place in the same valley [possibly Kankahal]), and so by way of Hazar-enan (perhaps Hasbeya) to the edge of the Hauran. From Hazar-enan, the northern boundary bent southward (so as to form in part the eastern boundary), so as to follow substantially the eastern arm of the upper Jordan, taking in successively Shepham (perhaps Cæsarea-Philippi; comp. Baal-gad in Josh. xi, 17) and Riblah (not the Riblah of Hamath, but a much more southerly place), east of Ain (perhaps the spring of Tell el-Kady), and so on down to the sea of Galilee. The account in Ezek. xlvii, 14–17 (which is evidently a copy of that in Numbers) contains the following additional names: Hethlon, Berothah, Sibraim, and Hazar-hatticon, which (at least the middle two), from their association with Hamath, appear (in this vague enumeration) to have been situated beyond the bounds of the Oriental Promised Land altogether.

In the sum of the cities enumerated in connection with this tribe, nineteen metropolitan towns only are included, five of the names (Allon-zaanaim, Adami-nekeb, Ziddimzer, Hammath-rakkath, and Migdal-el-Horem) being double, and two others (Aznoth-tabor and Judah-upon-Jordan) lying outside the border. See PALESTINE.

Tribŏlos. See THORN.

Tribulation (צָר, θλῖψις, both literally signifying *pressure* or straits) expresses in the A. V. much the same as *trouble* or *trial*, importing afflictive dispensations to which a person is subjected either by way of punishment (see Judg. x, 14; Matt. xxiv, 21, 29, Rom. ii, 9, 2 Thess. i, 6) or by way of trial (see John xvi, 33; Rom. v, 3; 2 Thess. i, 4).

Tribur (*Concilium Triburense*), COUNCILS OF. Tribur was a royal residence near Mayence, where several Church councils were held.

I. The first council was held in 895. Twenty-two bishops were present, including Hatho, archbishop of Mayence; Herman, archbishop of Cologne, and Ratbode, archbishop of Treves. King Arnulphus also attended, with many of the chief lords of his kingdom. Fifty-eight canons were published.

3. Declares that, with the king's consent, it is ordered that all his nobles shall seize those who refuse to perform the penance due to their offences, and bring them before the bishop.

4. Regulates the manner of disposing of the pecuniary mulct inflicted for wounding a priest: if the latter survived, the whole belonged to him; if he died, it was to be divided into three parts, one for his church, one for his bishop, and one for his relations.

5. Imposes five years' penance for killing a priest, during which time the penitent might not eat meat nor drink wine, except on Sundays and festivals. At the end of the five years he might be admitted into the Church, but not to communion, until the expiration of other five years, during which he was to fast three days in the week.

10. Renews the canon of the Council of Carthage which enacts that a bishop shall not be deposed by fewer than twelve bishops; a priest by fewer than six; nor a deacon by fewer than three.

12. Restricts the solemn celebration of baptism to Easter and Whitsuntide.

13. Orders the division of tithe into four portions: 1, for the bishop; 2, for the clerk; 3, for the poor; and, 4, for the fabric.

15. Orders that the dead be buried, if possible, at the cathedral church; if not, at the church belonging to a monastery, in order that they might benefit by the prayers of the monks; otherwise in the church to which they pay tithe.

16. Proves from Scripture that no fee may be taken for burials.

17. Forbids to bury laymen within the church.

18. Forbids chalices and patens of wood.

19. Orders that water be mixed with the wine in the chalice, but that there be twice as much wine as water.

30. Orders all due respect to the see of Rome, and enacts penalties against those who cause the death of Christians by enchantments.

See Mansi, *Concil.* ix, 438.

II. The second council convened in October, 1076. The pope's legates, with several German lords and some bishops, assembled in council, debated concerning the deposition of the emperor Henry IV, in consequence of which he passed into Italy, and, after the most humiliating concessions, obtained absolution from the pope, Jan. 25, 1077. See Mansi, *Concil.* x, 355.

Tribute (prop. מַס, φόρος), an impost which one prince or state agrees, or is compelled, to pay to another, as the purchase of peace or in token of dependence. In the Scriptures we find three forms of this requirement. See TAX.

I. *Native.*—The Hebrews acknowledged no other sovereign than God; and in Exod. xxx, 12, 15, we find they were required to pay tribute unto the Lord, to give an offering of half a shekel to "make an atonement for

their souls." The native kings and judges of the Hebrews did not exact tribute. Solomon, indeed, at the beginning of his reign, levied tribute from the Canaanites and others who remained in the land and were not of Israel, and compelled them to hard servitude (1 Kings ix. 21–23; 2 Chron. viii, 9); but the children of Israel were exempted from that impost, and employed in the more honorable departments and offices of his kingdom. Towards the end of his reign, however, he appears to have imposed tribute upon the Jews also, and to have compelled them to work upon the public buildings (1 Kings v, 13, 14; ix, 15; xi, 27). This had the effect of gradually alienating their minds, and of producing that discontent which afterwards resulted in open revolt under Jeroboam, son of Nebat. "Thy father made our yoke grievous," said the Israelites to Rehoboam; "now, therefore, make thou the grievous service of thy father and his heavy yoke which he put upon us lighter, and we will serve thee" (xii, 4). See ASSESSMENT.

II. *Foreign.*—The Israelites were at various times subjected to heavy taxes and tributes by their conquerors. After Judæa was reduced to a Roman province, a new poll of the people and an estimate of their substance were taken, by command of Augustus, in order that he might more correctly regulate the tribute to be exacted (Josephus, *Ant.* xvii, 15). This was a capitation-tax levied at so much a head, and imposed upon all males from fourteen, and all females from twelve, up to sixty-five years of age (Ulpian, *Digest. de Censib.* lib. iii; Fischer, *De Numism. Census*). See TAXING.

The Assyrian *Tartan*, or Chief of Tribute. See RABSARIS.

To oppose the levying of this tribute, Judas the Gaulonite raised an insurrection of the Jews, asserting that it was not lawful to pay tribute to a foreigner, that it was a token of servitude, and that the Jews were not allowed to acknowledge any for their master who did not worship the Lord. They boasted of being a free nation, and of never having been in bondage to any man (John viii, 33). These sentiments were extensively promulgated, but all their efforts were of no avail in restraining or mitigating the exactions of their conquerors. See JUDAS.

The Pharisees, who sought to entangle Jesus in his talk, sent unto him demanding whether it was lawful to give tribute unto Cæsar or not; but, knowing their wicked designs, he replied, "Why tempt ye me, ye hypocrites?" "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." See PENNY.

The apostles Peter and Paul severally recommended submission to the ruling powers, and inculcated the duty of paying tribute, "tribute to whom tribute is due" (Rom. xiii, 1–8; 1 Pet. ii, 13).

III. *The Temple Tax.*—The payment of the half-shekel (=half *stater*=two drachmæ) was (as has been said above), though resting on an ancient precedent (Exod. xxx, 13), yet, in its character as a fixed annual rate, of late origin. It was proclaimed, according to Rabbinic rules, on the 1st of Adar, began to be collected on the 15th, and was due, at latest, on the 1st of Nisan (Mishna, *Shekalim*, i, 7; Surenhusius, p. 260, 261). It was applied to defray the general expenses of the Temple, the morning and evening sacrifice, the incense, wood, showbread, the red heifers, the scape-goat, etc. (Mishna, *Shekal.* loc. cit.; in Lightfoot, *Hor. Heb. on Matt. xvii*, 24). After the destruction of the Temple it was sequestrated by Vespasian and his successors, and transferred to the Temple of the Capitoline Jupiter (Josephus, *War*, vii, 6, 6). See TEMPLE.

The explanation thus given of the "tribute" of Matt. xvii, 24 is, beyond all doubt, the true one. To suppose, with Chrysostom, Augustine, Maldonatus, and others, that it was the same as the tribute (κῆνσος) paid to the Roman emperor (Matt. xxii, 17) is at variance with the distinct statements of Josephus and the Mishna, and takes away the whole significance of our Lord's words. It may be questioned, however, whether the full significance of those words is adequately brought out in the popular interpretation of them. As explained by most commentators, they are simply an assertion by our Lord of his divine Sonship, an implied rebuke of Peter for forgetting the truth which he had so recently confessed (comp. Wordsworth, Alford, and others): "Then are the children (*υἱοί*) free;" Thou hast owned me as the Son of the Living God, the Son of the Great King, of the Lord of the Temple, in whose honor men pay the Temple-tribute; why, forgetting this, dost thou so hastily make answer as if I were an alien and a stranger? This explanation, however, hardly does justice to the tenor of the language. Our Lord had not been present at the preceding Passover, and had therefore failed to pay the tax at the regular time and place. Hence he was waited upon in Galilee for that purpose, with some apprehension, perhaps, on the part of the collectors, that he might excuse himself for some reason, or at least neglect to pay. In his reply he asserts his just claim to exemption, not as an alien, but precisely because he was a member of the theocratic family in the highest sense. He was exempt on the broad constitutional ground that a king's son belongs to the royal household *for* whom tribute is collected, and not *by* whom it is rendered. Inasmuch as the tax was for the Temple service, Jesus, who was the son of the Lord of the Temple, could not be required to contribute to that expense. Peter is coupled in the payment, but not in the exemption; at least, not on the same ground precisely, but, if at all, on the general principle of association with the royal family. See TRIBUTE-MONEY.

Tribute-money (δίδραχμον), the Temple-tax levied upon all Jews (Matt. xvii, 24), and likewise (κῆνσος) the money collected by the Romans in payment of the taxes imposed upon the Jews (xxii, 19). The piece shown to our Saviour at his own request (in the latter passage) was a Roman coin, bearing the image of one of the Cæsars, and must have been at that time current in Judæa, and received in payment of the tribute, in common with other descriptions of money. There is no reason to suppose that the tribute was collected exclusively in Roman coins, or that the tribute-money was a description of coin different from that which was in general circulation. See PENNY.

As regards the half-shekel of silver paid to the Lord by every male of the children of Israel as a ransom for his soul (Exod. xxx, 13, 15), colonel Leake says "that it had nothing in common with the tribute paid by the Jews to the Roman emperor. The tribute was a denarius, in the English version a penny (Matt. xxii, 17; Luke xx, 24); the duty to the Temple was a didrachmon, two of which made a stater. It appears, then, that the half-shekel of ransom had in the time of our Saviour been converted into the payment of a didrachmon to the Temple, and two of their didrachma formed a stater of the Jewish currency." He then suggests that the stater was evidently the extant "Shekel Israel," which was a tetradrachm of the Ptolemaic scale, though generally below the standard weight, like most of the extant specimens of the Ptolemies; and that the didrachmon paid to the Temple was therefore of the same monetary scale. "Thus," says he, "the duty to the Temple was converted from the half of an Attic to the whole of a Ptolemaic didrachmon, and the tax was nominally raised in the proportion of about 105 to 65;

but probably the value of silver had fallen as much in the two preceding centuries. It was natural that the Jews should have revived the old name shekel, and applied it to their stater, and equally so that they should have adopted the scale of the neighboring opulent and powerful kingdom, the money of which they must have long been in the habit of employing" (Appendix, *Numismata Hellenica*, p. 2, 3). See DIDRACHM.

Tricerium (*τρικήριον*), a three-branched taper, so arranged that the wicks of each, though distinct, blend into one flame. With this the Oriental bishops sign the book of the gospels during certain services of the Greek Church.

Trichotomy (*threefold division*) is the theory according to which man is divided into three parts—*body, soul*, and *spirit*. This is thought by many to be the apostolic classification of our nature (1 Thess. v, 23). Generally soul and body are opposed; but spirit, so contrasted, is the highest portion of our nature, allying it to God, and on which his Spirit works. Soul (in the German sense) is the lower portion, the region of appetite, instinct, and of much besides which we have in common with the lower creation. This idea throws light on many passages of Scripture. The body mediates between the soul and the external world, the soul between the spirit and body, and the spirit between both and God. This view of human nature would have prevailed, had it not been so keenly opposed by Tertullian, and so slighted even by Augustine, and had not Apollinaris adopted it to illustrate his erroneous view of our Lord's nature. He denied spirit, in this human sense, to Christ, but held that its place was occupied by the Divine Spirit. It was held by Luther, as it still is by the more evangelical part of the Lutheran Church. The Reformers, however, did not consider spirit and soul as different substances, but only as different attributes or operations of the same spiritual essence. See SOUL; SPIRIT.

Tridentine (*of* or *belonging to Trent*). The term is applied to the celebrated council of the 16th century, and to that part of the Church Universal which accepts the decrees and canons of the Council of Trent (q. v.).

Tridentine Profession OF FAITH, or the *Creed of Pius IV*, is a summary of the doctrines of the Council of Trent, suggested by that council, prepared by a college of cardinals under the supervision of pope Pius IV, and issued by him, Nov. 13, 1564. It consists of twelve articles, including the Nicene Creed (q. v.), and is put in the form of an individual profession and solemn oath. It is required of all Roman Catholic priests, and public teachers in seminaries, colleges, and universities. It is also used for Protestant converts to the Roman Catholic Church, and hence called the "profession of converts." The 10th article reads, "I acknowledge the holy Catholic Apostolic Roman Church as the mother and mistress of all churches; and I promise and swear true obedience to the bishop of Rome as the successor of St. Peter, prince of the apostles, and as the vicar of Jesus Christ." See Latin text in the two papal bulls of Nov. 13 and Dec. 9, 1564, and in Denzinger's *Enchiridion*, p. 292–294; also a history of this creed by Mohnike, *Urkundliche Geschichte der Professio Fidei Tridentinæ* (Greifswald, 1822). See TRENT, COUNCIL OF.

Triennial Visitation, a visitation which is held once in three years. In England it is the custom to hold episcopal visitations at such intervals.

Triers, ECCLESIASTICAL. A parliamentary ordinance was passed in 1654 appointing thirty-eight commissioners to the office of *triers:* they were chosen by Cromwell, and sat at Whitehall. They were mostly Independents, though some Presbyterians were joined with them. They were appointed to try all ministers that came for institution and induction, and without their approval none were admitted. The opinion of Baxter is that they were of essential service to the Church. He says they saved many congregations from ignorant, ungodly, and intemperate teachers—men who designed nothing more in the ministry than to repeat a sermon as readers say their prayers, and to patch up a few good words together to talk the people asleep on Sunday, and all the rest of the week go with them to the ale-house, and harden them in their sin; and that sort of ministers who either preached against a holy life, or preached as men that were not acquainted with it. They had power to eject scandalous, ignorant, and insufficient ministers and schoolmasters.

Trigland, JACOB, a Dutch theologian, was born at Haarlem, May 8, 1652, and died at Leyden, Sept. 22, 1705. His writings are, *Dissertt. Theologico-philologica, Continens Defensionem Integritatis Codicis Sacri adversus Nuperas in eum Censuras* (Leyden, 1703):—*Diatribe de Secta Karæorum* (ibid. eod.; Germ. transl. by Fürst, in *Literaturbl. des Orients*, 1843, c. 12, 23, 39, 763, 776, 794, 827):—*Dissertationes Theologicæ et Philologicæ, Sylloge, ut et Orationum Acad.* (Delft, 1728):—*Trium Scriptorum illustr. de Tribus Judæorum Sectis Syntagma in quo N. Serarii* (Mayence, 1604), *Drusii* (Franecker, 1603–5), *Jos. Scaligeri* (ibid. 1605) *Opuscula, quæ eo Pertinent*, etc. (ibid. 1703):—*Disputt. II de Origine Sacrificiorum* (Leyden, 1692):—*De Josepho Patriarcha in Sacri Bovi Hieroglyph. ab Ægyptiis Adorato* (ibid. 1705). See Fürst, *Bibl. Jud.* iii, 447; Winer, *Handb. der theol. Literatur*, i, 29, 139, 442, 515, 823. (B. P.)

Triglaw, in Slavonic mythology, was the supreme god of the Servians, Wends, Poles, partly also of the Rügen islanders, Pomeranians, Prussians, and Lithuanians. He was, as his name indicates, triple-headed, and therefore represented the Slavonic trinity. The priests proclaimed Triglaw as the unseen supreme sovereign of heaven, earth, and the infernal regions. He was represented veiled, in the greatest temple at Stettin, as a celebrated man with three heads. A large army of priests served him, and taught that he, being long-suffering and kind-hearted, veiled his face so as not to see the evil deeds of men, and seldom made his appearance on earth, but taught his priests his will and commands, and by means of his holy black steed he distributed oracles, etc. This steed governed by his hoofs the whole population, and no one would have dared to do anything to which it did not give favorable signs. His temple, made of huge wooden posts covered with cloths, contained the largest part of all the spoils of war. Vast riches were heaped up here, and the superstitious dread of the people was a surer protection than marble or granite, perhaps, would have been. The destructive campaigns of Henry the Lion were the means of destroying all these temples, and closed to the world the inspection of the idols of their gods.

Trim, COUNCIL OF. Trim is the county town of Meath, situated on the river Boyne, about twenty-seven miles north-west of Dublin. It contains a national school, besides other public institutions; a handsome Roman Catholic chapel; the remains of Trim Castle; and the Yellow Tower, a part of St. Mary's Abbey, rebuilt by the De Lacys in the 13th century.

The council was held on the Sunday after St. Matthew's Day (1291). Nicholas M'Motissa, archbishop of Armagh, presided. The four archbishops, all the suffragan bishops, all the cathedral chapters, by their deputies, and the other orders and degrees of the clergy, unanimously agreed in this synod to maintain and defend each other in all courts, and before all judges, ecclesiastical or secular, against all lay encroachments upon, and violations of, their rights, liberties, or customs; and, further, amply to indemnify those of their messengers, executors of their orders, etc., who might receive loss or damage in the performance of their duty. Other articles of agreement were drawn up, pledging them to mutual co-operation in enforcing sentences of excommunication, etc. See Mant, *Hist. of the Irish Church*, p. 17.

Trimmer, SARAH, a zealous promoter of religious education in England, was born at Ipswich, Jan. 6, 1741. She was carefully educated, and while a resident of London passed her time in the society of Dr. Johnson, Dr. Gregory Sharpe, and other eminent persons in the literary world. In her reading she was directed by her father. Becoming a mother of a large family of children, her current of thought was turned to education. Having experienced great success in the plan of educating her own family, she naturally wished to extend that blessing to others, and this first induced her to become an author. She strenuously opposed the current of French and German infidelity and a lax education independent of the history and truths of revelation. She was also an early promoter and supporter of Sunday-schools. She died Dec. 15, 1810. Of her works, we refer to the last London edition: *Abridgment of the New Test.* (1852, 18mo):—*Abridgment of the Old Test.* (1850, 12mo):—*Help to the Unlearned in the Study of the Holy Scriptures* (1805, 8vo; 2d ed. 1850, 2 vols. 12mo):—*New and Comprehensive Lessons on the New Test.* (1849, 18mo):—*New and Comprehensive Lessons on the Old Test.* (1849, 18mo):—*Prayers and Meditations* (1842, 12mo; 2d ed. 1860):—*Sacred History* (1782–85, 6 vols. 12mo; 1841–49, 2 vols. 12mo):—*Scripture Catechism* (1851, 2 vols. 12mo):—*The Economy of Charity* (1786; revised 1801):—and many other works on history, education, etc. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Trimnell, CHARLES, bishop of Norwich and Winchester, was born at Ripton-Abbots, England, Dec. 27, 1663. He graduated with honor at Winchester College, and in 1688 was appointed preacher at Rolls. In 1691 he was installed prebendary of Norwich, in 1694 presented by the earl of Sunderland to the rectory of Bodington, and in 1698 installed archdeacon of Norfolk. About this time he was made chaplain in ordinary to queen Anne. Having no parochial duty in 1705, he for some time took charge of St. Giles's parish, Norwich; and in October, 1706, was instituted to St. James's, Westminster. In January, 1707, Mr. Trimnell was elected bishop of Norwich, and in August, 1721, he was transferred to the bishopric of Winchester. He died Aug. 15, 1723. He had a very serious turn of mind, and performed the duty of every station with the greatest exactness. His public life was characterized by great moderation and firmness of spirit. "He was a lover of peace and order both from judgment and inclination; and, being a sincere friend to the Church of England, he constantly avowed those principles of toleration and indulgence which make that Church the glory of the Reformation." Bishop Trimnell published fifteen single *Sermons*, *Letters*, *Charges*, etc. (1697–1715).

Trine Baptism. A mode of administering the sacrament, which was so universal in the primitive Church that some entertain no doubt of its being derived from apostolic tradition. The person baptized was thrice immersed, or water was thrice poured on him, in the name of the three persons of the Godhead. The reason of trine baptism was manifest: the three immersions showed the distinction of the three divine Persons, although the baptism was only *one*, in the name of the undivided Godhead—"one baptism for the remission of sins." Thus in baptism the unity of the Divine Nature and the distinction of the three Persons are clearly implied and set forth. The first who departed from this usage was Eunomius the Arian. Trine baptism was according to the fiftieth apostolical canon, the bishop or presbyter who baptized with one immersion being ordered to be deposed. In the 6th and 7th centuries one immersion in baptism was substituted by some in Spain for the ordinary rule of the Church, the Council of Toledo (A.D. 633, canon 6) allowing single immersion in Spain, to avoid schism; but this innovation lasted for only a short period, the early usage being restored, and remaining the rule of the Western Church. Single immersion has never been authorized by the Eastern Church. See Blunt, *Dict. of Doct. and Hist. Theol.* s. v.; Landon, *Manual of Councils*, p. 582.

Trine-God Controversy. In the churches over which Hincmar (q. v.), archbishop of Rheims, presided, he forbade the singing of the last words of a very ancient hymn—*Te trina Deitas, unaque poscimus* ("Of thee, trine Deity, yet one, we ask")—on the ground that this phraseology subverted the simplicity of the Divine Nature, and implied the existence of *three Gods*. The Benedictine monks would not obey this mandate of Hincmar; and one of their number, Ratramnus, wrote in defence of a *trine Deity*. Godeschalcus, hearing of this dissension while in prison, sent forth a paper, in which he defended the cause of his fellow-monks. For this he was accused by Hincmar of Tritheism, and was confuted in a book written expressly for that purpose. But this controversy soon subsided; and, in spite of Hincmar's efforts, the words retained their place in the hymn. See Mosheim, *Ch. Hist.* bk. v, ch. ii, p. 94.

Trinitarian Brothers, or ORDER OF THE MOST HOLY TRINITY *for the Redemption of Captives*, was founded by St. John of Matha, who was born at Faucon, Provence, in 1154. When he first celebrated divine service, after his ordination, he beheld a vision of an angel in white, having a cross of red and blue on his breast, and his hands, crossed over each other, rested on the heads of two slaves who knelt on each side of him. He, with another holy man, Felix de Valois, arranged the institution of a new order for the redemption of slaves. They went to Rome, and received the approval of Innocent III in 1198. They assumed the white habit, having on the breast a Greek cross of red and blue. They returned to France, and received from Gaucher de Chatillon lands in the province of Valois. The pope also gave them at Rome the church and convent of S. Maria della Navicella, on the Monte Celio. Honorius III confirmed their rule, and in 1267 Clement IV approved of a change in their rules permitting them to purchase meat and own horses. They had at one time two hundred and fifty convents in France, three in Spain, forty-three in England, fifty-two in Ireland, besides others in Portugal, Italy, Saxony, Hungary, and Bohemia. In 1594 the Barefooted branch of this order was begun by Jean Baptiste de la Conception in the convent of Valde, Spain. He was granted a bull by Clement VIII in 1598

Spanish Trinitarian Monk.

to establish a reform in his order and lead them back to the ancient practice. The founders of the Trinitarians placed themselves under the protection of St. Radegunda, queen of Clothaire V of France, who afterwards took the religious habit and founded a monastery at Poitiers. See Jameson, *Leg. of Monastic Orders*, p. 217 sq.; Migne, *Dict. des Ordres Relig.* s. v.

Trinitarian Sisters. This order was founded at Valence in 1615, and constituted a convent in 1696. They received letters patent from Louis in 1712, and were registered in Parliament in January, 1728. They established two hospitals, which were in 1802 devoted to the care of aged men and women. They have been quite flourishing since 1837. See Migne, *Dict. des Ordres Relig.* s. v.

Trinitarian Nun.

Trinitarians. A general name for all Christians who hold the doctrine of the divine Trinity (q. v.).

Trinity. The doctrine of the Trinity in the godhead includes the three following particulars, viz. (*a*) There is only one God, one divine nature; (*b*) but in this divine nature there is the distinction of Father, Son, and Holy Ghost, as three (subjects or persons); and (*c*) these three have equally, and in common with one another, the nature and perfection of supreme divinity. It was the custom in former times for theologians to blend their own speculations and those of others with the statement of the Bible doctrine. It is customary now to exhibit first the simple doctrine of the Bible, and afterwards, in a separate part, the speculations of the learned respecting it.

I. *The Biblical Doctrine.*—It has always been allowed that the doctrine of the Trinity was not fully revealed before the time of Christ, and is clearly taught only in the New Test. Yet, while it is true (1) that if the New Test. did not exist we could not derive the doctrine of the Trinity from the Old Test. alone, it is equally true (2) that by the manner of God's revelation of himself in the Old Test. the way was prepared for the more full disclosure of his nature that was afterwards made. But (3) respecting the intimate connection of these persons, or respecting other distinctions which belong to the doctrine of the Trinity, there is nothing said in the Old Test. While in each particular text allusion is made to a trinity or plurality in God, yet these texts are so many in number and so various in kind that they impress one with the opinion that such a plurality in God is indicated in the Old Test., though it is not fully developed or clearly defined.

(I.) The texts of the *Old Test.* may be arranged in the following classes:

1. Those giving the names of God in the plural form, and thus seeming to indicate a plurality of his nature, of which קְדוֹשִׁים, אֲדֹנָי, אֱלֹהִים are cited as examples; but as these may be only the *pluralis majestaticus* of the Oriental languages, they afford no certain proof.

2. Texts in which God speaks of himself in the plural. The plural in many of these cases can be accounted for from the use of the plural nouns אֲדֹנָי, אֱלֹהִים, etc. Philo thinks (*De Opif. Mundi*, p. 17) that in the expression "Let us make man" (Gen. i, 26), God addresses the angels. It is not uncommon in Hebrew for kings to speak of themselves in the plural (1 Kings xii, 9; 2 Chron. x, 9; Ezra iv, 18). In Isa. vi, 8 God asks, who will go for us (לָנוּ), where the plural form may be explained either as the *pluralis majestaticus*, or as denoting an assembly for consultation.

3. Texts in which יְהוָה (Jehovah) is distinguished from אֱלֹהִים (Elohim). These texts do not, however, furnish any decisive proof; for in the simplicity of ancient style the noun is often repeated instead of using the pronoun; and so, *from Jehovah* may mean *from himself*, etc. Further, the name אֱלֹהִים (Elohim) is sometimes given to earthly kings, and does not, therefore, necessarily prove that the person to whom it is given must be of the divine nature.

4. Texts in which express mention is made of the *Son of God* and of the *Holy Spirit*.

(*a.*) *Of the Son of God.*—The principal text of this class is Psa. ii, 7, "Thou art my son; this day have I begotten thee;" comp. Psa. lxxii, 1; lxxxix, 27. This Psalm was understood by the Jews and by the writers of the New Test. to relate to the Messiah. But the name *Son of God* was not unfrequently given to kings; it is not, therefore, *nomen essentiæ*, but *dignitatis Messianæ*. The passage would then mean, "Thou art the king (Messiah) of my appointment; this day have I declared thee such." In this psalm, therefore, the Messiah is rather exhibited as king, divinely appointed ruler and head of the Church, than as belonging to the divine nature.

(*b.*) *Of the Holy Spirit.*—There are many texts of this class, but none from which, taken by themselves, the personality of the Holy Spirit can be proved. In these texts the term *Holy Spirit* may mean (1) the divine nature in general; (2) particular divine attributes, as omnipotence, knowledge, or omniscience; (3) the divine agency, which is its more common meaning. Isa. xlviii, 16, "And now Jehovah (the Father) and his Spirit (Holy Ghost) hath sent me" (the Messiah), is supposed to teach the whole doctrine of the Trinity. But the expression "and his Spirit" is used by the prophets to mean the *direct, immediate command* of God. To say, then, the Lord and his Spirit hath sent me is the same as to say, the Lord hath sent me by a direct, immediate command.

5. Texts in which *three* persons are expressly mentioned, or in which there is a clear reference to the number *three* (Numb. vi, 24; Psa. xxxiii, 6; Isa. vi, 3). But the repetition of the word *Jehovah* in the one text is not an undeniable proof of the Trinity; and in the other, the *word of his mouth* means nothing more than his *command;* and in the last text the threefold repetition of the word *holy* may have been by three choirs, all uniting in the last words, "The whole earth is full of thy glory."

Thus it appears that none of the passages cited from the Old Test. in proof of the Trinity are conclusive when taken by themselves; but, as was before stated, when they are all taken together, they convey the impression that at least a plurality in the godhead was obscurely indicated in the Jewish Scriptures.

(II.) Since we do not find in the Old Test. clear or decided proof upon this subject, we must now turn to the *New Test.* The texts relating to the doctrine of the Trinity may be divided into two classes—those in which the Father, Son, and Holy Spirit are mentioned in connection, and those in which these three subjects are mentioned separately, and in which their nature and mutual relation are more particularly described.

1. The first class of texts, taken by itself, proves only that there are the three subjects named, and that there is a difference between them; that the Father in certain respects differs from the Son, etc.; but it does not prove, by itself, that all the three belong necessarily to the divine nature, and possess equal divine honor. In proof of this, the second class of texts must be adduced. The following texts are placed in this class:

Matt. xviii, 18–20. This text, however, taken by itself, would not prove decisively either the *personality* of the three subjects mentioned, or their *equality* or *divinity*. For (*a*) the subject into which one is baptized is not necessarily a *person*, but may be a *doctrine* or *religion*. (*b*) The person in whom one is baptized is not necessarily God, as 1 Cor. i, 13, "Were ye baptized in the name of Paul?" (*c*) The connection of these three subjects does not prove their *personality* or *equality*. We gather one thing from the text, viz. that Christ considered the doctrine respecting Father, Son, and Holy Ghost as a fundamental doctrine of his religion, because he requires all his followers to be bound to a profession of it when admitted by baptism into the Church.

1 Pet. i, 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." From what is here said of the Holy Spirit, it does not necessarily follow that he is a personal subject; nor, from the predicates here ascribed to Christ, that he is necessarily divine. This passage, therefore, taken by itself, is insufficient.

2 Cor. xiii, 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Here we might infer, from the parallelism of the third member of the passage with the two former, the *personality* of the Holy Spirit; but we could not justly infer that they possessed *equal authority*, or the same nature.

John xiv, 26 offers three different personal subjects, viz. the Comforter, the Father, and Christ; but it is not sufficiently proven from this passage that these three subjects have equal divine honor, and belong to one divine nature.

Matt. iii, 16, 17 has been considered a very strong proof-text for the whole doctrine of the Trinity. But though three personal subjects are mentioned, viz. the voice of the Father, the symbol of the Holy Spirit, and Christ, yet nothing is here said respecting their nature.

1 John v, 7, 8 are generally admitted to be spurious; and, even if allowed to be genuine, they do not determine the nature and essential connection of the three subjects mentioned.

2. We now turn to the second class of texts, viz. those in which the Father, Son, and Holy Ghost are separately mentioned, and in which their nature and mutual relation are taught. These texts prove (*a*) that the Son and Holy Spirit, according to the doctrine of the New Test., are divine, or belong to the one divine nature; and (*b*) that the three subjects are personal and equal.

(1.) *The Deity of the Father.*—When the term *Father* is applied to God, it often designates the whole godhead, or the whole divine nature; as Θεὸς ὁ Πατήρ, 1 Cor. viii. 4–6; John xvii, 1–3. He is often called Θεὸς καὶ Πατήρ, i. e. Θεὸς ὁ Πατήρ, or Θεὸς ὃς ἐστι Πατήρ, as Gal. i, 4. All the arguments, therefore, which prove the existence of God prove also the deity of the Father.

(2.) *The Deity of Christ.*—To prove the deity of Christ we present three classes of texts.

(*a.*) The following are the principal texts in which divine names are given to Christ:

John i, 1, 2. Christ is here called ὁ Λόγος (the Word), which signified among the Jews and other ancient people, when applied to God, *everything by which God reveals himself to men*, and makes known to them his will. Hence those who made known the divine will to men were called by the Hellenists Λόγοι. It was probably on this account that John declared Jesus to be the Logos which existed ἐν ἀρχῇ; that *the Logos was with God*, and *the Logos was God*. In this passage the principal proof does not lie in the word Λόγος, nor even in the word Θεός, which in a larger sense is often applied to kings and earthly rulers; but to what is predicated of the Λόγος, viz. that he existed from eternity with God, that the world was made by him, etc.

John xx, 28. Here Thomas, convinced at last that Christ was actually risen from the dead, thus addresses him, "My Lord and my God." This must not be considered an exclamation of surprise or wonder, as some have understood it; for it is preceded by the phrase εἶπεν αὐτῷ, "he said this to him." Thomas probably remembered what Jesus had often said respecting his superhuman origin (v, 8. 10, 17), and he now saw it all confirmed by his resurrection from the dead.

Phil. ii, 6, "Who, being in the form of God, thought it not robbery to be equal with God." There it is said of Christ that he is ἴσα Θεῷ, *Deo æqualis*; not ὅμοιος Θεῷ, ἀντίθεος, θεοείκελος, *similis Deo*—terms applied by Homer to kings and heroes. The term ἴσος Θεῷ, on the contrary, is never applied to a finite or created being. Hence the Jews (John v, 18) considered it as blasphemy in Christ to make himself ἴσον Θεῷ.

John x, 28–30, "I and my Father are one." These words are not to be understood to denote so much an equality of nature as unanimity of feeling and purpose. Still the passage is quite remarkable; because Christ professes to do his work *in common with* his Father; and that is more than any man, prophet, or even angel is ever said in the Bible to do. That being one with God, therefore, which Jesus here asserts for himself is something peculiar, which belongs to him only as he is a being of a higher nature.

Tit. ii, 13, "We expect the glorious appearance," etc. In this passage, since τοῦ is omitted before σωτῆρος, both μεγάλου Θεοῦ and σωτῆρος must be construed in apposition with Ἰησοῦ Χριστοῦ. Moreover, ἐπιφάνεια is the word by which the solemn coming of Christ is appropriately designated.

In some of the texts in which Christ is called the *Son of God*, the name is used in three different senses—[1] Messiah or king, a title very commonly given to the Messiah by the Jews (see Matt. xvi, 16; Luke ix, 20; Matt. xxvii, 40; Luke xxiii, 35; see also Mark xiii, 32; 1 Cor. xv, 28); [2] the higher nature of Christ (John v, 17 sq.; x, 30, 33; xx, 31; Rom. i, 3, 4); [3] he is also called the Son of God (Luke i, 35), to designate the immediate power of God in the miraculous production of his human nature.

(*b.*) Texts in which divine attributes and works are ascribed to Christ. It is not necessary to find texts to prove that all the divine attributes are ascribed to Christ. These attributes cannot be separated; and if one of them is ascribed to Christ in the Bible, the conclusion is inevitable that he must possess all the rest. The following attributes and works are distinctly ascribed to Christ in the Scriptures:

[i.] *Eternity* (John i, 1; viii, 58; xvii, 5; Col. i, 17).

[ii.] *Creation and preservation of the world* (John i, 1–3, 10; Col. i, 16; Heb. i, 10 [where Psa. cii, 26 is quoted and applied to Christ]; ii, 10).

[iii.] *Omnipotence* is ascribed to Christ (Phil. iii, 21); *omniscience* (Matt. xi, 27). He is described as the *searcher of hearts*, etc. (1 Cor. iv, 5).

(*c.*) Texts in which divine honor is required for Christ. The following are the principal texts of this class: John, v, 23, "All men should honor the Son, even

as they honor the Father;" Acts i, 24; vii, 59; 2 Cor. xii, 8, where Christ is approached in prayer; and those in which the apostles refer to Christ the texts of the Old Test. that speak of the honor and worship of God, e. g. Heb. i, 6 from Psa. xcvii, 7; also Rom. xiv, 11 from Isa. xlv, 3; Phil. ii, 10; 2 Cor. v, 8–11; 2 Tim. iv, 17, 18.

(3.) The third point in the discussion of this doctrine is the personality and divinity of the Holy Spirit; for a full discussion of which see HOLY GHOST.

II. *History of the Doctrine.*—Respecting the *manner* in which the Father, the Son, and the Holy Ghost make one God, the Scripture teaches nothing, since the subject is of such a nature as not to admit of its being explained to us. It is therefore to be expected that theologians should differ widely in their opinions respecting it, and that in their attempts to illustrate it they should have pursued various methods.

1. *As Held by the Primitive Christians.*—For the first age the Scripture is sufficient evidence of the Christians' practice. For, not to insist upon the precept of honoring the Son as they honored the Father; or the form of baptism, in which they were commanded to join the Father, Son, and Holy Ghost in one act of worship; or the injunction to believe in the Son as they believed in the Father, let reference be made only to their example and practice. Stephen, the protomartyr, when he was sealing his confession with his blood, prayed to Christ, "Lord Jesus, receive my spirit," and "Lord, lay not this sin to their charge" (Acts vii, 59, 60). Paul asserts that he baptized only in the name of Christ (1 Cor. i, 13). Notice also his constant use of the name of Christ in invocation. There is the well-known fact that the early believers were known as those who called on the name of Christ (Acts ix, 14, 21; 1 Cor. i, 2; 2 Tim. ii. 22).

2. *As Held in the 2d and 3d Centuries.*—Towards the end of the 1st century, and during the 2d, many learned men came over both from Judaism and paganism to Christianity. These brought with them into the Christian schools of theology their Platonic ideas and phraseology, and they especially borrowed from the philosophical writings of Philo. As was very natural, they confined themselves, in their philosophizing respecting the Trinity, principally to the Logos; connecting the same ideas with the name λόγος as had been done before by Philo and other Platonists. Differing on several smaller points, they agreed perfectly in the following general views, viz.: the Logos existed before the creation of the world; he was begotten, however, by God, and sent forth from him. By this Logos the Neo-Platonists understood the infinite *understanding* of God, belonging from eternity to his nature as a *power*, but that, agreeably to the divine will, it began to exist out of the divine nature. It is therefore different from God, and yet, as begotten of him, is entirely divine. By means of this Logos they supposed that God at first created, and now preserves and governs, the universe. Their views respecting the Holy Spirit are far less clearly expressed, though most of them considered him a *substance* emanating from the Father and the Son, to whom, on this account, divinity must be ascribed. These philosophical Christians asserted rather the *divineness* of the Son and Spirit, and their divine origin, than their equal *deity* with the Father. Justin Martyr expressly declares that the Son is in God what the understanding (νοῦς) is in man, and that the Holy Spirit is that divine power to act and execute which Plato calls ἀρετή. With this representation Theophilus of Antioch, Clemens of Alexandria, and Origen substantially agree. According to Tertullian, the persons of the Trinity are *gradus, formæ, species unius Dei.* Thus we find that the belief in the subordination of the Son to the Father, for which Arianism is the later name, was commonly received by most of those fathers of the 2d and 3d centuries who assented, in general, to the philosophy of Plato. Another class of learned, philosophizing Christians substituted another theory on the subject of the Trinity, which, however, was none the less formed rather from their philosophical ideas than from the instructions of the Bible. Among the writers of this class was Praxeas, of the 2d century, who contended that the Father, Son, and Spirit were not distinguished from each other as individual subjects; but that God was called *Father*, so far as he was creator and governor of the world; *Son* (Λόγος), so far as he had endowed the man Jesus with extraordinary powers, etc. He, in accordance with this view, denied any *higher, pre-existing* nature in Christ; and with him agreed Artemon, Noetus, and Beryllus of Bostra. Sabellius regarded the terms Father, Son, and Holy Spirit as merely describing different divine *works*, and various modes of divine *revelation.*

In the following table the writers of the first three centuries on the subject of the Trinity are ranged according to their opinions:

CATHOLIC.	MONARCHIANS.
Justin Martyr.	*Unitarians.*
Theophilus of Antioch.	Theodotus.
Athenagoras.	Artemon.
Irenæus.	Paul of Samosata.
Clemens Alexandrinus.	
Tertullian.	*Patripassians.*
Origen.	
Dionysius Alexandrinus.	Praxeas.
Cyprian.	Noetus.
Novatian.	Beryllus of Bostra
Dionysius Romanus.	Sabellius.

Among the terms introduced in the discussion of the doctrine of the Trinity during this period the following are the most common, viz. (1.) Τρίας, introduced by Theophilus of Antioch in the 2d century, and often used by Origen in the 3d century. Tertullian translated it into Latin by the word *trinitas*, of which the English word is an exact rendering. (2.) Οὐσία, ὑπόστασις. These terms were not sufficiently distinguished from each other by the Greek fathers of the 2d and 3d centuries, and were often used by them as entirely synonymous. By the word ὑπόστασις, the older Greek fathers understood only a really existing subject, in opposition to a nonentity, or to a merely ideal existence; in which sense they also not unfrequently used the word οὐσία. (3.) *Persona.* This word was first employed by Tertullian, and by it he means *an individual*, a single being, distinguished from others by certain peculiar qualities, attributes, and relations; and so he calls Pater, Filius, Spiritus Sanctus, *tres personæ* (three persons), at the same time that he ascribes to them *unitas substantiæ* (unity of substance), because they belong to the divine nature (οὐσία) existing from eternity.

We call attention to the following as shedding light upon the *practice* of the Church during this period. Pliny, a judge under Trajan, in the beginning of the 2d century took the confessions of some accused Christians, and says, "They declared that they were used to meet on a certain day before it was light, and, among other parts of their worship, sing a hymn to Christ as their God." Polycarp (*Ep. ad Philip.* n. 12) joins God the Father and the Son together in his prayers for grace and benediction upon men. Justin Martyr answering, in his *Second Apology*, the charge of atheism brought against them by the heathen, answers, "That they worshipped and adored still the God of righteousness and his Son, as also the Holy Spirit of prophecy." Athenagoras answers the charge of atheism after the same manner. Similar testimony is afforded by the writings of Lucian the heathen, Theophilus of Antioch, Clemens Alexandrinus, Origen, Novatian, and others, illustrating the practice of the Church in paying divine honors to the Son and Holy Spirit.

3. *The Trinity as Held in the 4th Century.*—It had already been settled, by many councils held during the 3d century, and in the symbols which they had adopted in opposition to Sabellius and Paul of Samosata, that

the Father must be regarded as *really* distinguished from the Son, and the Holy Spirit as distinguished from both. The relation, however, of the three persons of the Trinity, and the question in what the distinction between them properly consists, not having been discussed, these subjects were left undetermined by the decisions of councils and symbols. Different opinions prevailed, and learned men were left to express themselves according to their convictions.

Origen and his followers maintained, against the Sabellians, that there were in God τρεῖς ὑποστάσεις (three persons), but μία οὐσία (one substance) common to the three. Few had as yet taught the entire *equality* of these three persons, but had allowed, in accordance with their Platonic principles, that the Son, though belonging to the divine nature, was yet subordinate to the Father. In the beginning of the 4th century, Alexander of Alexandria, and Athanasius, his successor, attempted to unite the hypotheses of Origen and Sabellius, thinking that the truth lay between the two extremes. Athanasius stated the personal distinction of the Father and the Son to be that the former was *without beginning* and *unbegotten*, while the latter was *eternally begotten* by the Father, and equally eternal with the Father and the Spirit.

Arius, about 320, disputed the doctrine taught by Alexander, viz. ἐν τριάδι μονάδα εἶναι, and so favored the Sabellian theory. As the controversy proceeded, Arius declared, in opposition to Sabellius, that there were not only three persons in God, but that these were unequal in glory (δόξαις οὐχ ὅμοιαι); that the Father alone was supreme God (ἀγέννητος), and God in a higher sense than the Son; that the Son derived his divinity from the Father before the creation of the world, and that he owed his existence to the divine will; and that the Holy Spirit was likewise divine in a sense inferior to that in which the Father is so. In opposition to all the Arian, and various other theories, Athanasius and his followers zealously contended. They succeeded, at a general council at Nice in 325, in having a symbol adopted which was designed to be thenceforward the only standard of orthodoxy. This symbol was confirmed by the council held at Constantinople in 381, under Theodosius the Great. The distinctions established at Nice and Constantinople were often reenacted at various succeeding councils. Many urged, in opposition, that *tritheism* (q. v.) was the inevitable consequence of the admission of these distinctions, but they, nevertheless, remained in force. The council adopted the word ὁμοούσιος (consubstantiality), explaining themselves thus: The Son was not created, but eternally generated from the nature of the Father, and is therefore in all respects equal to him, and no more different, as to nature, from God than a human son is from his father, and so cannot be separated from the Father. All that they meant to teach by the use of this word was that the Father, Son, and Holy Spirit had the divine nature and divine perfections so in common that one did not possess more and another less; without asserting, however, that there were three Gods; in short, that in the Godhead there were *tres distincti, unitate essentiæ conjuncti*. See CREED, NICENE.

The *characteristics* by which the persons of the Trinity may be distinguished from each other under this view belong to two classes.

(1.) *Internal* ("characteres interni"). These are distinctive signs arising from the internal relation of the three persons in the Godhead to each other, and indicating the mode of the divine existence. The following distinctions are derived from the names Father, Son, and Spirit, and from some other Bible phraseology: (*a.*) The Father *generates* the Son, and *emits* the Holy Spirit, *generat Filium, spirat Spiritum Sanctum;* and possesses, therefore, as his personal attributes, *generatio activa* and *spiratio activa*. (*b.*) The Son is *generated* by the Father—*Filii est generari non generare*. The Son, therefore, possesses as his personal attributes *filiatio, generatio passiva;* and also, as he is supposed to emit the Spirit in conjunction with the Father, *spiratio activa*. (*c.*) The Holy Spirit neither generates nor is generated, but proceeds from the Father and the Son—*Spiritus Sanctus est, nec generare nec generari, sed procedere*. In regard to the Holy Spirit, there was nothing decided, during the first three centuries, by ecclesiastical authority respecting his nature, the characteristics of his person, or his relation to the Father and the Son. Nor was anything more definite, with regard to his nature and his relation to the other persons of the Trinity, than what has already been stated, established by the council at Nice, or even by that at Constantinople. To believe in the Holy Ghost—τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον, and ἐκ τοῦ Πατρὸς ἐκπορευόμενον—was all that was required in the symbol there adopted. But there were many, especially in the Latin Church, who maintained that the Holy Spirit did not proceed from the Father only, but also from the Son. They appealed to John xvi, 13, and to the texts where the Holy Spirit is called the *Spirit of Christ*, e. g. Rom. viii, 9. To this doctrine the Greeks were, for the most part, opposed, because they did not find that the New Test. ever expressly declared that the Spirit proceeded from the Son. It prevailed, however, more and more in the Latin Church; and when in the 5th and 6th centuries the Arians urged it as an argument against the equality of Christ with the Father, that the Holy Spirit proceeded from the Father only, and not from the Son, the Catholic churches began to hold more decidedly that the Holy Spirit proceeded from both, and insert the adjunct *Filioque* after *Patre* in the *Symbolum Nicæno-Constantinopolitanum*.

(2.) *External* ("characteres externi"). These are characteristics of the persons of the Trinity arising from the *works* of the Deity relating to objects extrinsic to itself, and called *opera externa, sive ad extra*. They are twofold: (*a.*) *Opera Dei œconomica*, those institutions which God has founded for the salvation of the human race. The *Father* sent his Son to redeem men (John iii, 16, 17), and gives or sends the Holy Spirit (xiv, 26). The *Son* is sent from the Father, etc., and sends the Holy Spirit from the Father (xv, 26). The *Holy Spirit* formed the human nature of Christ (Luke i, 35) and anointed it (Acts x, 38), i. e. endowed it with gifts; and is sent into the hearts of men, and carries them forward towards moral perfection. (*b.*) *Opera Dei attributiva*, such divine works as are common to the three persons, but which are frequently ascribed to one of the three. To the Father are ascribed the decree to create the world, the actual creation, and the preservation of it. To the Son, also, the creation, preservation, and government of the world are ascribed; also the raising of the dead and judgment. To the Holy Spirit are ascribed the immediate revelation of the divine will to the prophets, the continuation of the great work of salvation commenced by Christ, and the communication and application to men of the means of grace.

4. *History of the Doctrine since the Reformation.*— Nearly all the writers upon the subject of the Trinity since the Reformation belong to some one of the general classes already mentioned. We present several theories.

(1.) Some have attempted to illustrate and explain this doctrine by philosophy; and not a few have gone so far as to think they could prove the Trinity *a priori*, and that reason alone furnishes sufficient arguments for its truth. Others, again, looked to reason for nothing more than an illustration of this factor of the divine existence. In the latter class may be placed Philip Melancthon, who, in his *Loci Theologici*, thus explained the Trinity: "God from his infinite understanding produces thought, which is the image of himself. To this thought he imparted *personal* existence, which, bearing the impress of the Father, is his likeness and resemblance, and hence called by John λόγος. This illustration of the Trinity was received without offence or suspicion, until

the heresy which lurks beneath it was detected and exposed by Flacius. The latest attempt to explain the Trinity in this manner may be found in the *Berliner Monatsschrift*, Sept. 1790, § 280, in an article written by Schwab of Stuttgart, who refers to the accidents of space, viz. length, breadth, and thickness, as an illustration of the Trinity. Among those who supposed that the Trinity could be mathematically proved were Bartholomew Keckerman, in his *Systema Theologicum;* Peter Poiret, and Daries, who published an essay *In qua Pluralitas Personarum in Deitate. . . . Methodo Mathematicorum, Demonstratur* (Leovardiæ, 1735, 8vo).

(2.) Others have expressed themselves so boldly on the subject of the Trinity that they have seemed to approximate towards *tritheism;* in which class we may mention Matthew Gribaldus of Padua, in the 16th century, who maintained that the divine nature consisted of three equally eternal spirits, between whom, however, he admitted a distinction in respect to rank and perfections.

(3.) Some modern writers have inclined to adopt the Sabellian theory, among whom were Servetus (q. v.), Grotius, *Silvæ Sacræ;* Stephen Nye, *Doctrine of the Trinity* (Lond. 1701). In this class we place the hypothesis of Le Clerc, that the Father, Son, and Holy Spirit designate the different modifications of the divine understanding, and the plans which God forms. This is the error into which Weigel and Jacob Böhme fell. Many of the modern German theologians have so explained the Trinity as to lose the idea of three divine *persons*, for which they have substituted either three distinct *powers* or *attributes* (as Meier, Seiler, Claudius, and Töllner), or a threefold *agency* in God—three eternal actions distinct from each other (as S. G. Schlegel, Kant, Tieftrunk, Daub, Schelling, De Wette, and Fessler).

(4.) The *Arian* theory has also found advocates among Protestant theologians, especially those of the 18th century (e. g. Whiston, Harwood, and Wettstein); but the system which has met with the most approbation is that more refined subordinationism taught by Samuel Clarke, *Scripture Doctrine of the Trinity* (Lond. 1712).

(5.) The *Socinians* or *Photinians*. The founders of this sect were Lælius Socinus and his nephew Faustus Socinus (q. v.), who brought over considerable numbers to their doctrine in Poland and Transylvania.

(6.) A new theory on the Trinity was proposed by Dr. Urlsperger, *Kurzgefasstes System seines Vortrags con Gottes Dreyeinigkeit* (Augsburg, 1777, 8vo). He endeavored to unite the three theories—the Arian, Sabellian, and Nicene—by making a distinction between *trinitas essentialis*, the internal threefold distinction necessarily belonging to the divine nature, and *trinitas œconomica*, the three persons revealed to us in the work of redemption.

It is proper to say that "the conclusion is obvious that, while we are taught by the Scriptures to believe in three equal subjects in the Godhead, who are described as persons, we are still unable to determine in what manner or in what sense these three have the divine nature so in common that there is only one God" (Knapp, *Christ. Theology*, § 34–44). See PERSON.

III. *Practical Value of the Christian Doctrine of the Trinity.*—The idea of a triune being—Father, Son, and Holy Ghost—is not by any means to be considered as separate from that of the nature and attributes of God. This apparent tritheism can be considered as the conclusion of true deism, and as a safeguard in the most momentous questions. Polytheism, pantheism, and dualism have been to some extent employed to vivify and prove the truth of religion; but we would present the practical advantages of the doctrine of the Trinity in quite a different manner: not as serving merely to prove another proposition without being also true in itself, but as aiding us in arriving at the knowledge of God's nature with an efficacy which is essentially inherent to its objective and permanent recognition. God may be considered either as not true or lofty enough, or not good and holy enough, or not essentially active enough; these may be considered the possible faults of a given system of deism. So long, then, as it distinguishes only between God and the world, and not between God himself, it retains always a tendency either to return to pantheism or to deny the existence of an absolute being. An absolute safeguard against atheism, polytheism, pantheism, or dualism cannot be found except in the doctrine of the Trinity; for the distinction existing between the Divine Being and the world is better made and observed as an absolute one by those who worship the triune God than by those who do not. Those monotheistic systems which were the most strenuously opposed to the idea of a Trinity, such as Judaism and Mohammedanism, have, by reason of their dryness and emptiness, led to the grossest pantheism.

From the doctrine that the Word, who was God, became flesh, follows the necessity of considering God as personally united with sinless humanity, but at the same time, also, the necessity of drawing a clear distinction between the divine essence and mere human nature. Faith in the everlasting holy love, which is God, can only be rendered theoretically and practically perfect by the knowledge of the perfect, eternal object of the self-consciousness and love of God; i. e. by the thought of the love of God for his only begotten Son. Finally, the idea of the fulness of God's creative and imparting nature can only be preserved from diminishing by the Trinitarian doctrine of a Holy Ghost. Whatever difficulties may result from the Christian idea of different divine persons, when brought into connection with the personality of the divine essence, the apparent contradiction is yet susceptible of a solution; even when we do not consider that the Primitive Church did not, for a long time, recognise these three persons but as only *ἰδιότητες*, *ὑποστάσεις*, etc.

The Latin Church alone has, since Augustine, sanctioned the expression *personæ* in the *Symbolum Quicunque*. Augustine himself said, yet, "Tres personæ, si ita dicendæ sunt." Some consider the Trinity as essential to constitute the perfect personality, and employ the metaphysics of consciousness as an analogical proof thereof (see Schneider, *Cölestin, drei geistliche Gespräche ü. d. Personen d. Gottheit* [1834], i). Others refuse to recognise the real personality of God in any but one of the so-called hypostases: namely, in the Logos, the Son. Such is Swedenborg. Others still hold peculiar opinions. At any rate, we are obliged, according to the clear sense of Scripture, to seek not only the Trias in the subjectivity of the representation, nor exclusively in the economy of revelation, but also recognise that immediate faith does here contain within itself the germ of endless speculation; not only because every theological system of antiquity, from the time when, as reflecting gnosis, it rose above the myths, shows certain higher theogonical ideas (in the sense in which Nitzsch has presented it in a historical and critical manner in his *Theol. Stud.* ch. i), nor merely because the Christian theologians of all times have made a certain rational understanding of this mystery possible and found it necessary. It is even essentially necessary for the Biblical theologian to recognise in the notion of the Logos—who is with God and is God, the precreative image of God, the inmost spirit of God who knew God—the elements of essential, immanent Trinity. For those only retain the trace of Biblical theogony who, in all attempts at explaining it, keep in view the notion of the self-knowledge and self-love of God, or of the distinction between the self-concealing and self-revealing God. Twesten has latterly greatly perfected the philosophy of the doctrine of the Trinity, both in its history and in its essence; first by placing the Trinity *κατὰ τὸν ἀποκαλύψεως τρόπον*, as subordinate to the analogical and philosophical interpretation; but then, again, *κατὰ τρόπον ὑπάρξεως*, and shows the connection between both interpretations. In the first case, he seeks a mediation between the *ens absolutum* and the finite world which yet reveals the infi-

nite, and this he finds in the primordial, creative thought of God. But revelation cannot take place except towards discerning beings, and finite beings cannot know God save through God. This argument presents the three notions of God, Logos, and Spirit, yet forming still but one godhead. Such as God reveals himself, such, however, he is. This leads us to another consideration, viz. that the *ego*, in order to possess a real, living personality, must not only become dually contradistinguished within itself, but also, by a third process, reflectively act on itself as a third subject, and be conscious of itself as being a perfect image of self. This manner of treating this mystery, by analogy, is neither accidental nor gratuitous, since, according to Scripture, human nature is also analogous to the divine. Tertullian and Augustine had themselves established their theories already on this basis.

IV. *Literature.*—This is immensely copious. We can here refer only to a few leading authorities. See Baur, *Hist. of Doctrines;* Burris, *The Trinity* (Chicago, 1874); Cunningham, *Hist. Theology*, i, 267; Lamson, *Origin of Trinity;* Lessing, *Das Christenthum und die Vernunft* (Berlin, 1784, 8vo); Marheinecke, *Grundlehren der christl. Dogm.* p. 129, 370 (ibid. 1819); Mattison, *The Trinity and Modern Arianism* (18mo); Morus, *Commentary;* Mosheim, *Leben Servet's* (Helmst. 1748, 8vo); Meier, *Historical Development of the Trinity;* Neander, ii, 2, 891; Sailer, *Theorie des Weisen* (Spottes, 1781, 8vo); Walch, *Historia Controversiæ Græcorum Latinorumque de Processione Spiritus Sancti* (Jenæ, 1751, 8vo); Ziegler, *Geschichtsentwickelung des Dogma vom heiligen Geist.* For further literature see *Biblioth. Sac.* (1844–73), index to vol. i–xxx; Dantz, *Wörterbuch der theol. Literatur*, s. v. "Trinität;" Darling, *Cyclop. Bibliog.* col. 268, 1446, 1719–1722; Poole, *Index to Period. Lit.* s. v. "Trinity."

TRINITY, HEATHEN NOTIONS OF. In examining the various heathen philosophies and mythologies, we find clear evidence of a belief in a certain sort of trinity, and yet something very different from the Trinity of the Bible.

In the Egyptian mythology, the powers of the Supreme Being as the producer, the producing, and the produced were symbolized by deities who were respectively father, mother, and child of each other. Every Egyptian town had its local triad, but the most famous was the great Theban triad of Amen-ra, Maut, and Khousu. Sometimes the king himself, as a god, made the third member of the triad. These combinations of divine properties must not be confounded with the dogma of a trinity either of creator, preserver, and destroyer, as in Hindû mythology, or of Creator, Redeemer, and Sanctifier of the Christian faith. The Babylonian mythology offers a trinity, each member of the triad having his own wife or consort. At the head of this trinity stands Anu, representing abstract divinity. He appears as an original principle; the primeval chaos, the god of time, and the world—uncreated matter issuing from the fundamental principle of all things. A companion deity with Anu is Hea, god of the sea and of Hades. He is lord of generation and of all human beings; he animated matter and rendered it fertile, and inspired the universe with life. The third member of this triad was Bel (Elu, Enu, Kaptu), the demiurgus and ruler of the organized universe. There were also second and third trinities descending from the first, but becoming more and more defined in character, and assuming a decidedly sidereal aspect.

The system of Plato may be thus stated: God first produced the ideal world, i. e. his infinite understanding conceived of the existence of the world, and formed the plan of creation. The *real* world was then formed after this *ideal* world as its model; and this was done by uniting the soul of the world with matter, by which the world became an animated, sensitive, rational creature —guided, pervaded, and held together by this rational soul. The three principles of Plato were (*a*) the Supreme God, whom he calls Πατήρ; (*b*) the divine understanding, which he calls νοῦς, λόγος, σωτήρ, σοφία; and (*c*) the soul of the world. These views are developed in his *Timæus*, etc. The Neo-Platonists eagerly embraced these ideas of Plato, and during the 2d and 3d centuries seemed to labor to outdo one another in explaining, defending, and more fully developing them. They not only widely differ from Plato, but often disagree among themselves in their mode of thinking and in their phraseology.

While the Jews who resided in Palestine were satisfied with their Pharisao-Rabbinic theology, and looked for their Messiah as a religious reformer, this was not the case with those residing elsewhere, who had been educated under the influence of the Grecian philosophy. These abandoned the expectation of a future Messiah, or regarded his kingdom as entirely of a moral nature. Among them the theory of the λόγος is found as early as the 1st century. The λόγος they regarded as existing before the Creation, and as the instrument through whom God made all things. See Knapp, *Christ. Theol.* p. 145 sq.; Lenormant, *Chald. Magic*, ch. ix; Smith, *Chald. Account of Genesis;* Tholuck, *Die speculative Trinitätslehre der neuern Orientalen* (Berlin, 1826, 8vo).

Trinity, FRATERNITY OF THE, a religious society instituted at Rome by Philip Neri in 1548. They had charge of the pilgrims who were constantly coming to Rome from all parts of the world. Pope Paul IV gave them the Church of St. Benedict, near which they built a large hospital, and in which there was also a college of twelve priests for the instruction of pilgrims.

Trinity Sunday, the octave day of the feast of Pentecost. The introduction of this day into the calendar is of comparatively recent date, it being established by pope Benedict XI, A.D. 1305. It is probable that the zeal of many Christians against the use of images in the 8th and 9th centuries may have been the first cause of the appointment of a distinct day for meditating upon the nature of the Holy Trinity in unity, or the one true God, as distinguished from all idols. The reason for its late introduction is that in the creed of the Church, and in its psalms, hymns, and doxologies, great prominence was given to this doctrine, and it was thought that there was no need to set apart a particular day for that which was done every day.

Triphysites (from τρεῖς, *three*, and φύσεις, *natures*), those divines who, at the fourteenth and fifteenth councils of Toledo, A.D. 684, 688, carried their opposition to the Monophysites and Monothelites to such an extreme that they declared a belief not only in Christ's distinct divine and human natures, but also in a third nature resulting from the union of the two.

Triplet, a window of three lights. Many such occur in the First Pointed style, the centre light being usually longer or more elevated than the two side lights.

Trip'olis (ἡ Τρίπολις), the Greek name of a city of great commercial importance, which served at one time as a point of federal union for Aradus, Sidon, and Tyre (hence the name *the threefold city*), which each had here its special quarter. What its Phœnician name was is unknown; but it seems not impossible that it was *Kadytis*, and that this was really the place captured by Necho, of which Herodotus speaks (ii, 159; iii, 5). Kadytis is the Greek form of the Syrian *Kedutha*, "the holy," a name of which a relic still seems to survive in the Nahr-Kadish, a river that runs through *Tarabalûs*, the modern representative of Tripolis. All ancient federations had for their place of meeting some spot consecrated to a common deity, and just to the south of Tripolis was a promontory which went by the name of Θεοῦ πρόσωπον.

It was at Tripolis that, in the year B.C. 351, the plan was concocted for the simultaneous revolt of the Phœnician cities and the Persian dependencies in Cyprus against the Persian king Ochus. Although aided by a league with Nectanebus, king of Egypt, this attempt failed, and in the sequel a great part of Sidon was burned and the chief citizens destroyed. Perhaps the importance of Tripolis was increased by this misfortune of its neighbor, for soon after, when Alexander invaded Asia, it appears as a port of the first order. After the battle of Issus, some of the Greek officers in Darius's service retreated thither, and not only found ships enough to carry themselves and eight thousand soldiers away, but a number over and above, which they burned in order to preclude the victor from an immediate pursuit of them (Arrian, ii, 13). The destruction of Tyre by Alexander, like that of Sidon by Ochus, would naturally tend rather to increase than diminish the importance of Tripolis as a commercial port. When Demetrius Soter, the son of Seleucus, succeeded in wresting Syria from the young son of Antiochus (B.C. 161), he landed there and made the place the base of his operations. It is this circumstance to which allusion is made in the only passage in which Tripolis is mentioned in the Bible (2 Macc. xiv, 1). The prosperity of the city, so far as appears, continued down to the middle of the 6th century of the Christian æra. Dionysius Periegetes applies to it the epithet Λιπαοὴν in the 3d century. In the *Peutinger Table* (which probably was compiled in the reign of the emperor Theodosius), it appears on the great road along the coast of Phœnicia, and at Orthosia (the next station to it northwards) the roads which led respectively into Mesopotamia and Cilicia branched off from one another. The possession of a good harbor in so important a point for land traffic doubtless combined with the richness of the neighboring mountains in determining the original choice of the site, which seems to have been a factory for the purposes of trade established by the three great Phœnician cities. Each of these held a portion of Tripolis surrounded by a fortified wall, like the Western nations at the Chinese ports; but in A.D. 543 it was laid in ruins by the terrible earthquake which happened in the month of July of that year, and overthrew Tyre, Sidon, Berytus, and Byblus as well. On this occasion the appearance of the coast was much altered. A large portion of the promontory Theuprosopon (which in the Christian times had its name, from motives of piety, changed to Lithoprosopon) fell into the sea, and, by the natural breakwater it constituted, created a new port, able to contain a considerable number of large vessels. The ancient Tripolis was finally destroyed by the sultan El-Mansûr in A.D. 1289, and the modern Tarabalûs is situated a couple of miles distant to the east, and is no longer a port. El-Myna, which is perhaps on the site of the ancient Tripolis, is a small fishing village. Tarabalûs contains a population of fifteen or sixteen thousand inhabitants, and is the centre of one of the four pashalics of Syria. It exports silk, tobacco, galls, and oil, grown in the lower parts of the mountain at the foot of which it stands, and performs, on a smaller scale, the part which was formerly taken by Tripolis as the entrepôt for the productions of a most fertile region (Diod. Sic. xvi, 41; Strabo, xvi, 2; Vossius *ad Melam*, i, 12; Theophanes, *Chronographia*, sub anno 6043). For the modern place, see Pococke, ii, 146 sq.; Maundrell, p. 26; Burckhardt, p. 163 sq.; Porter, *Handbook*, p. 542; Bädeker, *Palestine*, p. 509 sq. (where a map is given). See PHŒNICIA.

Coins of Tripolis.

Triptych, a picture with two folding-doors, set over altars. The centre panel usually contains the chief subject. In the illustration (from the pencil of Mr. A. Welby Pugin) the triptych is a kind of cupboard with folding-doors, containing a throned figure of the Virgin Mary crowned, and holding her divine child in her lap. A figure of Peter on one side and of Paul on the other are painted on the inner panels of the doors.

Triptych.

Triquetral (*three-cornered*), a censer used by bishop Andrewes, in which the clerk put incense at the reading of the first lesson.

Trisacramentarians, a controversial name given to those reformers who maintained that there are three sacraments necessary to salvation, viz. baptism, the Lord's supper, and absolution. This opinion was held by some Lutherans at Leipsic, and was authoritatively set forth as a doctrine of the Church of England in the *Institution of a Christian Man* (1562).

Trisagion (*τρίσαγιον*, *thrice holy*) was so called because of the thrice repeating "Holy, holy, holy, Lord

God of hosts," in imitation of the seraphim in the vision of Isaiah. The original of this hymn was "Holy, holy, holy, Lord God of hosts! heaven and earth are full of thy glory, who art blessed forever. Amen." Thus it is in the *Constitutions*, and frequently in Chrysostom. Afterwards the Church added some words to it, and sang it in this form: "Ἅγιος ὁ Θεός, ἅγιος ἰσχυρος, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς ("Holy God, holy Mighty, holy Immortal, have mercy upon us"). The hymn is attributed to the patriarch Proclus, in the 4th century. Theodosius the younger ordered it to be sung in the liturgy, after his vision of a child chanting it during an earthquake at Constantinople. Later still, by Anastasius the emperor, or by Peter Enapheus, bishop of Antioch, the following words were added: ὁ σταυρωθεὶς δι' ἡμᾶς ("that was crucified for us"). This was done to oppose the heresy of the Theopaschites (q. v.), which was, in effect, to say that the whole Trinity suffered, because this hymn was commonly applied to the whole Trinity. To avoid this inconvenience, Calandio, bishop of Antioch, in the time of Zeno the emperor, made another addition to it of the words "Christ our King," reading it thus: "Holy God, holy Mighty, holy Immortal, Christ our King, that wast crucified for us, have mercy on us." These additions occasioned much confusion in the Eastern Church, while the Constantinopolitans and Western Church stiffly rejected them. It was chiefly sung in the middle of the communion service, though sometimes it was used on other occasions. After the preface this hymn was always sung, and, according to Cyril of Jerusalem, Chrysostom, and the second Council of Vaison, also at all masses, matin lenten, or of the dead.—Bingham, *Christ. Antiq.* bk. xiv, ch. ii, § 3.

Trisantia, a mediæval term for (1) a cloister, or (2) a place of retreat for religious persons where meditations are made.—Lee, *Gloss. of Liturg. Terms*, s. v.

Trisciliĭdæ, a sect of Sabellian heretics mentioned by Philaster (*Hær.* c. xciii), Augustine (*Hær.* c. lxxiv), and Prædestinatus (*Hær.* c. lxxiv) as maintaining the opinion that the divine nature is composed of three parts, one of which is named the Father, the second part the Son, and the third the Holy Ghost; and that the union of these three parts constitutes the Trinity. Philaster, in condemning this heresy, uses expressions very similar to some in the Athanasian hymn, "Ergo est vera persona Patris quæ misit Filium, et est vera persona quæ advenit de Patre, et est vera persona Spiritus quæ a Filio et Patre missa est."

Tritheim (Lat. *Trithemius*), Johann, a German historian and theologian, was born at Trittenheim, near Treves, Feb. 1, 1462, being the only son of John of Heidenberg and Elizabeth of Longway. His early education was conducted in a desultory manner, but in 1482 he entered the Benedictine abbey at Spanheim, where the next year he was elected abbot, and administered its affairs with great zeal. In 1506 he exchanged this position for a similar one in the abbey of Würzburg, where he remained till his death, Dec. 27, 1516. His many learned writings are enumerated in Hoefer, *Nour. Biog. Générale*, s. v. The principal ones are, *De Scriptoribus Ecclesiasticis* (1492):—*Polygraphia* (1518):—*Stenographia* (1531).

Tritheists, a sect which appeared in the 6th century, and which taught that the Father, Son, and Spirit were *three* coequal, distinct Beings, united by one common will and purpose. This sect was divided into the Philoponists and Cononites, according to the names of their respective leaders, who agreed in the doctrine of the three Persons in the Godhead, but differed in some opinions concerning the resurrection of the body. Having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism—baptizing in the name of three unoriginated principles, as three Sons, three Paracletes. As a consequence of asserting three unbegotten principles, they made three Fathers, three Sons, and three Holy Ghosts, which was a Trinity of trinities.

Cyril of Jerusalem (*Catech.* c. xvi) attributes the origin of Tritheism in its broadest form to Marcion, and Hilary (*De Synod.* xxii, 56) associates it with the heresy of Photinus. The Tritheists of the 6th century did not hold the opinion in its broad form, and would have shrunk from any such statement as that there are three Gods. The Tritheism of the 6th century was revived by Roscelin in the 11th, and his Nominalistic opinion that the name God is the abstract idea of a genus containing the three Persons called Father, Son, and Holy Ghost was opposed by Anselm (*De Fide Trinitat.* etc.), and was condemned by the Council of Soissons, A.D. 1092. In 1691 the heresy was revived by Dr. Sherlock (*A Vindication of the Doctrine of the Holy and Everblessed Trinity*). In a sermon delivered before the University of Oxford (1695), the preacher maintained the theory of Dr. Sherlock that "there are three infinite distinct minds and substances in the Trinity," and that "the three Persons in the Trinity are three distinct infinite minds or spirits, and three individual substances." These propositions were condemned by the authorities of the university. The speculation of Hutchinson in the last century was very similar in its logical consequences to that of the older Tritheists. See Bingham, *Christ. Antiq.* bk. xi, ch. iii, § 4; Blunt, *Dict. of Sects*, s. v.

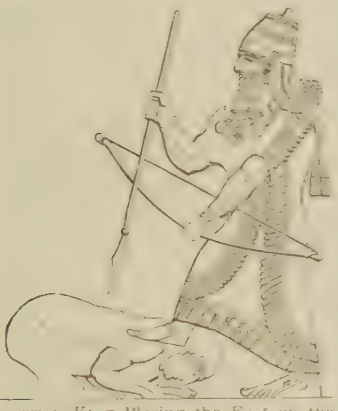
Triumph (usually בָּלַט or צָלַח, θριαμβεύω). Almost all ancient nations celebrated success in war by a triumph, which generally included a gorgeous procession, a display of captives and spoils, and a solemn thanksgiving and sacrifice to the gods. Among the Egyptians, the triumph of a king returning from war was a grand solemnity celebrated with all the pomp which the wealth of the nation could command (Wilkinson, *Anc. Egypt.* i, 277 sq.). The Assyrian sculptures abound with similar representations. See Sennacherib.

Triumphal Procession of Rameses III.

The Hebrews, under the direction of inspired prophets, celebrated their victories by triumphal processions, the women and children dancing, accompanying their steps with various musical instruments (see Judg. xi, 34–37), and singing hymns of triumph to Jehovah, the living and true God. The song of Moses at the Red Sea, which was sung by Miriam to the spirited sound of the timbrel (Exod. xv, 1–21), and that of Deborah on the overthrow of Barak (Judg. v, 1–31), are majestic examples of the triumphal hymns of the ancient Hebrews. Triumphal songs were uttered for the living (1 Sam. xviii, 6–8; 2 Chron. xx, 21–28) and elegies for the dead (2 Sam. i, 17–27; 2 Chron. xxxv, 25). The conquerors were intoxicated with joy, and the shout of victory resounded from mountain to mountain (Isa. xlii, 11; lii, 7, 8; lxiii, 1–4; Jer. l, 2; Ezek. vii, 7; Nah. i, 15). Monuments in honor of victory were erected, and the arms of the enemy were hung up as trophies in the temples (1 Sam. xxi, 9; xxxi, 10; 2 Sam. viii, 13; 2 Kings xi, 10). Indignities to prisoners formed a lead-

Ancient Assyrian King in Procession after Victories.

ing feature of triumphs among ancient nations generally; and among the Assyrians and Babylonians atrocities were frequently practiced, such as maiming, blinding [see EYE], and killing, especially in the case of rebel princes. See CAPTIVE. To put one's foot upon the head or neck of a conquered foe was an ancient, though somewhat barbarous, custom, marking the complete subjection of the vanquished party. Many representations of this custom appear among the monumental remains of antiquity; and, following the prevailing usage in this respect, we find Joshua ordering the five kings of the Canaanites, who had taken refuge in a cave, to be brought out that his captains might come one after another and put their foot on the necks of the prostrate princes (Josh. x, 24). Literally this usage does not appear to have been much practiced by the covenant people, but it forms the ground of many figurative representations in the prophetical Scriptures (Psa. cx, 1; Isa. lx, 14; 1 Cor. xv, 26). See FOOT, NECK.



Assyrian King Placing the Foot on the Neck of an Enemy.

Among the Greeks, it does not appear that triumphs were accorded to victorious generals, but conquerors occasionally entered their native cities attended by their victorious soldiers bearing branches of palm. Such processions became very common under the successors of Alexander the Great, particularly the Seleucidæ of Syria and the Ptolemies of Egypt, who are generally believed to have been the inventors of the *toga palmata*, or robe adorned with representations of palm-trees interwoven into its fabric. It is clearly to the Græco-Syrian form of triumph that the apostle John alludes in the Apocalypse, when he describes those who had overcome by the blood of the lamb standing "before the throne, clothed with robes, and palms in their hands" (Rev. vii, 9).

Next to the Egyptians, the Romans were chief among ancient nations in attributing importance to a triumph, and exerting themselves to bestow a gorgeous brilliancy upon the triumphal procession. The highest honor which could be bestowed on a citizen or magistrate was the triumph or solemn procession in which a victorious general passed from the gate of the city to the Capitol. He set out from the Campus Martius, and proceeded along the Via Triumphalis, and from thence through the most public places of the city. The streets were strewn with flowers, and the altars smoked with incense. First went a numerous band of music, singing and playing triumphal songs; next were led the oxen to be sacrificed, having their horns gilt and their heads adorned with fillets and garlands; then followed the spoils taken from the enemy, carried in open wagons, or on a species of bier called *feretrum*, around which were displayed the golden crowns sent by allied and tributary states. The titles of the vanquished nations were inscribed on wooden frames; and images or representations of the conquered countries and cities were exhibited. The captive leaders followed in chains, with their

Roman Triumph.

children and attendants; after the captives came the lictors, having their fasces wreathed with laurel, followed by a great company of musicians and dancers, dressed like satyrs, and wearing crowns of gold; in the midst of whom was a pantomime, clothed in a female garb, whose business it was with his looks and gestures to insult the vanquished. A long train of persons followed, carrying perfumes; after whom came the general, dressed in purple, embroidered with gold, wearing a crown of laurel on his head, holding a branch of laurel in his right hand, and in his left an ivory sceptre with an eagle on the top, his face painted with vermilion, and a golden ball hanging from his neck on his breast. He stood upright in a gilded chariot adorned with ivory, drawn by four white horses, attended by his relations and a great crowd of citizens, all clothed in white. It was creditable to Roman morality that a public slave accompanied the conqueror in his chariot, to remind him of the vicissitudes of fortune, and to present to him, in the midst of all his glory, the remembrance of the varied changes and chances of mortality. The conqueror's children sometimes accompanied him, and sometimes rode in a second chariot, escorted by the lieutenants and military tribunes who had served in the war. The consuls, senators, and other magistrates followed the general's chariot on foot; and the whole procession was closed by the victorious army, drawn up in order, crowned with laurel, decorated with the gifts which they had received for their valor, and singing their own and their general's praises. See Smith, *Dict. of Class. Antiq.* s. v. See TITUS (*Emperor*).

Paul makes frequent allusions to such triumphal processions (Col. ii, 15; Eph. iv, 8), with which he compares the triumphs of Christ's followers in spreading abroad, in every place, the perfume of the gospel of salvation (2 Cor. ii, 14–16). Our Saviour's triumphal entry into Jerusalem (Matt. xxi, 1–9) was a token of his royal character (see the monographs in Hase, *Leben Jesu*, p. 181).

Triumphus, AUGUSTINUS, an Augustinian hermit-monk who was a native of Ancona, attended the University of Paris for a time, and was present at the Council of Lyons in 1274. He also sojourned at Venice while engaged in the publication of several small books in honor of the Virgin, and at Naples, where he became the favorite of kings Charles and Robert, and where he died in 1328, at the age of eighty-five years. A number of published and unpublished works from his pen are yet extant. We note one *On the Ecclesiastical Power*, addressed to pope John XXII (Augsburg, 1473): —*A Commentary on the Lord's Prayer*:—*Comments on the Ave Maria and the Magnificat* (Rome, 1590, 1592, 1603):—a *Milleloquium* from the works of Augustine, unfinished by Triumphus, but completed by the Augustinian Bartholomew of Urbino (Lyons, 1555). Of unpublished writings we mention, *Four Books on the Sentences*: — *On the Holy Ghost*, a polemic against the Greeks:—*On the Spiritual Hymn*:—*On the Entrance into the Land of Promise*:—*On the Knowledge and Faculties of the Soul*:—*Theorems respecting the Resurrection of the Dead*:—*Expositions of Ezekiel and all New-Test. Books*:—*Discourses of the Lord*:—*On the Saints*:—*On the Moralia of St. Gregory.* See Pamphilius, *Chron. Eremit. S. August.* p. 46; Cave, *Script. Eccl. Hist. Lit.* (Gen. 1720).—Herzog, *Real-Encyklop.* s. v.

Trivet, NICHOLAS, an English Dominican monk, was born at Norfolk about 1258. He was educated at Oxford and Paris, and became prior of English houses of his order. He died in 1328. He was the author of *Annales Sex Regum Angliæ, cum Continuatione ut et A. Murimuthensis Chronicon*, etc. (Oxon. 1719–22, 2 vols. 8vo). He left many MSS. on various subjects of philosophy and theology, as well as a *Commentary on Seneca's Tragedies*, etc. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Trivulzi, the name of several cardinals of Italian extraction, but of French association in the diplomatic movements of their age. See Hoefer, *Nouv. Biog. Générale*, s. v.

1. AGOSTINO was the nephew of Antonio (1); became deacon in 1517, archbishop of Reggio in 1520, and successively bishop of Bobbio (1519–21), Toulon (1524), Asti (1528), Bayeux (1529), and Brugnato (1535); and died at Rome, March 30, 1548.

2. ANTONIO (1) was born at Milan in January, 1457, and after various diplomatic services was made bishop of Coma in 1487, and cardinal in 1501. He died at Rome, March 18, 1508.

3. ANTONIO (2), nephew of the following, was made successor of his uncle Agostino as bishop of Toulon in 1528, and cardinal in 1557. He died June 26, 1559.

4. SCARAMICCIO, a learned lawyer, was made professor of canon law at Pavia in 1491, and in 1499 counsellor of Louis XII. He became cardinal in 1517, bishop of Coma in 1508, and afterwards of Piacenza (1522–26). He died at the monastery of Maguzzano, near Verona, Aug. 9, 1527.

Tro'as (Τρωάς). The city from which Paul first sailed, in consequence of a divine intimation, to carry the Gospel from Asia to Europe (Acts xvi, 8, 11)—where he rested for a short time on the northward road from Ephesus (during the next missionary journey), in the expectation of meeting Titus (2 Cor. ii, 12, 13); where, on the return southwards (during the same missionary journey), he met those who had preceded him from Philippi (Acts xx, 5, 6), and remained a week, the close of which (before the journey to Assos) was marked by the raising of Eutychus from the dead during the protracted midnight discourse; and where, after an interval of many years, the apostle left (during a journey the details of which are unknown) a cloak and some books and parchments in the house of Carpus (2 Tim. iv, 13)—deserves the careful attention of the student of the New Test., and is memorable as a relic of the famous city of Troy.

The full name of the city was *Alexandria Troas* (Livy, xxxv, 42), and sometimes it was called simply Alexandria, as by Pliny (*Hist. Nat.* v, 33) and Strabo (xiii, 593), sometimes simply Troas (as in the New Test. and the *Ant. Itin.* See Wesseling, p. 334). The former part of the name indicates the period at which it was founded. It was first built by Antigonus, under the name of *Antigonia Troas*, and peopled with the inhabitants of some neighboring cities. Afterwards it was embellished by Lysimachus, and named Alexandria Troas. Its situation was on the coast of Mysia, opposite the south-east extremity of the island of Tenedos. The name *Troad* strictly belongs to the whole district around Troy.

Under the Romans it was one of the most important towns of the province of Asia. It was the chief point of arrival and departure for those who went by sea between Macedonia and the western Asiatic districts; and it was connected by good roads with other places on the coast and in the interior. For the latter see the map in Leake's *Asia Minor*, and in Lewin's *St. Paul*, ii, 81.

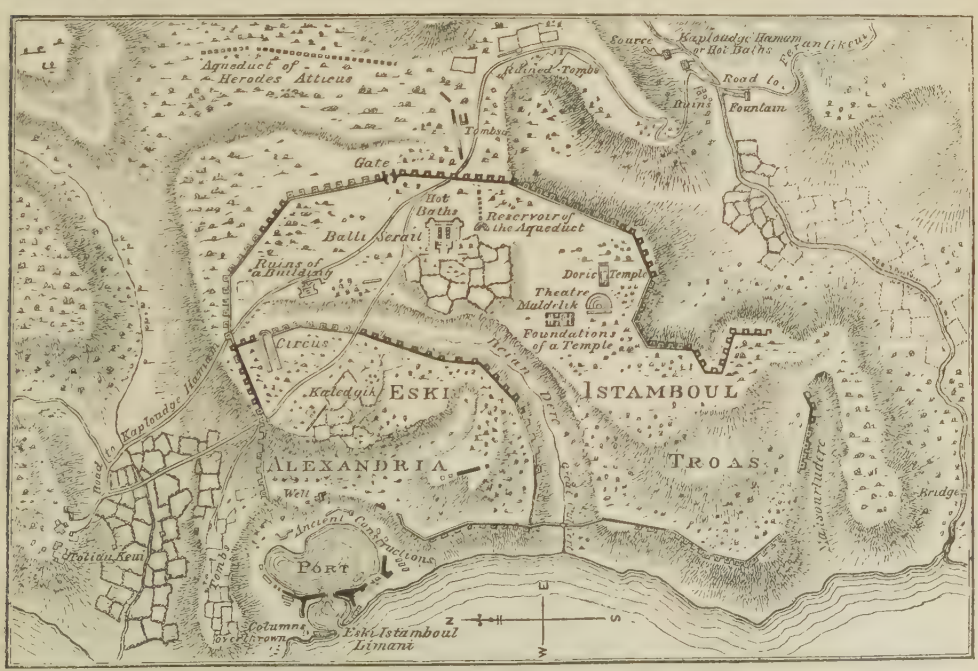
Coins of Troas.

Ruins of the Gymnasium at Troas.

The former cannot be better illustrated than by Paul's two voyages between Troas and Philippi (Acts xvi, 11, 12; xx, 6), one of which was accomplished in two days, the other in five. At this time Alexandria Troas was a *colonia* with the *Jus Italicum*. This strong Roman connection can be read on its coins. The Romans had a peculiar feeling connected with the place, in consequence of the legend of their origin from Troy. Suetonius tells us that Julius Cæsar had a plan of making Troas the seat of empire (*Cæs.* 79). It may perhaps be inferred from the words of Horace (*Carm.* iii, 3, 57) that Augustus had some such dreams. Even the modern name *Eski-Stambûl* or *Eski-Istamboul* ("Old Constantinople") seems to commemorate the thought which was once in Constantine's mind (Zosim. ii, 30; Zonar. xiii, 3), who, to use Gibbon's words, "before he gave a just preference to the situation of Byzantium, had conceived the design of erecting the seat of empire on this celebrated spot, from which the Romans derived their fabulous origin."

The ruins at *Eski-Stambûl* are considerable. The most conspicuous, however, especially the remains of the aqueduct of Herodes Atticus, did not exist when Paul was there. The walls, which may represent the extent of the city in the apostle's time, enclose a rectangular space, extending above a mile from east to west, and nearly a mile from north to south. The harbor (Conybeare and Howson, *St. Paul*, i, 283) is still distinctly traceable in a basin about 400 feet long and 200 broad.—Smith. Descriptions in greater or less detail are given by Pococke, Chandler, Hunt (in Walpole's *Memoirs*), Clarke, Prokesch, Richter (*Wallfahrten*, p. 462), Olivier, Fellows, and the later travellers mentioned in *Murray's Handbook for Turkey in Asia*, p. 153–159. The vicinity has recently become noted for the discovery of what are presumed to be the ruins of ancient Troy at Hisarlik by Schliemann (*Troy and its Remains* [Lond. 1875]). See also Maclaren, *Plain of Troy* (Edinb. 1863); Meyer, *Gesch. von Troas* (Leips. 1877).

Trogyl'lium (Τρωγύλλιον), the rocky extremity of the ridge of Mycale, which is called thus in the New Test. (Acts xx, 15) and by Ptolemy (v, 2), and *Trogilium* (Τρωγίλιον) by Strabo (xiv, 636). It is directly opposite Samos (q. v.). The channel is extremely narrow. Strabo (*loc. cit.*) makes it about a mile broad, and this is confirmed by the Admiralty charts (1530 and 1555). Paul sailed through this channel on his way to Jerusalem at the close of his third missionary journey (Acts xx, 15). The navigation of this coast is intricate; and it can be gathered from ver. 6, with subsequent notices of the days spent on the voyage, that it was the time of dark moon. Thus the night was spent at Trogyllium. It is interesting to observe that a little to the east of the extreme point there is an anchorage which is still called *St. Paul's Port*. Pliny refers to three small islands lying about Trogyllium, and names them Sandalion, Psilon, and Argennon (*Hist. Nat.* v, 37). The port where Paul anchored is generally considered to be that



Plan of the Remains of Troas.

Plan of Trogyllium and its Adjoining Islands.

sheltered by Sandalion; but the port now known as the Port of St. Paul is that protected by the island of Nero, the ancient Argennon (Lewin, *St. Paul*, ii, 89). See PAUL.

Troïl, Samuel, a Swedish prelate, was born May 22, 1706, at Saint Schedwi (Dalecarlia), being the son of a pastor. He studied philosophy at the University of Stockholm, and became successively grand almoner of the king (April 22, 1740), president of the consistory (Jan. 2, 1742), bishop of Westerås (April 23, 1751), and archbishop of Upsala (Nov. 8, 1757), where he died, Jan. 18, 1764. He was a learned and eloquent preacher, and left many funeral discourses, etc.

Troïl, Uno, a Swedish prelate, son of the foregoing, was born at Stockholm, Feb. 24, 1746. After a brilliant course of study at Upsala, and extensive travels in Germany, France, and England, he became successively almoner of the regiment (1773), preacher in ordinary to the king (1775), bishop of Linköping (1784), president of the consistory of Stockholm and archbishop of Upsala (Aug. 30, 1787), where he died, July 27, 1803. He wrote several historical sketches, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Troki, ISAAC BEN-ABRAHAM, a Jewish scholar, who derived his name from his native place, Troki, a town in the Russian province of Wilna, was born in 1533. At the period in which this character lived, Poland was not only the seat of Jewish learning, but also the scene of action of the different sects to which the Reformation gave rise. "In the earlier years of the religious Reformation of the 16th century, the scepticism which had prevailed so generally in Rome and the Italian states, chiefly among the higher clergy, and perhaps most intensely in the highest, tainted the Italian mind, and imparted a peculiar stamp of heterodoxy to the adherents of the Reformation in that country. The court of Rome had sagaciously put off the garb of pagan laxity which it had worn so jauntily since the revival of letters. The Council of Trent, while reviewing every article of Roman theology, having stated in its canons the fundamental articles of Christian faith with a clearness that was indeed much needed, gave strict instructions to all the licensed preachers of their Church, and so enabled them to assume a new appearance of sound faith, at least in those particulars which would contrast not only with their former heterodoxy, now to be concealed, but with the open heterodoxy of certain fugitive Italian Protestants. These persons found congenial society among the Jews in Poland, who, while heroically adhering to the letter of the Mosaic law, had nevertheless not accepted the more fully unfolded verity of Christian revelation. Heretics they were in the eye of Rome, and the persecution that haunted them drove them at once into the arms of the Polish Karaites; for, like them, and even more than they, these protesters against Rome hated tradition and all human authority. Like the Karaites, they were sturdy Monotheists in the same narrow sense. They outran Arius in the race of unbelief. Their own Socino left his name to a sect just as Sadok had left his; and Socino, with his principal followers, chose Poland to be at once their asylum and their citadel. From that time it became the centre of Socinianism in Europe. In Poland the Jew and the Christian both enjoyed religious liberty, and for once the most orthodox of the Israelites and the least orthodox of the Christians could fraternize on *one* point, and on only one." One of those Jews was Isaac. He was brought up in the study of Talmudism as a branch of Jewish learning, and in the faith of the Karaite, cold withal, until quickened and elevated under the impulse of persecution. Young Isaac, to whom Hebrew was vernacular, was also liberally educated in the Latin and Polish languages. In these languages he read the chief controversial writings, as they were issued by their eminent authors, against the Church of Rome. He carefully studied the Catholic-Polish version of the Bible, made by Leonard from the Vulgate, which appeared in Cracow in 1561, and again in 1575 and 1577; the Calvinistic-Polish version, called the Radzivil Bible, and published in 1563; and the Socinian version, made also from the original texts, by the celebrated Simon Budny, which was published at Nieswicz, in Lithuania, in 1570; as well as the writings of Nicholas Paruta, Martin Chechowiz, and Simon Budny, the heads of Unitarianism in Poland. As all these sects, who differed from each other on almost every other point, agreed in their attack upon the Jews and their faith, the rabbi set to work on a confutation of Christianity. He read the New Test., in Budny's version, with the cool and orderly habit of a hard-working student. Every passage on which he could fix a doubt or hazard a denial was marked as it stands in the sacred book, and for the purpose of controversy. The entire stock of anti-Christian cavils with which educated Jews, at least, are familiar, combined with the objections of the Socinians, were brought to bear on the New Test. by direct attack on all the leading sentences in relation to the person, life, and ministry of Christ. The work, written in Hebrew, under the title of *Confirmation of the Faith*, חזוק אמונה, and which has a world-wide celebrity, Isaac finished in 1593, when sixty years of age. The work is interesting for its quotations from some little-known Christian and polemical works in the Polish language, and because it has been made use of by critical writers upon the New Test. from Voltaire to Strauss; for the former at least acknowledges, in his *Mélanges*, iii, 344: "Il a rassemblé toutes les difficultés que les incrédules ont prodiguées depuis. . . . Enfin, incrédules les plus déterminés n'ont presque rien allégué qui ne soit dans ce rempart de la foi du rabbin Issac." The book is divided into two parts—the first, which is devoted to an examination of the objections raised by Christians against

Judaism, and which is subdivided into fifty chapters, discusses very minutely the interpretation of the Messianic passages of the Old Test. and their application to Christ as the predicted Messiah; while the second part is taken up with a critical examination of the statements made in the sundry books of the New Test. Troki died in 1594. His work was first published by Wagenseil, with a Latin translation, in his collection of *The Fiery Darts of Satan* (*Tela Ignea Satanæ*) (Altdorf, 1681), from a MS. obtained from an African Jew, which was imperfect. A reprint of this vitiated text without the Latin translation appeared in Amsterdam in 1717, and in Jerusalem in 1845. The best edition, however, is that edited by rabbi D. Deutsch, with a German translation (Sohran, 1865). Besides this German translation, there is another by M. Gelling (Hamb. 1631–33). It was translated into Spanish by Isaac Athia, and into Italian by M. Luzzatto. The work has also been refuted by Müller, *Confutatio Libri Chizuk Emuna*, comprised in his *Judaismus ex Rabbinorum Scriptis Detectus, etc., Refutatus* (ibid. 1644); by Gousset, *Ternio Controverss. adversus Judæos, Oppositus R. Isaac Chissuk Emuna* (Dordrecht, 1688), which, however, was not satisfactory to the duke Louis of Orleans (d. 1752), who wrote another refutation; by Gebhard, *Centum Loca N. T. Vindicata adversus Chissuk Emuna* (Greifswalde, 1699); Storr, *Evangelische Glaubenskraft. Gegen das Werk Chissuk Emuna* (Tüb. 1703); and by Kidder [Bp.], in his *Demonstration of the Messiah* (2d ed. Lond. 1726). See Wolf, *Bibl. Hebr.* iv, 639 sq.; Hoefer, *Nouv. Biog. Générale*, xxvi. 10; Fürst, *Bibl. Jud.* ii, 138; iii, 448. De' Rossi, *Dizionario Storico* (Germ. transl.), p. 320 sq.; id. *Biblioth. Antichristiana*, p. 42 sq.; Kitto, *Cyclop.* s. v.; Steinschneider, *Catal. Libr. Hebr. in Bibl. Bodl.* col. 1074 sq., and his *Jewish Literature*, p. 212; Etheridge, *Introd. to Hebr. Lit.* p. 444; Rule, *Hist. of the Karaite Jews*, p. 170 sq.; Basnage, *Hist. des Juifs* (Taylor's transl.), p. 772; Geiger, *Isaak Troki, ein Apologet des Judenth. am Ende des 16ten Jahrhdts.* (Breslau, 1853; reprinted in his *Nachgelassene Schriften*, iii, 178, Berlin, 1876); id. *Proben jüdischer Vertheidigung gegen christliche Angriffe*, in Liebermann's *Kalender*, 1854; Grätz, *Gesch. d. Juden*, ix, 490 sq.; Becker, in *Saat auf Hoffnung* (Erlang. 1870), vii, 154 sq.; Fürst, in the same quarterly (ibid. 1871), viii, 224 sq. (B. P.)

Trolle, Gustavus, a Swedish prelate, descended from a noble Danish family named *Erik*, was born near the close of the 15th century, and became archbishop of Upsala Oct. 30, 1514, but was besieged in his palace by an old family enemy; and, although reinforced by the interdict and troops of pope Leo X, he at length fell in battle on the island of Fionia, and died at Gottorp, near Sleswick, July 11, 1535. For the details of his stormy career see Hoefer, *Nouv. Biog. Générale*, s. v.

Tromm (*Van der Trommen*, Lat. *Trommius*), Abraham, a learned Protestant divine of Holland, was born at Groningen, Aug. 23, 1633, and studied the classics, philosophy, and theology in that university. He travelled through Germany, Switzerland, France, and England, and on his return was appointed curate at Haren. In 1671 he was invited to the pastorate of Groningen, and continued there until his death, May 29, 1719. John Martinius, of Dantzic, having begun a *Concordance of the Old Testament* in Flemish, Tromm completed it (Amsterd. 1685–92, 2 vols. fol.). He also published a *Greek Concordance of the Septuagint* (Utr. 1718, 2 vols. fol.), which has remained a standard work.

Tronchin, Louis, a Swiss divine, was born at Geneva, Dec. 4, 1629, and after studying theology there and at Saumur, he travelled abroad and then became preacher at Lyons in 1654. In 1661 he was made professor of theology in Geneva, where he died, Sept. 8, 1705. He was noted for his mildness during the Calvinistic controversy of his time.

Tronchin, Theodore, a learned Swiss divine, father of the preceding, was born at Geneva, April 17, 1582. He was well educated, visited foreign universities, and on his return to Geneva, in 1606, he gave such proof of his learning that he was chosen professor of the Hebrew language. He was made minister in 1608, and created rector of the university in 1610. In 1616 he was promoted to the professorship of divinity. He was sent from Geneva to the Council of Dort, where he displayed his great knwoledge in divinity, and a moderation which was highly applauded. For several of his works see Hoefer, *Nouv. Biog. Générale*, s. v.; Herzog, *Real-Encyclop.* s. v.

Troop is, in the A. V., especially employed as the rendering (sometimes "band," etc.) of גְּדוּד, *gedûd*, which means a marauding party, in the forays for which Palestine has always been notorious, especially beyond the Jordan (Gen. xlix, 19; 1 Sam. iii, 22; xxii, 30; xxx, 8; Job xix, 12; Psa. xviii, 29; Jer. xviii, 22; Hos. vi, 9; vii, 1; Mic. v, 1).

Tropæa (*τρόπαια*), the name of churches erected in honor of martyrs, or dedicated to them. The reason of the name is found in the reported appearance of the cross to Constantine, and in the labarum on which, according to Eusebius, were inscribed the words *τοῦ σταυροῦ τρόπαιον*.

Tropes, or *sequence*, are verses sung before the holy Gospel in the mass. They are a kind of prose, written in a species of verse, though unfettered by any recognised law of metre. They were introduced at the close of the 9th century. Four only are found in the Roman missal. See Sequence.

Troph'imus (*Τρόφιμος, nutritious*) a Hellenistic Christian, who with others travelled with the apostle Paul in the course of his third missionary journey, and during part of the route which he took in returning from Macedonia towards Syria (Acts xx. 4). A.D. 54. From what we know concerning the collection which was going on at this time for the poor Christians in Judæa, we are disposed to connect him with the business of that contribution. Both he and Tychicus accompanied Paul from Macedonia as far as Asia (*ἄχρι τῆς Ἀσίας, loc. cit.*), but Tychicus seems to have remained there, while Trophimus proceeded with the apostle to Jerusalem. There he was the innocent cause of the tumult in which Paul was apprehended, and from which the voyage to Rome ultimately resulted. Certain Jews from the district of Asia saw the two Christian missionaries together, and *supposed* that Paul had taken Trophimus into the Temple (xxi, 27–29). From this passage we learn two new facts, viz. that Trophimus was a Gentile, and that he was a native not simply of Asia, but of Ephesus. A considerable interval now elapses, during which we have no trace of either Tychicus or Trophimus; but in the last letter written by Paul, shortly before his martyrdom, from Rome, he mentions them both (*Τυχικὸν ἀπέστειλα εἰς Ἔφεσον*, 2 Tim. iv, 12; *Τρόφιμον ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα*, ver. 20). From the last of the phrases we gather simply that the apostle had no long time before been in the Levant, that Trophimus had been with him, and that he had been left in infirm health at Miletus. Of the further details we are ignorant; but this we may say here, that while there would be considerable difficulty in accommodating this passage to any part of the recorded narrative previous to the voyage to Rome, all difficulty vanishes on the supposition of two imprisonments, and a journey in the Levant between them. Trophimus was no doubt at Miletus on the occasion recorded in Acts xx, 15–38, but it is most certain that he was not left there. The theory also that he was left there on the voyage to Rome is preposterous; for the wind forced Paul's vessel to run direct from the south-west corner of Asia Minor to the east end of Crete (xxvii, 7). We may add that when Trophimus was left in sickness at Miletus, whenever that might be, he was within easy reach of his home friends at Ephesus, as we see from xx, 17.

Stanley thinks that Trophimus was one of the two brethren who, with Titus, conveyed the Second Epistle to the Corinthians (2 Cor. viii, 16–24). "Trophimus was, like Titus, one of the few Gentiles who accompanied the apostle; an Ephesian, and therefore likely to have been sent by the apostle from Ephesus with the first epistle, or to have accompanied him from Ephesus now; he was, as is implied of 'this brother,' whose praise was in all the churches, well known; so well known that the Jews of Asia [Minor?] at Jerusalem immediately recognised him; he was also especially connected with the apostle on this very mission of the collection for the poor in Judæa. Thus far would appear from the description of him in Acts xxi, 29. From xx, 4 it also appears that he was with Paul on his return from this very visit to Corinth" (*Commentary on Corinthians*, 2d ed. p. 492).

The traditional story that Trophimus was one of the seventy disciples is evidently wrong; but that part of the legend which states that he was beheaded by Nero's orders is possibly true (*Menol. Gr.* iii, 57).

Tropĭci are those who explain away, by figurative interpretations, texts of Scripture which Catholic faith and tradition require to be otherwise interpreted. Athanasius (*Ad Serap.* i, 2, 10, 21) gives the name Tropici to the *Pneumatomachi* (q. v.) in so marked a manner that it has narrowly escaped becoming a proper name of that sect. For example, they argued that in 1 Tim. v, 21 the name of the Holy Spirit would naturally follow the names of Father and Son, that the term "elect angels," tropically taken, includes the Holy Spirit, the inference being that the Holy Spirit is a created angel. The word Tropici has been used, again, by Catholic writers to describe those who err regarding the holy sacraments, and explain as mere figures the words of our Lord in John iii, 5; Matt. xvi, 26.

Tropītæ (*τροπίται*) were a sect of heretics who held that our Lord acquired a body of flesh by conversion of the substance of the godhead into the substance of flesh; an opinion which arose in the latter time of the Arian controversy among those who, maintaining the true divinity of the Son of God, and rightly desiring to maintain his sinlessness, were perplexed by the erroneous assumption that the human body, as such, is and cannot but be the seat of sin. To avoid the impiety of attributing a sinful body to our Lord, they devised the tenet that the body of Christ is consubstantial with his divinity, which passes into the somewhat more definite proposition that the substance of the Word is converted into the substance of flesh, and that the flesh being in the form of man is thus called human. This heresy was first dealt with by Athanasius (*Epistle to Epictetus*), A.D. 370. Apollinaris was at the head of those who denied the true incarnation of Christ, asserting the general proposition that the Son of God did not assume that which in man is the seat of sin; and varied applications of this proposition were made by his followers. A belief in the possibility of the conversion of the godhead into flesh almost necessarily presupposes the reception of the Cabalistic doctrine that all matter is an emanation from God. Athanasius remarks that Valentinus fancied the flesh to be a part of Deity, and so concluded that the passion was common to the whole Trinity. Fabricius remarks that the heresy is confuted by Tertullian. The Council of Chalcedon determined that the two natures in Christ are united *ἀτρέπτως*.

Tropological Interpretation is where a *moral* signification is given to a passage. An illustration will explain this sense. In Deut. xxv, 4 we read, "Thou shalt not muzzle the ox when he treadeth out the corn." Paul (1 Cor. ix, 9) quotes this precept of the law, adding the comment, "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written."—Blunt, *Dict. of Doctrines*, s. v. See Hermeneutics.

Trosle, Council of (*Concilium Trosleianum*), was held in Trosle, a small village near Soissons, France. It assembled June 26, 909, Herivé, archbishop of Rheims, presiding. The decrees of this council are signed by twelve prelates, and are contained in fifteen chapters; they are in the form rather of long exhortations than of canons, showing the pitiable condition of the Church.

1. Orders due respect to the Church, to clerks, and to monks.
3. Relates to the reform of abuses in monastic institutions.
4. Anathematizes those who pillage the Church.
5. Anathematizes those who injure and persecute the clergy.
6. Is directed against those who refuse tithe.
7. Against rapine and robbery, and orders restitution.
8. Is directed against the violent abduction of women, and incest.
9. Forbids priests to have women in their houses.
10. Exhorts all Christians to charity, and to avoid luxury and excess.
11. Forbids perjury and oath-breaking.
12. Is directed against passionate and litigious persons.
13. Against liars and homicides.
14. Denounces those who plunder the property of bishops after their death.
15. Contains an exhortation to all the faithful to abstain from sin and to do their duty.

See Mansi, *Concil.* ix, 520.

Trost, Martin, professor of Hebrew at Wittenberg, where he also died, April 8, 1636, was born at Hoxter in the year 1588. He published, *Grammatica Hebraica Universalis* (Hafniæ, 1627, and often); excerpts from his grammar were published by Baldovius, Gezelius, Mitternacht, and Mylius:—*Disputatio de Mutatione Punctorum Hebræorum Generali* (Wittenberg, 1633):—*Novum Test. Syr. cum Versione Latina ex Diversis Editionibus Recensitum. Accesserunt in fine notationes variantis lectionis collectæ a M. Tr.* (Cöthen, 1621). See Fürst, *Bibl. Jud.* iii, 449; Winer, *Handbuch der theol. Literatur*, i, 55; ii, 808; Steinschneider, *Bibliog. Handbuch*, p. 141. (B. P.)

Troth (*truth*), a word occurring in the Prayer-book only in the marriage service, thus, "And thereto I plight thee my *troth*;" that is, "thereto I most solemnly pledge thee my *truth* and *sincerity*." Near the end of the same service the minister says that the persons now married have "pledged their *troth* each to other," i. e. have promised to be *true* and *faithful* to each other.—Stanton, *Dict. of the Church*, s. v.

Trough (שִׁקֻּת, *shôketh*, from שָׁקָה, *to drink*), a vessel of wood or stone for watering animals (Gen. xxiv, 20; xxx, 38). See Well. But in Exod. ii, 16 a different term (רַהַט, *râhat*, from the idea of *flowing;* "gutter," Gen. xxx, 38, 41) is employed for the same thing. See also Kneading-trough.

Troy, John Thomas, D.D., an Irish prelate, was born near Porterstown, in the county of Dublin, and at the age of fifteen went to Rome, where he became a Dominican, and finally rector of St. Clement's in that city. In 1776 he was elected bishop of Ossory. In January, 1779, he promulgated very spirited circulars against the outrages of the Whiteboys, and in October excommunicated them. In 1786 he was promoted to the see of Dublin. In November, 1787, he issued his pastoral directions to his clergy, in which he strictly prohibited the future celebration of midnight masses. In 1793 he published *Pastoral Instructions on the Duties of Christian Citizens*. He died May 11, 1823. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 480.

Troyes, Councils of (*Concilium Tricassinum*), were held in Troyes, France, a city which has a splendid Gothic cathedral, founded in 1208; the Church of St. Urban; the Church of St. John, in which Henry V of England was married; the Church of Sainte-Madeleine, containing a stone rood-loft of great beauty; and a public library of 110,000 volumes.

I. Held Oct. 25, 867. About twenty bishops, from the kingdoms of Charles and Lothaire, were present, who wrote a long letter to pope Nicholas I, in which they gave the history of the affair of Ebbo, and of the priests whom he had ordained. They, moreover, besought the pope not to interfere with the rule laid down by his predecessor, and not to permit, in future, the deposition of any bishop without the intervention of the holy see. This was in accordance with the principles of the false decretals of the pope. See Mansi, *Concil.* viii, 868.

II. Held in 878, by pope John VIII, who presided over thirty bishops. The former had come into France to escape from the violence of Lambert, duke of Spoleto. In the first session, the pope exhorted the bishops to compassionate the injuries which the Roman Church had suffered from Lambert and his accomplices, and to excommunicate them. The prelates, however, declined to act until the arrival of their brethren. In the second session, John read an account of the ravages committed by Lambert, after which the council declared him to be worthy of death and anathema. The archbishop of Arles presented a petition against bishops and priests leaving one Church for another, and also against persons deserting their wives in order to marry other women. In the third session, the bishops declared their consent to the pope's propositions. Hincmar of Laon, whose eyes had been put out, presented a complaint against his uncle, and demanded to be judged according to the canons. Hincmar of Rheims required that the cause might be delayed, to give him time to reply to the complaint. Further, the sentence of condemnation passed against Formosus, formerly bishop of Porto, and Gregory, a nobleman, was read, anathematizing them without hope of absolution; as also were the canons forbidding the translation of bishops, viz. those of Sardica, Africa, and of pope Leo. Seven canons were published.

1. Orders that temporal lords shall show due respect to bishops, and that they shall not sit down in their presence without their permission.

7. Forbids to receive anonymous accusations against any person.

III. Held in 1104, by the legate Richard, bishop of Albano, whom Paschal II had sent into France to absolve king Philip. The council was very numerous, and among those present we find Ivo of Chartres. Hubert, bishop of Senlis, accused of simony, cleared himself by oath. The election of the abbot Godefroi, by the people of Amiens, to the bishopric of that town was approved, and, in spite of the abbot's resistance, he was compelled to consent to it. See Mansi, *Concil.* x, 738.

IV. Held in 1107, by pope Paschal II, who presided. The main object of this council was to excite the zeal of men for the Crusade, besides which sentence of excommunication was denounced against those who should violate the Truce of God. The freedom of elections of bishops was asserted and established, and the condemnation of investitures repeated. Several German bishops were on various accounts suspended. Mansi (*Concil.* x, 754) adds five canons to those usually attributed to this council.

1. Orders that any one receiving investiture at the hands of a layman shall be deposed, as well as the persons ordaining or consecrating him.

V. Held Jan. 13, 1128, by the legate Matthew, bishop of Albano, assisted by the archbishops of Rheims and Sens, thirteen bishops, and by St. Bernard, St. Stephen, and other abbots. A rule was drawn up for the Order of the Templars, instituted in 1118, prepared by authority of the pope and of the patriarch of Jerusalem. In this council the white dress was given to the Templars. See Mansi, *Concil.* x, 922.

Truber, Primus, a notable personage in the Reformation in Germany, was consecrated to the priesthood by Peter Bonomus, bishop of Trieste, and took charge of the parish of Lack in 1527. In 1531 he became a canon of Laibach, where the new doctrine was already promulgated, and soon afterwards he took ground in opposition to the Church of Rome. He was assailed by the clergy and the government, but protected by the nobles until 1540. Bishop Bonomus then called him to Trieste. In 1547 the bishop of Laibach, Urban Textor, procured an order for the apprehension of Truber, in consequence of which the latter was compelled to flee. He found a new parish at Rothenburg in the following year, and while there he entered into wedlock with a woman named Barbara. From 1553 to 1560 he was pastor at Kempten. As early as 1550, or, perhaps, earlier still, Truber had endeavored to minister to the needs of his countrymen by preparing translations in the Wendish dialect of an *Abecedarium* and a catechism, which were printed, with Latin letters, at Tübingen. The prosecution of his plans was made possible through Vergerius (q. v.), who induced duke Christopher of Würtemberg to pay for the printing. In 1555 the Wendish *Gospel of St. Matthew* appeared in print, and in 1556 the other historical books of the New Test. Romans, both epistles to the Corinthians, and Galatians were published in 1561. After various vicissitudes, Truber obtained the parish of Urach, where the famous baron Hans Ungnad became his patron and enabled him to establish his own press for the printing of Slavic books. The types used were both Glagolitic and Cyrillic. See Glagolita. The accounts of the printing-office are still in existence, and show that many princes and towns contributed to its support. Its publications included Luther's catechisms, the *Augsburg Confession*, and the *Apology*, Melancthon's *Loci Communes*, the Würtemberg *Church Discipline*, the *Beneficium Christi*, and spiritual hymns; but the enterprise was not remunerative, and was abandoned soon after the death of baron Ungnad in 1564. Truber passed the last twenty years of his life in charge of the parish of Deredingen, near Tübingen. Two days before he died he dictated to his amanuensis the closing sentences for his translation of Luther's *Hauspostille*. He died June 28, 1586, after a brief illness, and in the seventy-eighth year of his age. See Sillem, *Primus Truber, der Reformator Krains* (Erlang. 1861); Schnurrer, *Slavischer Bücherdruck in Würtemberg* (Tüb. 1799); and particularly Herzog, *Real-Encyklop.* xxi, s. v., where a much more complete and somewhat divergent sketch of Truber's career is given.

Trublet, Nicholas C. J., a French abbé, of temporary fame, was born at St. Malo, in December, 1697. There are no memoirs of his education or early progress, but it appears that he was treasurer of the Church of Nantes, and afterwards archdeacon and canon of St. Malo. His irreproachable conduct and agreeable manners procured him very general esteem as a man, but as a writer he never ranked high in public opinion, and though ambitious of a seat in the French Academy, did not secure that honor until 1761. He died in March, 1770, at his native place. His principal works are, *Essais de Littérature et de Morale* (4 vols. 12mo):—*Panégyriques des Saints*:—*Mémoires pour servir à l'Histoire de Messieurs de la Motte et de Fontenelle* (Amst. 1761). He was also a contributor to the *Journal des Savans* and *Journal Chrétien*. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Truce of God, a scheme set on foot by the Church in the Middle Ages for the purpose of quelling the violence and preventing the frequency of private wars, occasioned by the fierce spirit of barbarism. It was first proposed at the Council of Charroux in 989, adopted by the Council of Orleans in 1016, and by the Council of Limoges in 1031. In France a general peace and cessation from hostilities took place A.D. 1032, and continued seven years, through the efforts of the bishop of Aquitaine. A resolution was formed that no man should, in time to come, attack or molest his adversaries during the season set apart for celebrating the

great festivals of the Church, or from the evening of Thursday in each week to the morning of Monday in the week ensuing, the intervening days being consecrated as particularly holy—Thursday as the day of our Lord's ascension; Friday as that of his Passion; Saturday, when he rested in the grave; and Sunday, the day of his resurrection. In 1034 it was opposed by the bishop of Cambray. Later it was extended to nearly all the more important fasts, feasts, and holy seasons of the Church. England (1042) and Italy adopted the custom, which was further confirmed by the second and third Lateran councils (A.D. 1139, 1179). A change in the dispositions of men so sudden, and one which proposed a resolution so unexpected, was considered as miraculous, and the respite from hostilities which followed upon it was called the "Truce of God." This cessation from hostilities during three complete days every week allowed a considerable space for the passions of the antagonists to cool, and for the people to enjoy a respite from the calamities of war, and to take measures for their own security. The triumph of legal over feudal government eventually did away with the institution and the necessity for it. See Trench, *Mediæval Church History*, p. 424 sq.

True, Charles K., D.D., an eminent Methodist Episcopal divine, was born in Portland, Me., Aug. 14, 1809. The family afterwards removed to Boston. He graduated at Harvard University in 1832, having been converted at the Eastham camp-meeting while connected with that college, and immediately commenced preaching in the vicinity, being among the first Methodist preachers at the opening of denominational services in Newton Upper Falls, established through the faithful endeavors of Marshall S. Rice. His early efforts awakened great attention. His personal appearance was attractive, his voice pleasant, his address graceful, and his discourses often very eloquent. He entered the New England Conference in 1833, was an agent of the New England Education Society in 1834, and became the first principal of the Amenia Seminary in 1835. He entered the New York Conference in 1836, and had a memorable experience, both in the conference and in his charge at Middletown, Conn., in the antislavery controversy, having early taken very pronounced grounds on the question. In 1838 he was transferred to the New England Conference, and stationed at Lynn. He remained, filling appointments with much acceptableness, in Boston and vicinity until 1849, when he was elected professor of intellectual and moral science in Wesleyan University. He became again a member of the New York Conference in 1860, but re-entered the New England Conference in 1866. From 1870 to 1873 he was a financial agent of the Wesleyan University, and was a member of the New York East Conference until his death, which occurred suddenly, June 20, 1878. During his last years he was connected with one or two of the charitable societies whose offices are in New York city, and supplied the pulpits of charges in the New York East Conference not far distant from his home. Dr. True wrote a text-book upon logic, and several interesting volumes of a historical character. He was a man of fine abilities, an original thinker, with marked repose of mind and manner, self-reliant, and with just enough eccentricity to give an original flavor to his opinions. He was a good preacher, at times powerful in discourse, and particularly effective in exhortation. See *Minutes of Annual Conferences*, 1879, p. 30 sq.

True Reformed Dutch Church is an organization which grew out of the secession of the Rev. Solomon Froeligh, D.D., in 1822. He was a professor of theology, a man of erudition, and pastor of the two congregations of Hackensack and Schralenburg, N. J., which he carried with him. His secession was the culmination of difficulties of long standing, in which he was subjected to censure for aggression upon a neighboring Church. He refused to submit to the authorities of the Church. A number of disaffected ministers united with him, together with portions of their churches. The grounds alleged for their separation were that the Dutch Church had become erroneous in doctrine, lax in discipline, and corrupt in practice. The confusion, strife, and troubles produced by this conflict were long and bitter. The "True Reformed Dutch Church" retains the standards of the Church which it left, and declares that it alone keeps them in their purity. It holds no fellowship with any other denomination, refuses to co-operate with the benevolent religious institutions of the age, and is generally antinomian in sentiment and practice. The churches of this sect are less than twenty in number, small, feeble, and dwindling away with the survivors of the original strife. They are located in New Jersey and New York. For full accounts, reference is made to their pamphlet entitled *Reasons Assigned by a Number of Ministers, Elders, and Deacons for Declaring Themselves the True Reformed Dutch Church in the United States of America.* See also Corwin, *Manual of the Ref. Church in America;* Taylor, *Annals of Classis and Township of Bergen*, very full and accurate. (W. J. R. T.)

Trullo, Council of, the name by which the sixth Council of Constantinople (q. v.) is called, from the circumstance of its having been held in the domed chapel of the palace.

Trumbull, Benjamin, D.D., a Congregational minister, was born in Hebron, Conn., Dec. 19, 1735, graduated at Yale College in 1759, and was ordained December, 1760, pastor at North Haven, where he remained until his death, Feb. 2, 1820. He published, *A Discourse Delivered at Freemans' Meeting* (1773):—*A Plea in Vindication of the Connecticut Title to the Contested Lands lying West of the Province of New York, Addressed to the Public* (1776):—*An Appeal to the Public respecting Divorce* (1785):—*An Address on Family Religion* (1807):—*Twelve Discourses on the Divine Origin of the Scriptures* (1810):—*A General History of the United States*, etc. (eod.):—*Two Pamphlets on the Unlawfulness of Marrying a Wife's Sister* (eod.):—*A Complete History of Connecticut* (2 vols. 1797, 1818):—and several occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, i, 584.

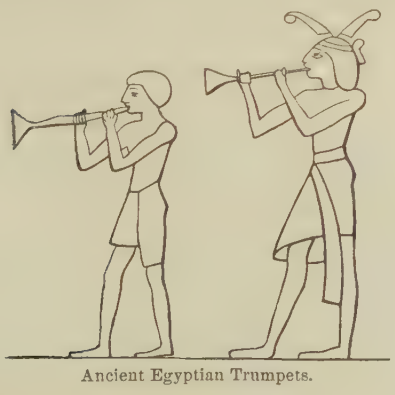
Trumbull, Robert, D.D., a distinguished Baptist minister and scholar, was born in Whiteburn, Linlithgowshire, Scotland, Sept. 10, 1809. He was brought up as a Presbyterian. Having graduated at the Glasgow University, he attended the theological lectures of Drs. Chalmers and Dick in Edinburgh, having among his fellow-students Robert Pollok, the author of the *Course of Time*. While pursuing his theological studies, he changed his sentiments on the subject of Christian baptism, and connected himself with a Baptist Church. For a year and a half he preached in Westmancotte, Worcestershire, England. In 1833 he came to this country, and for two years was pastor of the Second Baptist Church in Danbury, Conn., when he was called to the pastorate of the First Baptist Church in Detroit, Mich., where he remained two years, and then became pastor of the South Baptist Church in Hartford, Conn. In all these churches his labors were greatly blessed. For two years he continued in Hartford, and then accepted a call in 1839 to what is now the Harvard Street Church in Boston, where his six years' (1839–45) ministry added greatly to the strength of the Church. In July, 1845, he returned to Hartford, to take the pastoral charge of the First Baptist Church in that city. His connection with that Church as its minister continued for twenty-four years. "Under his earnest and faithful ministry the Church enjoyed a succession of revivals and constant accessions, till it became in numbers, beneficence, and influence one of the strongest in the denomination." The unusually long pastorate of Dr. Trumbull closed in 1869. It was not his wish

again to become a permanent pastor. For more than two years he preached in New Haven, supplying the pulpit of a mission chapel in Dwight Street one year, and another year preaching in a chapel in the northwestern part of the city. Dr. Trumbull was chosen in 1872 secretary of the Connecticut Baptist Convention. In this capacity he served for the remainder of his life, performing a work for the feeble Baptist churches in Connecticut the value of which cannot be overestimated. His memory is cherished with warm affection in the community and state which he so long blessed by his Christian ministry. For a little more than five years he devoted himself with great zeal to his work, and saw it abundantly successful. He died at Hartford, Nov. 20, 1877. Dr. Trumbull was a voluminous writer, considering the amount of ministerial work he performed during his life. Among his published writings were the following: *Olympia Morata* (1842):—*Vinet's Vital Christianity*—a translation (1846):—*Genius of Scotland* (1847):—*Pulpit Writers of France and Switzerland* (1848):—*Genius of Italy* (1849):—*Theophany, or the Manifestation of God in Christ* (1851):—*Vinet's Miscellanies* (1852):—*Life Pictures* (1857). He edited also sir William Hamilton's *Discussions on Philosophy, Literature, and University Reform.* He was the editor of the *Christian Review* for two years. See *Christian Secretary*, Nov. 28, 1877. (J. C. S.)

Trump (σάλπιγξ, 1 Cor. xv, 22; 1 Thess. iv, 16). See TRUMPET.

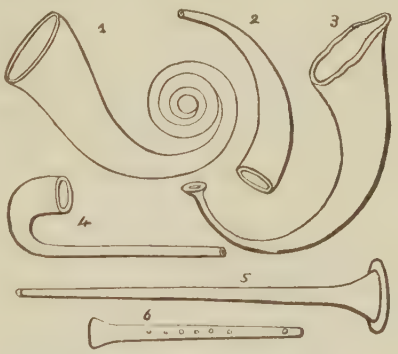
Trumpet is in the A.V. usually the rendering of one or the other of the two Hebrew words detailed below; but besides these it occasionally stands as the representative of the following: יוֹבֵל, *yobêl*, Exod. xix, 13, the *jubilee* (q. v.) trumpet; תָּקוֹעַ, *takôa*, Ezek. vii, 14, prop. the *blowing* of the trumpet. See TRUMPETS, FEAST OF.

1. חֲצוֹצְרָה, *chatsotserâh* (Sept. σάλπιγξ, Vulg. *tuba*), prob. an onomatopoetic word, like the Lat. *tarantara*, from the quivering reverberation of its sound, was the *straight* trumpet (Josephus, *Ant.* iii, 12, 6; Jerome, *ad Hos. v*, 8; Buxtorf, *Lex.* s. v.), and is the term used in Numb. x, 2, 8, 9, 10; xxxi, 6; 2 Kings xi, 14 ("trumpeter," in first occurrence); xii, 13; 1 Chron. xiii, 8; xv, 24, 28; xvi, 6, 42; 2 Chron. v, 12, 13; xiii, 12, 14; xv, 14; xx, 28; xxiii, 13; xxix, 26, 27, 28; Ezra iii, 10; Neh. xii, 35, 41; Psa. xcviii, 6; Hos. v, 8. There were originally two such, which the priests used on festive occasions (Numb. x, 2 sq.; comp. xxxi, 6; 2 Kings xii, 13). Later (in David's time) the instruments were of a richer character (1 Chron. xv, 24; xvi, 42; 2 Chron. v, 12 sq.; xxix, 20; for a conjecture as to their form, see Sommer, *Bibl. Abhandl.* i, 39 sq.). Similar ones were employed in the year of jubilee (2 Kings xi, 14), and for popular proclamations (Hos. v, 8); comp. Rosellini, *Monum.* II, iii, 32; Wilkinson, ii, 262. The form of this trumpet is indicated in the sculpture on the Arch of Titus at Rome (see Reland, *Spolia Templi Hieros.* p. 184 sq.) and on coins (Fröhlich, *Anal. Syr.* proleg. p. 80, pl. 18, fig. 17 and 18), and it appears to have emitted a clear, shrill tone (comp. Foskel, i, 86), adapted to an *alarum* (תְּקִעָה). See MUSICAL INSTRUMENTS.



Ancient Egyptian Trumpets.

2. שׁוֹפָר, *shophâr* (Sept. usually σάλπιγξ, Vulg. *buccina*), was the *curved* trumpet or horn (Lat. *lituus*) for signals; and is the word elsewhere rendered "trumpet" in the A. V. ("cornet," 1 Chron. xv, 28; 2 Chron. xv, 14; Psa. xcviii, 6; Hos. v, 8). It was sounded in the year of jubilee (Lev. xxv, 9; the Talmudic New-year's-day, Mishna, *Rosh hash-Shanah*, iii, 3), in battle (Job xxxix, 25 [28]; Jer. iv, 5; vi, 1), and by sentinels (Ezek. xxxiii, 6); and had a loud (Isa. lviii, 1) tone like a thunder-peal (Exod. xix, 16, 19). Some writers fail to distinguish this from the preceding kind of trumpet (Credner, *Joel*, p. 164 sq.; Hoffmann, in Warnekros, *Hebr. Alterth.* p. 598 sq.); both instruments are named in the same connection in 1 Chron. xv, 28; 2 Chron. xv, 14; Psa. xcviii, 6; Hos. v, 8 (see Zoega, *De Buccina* [Lips. 1712]). Jerome (on the passage last cited) clearly distinguishes the *shophâr:* "Buccina pastoralis est et cornu *recurvo* efficitur, unde et proprie Hebraice *sophar*, Græce κεραύνη appellatur." According to the Mishna (*ut sup.*), however, the *shophâr* was sometimes straight and at others crooked (see Doughtæi *Analect.* i, 99 sq.). Curved horns (as of oxen or sheep) are still common in the synagogue under the same name (שׁוֹפָרוֹת); according to the Gemara (*Shabb.* xxxvi, 1), שׁוֹפָר originally denoted only the curved horn, and not until the downfall of the Jewish polity was it confounded with the חֲצוֹצְרָה. The second Temple contained thirteen boxes (in the court of the women), shaped like (straight) trumpets (shopharoth), for the deposition of alms (Mishna, *Shekal.* vi, 5). The horn with which the year of jubilee was ushered in is technically called (as above observed) יוֹבֵל, fully קֶרֶן הַיּוֹבֵל or שׁוֹפַר הַיּוֹבֵל (Josh. vi, 4 sq.); and the force of breath required to sound it is denoted by the term מָשַׁךְ, *to draw out* (see Winer's Simonis *Lex.* p. 394, 584; comp. Gräser, *Kathol. Messe*, i, 107 sq.). See CORNET.



Various Forms of Trumpets.

1, 2, 3, 4. Ancient horns and curved trumpets; 5. Straight trumpet; 6. Pipe.

As above intimated, the Lord commanded Moses to make two trumpets of beaten silver, for the purpose of calling the people together when they were to decamp (Numb. x). They chiefly used these trumpets, however, to proclaim the beginning of the civil year, the beginning of the sabbatical year (Lev. xxiii, 24; Numb. xxix, 1), and the beginning of the jubilee (Lev. xxv, 9, 10). Josephus says (*Ant.* iii, 12, 6) that they were near a cubit long, and that their tube or pipe was of the thickness of a common flute. Their mouths were no wider than just admitted to blow into them, and their ends were like those of a modern trumpet. There were originally but two in the camp, though afterwards a

great number were made. In the time of Joshua there were seven (Josh. iii, 4), and at the dedication of the Temple of Solomon there were one hundred and twenty priests that sounded trumpets (2 Chron. v, 12). The following particulars concerning the use of trumpets in the Temple will be useful, and are collected chiefly from Lightfoot's *Temple Service*. The trumpets were sounded exclusively by the priests, who stood not in the Levitical choir, but apart, and opposite to the Levites, on the other side of the altar, both parties looking towards it—the priests on the west side and the Levites on the east. The trumpets did not join in the concert, but were sounded during certain regulated pauses in the vocal and instrumental music. "The manner of their blowing with their trumpets was first a long plain blast, then a blast with breakings and quaverings, and then a long plain blast again. . . . The priests did never blow but these three blasts went together. . . . The Jews do express these three several soundings that they made at one blowing by the words (translated) 'An alarm in the midst, and a plain note before and after it;' which our Christian writers do most commonly express by *taratantara*, though that word seems to put the quavering sound before and after, and the plain in the midst, contrary to the Jewish description of it." See NEW YEAR, FESTIVAL OF.

In addition to the sacred trumpets of the Temple, whose use was restricted to the priests, even in war and in battle, there were others used by the Hebrew generals (Judg. iii, 27). Ehud sounded the trumpet to assemble Israel against the Moabites, whose king, Eglon, he had lately slain. Gideon took a trumpet in his hand, and gave each of his people one, when he assaulted the Midianites (vii, 2, 16). Joab sounded the trumpet as a signal of retreat to his soldiers, in the battle against Abner (2 Sam. ii, 28), in that against Absalom (xviii, 16), and in the pursuit of Sheba, son of Bichri (xx, 22). See WAR.

In Matt. vi, 2 we read, "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues," and most expositors have regarded this as an expression derived by an easy metaphor from the practice of using the trumpet to proclaim whatever was about to be done, in order to call attention to it and make it extensively known. Others, however, refer it to the trumpet-shaped boxes in which the alms were deposited (see above), and which gave a ringing sound as the coin was dropped into them. See TEMPLE.

TRUMPETS, FEAST OF (יוֹם תְּרוּעָה, Numb. xxix, 1; Sept. *ἡμέρα σημασίας*; Vulg. *dies clangoris et tubarum*; זִכְרוֹן תְּרוּעָה, Lev. xxiii, 24; *μνημόσυνον σαλπίγγων*; *sabbatum memoriale clangentibus tubis*: in the Mishna, רֹאשׁ הַשָּׁנָה, "the beginning of the year"), the feast of the new moon, which fell on the first of Tisri. It differed from the ordinary festivals of the new moon in several important particulars. It was one of the seven days of Holy Convocation. See FEAST. Instead of the mere blowing of the trumpets of the Temple at the time of the offering of the sacrifices, it was "a day of blowing of trumpets." In addition to the daily sacrifices and the eleven victims offered on the first of every month [see NEW MOON], there were offered a young bullock, a ram, and seven lambs of the first year, with the accustomed meat-offerings, and a kid for a sin-offering (Numb. xxix, 1-6). The regular monthly offering was thus repeated, with the exception of one young bullock.

It is said that both kinds of trumpet were blown in the Temple on this day, the straight trumpet (חֲצֹצְרָה) and the cornet (שׁוֹפָר or קֶרֶן), and that elsewhere any one, even a child, might blow a cornet (Reland, iv, 7, 2; Carpzov, p. 425; *Rosh hash-Shan.* i, 2). When the festival fell upon a Sabbath, the trumpets were blown in the Temple, but not out of it (*Rosh hash-Shan.* iv, 1). See JUBILEE.

It has been conjectured that Psa. lxxxi, one of the songs of Asaph, was composed expressly for the Feast of Trumpets. The psalm is used in the service for that day by the modern Jews. As the third verse is rendered in the Sept., the Vulgate, and the A. V., this would seem highly probable—"Blow up the trumpet in the new moon, the time appointed, on our solemn feast day." But the best authorities understand the word translated *new moon* (כֶּסֶה) to mean *full moon*. Hence the psalm would more properly belong to the service for one of the festivals which take place at the full moon, the Passover, or the Feast of Tabernacles (Gesenius, *Thesaur.* s. v.; Rosenmüller and Hengstenberg *on Psa. lxxxi*).

Various meanings have been assigned to the Feast of Trumpets. Maimonides considered that its purpose was to awaken the people from their spiritual slumber to prepare for the solemn humiliation of the Day of Atonement, which followed it within ten days. This may receive some countenance from Joel ii, 15, "Blow the trumpet (שׁוֹפָר) in Zion, sanctify a fast, call a solemn assembly." Some have supposed that it was intended to introduce the seventh or sabbatical month of the year, which was especially holy because it was the seventh, and because it contained the Day of Atonement and the Feast of Tabernacles (Fagius, *in Lev. xxiii*, 24; Buxtorf, *Syn. Jud.* c. 24). Philo and some early Christian writers regarded it as a memorial of the giving of the law on Sinai (Philo, *Opp.* v, 46, ed. Tauch.; Basil, *in Psa. lxxxi*; Theodoret, *Quæst.* xxxii *in Lev.*). But there seems to be no sufficient reason to call in question the common opinion of Jews and Christians, that it was the festival of the New-year's-day of the civil year, the first of Tisri, the month which commenced the sabbatical year and the year of jubilee. If the New-moon Festival was taken as the consecration of a natural division of time, the month in which the earth yielded the last ripe produce of the season, and began again to foster seed for the supply of the future, might well be regarded as the first month of the year. The fact that Tisri was the great month for sowing might thus have easily suggested the thought of commemorating on this day the finished work of creation, when the sons of God shouted for joy (Job xxxviii, 7). The Feast of Trumpets thus came to be regarded as the anniversary of the birthday of the world (Mishna, *Rosh hash-Shan.* i, 1; Hupfeld, *De Fest. Heb.* ii, 13; Buxtorf, *Syn. Jud.* c. 24).

It was an odd fancy of the rabbins that on this day, every year, God judges all men, and that they pass before him as a flock of sheep pass before a shepherd (*Rosh hash-Shan.* i, 2). See NEW YEAR.

Trust IN GOD signifies confidence in or dependence upon him. This trust ought to be—1. Sincere and unreserved, not in idols, in men, in talents, riches, power, in ourselves part and in him part (Prov. iii, 5-6); 2. Universal—body, soul, circumstances (1 Pet. v, 7); 3. Perpetual (Isa. xxvi, 4); 4. With a lively expectation of his blessing (Mic. vii, 7). The encouragement we have to trust in him arises—1. From his liberality (Rom. viii, 32; Psa. lxxxiv, 11); 2. His ability (James i, 17); 3. His relationship (Psa. ciii, 13); 4. His promise (Isa. xxxiii, 16); 5. His conduct in all ages to those who have trusted him (Gen. xlviii, 15, 16; Psa. xxxvii, 25). The happiness of those who trust in him is great, if we consider, 1. Their safety (cxxv, 1); 2. Their courage (xxvii, 1); 3. Their peace (Isa. xxvi, 3); 4. Their character and fruitfulness (Psa. i, 3); 5. Their end (xxxvii, 37; Job v, 26). See FAITH.

Trust-deeds are forms of conveyances of real estate specifying some trust for which the property is held. At an early period of his history Wesley published a model deed for the settlement of chapels, to the effect that the trustees, for the time being, should permit Wesley himself, and such other persons as he might from time to time appoint, to have the free use of such

premises, to preach therein God's word. After his death, and that of Charles Wesley and William Grimshaw, the chapels were to be held in trust for the sole use of such persons as might be appointed at the yearly conference of the people called Methodists, provided that the said persons preached no other doctrines than those contained in Wesley's *Notes on the New Test.*, and in his four volumes of *Sermons*. This was followed, on Feb. 28, 1784, by the *Deed of Declaration*, explaining the words "yearly conference of the people called Methodists." This *Deed of Declaration* is recognised in the trust-deeds of all the chapels built by the Wesleyans. In the Methodist Episcopal Church it is directed that the following trust-clause shall be inserted in each deed: "In trust, that said premises shall be used, kept, maintained, and disposed of as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church in the United States of America; subject to the discipline, usage, and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference within whose bounds the said premises are situate. In trust, that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church in the United States of America who may, from time to time, be stationed in said place; subject to the usage and discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds said premises are situate."

Trustees are Church officers appointed for the purposes of holding the legal title to Church property, and of taking care thereof. In the different branches of Methodism there are some differences of provision, but in general principles they are the same. In the Methodist Episcopal Church the *Discipline* says, "Each board of trustees of our Church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, two thirds of whom shall be members of the Methodist Episcopal Church." Where the Church has not received a legal act of incorporation or charter, and where the law of the state does not specify any particular mode of election, "the trustees are elected annually by the Fourth Quarterly Conference . . . upon the nomination of the preacher in charge, or the presiding elder of the district. Where the state or territory directs the mode of election, that mode must be strictly observed; and where charters of incorporation are obtained, they specify the particular qualifications and time of election of these officers."

The trustees have the charge of all repairs to be made on Church property, and of all financial matters pertaining to its preservation; are directed by the *Discipline* to make an annual report to the Fourth Quarterly Conference of the amount and value of the property, expenditures and liabilities, etc.; and are held amenable to the Quarterly Conference for the manner in which they perform their duty. By the action of the General Conference of 1876 trustees are forbidden to "mortgage or encumber the real estate for the current expenses of the Church."

TRUSTEES, General Board of. The General Conference of the Methodist Episcopal Church, in 1864, appointed a committee of seven to report a plan of trusteeship. The report of the committee was adopted, and is substantially the same as the section of the *Discipline* on that subject. The General Conference appointed a board whose headquarters should be at Cincinnati, and which was incorporated with the title of "the Board of Trustees of the General Conference of the Methodist Episcopal Church in the United States," and its charter was recorded July 11, 1865. According to the *Discipline*, "The duty of the board shall be to hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said board, or to the Methodist Episcopal Church, as such, for any benevolent object, and to administer the said funds, and the proceeds of the same, in accordance with the direction of the donors," etc.

Truth, conformity to fact.

1. It has been distinguished by most *philosophical* writers, according as it respects being, knowledge, and speech, into

(1.) *Veritas entis*, or truth of the thing. The foundation of all truth is in truth of being — that truth by which a thing is what it is, by which it has its own nature and properties; and has not merely the appearance, but reality, of being. Philosophy is the knowledge of being; and if there were no real being—that is, if truth could not be predicated of things—there could be no knowledge.

(2.) *Veritas cognitionis*, or truth of knowledge. Truth, as predicated of knowledge, is the conformity of our knowledge with the reality of the object known; for, as knowledge is the knowledge of something, when a thing is known as it is that knowledge is formally true. To know that fire is hot is true knowledge. Objective truth is the conformity of the thing or object known with true knowledge.

(3.) *Veritas signi*, or truth of the sign. This consists in its adequateness or conformity to the thing signified. The truth and adequacy of signs belong to enunciation in logic.

2. *Scientific* truth consists in the conformity of thoughts to things; and *moral* truth lies in the correspondence of words with thoughts; while *logical* truth depends on the self-consistency of thoughts themselves.

3. Truth, in the strict *logical* sense, applies to propositions, and nothing else; and consists in the conformity of the declaration made to the actual state of the case. In its *etymological* sense, truth signifies that which the speaker *believes* to be the fact. In this sense it is opposed to a *lie*, and may be called *moral*. Truth is not unfrequently applied to arguments, when the proper expressions would be "correct," "conclusive," "valid." The use of truth in the sense of *reality* should be avoided. People speak of the *truth* or *falsity* of facts; whereas, properly speaking, they are either *real* or *fictitious*. It is the *statement* that is true or false.

4. *Necessary* truths are such as are known independently of inductive proof; are those in which we not only learn that the proposition is true, but that it *must* be true; are those the opposite of which is inconceivable, contradictory, impossible. *Contingent* truths are those which, without doing violence to reason, we may conceive to be otherwise.

5. *Absolute* truth is the knowledge of God, the ground of all relative truth and being. All relative truth is partial because each relation presupposes something which is not relative. As to us relative truth is partial in another sense, because the relations known to us are affected by relations which we do not know, and therefore our knowledge even as relative knowledge is incomplete as a whole and in each of its parts. At the same time, relative knowledge is real knowledge; and if it were possible habitually to realize in consciousness that it is partial, it would be strictly true so far as it goes. See Blunt, *Dict. of Hist. Theol.* s. v.; Fleming, *Vocab. of Philos. Sciences*, s. v.

6. In Scripture language, eminently, God is truth; that is, in him is no fallacy, deception, perverseness, etc. Jesus Christ, being God, is also the truth, and is the true way to God, the true representative, image, character, of the Father. The Holy Spirit is the Spirit of truth, who communicates truth, who maintains the truth in believers, guides them in the truth, and who hates and punishes falsehood or lies, even to the death of the transgressor (Psa. xxxi, 5; John xiv, 6, 17; Acts v, 3, etc.).

Especially is truth a name given to the religion of

Jesus, in opposition to that of the Jew and that of the heathen. As contrasted with the Jewish system, it was *the* "truth" in the sense of "reality," as distinguished from the "emblems," symbols, representations, of that reality; from the "shadow of good things to come," contained in the Levitical law: in this sense it is that the apostle tells us "the law was given by Moses, but grace and *truth* came by Jesus Christ." As contrasted with paganism, Christianity was *truth* opposed to *falsehood*. The heathen mythology not only was not *true*, but was not even supposed as true: it not only deserved no faith, but it demanded none. Jesus inaugurated a new way of propagating a religion, by inviting converts not to conform to its institutions, but to "believe" and to to let their actions be agreeable to truth: nothing, then, was more natural than that Christianity should receive names expressive of this grand peculiarity, *the truth* and *the faith*. See Whately, *Essays on Difficulties of St. Paul*, essay i.

Tryphæ'na (Τρύφαινα, *luxurious*), a person mentioned in connection with Tryphosa (q. v.), the two being Christian women at Rome, who, among those that are enumerated in the conclusion of Paul's letter to that city, receive a special salutation, and on the special ground that they are engaged there in "laboring in the Lord" (Rom. xvi, 12). A.D. 55. They may have been sisters, but it is more likely that they were fellow-deaconesses, and among the predecessors of that large number of official women who ministered in the Church of Rome at a later period (Eusebius, *Hist. Eccl.* vi, 43); for it is to be observed that they are spoken of as at that time occupied in Christian service (τὰς κοπιώσας), while the salutation to Persis, in the same verse, is connected with past service (ἥτις ἐκοπίασεν).

We know nothing more of these two sister-workers of the apostolic time; but the name of one of them occurs curiously, with other names familiar to us in Paul's epistles, in the Apocryphal *Acts of Paul and Thecla*. See Thecla Legend. There Tryphæna appears as a rich Christian widow of Antioch, who gives Thecla a refuge in her house, and sends money to Paul for the relief of the poor (see Jones, *On the Canon*, ii, 371, 380). It is impossible to discern any trace of probability in this part of the legend.

It is an interesting fact that the columbaria of "Cæsar's household" in the *Vigna Codini*, near the Porta S. Sebastiano, at Rome, contain the name Tryphæna, as well as other names mentioned in this chapter, Philologus and Julia (ver. 15), and also Amplias (ver. 8). See Wordsworth, *Tour in Italy* (1862), ii, 173.

Trypho, an eminent man, who was seized as a Christian and imprisoned at Nice, about A.D. 50, in company with another, named Respicius. They were soon after put to the rack, which they bore with admirable patience for three hours, and uttered the praises of the Almighty the whole time. They were then exposed naked to the severity of the open air, which benumbed all their limbs, as it was in the very depth of winter.

Try'phon (Τρύφων, a not unfrequent Greek name of the later age), a usurper of the Syrian throne. His proper name was *Diodŏtus* (Strabo, xvi, 2, 10; Appian, *Syr.* 68), and the surname Tryphon was given to him, or, according to Appian, adopted by him, after his accession to power (Livy, *Epit.* liii, lv). He was a native of Cariana, a fortified place in the district of Apamea, where he was brought up (Strabo, *loc. cit.*). In the time of Alexander Balas he was attached to the court (Appian, *loc. cit.*, δοῦλος τῶν βασιλέων; Diodor. *Fr.* xxi, ap. Müller, *Hist. Gr. Fragm.* ii, 17, στρατηγός; 1 Macc. xi, 39, τῶν παρὰ Ἀλεξ.); but towards the close of his reign he seems to have joined in the conspiracy which was set on foot to transfer the crown of Syria to Ptolemy Philometor (ver. 13; Diodor. *loc. cit.*). After the death of Alexander Balas he took advantage of the unpopularity of Demetrius II to put forward the claims of Antiochus VI, the young son of Alexander (1 Macc. xi, 39), B.C. 145. After a time he obtained the support of Jonathan, who had been alienated from Demetrius by his ingratitude, and the young king was crowned (B.C. 144). Tryphon, however, soon revealed his real designs on the kingdom, and, fearing the opposition of Jonathan, he gained possession of his person by treachery (xii, 39–50), and after a short time put him to death (xiii, 23). As the way now seemed clear, he murdered Antiochus, and seized the supreme power (ver. 31, 32), which he exercised, as far as he was able, with violence and rapacity (ver. 34). His tyranny again encouraged the hopes of Demetrius, who was engaged in preparing an expedition against him (B.C. 141), when he was taken prisoner (xiv, 1–3), and Tryphon retained the throne (Justin, xxxvi, 1; Diodor. *Leg.* xxxi), till Antiochus VII, the brother of Demetrius, drove him to Dora, from which he escaped to Orthosia, in Phœnicia (1 Macc. xv, 10–14; 37–39), B.C. 139. Not long afterwards, being hard pressed by Antiochus, he committed suicide, or, according to other accounts, was put to death by Antiochus (Strabo, xiv, 5, 2; Appian, *Syr.* 68, Ἀντίοχος — κτείνει . . . σὺν πόνῳ πολλῷ). Josephus (*Ant.* xiii, 7, 2) adds that he was killed at Apamea, the place which he made his headquarters (Strabo, xvi, 2, 10). The authority of Tryphon was evidently very partial, as appears from the growth of Jewish independence under Simon Maccabæus, and Strabo describes him as one of the chief authors of Cilician piracy (xiv, 3, 2). His name occurs on the coins of Antiochus VI, and he also struck coins in his own name. See Antiochus; Demetrius.

Coin of Tryphon.

Trypho'sa (Τρυφῶσα, *luxurious*), a Christian female at Rome, addressed by Paul (Rom. xvi, 12). A.D. 55. See Tryphæna.

Tsab. See Tortoise.

Tsabians (from צָבָא, a *host*) were those who worshipped the heavenly hosts, that being one of the earliest forms in which idolatry appeared. This species of idolatry first prevailed in Chaldæa, whence it spread over all the East, passed into Egypt, and thence found its way into Greece. The sun, moon, and each of the stars was believed to be a divine intelligence, who exercised a constant influence for good or evil upon the destinies of men. See Sabians.

Tsabua. See Hyena.

Tsaphtsaphah. See Willow.

Tschirner. See Tzschirner.

Tschornaboltzi (or rather *Tchernoltzi*), a Russian sect, the members of which refuse to take an oath, hold it unlawful to shave the beard, and do not pray for the emperor and imperial family according to the prescribed form. They have many things in common with the other sects, and believe that the end of the world is at hand. See Russian Sects.

Tseba. See Sabaoth.

Tsebi. See Roe.

Tselatsal. See Locust.

Tsepha. See Cockatrice.

Tsephardea. See Frog.

Tseri. See Balm.

Tsing-Chamun-Keaou, or *Tea-sect* of China (q. v.).

Tsinnin. See Thorn.

Tsiphoni. See Adder.

Tsippor. See Sparrow.

Tsirah. See Hornet.

Tsirúph (צירוף), or *anagram*, is a Cabalistic rule according to which various words are formed through the change of any word into others by the transposition of the component letters. Thus בראשית, "in the beginning," has been anagramatized ברית אש, "a covenant of fire," to accord with Deut. xxxiii, 2, "from his right hand went a fiery law for them." In a Cabalistic book entitled תיקונים, upwards of seventy combinations of this single word are formed by R. Simeon ben-Jochai. The Cabalists say that because the Hebrew letters are spiritual, and simple figures, they can therefore be construed in different ways; but this can be done in any language. Thus Herbert anagramatized the Virgin *Mary* into *Army*, as seen in the following two lines:

> "How well her name an *Army* doth present,
> In whom the *Lord of hosts* did pitch his tent!"
> (B. P.)

Tsiyim. See Wilderness, Beasts of.

Tsonkhapa, a Thibetan reformer and monk, was born A.D. 1355, in the district of Amdo. He strictly prohibited ordinary tricks and pretended miracles of charlatanism, and united and reconciled the dialectical and mystical schools of modern Buddhism. He also published most comprehensive works. His innovations were never universally acknowledged. His followers, however, called *Gelukpa*, or *Galdaupa*, are the most numerous, and wear a yellow garb, the others having chosen red. See Thibet.

Tsor. See Flint.

Tsori. See Balm.

Tu'bal (Heb. *Tubal'*, תּוּבַל [תֻּבַל] in Gen. x, 2; Ezek. xxxii, 26; xxxix, 1], of uncertain signification; Sept. Θοβέλ, except in Ezek. xxxix, 1, where Alex. Θοβέο; Vulg. *Thubal*, but in Isa. lxvi, 19, *Italia*). In the ancient ethnological tables of Genesis and 1 Chron. Tubal is reckoned with Javan and Meshech among the sons of Japheth (Gen. x, 2; 1 Chron. i, v). B.C. post 2514. The three are again associated in the enumeration of the sources of the wealth of Tyre: Javan, Tubal, and Meshech brought slaves and copper vessels to the Phœnician markets (Ezek. xxvii, 13). Tubal and Javan (Isa. lxvi, 19), Meshech and Tubal (Ezek. xxxii, 26; xxxviii, 2, 3; xxxix, 1), are nations of the north (xxxviii, 15; xxxix, 2). Josephus (*Ant.* i, 6, 1) identifies the descendants of Tubal with the Iberians, that is—not, as Jerome would understand it, Spaniards, but—the inhabitants of a tract of country between the Caspian and Euxine seas, which nearly corresponded to the modern Georgia. Knobel connects these Iberians of the East and West, and considers the *Tibareni* to have been a branch of this widely spread Turanian family, known to the Hebrews as Tubal (*Völkertafel d. Gen.* § 13). Bochart (*Phaleg*, iii, 12) makes the Moschi and Tibareni represent Meshech and Tubal. These two Colchian tribes are mentioned together in Herodotus on two occasions: first, as forming part of the nineteenth satrapy of the Persian empire (iii, 94), and again as being in the army of Xerxes under the command of Ariomardus the son of Darius (vii, 78). The Moschi and Tibareni, moreover, are "constantly associated, under the names of *Muskai* and *Tuplai*, in the Assyrian inscriptions" (Sir H. Rawlinson, in Rawlinson's *Herod.* i, 535). The Tibareni are said by the scholiast on Apollonius Rhodius (ii, 1010) to have been a Scythian tribe, and they as well as the Moschi are probably to be referred to that Turanian people who in very early times spread themselves over the entire region between the Mediterranean and India, the Persian Gulf and the Caucasus (Rawlinson, *Herod.* i, 535). In the time of Sargon, according to the inscriptions, Ambris, the son of Khuliya, was hereditary chief of Tubal (the southern slopes of Taurus). He "had cultivated relations with the kings of Musak and Vararat (Meshech and Ararat, or the Moschi and Armenia), who were in revolt against Assyria, and thus drew upon himself the hostility of the great king (*ibid.* i, 169, note 3). In former times the Tibareni were probably more important; and the Moschi and Tibareni, Meshech and Tubal, may have been names by which powerful hordes of Scythians were known to the Hebrews. But in history we only hear of them as pushed to the farthest limits of their ancient settlements, and occupying merely a strip of coast along the Euxine. Their neighbors the Chaldæans were in the same condition. In the time of Herodotus the Moschi and Tibareni were even more closely connected than at a later period, for in Xenophon we find them separated by the Macrones and Mossynœci (*Anab.* v, 5, 1; Pliny, vi, 4, etc.). The limits of the territory of the Tibareni are extremely difficult to determine with any degree of accuracy. After a part of the ten thousand Greeks, on their retreat with Xenophon, had embarked at Cerasus (perhaps near the modern Kerasûn Dere Sú), the rest marched along the coast, and soon came to the boundaries of the Mossynœci (*Anab.* v, 4, 2). They traversed the country occupied by this people in eight days, and then came to the Chalybes, and after them to the Tibareni. The eastern limit of the Tibareni was therefore about eighty or ninety miles along the coast west of Cerasus. Two days' march through Tibarene brought the Greeks to Cotyora (*ibid.* v, 5, 3), and they were altogether three days in passing through the country (Diod. Sic. xiv, 30). Now from Cape Jasonium to Boon, according to Arrian (*Peripl.* 16), the distance was 90 stadia, 90 more to Cotyora, and 60 from Cotyora to the river Melanthius, making in all a coast line of 240 stadia, or three days' march. Prof. Rawlinson (*Herod.* iv, 181) conjectures that the Tibareni occupied the coast between Cape Yasûn (Jasonium) and the river Melanthius (Melet Irmak); but if we follow Xenophon, we must place Boon as their western boundary, one day's march from Cotyora, and their eastern limit must be sought some ten miles east of the Melet Irmak, perhaps not far from the modern Aptar, which is three and a half hours from that river. The anonymous author of the Periplus of the Euxine says (33) that the Tibareni formerly dwelt west of Cotyora as far as Polemonium, at the mouth of the Puleman chai, one and a half miles east of Fatsáh.

In the time of Xenophon the Tibareni were an independent tribe (*Anab.* vii, 8, 25). Long before this they were subject to a number of petty chiefs, which was a principal element of their weakness, and rendered their subjugation by Assyria more easy. Dr. Hincks (quoted by Rawlinson, *Herod.* i, 380, note 1) has found as many as twenty-four kings of the *Tuplai* mentioned in the inscriptions. They are said by Apollonius Rhodius to have been rich in flocks (*Arg.* ii, 377). The traffic in slaves and vessels of copper with which the people of Tubal supplied the markets of Tyre (Ezek. xxvii, 13) still further connects them with the Tibareni. It is well known that the regions bordering on the Pontus Euxinus furnished the most beautiful slaves, and that the slave-traffic was an extensive branch of trade among the Cappadocians (Polyb. iv, 38, 4; Horace, *Ep.* i, 6, 39; Persius, *Sat.* vi, 77; Martial, *Ep.* vi, 77; x, 76, etc.). The copper of the Mossynœci, the neighbors of the Tibareni, was celebrated as being extremely bright and without any admixture of tin (Aristot. *De Mir. Auscult.* 62); and the Chalybes, who lived between these tribes, were long famous for their craft as metal-smiths. We must not forget, too, the copper-mines of Chalvar in Armenia (Hamilton, *Asia Min.* i, 173).

The Arabic version of Gen. x, 2 gives Chorasan and *China* for Meshech and Tubal; in Eusebius (see Bochart) they are Illyria and Thessaly. The Talmudists (*Yoma*, fol. 10, 2), according to Bochart, define Tubal as "the home of the *Uniaci* (אוניריקי)," whom he is in-

clined to identify with the Huns (*Phaleg*, iii, 12). They may, perhaps, take their name from Œnoe, the modern Unieh, a town on the south coast of the Black Sea, not far from Cape Yasûn, and so in the immediate neighborhood of the Tibareni. In the Targum of R. Joseph on 1 Chron. (ed. Wilkins) תיתרניריא is given as the equivalent of Tubal, and Wilkins renders it by Bithynia. But the reading in this passage, as well as in the Targums of Jerusalem and of Jonathan on Gen. x, is too doubtful to be followed as even a traditional authority. See ETHNOLOGY.

Tu'bal-cain (Heb. *Tu'bal Ka'yin*, תּוּבַל קַיִן, apparently of foreign etymology; Sept. ὁ Θοβέλ; Vulg. *Tubal caïn*), the son of Lamech the Cainite by his wife Zillah (Gen. iv, 22). B.C. cir. 3700. He is called "a furbisher of every cutting instrument of copper and iron." The Jewish legend of later times associates him with his father's song. "Lamech was blind," says the story as told by Rashi, "and Tubal-cain was leading him; and he saw Cain, and he appeared to him like a wild beast, so he told his father to draw his bow, and he slew him. And when he knew that it was Cain his ancestor, he smote his hands together and struck his son between them. So he slew him, and his wives withdraw from him and he conciliates them." In this story Tubal-cain is the "young man" of the song. Rashi apparently considers the name of Tubal-cain as an appellative, for he makes him director of the works of Cain for making weapons of war, and connects "Tubal" with תָּבַל, *tabbêl, to season*, and so *to prepare skilfully*. He appears, moreover, to have pointed it תּוֹבַל, *tobêl*, which seems to have been the reading of the Sept. and Josephus. According to the writer last mentioned (*Ant.* i, 2, 2), Tubal-cain was distinguished for his prodigious strength and his success in war.

The derivation of the name is extremely obscure. Hasse (*Entdeckungen*, ii, 37, quoted by Knobel on Gen. iv, 22) identifies Tubal-cain with *Vulcan;* and Buttmann (*Mythol.* i, 164) not only compares these names, but adds to the comparison the Τελχῖνες of Rhodes, the first workers in copper and iron (Strabo, xiv, 654), and Dwalinn, the dæmon smith of the Scandinavian mythology. Gesenius proposed to consider it a hybrid word, compounded of the Pers. *tûpal*, iron slag, or *scoria*, and the Arab. *kain*, a *smith;* but this etymology is more than doubtful. The Scythian race *Tubal*, who were coppersmiths (Ezek. xxvii, 13), naturally suggest themselves in connection with Tubal-cain.

Tubie'ni (Τουβιῆνοι; Alex. Τουβεῖνοι; Vulg. *Tubianæi*). The "Jews called Tubieni" lived about Charax, 750 stadia from a strongly fortified city called Caspis (2 Macc. xii, 17). They were doubtless the same who are elsewhere mentioned as living in the towns of *Toubion* (A. V. "Tobie"), which again is probably the same with the TOB (q. v.) of the Old Test.

Tübingen School, THE OLD. The origin of this school, which became so noteworthy a factor in the development of Protestant theology during the latter half of the 18th century, is associated chiefly with the personality and influence of G. C. Storr (q. v.), professor of theology in the University of Tübingen, and, at a later day, court-preacher at Stuttgart. This scholar gathered about him a number of pupils, whom he impressed with the broad culture and thorough and comprehensive learning as well as logical arrangement and extraordinary clearness of his lectures, and whom he captivated by his evident piety, dignified demeanor, and unvarying kindness. Storr's dominant elements of character, whether as a man or a scholar, were, however, wholly of the objective class. His piety was not the expression of profound religious feeling, but of rigidly earnest and conscientious principle; and as his heart lacked fervor, so his intellect was deficient in imagination and the true speculative quality. The age in which he lived was a period of unrest. The orthodoxy of Brentius and Jakob Andreä was beginning to loosen its hold upon the times. J. W. Jäger, the learned chancellor (1702–20), had ventured upon the innovation of introducing a more attractive method in theology than that in vogue. Pfaff and Weismann also broke away from the polemical methods of orthodoxy, and sought to impart greater simplicity and life to theological instruction. In another direction, the so-called enlightenment or neology of the 18th century was gaining prominence and power, and was rejecting not merely the form, but the substance, of the orthodox teachings. Storr was not able to deny that the crisis which had come upon theology had its origin in very adequate causes; but he could not fully accept all its results, and therefore assumed a position midway between the contending parties, so as to be able to retain much of the substance of the old orthodox theology while adopting much of the methods of the new. He endeavored to base his teaching wholly on the Scriptures, and for that purpose brought together a mass of isolated passages to serve as the basis of his theology; but he had no conception of the organic unity of Scripture, of its living combination into separate principles, and of a consequent genetic unfolding of scriptural truths. Baur strikingly remarks that Storr recognised no canon, but only passages, of the Scriptures. His system was furthermore impaired by the Pelagianizing tendency of his mind, which led him to tone down the contrast between the fundamental doctrines of sin and grace, and to make grave concessions to neology with regard to the doctrines of the atonement and of the person of Christ. His great object was to render Christianity plausible to the destructive criticism of his time; and the endeavor to realize that object occasioned in his bearing a certain indecision and ambiguity of manner, so that his theology is made to seem forced and constrained. Great attention is given to the discussion of unimportant and particular ideas, while the thought of a connected and organic system of Christianity has no proper recognition in his works. This disposition to expend effort upon subordinate details is apparent in all his works, and especially in his criticism of Kant's *Religion innerhalb der Grenzen der reinen Vernunft*, and in the works he aimed against the "accommodation hypothesis" of Semler, Teller, and others. It was his misfortune to want the historical sense, and that attitude of impartiality towards doctrine which would have enabled him to discover the gradual development of scriptural truth. His system of Christian dogmatics and ethics aims to be simply a bringing-together and connecting of the results of exegesis; and this aim is realized by the mosaic-like collocation of isolated passages in such a manner as to justify the above criticism of Baur that Storr had no authoritative rule, but only a fragmentary view of Scripture. In this way he gave expression to the principle of the authority of Scripture upon which he professed to erect his entire system.

The school of Storr was, more particularly, composed of Johann Friedrich Flatt, Friedrich Gottlieb Süsskind, and Karl Christian Flatt, all of them pupils, successors, and in part colleagues of Storr in the theological faculty (for a more particular notice of these scholars, see the articles under their names). The older Flatt was an acute and learned man, exceedingly conscientious and careful, naturally cheerful, but infirm in body and greatly afflicted by repeated sorrows, in consequence of which he developed a measure of irritability and melancholy in his disposition. He left lectures on Christian ethics and on the Pauline epistles, which were published from notes by his pupils. Süsskind devoted his scientific activity chiefly to the elucidation of fundamental questions in doctrines and apologetics considered with reference to the philosophy current in his day. Against Kant and Fichte he discussed the office and the limitations of reason, and against Schelling he endeavored to secure the theistic basis of Christianity. His investigations in the line of doctrine were chiefly

concerned with the idea of the possibility of the forgiveness of sins, or, in other words, of the remission of penalty. He also discussed, in a fragmentary way, the theology of Schleiermacher (see Süsskind, *Vermischte Schriften*, 1831). His leading personal traits were great intellectual penetration and energy of the will, united with sternness of manner and the utmost conscientiousness of spirit. He was a master in logic, bold and confident in debate, the dialectician of his school. His ability was nevertheless impaired by the lack of speculative power and depth. The younger Flatt was rather a receptive than an independently creative character. His earliest work attempted to prove that the Kantian theory of atonement, according to which the forgiveness of sins is determined by, and consequent on, the measure of moral reformation, is not the only reasonable, but also the only allowable, view under the New Test. He was induced to retract the teachings of that book, and in time became wholly identified with the tendency of Storr and the elder Flatt.

The peculiarity of these theologians lay in the abstract theism beyond which they were not able to advance by reason of the want of true philosophical sense. They employed a pitiless logic to expose the gaps and weaknesses of transcendental speculation, but failed to attain to a living apprehension of their own theism; and, while they defended their theory of revelation with the utmost tenacity, they rendered that theory thoroughly intolerable to reason by numerous provisos, explanations, and modifications. This criticism applies to everything which is peculiar to their teaching, and indicates what is, more than any other feature, the characteristic of their school.

Affiliated to this school, though less closely than the men already named, was Ernst Gottlieb Bengel, professor of historical theology at Tübingen. This scholar passed beyond the ordinary favorable attitude of the school of Storr in his fondness for Socinian views, and was also a Kantianizing, rationalizing supranaturalist. So firmly was he intrenched in such views that he steadily refused to be influenced by any new tendency which the changing philosophy of a new æra might bring to bear upon theological inquiry. He scarcely indicated that he knew of the existence of Schleiermacher, and prevented the appointment of Bockshammer — who had written an unusually able work on the freedom of the will — to the faculty as the successor of the elder Flatt, because of Bockshammer's departure from the old plan to which Bengel was committed. Other adherents of this school, as Steudel, Christian Friedrich Schmid, etc., remained more faithful to the Storrian ideas in some respects, but were, on the other hand, gradually led away from the traditional position of the Tübingen school through the influence of the theology of Schleiermacher. New men, new tendencies, new methods, have taken the place of the old, not only with respect to the external fact, but even as regards the results of what was at one time a noteworthy factor in the development of theological science. The Tübingen school has produced, upon the whole, effects much less important to such development than its prominence would seem to warrant.

See Herzog, *Real-Encyklop.* s. v., and the various names mentioned in this article in Herzog and this *Cyclopædia*. See also Rationalism.

TÜBINGEN SCHOOL, The New. A very different æra was inaugurated in the University of Tübingen on the appointment of F. C. Baur (q. v.) as professor of theology in 1826. He began to attack the objective positions of Christianity through the Pauline epistles, selecting some of these only as authentic, and pointing out alleged discrepancies between them and other parts of the New-Test. history. His theory, which is summed up in his work on the apostle Paul, is, in brief, that, taking the epistles to the Galatians, the Romans, and the Corinthians especially as guides, we find therein "exposed the fact that there were two parties in the early Church, the Pauline and the Petrine. These struggled for supremacy, and the conflict was a long one. Peter was a thorough Jew, and his side predominated even after the death of the principal combatants. Judaism was the cradle of Christianity; and the latter was only an earnest, restless, reformatory branch of the former. But it was not an offshoot as yet, for Christianity was essentially Jewish all through its first historic period. The canonical writings of the New Test., which constitute the chief literature of the first two centuries, are the literary monument of Christianity while it was yet undeveloped and undetached from Judaism. These writings are the *mediating theology* of those distant days. The Petrine party was very strong until the middle of the 2d century, when it was obliged to yield to, or rather harmonize with, the Pauline. Many causes contributed to bring the two factions together. There was an absence of growth quite incompatible with their respective strength. Alone, they were almost unable to brave the storm of persecution. Finally, for the sake of security and propagation, they laid down their weapons and united under one banner. From this union came the subsequent growth of Christianity. The canonical works so much revered by the Church had been written in the interest of one or the other of these parties. Since the enmity has been destroyed, their literary productions must be considered in the light of history. The Church is therefore much mistaken in attaching importance to the Scriptures, for they were written for a timeserving end, and are quite unworthy of the interest which we attach to them."

It is obvious how destructive to the essential faith of Christians were these positions, and yet it is wonderful that they were broached with so much assurance, although based upon so trivial a comparison of circumstances. Nevertheless, a numerous circle of disciples clustered around Baur, and they enjoyed his leadership until his death, in 1860. But the writings of both the master and his school were quickly answered by the best theologians of Germany, such as Thiersch, Dorner, Leckler, Lange, Schaff, Bleek, Hase, Bunsen, and Tischendorf. Yet the effects of the insinuations, suspicions, and criticisms of Baur were for a long time a serious hindrance to the truth. The authors of the movement were disciples of the Hegelian philosophy. Their aim was to explain the origin of Christianity by natural causes alone. In this endeavor they but reproduced in a new and ingenious form the exploded infidelity of a former age. And the primitive doctrine of supranaturalism was again defended by an appeal, as of old and ever, to facts of the inspired records and the instinctive convictions of humanity. Yet some of its champions in this contest were themselves unconsciously infected more or less by the insinuating influences of the new scepticism, and were led to make concessions which later and sounder theologians have seen to be unnecessary and untenable.

Meanwhile, the attack upon the fundamental documents of Christianity was resumed in a still more virulent form by D. F. Strauss (q. v.), on his appointment to the theological faculty of Tübingen in 1832, and culminated in his famous *Leben Jesu*, which boldly impugns the historical truth of the Gospel itself. For the discussion of the controversy resulting, see Mythical Theory. A strong reaction has long since set in against these negative views, even in Tübingen itself, so that what has recently been known as "the Tübingen theology" is likely soon to be a thing of the past. See Hurst, *Hist. of Rationalism*, p. 280 sq.; Cook, *Monday Lectures*, ser. i; Fisher, *Supernat. Origin of Christianity*, p. xxxv. See Neology.

Tuch, Johann Christian Friedrich, a Protestant divine of Germany, was born Dec. 17, 1806, at Quedlinburg. Having prepared himself for the university at the gymnasium in Nordhausen, he went in 1828 to Halle, where he attended the lectures of Gesenius. Here he also commenced his lectures on Oriental lan-

guages and Old-Test. exegesis. In 1839 the Zurich University made him licentiate of theology, while the philosophical faculty of Halle appointed him extraordinary professor. In 1841 he was called to Leipsic, and was made ordinary professor in 1843, having shortly before been honored with the doctorate by the Tübingen faculty. In 1853 he was made third professor and canon of Zeitz, and died as first professor, April 12, 1867. His main work is his learned *Commentary on Genesis* (Halle, 1838; 2d ed. 1871). He also published *Commentationis de Lipsiensi Codice Pentateuchi Syri Manuscripto Particula I* (Lips. 1849):—*Commentationes Geographicæ. Pars i, De Nino Urbe Animadversiones tres* (ibid. 1845):—*Reise des Sheikh Ibrahim el-Khijari el-Medeni durch einen Theil Palästinas* (ibid. 1850):—*Commentatio de Μαισαλὼθ ἐν Ἀρβήλοις, 1 Macc. ix,* 2 (ibid. 1853):—*Die Himmelfahrt Jesu* (ibid. 1857):—*Quæstiones de Flavii Josephi Libris Historicis* (ibid. 1859):—*Quæstiones de Flavii Josephi loco B. J. iv,* 8, 2 (ibid. 1860). See Fürst, *Bibl. Jud.* iii. 450; Zuchold, *Bibl. Theol.* ii, 1352; *Theol. Universal-Lex.* s.v.; Hilgenfeld, *Zeitschrift*, 1871, pt. iii; Diestel, *Gesch. d. alten Testaments in der christl. Kirche*, p. 613, 648, 730; *Literarischer Handweiser für das kathol. Deutschland*, 1867, p. 266. (B. P.)

Tucher, Christoph Karl Gottlieb von, a famous jurist of Germany, was born May 14, 1798, at Nuremberg. He studied jurisprudence at Erlangen, Heidelberg, and Berlin, and after having occupied prominent positions in his profession, he died at Berlin, Feb. 17, 1877. He is known as the author of the following hymnological works: *Schatz des evangelischen Kirchengesanges, der Melodie und Harmonie nach, aus den Quellen des* 16. *und* 17. *Jahrhunderts geschöpft*, etc. (Stutt. 1840):—*Schatz des evangelischen Kirchengesangs im* 1. *Jahrhundert der Reformation* (Leips. 1848, 2 vols). (B. P.)

Tucker, Abraham, a metaphysical writer, was born in London in 1705, and was educated at Bishop's Stortford School and Merton College, Oxford. He studied for a while at the Inner Temple, but was not admitted to the bar. He died in 1774. He published, *Free-will, Fore-knowledge, and Fate; a Fragment by Edward Search* (Lond. 1763, 8vo):—*Man in Quest of Himself, or a Defence of the Individuality of the Human Mind or Self*, etc., *by Cuthbert Comment, Gent.* (1763, 8vo). His great work, however, is *The Light of Nature Pursued, by Edward Search* (1768–78; Cambridge, Mass., 1831, 4 vols. 8vo, with later editions, and an abridgment by William Hazlitt, 1807, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tucker, Elijah W., a Congregational minister, was born at Dorchester, Mass., March 31, 1810. He was converted at the age of twenty, graduated at Brown University in 1838, and at Andover Theological Seminary in 1841, and labored at South New Market, N. H., in 1841 sq.; Chatham, Mass., in 1846 sq.; Essex, Conn., in 1852; Goshen, Conn., 1853–58; Preston, Conn., 1858–65; and Northfield, Conn., in 1865, until his death, July 6, 1866. Mr. Tucker was a direct, earnest preacher, and a sympathetic, watchful pastor. Revivals resulted from his labors in almost every field. See *Cong. Quarterly*, 1867, p. 46.

Tucker, Elisha, D.D., a Baptist minister, was born at Rensselaerville, Albany County, N. Y., Dec. 24, 1794. His early education was limited. He began to preach in 1816, and was ordained pastor of the Baptist Church of Coventry, Chenango County, N. Y., Aug. 19, 1818. Here he continued with great success until Aug. 12, 1822, when he became pastor of the Church at Fredonia, N. Y. He was afterwards pastor of the First Baptist Church in Buffalo from September, 1831, until October, 1836; then of the Second Baptist Church of Rochester, N. Y., until May, 1841; and of the Oliver Street Baptist Church, New York city, until 1848. In 1851 his health became very much impaired, and he began travelling in the hope of improving it, but died Dec. 29, 1853. He was the eldest of six brothers, five of whom entered the ministry. Dr. Tucker published a *Sermon Delivered at Fredonia at the Ordination of Mr. Jarius Handy* (1826). See Sprague, *Annals of the Amer. Pulpit*, vi, 667.

Tucker, Josiah, D.D., a learned English divine, was born at Laugherne, Carmarthenshire, in 1711. He was educated at St. John's College, Oxford, and in 1737 became curate of St. Stephen's Church, Bristol, and was subsequently appointed minor canon in the cathedral of that city. On the death of Mr. Catcott, he became rector of St. Stephen's, and in 1758 was created dean of Gloucester. Mr. Tucker was an able advocate of the great political questions of the day, and was bold and determined in the principles which he advocated. He died Nov. 4, 1799. He wrote, *The Elements of Commerce and Theory of Taxes* (Bristol, 1753, 4to):—*Six Sermons* (1772, 12mo):—four tracts, etc., on political and commercial subjects (Glouces. 1774, 8vo):—besides *Treatises*, etc. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tucker, Levi, D.D., a Baptist minister, was born in Schoharie County, N. Y., July 6, 1804. He studied theology at the Hamilton Institution, graduated June 3, 1829, and on the 10th of the same month was ordained pastor of the church at Deposit, N. Y. In the summer of 1831 he accepted a call to settle at Blockley (now West Philadelphia), Pa., where he labored with great success, acting also for a while as agent of the Baptist Educational Society of that state, until the spring of 1836, when he removed to Cleveland, O. After remaining there seven years, he was for a while pastor of the Washington Street Baptist Church in Buffalo, and on Dec. 29, 1848, became pastor of the Bowdoin Place Church, Boston. His health having become greatly impaired, he resigned his charge in September, 1852, and took a journey to England, France, Italy, and Egypt, whence he returned in the early part of August, 1853, and died on the 23d of the same month. See Sprague, *Annals of the Amer. Pulpit*, vi, 786.

Tucker (or **Tooker**), **William,** D.D., a learned English divine of the 16th century, was born at Exeter. He was educated at New College, Oxford, and was admitted perpetual fellow in 1577. In 1585 he was promoted to the archdeaconry of Barnstable, in Devonshire. He was eventually made chaplain to queen Elizabeth. Dr. Tucker afterwards became prebendary of Salisbury, and took his degree of D.D. in 1594. He was made canon of the church at Exeter, and was installed dean of Lichfield, Feb. 21, 1604. He died at Salisbury, March 19, 1620. Dr. Tucker was esteemed an excellent Greek and Latin scholar. He was an able divine, a person of great gravity and piety, and well read in curious and critical authors. His publications are, *Charisma, sive Rabilium Sanitatum Gratia*, etc. (Lond. 1597, 4to), a historical defence of the power of royalty to cure the king's evil:—*Of the Fabric of the Church and Churchmen's Living* (ibid. 1604, 8vo):—*Singulare Certamen cum Martino Becano Jesuita* (ibid. 1611, 8vo), written in defence of James I against Becan and Bellarmine. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tuckerman, Joseph, D.D., a Unitarian minister, was born in Boston, Mass., Jan. 18, 1778, and graduated from Harvard College in 1798. After devoting himself to the study of theology, under Rev. Thomas Thacher of Dedham, he was ordained and installed as pastor in Chelsea, Nov. 4, 1801. While at Chelsea, his attention was drawn to the temptations and necessities of seafaring men, and in the winter of 1811–12 he founded the first society for the religious and moral improvement of seamen. In 1816 Mr. Tuckerman visited England in search of health, but soon returned without having experienced much apparent advantage from his tour. He resigned his charge at Chelsea in 1826,

preaching his farewell sermon on Nov. 4. He immediately entered upon his work as minister at large in Boston, devoting himself to the visitation of the poor and destitute for the remainder of his life. In 1833 he again went to Europe, returning in the following year. He died in Havana, whither he had gone for his health, April 20, 1840. He published a large number of *Sermons, Letters, Essays*, etc. (1800–38). See Sprague, *Annals of the Amer. Pulpit*, viii, 345.

Tuckney, Anthony, a learned Nonconformist divine of England, was born at Kirton, Lincolnshire, in September, 1599. He was matriculated at Emanuel College, Cambridge, at fourteen, received his degree of A.M. in 1620, and was chosen fellow of his college three years after. In 1627 he took his degree of B.D., and became assistant to the famous vicar John Cotton, upon whose departure he was chosen to the vicarage. When the assembly of divines met at Westminster, Mr. Tuckney was one of the two nominated for the county of Lincoln, and was appointed minister of St. Michael Querne's, Cheapside. In 1645 he was appointed master of Emanuel College, but did not entirely reside on this employment until 1648, when, being chosen vice-chancellor, he removed with his family to Cambridge, and took his degree of D.D. the year after. In 1653 he was chosen master of St. John's, and two years after regius professor of divinity. At the Restoration complaints were made by royalists against Mr. Tuckney, who resigned both positions June 22, 1661, receiving a pension of £100 per year. The rest of his life he spent in retirement, mostly in London. Although appointed commissioner at the Savoy Conference, he never attended it. In the time of the plague he lived at Colwich Hall, near Nottingham, where he was troubled and confined, but was discharged in a few months. Upon the passage of the Five-mile Act he removed to Oundle, and thence to Warmington, Northamptonshire. After the fire of London he removed to Stockerston, Leicestershire, and then to Tottenham, and in 1669–70 to Spitalyard, where he died in February, 1670. He wrote, *Sermon on Jer. viii*, 22 (Lond. 1643, 4to):—*Five Sermons* (1656, 12mo):—*Forty Sermons* (1676, 4to), published by his son:—*Letters*, etc. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tudehope, Archibald, a Presbyterian minister, was born at Paisley, Scotland, Aug. 19, 1801; graduated at the University of Glasgow in April, 1822; studied theology at the Divinity Hall of the Relief Synod in Paisley; was licensed by the Relief Presbytery of Glasgow in 1828, and ordained pastor of the Church in Annan, in Dumfriesshire, Scotland, Oct. 14, 1834. In 1838 he emigrated to the United States, and became pastor of the Ninth Presbyterian Church, Philadelphia, where he remained till 1849. He died Dec. 6, 1861. He was an instructive preacher, and his sermons to children were specially successful efforts. See Wilson, *Presb. Hist. Almanac*, 1863, p. 214.

Tudela, Benjamin (*ben-Jonah*) of, the famous Jewish traveller of the 12th century, is known for his researches on the state of the various colonies of the Hebrew people, both in the East and in the West. From 1165 to 1173 he travelled in several countries in Europe, Asia, and Africa, and published his results in his *Massaoth*, or *Itinerarium of Benjamin*. Among Christians the book has not been favorably received. In the first place, the whole of its complexion is Jewish—recording in every place of his arrival the census, condition, and leading names of his nation; scarcely ever noticing the objects which usually invite the attention of Gentile travellers, such as customs, climate, language, politics, history, etc. In the second place, he commits numerous errors in dates and names when he does refer to Gentile history; and, thirdly, the farther he advances from home, the more wonderful are his reports concerning the numbers and wealth of the Jews. These considerations have induced every one of his translators to believe that he never quitted Spain, but made a compilation of all the travellers' tales he could gather respecting foreign lands. On the other hand, Gibbon (*Decline*, v, 348, Milman's ed.) remarks, "The errors and fictions of the Jewish rabbi are not sufficient grounds to deny the reality of his travels." In our days, however, deeper investigation has certified the reality of the voyage, and the actual truth of many of its details, which are, however, mixed up with much that is fabulous, and accompanied by many incredible tales. This curious book of travels was edited, with a Latin translation, by Arias Montanus at Antwerp in 1622, and by L'Empereur at Leyden in 1633; with an English translation it was published in Purchas's *Pilgrims* (Lond. 1625, ii, 1437); by Harris, in *Collection of Voyages and Travels* (ibid. 1744–48), i, 546–555; by Gerrons (ibid. 1784); by Pinkerton, in his *Collection of Voyages and Travels of the World* (ibid. 1804–14), vol. vii; and in Bohn's *Early Travels in Palestine* (ibid. 1848, p. 63–126). The best edition is that of Asher, *The Itinerary of Rabbi Benjamin of Tudela* (translated, etc.; vol. i, bibliography and translation, Lond. and Berl. 1840; vol. ii, notes and essays, ibid. 1841). A French translation is given in Bergeron, *Collection de Voyages, faits principalement en Asie, dans les XII^e^, XIII^e^, XIV^e^, et XV^e^ Siècles* (the Hague, 1735, 2 vols.); by Barratier (Amst. 1784, 2 vols.); another transl. appeared at Paris in 1830; a Dutch transl. by Bara (Amst. 1666); and a German transl. in Jewish characters by Arbich (Frankf.-on-the-M. 1711). See Fürst, *Bibl. Jud.* i, 117 sq.; De' Rossi, *Dizionario Storico*, p. 321 sq. (Germ. transl.); Grätz, *Gesch. d. Juden*, vi, 214; Braunschweiger, *Gesch. d. Juden in d. roman. Staaten*, p. 154; Dessauer, *Gesch. d. Israeliten*, p. 289, 371–420; Jost, *Gesch. d. Judenth. u. s. Sekten*, ii, 54; iii, 363; Basnage, *Histoire des Juifs*, p. 617 (Taylor's transl.); Da Costa, *Israel and the Gentiles*, p. 283 sq.; Lindo, *History of the Jews in Spain*, p. 67; Finn, *Sephardim*, p. 210 sq.; Etheridge, *Introduction to Hebrew Literature*, p. 259; Adams, *History of the Jews* (Boston, 1812), i, 238 sq. (B. P.)

Tudor, Salathiel, a Methodist Episcopal minister, was born in Bedford County, Pa., in 1789. Converted when a youth, he labored as a local preacher for eleven years, and was received on trial in the Pittsburgh Conference in 1827. In 1829 his health declined; in 1830 he was a superannuate, and he died Nov. 26 of the same year. As a preacher he was acceptable and useful. "His end was peaceful and glorious." See *Minutes of Annual Conferences*, 1832, p. 159.

Tudor Flower. See Tudor Style.

Tudor Rose. A conventional representation of the rose, found in Third-pointed architectural work, both in wood and stone carvings, adopted in honor of the Tudors.

Tudor Style. This name is used by some writers on Gothic architecture, but they do not agree in the application of it. It is variously employed to designate the Perpendicular style throughout its continuance—the latter period of this style—and the mixed style which sprang up on the decline of Gothic architecture, usually called Elizabethan. The term is not very extensively used, and is most commonly understood to mean late Perpendicular work, and Henry VII's Chapel at Westminster is looked upon as the most perfect specimen in this style. The *Tudor Flower* is a flat flower, or leaf, placed upright on its stalk, much used in Perpendicular work, especially late in the

Tudor Style.

style, in long suites as a crest or ornamental finishing on cornices, etc. The examples differ considerably in detail, but the general effect does not vary much

Tueshimel ERDENI, in Lamaism, is the name for one of the seven sanctuaries which are placed upon the altars in front of the idol. It is a drawing, upon a gold background, representing an ambassador of the heavenly kingdom and also the god of the temple.

Tuet, ESPRIT CLAUDE, a French ascetic author, was born about 1745 and died about 1787, and was the writer of a number of religious tracts and sermons, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Tufa, a porous stone (called *travertine* when compact) found in calcareous streams, and used, from its lightness, in vaultings, as at Bredon and Canterbury.

Tuff-taffeta, a kind of inferior silk used in churchhangings.

Tuiscon, in German mythology, was an earth-born god, from whom all Germans are said to have sprung. He was highly esteemed by his son, man. The Druids sacrificed human beings to him. According to the accounts given by Cæsar, these sacrifices were made not only in Germany, but throughout the whole of Gaul. Some hold him to be a historic person, others a personified idea.

Tukkiyim. See PEACOCK.

Tukudh Version. This version is of a very recent date; and the translation of the four gospels and the epistles of John into that dialect was undertaken by the British and Foreign Bible Society, at the request of the Church Missionary Society, and was made in the year 1872 by the Rev. R. McDonald, who had been laboring among the people with much success. As to the dialect itself, it is spoken by a tribe of Indians on the river Yucon, on the confines of the Arctic region. Mr. McDonald, who has been laboring there for the last sixteen years, has reduced the language to writing, and in his translating efforts has had the assistance of a native Christian. The syllabic characters which were adopted in the Cree version were first tried, but the unusually large number of syllables in the language obliged the translator to fall back upon the Roman characters. The following, taken from the report of the British and Foreign Bible Society for the year 1873, will be of interest to the student: "The Tukudh tribe, which is often known by the name of *Loucheux*, from a peculiarity in the eyes of some of the natives, is small, not including more than about eight hundred, nearly the whole of whom are under Christian instruction. Their numbers, however, are on the increase, and it is not improbable that some neighboring tribes will become incorporated with them, and thus add considerably to the community. Like most of the North American Indian tribes, the Tukudh Indians have among themselves certain religious beliefs on which it is not impossible to build up the pure theology of the Bible. Their name *Tukudh* signifies 'haughty people.' When the geographical position of Mr. McDonald's station at Fort Macpherson is considered, it will not be wondered at that these people are living in primitive simplicity. The edition requested is to consist of five hundred copies, and some of the gospels it is proposed to bind separately. The expense of the work will be large and the readers few; but when a language has been reduced to written form, and Christian men capable of translating the Scriptures are available, the committee deem it a matter of clear duty to go forward in printing the Word of God, even though but a comparatively small population may be benefited by their labors." According to the report for 1879, about 810 copies altogether have been circulated among these people. (B. P.)

Tulchans, or **Tulchan Bishops.** A *tulchan* was the effigy of a calf, or rather it was a stuffed calfskin, set up before a cow when she was milked, under the belief that the animal thereby yielded her milk more freely. The custom has long been discontinued. Under the regent Morton, and after 1572, attempts were made to introduce bishops into the Presbyterian Church of Scotland. The men who consented to take the title had bound themselves, as the price of their elevation, to receive only a small part of the revenues, the rest going to Morton and his lordly colleagues. "The bishop had the title, but my lord had the milk." Such bishops were called tulchans by the people. The first tulchan was John Douglas, appointed to the see of St. Andrew's. Patrick Adamson, who afterwards himself became a tulchan, said in a sermon, "There be three kinds of bishops —my lord bishop, my lord's bishop, and the Lord's bishop. My lord bishop was in the papistry; my lord's bishop is now, when my lord gets the benefice, and the bishop serves for nothing but to make his title sure; and the Lord's bishop is the true minister of the gospel."

Tulisso, in Prussian mythology, were priests of a lower order, belonging to none of the three higher classes of Grivaites, Siggones, and Wurrkaites. The care of the sick rested with them, whom they either prepared for death, or sought, with their scanty knowledge, to cure or to alleviate their sufferings. They resided among the populace in villages, and were therefore not esteemed very much.

Tulla INTOON and HALTIORHIN. According to the Finnish creed, each man bore within him from his birth a divine spirit who was his inseparable companion for life. This spirit became more closely united to its subject in proportion as the latter tore himself away from earthly things to retire into the sanctuary of his soul. The magician, therefore, aspired to a transcendental ecstasy (*tulla intoon*), to a great state of excitement of the soul (*tulla haltiorhin*), in which he became like the spirit dwelling in him and entirely identified with it. He used artificial means, e. g. intoxicating drugs, in order to attain to this state of excitement.—Lenormant, *Chaldæan Magic*, p. 254.

Tulloch, JAMES, a Scotch Congregational minister, was the first Dissenter who settled in Scotland. He was tutored by Rev. Mr. Ewing of Glasgow, and sent out under the auspices of the Society for Propagating the Gospel at Home. Mr. Tulloch was settled over the Congregational Church at Bixter in 1808, and did much in establishing new churches and propagating the Gospel. He died Feb. 26, 1862. See (Lond.) *Cong. Yearbook*, 1864, p. 247.

Tully, George, an English divine, was educated at Queen's College, Oxford, and died rector of Gateside in 1697. He was a zealous writer against popery, and was suspended for a sermon he preached and published in 1686. "He was the first clergyman who suffered in the reign of James II in defence of our religion against popish superstition and idolatry." He is best known as the author of *Discourse on the Government of the Thoughts* (1693–94, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hook, *Eccles. Biog.* s. v.

Tully, Thomas, a learned English divine, was born in the city of Carlisle July 22, 1620; he entered Queen's College, Oxford, in 1634, and obtained a fellowship. In 1642 he was created A.M., and became master of the grammar-school at Tetbury, in Gloucestershire. He afterwards returned to his college, and became a noted tutor and preacher there. He died Jan. 14, 1676.

Tulu, or **Tuluvu**, is the ancient and proper dialect of the long narrow tract of land now called Canara, situated westward of Mysore, between the range of the Western Ghauts and the ocean. Owing to the long subjection of Canara to Karnata princes, the Karnata or Canarese language is now chiefly spoken by the higher classes in the province, while the Tulu still continues the vernacular of the common people, especially in South Canara. In idiom and structure it closely resembles the Malayalim language, and it is written in the same char-

acters. In 1834 a missionary station was established by the German Missionary Society at Mangalore, the capital of Canara. In 1844 a translation of the New Test. was made, which was published in 1852. See *Bible of Every Land*, p. 144. (B. P.)

Tum. Among the Egyptians the sun was considered in each phase a different god, having its peculiar name, attributes, and worship. Thus the sun during its nocturnal existence was *Tum;* when it shone in the meridian, it was *Ra;* when it produced and nourished life, it was venerated as *Kheper.* Since, according to the Egyptians, the night precedes the day, Tum was considered to have been born before Ra, and to have issued alone from the abyss of chaos.—Lenormant, *Chaldæan Magic*, p. 81 sq.

Tumanurong, in the mythology of the Marquesas, was a goddess who descended from heaven and was immediately made queen by the people, who were charmed by her beauty. She married the then ruling sovereign, and gave birth to a son, who was able to speak immediately after his birth.

Tumblers, a name given to the TUNKERS (q. v.) in ridicule of their peculiar motions while undergoing the rite of baptism by immersion.

Tundley, RALPH, an English Congregational minister, was born at Alton, Staffordshire, in 1795. He was converted under the influence of the Dissenters, became interested in Sunday-school work, and at the earnest solicitation of the Church at Alton he became their pastor and ministered to them until his death, Feb. 22, 1863. See (Lond.) *Cong. Year-book*, 1864, p. 247.

Tunic, or **Tunicle**, a term applied to several articles of clerical dress. (1.) A dress worn by the subdeacon, made originally of linen, reaching to the feet, and then of inferior silk, and narrower than the dalmatic of the deacon, with shorter and tighter sleeves, and devoid of the stripes or embroidery of that vestment. For some centuries, however, the assimilation has grown so complete as to render the slight difference between them almost imperceptible. Bishops wore both the tunic and dalmatic at pontifical mass. (2.) The *parva tunica*, or cotta, a linen habit reaching to the knees, used at all kinds of services by simple clerks and others; it differed from the rochet, in being fuller. Amalarius speaks of a blue tunicle of jacinth color, or *subucula*, worn by the bishop (Rupert says under the chasuble) as emblematical of the seamless robe of Christ. (3.) A dress worn by monks. See COAT.

Tunicle-ball, a ball of crystal to which tassels were attached, hanging from the shoulders of mediæval dalmatics.

Tunicle-chest, a chest for holding the tunic and dalmatic, and differing in shape from those chests which contained the copes and chasubles of a sacristy.

Tunis, JEWISH MISSION AT. As early as the year 1833, the London Society for the Propagation of the Gospel among the Jews commenced missionary operations in Tunis. The first missionary to that place was the late Rev. Dr. F. C. Ewald, who arrived there June 30. He found a Jewish population from 30,000 to 40,000, all living in their own quarter. There was also a large number of Roman Catholics, who had their own church and convent, a Greek community with church and priest, and about fifty Protestants without the means of grace. Mr. Ewald at once commenced divine service, which was attended by almost every Protestant. The Jews being accessible in that place, opportunities were afforded to the missionary to preach unto them the word of God. The Bible in Hebrew was eagerly sought after and bought by them, and thus the work could be carried on. In 1855 Mr. Page, who succeeded Dr. Ewald, established a school there, which proved a great success. Owing, however, to the removal by cholera of Mr. Page from the scene of his labors, missionary operations had to be suspended for a time, to be resumed again in 1860 by the Rev. Mr. Fenner. In July, 1861, a school was opened for Jewish boys with six scholars, whose number had increased by the close of the year to ninety-nine, all Jewish youths from seven to eighteen years of age. In 1862 a girls' school was established through the benevolence of a Christian lady in the north of England. Since that time missionary operations have been carried on there regularly, and in spite of the efforts made by the Israelitish Alliance to counterbalance the work of the mission, there were 160 boys and 305 girls in attendance at the mission schools during the year 1878–79. Since 1862, 1600 girls and 960 boys have passed through the schools. The popularity of these schools may be best seen from the fact that a notice of the opening of the mission-schools after the summer vacation was put up in the principal synagogues of Tunis. In connection with the two day-schools, Sunday-schools have also been opened there of late, besides a night-school which seems very promising. Some years ago the society built a chapel, where the Protestant community of Tunis is now gathered regularly for divine service, and where the sacraments are administered. According to the last report for the year 1879, there were fourteen persons engaged at this station, viz. two ordained ministers, a colporteur and depositary, a schoolmaster, four assistants, a schoolmistress and four assistants. (B. P.)

Tunkers (Germ. *tunken*, "to dip"), a sect of German-American Baptists, called by themselves *Brethren*. Their name is sometimes erroneously spelled *Dunkers*. The sect is said to have been founded by Alexander Mack at Schwarzenau, Westphalia, in 1708. Driven from Germany, some of them emigrated to America in 1719, and settled in Pennsylvania. They formed a settlement at Ephrata, Lancaster Co., under the directorship of Conrad Peysel. Here they built a town in the form of a triangle, the houses being three stories in height, and each of them a kind of monastery. They dressed much in the style of monks and nuns, men and women lived in different houses, and they used a vegetable diet, practicing considerable mortification. Although marriage was not forbidden, when couples married they were required to remove from Ephrata. They subsequently settled in Ohio, Indiana, Maryland, Virginia, and several other states. Their doctrines are similar to those of the Mennonites (q. v.), and in dress and manners they resemble the Friends. They use the kiss of charity, feet-washing, laying-on of hands, anointing the sick with oil; are opposed to war, and will not engage in lawsuits. They hold love-feasts, and an annual meeting about Whitsuntide, which is attended by their bishops, teachers, and representatives chosen by the congregations. Universal redemption, though not an article of faith, is commonly held by them. Some of them are strict sabbatarians, observing Saturday as their day of rest. They oppose statistics, which they believe to savor of pride, and, therefore, trustworthy statements as to their numbers cannot be given; they are supposed to number about 100,000. By reason of their quiet and peaceable lives they have retained a name which was given to them at first, that of "The Harmless People."

For the denomination there are now published four weekly papers—the *Primitive Christian*, the *Gospel Preacher*, the *Brethren at Work*, and the *Progressive Christian*. This last is published at Berlin, Pa., by the liberals among the Brethren or Tunkers; and its position is defined (in the *Independent* of May 8, 1879) as follows:

"We are in full accord with the Church on all Gospel doctrines and practices; but do not believe in any tradition as being worthy of comparison with a divine injunction. In fact, we do not regard a custom one hundred or five hundred years old, whether it originated in the Church or in the world, as possessing any claims upon the attention of Bible Christians. We believe in "nonconformity to the world" from all its sinful practices; but we hold

that the earth is the Lord's and the fulness thereof, and that the inventions and discoveries of man are simply the products of the wisdom of God, and should be applied by the Christian to the glorifying of his name. We believe that the time now is when we shall neither in the garb of a hundred years ago nor in the style of the present age worship the Father; but when the true worshippers shall worship him in spirit and in truth. We believe in self-denial, but not in stoicism; we advocate close communion, but not exclusiveness. In short, we hold that the Word of God is our perfect law, which if we obey we do well."

See BAPTISTS, GERMAN.

Tunnell, JOHN, an early Methodist minister, was about thirteen years in the work of the ministry; was elected to the office of an elder at the Christmas Conference in 1784; travelled extensively throughout the United States; was for years the leader of a pioneer band of preachers among the Holston mountains; and died in great peace near Sweet Springs, Va., July 9, 1790. He was buried by Asbury among the Alleghany heights, a martyr to his work. He was a man of solid piety, great simplicity, and godly sincerity; well known and much esteemed both by ministers and people for his indefatigable labors, and his commanding talents as a preacher. See *Minutes of Annual Conferences*, i, 37; Bangs, *Hist. of the M. E. Church*, i, 319; Stevens, *Hist. of the M. E. Church*, ii, 34, 38, 39, 43, 53, 99, 272, 297, 496.

Tunstall (or **Tonstall**), **Cuthbert,** a learned Romish prelate, was born at Hatchford, near Richmond, Yorkshire, about 1474. He entered Baliol College, Oxford, about 1491, but subsequently went to Cambridge and became a fellow of King's Hall. He afterwards went to Padua and took the degree of LL.D. On his return to England, archbishop Warham constituted him vicar-general, August, 1511, recommended him to Henry VIII, and in December of the same year collated him to the rectory of Harrow-on-the-hill, Middlesex, which he held till 1522. In 1514 he was installed prebendary of Stowlonga, Church of Lincoln, and in the following year admitted archdeacon of Chester. He was made master of the rolls in 1516. Serving as an ambassador to emperor Charles V, he was rewarded on his return (prob. 1519) by a series of preferments. In 1519 he was made prebendary of Bontevant, Church of York; in May, 1521, prebendary of Combe and Hornham, Church of Sarum, and dean of Salisbury. He was promoted to the bishopric of London in 1522; was made keeper of the privy seal in 1523; and in 1525 he and Sir Richard Wingfield went as ambassadors to Spain. In July, 1527, Tunstall attended cardinal Wolsey on his embassy to France, and in 1529 was one of the English ambassadors employed to negotiate the treaty of Cambray. On his return he exerted himself to suppress Tyndale's edition of the New Test. In 1530 he was translated to the bishopric of Durham, where he laid out large sums in improving his episcopal houses. At first Tunstall favored the divorce of Henry VIII, but afterwards espoused the cause of the queen. When Henry took the title of supreme head of the Church, Tunstall recommended this course in his injunctions and in a sermon preached at Durham. He also vindicated the king's supremacy in 1533, in a sermon preached before the king on Palm-Sunday. In 1535 he was one of the commissioners for taking the valuation of ecclesiastical benefices, and in 1538 was appointed to confer about the Reformation with the German ambassadors. A new edition of the English Bible was revised by him and Nicholas Heath, bishop of Rochester, in 1541. In December, 1551, he was committed to the Tower on a charge of misprision of treason, and although the bill was thrown out by the House of Commons, he was brought before a commission (consisting of the chief-justice of the king's bench and six others) and deprived of his bishopric. He continued a prisoner in the Tower during the remainder of Edward's reign. On the accession of Mary, in 1553, Tunstall was restored to his bishopric, but, on account of his mild treatment of the Protestants, was again deprived, July, 1559. He was committed to the custody of Parker, then in possession of Lambeth Palace, who treated him in a very friendly and respectful manner, until he died, Nov. 18, 1559. Tunstall was opposed to making transubstantiation an article of faith, and also held the doctrine of justification by faith only. His principal writings are, *In Laudem Matrimonii* (Lond. 1518, 4to):—*De Arte Supputandi* (Lond. 1522, 4to):—*Sermon on Royal Supremacy* (Lond. 1539, 4to):—*Confutatio*, etc. (Paris, 1522, 4to):—*De Veritate Corporis et Sanguinis Domini Jesu Christi in Eucharistia* (Lutet. 1554, 4to):—*Compendium in Decem Libros Ethicorum Aristotelis* (Paris, 1554, 8vo):—*Contra Impios Blasphematores Dei Prædestinationis* (Antwerp. 1555, 4to):—*Godly and Devout Prayers in English and Latin*, etc. (1558, 8vo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tunstall, James, D.D., an English divine, was born about 1710, and educated at St. John's College, Cambridge, of which he afterwards became fellow and tutor. In 1739 he obtained the rectory of Sturmer, Essex, and two years later was elected public orator of the university, and was appointed chaplain to Potter, archbishop of Canterbury. In 1744 he was created D.D. at Cambridge; was afterwards collated to the rectory of Great Chart, Kent, and to the vicarage of Minster, Isle of Thanet; both of which he resigned in 1757 for the valuable vicarage of Rochdale, Lancashire, where he remained until his death, March 28, 1772. His writings are, *Epistola ad Virum Eruditum Conyers Middleton*, etc. (Camb. 1741, 8vo):—*Observations on the Present Collection of Epistles between Cicero and Brutus*:—*Sermon before the House of Commons* (May 29, 1746):—*Vindication of the Power of the State to Prohibit Clandestine Marriages*, etc. (1755):—*Marriage in Society Stated*, etc. (1755):—*Lectures on Natural and Revealed Religion* (published after his death, in 4to). See Chalmers, *Biog. Dict.* s. v.; *English Cyclop.* s. v.

Tuonela was, according to the Finnish belief, the river of the country of the dead.—Lenormant, *Chald. Magic*, p. 258.

Tuoni, was the father of Kivutar, or Kipu-typö, the Finnish goddess of diseases.—Lenormant, *Chald. Magic*, p. 259.

Tuquoa, in the mythology of the Hottentots, is the evil spirit causing harm and misery, for whom numerous sacrifices are offered for the purpose of relieving the Hottentots, whom he is said to persecute.

Tura (or **Turra**), COSIMO (*Cosimè da Ferrara*), an Italian painter, was born at Ferrara in 1406. He was a disciple of Galasso Galassi, and was court-painter in the time of the duke Borso d' Este. He died in 1469. Tura worked both in oil and fresco, and painted in the dry, Gothic style then prevailing. Among his paintings are, *Annunciation* and *Nativity*, in the cathedral:—*Acts of St. Eustace*, Monastery of San Guglielmo:—*Virgin and Saints*, Church of San Giovanni:—*Christ Praying in the Garden*, at the Cappuccini:—*Madonna with Saints*, Berlin Museum. See Spooner, *Biog. Hist. of Fine Arts*, s. v.

Turban. Though it is presumable that in a climate like that of Palestine the inhabitants did not expose themselves to the cold of winter or the heats of summer without some covering for the head, there is no certain evidence that any such was in common use. The Hebrews have several words by which articles of head-dress are designated, but they all apparently belong to coverings which were either official or merely ornamental, with the exception of those used by the military.

In the Pentateuch two kinds of head-coverings are mentioned as forming part of the priest's dress, the מִצְנֶפֶת of the high-priest, and the מִגְבָּעָה of the common priests; the former of which was probably a sort of tiara, while the latter may have been a turban, but was more probably a high cap of a flower-like shape, such as are found among Orientals in the present day (Bähr, *Symbolik des mos. Cult.* ii, 66). As these head-

coverings (A. V. "bonnets") were expressly designed for "glory and for beauty" (Exod. xxviii, 40), they evidently give us no idea of what was commonly worn on the head by the people. In the ceremony prescribed for the drinking of the waters of jealousy, the priest is directed to *loosen* (פָּרַע) the woman's head—i. e. to let her hair fall down loosely (Numb. v, 18); and in the law concerning the leper it is prescribed that his head shall be *loosened* (פָּרוּעַ); phraseology which seems to indicate that it was customary in the Mosaic times to bind the hair with a band or fillet, such as we see represented on the Egyptian and Assyrian monuments. On the other hand, from the stress that is laid in the law concerning the Nazarite on his suffering his locks to grow, and on his hair thus abundantly grown being the crown of God on him (Lev. xiii, 45), it seems fair to infer that the cropping of the hair, and perhaps also the shaving of the head and the wearing of some covering (it may be of artificial hair, as among the Egyptians), was common among the people.

In the other books the terms which occur designating head-dress, besides those which are *regal*, such as נֵזֶר and עֲטָרָה [see CROWN], and those which are *military* [see ARMOR], are the following:

1. צָנִיף, *tsaniph*. This term occurs three times in the Old Test. (Job xxix, 14; Isa. lxii, 3; Zech. iii, 5). In all these cases the usage of the word shows that it refers, not to an ordinary article of dress, but to one which was ornamental and for display. It was probably a turban, the word being derived from צָנַף, *to roll round* or *wind*. Schröder (*De Vest. Mulier. Heb.* p. 364) endeavors to prove from the Arabic that this word means a narrow strip wound round the head; but his instances only prove that the Arabic *tsinf* and *tsinfa* denote a small band, or the hem of a garment. In Isa. iii, 22 the fem. *tseniphâh* is used of a female head-dress worn for ornament.

2. פְּאֵר, *peêr*. This word is used of the head-dress of distinguished persons, both male and female (Isa. iii, 20; lxi, 3, 10; Ezek. xxiv, 17, 23; xliv, 18). In Exod. xxxix, 28 it is used of the priest's head-dress, as also in Ezek. xliv, 18. In all the other instances it indicates an article of holiday costume. Saalschütz suggests that the *peêr* was probably the hat or bonnet, properly so called, and the *tsaniph* the ornamental headband wrapped round it.

3. צְפִירַת, *tsephiráth*, from צָפַר, *to circle*, a *circlet* or *diadem* (Isa. xxviii, 5); or it may have been a piece of fine muslin wound round the turban for ornament, such as the Orientals still use.

4. לִוְיָה, *liwyâh* (Prov. i, 9; iv, 9). Some regard this as a species of fillet by which the head was bound; but it probably means rather a garland or wreath of flowers.

The examination of these terms has failed to convey to us any information respecting the ordinary every-day costume for the head of the Hebrew people. Probably they were wont simply to throw some part of their dress over their heads when they had occasion to expose themselves to the weather, or to fold a piece of cloth over their heads, as do the Arabs of the present day, reserving such articles as those above named for holiday or festive occasions (Jahn, *Biblische Archäologie*, I, ii, 2, p. 116; Saalschütz, *Arch. der Hebr.* ii, 22). See HEAD-DRESS.

Turchi, ALESSANDRO, called *Veronese*, also *L' Orbetto*, an Italian painter, was born at Verona (according to Pozzo) about 1578. When a lad his talent was recognised by Felice Riccio, who took him into his study, and carefully instructed him. Leaving Riccio, he went to Venice, where he studied with Carlo Cagliari, and then proceeded to Rome. Here he made his home until his death, in 1648. Turchi excelled in the choice and distribution of his colors, among which he introduced a reddish tint which much enlivens his pictures. At Rome he painted some altar-pieces and other pictures for the churches, the most esteemed of which are in the Church of La Concezione. Among his other principal works at Rome are, *The Flight into Egypt*, in San Romualdo; *The Holy Family*, in San Lorenzo; and *St. Carlo Borromeo*, in San Salvatore. There are also to be noticed his *Passion of the Forty Martyrs*, in San Stefano; and his *Pietà* at La Misericordia. See Spooner, *Biog. Hist. of Fine Arts*, s. v.

Turck, ANTHONY, a Methodist Episcopal minister, was a native of New York State, and of Dutch descent. He was received into the travelling connection in 1793; "a holy and devout man, indefatigable and successful in his labors, subject to great afflictions, temptations, and trials," but with "increasing sweetness in communion with God" towards his end, and victory in death. He died March 13, 1803. See *Minutes of Annual Conferences*, i, 109.

Turibio (TURIBIUS), *St.*, is said to have been born Nov. 16, 1538, of good family. Every Christian perfection distinguished him in early youth. He was educated at Valladolid and Salamanca, was made president of Granada by Philip II, and subsequently became archbishop of Lima, in South America, though still a layman. He was consecrated in 1581, and proceeded to initiate an excellent administration, during which he founded hospitals, seminaries, and churches, ordered diocesan and provincial synods, travelled in the execution of his duties over the entire country, and displayed great devotion during a contagious pestilence. He is credited with the miraculous cure of several persons who were sick, and with at least one successful raising of the dead to life. He died at Santa, Nov. 23, 1606. It is said that his body was brought, undecayed, to Lima after a whole year had passed since his decease, and that it continued to work miracles. He was accordingly beatified in 1679 by Innocent XI, and canonized by Benedict XIII in 1726. See Wetzer u. Welte, *Kirchen-Lex.* xi, 330; Herzog, *Real-Encyklop.* s. v.

Turin, COUNCIL OF (*Concilium Turinense*), was held at Turin, Italy, in 398, or, according to others, in 401, to settle certain differences which had arisen among the Gallican prelates. The bishops of the province of Aix, Proculus of Marseilles, Simplicius of Vienne, and the bishop of Arles were present. As Turin was at that time under the metropolitan of Milan, it is conjectured that Simplicianus of Milan convoked it.

1. The first question settled in the council was that of Proculus of Marseilles, who (although that see was not in the province) desired to be recognised as metropolitan of the province of Narbonne. The council, for the sake of peace, granted to Proculus personally, but not to his see, the right of primacy which he claimed, declaring, however, that after his death the metropolitan should be a bishop of the province itself.

2. The council took into consideration the differences between the archbishops of Arles and Vienne, who both pretended to the primacy of Viennese Gaul. The decision was that he of the two who could prove his city to be the metropolis of the province as to civil matters should be considered as the lawful metropolitan, and in the meantime they were exhorted to live in peace.

3. The excuses of the bishops Octavius, Ursion, Remigius, and Triferius were considered. These prelates were accused of having conferred orders irregularly and uncanonically. The council decided that, in this case, indulgence should be granted to the four bishops; but that, in future, any bishops so violating the ancient decrees of the Church should be deprived of the right of ordaining, and of all voice in synodical assemblies; and that those who should be so ordained should be deposed. This canon was confirmed in the Council of Riez, A.D. 439.

Several other regulations relating to the affairs of the Church were also made, and eight canons in all published. See Mansi, *Concil.* ii, 1155.—Landon, *Manual of Councils*, s. v.

Turkey is the largest Mohammedan empire of the world, containing extensive possessions in Eastern Europe, Western Asia, and Northern Africa. Including the provinces in Europe and Africa which are virtually independent, and only pay an annual tribute to the Turkish government, the Turkish empire, in 1880, had an area of 2,302,000 square miles, and 47,000,000 inhabitants. In consequence of the treaty of Berlin in 1878, Turkey had to recognise the entire independence of Roumania and Servia, and to consent to the occupation of Bosnia and Herzegovina by the government of Austria. Moreover, Bulgaria and Eastern Roumelia have become virtually independent of Turkish rule, leaving to the Turkish government only a small territory in Europe which is fully under its control. In Africa, Egypt and Tunis are likewise independent in point of administration. Deducting the dependencies, the Turkish government at present rules over a territory of 1,043,000 square miles, with a population of 23,500,000. In June, 1880, the Supplementary Conference at Berlin declared that in order to carry out the provisions of the treaty of Berlin concerning the rectification of the frontier between Turkey and Greece, Turkey ought to cede to Greece a territory containing about 8292 square miles and 400,000 inhabitants.

[*Note by the Editor.*—For the purpose of enabling our readers to understand more fully the present complicated boundaries of Turkey, we insert a map based upon the one recently issued by Stanford, of Charing Cross, London. It will be perceived that, in consequence of the late Russo-Turkish war, Turkey has lost far more than half her European possessions, which are to be bounded henceforth by the Balkan Mountains instead of the River Save and the eastern Carpathian chain. Roumania, Bulgaria, Servia, Bosnia, and Montenegro are wholly severed from her. Bulgaria has lost a slice of her territory on the west, given to Servia, and another on the north-east, given to Roumania. Montenegro has gained a piece on the north-west from Bosnia, and another on the south-east from Turkey. Bosnia, including the part of Croatia formerly in Turkey, together with Herzegovina, has been occupied by Austria, and is not likely to be restored to Turkey. Greece gains a part of Albania and Thessaly; and Russia that part of Roumania (bounded by the Pruth and the Danube) adjoining Bessarabia (which she already held). In Asia Russia also acquires a district of Armenia adjoining Batûm. Besides, there is created a quasi-independent district of Eastern Roumelia, within the above narrowed limits of Turkey. Turkey in Europe virtually now consists merely of a part of Roumelia and a part of Albania. The interior changes in territory and population made by the Berlin treaty are stated as follows in the London *Athenæum*. Estimates of other statisticians vary considerably from these figures.

	Square Miles.	Inhabitants.	Mohammedans.
Ceded to Roumania	5,935	246,000	142,000
Ceded to Servia	4,326	264,000	75,000
Ceded to Montenegro	1,549	40,000	9,000
Ceded to Austria	15	2,000	.....
Ceded to Greece (?)	5,300	750,000	40,000
To be occupied and administered by Austria	28,125	1,061,000	513,000
Formed into the principality of Bulgaria	24,404	1,773,000	681,500
Included in Eastern Roumelia	13,646	746,000	265,000

Roumania, in exchange for the territory ceded, is called upon to surrender 3270 square miles, with 140,000 inhabi-

Map of Turkey in Europe, showing the Territorial Changes made by the Treaty of Berlin.

tants, to Russia. If we exclude the provinces "indefinitely" to be occupied by Austria, and Eastern Roumelia, there remain to Turkey in Europe only 74,790 square miles, with 4,779,000 inhabitants, of whom 1,521,500 are Mohammedans. In Armenia Russia takes 10,000 square miles, with about 350,000 inhabitants. Cyprus, intrusted to the keeping of England, has an area of 2288 square miles, and about 150,000 inhabitants. Many of these accessions, however, are already the fruitful source of contention, and some of them will probably have to be taken possession of by force of arms. Greece is at the present moment (Aug. 1880) preparing to do so for her share. It is impossible now to predict what the issue will be.]

The former volumes of this *Cyclopædia* have special articles on BULGARIA, EGYPT, ROUMANIA, SERVIA; and on some of the Eastern Churches which are wholly or chiefly found in Turkey, as the JACOBITES, NESTORIANS, and MARONITES. In the present article, after giving such preliminary information of a general character as the intense interest at present prevailing on the Oriental question seems to demand, we treat, more particularly, of the religions of Turkey proper, so far as they have not yet been discussed in the special articles which have just been referred to.

I. *Geographical and Ethnological Features.*—The geographical position of the Turkish empire is peculiar, and would, under a strong government, be most advantageous. It connects Europe with Asia, Asia with Africa, the East with the West, the Mohammedan with the Christian world. It has an extensive seacoast, which is indented by numerous gulfs and bays, and embraces many excellent harbors. Some parts of this coast were in former times the seat of a very flourishing commerce, which would undoubtedly be revived under favorable circumstances. Almost the entire territory which is subject to direct Turkish rule is noted for its fertility; but Turkish misrule has not only arrested, but diminished, its productiveness. By far the greater portion of the Turkish possessions is situated in Asia. The European possessions have always been much smaller, but as they contained the capital and seat of government, they have hitherto been of much greater political importance. This importance has, however, of late been greatly reduced by the territorial losses which Turkey has sustained by the last Eastern war and the treaty of Berlin. The African part of the Turkish empire consists almost wholly of tributary states; and the farther the territory of one of these states, Egypt, is extended, the smaller becomes the hold the Turkish government has on it. Although ruling over portions of Europe, Asia, and Africa, Turkey is really an Asiatic power.

While the Turks are the ruling race of the empire, they constitute a majority of the total population only in the Asiatic possessions. Even Asiatic Turkey can hardly be said to be an Ottoman land, for the bulk of the people are descendants of the old Seljukian Turks who have been subjected by the Ottoman Turks. In the African dependencies the Turks are hardly represented at all, and in Europe they are almost everywhere in a minority. According to an elaborate article on the ethnographical relations of Turkey in Petermann's *Geographische Mittheilungen*, 1876, No. 7, the Turks are to be found as a compact population only in three sanjaks, those of Rustchuk, Tulcha, and Varna. These three sanjaks formed part of the vilayet of the Danube. They are less numerous in the Rhodope Mountains. On the shores of the Ægean Sea and the Sea of Marmora, and on the south-east shore of the Black Sea, they are greatly outnumbered by the Greeks, especially in the direction of Constantinople. It is a remarkable fact that all the sanjaks which contain the most compact Turkish population are now subject to the semi-independent prince of Christian Bulgaria and to the Christian governor of the autonomous province of Eastern Roumelia. The aggregate number of the Osmanli Turks in Europe, including Bulgaria, Eastern Roumelia, Bosnia, and Herzegovina, is estimated at about 2,000,000. Exclusive of these provinces, over which the authority of the sultan is not likely to be ever restored, the number of Osmanlis will barely reach 1,000,000 in a total population of about 5,000,000. In Asia the Turkish race is supposed to number more than 8,500,000 of a total population of 17,000,000; but this number embraces many old tribes who have been totally absorbed and merged in the Turks. The Turcomans, who live chiefly in Northern Mesopotamia, and number about 100,000, belong to the same race as the Turks.

Up to the time of the late Eastern war, the bulk of the population in the European dominions of Turkey was made up of five non-Turkish tribes—Roumanians, Servians, Bulgarians, Greeks, and Albanians. The Roumanians, who chiefly inhabit the principality of Roumania, where they number about 5,000,000, have long been semi-independent of Turkey, and became entirely independent by the treaty of Berlin. Only about 200,000 remain subject to Turkish rule. Outside of Roumania and Turkey, Austria has a Roumanian population exceeding three millions. West and south of the Roumanians we find two branches of the Slavic race, the Servians and the Bulgarians. The Servians embrace the inhabitants of the principalities of Servia and Montenegro, and of Bosnia and Herzegovina. Both Montenegro (q. v.) and Servia (q. v.) are now independent states; Bosnia and Herzegovina have been placed under Austrian administration, and are likely to become soon a part of the Austrian empire. In Bosnia, the landed aristocracy, after the conquest of the country by the Turks, became Mohammedans, in order to save their property and their privileges, but they continue to speak the Servian language. Outside of the present and former dominions of the sultan, Austria has a Servian population of about 4,500,000, called Croatians, Slavonians, Dalmatians, and Slovenians. The large majority of the Servians belong to the Greek Oriental Church; but in Austria and in Bosnia there is also a large Roman Catholic element. According to a recent work by Klaić on Bosnia (Agram, 1878), written in the Croatian language, the population of Bosnia is divided, as regards the religious denominations, into—Orthodox Greek Church, 646,678, or 48.4 per cent.; Mohammedans, 480,596, or 35.9 per cent.; Roman Catholics, 207,119, or 15.5 per cent.; and Jews, 3000, or .2 per cent.; but in regard to race, 1,291,393 of this population are Slaves, only 2000 Osmanli Turks, 30,000 Albanians, and 11,000 gypsies. The Servians of all the different denominations in Austria and the former Turkish dominions are only now awakening to the full significance of the fact that their common language makes them joint members of one nationality, and a strong movement towards uniting at some future time all these members into one state has set in. Although the Mohammedan Bosnians are strongly opposed to this union movement, as well as to the annexation of their province to Austria, the rule of the Osmanli Turks over the Servian nationality may be said to be at an end.

The second Slavic race of European Turkey is the Bulgarians. They occupy the country south of the Danube, their southern ethnic boundary being a line passing through the towns of Nissa, Prisrend, Ochrida, Kastoria, Niagostos, Salonica, Adrianople, and Burgas, on the Black Sea. The number of Bulgarians is estimated at from three to four millions. After four centuries and a half of oppression, they were considered at the beginning of the 19th century the most wretched people of Europe. Then a marvellous awakening began. See BULGARIA. In spite of all oppression, they laid the foundation of a national system of education, and re-established the independence of their national Church. The treaty of San Stefano, March 3, 1878, between Russia and Turkey, provided for the establishment of Bulgaria as a tributary Ottoman principality and a national militia. The principality thus constituted would have extended from the boundaries of Servia and Albania to the Black Sea, and from the Danube nearly to the Ægean Sea, taking in about fifty miles of the Ægean coast. It would have included all the pre-

dominantly Bulgarian districts, both north and south of the Balkans, containing an aggregate of 79,400 square miles and an estimated population of between five and five and a half millions. But although the Bulgarians would have been the dominant race, a considerable number of Turks, Servians, and Greeks would have been merged in the Bulgarian majority. The treaty of Berlin of July 13, 1878, greatly modified this plan. The tributary principality of Bulgaria, as constituted by it, contains only 33,000 square miles and about 1,860,000 inhabitants. The Bulgarian districts south of the Balkans were constituted as the autonomous province of Eastern Roumelia, the governor of which must be a Christian, but is appointed by the Turkish government with the consent of the treaty powers. Eastern Roumelia has about 13,664 square miles and 850,000 inhabitants, of whom about 600,000 are Bulgarians, 150,000 Greeks, and 70,000 Turks. The aggregate population of Bulgaria and Eastern Roumelia reaches about 3,000,000, of whom fully 2,500,000 are Bulgarians, and the remainder mostly Turks and Greeks. The Mohammedan population is estimated at from 800,000 to 950,000, but fully two thirds of them are of Bulgarian descent. The Bulgarians, generally, were greatly dissatisfied with the provisions of the treaty of Berlin, and a strong movement began at once for a reunion of Bulgaria and Eastern Roumelia, which can hardly fail to be ere long successful, and result in the emancipation of the entire Bulgarian population from Turkish rule.

The Greeks, or Hellenes, have a numerical preponderance in the southern part of European Turkey, especially in Thessaly, Epirus, Southern Macedonia, and the islands, the most important of which is Crete. They are the most civilized among the Christian races of Turkey. Their number is estimated at about 1,000,000 in European and 1,000,000 in Asiatic Turkey. The people of the predominantly Greek districts expressed during the late civil war a desire to be annexed to the kingdom of Greece, and the government of that kingdom made in January, 1879, an attempt to occupy these districts. The attempt had, however, to be abandoned at the request of the great powers. The Congress of Berlin expressed a desire that the frontier between Greece and Turkey should be rectified to the advantage of the former power, and offered the mediation of the great powers in case Turkey and Greece should be unable to agree. As this agreement was not reached, the supplementary congress held in Berlin in June, 1880, designated the new frontier between the two states. In Asia, the Greeks are fast occupying the seaports and coast of Asia Minor, from which the Turks are steadily retiring before them, and it is believed by many that a vigorous Greek kingdom in Europe would soon find a legitimate field of expansion along the coast of Asia no less than that of Europe.

The Albanians occupy the country south of the Servians and Bulgarians, and north of the Greeks. Their number is estimated at from 1,200,000 to 2,000,000. More than one half of them have embraced Islam, though it is said that many of the Mohammedan Albanians remain secretly Christian. They are divided into a number of tribes. Some of the most warlike mountain tribes are Roman Catholics. In the frontier districts the Albanians are greatly mixed with Servians in the north and with Greeks in the south. They opposed with great vigor the cession to Montenegro by the Turkish government of some districts largely inhabited by Albanians, and declared an intention to oppose no less vigorously the cession of some of their southern districts to Greece. The Albanians are the only one of the five non-Turkish nationalities of European Turkey which shows some kind of attachment to the Ottoman government. This must partly be explained by the predominance among them of Mohammedanism, and partly by their determination not to be absorbed by Servians and Greeks. The increasing consolidation of Servians, Bulgarians, and Greeks will, however, cut them off from Constantinople, and make it impossible for them to remain a Turkish province.

A curious fact in the relation of the different races that people European Turkey is the irregular manner in which they are distinguished and mingled. "No locality," says Baker, in his *Turkey*, "can be found where the population is exclusively of the same nationality; but a rival race crops up here and there, and jostles its neighbors. We find, for instance, a quarter where the majority of the population are Bulgarians; but among them in considerable numbers are Turks, Greeks, Circassians, and gypsies. In another quarter the majority are Albanians, but they again have to bear the friction of Bulgarians, Wallachians, Greeks, and Turks; and so on all over the country. Each of these nations has its own language, religion, and customs; and it therefore follows that the difficulty of governing the mass lies in a direct ratio to the number of races represented in it." This irregular distribution of races has, however, been considerably affected by the close of the Eastern war, when, especially, large numbers of Turks and Bulgarians left their endangered homes, and emigrated to districts predominantly inhabited by coreligionists. The Austrian consul Sax (in *Oesterreichische Monatsschrift für den Orient*, 1878) estimates the number of those who from the spring of 1877 to the close of 1878 changed their residence at more than one million.

II. *Origin and Political History.*—The Turks are first heard of in history when they emerged from the regions of Central Asia, and emigrated, early in the Christian æra, to the neighborhood of the Aral and Caspian seas. In the 6th century they formed an alliance with the Roman emperor Justin II; in the 7th they began to learn the Mohammedan religion at the hands of the Saracens. After their conversion to Mohammedanism they rapidly rose in power and influence. One branch, which, after its leader, Seljuk, received the name of Seljukian Turks, subjugated a large portion of Persia, and thence spread into Syria, Armenia, Georgia, and Lower Egypt. Under Malek Shah, the grandson of Seljuk, the dynasty of the Seljukian Turks was in the 11th century the greatest power in Asia. They gradually pressed their conquests to the West, and from this time a more special and crying persecution of the Christians began. After Malek's death, the empire was divided into smaller states, which became rivals, and were finally extinguished in the 13th century by the irruption of the Moguls under Genghis Khan. Then the history of the Ottoman Turks begins. The first mention of them is made at the beginning of the 13th century, when they emigrated, under the name of Oghuze Turks, from the main body in Khorassan, Persia, to the mountains in Armenia, whence a part removed and settled near Angora, still acknowledging the suzerainty of the Seljukian sultan of Iconium. Partly at the expense of the Greeks, partly at that of other Turkish emirs or princes, the leaders of this band, Ertoghrul and his son Othman, or Osman, gradually grew in power. Othman became the most powerful prince in Western Asia, and from him his followers took the name by which this branch of the Turks has ever since been designated, that of Ottoman, or Osmanli. Shortly before the death of Othman, in 1326, his armies took Brousa, which became the Asiatic capital of the Ottomans. With Othman's son, Orkhan, the Ottoman empire begins. He made himself entirely independent of the Seljukian sultan, though he continued to bear the inferior title of emir. During his reign Gallipoli, in the Thracian Chersonesus, the first acquisition of the Turks in Europe, was conquered, in 1357, and all of Western Asia occupied. He imposed upon the conquered Christian nations the tribute of children, who were brought up in the Mohammedan faith, and out of whom was formed the famous force of the Janizaries, who for three centuries constituted the strength of the Ottoman armies.

In the reign of Murad I, the successor of Orkhan, Adrianople was taken, which became the European capital of the Ottomans till they captured Constantinople. When the Turks entered Europe, the territory of the Greek empire was almost limited to a quadrangle extending from Constantinople to Adrianople, and from the Black Sea to the Archipelago, to a small part of the coast near Thessalonica, and the larger portion of the Peloponnesus. The bulk of what subsequently became European Turkey consisted of the empire of Servia, extending from the Danube to the Peloponnesus, and bounded on the west by Bosnia and the Adriatic Sea; and of the kingdom of Bulgaria, extending from the Danube to Adrianople, bounded on the east by the Black Sea. The frontier between Bulgaria and Servia was constantly changing. When the Turks began to get a foothold, Widdin and Sophia were the nearest Bulgarian towns to the frontier. At this time the power of Servia began to go down after the death of Stephen Dushan, its greatest ruler, and Bulgaria began to split up into three separate kingdoms. Thus both were unable to resist the advancing Turks. In 1363 the Bulgarian city of Philippopolis was taken. About 1371 the chief of the three Bulgarian kingdoms, that of Tirnova, became tributary. For a while a Slavic confederation, under the Bosnian king Stephen, won some successes; but in the great battle of Kossova, in 1389, the confederate Bosnians, Servians, Bulgarians, and Wallachians were utterly defeated. Two or three years later, Servia and Wallachia became tributary, and the greater part of Bulgaria was conquered. Murad's son, Bajazet I, was the first to exchange the humbler title of emir for that of sultan, and also the first who attacked Constantinople. The progress of the Turks was arrested by the stunning defeat which they suffered in 1402 at Angora, at the hand of Timur, the famous Tamerlane; but they recovered their power under Bajazet's grandson, Murad II (1421–51), who conquered Thessalonica, Corinth, Patras, and a part of Albania, which was heroically defended by the great Scanderbeg. His son, Mohammed II (1451–81), conquered Constantinople, and thereby destroyed the Greek empire. He reduced, in 1459, Servia from a tributary principality to an Ottoman province; in 1463 Bosnia was annexed; in 1461, the Christian empire of Trebizond, in Asia; in 1466, Caramania; in 1479, the Peloponnesus, which at that time belonged to the Venetians. In 1480 Otranto, in Italy, was captured; and the design was openly avowed to conquer all of Western Europe and to exterminate Christianity. But Mohammed's death, in 1481, put an end to these schemes; Otranto was soon abandoned, and no further progress was ever made west of the Adriatic. The conquests of Mohammed gave to the Turkish empire about the same extent it had before the late Eastern war. In the whole of the Balkan peninsula only the small mountain district of Montenegro has kept its independence to our own times. Selim the Inflexible (1512–19) warred against Mohammedan enemies, and annexed Syria and Egypt to his dominions. From the last of a line of nominal caliphs Selim obtained a cession of his rights, and ever since the Ottoman sultans have been acknowledged as chiefs of their religion by all Mussulmans of the Sunnite sect. During the reign of Suleiman II (1519–66) the empire attained the greatest extent it has ever had. The larger portion of Hungary was annexed; a Turkish pasha ruled at Buda; and the princes of Transylvania, Moldavia, and Wallachia became vassals of the sultan. Rhodes was taken from the Knights of St. John, and a large tract of land in Asia from the Persians. With the death of Suleiman the decline of Turkish power began. The reign of Selim II, the Drunkard (1566–74), was marked by the first great reverse of the Ottoman arms—the overthrow of the Turkish fleet by the fleets of Spain and Venice at the battle of Lepanto, in 1571. No lasting conquests of importance were made from this time, except the islands of Cyprus and Crete. The frontier on the north towards Hungary, and in later times towards Russia, went steadily back. The succession of great rulers was stopped. The powers of the sultan became less, the power of the pashas greater. In 1622 a sultan was, for the first time, murdered. In the latter half of the 17th century the Turks began to lose their hold on Hungary. The battle of St. Gotthard, in 1664, was the first great overthrow of the Turks by land. At the end of the 17th century the Turks had been at war with all their Christian neighbors, and they had lost territory at all points except one. In a war against Poland they had gained Podolia; they had lost, besides Hungary, the Peloponnesus, and Azof. All of these territories, inclusive of Podolia, were given up by the treaties in 1699 and 1700. The peace of Carlowitz, in 1699, marks a point in the decline of the Ottoman power, and the Turks were for the first time compelled to treat with the Christian powers of Europe on equal terms. The wars against Austria, which, with breaks from time to time, had gone on since the battle of Mohacz, 1526, by which the Turks established their rule over Hungary, were ended by the peace of Sistova in 1791. The result was that Hungary was freed from the Turk, but that Servia and Bosnia were left in his clutches. The frontier established by that peace has remained almost unchanged. The most dangerous of all the foreign enemies of Turkey proved to be Russia. The wars between Russia and the Turks began in the middle of the 17th century, and the two countries have ever since appeared as irreconcilable hereditary foes whose interminable conflict could only be ended by the destruction of the one or the other. The wars between Russia and Turkey put on a very distinctive character when Peter the Great, in 1696, took Azof, the key of the Black Sea. From the time that Mohammed the Conqueror took the Genoese possessions in the Crimea, the Black Sea had been wholly under the power of the Turks. When Azof fell into the hands of the Russians, it remained for a great time the point of contention between the two countries. A new stage in the history of these wars is marked by the famous treaty of Kainarji of 1774, which ended the first war of Catherine II against the Turks. This treaty for the first time brought the Ottoman power into some measure of dependence. It gave Russia a firm foothold on the Black Sea, and the important right to remonstrate in behalf of Wallachia and Moldavia, in case of any breach of their privileges by the Turks.

The most prominent feature in the Turkish history of the 19th century is the successful revolt of the subject Christian nations against the Ottoman power. This war of independence began in Servia in the first years of the new century. It was at first a rising against local tyrants who defied the authority of the sultan, but it soon became a war of independence. In 1826 the independence of the country was recognised by Turkey, which was only to receive an annual tribute, and for some time retained the right of keeping garrisons in certain fortresses. The Greek war of independence began in 1821. Finding himself unable to subdue both Greece and Servia, the sultan had to apply for help to his rebellious vassal, pasha Mehemet Ali of Egypt; but the outrages of the Egyptians led to an interference by England, France, and Russia, who, in 1827, in the treaty of London, agreed to make Greece free; destroyed, in November, 1827, at the battle of Navarino, the Turkish and Egyptian fleet, and compelled the sultan to agree to the treaty of London. In the treaty of Adrianople (1829), Turkey had not only to acknowledge the independence of Greece, but the almost complete independence of Moldavia and Wallachia, whose hospodars thereafter held office for lifetime, and to cede several fortresses on the coast of the Black Sea to Russia. Mahmud II (1808–40) was desirous of introducing important reforms, and in 1826 exterminated the Janizaries; but while his reforms did little good to the Christians, they set his Mohammedan subjects

against him. There were Mohammedan revolts in Albania and Bosnia, which were put down in 1831 and 1832; but more important was the rebellion of Mehemet Ali of Egypt, who conquered Syria and other Asiatic possessions of the sultan, and seemed to threaten the very existence of the empire, when (1840) four of the great Christian powers of Europe concluded the treaty of Buda-Pesth, and compelled Mehemet Ali to give up his Asiatic conquests. In the Crimean war (1853–55), Turkey would probably have been crushed by Russia but for the interference of England, France, and Sardinia in its behalf. By the treaty of peace in 1856, the powers which signed it—France, Austria, Great Britain, Prussia, Russia, and Sardinia—declared that the Sublime Porte was admitted to partake in the advantages of public law and the European concert. This concession was made to the Porte in recognition of the *hatti-humayum* (Feb. 18, 1856), a proclamation which promised to the Christians equal civil rights, but which the Porte found itself no more able to carry out than a preceding reformatory edict, the *hatti-sherif* of Gulhane of 1853. The approaching collapse of Turkey became more and more apparent. Terrible massacres of Christians in Damascus and Mount Lebanon led, in 1860, to a French intervention. In 1861 Moldavia and Wallachia united themselves, in spite of the treaty of Paris and of the protest of the Porte, into one state, called Roumania. A powerful impulse was given to the aspiration of the Christians for freedom by the complete victory of the nationality principle in Italy and Germany. As the Italians and Germans had re-established an Italian kingdom and a German empire, thus the Greeks of Turkey expressed a wish for a union with Greece, the Servians began to dream of the re-establishment of a large Servian empire, the Bulgarians of a Bulgarian kingdom, the Roumanians of severing the last tie of connection with Turkey. The first movement in this direction was the insurrection in Crete in 1866, which was suppressed in 1869. The powers which had signed the treaty of Paris held a special conference and recognised the demands of the Porte as just. In 1867 the demand of Servia that the Turkish garrisons be withdrawn from all the Servian fortresses was granted. In 1872 the sultan conceded to the khedive of Egypt two important attributes of sovereignty, the direct hereditary succession and the authorization to make loans. On July 6, 1875, an insurrection broke out in Herzegovina, which gradually kindled the great Eastern war. A series of joint steps were taken by the great powers of Europe to induce the Porte to concede the reform demanded by the Christian insurgents. The most important were, the note of count Andrassy of Dec. 30, 1875; the Berlin Memorandum of May 14, 1876; the Constantinople Conference from December, 1876, to January, 1877; and the London Protocol of March 21, 1877. On April 24 Russia declared war, and at the beginning of 1878 Turkey was utterly crushed. In the peace of San Stefano of March 3, 1878, Turkey had to recognise the entire independence of Roumania, Servia, and Montenegro, to cede some additional territory to Servia and Montenegro, and to consent to the establishment of an independent principality of Bulgaria. In the case of Bulgaria, these stipulations were considerably modified by the treaty of Berlin of July 13, 1878, as has already been stated. Bosnia and Herzegovina were placed under Austrian administration, and to Greece the annexation of some Greek districts in Southern Turkey was promised. The introduction of the reforms formally demanded by the great powers of Europe was again promised, and their execution placed under the guarantee of the great powers. A few weeks before (June 4, 1878), Turkey had concluded a secret treaty with England, which assumed a protectorate over the Asiatic dominions of the sultan as long as Russia would not return its conquests in Armenia. In return, Cyprus was placed under English administration, and the Porte pledged itself to carry through administrative reforms in the Asiatic possessions. Thus Turkey appeared in an entirely helpless condition, and, so far as its European possessions were concerned, in a state of total decay. Among the European powers, only one—the Tory government of England—occasionally used its influence in behalf of the Turkish government. The fall of the Tory ministry in 1880, and the access to power of the Liberal party, which, during the war, had openly expressed its sympathy with the Christian nationalities of the Balkan peninsula, especially with the Greeks, deprived the Mohammedan government of its last hope. As the Turks had been unable to agree with the Greek government about the promised rectification of frontier, the powers which had signed the treaty of Berlin held another special conference at Berlin in June, 1880, and designated the districts which, in their opinion, should be ceded to Greece. The vital power of Turkey appears to be exhausted. A constitution drawn up by Midhat Pasha, and proclaimed Dec. 23, 1876, which promised to the population very extensive rights, failed to make any impression either at home or abroad. The Parliament which met in March, 1877, attracted more attention by its novelty than by its work.

III. *National Characteristics and Governmental Policy.*—Comparing Turkey with the other states of Europe, we are struck with one very remarkable distinction. In all the other countries of Europe the bulk of the people have learned that they have a common country, and that, however widely their opinions may differ, and however much they may dislike the existing government, they have important interests in common. The Turks have never become a nation. After subjecting many tribes of different race and religion, the exclusive aim of the sultans has been to keep them in subjection, and to extort from them as high a tribute as possible. The effect of Turkey's rule has therefore been most blighting upon every interest of her subjects. Morally, socially, economically, and politically, her dependencies have sunk, under the combined influence of a false, fanatical, and sensual religion, a bigoted, selfish, and imbecile régime, and an ignorant, fatalistic, and effete philosophy, to the lowest possible point of civilized communities. Corruption reigns in every department of state, and superstition in every form of society. The ruling class, being Turks and Moslems, feel no sympathy with the natives, who are largely Christian and of different races from themselves. Extortion, bribery, chicanery, and treachery have for ages characterized the government, until it has become a festering ulcer and a burning shame upon the face of Europe. But for the intrigues and jealousies among the other European powers, each of which has been anxious to outwit the rest in seizing upon the spoils of "the Sick Man's estate," Turkey would have been dismembered long ago by foreign interference, or have collapsed in utter ruin by its internal rottenness. England has been largely chargeable for maintaining, by her diplomatic policy, this eyesore and blot upon the map of the world.

Several large territories are but very loosely connected with the empire. Tunis, in Africa, considers itself as a vassal state of the sultan, but without any definite obligation, not even that of paying an annual tribute. Formerly there were two other states of this class, Algeria and Tripoli; but the former has been conquered by France, and the latter has recently come under the direct authority of the sultan. The vassal states which had only to pay an annual tribute, and were otherwise autonomous, were, in 1878, Roumania and Servia, in Europe; Samos, in Asia; and Egypt, in Africa. In 1878 Roumania and Servia became entirely independent, and Bulgaria was erected into a tributary vassal state. In the autonomous province of Eastern Roumelia, the power of the sultan has been almost reduced to the right of appointing a governor.

By the old law of succession, which has been left unchanged by the constitution of 1876, the crown is inherited, according to seniority, by the male descendants

of Othman, sprung from the imperial harem. The harem is considered a permanent State institution. All children born in the harem, whether offspring of free women or of slaves, are legitimate and of equal lineage; but the sultan is succeeded by his eldest son only when there are no uncles or cousins of greater age. It has not been the custom of the sultans for some centuries to contract regular marriages. A special feature attending the accession of new sultans to the throne has been the slaughter of brothers and other near kinsfolk who were feared as rivals. Until very recently the will of the sultan was not limited by any law. The precepts of the Koran were regarded as the fundamental law of the empire. The legislative and the executive authority were exercised in the name of the sultan by the grand-vizier as head of the temporal government, and the Sheik el-Islâm as the head of the Church. The constitution of 1876 pretended to make the sultan a constitutional monarch, and to provide for the exercise of the legislative and judicial powers after the model of the West European states; but the constitution thus far (1880) is almost a dead letter. Several Christians, however, have of late held the position of Minister of State. The financial affairs of the government are in a condition of thorough and hopeless disorganization, and the time of the empire's complete dissolution cannot be distant.

IV. *Mohammedanism.*—The Turks have been a Mohammedan people from the 10th century, and have ever since been the banner-bearer among the Mohammedan states. The sultan is regarded as the head of the Sunnite Mohammedans [see SUNNITES], not only in Turkey, but as far as the Sunnite form of Mohammedanism extends. Church and State are so intimately united in Turkey that the judicial and the priestly power are vested in the same officer, the *Ulema*, who regards the Koran as the sole authority for the decision of ecclesiastical as well as civil causes. "The administration of justice in Turkey is now divided into two parts—that of the *Sheri*, wherein all judges are Mussulmans, and that of the *Nizâmiyeh*, composed of both Christians and Mussulmans. The head of all the courts of the Sheri is the Sheik el-Islâm, who sanctions all their judgments. The judicatory of the Sheri is composed of a high court of appeal (*Arz-oducy*), divided into two chambers (*Sudûr*), one for Turkey in Europe, and one for Asia. At the head of each is a *câzi-asker*, literally military judge. The câzi-asker is assisted by fourteen honorary chief-justices. In the hierarchy of the Ulema the mollahs rank next to the câzi-asker, and after them the cadis. The first in rank are the mollahs of Constantinople, nine in number, and who sit in the court Sheri, at the capital, for a year, being taken in turn from the body of the mollahs. At its head is the mollah of Stamboul. The second in rank is the *Mevlevizet*, which numbers fifty-seven titularies. The mollah, when on duty, serves for only a year, and then returns to the roll" (Baker, *Turkey*). Turkish education, until recently, was also in close connection with the State religion. It was organized by sultan Mohammed I (1451–81), the greatest soldier-statesman that the Ottoman empire has produced. He established elementary schools called *mektebs*, scattered over his empire in every town and in almost every Mohammedan village, and numerous public schools or colleges of the higher order, which were called *medresses*, in distinction from the *mektebs*, or elementary schools. The *medresses* went through ten regular courses of grammar, syntax, logic, metaphysics, philology, the science of tropes, the science of style, rhetoric, geometry, and astronomy. The taker of a degree in these subjects received the title of *danishmend*, which has now been replaced by the term *softa*. The degree entitles him to the mastership of one of the minor public schools; but in that case he renounces the prospect of becoming a member of the Ulema, or of any of the higher educational appointments. For this it is necessary to go through a still further course of study, and to pass several examinations. Incentives to work are given in the honors and endowments which are conferred. The Ulema supplies all the professors of the high-schools, who are called *muderris*, and from the same order are chosen all the ministers of justice, including the câzi-askers, the mollahs, and the cadis. The actual priesthood of Turkey takes a very inferior position in the State. The ministers of public worship are called *imaums*, who officiate at public prayers, and sheiks, or preachers. But the fact that the appointments to the priesthood are allotted to the holders of minor degrees does not mark, on the part of the Turks, any want of respect for their faith. It only arises in consequence of the legal profession being so intimately connected with the Church as expounders of the law of the Koran that they, in fact, form the senior branch of the hierarchy. Dervishes, or Mohammedan monks, are very numerous and are divided into a number of sects. See DERVISH. The *Vacouf*, or Church property, which belongs to the mosques and other religious institutions and to benevolent foundations, is administered by a special department of the State called the *Evkaf*, and consists of two classes: 1st. Property or its produce actually belonging to such ecclesiastical establishments, and held and received on their account by the Evkaf; and 2d. Property owned by private persons, but lapsing, in default of direct heirs of the owner, to the Evkaf, and subject, in the meantime, to a small yearly contribution payable to that department; but an owner of Vacouf property having no direct heirs is not debarred from selling it to a person having such heirs, and so preventing it, for the time, from falling into the Evkaf. By a recent law a private person holding Vacouf property can, on payment of certain fees to the government, have it converted into what is called *mulkieh*, a title which gives the holder the fee simple of the land, to do with it as he pleases, to leave it by will, and, in default of his doing so, it passes to his next heir.

Trustworthy statistics on the religious denominations of Turkey cannot yet be obtained. E. G. Ravenstein, in an article on the population of Russia and Turkey in the *Journal of the Statistical Society* (Lond. 1877), estimates the total population of European Turkey, exclusive of Roumania and Servia, but inclusive of Bosnia and Bulgaria, at 9,661,000, which he distributes as follows among the religious denominations:

EUROPE.		
Turkish Mohammedans	1,767,500	
Mohammedans of other nationalities	2,479,500	
Total Mohammedans		4,247,000
Greek Church	4,705,450	
Armenians	89,000	
Roman Catholics	426,000	
Protestants	10,000	
Total Christians		5,230,450
Jews		78,000
Gypsies		104,750
Total		9,660,200
ASIA.		
Turks	6,973,500	
Other Mohammedans	6,299,850	
Total Mohammedans		13,273,350
Greek Church	1,484,868	
Armenians	735,100	
Roman Catholics	100,100	
Protestants	10,450	
Maronites, etc	487,000	
Total Christians		2,817,518
Jezides and Kizilbashi		62,000
Jews		106,000
Gypsies		67,000
Total		16,325,868

A Servian statistician, Jakshitsh, gives the following estimates of the population of European Turkey: *Christians* in Turkey proper, 2,484,501; in Eastern Roumelia, 559,776; in Bosnia, 780,276; in Bulgaria, 1,196,248; total, 5,020,801. *Mohammedans* in Turkey proper, 1,883,127; in Eastern Roumelia, 359,434; in Bosnia, 400,635; in Bulgaria, 760,267; total, 3,403,463. *Jews* in Turkey

proper, 55,018; in Eastern Roumelia, 3969; in Bosnia, 6968; in Bulgaria, 8959; total, 74,914. Total population of European Turkey, 8,499,178. According to these authorities, the aggregate number of Mohammedans in European and Asiatic Turkey may be estimated at from 15,700,000 to 16,500,000, that of Christians of all denominations at about 8,000,000, that of the Jews at about 200,000. The aggregate population of the African dependencies, owing to the rapid expansion of the Egyptian dominions of late years, was estimated, in 1880, at 20,500,000, nearly all of whom, with the exception of the Copts of Egypt, are Mohammedans. See MOHAMMEDANISM.

V. *The Christian Churches of Turkey.*—Although the Turks, after the conquest of the Balkan peninsula, displayed all the horrors of Oriental despotism, they did not aim at the extermination of the Christian religion. There is probably no country of Christian Europe which has not imposed, at some time in the course of its history, more severe penalties upon the profession of a dissenting Christian creed than the Turks have done upon the profession of Christianity. The Christians, in their civil relations, found themselves greatly oppressed, but the Turks did not meddle with the internal affairs of the churches. The influence which they usurped by the appointment of the high dignitaries in the Eastern churches was inspired by considerations not of power or proselytism, but of greed. The social advantages which an apostasy to Islam involved gradually induced nearly the whole population of Albania, the entire nobility of the Bosnians, and large numbers of the Bulgarians and other Christian tribes to adopt the religion of the conquerors; but the immense majority of the population of the European dominions of Turkey and large numbers in Asia continued to adhere to the several Christian churches. As the military power of Turkey began to wane, Russia, France, and other powers claimed, and received by treaty, the right of protectorate over the Turkish subjects professing the national religions of the several European countries. In 1839 the sultan, by the *hatti-sherif* of Gulhane, proclaimed the equality of Christians and Moslems before the law. The provisions of this charter of religious liberty were renewed and extended by sultan Abdul-Mejid in the charter called the *hatti-humayum*, promulgated in February, 1856. The renewal of the charter was mentioned in the treaty of Paris as the consideration on which the powers admitted Turkey to the company of European states, and guaranteed to it its rights as an independent and inviolable power. The new Turkish constitution of December, 1876, promised to the professors of all religious denominations full equality of civil rights. In the first Turkish Parliament, which met in 1877, all the religions of the empire were fairly represented. Thus among the deputies returned from Constantinople were five Turks, four Christians, and one Jew; and of the Christians, one was a Greek, one a Roman Catholic Armenian, and two Gregorian Armenians. In 1878 the treaty of Berlin (art. 62) placed the establishment of the principle of religious liberty to its fullest extent under the guarantee of all the great powers of Europe. When the Turks completed the conquest of the Balkan peninsula, they designated the aggregate of the Christian subjects as *rajah* (herds), while the different tribes were distinguished as *millet* (nation). The Mohammedan Turks were, however, so strongly inclined to confound Church and State that they viewed the several millets as so many religious communions. Mohammed II, after the capture of Constantinople, made the patriarch of that city the secular head of all the rajah belonging to the Orthodox Eastern or Greek Church. The civil functions of the patriarch were shared in different degrees by the subordinate bishops, and thus the entire hierarchy of the Greek Church appeared as the actual administrator of the civil interests of the people, and as such were held by the Porte responsible for the loyalty of the population. Besides the millet of the Greeks, there are others for the Armenians, United Armenians, Latins, Protestants, and Jews. Their organization is similar to that of the Greeks. The secular jurisdiction of the Armenian patriarch includes the Jacobites. For various statistical statements of the present Christian population of Turkey, see above.

1. *The Greek Church.*—When the Turks took, in 1453, possession of Constantinople, the foremost episcopal see of the Eastern Church became subject to their rule. The patriarch of Constantinople had gradually become for the Eastern Church what the patriarch of Rome became for the West. See GREEK CHURCH. When the termination of ecclesiastical communion between the patriarchs of Rome and Constantinople became a fixed fact, all of the Orthodox Eastern churches looked upon the patriarch of Constantinople as the most eminent bishop of the Orthodox churches, although many of them, like the churches of Russia, were entirely independent of his jurisdiction. As long as there was a shadow of hope that the Eastern Roman empire would be aided by the Catholic Church of Western Europe in its resistance to the advance of the Turks, several patriarchs of Constantinople had shown a readiness to reunite with Rome. To the bulk of the clergy and the laity the idea of such a reunion was extremely distasteful, and after the conquest of Constantinople it was entirely abandoned. The sultans claimed the same rights with regard to the appointment of the patriarchs that had been possessed by the Eastern or Byzantine emperors, and the Eastern Church submitted to the demand. Georgius Scholarius, who was elected patriarch soon after the conquest of Constantinople, and assumed the name of Gennadius, accepted from sultan Mohammed II the investiture as patriarch of New Rome. The sultan showed, however, but little respect for the authority of the patriarch, and finally compelled him to resign, notwithstanding the petitions of the faithful in his behalf. The next patriarch, Joasaph, was banished by the sultan because he had refused to acknowledge the unlawful marriage of a Mohammedan minister with the daughter of an Athenian prince. Patriarch Simon, also living in the second half of the 15th century, was the first who offered to the sultan one thousand ducats for the patriarchate. This money for the confirmation of the new patriarch is called *kharatzion* or *peskesion;* it has not only been always paid since, but the amount was constantly increased, and the Turkish government generally showed a disposition to sell the patriarchate to the highest bidder, and to vacate it as often as possible. Only a few of the patriarchs were allowed to remain in office for a long term; generally, after holding it for a short term, they were either compelled to resign, or they were banished, throttled, or degraded. The habit of the patriarch to purchase the confirmation by the sultans had a most disastrous influence upon the Church. The Simonistic corruption descended from the patriarchs to the archbishops and bishops, who had to pay heavy sums for their confirmation, and, in return, tried to indemnify themselves by extorting as much money as possible from their people. For political reasons, the external form of the Church was changed as little as possible; but in consequence of the corruption prevailing in the high places, the Church fell into great decay. The lower clergy, who were generally destitute of a higher education, showed but little sympathy with the people; and when the government conferred upon them some privileges, they looked with indifference upon the heavy taxes which oppressed the laity. Little resistance was even made by the clergy to the cruel institution of the Janizaries, a military corps formed by the children of Christians, who were taken away from their parents, educated as fanatical Moslems, and used for the compulsory extension of Mohammedanism. In some of the provinces the power of the Christian people to resist the proselytism of the Turks gradually relaxed. Especially was this the case in Albania, where the Christian population decreased

from 350,000 to 50,000 during the period from 1620 to 1650. Among the apostates were even many priests and monks. The subsequent history of the Greek Church of Turkey does not offer many points of great interest. The growing power of Russia extorted from the Ottoman Porte in a number of treaties the official promise to protect the Christian religion and the Christian churches, and made itself chiefly felt in behalf of the coreligionists of Russia, the Orthodox Eastern Church. Between Constantinople and Rome an entire estrangement continued to exist. At the beginning of the 17th century the patriarch Neophytus II of Constantinople was believed to be favorable to a union with Rome; but no formal negotiations were opened, and none of the following patriarchs of Constantinople has shown any leaning in that direction. All the invitations and overtures that were made by the popes met, in Constantinople, with a firm and decided refusal: thus, in 1848, an invitation from Pius IX. addressed to the entire Eastern Church, for a corporate union with Rome, and another in 1869, addressed by the same pope to the Greek bishops to attend the Vatican Council, were promptly and firmly declined in Constantinople and throughout the Greek Church. In the Asiatic part of Turkey the patriarch Athanasius IV of Antioch, who was elected in 1686, joined the communion of Rome, and was followed by a part of the clergy and laity. Thus arose the United Greek Church of Turkey [see GREEK CHURCH, UNITED], which, from Syria, spread over all parts of the Turkish empire. In the 16th century both the Lutheran and the Calvinistic theologians endeavored to establish friendly relations with the Greek Church, and entered into correspondence with several patriarchs of Constantinople. The Lutheran attempts were never attended with any success. The Calvinists completely gained over to their side one of the most gifted patriarchs that have ever occupied the see of Constantinople, Cyril Lucar (q. v.), who went so far as to transmit to Geneva the form of a Calvinistic confession of faith; but, with the violent death of the patriarch, who was strangled, and whose memory was execrated by the Oriental patriarchs, this attempt, too, came to an end, and the Greek Church in Turkey, as well as in other countries, has kept aloof from all corporate negotiations with Protestant churches. In the 19th century the attempts made by the more congenial Anglican churches of the British isles and the United States to establish intercommunion with the various Episcopal churches of the East led to friendly correspondence between the patriarchs of the Greek Church, on the one hand, and the archbishop of Canterbury and other Anglican bishops, on the other. At the union conferences held at Bonn, Germany, in 1874 and 1875, between Oriental, Anglican, and Old-Catholic theologians, the Greek Church of Turkey was also represented by several theologians. See RUSSIA.

Until the establishment of the independence of Greece, the Turkish empire comprised nearly all the Greek churches of the world, except those of Russia and Austro-Hungary. Among the bishops of the Greek Church the patriarch of Constantinople holds the highest rank. He alone is invested by the Turkish government with the attributes of civil head of the entire Church. In regard to ecclesiastical jurisdiction, he is, however, only the head of the patriarchate of Constantinople, the other three patriarchs (of Antioch, Jerusalem, and Alexandria), as well as the metropolitan of Cyprus and the abbot of Mount Sinai, being independent of him. The three patriarchs named receive in their *berat*, or official decree of confirmation, the same rights and privileges as the patriarch of Constantinople; each of them has his own patriarchal synod, which fills the see in case of vacancy. An attempt made by the patriarch of Constantinople to appoint the patriarchs of the three other sees led, from 1843 to 1845, to a violent controversy between the patriarch of Constantinople and the Patriarchal Synod of Jerusalem, in which the latter remained victorious. The three patriarchs communicate, nevertheless, with the Turkish government through the patriarch of Constantinople, and are not even allowed to come to the capital without his permission. The aggregate territory of these three patriarchates is, however, small, and all the remainder of the Greek churches of Turkey was until recently under the immediate jurisdiction of the patriarch of Constantinople. The establishment of the kingdom of Greece, in 1821, virtually severed the connection of the churches of the kingdom with the patriarch of Constantinople, on whom they had formerly been dependent. The entire independence of the Church of Greece was, however, not proclaimed until 1833, when a synod of the bishops of Greece met for this purpose at Nauplia, and the formal recognition of the independence by the patriarch of Constantinople did not take place until 1850. Servia and Roumania were virtually as independent of the patriarch of Constantinople in ecclesiastical affairs as they were of the sultan in politics. The establishment of their entire political independence, in 1878, entails the complete severance of their ecclesiastical connection with Constantinople. The Bulgarians, although agreeing in doctrine with the Eastern Orthodox Church, were, until 1767, independent of the jurisdiction of the patriarch of Constantinople, having a primate and patriarch of the national Bulgarian Church at Ochrida; but in 1767 the last patriarch abdicated, and, by the joint efforts of the Turkish government and the patriarch of Constantinople, the Bulgarian Church was not only placed under the spiritual jurisdiction of the Greek patriarch, but entirely denationalized. Their bishops and priests were dismissed, their sees and parishes were occupied by Greeks, their monasteries and schools were seized, and the revenues appropriated by the Greek communities; but the greatest blow of all was struck in the elimination of the Bulgarian language and literature from all the educational establishments. A strong educational movement for re-establishing the rule of the Bulgarian language in school and Church set in about 1840. It made at once rapid and steady progress in the province of education, and at length, in 1870, led to the reorganization of a national Bulgarian Church. Notwithstanding the most desperate opposition to the Bulgarian movement by the patriarch of Constantinople and the Greek Fanar, the Porte found it necessary to yield to the Bulgarians so far as to issue a firman which constituted, under the title of *The Bulgarian Exarchate*, a separate spiritual administration, comprising in its jurisdiction the towns and districts of Rustchuk, Silistria, Shumla, Tirnova, Sophia, Vratcha, Lovtcha, Widdin, Nish, Kustenji, Samakov, Veles (with the exception of about twenty villages and three towns), the sanjak of Slivmia (except a few villages), the district of Sisopolis, the town of Philippopolis, the district of Stanimaka (with the exception of a few villages), and the metropolitan diocese of Philippopolis (except a few monasteries). The firman further provided that the powers of the exarchate be defined by an organic code, which was to be in conformity on all points with the established laws and religious principles of the Orthodox Church; but to exclude entirely, on the other hand, all interference, direct or indirect, on the part of the patriarch, with monastic affairs, and more especially with the election of the exarch and the bishops. The exarch was to be named by imperial *berat*. He was to be bound, in conformity with ecclesiastical rules, to commemorate the name of the patriarch of Constantinople, and the synod of the exarchate was to be bound to obtain the holy oils in use in the Church from the patriarchate of Constantinople. Although the patriarch of Constantinople at first excommunicated all who availed themselves of the firman and connected themselves with the Bulgarian exarchate, the latter rallied more and more all members of the Orthodox Church who were of the Bulgarian nationality. The treaty of Berlin of 1878, which provided for the establishment

of a tributary principality of Bulgaria, and an autonomous province of Eastern Roumelia, in both of which countries the Bulgarians are the predominant race, made the bulk of the Bulgarian nation virtually independent of both the sultan and the patriarch of Constantinople, and cannot fail to complete, ere long, the organization of a national Bulgarian Church, comprising all the Orthodox Christians who speak the Bulgarian language, and enjoying an independence equal to the national churches of Russia, Greece, Roumania, and Servia. The jurisdiction of the patriarch of Constantinople is thereby restricted to those Christians of the Eastern Orthodox Church who are of the Greek nationality. See Russo-Greek Church.

The office of the patriarch is intended to be held by the occupant for life; but the Porte may remove him on account of high-treason, and the synod may ask the Porte for his removal on account of bad administration and of heresy. Charges of the first class are very frequent; and as it is the pecuniary interest of Turkish officials to have the patriarchs removed as often as possible, they are always found willing to co-operate in such removal. Depositions of patriarchs are therefore very frequent. The patriarch is assisted by a "Holy Synod" (*Jemaat*), which consists of from ten to twelve metropolitans, besides the patriarch, its president. The patriarch has the right to select them, with the exception, however, of the metropolitans of Heraclea, Cyzicus, Nicomedia, and Chalcedon, who are members *ex officio*, and among whom, as they are so near the capital, the patriarchal seal, which consists of four parts, is divided. As the keepers of the patriarchal seal must always be present in Constantinople, the four metropolitans occupy a peculiar position, which the Porte recognises by specially enumerating them in the *berat* of the patriarch. The patriarch has no right to send them to their dioceses. He may increase the number of the members of the synod, but is not allowed to reduce it below ten. It is customary for eight of the metropolitans who are members of the synod to be present at Constantinople. They are called "the prominent" (ἔγκριτοι), and are addressed as the "holy old ones" (ἅγιοι γέροντες). In 1847, the Porte desired to add to the synod, for all questions not relating to the doctrine or discipline of the Church, three lay members—the grand logothete Aristarchi; the ex-prince of Samos, Vogorides; and a rich merchant of Chios, Psychari, generally called Messeyani; but the synod opposed the plan so strongly that it was abandoned by the Porte. According to a habit which is expressly recognised by the sultan, all the patriarchs and metropolitans of the Eastern Orthodox Church who happen to be present at Constantinople have a right to take part in the debates and resolutions of the Holy Synod. For questions of minor importance, especially such as relate to the administration of the Church, the decision of the patriarch and the four metropolitans who keep the patriarchal seal is deemed sufficient. The Holy Synod is the supreme tribunal for the clergy of the Greek Church, and serves as a court of appeal from the decisions of the bishops. Without its consent, the patriarch can give no decision in ecclesiastical or temporal affairs, and appoint no bishop. The synod alone has judicial and punitive power over the patriarch; and the deposition of the patriarch by the Porte, except in cases of high-treason, takes place only at the request of the Holy Synod. The most important right of the synod is the election of a new patriarch. The synod regulates and distributes the ecclesiastical taxes, and keeps the seals of all the monasteries. It has its own seal, consisting of four pieces, one of which is kept by the patriarch of Constantinople, and the other three by metropolitans elected by the synod. The sessions of the synod are generally held on Sundays and holidays, after divine service. Most of its decrees need for their execution a firman of the sultan. When a new patriarch is to be elected, the members of the synod, and the archbishops and bishops present at the time in Constantinople, assemble at the synodicon, or patriarch's palace, which is situated in the Fanar, or Greek quarter, in order to nominate by ballot, in the presence of a commissary of the Turkish government, three candidates for the vacant see. All the candidates must be metropolitans. As soon as the nomination is made, it is communicated to the representatives of the Greek community, who are assembled in the vestibule of the synodicon. This assembly designates by acclamation, and the shout of ἄξιος (worthy), the candidate of its preference. The election, being thus completed, the minutes are signed by all present, and an official report is made to the Porte, which then orders the *berat* to be drawn up. This official *berat*, for which a large amount of money has to be paid, enumerates all the rights belonging to the patriarch and the synod. On the day after the election, the new patriarch officially visits the grand-vizier, who presents him with a magnificent suit of clothes, consisting of a *caftan* (a long silken robe), a cloak, a black capuchon, and a patriarchal hat; moreover, with a finely wrought patriarchal staff and a white horse. The patriarch pays also to the other ministers of the Porte an official visit. Soon after these visits follows the inthronization, an act of great simplicity, which is performed by the metropolitan of Heraclea. The ecclesiastical rights of the patriarch are very extensive. He appoints, with the concurrence of the synod, all metropolitans and bishops. He has supreme jurisdiction in all affairs relating to marriage and wills. Complaints against bishops can be decided by the government only with the concurrence of the patriarch. The arrest of a Greek prelate requires the consent of the patriarch and the co-operation of his officers. He has the right, without restraint, to excommunicate any member of the church; to deny ecclesiastical burial, etc. He enjoys the privilege of consecrating the holy oil, and has in all dioceses the right of the *stauropegion*, i. e. the right, at the foundation of a church or a monastery, to erect a cross on the spot where the altar is to stand, and thereby to subject to his control such church or convent. The civil jurisdiction which the patriarch enjoys as the head of the "Greek nation" (which means, in the official language, all the members of the Eastern Church), is in some respects even more comprehensive because it extends also over the other patriarchal dioceses. This power, however, is on the wane. As has already been indicated, the non-Greek nationalities have either achieved their entire independence of Turkish rule, or, like the Bulgarians, have severed their ecclesiastical connection with the patriarch of Constantinople, whose jurisdiction, ecclesiastical as well as civil, will be restricted to the Church members of the Greek nationality. The patriarch has his own court, before which especially cases of minor importance are brought, not only between Greeks and Greeks, but also between Greeks and people of other churches, even between Greeks and Turks. An appeal can, however, be had from the patriarch's court to the Turkish courts. The revenue of the patriarch is considerable. He inherits the property of metropolitans, bishops, priests, monks, and nuns who die without legal heirs. If there are legal heirs, the persons named may bequeath to the patriarch up to one third of their property. Other sources of revenue are the fees for ordination, the tax on the installation of metropolitans and bishops, the annual contributions from the bishops and from the convents which are immediately subject to the patriarch, smaller contributions from each priest and each layman of his diocese, the fees of his chancery, fees for every marriage and burial, etc. The patriarch has the right to have all these dues collected by special commissaries, who, if necessary, can invoke the aid of the government officials. The patriarch is exempt from ordinary taxes, but has to pay a large sum annually to the government as a special tax, and to make frequent presents to the ministers. The patriarch is assisted in

the administration of the patriarchate by a number of officers. They are divided into two choirs—one at the right, and the other at the left. The former consists of three sections, each of which embraces five persons, and is therefore called a *πέντας*. All these offices were formerly of great importance, and, with the exception of those which required an ordination or had the superintendence of convents, were in the hands of the noble Greek families, the so-called Phanariotes. The occupants had a vote at the election and deposition of the patriarch. At present, most of these offices are mere titles. The only officer who has still an important political position and considerable influence is the grand logothete (*μέγας λογοθέτης*), or the grand keeper of the seal. He is elected by the patriarch and Holy Synod from among the Greek notables for lifetime. He is confirmed by the Porte, and can only be removed by the concurrent action of both powers. The patriarchate conducts through him all negotiations with the Porte relating to its secular privileges; and all the official communications from the patriarch to the Porte pass through his hands. He has the right to countersign all synodal resolutions relating to the appointment of metropolitans and bishops, and to receive certain fees for drawing up the official documents. See PATRIARCHS.

The three patriarchs of Alexandria, Antioch, and Jerusalem are not subject to the ecclesiastical jurisdiction of the patriarch of Constantinople, but are co-ordinate to him. The *berat* by which they are appointed confers upon them the same rights, and each of them has a synod which has the same rights as the Synod of Constantinople. They are inferior to the patriarch of Constantinople only in so far as they have no civil jurisdiction. The patriarch of Alexandria has jurisdiction over the Greek churches of Egypt, Libya, Arabia, and Nubia; the patriarch of Antioch, who resides at Damascus, over those of Syria, Cilicia, Mesopotamia, Isauria, and other Asiatic provinces; the patriarch of Jerusalem, who resides at Galata, a suburb of Constantinople, over those of Palestine. The aggregate territory of the three patriarchates is, however, but small compared with that of Constantinople. Metropolitans with suffragan bishops are rare in the Turkish empire. The name metropolitan or archbishop is generally only a title which confers a higher dignity than the title bishop, but not a greater jurisdiction. The title of metropolitan is especially given to the bishops of the provincial capitals. As bishops must be unmarried, they are generally taken from the monasteries. If a layman is to be ordained a bishop, he has first to take all orders up to priesthood, and then can receive the episcopal ordination only after the expiration of thirty days. The candidate must be thirty years of age, and at his ordination three bishops must be present. Bishops are bound to reside in their dioceses; and if a bishop is absent from his diocese for more than six months, except it be by order of the patriarch, he is deposed. The bishop has entire control of the Church property of the diocese, and can impose taxes upon his diocesans. Without his permission, no convent can be built within the diocese. The revenue of metropolitans and bishops is derived from the same sources as that of the patriarch. They receive annual contributions from the priests and the laity of the diocese, besides fees and inheritances. The income of many bishops is considerable. The metropolitans and bishops have also an influential position in the political administration of the empire, as they are, in virtue of their office, members of the administrative councils, by which the *valis* of the vilayets are assisted. In 1836, patriarch Gregory VI and the Holy Synod issued a circular in which all bishops were requested to establish in their dioceses an ecclesiastical committee, after the model of the one existing in Constantinople, for consulting on the spiritual interests of the dioceses. All the diocesan committees send reports to Constantinople, and thence receive advice. The committees consist of not less than three members, who are selected from among the educated, virtuous, and zealous clergy. One member of the committee has to examine the candidates for ordination, and to instruct and guide the confessors. A second member has to superintend the printing and the sale of books, the ecclesiastical discipline, and the lives of the clergy. No book can be printed without his permission. The third member superintends education and preaching. The secular clergy are mostly uneducated and poor, and, to support themselves and their families, they often carry on some trade, cultivate a farm, and perform other manual labor. The parochial churches are maintained by the congregations, and on every Sunday and holiday collections are taken up for the purpose. The *koja bachi*, or chief of the congregation, administers the financial affairs, and has, in particular, to take care of the support of the priests, the churches, and the schools. No one can be admitted to a male or female convent without an examination, or before being ten years of age. Besides the monks and nuns who live in convents, there are eremites on Mount Athos, and anchorets in Macedonia. See MONKS, EASTERN.

The number of metropolitans and bishops who were subject to the patriarch of Constantinople before the churches of Roumania, Servia, and Bulgaria had severed their connection with him amounted, according to Silbernagl (*Verfassung sämmtlicher Kirchen des Orients* [1865]), to 131, of whom 92 belonged to Europe, 21 to Asia, and 18 to the provinces. In consequence of the decay of the Turkish empire, a very large number of the dioceses are now no longer subject to the jurisdiction of the patriarch, which, ere long, may be restricted to the dioceses in which the people are of the Greek nationality. Under the patriarch of Antioch were 12 dioceses, and to this patriarchate also belongs the archbishop of Cyprus, who is exempt, and has under his jurisdiction 5 suffragan bishops. Under the jurisdiction of the patriarch of Jerusalem are 14 archbishops and bishops, under that of Alexandria 4. The population of the patriarchate of Alexandria is reported as only 5000 souls; that of Jerusalem as 15,000; while the patriarchate of Antioch comprises 29,000 families. The total population connected with the Greek or Orthodox Eastern Church of Turkey, after the great territorial changes made in 1878, was estimated at 3,800,000 (see *Appletons' Annual Cyclopædia*, 1878, art. "Greek Church"); but of this number a considerable part belongs to the Bulgarian dioceses of Eastern Roumelia, which have no longer any ecclesiastical communion with the patriarch of Constantinople. Of the convents of the Church, which are still numerous, the most celebrated are those on Mount Athos (q. v.). Of late, education has begun to make great progress among the population connected with the Greek Church. Two theological seminaries have been established, the one on the island of Chalki, near Constantinople, and the other at Jerusalem; and no one is henceforth to be appointed as bishop who has not been educated at one of these institutions, or is not fully up to the standard of the education there imparted. A flourishing teachers' seminary, according to the German model, has been established at Salonica, in Macedonia. See EASTERN CHURCH.

2. *The Armenian Church.*—For more than three hundred years nearly two thirds of ancient Armenia has been under the rule of Turkey [see ARMENIA]; and, therefore, although the head of the Church (the catholicos of Echmiadzin) is now a subject of Russia (q. v.), the large majority of the adherents of the Armenian Church are still to be found in Turkey. Among the Armenian bishops of Turkey, the patriarch of Constantinople occupies the highest rank: he is inferior only to the catholicos of Echmiadzin. An Armenian diocese was established at Constantinople as early as 1307. Archbishop Joachim, of Bursa, was raised to the rank of patriarch of Constantinople in 1461 by the sultan Mohammed II, and he was at the same time appointed the civil head of the Armenian nation. The

patriarch is elected by the notables and the prominent clergymen of the Armenian community of Constantinople, and is confirmed by the Porte. Formerly the Armenian bankers had the ascendency in this assembly; but in 1839 several Armenian employés of the Turkish government obtained the leading influence. The patriarch is entirely dependent upon these laymen, who appoint a coadjutor, or have him removed by the Turkish government, whenever they please. The new patriarch has to make a profession of faith, which consists of nine articles, the eighth of which designates the patriarch as the vicar of Christ. The *berat* which the patriarch receives from the Porte confers upon him a direct power over the priests and laity of his diocese. Like the catholicos, he has the right to ordain bishops and to consecrate the holy oil. With the exception of the patriarch of Jerusalem, he can appoint metropolitans and bishops throughout Turkish Armenia; remove, exile, and recall them; divide or unite their dioceses. The entire property of the Church is under his control; in the administration of it he is, however, limited by the lay synod, which consists of twenty members elected by the people and confirmed by the Porte. Moreover, he is assisted in the exercise of his ecclesiastical functions by a clerical synod consisting of his officials. As he has also civil jurisdiction, he has, like the Greek patriarch, his own court and a patriarchal prison. He is the civil head not only of the Armenian nation, but also of the Syrian Jacobites. All communications between the Turkish government and the Armenians pass through his hands; and even the Armenian patriarch of Sis and the bishops not directly subject to his jurisdiction receive their *berat* through him. Like the Greek patriarch, he enjoys a number of honorary rights and exemption from taxation, but, in return, has to pay an annual tribute to the Porte. His revenue consists chiefly of taxes of installation and annual contributions from bishops; fees for ordination, for the holy oil, for marriages; inheritances and donations. Besides the patriarch of Constantinople, the Armenian Church of Turkey has patriarchs at Sis, in the vilayet of Adana, at Jerusalem, and at Aghtamar, on the island of Van.

The first patriarch of Sis was elected in 1440, when the clergy of Sis, after the death of the catholicos Joseph III, feared lest the residence of the patriarch, which had been at Sis since 1294, might be removed to Echmiadzin. Without waiting for a general assembly of the Armenian bishops, the clergy of Sis hurriedly proceeded, conjointly with the people of Sis, to the election of a catholicos. The bishops and *vartabeds* met, however, in 1441, at Echmiadzin, and elected as catholicos the monk Kyriakos, who was almost generally recognised by the Armenian churches. In order to prevent a permanent schism, the privilege was conferred upon Sis to be governed by a patriarch, on condition, however, that he receive the holy oil from the catholicos as a sign of his submission. The condition was accepted, and from that time Sis has had its own patriarchs. According to a concordat concluded between the catholicos of Echmiadzin and the patriarch of Sis, the jurisdiction of the latter was to extend over the Armenian churches of Cilicia, Syria, Egypt, and Palestine; but, as the bishop of Jerusalem made himself independent in the middle of the 17th century, his jurisdiction has since been limited to the Armenian churches of Armenia Minor, Cappadocia, and Cilicia. The patriarch of Sis has the title "Patriarch and Primate of Armenia Minor and the Armenians who are in Cilicia, Syria, and Palestine, Minister of the Right and of the Throne of St. Gregory the Illuminator."

The patriarchate of Jerusalem has been in existence since the middle of the 17th century, when the catholicos Philippos conferred upon the archbishop of Jerusalem the right of consecrating, himself, the holy oil; and the archbishop consequently assumed the title of patriarch, and began to ordain bishops. The patriarch of Jerusalem, however, ceased long ago to exercise these functions; and his powers have been greatly curtailed, as the patriarch of Constantinople calls him to account when he pleases. In order to guard as much as possible his own independence, the patriarch procures from the Turkish government his own *berat*, and supports in Constantinople an agent of his own. He has to pay an annual tribute, not only to the Porte, but to the pasha of Damascus. He is elected by his suffragan bishops, and has his residence in the monastery of St. James at Jerusalem. His income is derived from the same sources as that of the patriarch of Constantinople, the presents from the pilgrims to Jerusalem constituting an element of special importance.

In 1114 bishop David of Tornik made himself patriarch of Aghtamar, in Lake Van, and assumed the title catholicos. The schism has continued to the present day; but the patriarchate is of little importance, since its jurisdiction extends hardly any farther than Lake Van. The patriarch is elected by the bishops and clergy under his jurisdiction, and is supported by the revenue of the monastery on the island of Aghtamar.

The metropolitans, or archbishops, are not distinguished from the bishops by any greater jurisdiction, but only by some honorary rights. The catholicos can only be elected out of their number. The bishops are regularly elected from the unmarried vartabeds, and only occasionally, and by special permission of the catholicos or the patriarchs, from the monks, since, according to the Church law, a monk is not to become a bishop. The bishop is generally elected by the clergy and the heads of families, and after the election he is presented for confirmation to the catholicos or the patriarchs, who appoint several (generally three) bishops for examining the candidate. It is required that he be fifty years of age, of legitimate descent for three generations, on both father's and mother's side, and well versed in the Holy Scriptures and the canonical law. Many of the metropolitans and bishops have no dioceses, but live in convents, and there hold the office of archimandrite. Many of them are at the same time vartabeds. The patriarch of Constantinople, according to the regulations made by the provincial council on Nov. 20, 1830, has under his jurisdiction 18 archbishops, or metropolitans, and 35 bishops. The patriarchate of Sis embraces three towns and forty villages. Towards the close of the 16th century the patriarch of Sis still had 23 archbishops and bishops under his jurisdiction. The diocese of the patriarch of Jerusalem embraces the churches of Palestine, Syria, Akra, and Tripolis. His residence, in the monastery of Mar Yakub on Mount Zion, was built in the 11th century, belonged to the Armenians as early as 1238, and has been in their undisputed possession since 1666. Besides the patriarch, 5 bishops and more than 100 priests live in the monastery. The total number of suffragan bishops is reported to be 14. The diocese of the patriarch of Aghtamar comprises two towns and thirty villages. In the second half of the 17th century he had under his jurisdiction from 8 to 9 bishops residing in the monasteries on the shore of Lake Van. The population connected with the Armenian Church is estimated at about 2,400,000, of whom about 400,000 are in the European dominions of Turkey. See ARMENIAN CHURCH.

3. *Other Oriental Churches.*—Besides the Greeks and Armenians, Turkey has two other Oriental churches—the so-called *Nestorians* and *Jacobites*. Both have been fully treated in former volumes of this *Cyclopædia*. See JACOBITES; NESTORIANS.

4. *The Roman Catholic Church in Turkey.*—There are only a few tribes and congregations in the present dominions of the Turkish empire which have always been in connection with the Church of Rome. They are chiefly to be found in Albania. The foundation of other congregations dates from the time of the crusades, which established the Latin Church on a permanent basis in Syria, Palestine, and Cyprus. The rule of the Venetians in the Mediterranean Sea, and the commer-

cial intercourse between the Balkan peninsula and the Catholic nations of Western Europe increased the number of Latin congregations in all the large cities of the empire. Finally, the unceasing efforts of the numerous missionaries which the Church of Rome has supported in all parts of the empire have won over fractions of all the various Oriental Christian denominations in which the empire abounds. These fractions have been allowed by the pope to retain a number of national and ecclesiastical peculiarities; and, while they have adopted the doctrines of the Roman Catholic Church, recognise the pope as the head of the Church Universal, and must be recognised themselves, in the fullest sense of the word, as part of the Roman Catholic Church, they appear, especially in consequence of the retention at divine service of a rite different from the Latin, as a kind of semi-independent division of the Church. A correct view of the actual strength of the Roman Catholic Church in the Turkish empire is best obtained by reviewing the several rites separately.

The Latin *millet* embraces the Roman Catholics of all rites, except the United Armenians, who have their own civil head. The head of the Latin millet is a layman, who has the title *Vekil* (representative). He is assisted by four deputies of the Latin population, with whom he constitutes a permanent council called the Latin Chancery. The functions of this council are similar to those of the Greek patriarch.

(1.) *The Latin Rite.*—A Latin patriarchate was established at Constantinople in 1203, in consequence of the crusades. The occupant received a rank next to the pope. When Constantinople, in 1453, became the residence of the sultan, the Latin patriarchs transferred the seat of the patriarchate to Venice, and sent to Constantinople as their representative a vicar, who for a long time was only a monk. When the Catholics, in consequence of their increasing number, applied for a bishop, the Propaganda prevailed upon the patriarch to appoint an assistant bishop for Constantinople, and to pay him a regular salary. This bishop sometimes called himself patriarchal vicar, sometimes suffragan of the patriarch. After some time, the Propaganda found it necessary to appoint, in its turn, an apostolical patriarchal vicar. When, after the middle of the 17th century, the patriarch took up his residence at Rome, and the patriarchate of Constantinople became a mere title *in partibus infidelium*, which was conferred upon a prelate residing in Rome, the apostolical vicar was invested with full jurisdiction over all Catholics of the Latin rite. The population of his diocese, which extends over Thrace and the opposite coast of Asia Minor, is estimated at about 15,000. The larger portions of the vicariate apostolic (formerly archbishopric) of Sophia, which had before the late war a Latin population of about 8000, and of the diocese of Nicopolis, which had a population of about 3000, are no longer under Turkish rule. Both the towns of Sophia and Nicopolis lie within the new principality of Bulgaria. A considerable portion of the archbishopric of Scopia, or Uskub, in Macedonia (now the western part of Roumelia) has been annexed to Servia. The whole diocese numbered before the war about 8000 Catholics of the Latin rite. Before the enlargement of the principality in 1878, the entire Roman Catholic population, numbering about 4000 persons, was included in the diocese of Belgrade and Semendria [see SERVIA], which belonged as a suffragan see to the ecclesiastical province of Antivari. The two vicariates apostolic of Moldavia and Wallachia, numbering in 1878 an aggregate Roman Catholic population of 114,000, now belong to the independent state of Roumania. The two vicariates of Bosnia and Herzegovina, which embrace the entire Roman Catholic population in the two provinces after which they have been called, were in 1878, by the treaty of Berlin, placed under Austrian administration. The Catholic population in these vicariates is numerous, especially in the northern and north-western districts of Bosnia, which before the conquest of the country by the Turks belonged to Hungary. The bishop of Bosnia fled, in consequence of the Turkish conquest, to Hungary, and established his residence at Deacovar. The occupant of this see still has the title bishop of Bosnia and Sirmium; but, as the Turks did not allow the jurisdiction of a foreign prelate, a vicar apostolic was appointed for the Catholics of the Turkish provinces. The Catholic population is estimated at about 140,000, that of Herzegovina at 42,000. In the European provinces remaining under Turkish rule the Roman Catholic Church has its greatest stronghold in Albania. There are two ecclesiastical provinces in Albania, Antivari-Scutari and Durazzo. The latter has no longer any suffragan see, and consists only of the archdiocese of Durazzo. The archdiocese of Antivari and the diocese of Scutari were united in 1867, at which time they had an aggregate Roman Catholic population of about 33,000. The suffragan sees of Antivari and Durazzo are Sappa, Pulati, and Alessio, all in Albania, with an aggregate population of about 42,000. The diocese of Belgrade, in Servia, which has already been referred to, also belongs to this ecclesiastical province. The island of Scio, which belongs to Asiatic Turkey, has still an episcopal see, although the number of Roman Catholics is less than one thousand. It is a suffragan see of the archdiocese of Naxos, which belongs to the kingdom of Greece. In the Middle Ages, while this island was under the rule of the Venetians, it was very flourishing, and the Roman Catholic population was numerous; but during the Greek war of independence nearly the entire Christian population was exterminated or sold into slavery. The population of Cyprus, which in 1878 was placed under English administration, has rapidly increased during the last twenty years, and the Roman Catholic Church there numbers about 10,000 Catholics of the Latin and Greek rites, and 3000 Maronites. The flourishing city of Smyrna, in Asia Minor, has an archdiocese with about 15,000, nearly all of whom live in the capital. The archbishopric in this city was restored in 1818, and has now as a suffragan see the diocese of Candia, which, after being long conferred as a title *in partibus infidelium*, was restored in 1874. Besides these dioceses, the Church of Rome has an archbishop of Babylon, who resides at Bagdad. For the Roman Catholics of Jerusalem, who were formerly under the jurisdiction of Franciscan monks, an archbishopric was established in 1847, the occupant of which received the title of patriarch. The number of Roman Catholics in Palestine is estimated at about 15,000. Two "apostolic delegations" have been established, one called "Asiatic Turkey," and embracing Mesopotamia, Kurdistan, and Armenia Minor, and the other Syria; and two apostolical vicariates, Aleppo and Asia Minor. The number of Roman Catholics in all these dioceses and ecclesiastical districts is small, but the bishops and the comparatively numerous orders display a considerable activity among the Christians of the Oriental rites. Several Catholic congregations have been collected in the commercial towns of the Arabian coast. They are administered by the apostolical vicar of Aden. The number of Catholics in the African dependencies of Turkey is small, but is increasing by immigration from Catholic countries of Europe, especially France and Italy. The French population residing in Egypt in 1877 amounted to 17,000, the Italian to 13,900, the Austrian to 6300; the large majority of all these are Catholics. The patriarchate of Alexandria, like that of Antioch in Asia, is now a mere title conferred upon an Italian prelate who resides in Rome. For the 25,000 Catholics of Tunis there is a vicar apostolic, and for the 5000 of Tripoli a præfect apostolic.

(2.) *The Armenian Rite.*—The Church of Rome began to gain a firm footing among the Armenians at the time of the crusades. See ARMENIAN CHURCH. Although the bulk of the nation always continued averse to a union with Rome, considerable numbers accepted the union, and, retaining the rites of the national Church,

were organized into a United Armenian Church. The Mechitarists (q. v.) have gained for this ecclesiastical community a greater literary distinction than can be claimed by any other Oriental communion. In regard to their political rights, the United Armenians were subject to the jurisdiction of the patriarch of the National Armenian Church until pope Pius VIII, in 1830, succeeded, with the aid of France and Austria, in making them independent. He erected at Constantinople the see of an archbishop-primate for the Catholic Armenians, who was to be immediately subject to the holy see. At the appointment of the first primate the pope appears to have taken into consideration the national wishes, and to have conceded to them the right to propose three candidates for the vacant see, from whom the pope chose one. In 1845 the pope appointed Anthony Hassun as successor of the primate, without consulting the nation. By a brief of April 30, 1850, pope Pius IX erected the towns of Ancyra, Artvin, Brousa, Erzrûm, Ispahan, and Trebizond into episcopal sees of the United Armenians, and made them suffragans of the Armenian archbishop of Constantinople. The same brief appointed the bishops of these sees without consulting the nation. The United Armenian nation gave its consent to the establishment of the sees, but refused to recognise the bishops, because they had not previously been consulted. After some time, they yielded this point also, in order to prevent a schism; and the Turkish government, through the mediation of France, gave to the new bishops the necessary *berat*. When the pope established the see of an archbishop-primate at Constantinople, it was intended to confer upon him also the secular jurisdiction over the Catholic Armenians; but the Porte did not recognise the primate, and clothed, by a *berat* of 1831, a priest of the Order of Mechitarists with the *præfectura nationalis*. At the request of the French ambassador, after some time, a patriarch was appointed, but without any ecclesiastical functions, and having only those secular rights which are connected with the offices of the Greek and the Gregorian-Armenian patriarchs. The patriarch was to be elected by the United Armenian community, and to be confirmed by the Porte. He was to be assisted by a council of administration consisting of twelve members, who were likewise to be elected by the nation and to be confirmed by the Porte. The *berat* given to the patriarch extended his jurisdiction over all the United Eastern churches; but, in consequence of the religious controversies and inner dissensions which arose, the patriarch lost the right to represent the other Catholic nationalities at the Porte, and this right passed over to the *vekil* of the Latins. In 1866 Hassun, the archbishop-primate of Constantinople, was elected also patriarch of Cilicia, and assumed as such the name Anthony Peter IX. Thus for the first time the highest ecclesiastical dignity of the United Armenians, the patriarchate of Cilicia, was united in one person with the civil headship of the United Armenian nation which was attached to the office of the primate of Constantinople. Simultaneously with confirming the new patriarch, pope Pius IX, in July, 1867, issued the bull *Reversurus*, which abolished the rights that hitherto the United Armenians had enjoyed with regard to the election of their patriarch and their bishops, and reserved for the pope rights hitherto not exercised by him. The opposition which at once manifested itself against this bull led in 1870 to an open schism. The opponents secured the assistance of the Turkish government; Hassun was exiled from Constantinople and from Turkey, and Kupelian chosen in his stead patriarch of the United Armenians. Besides, a number of bishops sympathizing with Kupelian were appointed for United Armenian dioceses. Notwithstanding repeated excommunications by Rome, the party headed by Kupelian remained in opposition to the pope, and assumed a position similar to that of the Old Catholics in Western Europe. The Kupelians continued for many years to enjoy the patronage and active support of the Turkish government, but never succeeded in bringing over to their side the majority of the United Armenian laity. In 1876 a general amnesty, granted by the new sultan, Murad, on his accession to the throne, permitted Hassun to return to Constantinople. The schism continued, however, until 1879, when the efforts made by the papal delegates and the ambassador of France secured the submission of Kupelian and the other bishops of the opposition, and the entire end of the schism.

(3.) *Other United Oriental Rites.*—The Roman Catholic Church has also gained over the entire tribe of the Maronites, as well as portions of the Nestorians and the Jacobites in Asia, and of the Copts in Egypt. The United Nestorians are generally called Chaldeans, while the United Jacobites are designated United Syrians. These United Orientals have already been referred to in the articles MARONITES; CHALDEANS; COPTS; JACOBITES. The aggregate number of these religious denominations is not large. The number of Chaldeans (inclusive of the congregations in Persia) is estimated at from 20,000 to 30,000, that of the Syrians at from 9000 to 30,000, that of the Copts at 10,000. From 1870 to 1879 almost the entire community of the Chaldeans, including their patriarch, Andu, and all their bishops, was in a state of open rebellion against Rome. The patriarch desired to extend his jurisdiction over the Christians of St. Thomas in British India, who, like the Chaldeans, are United Nestorians, and number about 100,000. Rome objected to this, desiring the Christians of St. Thomas to remain as heretofore under the jurisdiction of the vicar apostolic of Verapoli, who is of the Latin rite. The Chaldeans, moreover, protested against a Roman bull, issued in 1869, which forbade the patriarch to ordain bishops without the previous approbation of the pope. The Chaldeans had possessed and exercised this right from the time when they joined the communion of Rome, and they denied the right of the pope to abolish it without their consent. The patriarch and the bishops long resisted all the efforts made by Rome. One of their bishops visited India and prevailed upon a large portion of the Christians of St. Thomas to place themselves under his jurisdiction, and withdraw from that of the Latin vicar apostolic of Verapoli. At length, however, they relented in their resistance; and, after the death of patriarch Andu, the pope succeeded, in 1879, in securing the submission of the Chaldeans, and in the election of a new patriarch who declared himself willing to concede all the demands made by Rome. See THOMAS (ST.), CHRISTIANS OF.

(4.) *Protestantism.*—The most important Protestant churches in the Turkish empire are under the care of American missionary societies. The Rev. Pliny Fisk and the Rev. Levi Parsons were appointed by the American Board in 1818 missionaries to Palestine, and arrived at Smyrna in 1820. In the next year Mr. Parsons went to Jerusalem. A printing-press, designed to print books for Turkey, was set up at Malta by the Rev. Daniel Temple in 1823, and was removed in 1833 to Smyrna. The Rev. Messrs. William Goodell and Isaac Bird were stationed at Beirût, where they began the Syrian mission in 1823, and opened schools the next year. In the same year the circulation of the Scriptures was forbidden by the government. The station at Jerusalem was suspended for nine years after the death of Mr. Fisk, in 1825, and the mission in Syria was suspended for a short time in 1828. It was soon resumed; the Rev. William Goodell was appointed to Constantinople, and a deputation was sent to visit the Armenian populations of the empire. Mr. Goodell visited the Armenian patriarch and ecclesiastics at Constantinople in 1831, and was at first welcomed by them. Schools were opened near Constantinople, and in 1834 stations were established at Trebizond and Brousa. The Greek and Armenian ecclesiastics became jealous of the progress of the missions, and a strong opposition was instigated against them; but in 1839 the new sultan made the first of a series of concessions of religious liberty. In 1841 the

Rev. Cyrus Hamlin opened a school at Bebek, near Constantinople, which was the beginning of what is now Robert College.

Churches were formally organized at Constantinople, Adabazar, and Trebizond in 1846. In the next year the Protestants were recognised by the government as an independent community, and in 1850 they were accorded a charter, placing them on the same basis as the other Christian communities of the empire. In 1856 the sultan granted, and in 1860 formally proclaimed, the *hatti-humayum* by which religious liberty and equal rights were conferred upon all classes. The missions in Syria were transferred to the Board of Foreign Missions of the Presbyterian Church in the United States of America in 1870. The churches of the American Board are distributed through a territory extending from Mosul, on the Tigris, to Monastir, in Macedonia. They are arranged into four missions, which are known as the Eastern Turkey (Armenia), Central Turkey (embracing the country south of the Black Sea), Western Turkey (Asia Minor), and European Turkey (Constantinople, Eastern Roumelia, Bulgaria, and Macedonia) missions, and include 90 churches with 7300 members. The Presbyterian Church has 12 churches in Syria, with 716 communicants. The Synod of the Reformed Presbyterian Church of North America has a mission at Latakia, with 94 members; the Free Church of Scotland has two missionaries, with 26 members; an independent Baptist missionary reports 11 members, and the Friends have 14 members, all in Syria. The Rev. Samuel Gobat, an agent of the Church Missionary Society, went to Palestine in 1841, and was afterwards appointed bishop of Jerusalem. He founded schools, which passed in 1877 under the control of the Church Missionary Society. This society returns 12 native Protestant congregations in Palestine, having 1108 members. Other societies engaged in Palestine are the London Jewish Mission, the Jewish Mission of Berlin, the Crischona Mission, and the Kaiserswerth Deaconesses' Association.

The Methodist Episcopal Church has a mission in Bulgaria, begun in 1857, which included, in 1878, 5 stations, 38 members, and 13 probationers. The Disciples of Christ appointed a missionary to Constantinople in 1878. The mission of the United Presbyterian Church of North America in Egypt, after twenty-five years of development, has 9 churches and 947 communicants. The Protestant churches have in all in the empire about 385 preaching-places, more than 100 ordained missionaries with as many churches, and about 10,000 communicants. Besides these, the Jewish mission societies of London, the Established and Free Churches of Scotland, and the Irish Presbyterian Church have stations and schools at Alexandria, Smyrna, Beirût, Constantinople, Salonica, Adrianople, and Rustchuk.

The Protestant religious work is supplemented by efficient schools of every grade. The American Board has 300 common-schools, 16 boarding-schools for girls, and 12 seminaries and training-schools, with a total attendance of more than 11,000 pupils; the Presbyterian Mission in Syria has 84 common-schools, 3 high-schools, and 2 female seminaries, with a total of 4097 pupils, a college, and a theological seminary; the Reformed Presbyterian Mission has 476 day-school scholars; the Society of the British Syrian Schools and Bible Mission, 30 schools and 3000 scholars; and in Syria proper, not including Palestine or Asia Minor, there are 11,000 children in evangelical schools, of whom about one half are girls. In Palestine, there are under the control of the Church missionary and other societies some 36 or 37 Protestant schools, which are attended by Mohammedan, Jewish, Druse, and Samaritan pupils. The United Presbyterians in Egypt have 39 schools, with 1893 pupils, and 6 theological students in the training-schools. The English Church schools at Cairo and Damietta have 590 pupils. Of the Jewish mission schools, those of the Church of Scotland return 1702 Jewish and other than British pupils. At the Syrian Protestant College of the Presbyterian Mission at Beirût instruction is given in the English language, while the Arabic is taught as a classic. The college has a faculty of 8 professors, 120 students, and a medical department which had 23 students in 1877, and which has sent out several graduates, who are practicing as physicians in different parts of the empire. Robert College, near Constantinople, is not immediately connected with any Church organization, but is under Protestant direction, with a board of trustees composed of citizens of the United States. It has a faculty of 15 instructors, including American, European, Armenian, Bulgarian, Greek, and Turkish professors, and registered, in 1878–79, 151 students, among whom fifteen nationalities and all the religions prevailing in the empire were represented. Instruction is given in the usual collegiate studies, and in fifteen ancient and modern languages. The college has a library of 6000 volumes. Central Turkey College, at Aintab, is also an independent Protestant institution, in which instruction is given in the branches of science and literature, the English, Turkish, and Armenian languages.

The American Board has a press at Constantinople, and the Presbyterians have one at Beirût, at both of which religious, educational, and scientific books are published in the languages of the people. The Arabic Bible published at Beirût is circulated in all Mohammedan countries. Other editions of the Bible are published in all the languages spoken in the empire. The whole number of copies of books, tracts, etc., printed at the press of the American Board from the beginning of its operations to 1879 is 2,248,354, comprising a total of 325,503,988 pages, in the Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian languages; and the whole number of pages printed on the Presbyterian press from the beginning to 1879 is 183,705,027.

The organization of Protestant churches has been generally confined to other than Mussulman populations — chiefly to Greeks, Bulgarians, and Armenians. It was until recently a capital offence, by the Turkish law, for a Moslem to become a Christian. More attention is now given to the evangelization of the Turkish population; but the number of Protestant Turks is still very insignificant. The Protestants have acquired a good reputation in the communities among whom they live, and have gained their esteem and confidence to a degree that is rarely accorded to persons professing a strange religion. See Syria, Missions in.

VI. *Other Religious Denominations.* — The most important of the other religious denominations of the Turkish empire are the Jews. Their old native land, Palestine, is now a part of Turkey in Asia, but the overwhelming majority of its population consists at present of Mohammedans, the total number of Jews in all Asiatic Turkey being estimated at only 50,000. It is believed that their first appearance in European Turkey may have been connected with the conquests of Alexander the Great, who planted many colonies of Jews about his empire. Philo mentions Jews in Thessaly, Bœotia, Macedonia, etc. Luke speaks of them at Thessalonica and Berœa. The Jews have probably been settled in Macedonia from the first emigration to the present time. In consequence of their expulsion from Spain, a large number of Spanish Jews settled in Thessalonica. Paul Lucas says that in his day there were 30,000 in that city, with twenty-two synagogues. The descendants of these Spanish Jews spread throughout the empire; they continue to speak among themselves the Spanish language, but their written correspondence is carried on in Hebrew. The great mass of the Jews in Turkey are Talmudists, but there exists a small section of *Karaites* (q. v.). The latter have about a hundred families at Has-Keui, near Constantinople; there are also many in Galicia and the Crimea; but the great bulk of the Jews of this persuasion are, outside of the Turkish empire, in Galicia and the Crimea. "There is

also a curious sect of Jews at Salonica called *Mamim*, which signifies 'turncoat.' They believe in the fourteenth false Messiah, Sabati Levi, who, to save his life, became with his followers Mohammedans; but these, again, have their religious differences, and are divided into three sects. They are still Jews at heart, but their trifling with two creeds makes them despised and looked down upon. They marry among themselves only, and live together in a particular quarter of the town. There are others of the same sect in parts of Russia. At Salonica they are Mohammedans in public and Jews in private life. The Jews have no hierarchy, but each congregation is independent, and is governed by its own chief rabbi; but they have a representative head at Constantinople, called the *khakham-bashi*, who is chief of the Israelitish nation in the empire. The khakham-bashi at Constantinople has a court or council to assist him in administering both ecclesiastical and civil law. It is divided into two parts—first, the *Mejliss-i-rouhâni*, or spiritual council, composed of six grand rabbins, which, as its name implies, deals with questions relating to the Jewish religion; and, second, the *Mejliss-i-jesmâni*, or civil council, which deals with questions of civil law, and assists the Turkish courts in any questions relating to Jews. The same organization applies to each grand rabbi, who, in his turn, is assisted by two similar councils. As the Jewish law, like that of the Mohammedan, is explained by the teaching of the sacred books, the establishment of these councils forms a ready means of arriving at a judgment on all religious and civil cases arising in the Jewish community. The khakham-bashi takes rank immediately after the Greek and Armenian patriarchs. The Jewish population of the Turkish empire is estimated at 158,000. The poorer are entirely dependent upon the liberality of the upper classes for education and relief in case of want, and the obligation is met in a most commendable spirit. They possess an institution called the 'Universal Israelitish Alliance,' which is charged with the administration of education, etc. In 1875 the alliance had twenty-one schools throughout the empire, which gave instruction to 2094 children of both sexes, and of this number 809 were admitted gratuitously. The teachers of these schools are educated in the Rabbinical Seminary at Paris, and they give their pupils instruction in foreign languages and all the elements of a first-class education. The elementary schools, or *talmudtora*, are crowded with children of both sexes, who are simply taught to read and write" (Baker). The estimates of the Jewish population in the Turkish empire vary greatly. It has already been mentioned that Baker, in his work on Turkey, gives the total number as 158,000, and that in the Asiatic possessions they are supposed not to exceed 50,000. The Servian statistician Jakshitch estimates the Jews in the immediate European possessions at only 55,000, distributed as follows among the several vilayets: Constantinople, 22,943; Adrianople, 13,492; Salonica, 7409; Monastir, 2566; Kossovo, 1323; Yanina, 4085; Crete, 3200—total, 55,018. The same statistician gives the number of Jews in Roumelia at 3969, in Bosnia at 6968, in Bulgaria at 8959—total in Turkish empire in Europe, 74,914. In the African dependencies, the Jews are chiefly represented in Tunis, where they are supposed to number 45,000 souls. See JEWS.

There are a number of sects peculiar to Turkey. The most prominent among them are the *Ansarians* (q. v.) and the *Druses* (q. v.). The number of gypsies is estimated at about 200,000.

VII. *Literature.*—For information on the religious denominations of Turkey, see Baker, *Turkey* (Lond. and N. Y. 1878); Audouard, *L'Orient et ses Peuplades* (Paris, 1867); Zur Helle von Samo [a Mohammedan dervish, previously an Austrian diplomatist], *Die Völker des osmanischen Reiches* (Vienna, 1877); Ubicini, *Études Historiques sur les Populations Chrétiennes de la Turquie d'Europe* (Paris, 1867). (A. J. S.)

Postscript.—Since the above was in type, the political situation of Turkey has undergone no material change. The Turks, as well as the natives, made so much opposition to carrying out the provisions of the treaty of Berlin that a naval demonstration by the great European powers in the Archipelago became necessary in order to compel the surrender to Montenegro of Dulcigno, a seaport of Albania, on the Adriatic. Meanwhile both Greece and Turkey continued their warlike attitude and preparations, both parties declining the mediation of the other powers; but as none of these seemed disposed to aid either of the contestants, the latest advices (April, 1881) are that a compromise of the boundary question will be peaceably effected (by the absolute cession to Greece of a part only of the disputed territory in Albania and Thessaly, as suggested by Turkey and recommended by the other governments), and that thus a new lease of life, for a short time, will be granted to the Turkish rule in Europe.

TURKEY, VERSIONS OF. There exist a great many translations of the Scriptures which are used throughout the Turkish empire, but do not properly belong to Turkey alone, as the following list of versions, furnished to us by the Rev. Dr. A. W. Thomson, agent of the British and Foreign Bible Society at Constantinople, will show:

Albanian, Gheg.	Judæo-Polish.
Albanian, Tosk.	Judæo-Spanish.
Arabic.	Kurdish.
Armenian, Ararat.	Kurdish, Armeno-.
Armenian, Modern.	Maltese.
Azerbijan.	Roumanian.
Bulgarian, General.	Russ, Modern.
Bulgarian, Eastern.	Servian.
Bulgarian, Western.	Syriac, Modern.
Croatian.	Turkish.
Greek, Modern.	Turkish, Armeno-.
Hebrew.	Turkish, Græco-.
Judæo-German.	

These versions have already been treated, more or less fully, in separate articles, or will be found in their proper order in the *Supplement*. Some of the most important translations—such as the Arabic, Turkish, Bulgarian, and Armenian—have been prepared entirely by American missionaries; and it is very interesting to know how their work is appreciated and regarded by scholars of other countries. The *British Quarterly Review*, in its January number, 1878, after speaking of the work done by Americans in the Turkish empire in respect to explorations, literature, and education, medical practice, and the improved condition of woman, thus goes on concerning the Bible translations:

"The most important contribution, however, which the Americans have made to the literature of Turkey is found in the accurate translations which they have made of the Christian Scriptures. These translations are worthy of special notice, because, apart from the religious influence of the Scriptures, they are making a marked impression upon the intellectual life of the various nationalities of Turkey. Fifty years ago there was no version of the Scriptures in any one of the modern languages of that country. The task of making these translations was not an ordinary one. Regard must be had, on the one hand, to the uneducated classes—the style must be such that the common people would readily understand the meaning; on the other hand, regard must be had to the educated classes—the style must be sufficiently elegant and idiomatic to commend itself to the taste of those who are proud of the literary excellences of their ancient tongues. The Americans may fairly claim that they have succeeded in this difficult task, in respect, at least, to four of the important languages of the country. We refer to the modern Armenian, the Arabic, the Turkish, and the Bulgarian. The Turkish versions have varied somewhat, according as they have been prepared for the Armenians, the Greeks, or the Osmanli Turks. The preparation of the entire Bible in the Armeno-Turkish language (the Turkish language written with the Armenian character) was the life-work of the late William Goodell, D.D. The Rev. Dr. Schauffler has given many years to the preparation of a version of the Scriptures in the Arabo-Turkish, or Turkish written with the Arabic character; while at the present time a permanent committee, of which the Rev. Dr. Riggs is chairman, is engaged in an attempt to recast all the Turkish versions of the Bible, and form one that may be printed in any character. We understand that there is one English representative on this commit-

tee. The translation of the Scriptures into Arabic is the result of the labors of two accomplished American scholars—Rev. Eli Smith, D.D., and Rev. C. V. A. Van Dyck, D.D. We are assured by many who are capable of judging that this Arabic version of the Scriptures is worthy of the highest praise, and reflects great credit upon the scholarship of the translators. The same is said of the translations of the Bible that have been made into modern Armenian and Bulgarian by the Rev. Elias Riggs, D.D. We cannot forbear quoting an extract from a letter from Dr. Riggs in regard to the time spent on this branch of his work: 'You ask,' he says, 'in regard to the time devoted to the Armenian and Bulgarian translations of the Bible. In both cases the translations were first issued in parts in small editions, intended partly to supply the existing demand and partly to secure criticisms and to leave room for corrections arising from comparison of the different parts of the Bible. In both cases the whole Bible was finally printed in a single imperial octavo volume, with references. To the Armenian Bible (including the two editions) I gave most of my time for seven years, and to the Bulgarian more than half my time for eleven years. How long our committee will take to complete the Turkish version it is quite impossible to say. We spent a year on the four gospels.' When we remember that these translations are all made from the original Hebrew and Greek; and when we remember, also, that the translations, when put in their permanent form, have been commended by the best Arabic, Turkish, Bulgarian, and Armenian scholars of Turkey; and when we recall, also, the great obstacles the Americans must have met in carrying these translations through the press at Constantinople and Beirût, we cannot refrain from expressing our appreciation, not only of their high scholarship, but of their persevering diligence and steadfastness of purpose: and we are convinced that generations of men yet to come will join in this hearty commendation."

This speaks well of the work performed by these American scholars. For reasons stated above, we have confined ourselves in this article to the *Turkish* version properly so called. and to its transcription into the Armenian and Greek characters.

I. *Turkish.*—The Turkish language, in its numerous dialectic varieties, is more or less diffused through the vast regions which extend from the Mediterranean to the frontiers of China, and from the shores of the Frozen Ocean to Hindustan. The nations to which this language is vernacular have acted an important part in history; and though their power has now declined, and the Crescent has fallen like a star from heaven, yet a member of this race still occupies the throne of Constantine. The peculiar dialect of this language to which the name of Turkish is generally, by way of pre-eminence, applied is spoken in European Turkey by the Ottoman or Osmanli Turks, and is the only language which can be employed as a general medium of communication with all the various kindreds of people inhabiting European and Asiatic Turkey. The most ancient Turkish alphabet is the Ouigour, from which the Mongolian is derived; but the modern Turks use the Arabic and Persian characters. Their present alphabet consists of thirty-three letters, twenty-eight of which are Arabic, four are Persian, and one is peculiar to the Turkish. Like most Oriental languages, Turkish is written and read from right to left. Two versions of the Scriptures in kindred dialects of the Turkish language appear to have been completed about the same period. One of these versions, executed by Seaman, and printed in England in 1666, will be noticed in the *Supplement*, under KARASS. The other, comprising both the Old and the New Test., was the work of Ali Bey, whose history is rather remarkable. His original name was Albertus Bobowsky, or Bobovius. He was born in Poland, in the beginning of the 17th century, and while a youth was stolen by the Tartars and sold as a slave in Constantinople. After having spent twenty years in the seraglio, he publicly embraced Mohammedanism, at the same time assuming the name of Ali Bey. He became first dragoman, or translator, to Mohammed IV, and was said to be thoroughly conversant with seventeen languages. At the suggestion and under the direction of the famous Levin Warner, then Dutch ambassador at Constantinople, Ali Bey was induced to translate the catechism of the Church of England into Turkish, and afterwards betook himself to the translation of the entire Scriptures into Turkish. The study of the sacred volume was not without effect on the translator; for it is recorded that Ali Bey entertained thoughts of returning to the Christian Church, and was only prevented by death from accomplishing his design. When his version was corrected and ready for the press, it was sent by Warner to Leyden to be printed. It was deposited in the archives of the university of that city, and there it remained for a century and a half, until baron Von Diez, formerly Russian ambassador at Constantinople, drew the attention of Europe to this long-neglected translation. He offered his services in editing the MS. to the committee of the British and Foreign Bible Society; and, meeting with great encouragement to prosecute his design, Mr. Diez immediately addressed himself to the revision of the Old Test. When four books of the Pentateuch were revised he died, and the work of revision was transferred by the society to Kieffer, professor of the Turkish language at the University of Paris and interpreting secretary to the king of France. The new editor disapproved of the plan pursued by his predecessor, particularly of his insertion of vowel-points, and he therefore commenced the work anew, applying himself, in the first instance, to the New Test. He followed the text of the MS. implicitly, without collating it with the original Greek; and thus several errors in the text were inserted in the printed copies, which were, however, soon detected, and gave rise to a printed controversy. The circulation was immediately suspended, the errors were examined and corrected by a sub-committee, and Prof. Kieffer commenced a laborious and thorough revision of the text by collating every portion, not only with the original, but with the English, German, and French versions; with the Tartar of Seaman, and of the Scotch missionaries at Karass; with the versions of Erpenius and of Martyn; and with those in the London Polyglot. The revision was carried on from 1820 to 1828, when the entire Bible, with the embodied corrections, was completed, and obtained the attestation of the most eminent Orientalists in Europe. The work was printed at Paris, and the original MS. was afterwards returned to Leyden. An edition of the Turkish New Test., carefully revised by Mr. Turabi under the superintendence of Dr. Henderson, was completed by the society in 1853. A subsequent revised edition was printed in 1857. A new version was commenced by the Rev. Dr. Schauffler, and the New Test. was printed in 1866. In 1867 the Psalms followed, to which were afterwards added the Pentateuch and Isaiah. These are, at present, the parts published of Dr. Schauffler's translation. The entire Bible was completed in 1873. "This work," says the *Annual Report* of the British and Foreign Bible Society for the year 1873, "is of a somewhat extraordinary character, requiring rare powers of scholarship for its execution. It has occupied many years, and the translator has devoted to it the most conscientious and untiring application. It has been the one thing to which his mind and learning have been consecrated. The question has been frequently mooted, and is again under discussion, whether a distinct translation in Turkish is to be published with exclusive reference to the Osmanlis, or whether one and the same text may not be made available both for Osmanlis and for other nationalities speaking the Turkish tongue, but reading their native characters. The latter was the object proposed when the translation of Dr. Schauffler was commenced; but the views of the translator became modified in the very early stages of his work, and he has aimed to adapt his translation in style to the taste of the Osmanlis, believing that the style common to the Greeks and Armenians speaking Turkish is too coarse and degraded to be met by a version acceptable to the Osmanlis. It is, moreover, alleged that the different nationalities employ the same terms frequently in widely different senses. This view does not elicit the sympathy or endorsement of many of the missionaries, who still hold to the theory

that one text should suffice for all classes, and that two versions would be injurious to the cause of divine truth, on the ground that it might, with some show of propriety, be objected that Protestants had one Bible for the rich and learned and another for the poor and unlearned. It is further contended that the necessity for distinct texts does not exist; that the style of Turkish spoken by the Christian populations has materially improved in dignity, although not level with that of the Osmanlis; and that it would be practicable to educate them to something still higher by means of a version of the Scriptures in pure idiomatic Turkish, without being cast in too lofty and artificial a mould. In order to bring the whole question to some practical and satisfactory solution, it is proposed that a committee be formed, composed of the best Turkish scholars, of which Dr. Schauffler shall be president, and to which the examination of his translation shall be submitted; and that authority be given to call in the aid of such literary effendis as may be judged desirable." The committee of joint revisers was formed; but, states the *Report* for 1874, "after a short experiment the venerable translator (Dr. Schauffler) resigned his position on the Board of Revisers, and handed over the MS. of the Old Test. to the agents of the British and Foreign and of the American Bible Society, at whose expense the translation has been made. It is an understood thing that the forthcoming Turkish Bible will be based on Dr. Schauffler's work, so that if he should have to regret that the whole will not be printed exactly as it leaves his hand, yet he will enjoy the satisfaction of knowing that he has contributed in a pre-eminent degree to this work, which was the fondest object of his later years; and that his name will go down to future generations associated with one of the hardest tasks ever attempted—the translation of the whole Bible into Osmanli Turkish." As to the work of the committee, we read in the *Annual Report* of the British and Foreign Bible Society for the year 1879 the following: "The revision of the Turkish Scriptures has been completed, and the version may be fairly considered a new translation. The committee began their work in June, 1873, and the last words of the Old Test. were written at eleven o'clock on May 25, 1878. The object of the committee was to produce a complete Bible for the Turks, which would be simple in language and idiom, and intelligible to the uneducated and acceptable to the learned. The committee was composed of the Rev. Dr. Schauffler (who soon retired from the committee), Dr. Riggs, the Rev. R. H. Weakley, and the Rev. G. F. Herrick, and these called to their help the Rev. Avedis Constantian, pastor of Marash, and two Turkish scholars, one of whom soon withdrew, and was replaced by a very learned man from the banks of the Tigris. One of these Turkish assistants became a first-fruit of the new version. The New Test. was first printed (Constantinople, 1877), and a second edition, in smaller form, was ready in time to send to Russia for the Turkish prisoners; and the printing of the Old Test. was completed in December, 1878. The Turkish government, to prevent the publication of the version, insisted that each copy should bear the *imprimatur* of the Imperial Council of Public Instruction, so that the copies go forth with the permission of the Turkish government; and what was meant for a hindrance has turned out to the furtherance of the work. The American Bible Society has shared with this society the labors and expenses of this great work." As to the MS. of Dr. Schauffler, which, as has been stated above, was handed to the agents of the British and Foreign and the American Bible Society, the translator has completed his final revision. "The parts," states the same report, "were not ready in time to be used by the revision committee, as had been intended. The MSS. of the Old Test. (except the Pentateuch and Isaiah already published) are now deposited in the strong-room of the American Bible House, New York, to the joint account of the British and Foreign and the American Bible Society."

II. *Turkish-Armenian.*—This is, properly speaking, a Turkish version, but printed in Armenian letters, and accommodated to the dialectic peculiarities which prevail among the Armenians of Asia Minor. A Turkish version in their peculiar dialect, and written in their characters, was commenced in 1815 by an Armenian archimandrite named Seraphim, in concert with another Armenian. An edition of five thousand copies of the Testament was printed at St. Petersburg in 1819. Mr. Leeves, agent of the British and Foreign Bible Society, devoted much time and trouble to the preparation of a revised edition. The work was afterwards taken up by the missionaries of the American Board of Missions; and in 1843 the entire Scriptures were printed in Smyrna at the expense of the American Society, the translation having been made by the Rev. W. Goodell. Subsequent editions of the Armeno-Turkish Scriptures have been printed at the American Mission press on behalf of the British and Foreign Bible Society.

III. *Turkish-Greek.*—This, like the preceding version, is Turkish, but printed in Greek letters. In 1782 the Psalms, translated into Turkish by Seraphim, metropolitan of Karamania, were printed in Greek letters; and in 1810 a Turkish version of the Acts and Epistles was printed in the same character at Venice. In consequence of inquiries instituted in 1818 by Dr. Pinkerton, respecting the state of the Christian inhabitants of the ancient Lydia, Caria, Lycia, Phrygia, Pisidia, Cilicia, and Lycaonia, it was ascertained that these poor people are all Greeks or Armenians, acquainted with no language but that of their Turkish masters. As they were unable to read or write except in their native characters, the British and Foreign Bible Society published the Turkish Testament in Greek letters, the translation having been made by Messrs. Goodell and Bird. This edition was printed at Constantinople in 1828. In order to make it more conformable to the provincial mode of speaking Turkish which prevails among the Greek Christians of Asia Minor, Mr. Leeves, agent of the society, undertook a new and revised version, assisted by Mr. Christo Nicolaides, of Philadelphia, who joined Mr. Leeves in 1832, and from that period to 1839 was uninterruptedly employed in the undertaking. The printing of the entire Bible was commenced at Syra, and afterwards transferred to Athens. In 1865 the Psalms, revised with great care under the editorial superintendence of the Rev. Dr. Riggs, passed through the press; and in 1870 the whole Bible, with marginal references, was published in Constantinople. See, besides the *Bible of Every Land*, the *Annual Reports* of the British and Foreign and American Bible Societies; and Reed, *The Bible Work of the World* (Lond. 1879). (B. P.)

Turlupins, the French name for the BRETHREN OF THE FREE SPIRIT (q. v.). The origin of the word is unknown, though it is thought to be connected with wolfish or predatory habits.

Turner, Daniel, an English Baptist minister, was born at Blackwater, Hertfordshire, March 1, 1710. He first settled at Reading, and after devoting some years to school-teaching, became, in 1748, pastor of the Baptist Church in Abingdon, Berkshire, which position he filled till his death, Sept. 5, 1798. Many of his publications were highly approved; among them were, *Compendium of Social Religion* (1758, 8vo):—*Letters Religious and Moral* (1766, 8vo):—*Meditations on Scripture* (Abing. 1771, 12mo):—*Dissertations on Religion* (1775, 8vo):—*Essays on Religion* (1780, 2 vols.; Oxf. 1787, 2 vols. 12mo):—*Expositions on Scripture* (Lond. 1790, 8vo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Turner, Francis, an English prelate of the 17th century, received his education at Winchester School, graduated at New College, Oxford, April 14, 1659, and took his degree of A.M. there in 1663. He received his degree of D.D. July 6, 1669, and in the following December was collated to the prebend of Sneating, in

St. Paul's. He succeeded Dr. Dunning to the see of Chichester, and followed him in the mastership of St. John's College, Cambridge, April 11, 1670. In 1683 he was made dean of Windsor; was consecrated bishop of Rochester, Nov. 11; and Aug. 23, 1684, was translated to the bishopric of Ely. He was one of the six bishops who joined archbishop Sancroft on May 18, 1688, in refusing to read the *Declaration for Liberty of Conscience*, and with them was committed, June 8, to the Tower, but was acquitted on the 29th. Refusing to take the oath when William and Mary ascended the throne, he was deprived of his bishopric, and lived in retirement till his death, Nov. 2, 1700. He wrote, *A Vindication of the late Archbishop Sancroft and his Brethren*, etc.:—*Animadversions on the Naked Truth*:—*Letters to the Clergy of his Diocese*:—*Brief Memoirs of Nicholas Ferrar* (2d ed. 1837, 12mo):—*Sermons* (1681-85). See Bliss's Wood, *Athen. Oxon.* iv, 545; Burnett, *Own Times*; Macaulay, *Hist. of England*, ch. xiv, xvi, xvii; Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Turner, James (1), a Presbyterian minister, was born in Bedford County, Va., May 7, 1759. He was converted in 1789, licensed to preach in 1791, and ordained and installed as colleague pastor with the Rev. James Mitchel, July 28, 1792, in what was then called the Peaks Congregation. He also took charge of the New London Congregation. Here he spent the whole of his ministerial life, and died, Jan. 8, 1828. He was exceedingly attractive as a preacher; a man of real genius; acknowledged to be unrivalled among the clergy of Virginia in his power over the passions of men. See Sprague, *Annals of the Amer. Pulpit*, iii, 581; Foote, *Sketches of Virginia*, 2d series.

Turner, James (2), an English Congregational minister, was born at Oldham, March, 1782. He was educated at Rotherham College, and ordained at Knutsford in 1808, which place became the chief centre of his exertions. He was for years secretary of the British and Foreign Bible Society and the Cheshire Union of Independent Ministers. His judgment and clearness of mind were often consulted in private business, and great confidence was reposed in him. He died May 22, 1863. See (Lond.) *Cong. Year-book*, 1864, p. 248.

Turner, Jesse H., a Presbyterian minister, was born in Bedford County, Va., Jan. 1, 1788; was educated in Hampden Sidney College, Va.; studied theology in the Union Seminary, Prince Edward, Va.; was licensed by Hanover Presbytery and ordained by the same in 1813. He began his labors as a missionary in Richmond, Va.; he subsequently preached at Fayetteville, N. C.; Manchester, Va.; and in Hanover County, Va. He died March 13, 1863. He was a sincere, good man, and successful as a preacher. See Wilson, *Presb. Hist. Almanac*, 1867, p. 454.

Turner, Joseph M. W., an English painter, was born at 26 Maiden Lane, Covent Garden, London, April 23, 1775. He became a student, in 1789, of the Royal Academy, and as early as 1799 was elected an associate of the Academy, becoming three years after a full academician. In 1807 he was elected professor of perspective, but failed on account of literary qualifications. He travelled in Scotland, France, Switzerland, and the Rhine countries, and paid three visits to Italy. He died at Chelsea, Dec. 19, 1851. He bequeathed a noble collection of his works to the nation, and they were placed in a room in the National Gallery. Among his many works we notice, *The Fifth Plague of Egypt*:—*Tenth Plague of Egypt*:—a *Holy Family*. He also wrote a poem, *The Fallacies of Hope*. See Ruskin, *Modern Painters*; Thornbury, *Life of Turner* (Lond. 1862, 2 vols.; new ed. 1874).

Turner, Nathaniel, a Congregational minister, was born at Norfolk, Conn., in 1771; graduated at Williams College in 1798; studied theology with Dr. Catlin; was ordained over the Church in New Marlborough, Mass., in 1799; and died May 25, 1812. See *Cong. Quarterly*, 1859, p. 46.

Turner, Peter, an English Congregational minister, was born at Wolverhampton in 1808. His parents were Wesleyans, and it was in connection with that body that he began to labor, at the age of eighteen, as a local preacher. He continued a liberal and zealous member of the Wesleyan community until 1846, when he joined the Independents, and in 1851 accepted the pastorate of the Independent Church at Evesham, Worcestershire. In 1856 he removed to Southampton, and labored with the Congregational Church until his death, July 26, 1861. Mr. Turner was very devoted to his people and pastoral duties, and his pulpit ministrations were highly prized by all who knew him. See (Lond.) *Cong. Year-book*, 1862, p. 267.

Turner, Samuel Hulbeart, D.D., an eminent Episcopal clergyman and scholar, was born in Philadelphia, Pa., Jan. 23, 1790, and graduated at the University of Pennsylvania in 1807. He was ordained deacon in 1811, and priest in 1814; was pastor of a church at Chestertown, Md., from 1812 to 1817; and was elected professor of historic theology in the General Episcopal Seminary, New York, Oct. 8, 1818. He continued with the institution during its stay in New Haven, Conn., and returned with it to New York in 1821. On Dec. 19 he took the chair of Biblical learning and interpretation of Scripture, in which he continued till his death, Dec. 21, 1861. He was also professor of Hebrew language and literature in Columbia College from 1831. He was the author of, *Notes on the Epistle to the Romans* (N. Y. 1824, 8vo):—with Dr. Whittingham, *Introduction to the Old Testament*, transl. from the Latin and German of John Jahn (1827, 8vo):—*Introduction to Sacred Philology and Interpretation*, transl. from the German of Dr. G. J. Planck (Edinb. 1834, 12mo):—*Companion to the Book of Genesis* (N. Y. 1841, 8vo):—*Biographical Notices of some of the Most Distinguished Rabbies*, etc. (1847, 12mo):—*Parallel References Illustrative of the New Testament* (1848, 12mo):—*Essay on Our Lord's Discourse*, etc., *John vi* (1851, 12mo):—*Thoughts on the Origin, Character, and Interpretation of Scripture Prophecy* (1852, 12mo):—*Epistle to the Hebrews*, in Greek and English (1852, 8vo):—*Epistle to the Romans* (1853, 8vo):—*Epistle to the Ephesians* (1856, 8vo). See *Autobiography of Samuel H. Turner, D.D.* (1862, 12mo); *Amer. Quar. Church Rev.* 1862, p. 734; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Turner, Sharon, an English author, was born in London, Sept. 24, 1768. After many years' practice as an attorney in the Temple, he retired, in 1829, to Winchmore Hill, where he resided until a few weeks before his death, which occurred in London, Feb. 13, 1847. Mr. Turner is best known by his *History of England from the Earliest Period to the Death of Elizabeth*, etc. (Lond. 1799-1805). He also wrote, *History of Henry VIII*, etc. (1826, 4to):—*History of the Reigns of Edward VI, Mary, and Elizabeth* (1829, 4to):—*Sacred Meditations and Devotional Poems by a Layman* (1810, 12mo):—*The Sacred History of the World*, etc. (1832, 3 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Turner, Thomas, D.D., an English divine, was born at St. Giles's, Heckfield, in 1591. He was educated at St. John's College, Oxford, and in 1623 was presented by his college to the vicarage of St. Giles's in Oxford. Laud, when bishop of London, made him his chaplain, and in 1629 collated him to the prebend of Newington, Church of St. Paul, and in October following to the chancellorship of the same church. Charles I made him a canon residentiary, and appointed him one of his chaplains in ordinary, giving him the rectory of St. Olave, Southwark, with which he held the rectory of Fetcham, Surrey. At the request of Charles I he accompanied that prince to Scotland to

be crowned. In 1641 he was preferred to the deanery of Rochester, but on the death of the king he was stripped of his preferments and treated with indignity. At the Restoration he entered the deanery of Canterbury, August, 1660. He died in October, 1672.

Turner, William, an English divine, was born near Broadoak, Flintshire, and for some time previous to going to Oxford he was an inmate of the house of Philip Henry, father of Matthew, the commentator. He took his A.M. at Edmund Hall, Oxford, June 8, 1675. Becoming, afterwards, vicar of Walberton, in Sussex, he resided there in 1697; but the date of his death is uncertain. He published, a *History of All Religions* (Lond. 1695, 8vo):—*Complete History of the Most Remarkable Providences*, etc. (1697, fol.). "This curious collection ranks with the similar performances of Clark, and Wanley in his *History of the Little World*, but is superior perhaps to both in selection and conciseness."

Turner, William Hindley, an English Congregational minister, was born at Beeston, Leeds, in 1784. He was educated at Rotherham College, and became an exceedingly popular preacher. Mr. Turner's first settlement was at Bury, and after seven years' efficient work he removed to Hindley, where he built up a prosperous and manly ministry. In 1862 growing infirmities led him to resign the stated ministry. He was a disinterested, devoted, and faithful minister of Christ. He died Dec. 8, 1868. See (Lond.) *Cong. Year-book*, 1870, p. 324.

Turnus, in ancient Italian mythology, was the king of the Rutuli, and a son of Daunus and Venelia, who was a niece of queen Amata, wife of Latinus. Her daughter Lavinia, having been destined by fate to Æneas, was the subject of dispute between the Trojans and the Latins, in which the former were victorious. Turnus, after many wild battles, was finally killed in a duel with Æneas.

Turpentine-tree (τερέμινθος, τερέβινθος; Vulg. *terebinthus*) occurs only once, viz. in the Apocrypha (Ecclus. xxiv, 16), where wisdom is compared with the "turpentine-tree that stretcheth forth her branches." The τερέβινθος or τέρμινθος of the Greeks is the *Pistacia terebinthus, terebinth-tree*, common in Palestine and the East, supposed by some writers to represent the *elâh* (אֵלָה) of the Hebrew Bible. See Oak. The terebinth, though not generally so conspicuous a tree in Palestine as some of the oaks, occasionally grows to a large size. See Robinson (*Bibl. Res.* ii, 222, 223), who thus speaks of it. "The butm" (the Arabic name of the terebinth) "is not an evergreen, as often represented, but its small lancet-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, hanging in clusters from two to five inches long, resembling much those of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odor like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum. In Palestine nothing seems to be known of this product of the butm!" The terebinth belongs to the natural order *Anacardiaceæ*, the plants of which order generally contain resinous secretions. See Terebinth.

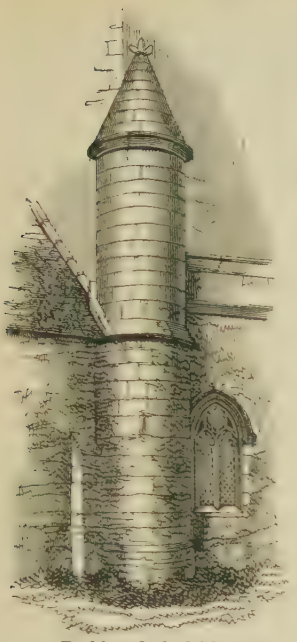
Pistacia terebinthus.

Turpin (or **Tilpin**), a French prelate of the 8th century, of whose early history nothing definite is known, was a monk of St. Denis, and became bishop of Rheims probably in 753, after a long opposition by Milon. He was one of the twelve French bishops present in 769 at the council called at Rome by pope Stephen to condemn the antipope Constantine. About 786 Turpin founded a chapel dedicated to St. Denis, which afterwards became an abbacy. He died Sept. 2, 800. He left a genuine letter to pope Adrian I, and a romantic Latin *Chronicle* of the wars of Charlemagne against the Saracens in Spain, the authenticity of which has been greatly doubted, although avouched by a declaration of pope Calixtus in 1122. The oldest MSS. of it date from the end of the 11th century, and the first writer who speaks of it is Raoul of Tortoire (1096–1145). The Latin text was published in 1584 by Schard, in his *Germanicarum Rerum Chronographi*, and French versions have appeared by Raguin (Paris, 1527, 4to; Lyons, 1583, 8vo, etc.), and lately by Ciampi (Florence, 1822, with a dissertation on the author) and Reiffenberg (Brussels, 1836). See Gascon Paris, *De Pseudo Turpino* (Paris, 1865).

Turpin, Thomas D., a Methodist Episcopal minister, was born in Somerset County, Md., June 30, 1805. He was converted Sept. 8, 1823; licensed to preach Sept. 12, 1827; admitted on trial in the travelling connection Feb. 7, 1829, and was appointed to Union Circuit; in 1830, to Pendleton; in 1831, to the Savannah mission; in 1832, to the Black Swamp Circuit; in 1833, to May and New River; in 1834, to the Wadmatane and John's Island mission and Orangeburg Circuit; in 1835, to Pee Dee; in 1836, to Laurens; in 1837, again to Pendleton; and in 1838, to the Cambridge and Flat Woods mission, where he died, July 26, 1838. See *Minutes of Annual Conferences*, ii, 665.

Turquoise, a Persian gem of a peculiar bluish-green color, which was very generally used in the Middle Ages for the adornment of every species of sacred vessel, e. g. the chalice, ciborium, altar-cross, mitre, and pastoral staff.

Turret, Touret, or **Turette**, a small tower: the name is also sometimes given to a large pinnacle. Turrets are employed in Gothic architecture for various purposes, and are applied in various ways; they also differ very greatly in their forms, proportions, and decorations. In many cases they are used solely for ornament; they are also often placed at the angles of buildings, especially castles, to increase their strength, serving practically as corner buttresses. Occasionally they carry bells or a clock, but one of the most common uses to which they are applied is to contain a *newel*, or spiral staircase: for this purpose they are usually found attached to church-towers, forming an external projection, which very frequently terminates considerably below the top of the tower; but in some districts turrets of this kind generally rise above the tower, and are finished with a parapet or small spire. Turrets of all dates are sometimes perfectly plain and sometimes variously ornamented, according to the character of the prevailing style of archi-



Beckley, Oxfordshire.

St. Mary's, Beverley, Yorkshire.

tecture, the upper part being the most enriched, and not unfrequently formed of open-work. In the *Norman* style the lower part is usually square, and this form is continued to the top, but the upper part is sometimes changed to a polygon or circle. Few turrets of this date retain their original terminations, but they appear to have been often finished with low spires, either square, polygonal, or circular, according to the shape of the turret. In the *Early English* and later styles they are most usually polygonal, but are sometimes square, and occasionally circular. The upper terminations are very various; in the Early English style spires prevail, but in the *Decorated* and *Perpendicular* not only spires, but parapets, either plain, battlemented, panelled, or pierced, and pinnacles are used. The peculiar kind of turrets often found attached to small churches and chapels, which have no towers to receive the bells, is designated by the term *Bell-gable*. See SPIRE; TOWER.

Turretini, the name of a family of theologians of Geneva, whose ancestor, Francis Turretin or Turretini, the son of a gonfalonier of Lucca, was expatriated on account of his religion. He came to Geneva in 1579. Among his descendants three men deserve mention in this place.

1. BENEDETTO was born in 1588 at Zurich, became pastor at Geneva in 1612, and professor of theology in 1618. In 1620 he represented the Church of Geneva at the national synod of Alais, which introduced the decrees of Dort into France, and in the following year he was sent to Holland and the cities of the Hanseatic League to solicit aid towards fortifying Geneva, a task in which he was eminently successful. He died in 1631, leaving to the world a number of sermons and theological writings. See Leu, *Allgem. hist. Lexikon*, xviii, 375; Senebier, *Hist. Lit. de Geneve*, ii, 136.

2. FRANÇOIS was born in 1623, became pastor of the Italian congregation at Geneva, and in 1653 professor of theology. He was sent to Holland on a similar mission to that formerly undertaken by his father, Benedetto. He is particularly known as a zealous opponent of the theology of Saumur [see AMYRAUT], and defender of orthodoxy in the sense of Dort. He was also one of the originators of the *Helvetic Consensus* (q. v.) He left numerous works, the more important of which, including the *Institutio Theol. Elenchicæ*, were reprinted at Edinburgh in 1847 sq.

3. JEAN ALPHONSE, the son of François, was born in 1671, and became the pupil of the Cartesian Chouet and of the Arminianizing Louis Tronchin (q. v.) at Geneva. In 1691 he went to Holland to study church history under Spanheim, and in 1692 he visited England, where he became acquainted with Newton and acquired the English language. On his return to the Continent he sojourned for a time in Paris, and was admitted to the society of men like Bossuet, Mabillon, Malebranche, etc. He availed himself of this opportunity to study Arabic under the tuition of the abbé Langueme. In Geneva he was received into the ministry at the age of twenty-two, and soon afterwards into the *Vénérable Compagnie des Pasteurs*. His ability as an orator at once commanded attention. He was accustomed to follow the English practice of presenting to the view a leading truth or duty; but he made the application of his discourse with greater unction than the English speakers cultivated, and by thus combining the methods of the Genevan and the English pulpit he became the originator of a new method. The arrangement of his sermons was natural and logical, his statement clear and simple, his manner dignified. In 1697 he was made professor of church history, and in 1701 became rector of the academy. The latter honor was conferred upon him ten times, to which fact we are indebted for ten important addresses delivered on the successive days of promotion. He followed Tronchin, in 1705, as professor of systematic theology, though still retaining his own (historical) chair. He wrote upon almost the whole of dogmatics, and connected with these labors exegetical lectures on parts of the New Test.

The influence of Turretini was especially apparent in the management of the enterprise to bring about the abrogation of the *Helvetic Consensus* as a binding formula. He kept it before the Venerable Company, the council, and the Two Hundred until a majority were gained over to that project; and he induced Wake, archbishop of Canterbury, to urge the abrogation upon leading men throughout Switzerland, and also to persuade the king of England to address an appeal to the cantons in behalf of the same measure. He was also prominent in promoting fraternal relations between Lutherans and Reformed Christians in Geneva, in recognition of which fact he was made a member of the Royal Academy of Berlin, and awarded a gold medal by the Prussian king.

The principal theological works of Turretini, from which his tendency may most readily be learned, are, *Nubes Testium pro Moderato et Pacifico de Rebus Theol. Judicio et Instituenda inter Protestantes Concordia* (1729), with a dissertation on the fundamental articles of the faith annexed. Such articles he describes as "quorum cognitio atque fides ad Dei gratiam salutemque obtinendam necessaria est." This dissertation exposed Turretini to attack from two different directions: first, from the Jesuit De Pierre, Lyons, 1728, who sought to show that the Reformed Church had no greater reason to renounce the communion of the Church of Rome than that of the Lutheran Church; and, second, from Crinsons, Protestant pastor of Bionens, 1727. A second and more important work is his *Cogitationes et Dissertationes Theologicæ*, in which he displays a liberal type of orthodoxy. He emphasizes the importance of natural theology in genuine Reformed fashion, but holds that revealed religion has for its object merely the supplementing and completing of what natural religion

teaches. He recognises the existence of mysteries in revealed religion, but zealously rejects foreign and scholastic additions in theology. With respect to the doctrine of the divine decrees, he avoids, as he does everywhere, all extreme statements, but lays hold on the elements of practical utility in the teaching. With reference to the doctrine of Divine Providence, he represented the optimistic Leibnitzian theory. He followed that philosopher also in his rejection of innate ideas. The *Cogitationes* contained much apologetical material, and earned for their author an honorable place among apologists (see Pelt, *Encyclop.* p. 391). The form in which his apologetical ideas were given to the French world of readers by Vernet is, it should be noted, revised and altered, in the first editions with the author's consent, as Vernet claimed; but the improvement progressed with each successive edition, and Vernet clearly reveals the deism of the 18th century in his work.

In 1725 Turretini was commissioned to deliver the so-called *Clôture des Promotions*, an address in the French language, together with the charge prescribed by the laws for the occasion, when the Two Hundred and the General Assembly of citizens were to elect the principal magistrates of the State. The twenty-five addresses which he delivered to these bodies were highly commended because of the striking and practical ideas with which they were filled. He also took active part in the improvement of the liturgy, in the ordering of week-day services, in the publication of a new edition of the French New Test. (1726), in the forming of a society for the religious instruction of youth, and finally in the introduction of the public confirmation of catechumens. He rendered important services to the churches of Hungary, Transylvania, the Palatinate, and the Waldenses, and maintained an extensive correspondence with Switzerland, England, Holland, Germany, etc. George II of England and his consort honored him with expressions of their favor, and employed him in works of benevolence. His last years were disturbed by the troubles of Geneva in 1734. He died May 1, 1737. After his death were issued from the press his *Comment. Theoret.-pract. in Ep. ad Thessalonic.* (Basle, 1739):—*Prælectiones* on Romans xi (Geneva, 1741):—and a tractate on the exposition of Scripture (Berlin, 1766). A complete edition of his works appeared in Leeuwarden in 1775.

Sources.—Senebier, *Hist. Lit. de Genève*, ii, 259; Sayous, *Hist. de la Lit. Franc. à l'Étranger*, etc. (1853); Cellérier, *L'Académie de Genève* (1855); Vernet, *Éloge Historique, sur J. A. Tur.* in the *Bibl. Raisonnée*, xxi; various biographical dictionaries; and Herzog, *Real-Encyklop.* s. v.

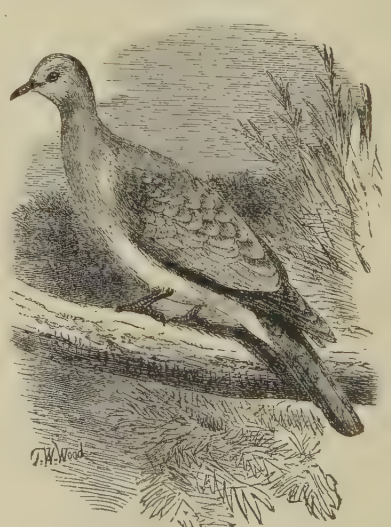
Turri, in the mythology of the Finns, was a god of war and hunting, living in steep rocky caverns, and was worshipped as the god of the nation.

Turrigĕra (or **Turrita**) (*tower-bearer* or *towered*), in Roman mythology, was a surname of Cybele.

Turselin (Lat. *Tursellinus*), Horace, a learned and indefatigable Jesuit of Rome, was born in 1545, and taught rhetoric in that city twenty years, and was rector of several colleges. He promoted the study of belles-lettres in his society, and died at Rome, April 6, 1599. His principal works are, *Life of St. Francis Xavier* (best ed. 1596, 4to):—*History of Loretto* (8vo):—*Treatise on the Latin Particles:*—*Abridgment of Universal History from the Creation to* 1598, etc. (best editions are those which have a continuation by father Philip Briet, 1618–61, the best French translations are by abbé Lagneau, Paris, 1757, 4 vols. 12mo).

Turstine, a monk of Caen, in Normandy, who, in 1801, was sent over to England and installed first Norman abbot of Glastonbury Abbey. Through his influence, William I granted the abbey a charter, restoring its lost lands, and confirming all its privileges. In a general council, he opposed the assumptions of Giso, bishop of Wells, and was so successful that Giso had to go to Glastonbury and there have decided the question of jurisdiction over the two minor monasteries, Muchelney and Etheling. Turstine then turned his attention to the internal arrangements of the abbey, but by his introduction of foreign practices brought about insubordination among the monks. French soldiers were brought in, who slew some of the monks while in the sanctuary. Turstine was obliged to retire to Normandy in disgrace. William II permitted him to return to the abbey on payment of five hundred pounds in silver, but he seems not to have stayed there. See Hill, *English Monasticism*, p. 247, 248, 252.

Turtle, or Turtle-dove (תּוֹר, *tôr*, so called, no doubt, in imitation of its cooing note; τρυγών), occurs first in Scripture in Gen. xv, 9, where Abram is commanded to offer it along with other sacrifices, and with a young pigeon (גּוֹזָל, *gozâl*). In the Levitical law a pair of turtle-doves or of young pigeons are constantly prescribed as a substitute for those who were too poor to provide a lamb or a kid, and these birds were admissible either as trespass, sin, or burnt offering. In one instance, the case of a Nazarite having been accidentally defiled by a dead body, a pair of turtle-doves or young pigeons were specially enjoined (Numb. vi, 10). It was in accordance with the provision in Lev. xii, 6 that the mother of our Lord made the offering for her purification (Luke ii, 24). During the early period of Jewish history there is no evidence of any other bird except the pigeon having been domesticated; and up to the time of Solomon, who may, with the peacock, have introduced other gallinaceous birds from India, it was probably the only poultry known to the Israelites. To this day enormous quantities of pigeons are kept in dove-cots in all the towns and villages of Palestine, and several of the fancy races so familiar in this country have been traced to be of Syrian origin. The offering of two young pigeons must have been one easily within the reach of the poorest, and the offerer was accepted according to what he had, and not according to what he had not. The admission of a pair of turtle-doves was, perhaps, a yet further concession to extreme poverty; for, unlike the pigeon, the turtle, from its migratory nature and timid disposition, has never yet been kept in a state of free domestication; but, being extremely numerous, and resorting especially to gardens for nidification, its young might easily be found and captured by those who did not even possess pigeons.



Turtur Ægyptiacus.

It is not improbable that the palm-dove (*Turtur Ægyptiacus*, Temm.) may, in some measure, have supplied the sacrifices in the wilderness, for it is found in amazing numbers wherever the palm-tree occurs, whether wild or cultivated. In most of the oases of North Africa and Arabia every tree is the home of two or three pairs of these tame and elegant birds. In the crown of many of the date-trees five or six nests are placed together; and sportsmen have frequently, in a palm-grove, brought down ten brace or more without moving from their post. In such camps as Elim a considerable supply of these doves may have been obtained.

From its habit of pairing for life and its fidelity for its mate, the dove was a symbol of purity and an appropriate offering (comp. Pliny, *Hist. Nat.* x, 52). The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii, 7, "The turtle and the crane and the swallow observe the time of their coming;" and Cant. ii, 11, 12, "The winter is past . . . and the voice of the turtle is heard in our land." So Pliny, "Hyeme mutis, a vere vocalibus;" and Aristotle, *Hist. An.* ix, 8, "Turtle-doves spend the summer in cold countries, the winter in warm ones," although elsewhere (viii, 5) he makes it hybernate (φωλεῖ). There is, indeed, no more grateful proof of the return of spring in Mediterranean countries than the voice of the turtle. One of the first birds to migrate northwards, the turtle, while other songsters are heard chiefly in the morning or only at intervals, immediately on its arrival pours forth from every garden, grove, and wooded hill its melancholy yet soothing ditty unceasingly from early dawn till sunset. It is from its plaintive note, doubtless, that David, in Psa. lxxiv, 19, pouring forth his lament to God, compares himself to a turtle-dove.

From the abundance of the dove tribe and their importance as an article of food, the ancients discriminated the species of *Columbidæ* more accurately than of many others. Aristotle enumerates five species, which are not all easy of identification, as but four species are now known commonly to inhabit Greece. In Palestine the number of species is probably greater. Besides the rock-dove (*Columba livia*, L.), very common on all the rocky parts of the coast and in the inland ravines, where it remains throughout the year, and from which all the varieties of the domestic pigeon are derived, the ring-dove (*Columba palumbus*, L.) frequents all the wooded districts of the country. The stock-dove (*Columba œnas*, L.) is as generally, but more sparingly, distributed. Another species, allied either to this or to *Columba livia*, has been observed in the valley of the Jordan, perhaps *Col. leuconota*, Vig. (see *Ibis*, i, 35). The turtle-dove (*Turtur auritus*, L.) is, as has been stated, most abundant, and in the valley of the Jordan an allied species, the palm-dove, or Egyptian turtle (*Turtur Ægyptiacus*, Temm.), is by no means uncommon. This bird, most abundant among the palm-trees in Egypt and North Africa, is distinguished from the common turtle-dove by its ruddy chestnut color, its long tail, smaller size, and the absence of the collar on the neck. It does not migrate, but, from the similarity of its note and habits, it is not probable that it was distinguished by the ancients. The large Indian turtle (*Turtur gelastes*, Temm.) has also been stated, though without authority, to occur in Palestine. Other species, as the well-known collared dove (*Turtur risoria*, L.), have been incorrectly included as natives of Syria.

Columba Turtur.

The birds of this subgenus are invariably smaller than pigeons properly so called; they are mostly marked with a patch of peculiarly colored scutellated feathers on the neck, or with a collar of black, and have often other markings on the smaller wing-covers. The species *Columba Turtur*, with several varieties merely of color, extends from the west of Europe through the north of Africa to the islands south of China. The turtle-dove of Palestine is specially the same; but there is also a second, we believe local: both migrate farther south in winter, but return very early, when their cooing voice in the woods announces the spring.—Kitto. See Schlichter, *De Turture* (Hal. 1738); Tristram, *Nat. Hist. of the Bible*, p. 217 sq.; Wood, *Bible Animals*, p. 419 sq. See Dove.

Turtle, John, a Wesleyan missionary, was born in the County of Suffolk, England, June 9, 1793. He was converted in 1811, commenced to preach in 1815, at Thetford, and in 1817 he received his appointment for the Bahamas, W. I. His first circuit was Eleuthera; next, New Providence; and after that, successively, Turk's Island, Harbor Island, Abaco, Jamaica (1822), Abaco, Eleuthera, and Turk's Island, where he died, Aug. 16, 1825. Mr. Turtle cut short his life by his indefatigable labors. He had natural abilities of a high order, and a spiritual life of beauty and consistency. See *Wesleyan Meth. Mag.* 1828, p. 217; *Wesleyan Minutes*, 1826.

Turton, Thomas, D.D., a bishop of the Church of England, was born in Yorkshire in 1782. He became a pensioner of Queen's College, Cambridge, in 1801; two years thereafter he removed to St. Catharine's College (then known as Catharine Hall), from which he graduated in 1805. In 1806 he was elected a fellow of his college, and in 1807 became a tutor. In 1822 he was appointed Lucasian professor of mathematics, and in 1826 accepted the college living of Gimingham-cum-Trunch, in the County of Norfolk; but was recalled to the university in the following year by his election to the regius professorship of divinity. In 1830 he obtained the deanery of Peterborough, which office he filled until 1842, when he was appointed dean of Westminster. In 1845 he became bishop of Ely. He died at his residence in London, Jan. 7, 1864. As a controversialist, Dr. Turton has been rarely surpassed. His taste in fine arts was exquisite, and he was the composer of several excellent pieces of Church music. See *American Quar. Church Rev.* April, 1864, p. 157.

Turton, William, an English Wesleyan missionary, was born in the island of Barbadoes, W. I. His father was a planter. His first labors were on the island of Antigua. In 1798 he received an appointment for St. Bartholomew from the English Conference. In 1800 he was sent to New Providence, and labored for the rest of his life on that and adjacent islands. He died at Nassau, May 10, 1818, aged fifty-seven. He was a faithful toiler. See *Wesleyan Meth. Mag.* 1821, p. 3, 81; *Wesleyan Minutes*, 1818.

Tutānus, in Roman mythology, was a deity who was implored in times of peril and danger for help and protection.

Tutiani, Bartolomeo, an engraver on wood, who is said to have executed some cuts marked with a Gothic monogram of his initials. Bartsch describes only one cut with this mark, *Christ Scoffed at by the Jews*, in a book (Nuremb. 1515); but there is no evidence that it was engraved by Tutiani. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Tutilīna, in Roman mythology, was a goddess who was said to care for the fields of corn and grain. She had an altar and a pillar in the circus—no temple, however, as she could only be worshipped in the open air.

Tutilo, a monk of St. Gall and celebrated artist, was contemporary with the great teachers Notker Balbulus and Radbert of St. Gall, and associated with them in friendship and in the work of making St. Gall the foremost seat of the arts and sciences in their day. He was of gigantic stature and full of joyous humor; a *magister* and *presbyter* according to the necrology, but none the less a born artist and unquestioned genius. Driven into the world by his artist nature, he nevertheless preserved his piously simple and blameless life. In the monastery itself his strength and geniality determined his position. He was its butler and sacristan, and also the host and companion of visiting strangers, serving in the latter capacity down to A.D. 912.

The Irish bishop or presbyter Mark, and his nephew Moengal (the latter preferably called Marcellus by the monks), visited St. Gall in the middle of the 9th century; and Moengal instructed Tutilo, among others, in the art of music until he became a proficient composer. As an instrumentalist and vocalist he captivated the ear and the heart. He became himself a teacher of music, and in a separate room gave regular instruction to the sons of the nobility in the use of stringed instruments. Nor did he confine himself to sacred music only; but his finest laurels were still gathered in that field. He imitated the Scottish custom of associating instrumental music with vocal in the worship of the Church, and carried it further. Some of the instruments used in the small chapel of St. Gall are pictured in old MSS. which are still extant. His own most especial creation were the so-called *tropes*, i. e. ornamental melodic additions, with texts, to the hymns of the mass, and particularly to its *Introit*, which were intended to impart a specifically festive character to the hymns for festal days. His Christmas trope *Hodie Cantandus* is well known. These tropes were widely received and used throughout the Church, and were perpetuated, under various modifications, down to the 17th century. He also composed hymns and litanies (see the St. Gall MSS. Nos. 37 and 380).

The genius of Tutilo was displayed with equal force in the arts of painting, sculpture, and architecture. He had the independence to work from new, indigenous motives as well as from Roman and Byzantine models and after a traditional type. His fame extended widely, and made it the fashion to procure works from his hand. A statue of the Virgin Mary, erected by him at Metz, was wrought in so exalted a manner as to give currency to the report that the Virgin herself was his instructor. Of his carvings the ivory tables which Charlemagne kept under his pillow are especially celebrated. They passed into the hands of archbishop Hatto of Mayence, then into those of Solomon, abbot of St. Gall, and from him into the possession of the monastery. One of them was smooth, and upon its upper surface Tutilo carved the Virgin between four angels, while its lower surface received a portrayal of the legend of St. Gall, in which the saint gives bread to his obedient bear in reward for his labor of bearing wood for fuel. Stumpf, the ancient Swiss chronicler, mentions also an astronomical chart of brass upon which the orbits of the heavenly bodies were beautifully marked, as having been one of Tutilo's masterpieces and as being still in existence in his day. It is now, however, lost. On Tutilo's death he was buried in a chapel which was dedicated to his memory and called by his name; and he was venerated as a saint. The documents of the 11th and 12th centuries always speak of him as a saint; but his worship was soon lost.

Sources.—Ekkehard IV (d. 1056), *Casus Sancti Galli*, reprinted in Pertz, *Monum. Germaniæ*, vol. ii; Arx, *Gesch. d. Kantons Sanct Gallen* (1810), pt. i, p. 97–100; Hefele, *Wiss. Zustand im südw. Deutschland u. in d. nördl. Schweiz*, in *Theol. Quartalschr.* 1838, No. 2. See also Dümmler, *Formelbuch d. Bischofs Salomo III von Constanz*, p. 114; Herzog, *Real-Encyklop.* s. v.

Tuttle, Amos C., a Presbyterian minister, was born at Monckton, Vt., July 28, 1800. He pursued his preparatory studies in the Academy at Middlebury, Vt.; graduated at Middlebury College in 1827; studied theology privately; was licensed by the Addison County Association June 30, 1829; ordained by an ecclesiastical council Oct. 30, 1829; and became stated supply of the Church in Whitehall, N. Y., Sept. 1, 1830. In 1832 he became pastor of the Congregational Church in Hartford, N. Y.; in 1836 he accepted an agency for the Auburn Theological Seminary; in 1837 became pastor of the Presbyterian Church in Fayetteville, Onondaga Co., N. Y.; in 1841, of a church at Liverpool, N. Y.; in 1844, of the Congregational Church in Sherburne, Chenango Co., N. Y.; in 1856, of the Church in Paw Paw, Van Buren Co., Mich.; in 1859, of the Church in Lapeer, Mich., where he labored until his death, Sept. 24, 1862. Mr. Tuttle was a man of more than ordinary mind, well educated, and popular as a preacher. See Wilson, *Presb. Hist. Almanac*, 1863, p. 308.

Tuttle, Jacob, a Presbyterian minister, was born at New Vernon, Morris Co., N. J., Aug. 24, 1786. He was educated at the Bloomfield Academy, N. J.; studied theology privately; taught at the Academy at Newton, Sussex Co., N. J., from 1817 to 1820; was licensed to preach by the Presbytery of New Jersey April 27, 1820; ordained and installed pastor of the West Milford Church, Passaic Co., Aug. 14, 1821; and removed to Ohio in 1832, where he engaged in home missionary labors, planting several churches, and was everywhere honored as a true man of God. He died Jan. 6, 1866. He was a successful minister, full of concern for his hearers, and honored of God. See Wilson, *Presb. Hist. Almanac*, 1867, p. 324.

Tuttle, Samuel Lawrence, a Presbyterian minister, was born at Bloomfield, N. J., Aug. 25, 1815. He was converted in 1830; pursued his academical studies in Newark, N. J.; graduated at the College of New Jersey in 1836; studied theology at the Auburn Seminary, N. Y.; was licensed by the Newark Presbytery Oct. 8, 1840; ordained pastor of the Caldwell Church, N. J., March 9, 1841; was in the employ of the American Bible Society from 1849 to 1854; became pastor of the Madison Church, Morris Co., N. J., Jan. 3, 1854; agent of the American Bible Society for Western New York from 1862 to 1863; and assistant to the secretaries until his death, which occurred April 16, 1866. Mr. Tuttle was an eloquent preacher. The Rev. Dr. Taylor, one of the secretaries of the American Bible Society, gave it as his opinion that there was no person so thoroughly and minutely acquainted with the history and workings of the Bible Society as he. See Wilson, *Presb. Hist. Almanac*, 1867, p. 327.

Tuttle, Timothy, a Congregational minister, was born at East Haven, Conn., Nov. 29, 1781. He graduated at Yale College in 1808; studied theology with Rev. David Smith of Durham, Conn.; commenced preaching at Durham, N. Y.; and was ordained over the Church in Ledyard, Conn., in 1811. Here he labored until his death, June 6, 1864. Mr. Tuttle was plain in appearance and manners, yet a man of godly sincerity and of considerable influence. He was an instructive preacher. See *Cong. Quar. Rev.* 1864, p. 301.

Twelfth-day, (1) the feast of Epiphany, being the twelfth day after Christmas; (2) the old Christmas-day.

TWELFTH DAY OF THE MONTH. In the evening service of the Church of England for the twelfth day of any month, the hymn after the second lesson, beginning "God be merciful unto us," etc., is omitted, because it comes in the regular psalm for the day, and would thus occasion an unnecessary and useless repetition.—Stanton, *Dict. of the Church*, s. v.

Twelfth-night, the eve of the festival of the Epiphany, which occurs exactly twelve days after the feast of Christmas.

Twelfth-tide. See EPIPHANY.

Twells, LEONARD, a learned English divine, was educated at Jesus College, Cambridge, where he proceeded A.B. in 1704. In 1733 the University of Oxford conferred on him the degree of A.M. by diploma, in approbation probably of his *Critical Examination*, etc. He was at that time vicar of St. Mary's, Marlborough, but in 1737 was presented to the united rectories of St. Matthew's, Friday Street, and St. Peter's, Cheap. He was also a prebendary of St. Paul's, and one of the lecturers of St. Dunstan's-in-the-West. He died Feb. 19, 1741 or 1742. His publications in his lifetime were, *A Critical Examination of the Late New Text and Version of the Testament, in Greek and English* (pts. i, ii, Lond. 1731; pt. iii, 1732, 8vo):—*A Vindication of the Gospel of St. Matthew* (1735, 8vo):—*Answer to the Inquiry into the Meaning of Dæmoniacs in the New Test.* (1737, 8vo):—*Answer to the Further Inquiry* (1738, 8vo). After his death, his *Sermons* at Boyle's and lady Moyer's lectures were published for the benefit of his family (1743, 2 vols. 8vo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Nichol, *Lit. Anec.*; id. *Illustr. of Liter.*

Twelve. This number was sacred among the Jews, probably because it was that of the tribes (q. v.), or of the months of the year, or (as some think) of the signs of the zodiac. It was symbolical of just proportion, beauty, and stability. It is sometimes used in the general sense of *a dozen:* thus, Jeroboam's garment is said to have been rent into twelve pieces (1 Kings xi, 30), and Elisha to have ploughed with twelve yoke of oxen, etc. See NUMBER.

Twesten, AUGUST DETLEV CHRISTIAN, a Protestant divine of Germany, was born April 11, 1789, at Glückstadt, in Holstein. He studied theology and philosophy at Kiel, and in 1812 went to Berlin, where he became one of the earliest followers and an intimate personal friend of Schleiermacher. For some time he was professor of languages in one of the colleges at Berlin, but in 1814 he went back to Kiel as professor of theology and philosophy. After the death of Schleiermacher, in 1834, he was called to Berlin to succeed his teacher in the chair of systematic divinity. In 1850 he was appointed *Oberkirchenrath*, and died Jan. 8, 1876. As a writer, Twesten was the least prolific of all the more eminent German divines. This was owing partly to a certain timidity and conscientiousness, and partly to an unwillingness to publish anything which he had not first thoroughly searched and mastered, and for which there seemed to him no urgent need. He wrote an analytical logic, a critical edition of the three œcumenical creeds and the unaltered Augsburg Confession, essays on Heccius Illyricus, on Schleiermacher's *Ethics*, etc. But his main work is his *Vorlesungen über die Dogmatik der evangelisch-lutherischen Kirche* (Hamb. 1837, 2 vols.), which in its unfinished condition has great and abiding excellences; "for he is, perhaps," says Schaff, "the clearest thinker and writer among all the systematic divines of Germany. He possesses the gift of didactic exposition and analysis in an eminent degree. His learning is always accurate, minute, and thoroughly digested; his style transparent, smooth, and polished." The volumes which were published contain—the first, the introductory chapters on religion, revelation, inspiration, the authority and inspiration of the Scriptures, the use of reason, the history of dogmatic literature; the second embraces only the doctrine of God, the holy Trinity, the creation and preservation of the world, and angelology. As to his theological standpoint, it is, according to Schaff, "Schleiermacher's system passing over into Lutheran orthodoxy under a modernized form, or the Lutheran scholasticism of the 17th century revived, enlarged, and liberalized by the scientific influence of Schleiermacher and the tolerant spirit of the evangelical union." See *Theol. Universal-Lex.* s. v.; Zuchold, *Bibl. Theol.* ii, 1353; Schaff, *Germany, its Universities*, etc., p. 320 sq. (B. P.)

Twichell, PLINY, a Presbyterian minister, was born at Athol, Worcester Co., Mass., Feb. 25, 1805. He was educated at Washington College, Pa.; studied theology in Auburn Seminary, N. Y.; was licensed by the Genesee Presbytery in 1836; and was ordained and installed pastor of the Presbyterian Church in Wyoming, N. Y., in 1841. Here he labored for fifteen years, until 1856, in which year he took charge of East Bethany Church, where he preached until his death, Sept. 15, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 180.

Twilight, ALEXANDER L., a Congregational minister and teacher, was born at Corinth, Vt., Sept. 23, 1795. By his own exertions he put himself through Randolph Academy and Middlebury College, graduating in 1823. He taught four years in Peru, N. Y.; was licensed to preach by the presbytery in Plattsburg in 1827; taught and preached one year in Vergennes, Vt.; and for eighteen years was principal of the grammar-school in Brownington, Vt., and again from 1852 to 1855. From 1847 until 1852 he taught in Shipton and Hatley, Ontario. He was ordained in Brownington in 1829, and supplied the pulpit there for many years, but was never a regular preacher. He died June 19, 1857. Mr. Twilight's great work was as a teacher; in this he was successful and influential. He pursued his purposes with undeviating energy, and built up his pupils in both character and knowledge. He was an able and often eloquent preacher. See *Cong. Quar. Rev.* 1867, p. 281.

Twining, THOMAS, a learned Anglican divine, was born in 1734, and educated at Sidney College, Cambridge, being contemporary in that university with Gray, Mason, and Bate. Mr. Twining was well versed in the composition, harmony, and history of the art and science of music. In 1760 he took his degree of A.B., and that of A.M. in 1763. He became rector of White Notley, Essex, in 1768, and of St. Mary's, Colchester, to which he was presented by the bishop of London, in 1770. He died Aug. 6, 1804. Sound learning, polite literature, and exquisite tastes in all the fine arts lost an ornament and defender in the death of this scholar and worthy divine.

Twisse, WILLIAM, D.D., a distinguished Nonconforming Calvinistic divine, was born at Newbury, Berkshire, England, in 1575. He was educated at, and became subsequently a fellow of, New College, Oxford. He became chaplain to princess Elizabeth, afterwards queen of Bohemia. After this he was appointed to the curacy of Newbury. In 1643 he was elected prolocutor of the Westminster Assembly of Divines. He confined himself with great thoroughness to the study of theology, and produced numerous works, among which are the following: *Vanitie* (1631, 4to):—*Vindicia Gratiæ, Potestatis, ac Providentiæ Dei* (Amst. 1632, 4to):—*Dissertatio de Scientia Media, tribus Libris absoluta* (fol.):—*Morality of the Fourth Commandment* (Lond. 1641):—*Treatise on Reprobation* (1646, 4to):—*Riches of God's Love to Vessels of Mercy Consistent with his Absolute Hatred, or Reprobation of Vessels of Wrath* (Oxf. 1653, fol.). This work was strongly recommended by Dr. Owen, *De Causa Dei contra Pelagium*. He left a number of works in MS. His death occurred July 20, 1646.

Two. This number is sometimes used in Scripture in a symbolical sense: it typifies the connection between the magistracy and the ministry in the persons of Moses and Aaron; the two systems of idolatry which were learned in Egyptian and Babylonian bondage; the Old and New Tests.; the Jewish and Christian dispensations; and, among the early fathers, the divine and human natures of Christ. Several of the early heretics endeavored to introduce the Persian duality into the

Christian system, and they therefore declared that the number two had a more mystic sanctity than any other. Traces of this delusion may be found so late as the 9th century of the Church. See NUMBER.

Twombly, ISRAEL S., a Presbyterian minister, was born at Charlestown, Mass., Sept. 1, 1817. He was educated in Marion County, Mo.; graduated at Lane Theological Seminary in 1852; was licensed by Cincinnati Presbytery the same year, and ordained by Athens Presbytery pastor of the Church in Troy, O. He afterwards became pastor of the Church at Pomeroy, O., where he died, Oct. 31, 1860. He was a thorough scholar, and an earnest and impressive preacher. See Wilson, *Presb. Hist. Almanac*, 1862, p. 198.

Twyne, BRIAN, an English divine, was born in 1579, and admitted a scholar of Corpus Christi College in 1594. He was admitted probationer fellow in 1605, and, entering into holy orders, took the degree of B.D. in 1610. In 1614 he was made Greek reader of his college, in which office he acquitted himself with credit, but left his college in 1623. He was afterwards presented to the vicarage of Rye, Sussex, but passed most of his time at Oxford in reading, writing, and contemplation. He died in St. Aldate's, July 4, 1644. He published *Antiquitatis Academiæ Oxoniensis Apologia*, etc. (Oxon. 1608, 4to).

Tyana, COUNCIL OF (*Concilium Tyanense*), was held in 367 in Tyana, a town of Asia Minor. There were present in this council Eusebius of Cæsarea in Cappadocia, Athanasius of Ancyra, Pelagius of Laodicea, Gregory Nazianzen the elder, and many others who had declared their belief in the consubstantiality of the Son at Antioch in 363. The letters of pope Liberius and the bishops of Italy, Sicily, Africa, and Gaul were read, which had been written to wipe out the disgrace attaching to them on account of the Council of Ariminum. Eustathius of Sebaste, formerly deposed, was reestablished; and a synodical letter written to all the bishops of the East, exhorting them to testify in writing their rejection of the acts of Ariminum, and their adherence to the faith of Nicæa. See Mansi, *Concil.* ii, 836.

Tychăcum, the original name of a Temple of Fortune at Antioch, which was turned into a church, and called by the name of Ignatius by Theodosius. See Bingham, *Christ. Antiq.* bk. viii, ch. iii, § 4.

Tychè, in Greek mythology, is identical with *Fortuna* of the Romans. Pindar calls her a daughter of Jupiter. She possessed at Thebes, and at numerous other places, temples and monuments.

Tyches, in Egyptian mythology, is one of the four protecting domestic spirits which are allotted to each human being during the period of life.

Tych'icus (Τύχικος for *τυχικός, fateful*), a companion of Paul on some of his journeys, and one of his fellow-laborers in the work of the Gospel. A.D. 54–64. (1.) In Acts xx, 4, he appears as one of those who accompanied the apostle through a longer or shorter portion of his return journey from the third missionary circuit. Here he is expressly called (with Trophimus) a native of Asia Minor (Ἀσιανός); but while Trophimus went with Paul to Jerusalem (Acts xxi, 29), Tychicus was left behind in Asia, probably at Miletus (xx, 15, 38). (2.) How Tychicus was employed in the interval before Paul's first imprisonment we cannot tell; but in that imprisonment he was with the apostle again, as we see from Col. iv, 7, 8. Here he is spoken of, not only as "a beloved brother," but as "a faithful minister and fellow-servant in the Lord;" and he is to make known to the Colossians the present circumstances of the apostle (*τὰ κατ' ἐμὲ πάντα γνωρίσει*), and to bring comfort to the Colossians themselves (*ἵνα παρακαλέσῃ τὰς καρδίας ὑμῶν*). From this we gather that diligent service and warm Christian sympathy were two features of the life and character of Tychicus. Colossæ was in Asia; but from the fact that of Onesimus, who is mentioned immediately afterwards, it is said, *ὅς ἐστιν ἐξ ὑμῶν*, whereas Tychicus is not so styled, we naturally infer that the latter was not a native of that city. These two men were doubtless the bearers both of this letter and the following, as well as that to Philemon. (3.) The language concerning Tychicus in Eph. vi, 21, 22 is very similar, though not exactly in the same words. It is the more important to notice this passage carefully, because it is the only personal allusion in the epistle, and is of some considerable value as a subsidiary argument for its authenticity. If this was a circular letter, Tychicus, who bore a commission to Colossæ, and who was probably well known in various parts of the province of Asia, would be a very proper person to see the letter duly delivered and read. (4.) The next references are in the Pastoral Epistles, the first in chronological order being Tit. iii, 12. Here Paul (writing possibly from Ephesus) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. (5.) In 2 Tim. iv, 12 (written at Rome during the second imprisonment) he says, "I am herewith sending Tychicus to Ephesus." At least it seems natural, with Dr. Wordsworth, so to render *ἀπέστειλα*, though Bp. Ellicott's suggestion is also worth considering, that this mission may have been connected with the carrying of the *first* epistle. (See their notes on the passage.) However this may be, we see this disciple at the end, as we saw him at the beginning, connected locally with Asia, while also co-operating with Paul. We have no authentic information concerning Tychicus in any period previous to or subsequent to these five scriptural notices. The tradition which places him afterwards as bishop of Chalcedon in Bithynia is apparently of no value. But there is much probability in the conjecture (Stanley's *Corinthians*, 2d ed. p. 493) that Tychicus was one of the two "brethren" (Trophimus being the other) who were associated with Titus (2 Cor. viii, 16–24) in conducting the business of the collection for the poor Christians in Judæa. As arguments for this view we may mention the association with Trophimus, the probability that both were Ephesians, the occurrence of both names in the Second Epistle to Timothy (see 2 Tim. iv, 20), the chronological and geographical agreement with the circumstances of the third missionary journey, and the general language used concerning Tychicus in Colossians and Ephesians. See ASIA; EPHESUS; TROPHIMUS.

Tycho, in Greek mythology, was a dæmon similar to Conisalus, generally found represented in company with Priapus.

Tychonius, a Donatist of the 4th century, who displayed an impartial and sincere desire to arrive at the truth with respect to the controversy between his sect and the Church. He is described as having been learned in the Scriptures, tolerably acquainted with history and with secular literature, and zealously interested in the affairs of the Church. He regarded the Church as the sole divinely provided remedial institution, into which all men must enter if they would attain to salvation; and therefore held that the moral state of the members cannot destroy the value and efficiency of the Church. He was also consistent in protesting against the rebaptism of persons who became Donatists. His views were attacked as heretical by the Donatist Parmenian (q. v.), and drew forth an epistle from Augustine. Tychonius was accused of being a Chiliast, but the charge is probably untrue. A single work from his pen remains, the *Liber Septem Regulis*, first published by Grynæus (Basle, 1569), and afterwards in a better edition by Gallandi in the *Bibl. Vet. Patrum* (Venet. 1772), viii, 107–129. The work is designed to serve as a guide to the interpretation of the Scriptures, and some of its rules are still followed by some expositors: e. g., the sixth, *De Recapitulatione*, which teaches that the same thing is sometimes repeatedly narrated or de-

scribed, especially in the Apocalypse, so that successive narratives do not necessarily refer to successive events. The book furnished Isidore of Seville the idea for his work *Sententiarum Libri Tres*. As the earliest endeavor to construct a theory of Christian hermeneutics, the work certainly deserves attention. It would appear from Augustine that Tychonius died about 390; but Gennadius (*De Script. Eccles.* c. 18) fixes a later time. Gallandi furnished a sketch of Tychonius in *Proleg.* to *Bibl. Vet. Patr.* VIII, ii, 5, and a more careful notice is given in Tillemont, *Mémoires pour servir à l'Hist. Eccl. des Six premiers Siècles* (2d ed. Paris, 1704), vi, 81 sq., 145-150. See Herzog, *Real-Encyklop.* s. v.

Tychsen, Olaus Gerhard, a German Talmudist, was born Dec. 14, 1734, at Tondern, a town in Sleswick. He studied the classical and Oriental languages in the gymnasium of Altona, with the exception of Arabic, which he acquired from a merchant whose business had caused him to reside during many years in North Africa. He finished his theological course at Halle, and was soon afterwards appointed a teacher in G. A. Franke's Orphanage. While so employed he learned the English, Hindostani, and Tamil languages from a missionary (Schulz). His favorite study, however, was the Rabbinical Talmud, in whose language he was so proficient as to be able to speak and write with great ease. He was, in April, 1759, appointed missionary to the Jews and Mohammedans, and travelled in that capacity through North Germany, Prussia, Denmark, and Saxony, but without accomplishing anything. In the synagogue at Altona his sermon even earned for him a severe beating. In 1760 Tychsen went to the University of Bützow, in Mecklenburg, as *magister legens*, and remained there until Bützow was united with the University of Rostock and transferred to the latter place, when he likewise removed thither. He died Dec. 30, 1815. Tychsen had earned a great reputation, as is attested by his election to numerous societies and by many flattering testimonials; but this reputation respected simply the extent, and not at all the thoroughness, of his knowledge. He possessed solid acquirements only in the Rabbinical, and joined with them a keen eye and considerable skill for the detection of foreign written characters; but he was deficient in judgment, ready to venture the most improbable hypotheses, and anxious for notoriety. He is consequently important only as a Talmudist, a numismatist, and an epigrapher. His controversy with Kennicott and Bayer directed attention to him more than any other incident of his career, and it afforded evidence of all the traits described above—his wide learning, obstinate orthodoxy, and want of critical judgment. In this dispute he wrote, *Tentamen de Variis Codicum Hebr. Vet. Test. MSS. Generibus* (Rost. 1772, 8vo), in support of the Masoretic text:—*Befreites Tentamen*, etc. (1774):—and a supplement (1776). He insisted that the Greek versions had been made from a Hebrew text written in Greek characters, and advocated the no less singular theory that the Samaritan Pentateuch had been copied from a Hebræo-Jewish (Masoretic) text with the vowel-points—the latter in *Disputatio Hist.-phil.-crit. de Pent. Samarit.* etc. (Bützow, 1765, 4to). In 1779 he published a work to demonstrate the spurious character of all Jewish coins bearing Jewish or Samaritan characters, including those of the Maccabæan period, which drew forth a reply from the Spanish Jesuit Bayer and occasioned a protracted dispute. In the study of Arabic coins Tychsen rendered real service, and began the systematic study of Oriental numismatics. He showed himself a master in the deciphering of inscriptions (see *Erklärung d. arab. Schrift auf d. röm.-kaiserl. Krönungsmantel*, in the *Meckl.-Schwerin. Gelehrten Beiträge*, 1780, Nos. 42, 45, and the *Interpret. Inscript. Cufic. in Marm. Templ. Patriarch. S. Petri Cathedra* [Rost. 1787]). Tychsen also published editions of Al-Makrizi: *Al-Makrizi Hist. Monetæ Arab. e Cod. Escurial.* (ibid. 1797, 8vo):—and *Tractat. de Legalibus Arab. Ponderibus et Mensuris* (ibid. 1800, 8vo). His *Elementale Arabicum*, etc., is of inferior value, as is also his *Element. Syriacum*. See Hartmann, *Olaus Gerhard Tychsen*, etc. (Bremen, 1818 sq.); De Sacy, *Biog. Universelle*, xlvii, 120 sq.—Herzog, *Real-Encyklop.* s. v.

Tychsen, Thomas Christian, a German scholar and professor, was born at Horsbyll, in Sleswick, May 8, 1758; studied at Kiel and Göttingen; travelled over the Continent after having completed his studies; and became professor extraordinary of theology in Göttingen in 1784, through the intervention of Heyne, his patron. In 1788 he was made ordinary professor of philosophy; 1806, councillor; 1817, honorary doctor of theology. He was a member of several learned societies, and director of the Royal Scientific Association of Göttingen. He died Oct. 24, 1834. This Tychsen, like Olaus G. Tychsen (q. v.), to whom he was in nowise related, was more prominent as an Oriental and classical scholar and antiquarian than as a theologian. He composed forty-three books and essays, all of which are characterized by learning, thoroughness, and good judgment. We mention, *De Παρουσία Christi et Notionibus de Adventu Christi in N. T. Obviis:—De Josephi Auctoritate et Usu*, etc.:—*De Litteratura Hebr.*:—*Illustr. Vaticin. Joelis.* c. 3 (Gott. 1788). The dispute of Olaus Tychsen with Bayer led him also to give attention to the study of Jewish coins. In this pursuit he wrote, *De Numis Hebræo-Samarit.* etc., in *Nov. Comment. Soc. Reg. Gott.* viii, 120 sq.:—*De Numis Oriental.* (1789):—*De Numis Hasmoœorum*, etc., in *Nov. Com.* vol. xii. He furthermore wrote *Geschichte d. hebr. Literatur* (ibid.). In 1791 he became the collaborator of J. D. Michaelis in the Oriental and exegetical library published by the latter, and his successor beginning with vol. ix. He also completed part iv of Michaelis's *Anmerk. für Ungelehrte* and vol. vi of his *Supplem. ad Lex. Hebr.* (1792). He edited vol. vi of Koppe's edition of the New Test., comprising *Galatians*, *Ephesians*, and *Thessalonians* (2d ed. 1791). A complete list of his works and detailed sketch of his life may be found in *Neuer Nekrolog der Deutschen* (1834, pt. ii; Weimar, 1836), p. 894–900.—Herzog, *Real-Encyklop.* s. v.

Tye, Christopher, an English musician of the 16th century, was born at Westminster, and brought up in the Royal Chapel. He was musical preceptor to prince Edward, son of Henry VIII. In 1545 he was admitted to the degree of doctor in music at Cambridge, and in 1548 was incorporated a member of the University of Oxford. In the reign of queen Elizabeth he was organist of the Royal Chapel, and a man of some literature. "The Acts of the Apostles," set to music by Dr. Tye, were sung in the Chapel of Edward VI; but the success of them not meeting the expectation of their author, he commenced the composition of music to words selected from the Psalms of David. The former was published with the following title, *The Actes of the Appostles, translated into Englyshe Metre*, etc. (1553, sm. 8vo). He also composed *A Notable Historye of Nastagio and Traversari, no less Pitiefull than Pleasaunt* (Lond. 1569, 12mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Tyler, Bennet, D.D., an eminent Congregational divine, was born at Middlebury, Conn., July 10, 1783. His parents were in humble circumstances, and he worked on the farm until he was fifteen, when an accident disabled him so that it was resolved to send him to college. His own exertions, with some assistance from his father, enabled him to graduate at Yale College in 1804 free from debt. He was converted while at college in the great revival of 1802, studied theology with Rev. Asahel Hooker, and in 1808 was ordained over the Church in South Britain, Conn., where he remained fourteen years. From 1822 to 1828 he was president of Dartmouth College, also performing the duties of college pastor. In 1828 he succeeded Dr. Payson in the pastorate of the Second Church, Portland, Me., where he was greatly beloved. Dr. Tyler was a clear, logical,

and pungent preacher, and he specially delighted in doctrinal themes. About this time Prof. N. W. Taylor, of Yale Divinity School, enounced views which were regarded by many New England theologians as unsafe and unsound. Dr. Tyler was his principal opponent, and the long and able discussion which followed belongs to the history of controversy. To offset the influence of the New Haven theology on the young preachers in the state, the Theological Institute of Connecticut was founded at East Windsor in 1833, and Dr. Tyler was chosen its president and professor of theology. He held these positions until his resignation, July 16, 1857. He died at East Windsor, after only a few hours' sickness, May 14, 1858.

Dr. Tyler was a man of humble and sincere piety, and of a genial and sympathetic nature. In his theological opinions he did not embrace pure Calvinism, but as modified by Edwards and his school. He was in full sympathy with the traditional theology of New England, and was a straightforward controversialist, avoiding metaphysical speculations and verbal subtleties. In forming his system he began, not with mind, but with the Bible, and he looked for no advances in theology except such as come from a richer Christian experience. His writings are permeated by a spirit of practical religion, and, according to some, checked the influence of Dr. Taylor's views. Dr. Tyler published many sermons and controversial articles and pamphlets. His larger works are as follows: *History of the New Haven Theology in Letters to a Clergyman* (1837):—*A Review of Day on the Will* (1837):—*Memoir of Rev. Asahel Nettleton, D.D.* (Hartford, 1844, 12mo):—*Nettleton's Remains* (ibid. 1845, 12mo):—*The Sufferings of Christ Confined to his Human Nature* (N. Y. 1845):—*A Treatise on New England Revivals* (1846):—*Letters to Dr. Horace Bushnell on Christian Nurture* (1847–48):—*Lectures on Theology* (posthumous), with a *Memoir* by Rev. Nahum Gale, D.D. (his son-in-law) (Boston, 1859, 8vo). See *Cong. Quar. Rev.* 1860, p. 351 sq. (by A. H. Quint); *New-Englander*, August, 1859 (by Prof. Lawrence); Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tyler, Edward Royall, a Congregational minister and author, was born at Guilford, Vt., Aug. 3, 1800. He was the son of chief-justice Tyler, two of whose sons became ministers in the Protestant Episcopal Church and one in the Presbyterian. Edward was converted while a clerk in a counting-house in New York, and under the ministry of Dr. Spring. He graduated at Yale College in 1825, studied theology, and was ordained pastor of the South Church in Middletown, Conn., in 1827. Here he was successful in building up the Church, but ill-health induced his resignation in 1832. He was next pastor in Colebrook, Conn., 1833–36. For a year Mr. Tyler was agent of the American Antislavery Society, and from 1838 to its discontinuance in 1842 he was editor of the *Connecticut Observer*. In 1843 the *New-Englander* was established under his proprietorship and editorship, and he continued in connection with it until his death, except during the periods of his prostration through illness. He died Sept. 28, 1848. Mr. Tyler contributed twenty-two articles to the first six volumes of the *New-Englander* (see these enumerated in that periodical, vi, 607). His other publications were, *Slavery a Sin per se*:—*Lectures on Future Punishment* (Middletown, 1829, 12mo):—*Holiness Always Preferable to Sin: a Sermon* (New Haven, 1829, 8vo). This opposed the position of some of the metaphysical divines of New England, that God sometimes preferred sin to holiness:—*The Doctrine of Election: a Sermon* (New Haven, 1831, 8vo):—*The Congregational Catechism* (ibid. 1844, 18mo). Tyler's writings are able, and some were thought at the time to be unsurpassed in their treatment of the subject in hand. Many were produced under the depressing influence of disease. "He was by nature, by culture, and by the grace of God, one of the best sort of men, in whom the elements of character are ennobled by faith and sanctified by devotion. We have seen his uncomplaining patience, his uniform cheerfulness, his kindness and sympathy, his generous impulses, his childlike piety." See *New-Englander*, 1848, p. 603 sq. (by L. Bacon); *Cong. Quar. Rev.* 1866, p. 287.

Tyler, James Endell, an English clergyman, was born at Monmouth in 1789. He was educated at Oriel College, Oxford, where he became fellow, dean, and tutor. Presented to the rectory of St. Giles-in-the-Fields, London, in 1826, he became canon residentiary of St. Paul's in 1845. He died in 1852. He wrote, *Indices Attici* (Lond. 1824, 12mo):—*Oaths, their Origin, Nature, and History* (1834, p. 8vo):—*Conversations of a Father with his Children* (5th ed. 1840, 2 vols. 18mo):—*Primitive Church Worship* (1840, 8vo):—*A Father's Letters to his Son on Confirmation* (1845, 12mo):—*Worship of the B. V. Mary in the Church of Rome* (1844, 8vo):—*Image-worship of the Church of Rome* (1847, 8vo):—*Meditations from the Fathers of the First Five Centuries* (1849, 2 vols. 12mo):—*Rector's Address to his Parishioners* (1851, 8vo):—*Christian's Hope in Death*:—*Sermons* (1852, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Tyler, Joseph D., a clergyman and instructor of the Protestant Episcopal Church, was born at Brattleborough, Vt. He graduated at Yale in 1829, and pursued a theological course at Alexandria, Va. His organs of hearing having become impaired by disease, he became connected with the Deaf-and-Dumb Asylum at Hartford, Conn., and subsequently became principal of the Deaf-and-Dumb Institution of Virginia. He died at Staunton, Va., Jan. 28, 1852. He was an excellent scholar, and made some graceful contributions to the literature of the day. See *Amer. Quar. Church Rev.* 1852, p. 142.

Tyler, William, a Congregational minister, was born at Attleborough, Mass., Jan. 7, 1780, and was educated at Brown University in the class of 1800. For some time after leaving college he was engaged in secular pursuits. Having decided to study theology, he placed himself under the tuition of Rev. Dr. Emmons, of Franklin, Mass., and was licensed to preach in 1818. He was ordained in 1819 as junior pastor of the Congregational Church in South Weymouth, Mass., soon becoming sole pastor. He remained thirteen years in this place (1819–32). He removed to South Hadley Falls, Mass., in 1832, and was pastor of the Church in that place seven years (1832–39). For several years he performed missionary service, under the direction of the Home Mission Society, in the interior of Massachusetts, having his residence at Amherst. He removed to Northhampton, Mass., in 1847, and became the editor of the *Courier*, published in that place. For several years he resided in Pawtucket, R. I., and represented that town in the convention which met in 1853 to revise the State Constitution. He removed to Auburndale, Mass., in 1863, where he spent the remainder of his life, and where he died Sept. 27, 1875. "He was well instructed," says Prof. Gammell, "in theology, and was particularly interested in local history and antiquities, and on these subjects he was a frequent contributor to magazines and newspapers." (J. C. S.)

Tympănum, the triangular space between the horizontal and sloping cornices on the front of a pediment in classical architecture; it is often left plain, but is sometimes covered with sculpture. This name is also given to the space immediately above the opening of a doorway, etc., in mediæval architecture, when the top of the opening is square and has an arch over it; this arrangement is not uncommon in England in Norman work, and on the Continent is to be found in each of the styles. Tympanums of this kind are occasionally perfectly plain, but are generally ornamented with carving or sculpture. In Continental work the subjects are usually arranged in tiers one above another, and often embrace a great number of figures. Also when an arch is surmounted by a gable-moulding or triangular hood-

Tympanum of Doorway, Essendine, Rutlandshire, cir. 1130.

mould, the space included between the arch and the mould is termed the *tympanum* of the gable.—Parker, *Gloss. of Architect.* s. v.

Tympe, JOHANN GOTTFRIED, professor of theology and Oriental languages at Jena, was born in 1699 at Biederitz, near Magdeburg, and died June 28, 1768. He wrote, *Forma Verborum Perfectorum Hebraicorum, Chaldaicorum, Syriacorum atque Arabicorum Communis et Harmonica in Tabulis Compendio Exhibita et Descripta* (Jena, 1728–32):—*Progr. quo Indistinctam Antiquorum Ebræorum Scriptionem esse recens Commentum Morinianum, Certitudini Divinarum Literarum longe Perniciosissimum Ostendit* (ibid. 1730):—*Tabulæ Universæ Accentuationis Hebr.-Chald. tum Pros. tum Metr.* (ibid. 1740):—*Geneseos Prima quinque Capita et Partem Secti Hebraice et Singulorum Vocum Rationem Grammaticam Secundum Principia Danziano exposuit in Usum Auditorum* (ibid. 1727):—*De Cultu Divino ad Stata Loca Restricto,* etc. (ibid. 1728):—*Schediasma, quo Iterandæ Editiones Concordantiarum Ebræo-Chaldaicarum Chr. Noldii Novamque Conc. Pronominum,* etc. (ibid. eod.):—*Forma Arabicorum Verborum Perfectorum Descripta* (ibid. eod.):—*Diss. I et II de Descensu Nubis Gloriæ in Sanctuarium ante Consecrationem Aaronis Facto, adversus Talmudistas et Veteres Ebræorum Commentatores* (ibid. 1731–33), etc. See Fürst, *Bibl. Hebr.* iii, 456; Winer, *Handb. der theol. Lit.* i, 115, 121; Steinschneider, *Bibliog. Handb.* p. 141. (B. P.)

Tyndale (or **Tindal**), WILLIAM, the Bible translator and martyr, was born in the hundred of Berkeley, either at Stinchcomb or North Nibley, Gloucestershire, about the year 1484 (or 1477). At an early period he was sent to Oxford, where he took his degree, and also gave instructions in Magdalen Hall. But he left Oxford for Cambridge, where it is believed that he took a degree. In 1502 he obtained priest's orders, and in 1508 entered the monastery at Greenwich as a friar. He seems to have already formed the design, or even to have actually begun the work, of translating the New Test., and had probably imbibed some of the notions which were beginning to be circulated in favor of reforming the Church. In 1522 (or 1520) Tyndale is next found as tutor in the house of Sir John Welch, of Little Sodbury, not far from Bristol, where he preached in the villages and towns on the Sabbath, and often disputed with neighboring abbots and other Romish ecclesiastics. Here, too, he translated the *Enchiridion Militis* of Erasmus, as a present to his host and his lady. His free opinions and discussions soon got him into troublous examinations before the popish dignitaries, but no penalty was inflicted on him. He took the hint, however, left the county, and went to London, his mind being now fully occupied with the idea of translating the Scriptures. He soon found, as he himself quaintly says, "that there was no room in my lord of London's palace to translate the New Test.; nay, no place to do it in all England." In London he sometimes preached at St. Dunstan's-in-the-West, while alderman Humphrey Monmouth took him under his protection, and gave him an annuity of ten pounds a year to enable him to live abroad, for which ten pounds he was in return to pray for the souls of the alderman's father and mother. Tyndale on leaving England went first to Hamburg. It is often said that from Hamburg he proceeded to Wittenberg, where he met Luther, who had now thrown off the last vestige of popish thraldom, and that there he completed his translation of the New Test. The statement is apparently not correct, for during 1524 he seems to have remained at Hamburg, and in 1525 he appears to have been first at Cologne and then at Worms. At Cologne Tyndale seems to have commenced to print his first edition in 4to, but after ten sheets were printed the work was interrupted, and the translator and his coadjutors betook themselves to the Lutheran city of Worms, where the quarto was finished, and an octavo edition also issued from the press (1525). The prologue to the quarto has been republished under the name of *A Pathway to the Scriptures.* The translator's name was attached to neither of the two editions, and he assigns a reason for this omission in his *Wicked Mammon,* published in 1527. Copies of these versions early found their way into England. In 1526 Tunstall, bishop of London, fulminated his prohibition of them, and two years afterwards a number of copies were collected, nay, some were purchased by the bishop in Antwerp, and burned at St. Paul's Cross. Warham and Wolsey were also dreadfully enraged, and Sir Thomas More was employed to denounce Tyndale, but his genius was foiled in the attempt, and Tyndale won a victory over the learned chancellor. Of the first edition only a fragment now exists, and of the second only two copies, one of them imperfect. Two editions were afterwards printed at Antwerp, and found their way to England in vessels laden with grain. Endeavors were made to seize Tyndale and punish all who had assisted him, but he removed to Marburg, in Hesse, in 1528, and published there a book of great value—*The Obedience of a Christian Man.* The result of all the English opposition was that, as Fox expresses it, "copies of the New Test. came thick and threefold into England." We find Tyndale again at Antwerp in 1529, during which year a fifth edition was printed; the four books of Moses were also translated, printed each at a separate press, and put into circulation. The enemies of the translator endeavored to decoy him into England, but he was too wary to be so easily entrapped, for he well knew what displeasure Henry VIII felt at his tract called *The Practice of Prelates,* and what penalty the royal indignation would speedily inflict. After the martyrdom of Frith, Tyndale set himself to revise and correct the version of the New Test., and it was soon thrown off, with this remark in the preface, "Which I have looked over again with all diligence, and compared with the Greek, and have weded out of it many fautes." But his enemies in England, whose power had been shaken by the copious circulation of the English New Test., were the more enraged against him, and conspired to seize him on the Continent, in the name of the emperor. An Englishman named Philips betrayed him, and, acting under such information, the authorities at Brussels seized him, in the house of Pointz, his friend, and conveyed him to Vilvoorden, twenty-three miles from Antwerp. Pointz, who had with difficulty escaped himself, made every effort for him, but in vain. The neighboring University of Louvain thirsted for his blood. Tyndale was speedily condemned, and on Friday, Oct. 6, 1536, in virtue of a recent Augsburg decree, he was led out to the scene of execution. On being fastened to the stake, he cried, in loud and earnest prayer, "Lord, open the eyes of the king of England," and then was first strangled and afterwards burned. The merits of Tyndale must ever be recognised and honored by all who enjoy the English Bible—for their authorized version of the New Test. has his for its basis. He made good his early boast that ploughboys should have the

Word of God. His friends all speak of his great simplicity of heart, and commend his abstemious habits, his zeal, and his industry; while even the imperial procurator who prosecuted him styles him *homo doctus, pius, et bonus.* The works of Tyndale and Frith were collected and published (Lond. 1831, 3 vols. 8vo). For information respecting Tyndale, his writings, and editions of his translations of the Testament, Pentateuch, etc., see Bliss's Wood, *Athen. Oxon.* i, 94; Fox, *Acts and Mon.; Biog. Brit.;* Walter and Offor, *Life of Tyndale;* Wordsworth, *Eccles. Biog.;* Newcome, *English Bible Translations;* Johnson, *Hist. of English Translations of the Bible;* Lewis, *Hist. of Translations of the Bible into English;* Cotton, *List of Editions of the Bible in English;* Anderson, *Annals of the English Bible;* Horne, *Introd. to Study of the Bible; Historical Account of English Versions of Scripture;* Watt, *Bibl. Brit.; Princeton Rev.* x, 321; *Christian Rev.* iii, 130; *North American Rev.* lxvii, 322. For fuller list of literature, see Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Tyndareus, in Greek mythology, was the husband of the renowned Leda, and was king in Sparta, from which he was driven with his brother Icarius. Hercules placed the fleeing brothers again in possession of their kingdoms. Pausanias saw his grave in Lacedæmonia before the temple of Jupiter Cosmetes (iii, 17, 4).

Tyndarĭdes, in Greek mythology, was a surname of the *Dioscuri.*

Tyndaris, in Greek mythology, was a surname of *Helen.*

Tyng, Dudley A., a clergyman of the Protestant Episcopal Church, was born in Prince George County, Md., in 1825. He graduated at the University of Pennsylvania in 1843; studied at the Alexandria (Va.) Theological Seminary; became deacon in 1846 and priest in 1849; was first settled as a clergyman in Columbus, O., and afterwards was rector of Christ Church, Cincinnati; in 1854 was pastor of the Church of the Epiphany, Philadelphia, where he remained one year, resigning and organizing a new parish called the Church of the Covenant, of which he was minister at the time of his death, which occurred at Brookfield, near Philadelphia, April 19, 1858. See *American Quar. Church Rev.* 1858, p. 344.

Type. I. *Name.*—The Greek word τύπος, from which our *type* is derived, denotes primarily a *blow,* then the *mark left by a blow,* then a *mark* or *print of any kind,* then a *figure* or *image,* and finally a *mould* or *model,* whether that be viewed as the original from which something else has taken its form, or as indicating the form which something not yet existing may assume. In the New Test. the word occurs in several of these senses, and in some passages with a shade of meaning peculiar to itself. In John xx, 25 it is used to denote the mark which the nails made in our Lord's hands and feet; in Acts vii, 43 it means a copy or image; in ver. 44 and Heb. viii, 5 it signifies a model after which something is made; in Rom. vi, 17 it denotes a mould from which a form is derived; in ver. 14 it conveys the idea of one person presenting some analogy to another person; and in several places it means an example which others may follow (1 Cor. x, 6, 11; Phil. iii, 17; 1 Thess. i, 7; 2 Thess. iii, 9, etc.).

As used by theologians, the word *type* has received a special technical meaning not exactly equivalent to any of these usages, though approaching to that of Rom. v, 14, where Adam is said to be the type of Christ. They mean by it any object, whether office, institution, person, or action, by means of which some truth connected with Christianity was prefiguratively foretold under preceding dispensations. Such an object the apostles call a σκιά, a shadow or adumbration of that which it indicated (comp. Heb. x, 1; Col. ii, 17). This shadow became a type because it presented the model or representation of something yet future. Sometimes, also, the term παραβολή is used with a similar meaning (Heb. ix, 9; xi, 19).

II. *Fundamental Principles.*—There are certain notions which must be assumed as lying at the basis of typology.

1. Spiritual truths, ideas, thoughts, may be represented by material symbols, whether actions, institutions, or objects. This the usage of all nations establishes. More especially was this a favorite method of communicating thought among the imaginative Orientals; in general, it is found to prevail most in the earlier stages of a people's history, while as yet the use of objects that appeal to the senses is more effective than the use of written documents. In Scripture, frequent instances occur of such symbolical methods of conveying ideas; as, for instance, the placing of the hand under the thigh for confirmation of an oath; the boring of the ear of the servant who declined to avail himself of the liberty brought by the year of jubilee; the rending of the garments in token of grief; and such acts as those of Abijah when, in announcing to Jeroboam the secession of the ten tribes from the house of Solomon, he tore his garment into twelve pieces and gave to Jeroboam ten (1 Kings ix, 29); that of Elisha when he indicated to the king of Israel the victories which by divine help he should obtain over the Syrians by commanding him to shoot an arrow from the window eastward after he had placed his hand on the king's hand (2 Kings xiii, 14–19); and those of Jeremiah and Ezekiel when they were signs to the people (Jer. xix, 1–11; Ezek. xii, 3–16).

2. Such symbolical representations may be employed to convey religious truth. This usage we find also to have prevailed among all nations, especially in the earlier stages of their history. Among the Jews it was abundantly used; not, however, according to human caprice or ingenuity, but always in obedience to the express ordinance of God. The symbolical observances of an earlier age introduced into the service of God, it may be presumed, were also of divine appointment, on the general principle that, as God alone can declare what worship he will receive, it is only as he appoints that any service can be properly offered to him.

3. The true religion has in all ages been essentially the same, so that the truths symbolized by the institutions of the earlier dispensations are identical with those more directly and fully made known to us under the Christian dispensation. The substantial identity of the patriarchal and Mosaic religions with the Christian must be assumed in all attempts to argue from the Old Test. to the New, or *vice versa,* and will not be denied by any who receive these books as divine. From this it necessarily follows that what was taught by *symbol* under the ancient economies as part of religious truth will be found identical with what is taught in *words* under the new dispensation.

4. The religion of Jesus Christ is one resting on the facts of his personal appearance and work. Out of these all its truths flow directly or indirectly; and to these they all have respect. Hence the truths taught symbolically to the Old-Test. saints, being identical with those of Christianity, must also rest on, and have respect to, these facts.

5. A twofold character was thus of necessity given to the religious institutions of the ancient economies. They were primarily symbolical of religious truth. They were secondarily predictive of facts in the future on which these truths rested.

III. *Nature of Types.*—Proceeding on these data, we may attempt to construct a typology, the design of which shall be to show what are the types in the Old Test. and the correspondence between them and their antitypes in the New Test. The most important step towards this is to determine from the preceding data what is the proper idea of a type. This we would express as follows: A type is an institute or act appointed by God to symbolize a religious truth, and to prefigure

by means of analogy or resemblance those facts in the mediatorial work of Christ on which these truths rest. This definition involves the following elements:

1. A type is an *institute* or *act*. We use these terms in a wide sense, understanding under the former not only formal organizations and religious offices, but times, places, implements of religious service; and under the latter not only rites and ceremonies, but special acts or series of acts determined by the proper criterion to be typical. By this definition, however, *persons* and *things* simply as such are excluded. A person *per se*, or a thing simply as such, cannot possess a symbolical character; and cannot be the σκιά, or prefigurative sign, of another person or thing, much less of a fact or series of facts. A person may sustain a typical office or may perform a typical act, and a thing may be used in a typical service or ceremony, but in and by itself it cannot be a type. This sets aside a whole host of types which the ingenuity of interpreters has constructed out of the historical personages of the Old Test. That many of these sustained typical offices and performed typical acts is admitted; but that they were in themselves—in their proper individual personality—types of our Lord, we cannot believe. The assertion, indeed, is to us unintelligible except in a sense which would be profane and untrue—viz. that their personal character and conduct were a representation of the character and conduct of our blessed Lord. It is true that for this doctrine of personal types the authority of the New Test. has been pleaded. But we are unable to find a solitary instance in the New Test. of any historical character mentioned in the Old Test. being brought forward as having been personally a σκιά of Christ or his work. In one passage, indeed, Adam is called a τύπος of Christ, but τύπος is not there equivalent to σκιά; and, even if it were, it would not follow that it was Adam as a *person* who was the type of Christ, for the apostle is speaking throughout that context of our first parent in his official, federal, or representative character. The words of Peter also (1 Pet. iii, 21) have been cited as showing that a simple historical occurrence may be the type of a Christian truth; but, whatever the apostle may mean in that passage by calling salvation by baptism the ἀντίτυπον of Noah's salvation by the ark, he certainly cannot mean that the latter was a divinely appointed prefiguration of the former. The utmost that can be drawn from his words is that an analogy subsists between the two, whereby the one is fitted to illustrate the other. The strongest case in favor of the opinion we are opposing is our Lord's representation of himself as the true bread of which the manna was the prefiguration. We cannot understand this as intimating less than that the manna was a type of him. Still it was the manna, not as a natural phenomenon, but as a special and peculiar provision made by God for the feeding of the people, that was the type of Christ; and in this divine appointment we find what reduces this under the head of proper types.

2. A type is an institute or act *appointed by God*, and by him adapted to the end it is designed to serve. Knowing what in due time was to be exhibited to men by the mission and work of his Son, God could not only predict it in words, but also give by means of symbolical acts and institutes such representation of it as would, in some measure at least, bring before the minds of the ancient saints a lively idea of it. As God alone could do this, it is on his appointment that the whole must rest. "To constitute one thing the type of another, as the term is generally understood in reference to Scripture, something more is needed than mere resemblance. The former must not only resemble the latter, but must have been *designed* to resemble the latter. It must have been so designed in its original institution. It must have been designed as something *preparatory* to the latter. The type as well as the antitype must have been preordained; and they must have been preordained as constituent parts of the same general scheme of Divine Providence. It is this *previous design* and this preordained connection which constitute the relation of type and antitype" (Marsh, *Lectures on Criticism and Interpretation*, p. 374). By the earlier typologists this condition was neglected, and resemblance was made the sole criterion of the relation between an event or person of the Old Test. and a fact or doctrine of the New Test. as type and antitype. A once popular book written on this plan is that of M'Ewen, *On the Types and Figures of the Old Test.* But the principle has been carried out to the wildest extent in a work entitled *The Typical Testimony to the Messiah*, by Micaiah Hill (Lond. 1862).

3. Each act or institute designed by God to serve as typical possessed a *symbolical* as well as a *predictive* character. This follows from the position that a type is a sensible emblem or prefigurative token of some spiritual truth, which itself rests upon certain events yet future, but of which events a certain degree of knowledge is possessed by those to whom the type is exhibited. In all such cases a twofold impression is conveyed to the mind: in the first place, that a particular truth already known is symbolically indicated; and, in the second place, that those events on which that truth depends shall certainly take place. In the testimony of God concerning his Son there are two points—one of fact, and one of doctrine—on both of which we must be instructed before we can really believe that testimony in all its fulness. What God calls us in the Bible to believe is, first, "the truth;" and, secondly, that "truth as it is in Christ Jesus." With regard, for instance, to the doctrine of salvation by the atonement, there is, first, the general principle that such a mode of salvation is reasonable, practicable, and intended by God; and, secondly, the matter of fact that such an atonement has really been presented by our Lord Jesus Christ and accepted by the Sovereign and Judge of all. Now it was, of course, the same under the Old-Test. dispensation: there were both the doctrine to be announced and the fact to be predicted before a complete statement of saving truth could be laid before the mind; and it was only as both of these were apprehended that the belief of a Jew in the truth became full and intelligent. Hence every type contained at once a symbol of the truth and a prediction of the fact. It presented to the senses of the beholder an outward sign of a great general truth, and a memorial that in due season the event on which that truth rested would take place. Thus, for instance, in the case of sacrifice, there were both a symbol and a prediction. The slaying of the animal and the burning of its flesh were emblems of the great truth that the sinner whose substitute that animal had become deserved death and subsequent agony, as well as of the general truth that God's plan of saving men from that desert was by the substitutionary sufferings of another. All this, however, would have been of no avail to the sin-burdened Israelite, who knew well that no mere animal could make atonement for the sins of man, had not that act prefigured and predicted the great sacrifice for sin on the part of the Lamb of God. But, pointed forward to this, his faith obtained an object upon which to rest, and he was enabled to rejoice in the salvation of God. So, also, with regard to the immediate consequences of sacrifice. When a Jew had committed a trespass against the Mosaic law, he had to offer certain sacrifices before he could enjoy his civil and political rights. Immediately, however, on presenting these, he stood *rectus in curia;* he was acquitted of the sin he had committed, and restored to his civil privileges. With this a mere carnal and worldly Jew was content. But to the pious believer all this was only the symbol and type of something spiritual. It reminded him that his sins against God had made him guilty and excluded him from the divine favor; it directed him to the need of a sacrifice for sin ere God would forgive his transgression; and it

assured him that, just as by sacrifice he had been restored to his place in the Jewish State, so by the great sacrifice he might be restored to the divine favor, and to a place in that spiritual kingdom of which the Jewish nation was the type.

4. Though *resemblance* to that which it is designed to prefigure does not constitute the only, or even the primary, condition of a type, it is obvious that this must form a very important element in the adaptation of the type to serve its designed end. Hence we may expect to find some obvious analogy not only between the symbol and that which it symbolizes, but also between the divinely appointed act or institute and that which it was designed to prefigure.

On the other hand, as there must be a similarity or analogy between the type and the antitype, so there is also a *disparity* or dissimilitude between them. It is not in the nature of type and antitype that they should agree in all things; else, instead of similitude, there would be *identity*. Hence the apostle, while making Adam a type of Christ, yet shows how infinitely the latter excelled the former (1 Cor. xv, 47). So the priests of old were types of Christ, though he infinitely excelled them both as to his own person and as to the character of his priesthood (see Heb. vii, viii, ix, x). Chrysostom observes (*Hom.* 61, *in Gen.*) that there must be more in the type than in the antitype. Hence the distinction must be observed between *total* and *partial* types. This distinction Œcumenius also draws in commenting on Heb. vii, p. 829. He says: Ὁ *τύπος οὐ κατὰ πάντα ἴσος ἐστὶ τῇ ἀληθείᾳ* (*ἐπεὶ καὶ αὐτὸς ἀλήθεια εὑρίσκεται, καὶ ταυτότης μᾶλλον, ἢ τύπος*), *ἀλλ' εἰκόνας ἔχει τινὰς καὶ ἐνδάλματα*—"A type does not express that which it represents in every minute particular, for then, instead of similitude, there would be identity, but it contains certain outlines and assimilations of the antitype." Cyril of Alexandria, *in Amos vi*, p. 315, also observes on this subject: Ὁ *τύπος οὐκ ἀλήθεια, μόρφωσιν δὲ μᾶλλον τῆς ἀληθείας εἰσφέρει*—"A type is not the very truth itself, but its representation."

IV. *Relation to other Modes of Teaching.*—Having thus indicated the nature of a type, we would now point out the relation of this mode of teaching divine truth to other modes employed in Scripture more or less akin to it.

1. *Relation to Prophecy.*—Type stands related to prophecy as its parallel. Like it, it teaches a present truth, and announces a future fulfilment of it: like it, also, it has in its capacity of a type one definite meaning and one definite fulfilment, to both of which it was intended and designed to point. The difference between a prophecy and a type lies only in this, that the former teaches by words, the latter by things; the former, that is, by an artificial combination of signs, the latter by a scenical representation of the whole truth at once. A word is the symbol of an idea; a type is the symbol of some principle or law, and the prediction of some great general fact in the economy of redemption. See Prophecy.

2. *Relation to Parable.*—From the word *παραβόλη* being used to designate a type, it may be inferred that the connection between the two is intimate. A type, in fact, may be viewed as a sort of *acted parable*. Let us suppose, for instance, that our Lord, instead of describing in words the conduct and circumstances of the prodigal son, had, by the help of suitable actors and scenes, made the whole to pass before the eyes and ears of his auditors, the lesson would have been conveyed to them much in the same way as the truth concerning himself was conveyed to the ancient Jews by the typical rites of the Mosaic economy. In neither case is the lesson *new*, nor fully to be understood without an elucidatory comment; the object of both being to impress vividly a truth, otherwise reasonable or familiar, upon the minds of those to whom it is presented. There is this difference, however, between such a representation and a type—that the former, being merely doctrinal, would be exhausted in inculcating a present truth, while the latter would, with the doctrine, incorporate a prophetic reference to some great event yet to happen on which the doctrine was based. See Parable.

3. *Relation to Comparison.*—The New-Test. teachers occasionally, for the sake of illustrating their meaning, introduce a comparison, drawn from some well-known fact in the history of the Jewish people, between which and the point they are discussing there exists some obvious analogy. In this way our Lord makes use of the fact of Moses' erecting the brazen serpent in the wilderness for the purpose of illustrating his own character as a deliverer, who was to be "lifted up, that whosoever believeth in him should not perish, but have everlasting life" (John iii, 14, 15). On another occasion he instituted a comparison between his own case, as about to be consigned for a season to the tomb, and that of Jonah, who had been "three days and three nights in the belly of the fish" (Matt. xii, 40). From this it has been hastily concluded that these events, and others alluded to in the New Test. in a similar manner, were real types and prefigurations of the facts they are brought to illustrate. It is obvious, however, that there is a great difference between a historical event—whether occurring in the natural course of things, or by the special interposition of the divine power, and which a subsequent writer or speaker may make use of to illustrate, by comparison, some fact or doctrine of which he is treating—and a symbolic institute expressly appointed by God to prefigure, to those among whom it was set up, certain great transactions in connection with that plan of redemption which, in the fulness of time, he was to unfold to mankind. In the two cases above referred to there is the absence of any express evidence that the events recorded possess any other than a simple historical character. In the case of the brazen serpent, indeed, we have divine appointment; but along with the appointment we have the specific mention of the purpose for which it was set up, which was not to teach any religious truths at all, or to form any part of religious worship, but simply that it might act as an instrument of cure to the Israelites who were bitten by the fiery flying serpents. See Brazen Serpent. Yet even in this case it is clear from the whole tenor of the narrative that the act was significant of more than a mere physical remedy; and our Lord's reference to the event confirms its higher import. It is also possible that such a thing as the brazen serpent *might* possess a symbolical character; but if any will from this argue that it really had such a character, and that it was a symbol of Christ, it will be incumbent upon him, in the first place, to show some evidence in favor of his inference, and, in the next, to explain how it should come to pass that the express symbolical antithesis of the Messiah, the *serpent*, could form part of an institute intended to prefigure his work as the Saviour of men. As to the case of Jonah, we do not find in it so much as the appearance of anything typical; and, indeed, it would have been very strange had God caused the prophet to perform an action typical of the burial and resurrection of Christ, under circumstances in which there was no human being to receive any instruction by it except himself. A type is an acted lesson—a visible representation of invisible truths. To its utility, therefore, spectators are as indispensable as actors; and where the former are not present, to say that God appoints the latter to go through their performance is to charge him with doing something in vain. See Similitude.

4. *Relation to Allegory.*—"An allegory," says bishop Marsh, "according to its original and proper meaning, denotes a representation of one thing which is intended to excite the representation of another thing." Adopting this as a just explanation, it is obvious that type and allegory are closely allied. In both there is an original representation which has a meaning of its own, and there is the use of that for the purpose of calling up

to the mind the conception of another thing analogous to the former. The two, however, are very distinct. They differ in two respects: the one is that the subject of an allegory is a mere historical event occurring in the ordinary course of things, whereas a type is an act or institute expressly appointed by God to teach some important truth; the other is, that the allegorical sense is a fictitious meaning put upon a narrative for the sake of illustrating something else, whereas the explanation of a type is its true and only meaning, and is adduced solely for the sake of unfolding that meaning. Thus Paul, in order to explain the doctrine of the covenants, allegorizes the anecdote of Sarai and Hagar recorded by Moses, making Sarai represent the Abrahamic or new or everlasting covenant, and Hagar the Sinaitic or old covenant (Gal. iv, 24, 25). In the same way he allegorizes the fact of the water from the rock following the Israelites through the wilderness, speaking of it as representing Christ in the blessings he confers upon his church (1 Cor. x, 4). These allegorizings (ἀλληγορούμενα) are only comparisons without the form; and their use is obviously merely to explain one thing by another. The radical difference between the exposition of a type and an allegorical intrepretation of history, is apparent from the use which the apostle makes of them respectively. His allegorizings are mere illustrations on which, by themselves, nothing is built; whereas his typical explanations are all brought forward as forming the basis of arguments addressed to those who, admitting the type, were thereby pledged to the admission of the truths it embodied. See ALLEGORY.

V. *Interpretation of Types.*—As a general rule it may be laid down that we should always expect to find in the antitype something higher and more glorious than in the type (Chrysost. *in Genes. Hom.* 35: μὴ πάντα ἀπαίτει ἐν τῷ τύπῳ· οὐδὲ γὰρ ἂν εἴη τύπος εἰ μέλλοι παντὰ ἔχειν τὰ τῇ ἀληθείᾳ συμβαίνοντα). This follows from the nature of the case. For if the design of a type be by outward symbols to foreshadow spiritual truths, it follows that, in proportion as the thing signified is more valuable than the mere sign, and as things spiritual and eternal are more glorious than things material and transitory, the type must be inferior in value and in majesty to that which it is designed to prefigure.

More specific rules having reference especially to the Mosaic ritual are—1. The symbolical ritual, as a whole and in its individual parts, can set forth only such ideas and truths as accord with the known, and elsewhere clearly announced, principles of Old-Test. theology. 2. An accurate knowledge of the outward constitution of each symbol is an indispensable condition of its interpretation; for, as the sole object of the symbol is to convey spiritual truth by sensible representations, to attempt to discover the former before we understand the latter is to endeavor to reach an end without using the means. 3. The first step in the interpretation of a symbol is the explanation of its *name;* for, as this is generally given with a direct reference to the idea symbolized, it forms of itself a sort of exponent of the symbol to which it is affixed. 4. Each symbol expresses, in general, only *one* grand idea; at the same time, of course, including all subordinate ideas that may be involved in it. Thus, in the case of sacrifices, a variety of truths are presented to the mind, but all going to make up the one grand truth which that rite symbolized. 5. Each symbol has always the same fundamental meaning, however different may be the objects with which it is combined. Thus, for instance, the act of purification has the same symbolical meaning, whether it is performed upon a person or an animal, or upon a material object. 6. In interpreting a symbol, we must throw out of view all that is merely necessitated by the laws of its physical condition, and that does not serve to help out the symbolical representation. Symbols have often accessories of two kinds: the one consisting of such as are in themselves symbolical, and which go to make up the sum total of the representation; the other, of such as are, from the nature of things, required by the material objects composing the symbol for their continued existence. Thus, in the case of the candlestick in the sanctuary, it was provided that it should have branches and knops and flowers, and also that it should be supplied with snuffers and snuff-dishes. Now, of those accessories the former were not indispensable to its serving the purpose for which it was designed—that of giving light; but they, having each a symbolical meaning, added to the symbolical effect of the whole; whereas the latter were merely required in order to prevent the lights from dying out for want of cleansing. Keeping this distinction in view, we need not be afraid of going too minutely into the explanation of the Mosaic ritual. Everything, in fact, of which it was composed was a symbol, with the single exception of such things as the earthly, physical condition of the substance or persons employed rendered indispensable. Nay, even these, from belonging to a typical institute, such as the nation of Israel was, acquired a sort of secondary typical character; just as the ordinary events of Israelitish history have for the same reason a spiritually doctrinal character. See SYMBOL.

VI. *Examples of Types.*—In tracing out *who* and *what* typified or shadowed forth Christ and his salvation under the antediluvian, patriarchal, and Mosaic dispensations, we must be careful not to substitute the suggestions of our own imaginations for the intimations of Scripture. We must endeavor to learn the mind of God as to what actually constitutes a type, either by the express declarations of Scripture, or by the obvious analogy which subsists between things under the Gospel and its antecedent dispensations. Thus guarding ourselves, we may notice the various types by which God was pleased, at all times, in a sense, to preach the Gospel to mankind.

1. Among *individual persons*, before the law, Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, and Joseph were eminently typical of Christ, but only in certain relations. Again, under the law, Moses, Joshua, Samson, David, Solomon, Elijah, Elisha, Jonah, Zerubbabel, and Joshua the high-priest were, in many points, singularly types of Christ.

2. The first-born, the Nazarites, prophets, priests, and kings were *typical orders of persons.*

3. Under the head of *things typical* may be noticed: Jacob's ladder, the burning bush, the pillar of cloud and fire; and, in the opinion of some, the manna, the rock, and the brazen serpent.

4. *Actions typical* were: the deliverance out of Egypt, the passage of the Red Sea, the sojourn in the wilderness, the passage over the Jordan, the entrance into Canaan, and the restoration from Babylon.

5. *Rites typical* were: circumcision, various sacrifices, and sundry purifications.

6. *Places typical* were: the land of Canaan, the cities of refuge, the tabernacle, and the temple.

The above types were designed to shadow forth Christ and the blessings of his salvation; but there were others also which pointed at our miseries without him. There were ceremonial uncleannesses: the *leprosy*, for instance, was a type of our natural pollution.

See Michaelis, *Entwurf der typischen Gottesgelahrtheit* (Gött. 1763); Keach, *Tropologia*, p. 225–237; Suicer, *Thesaur.* ii, 1337; Mather, *Types of the Old Test.* (Lond. 1705); Bähr, *Symbolik des mosaischen Cultus* (Heidelb. 1837, 2 vols.); Chevallier, *Hulsean Lecture* for 1826; Fairbairn, *The Typology of Scripture* (Edinb. 1854, 2 vols.); and other works cited by Darling, *Cyclop. Bibliog.* col. 1803 sq., and by Malcom, *Theol. Index*, s. v. See MESSIAH.

Typhoeus = TYPHON (q. v.).

Typhon (*Typhos, Typhoem, Typhoeus*, and *Typhaon*), in Greek mythology, was a monster of remote antiquity, at one time thought to have been a destructive gale of wind, at another time represented as a giant of

the earth, ejecting volcanic flames. Homer places him in the country of Arim, buried in the earth, which Jupiter strikes with lightning. Hesiod represents Typhaon and Typhoeus as two different and distinct beings. Typhaon is the son of Typhoeus, a mighty wind, who with Echidna begets the dog Orthrus, Cerberus, the Lernæan hydra, and Chimæra. Typhoeus is the youngest son of Tartarus and Gæa, with one hundred dragon-heads, frightfully sparkling eyes, and hideous voice. He attempted to gain sovereignty over gods and men, but Jupiter bound him with lightning, and he now lies under Ætna. In Egyptian mythology Typhon is the Greek name for the evil spirit represented by the dog-star, originally the influence that brought to Egypt the blessing of a yearly overflow of the banks of the river Nile, without which the country could not flourish. When the worship of Isis and Osiris came into practice, the dog-star was designed to be the destroyer of the life of nature by heat, and now Typhon became an evil god, whose names and titles upon monuments were destroyed, because he was believed to be the enemy and persecutor of Osiris (q. v.). Typhon owned Nephthys as his wife, who by him gave birth to Anubis. His real Egyptian name is stated differently as *Set* or *Sutekh*.

Typhrestus, in Greek mythology, was the son of Sperchius, after whom a city in the Trachinian province was named.

Typĭcum (Gr. Τύπικον), a Greek term for (1) a book of rubrics; (2) a selection from the Psalter; (3) a Sunday service in the Oriental Church.

Tyr, in Norse mythology, is one of the supreme deities of Northern antiquity, a son of Odin and Frigga, and brother of Thor. As the god of boldness, wisdom, and strength, he was implored by the Heldians as well as by the Skaldians for his favor, and was worshipped with Thor and Odin. At the end of the world he will combat with the hell-dog Garm, and each will kill the other. Several antiquarians are inclined to identify him with Tuiscon.

Tyran'nus (Τύραννος, *sovereign*), the name of a man in whose school or place of audience Paul taught the Gospel for two years, during his sojourn at Ephesus (see Acts xix, 9). A. D. 52, 53. The halls or rooms of the philosophers were called σχολαί among the later Greeks (Liddell and Scott, *s. v.*); and as Luke applies that term to the *auditorium* in this instance, the presumption is that Tyrannus himself was a Greek, and a public teacher of philosophy or rhetoric. He and Paul must have occupied the room at different hours; whether he hired it out to the Christians or gave them the use of it (in either case he must have been friendly to them) is left uncertain. Meyer is disposed to consider that Tyrannus was a Jewish rabbi, and the owner of a private synagogue or house for teaching (בֵּית מִדְרָשׁ). But, in the first place, his Greek name, and the fact that he is not mentioned as a Jew or proselyte, disagree with that supposition; and, in the second place, as Paul repaired to this man's school after having been compelled to leave the Jewish synagogue (Acts xix, 9), it is evident that he took this course as a means of gaining access to the heathen; an object which he would naturally seek through the co-operation of one of their own number, and not by associating himself with a Jew or a Gentile adherent of the Jewish faith. In speaking of him merely as a certain Tyrannus (Τυράννου τινός), Luke indicates certainly that he was not a believer at first; though it is natural enough to think that he may have become such as the result of his acquaintance with the apostle. Hemsen (*Der Apostel Paulus*, p. 218) throws out the idea that the hall may have belonged to the authorities of the city, and have derived its name from the original proprietor. See Seelen, *De Scholâ Tyranni*, in his *Meditt. Exeg.* ii, 615 sq.; Wallen, *Acta Pauli Ephesin.* (Gryph. 1783). See PAUL.

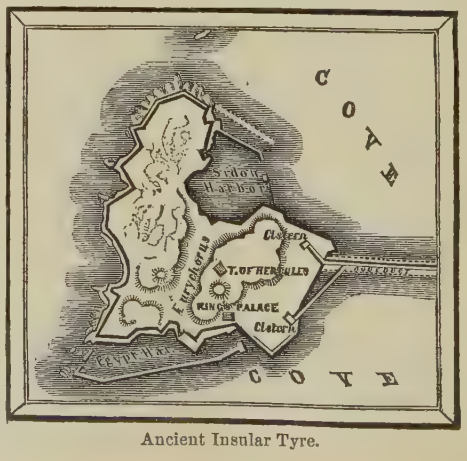
Tyrannus, in Greek mythology, was one of the Pterelaidæ, who were slain in the contest against the sons of Electryon.

Tyrbenus, in Greek mythology, was a surname of Apollo.

Tyre (Heb. *Tsôr*, צוֹר [or צֹר, 1 Kings v, 1; Psa. lxxxiii, 7; lxxxvii, 4; Ezek. xxvi, 15; xxvii, 3, 8, 32; xxviii, 12; Hos. ix, 13; Zech. ix, 3; the form likewise found in inscriptions, Gesenius, *Monum. Phœn.* p. 261]; Sept., New Test., Josephus, and other writers, Τύρος; A. V. "Tyrus" [q. v.] in Jer., Ezek. [usually], and the minor prophets [except Joel]; see also TYRIAN), a celebrated commercial city of antiquity (Josh. xix, 29; 2 Sam. xxiv, 7; Isa. xxiii, 1; Ezek. xxvi, 15; xxvii, 2, etc.), situated in Phœnicia, on the eastern coast of the Mediterranean Sea, in latitude 33° 17′ N. (Smythe, *Mediterranean*, p. 469). Although not the oldest, it was the greatest of the Punic cities, both in size and power. See PHŒNICIA.

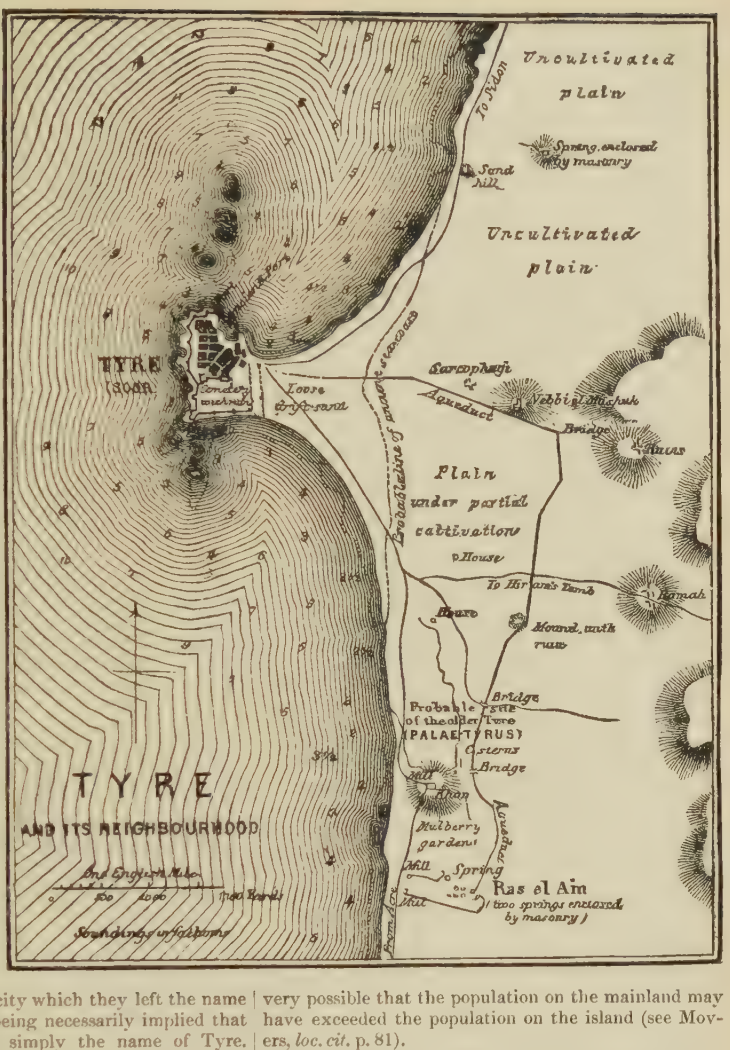
I. *The Name.*—Its Hebrew name, *Tsôr*, signifies a *rock*, which well agrees with the site of *Sûr*, the modern town on a rocky peninsula, formerly an island. From the word "Tsôr" were derived two names of the city, in which the first letters differed from each other, though both had a feature of their common parent: 1st, the Aramaic word *Tura* (טוּרָא), whence the Greek word *Turos*, probably pronounced *Tyros*, which finally prevailed in Latin, and, with slight changes, in the modern languages of the West; and, 2d, *Sara*, or *Sarra*, which occurs in Plautus (*Truc.* ii, 6, 58, "purpuram ex Sara tibi attuli"), and which is familiar to scholars through the well-known line of Virgil, "Ut gemma bibat, et Sarrano dormiat ostro" (*Georg.* ii, 506; comp. Aul. Gell. xiv, 6; Silius Italicus, xv, 203; Juvenal, x, 30). According to a passage of Probus (ad Virg. *Georg.* ii, 115), as quoted by Grote (*Hist. of Greece*, iii, 353), the form "Sara" would seem to have occurred in one of the Greek epics now lost, which passed under the name of Homer. Certainly this form accords best with the modern Arabic name of *Sûr*.

II. *Ancient Relations.*—1. *Old Tyre.*—There is no doubt that, previous to the siege of the city by Alexander the Great, Tyre was situated on an island; but, according to the tradition of the inhabitants, if we may believe Justin (xi, 10), there was a city on the mainland before there was a city on the island; and the tradition receives some color from the name of Palætyrus, or Old Tyre, which was borne in Greek times by a city on the continent, thirty stadia to the south (Strabo xii, 11, 24). But a difficulty arises in supposing that Palætyrus was built before Tyre, as the word Tyre evidently means "a rock," and few persons who have



Ancient Insular Tyre.

visited the site of Palætyrus can seriously suppose that any rock on the surface there can have given rise to the name. To escape this difficulty, Hengstenberg makes the suggestion that Palætyrus meant Tyre that formerly existed, "quæ quondam fuit;" and that the name was introduced after the destruction of the greater part of it by Nebuchadnezzar, to distinguish it from that part of Tyre which continued to be in existence (*De Rebus Tyriorum*, p. 26). Movers, justly deeming this explanation unlikely, suggests that the original inhabitants of the city on the mainland possessed the island as part of their territory, and named their city from the characteristic features of the island, though the island itself was not then inhabited (*Das phönizische Alterthum*, II, i, 173). This explanation is possible; but other explanations are equally possible. For example, the Phœnician name of it may have been the Old City; and this may have been translated "Palætyrus" in Greek. Or, if the inhabitants of the mainland migrated to the island, they may afterwards, at some time or other, have given to the city which they left the name of Old Tyre, without its being necessarily implied that the city had ever borne simply the name of Tyre. Or some accidental circumstance, now beyond the reach of conjecture, may have led to the name. This again would tally with the remark of Grote, who observes (*loc. cit.*) that perhaps the Phœnician name which the city on the mainland bore may have been something resembling Palætyrus in sound; but not coincident in meaning. It is important, however, to bear in mind that this question regarding Palætyrus is merely archæological, and that nothing in Biblical history is affected by it. Nebuchadnezzar necessarily besieged the portion of the city on the mainland, as he had no vessels with which to attack the island; but it is reasonably certain that, in the time of Isaiah and Ezekiel the heart or core of the city was on the island. The city of Tyre was consecrated to Hercules (Melkarth), who was the principal object of worship to the inhabitants (Quintus Curtius, iv, 2; Strabo, xvi, 757); and Arrian, in his *History*, says that the temple on the island was the most ancient of all temples within the memory of mankind (ii, 16). It cannot be doubted, therefore, that the island had long been inhabited. With this agree the expressions as to Tyre being "in the midst of the seas" (Ezek. xxvii, 25, 26); and even the threat against it that it should be made like the top of a rock to spread nets upon (see Des Vignoles, *Chronologie de l'Histoire Sainte* [Berlin. 1738], ii, 25). As, however, the space on the island was limited, it is very possible that the population on the mainland may have exceeded the population on the island (see Movers, *loc. cit.* p. 81).

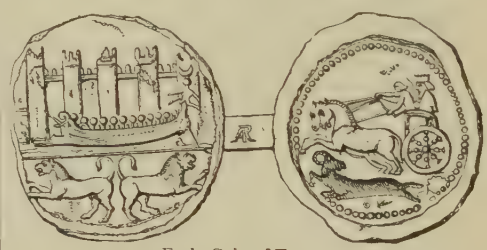


2. *Connection with Sidon.*—Whether built before or later than Palætyrus, the renowned city of Tyre, though it laid claims to a very high antiquity (Isa. xxiii, 7; Herod. ii, 14; Quintus Curtius, iv, 4), is not mentioned either in the *Iliad* or in the *Odyssey*; but no inference can be legitimately drawn from this fact as to the existence or non-existence of the city at the time when those poems were composed. The tribe of Canaanites that inhabited the small tract of country which may be called Phœnicia proper was known by the generic name of Sidonians (Judg. xviii, 7; Isa. xxiii, 2, 4, 12; Josh. xiii, 6; Ezek. xxxii, 30); and this name undoubtedly included Tyrians, the inhabitants being of the same race, and the two cities being less than twenty English miles distant from each other. Hence when Solomon sent to Hiram king of Tyre for cedar-trees out of Lebanon, to be hewn by Hiram's subjects, he reminds Hiram that "there is not among us any that can skill to hew timber like the Sidonians" (1 Kings v, 6). Hence Virgil, who, in his very first mention of Carthage, expressly states that it was founded by colonists from Tyre (*Æn.* i, 12), afterwards, with perfect propriety and consistency, calls it the Sidonian city (*ibid.* l. 677, 678; iv, 545; see Des Vignoles, *loc. cit.* p. 25). In like manner, when Sidonians are spoken of in the Homeric poems (*Il.* vi, 290; xxiii, 743; *Od.* iv, 84; xvii, 424), this might comprehend Tyrians; and the mention of

the city Sidon, while there is no similar mention of Tyre, would be fully accounted for—if it were necessary to account for such a circumstance at all in a poem—by Sidon's having been in early times more flourishing than Tyre. It is worthy, likewise, of being noted that Tyre is not mentioned in the Pentateuch; but here, again, though an inference may be drawn against the importance, no inference can be legitimately drawn against the existence, of Tyre in the times to which the Pentateuch refers. See SIDON.

3. *General Characteristics.*—As already intimated, Tyre was composed of two distinct parts or towns in historical times: the one situated on the mainland, or continental Tyre, and one on the island opposite, from four to thirty stadia (Pliny, Strabo) distant from each other. According to Pliny, the circumference of both was reckoned at about nineteen Roman miles, the island-town comprising about twenty-two stadia. The town on the shore was called Palætyrus, not from its having been founded before Island-Tyrus—for this, indeed, we may assume to have been the first of the two (Reland, Vitringa, Hengstenberg, etc.)—but from the circumstance of its having achieved a high renown long before its much less favorably situated island-sister. Constantly exposed to earthquakes and deluges—occupying a space naturally circumscribed, and rendered still more so by the erections necessary for the purple-fisheries and manufactories—and cut off from the easy means of export and import by caravans that belonged to the opposite city, Island-Tyrus was by far inferior in importance. In fact, only one (the western) part of the island had been built over up to the time of Hiram, the contemporary of Solomon—viz. the "Old Town" (*τὸ ἄστυ*), which probably served as harbor, a place for arsenals and magazines, to Palætyrus, that by this time had sent out colonies already to Tartessus and the northern coast of Libya. The other part of the island, or rather a small island by itself, which has now ceased to be such, and which was first joined to the *ἄστυ* as the "New Town" by Hiram, had till then probably been inhabited only by the priests attached to the sanctuary of Melkart. Besides these two there was a third town or suburb, the Eurychoros (esplanade), formed by means of substructions on the eastern side of the rock. Palætyrus, extending from the river Leontes on the north to the Ras el-Ain on the south, covered with all its outlying parts the whole available maritime strip of land, and lay in one of the most fertile and blooming plains of Phœnicia (comp. Hos. ix, 13, שתולה בנוה, "planted in a pleasant place;" or William of Tyre, "Fertilitate præcipua et amœnitate quasi singularis, habet planitiem sibi continuam divitis glebæ et opimi soli," xiii, 3). It was watered by several aqueducts, which carried the stream from the fountain-group situated in the plain itself (head of the well, Ras al-Ayin), not only through the whole territory of the continental city, but, probably by means of subterranean pipes, also into the island-city. Without this supposition it would hardly be credible how the latter, which, up to the siege by Shalmaneser (before the 8th century), had subsisted on rain-water only collected in cisterns and open canals (*ὑδραγωγοί*) from the Ras, could have stood the long sieges by Nebuchadnezzar (thirteen years) and of Alexander, who naturally stopped the overground supplies, without apparently once suffering from want of water. Possibly we may, in a certain annual rite called the "Wedding of the land-water to the sea-water," still kept up by the inhabitants, see a faint reminiscence of this ancient juncture. Here also stood the ancient royal palace and the first sanctuary of Hercules, though the most celebrated one lay on the island opposite. The happy mixture of land and sea scenery thus exhibited by the two cities in the time of their prosperity is graphically described by Nonnus, a learned Egyptian antideologist of the end of the 4th Christian century: "The sailor furrows the sea with his oar, as the ploughman the soil; the lowing of oxen and the song of birds answer the deep roar of the main; the hamadryad among the tall trees hears the voice of the nereid calling to her from the waves; the breeze from Lebanon, while it cools the rustic at his midday labor, speeds the sailor seaward." "O Tyrus," exclaims the prophet (Ezek. xxvii, 3, etc.), "thou hast said, I am of perfect beauty; thy borders are in the midst of the sea, thy builders have perfected thy beauty." The poets call her "a virgin bathing in the sea, a Tartessus-ship swimming upon the ocean, an island on shore, and a city in the sea withal," etc. Above all, however, Nonnus makes his Indian hero get into ecstasies at the "primeval fountains, especially those where the water . . . gushing out of the depths of the earth, returns every hour;" and he mentions three distinct sources or water-nymphs—"Abarberea, the fertile; Kallirrhoe, the sweet; and Drosera, the rich and bridal one."

The description of Tyre in the prophecy of Ezekiel (xxvii, 10) receives striking illustration from what we believe to be its earliest coins. These coins were held to be most probably of Tyre or some other Phœnician city, or possibly of Babylon, on numismatic evidence alone, by Mr. Burgon, of the British Museum. They probably date during the 5th century B.C.—they may possibly be a little older—but it is most reasonable to consider them as of the time of, and issued by, Darius Hystaspis. The chief coins are octodrachms of the earlier Phœnician weight, bearing, on the obverse, a war-galley beneath the towered walls of a city, and, on the reverse, a king in a chariot, with an incuse goat beneath. This combination of galley and city is exactly what we find in the description of Tyre in Ezekiel,



Early Coin of Tyre.

which mainly portrays a state-galley, but also refers to a port, and speaks of towers and walls. See NAVIGATION.

III. *History.*—1. The early history of Tyre is so completely shrouded in mythical mystery that a rational reconstruction of it is next to impossible. We hear of kings of Phœnicia whose very names mostly prove them to be mere types of deities, or special tribes, such as Agenor, Phœnix, Phalis, Sidon, Tetramnestus, Tennes, Strato, Abdalominus (a word spelled in many different ways, the only reasonable orthography of which, however, must be Abd-Alonim [Heb. Elyonim], עבד עליונים, "servant of the highest ones, or gods"). Abibal, however, is called the first king of Tyre, and the predecessor of Hiram (Hierom, Suram, etc.), the Biblical Chiram, with whom, indeed, begins what to us is approximately the historical period of Phœnicia. We have already mentioned the calamity in consequence of which the Sidonians, hitherto the mightiest power of Phœnicia, were obliged to leave their capital and seek refuge in neighboring Tyre. This took place about B.C. 1200, and very soon after that period Tyre assumed the hegemony. Before the time of Samuel we already hear of the princes (Suffetes) of Tyre oppressing the Israelites (Judg. x, 12).

In the Bible, Tyre is named for the first time in the book of Joshua (xix, 29), where it is adverted to as a fortified city (in the A. V. "the strong city"), in reference to the boundaries of the tribe of Asher. Nothing historical, however, turns upon this mention of Tyre;

for it is indisputable that the tribe of Asher never possessed the Tyrian territory. According to the injunctions of the Pentateuch, indeed, all the Canaanitish nations ought to have been exterminated; but, instead of this, the Israelites dwelt among the Sidonians or Phœnicians, who were inhabitants of the land (Judg. i, 31, 32), and never seem to have had any war with that intelligent race. Subsequently, in a passage of Samuel (2 Sam. xxiv, 7), it is stated that the enumerators of the census in the reign of David went in pursuance of their mission to Tyre, among other cities, which must be understood as implying, not that Tyre was subject to David's authority, but merely that a census was thus taken of the Jews resident there.

2. But the first passages in the Hebrew historical writings, or in ancient history generally, which afford glimpses of the actual condition of Tyre are in the book of Samuel (2 Sam. v, 11), in connection with Hiram king of Tyre (B.C. 980–947) sending cedar-wood and workmen to David, for building him a palace; and subsequently in the book of Kings, in connection with the building of Solomon's temple. One point at this period is particularly worthy of attention. In contradistinction from all the other most celebrated independent commercial cities out of Phœnicia in the ancient and modern world, Tyre was a monarchy, and not a republic; and, notwithstanding its merchant princes, who might have been deemed likely to favor the establishment of an aristocratical commonwealth, it continued to preserve the monarchical form of government until its final loss of independence. Another point is the skill in the mechanical arts which seems to have already been attained by the Tyrians. Under this head, allusion is not specially made to the excellence of the Tyrians in felling trees; for, through vicinity to the forests of Lebanon, they would as naturally have become skilled in that art as the backwoodsmen of America. But what is peculiarly noteworthy is that Tyrians had become workers in brass or copper to an extent which implies considerable advancement in art. In the enumeration of the various works in brass executed by the Tyrian artists whom Solomon sent for, there are lilies, palm-trees, oxen, lions, and cherubim (1 Kings vii, 13–45). The manner in which the cedar-wood and fir-wood were conveyed to Jerusalem is likewise interesting, partly from the similarity of the sea voyage to what may commonly be seen on the Rhine at the present day, and partly as giving a vivid idea of the really short distance between Tyre and Jerusalem. The wood was taken in floats to Joppa (2 Chron. ii, 16; 1 Kings v, 9), a distance of less than seventy-four geographical miles. In the Mediterranean, during summer, there are times when this voyage along the coast would have been perfectly safe, and when the Tyrians might have reckoned confidently, especially at night, on light winds to fill the sails which were probably used on such occasions. From Joppa to Jerusalem the distance was about thirty-two miles, and it is certain that by this route the whole distance between the two celebrated cities of Jerusalem and Tyre was not more than 106 geographical, or about 122 English, miles. Within such a comparatively short distance (which by land, in a straight line, was about twenty miles shorter), it would be easy for two sovereigns to establish personal relations with each other, more especially as the northern boundary of Solomon's kingdom, in one direction, was the southern boundary of Phœnicia. Solomon and Hiram may frequently have met, and thus laid the foundations of a political alliance in personal friendship. If by messengers they sent riddles and problems for each other to solve (Josephus, *Ant.* viii. 5, 3; *Cont. Apion.* i, 17), they may previously have had, on several occasions, a keen encounter of wits in convivial intercourse. In this way, likewise, Solomon may have become acquainted with the Sidonian women who, with those of other nations, seduced him to polytheism and the worship of Astarte in his old age. Similar remarks apply to the circumstances which may have previously occasioned the strong affection of Hiram for David (1 Kings v, 1). However this may be, it is evident that under Solomon there was a close alliance between the Hebrews and the Tyrians. Hiram supplied Solomon with cedar-wood, precious metals, and workmen, and gave him sailors for the voyage to Ophir and India; while, on the other hand, Solomon gave Hiram supplies of corn and oil, ceded to him some cities, and permitted him to make use of some havens on the Red Sea (ix, 11–14, 26–28; x, 22). Under Hiram, Tyre not only attained to its fullest glory and renown among its sister-states, but the capital itself, enlarged by him into three distinct towns, received its fullest share of palaces, temples, and public edifices, and its two roadsteads and two harbors probably date from this period. It is at this period also when the joint trading expeditions to Ophir are recorded to have taken place, in which the Tyrians furnished the pilots and mariners. Hiram himself seems altogether to have been a very refined, pious, and peaceful monarch. Hardly any wars are recorded during his lifetime, and his reported interchange of problems with the "wisest of mankind" points to his renown as a *bel esprit*. These friendly relations survived for a time the disastrous secession of the ten tribes, and a century later Ahab married a daughter of Ethbaal, king of the Sidonians (xvi, 31), who, according to Menander (Josephus, *Ant.* viii, 13, 2), was a daughter of Ithobaal, king of Tyre.

3. Hiram was followed, according to Menander (in Josephus) and Theophilus, by Baleastartus, whose four sons reigned after him for short periods. First came Abdastartus (939–931), who, in consequence of a palace revolution, was followed on the throne for twelve years by a son of his nurse—a period of internal sedition and general lawlessness having intervened, during which (so Justin tells us) all the free citizens of Tyre were murdered by the slaves. Astartus, the eldest son of Baleastartus, succeeded to the government, and ruled from 918 to 907, when a third brother, Astarymus, was made king. He was murdered nine years later by Phaletus, his youngest brother, who, after a brief reign of nine months, was put to death by Ithobaal, priest of Astarte, in whose family the kingdom henceforth became hereditary. This Ithobaal, the Ethbaal of Scripture, whose daughter was married to Ahab, is called by Josephus "king of Tyre and Sidon," a sign of the supremacy which Tyre had acquired in his day. The drought reported to have taken place in Judæa under Ahab seems to have also touched Phœnicia, and such was Ithobaal's piety that at his supplication thunder-claps were heard, followed by copious rains. It was chiefly before his reign (898–866) that Tyre commenced to spread its colonies as far as Africa, Spain, etc.—owing, in the first instance, probably to the danger of life and uncertainty of circumstances into which the country had been plunged by the internal conflicts. But Ithobaal himself seems to have encouraged colonization, and, in order to prevent the overcrowding of the old cities, to have built a number of new cities. Balezor, his son, succeeded in 865, and was followed by his son Mutton, the office of high-priest devolving on his second son, Sicharbaal. Mutton died in 833, and left two children, Elissa (Dido) and Pygmalion, who were to share the kingdom between them, while Elissa, by her marriage with Sicharbaal, was to unite the high-priesthood with the crown. To this arrangement, however, the people, averse to the supreme priestly power, demurred, and Pygmalion was declared sole king. Elissa's husband having been killed, for the sake of his treasures, by the new king, and herself being deprived of her dominion, she is said to have entered into a conspiracy with the aristocratic party, and, in the ninth year of Pygmalion's reign, assisted and followed by her brother Barca and the principal families of the land, to have reached Carthage (New Town, קרת חדשא), a colony founded some time

before by the Sidonians (about B.C. 813), and to have completely rebuilt it and laid the foundation for a power which contended with mighty Rome for the empire of the world.

4. The political existence of Palestine, Syria, and Phœnicia, which, instead of making a joint desperate stand, kept on intriguing and plotting against each other—Phœnicia, moreover, being hated and despised by her allies for her iniquitous trade in slaves kidnapped among her neighbors, chiefly in Judæa—was henceforth doomed. From this time commenced denunciations, and, at first, threats of retaliation (Joel iii, 4–8; Amos i, 9, 10); and, indeed, though there might be peace, there could not be sincere friendship between the two nations. But the likelihood of the denunciations being fulfilled first arose from the progressive conquests of the Assyrian monarchs. It was not probable that a powerful, victorious, and ambitious neighbor could resist the temptation of endeavoring to subjugate the small strip of land between the Lebanon and the sea, so insignificant in extent, but overflowing with so much wealth, which by the Greeks was called Phœnicia. Accordingly, when the king of Assyria had taken the city of Samaria, had conquered the kingdom of Israel and carried its inhabitants into captivity, he turned his arms against the Phœnician cities. At this time Tyre had reached a high point of prosperity. It possessed the island of Cyprus, with the valuable mines of the metal "copper" (so named from the island), and apparently the city of Sidon was subject to its sway. But the Assyrian king seems to have taken advantage of a revolt of the Cyprians; and what ensued is thus related by Menander, who translated the archives of Tyre into the Greek language (see Josephus, *Ant.* ix, 14, 2): "Elulæus reigned thirty-six years (over Tyre). This king, upon the revolt of the Kittæans (Cyprians), sailed with a fleet against them, and reduced them to submission. On the other hand, the king of the Assyrians attacked in war the whole of Phœnicia, but soon made peace with all, and turned back. On this, Sidon and Ace (i. e. Akkô or Acre) and Palætyrus revolted from the Tyrians, with many other cities which delivered themselves up to the king of Assyria. Accordingly, when the Tyrians would not submit to him, the king returned and fell upon them again, the Phœnicians having furnished him with sixty ships and eight hundred rowers. Against these the Tyrians sailed with twelve ships, and, dispersing the fleet opposed to them, they took five hundred men prisoners. The reputation of all the citizens in Tyre was hence increased. Upon this the king of the Assyrians, moving off his army, placed guards at their river and aqueducts to prevent the Tyrians from drawing water. This continued for five years, and still the Tyrians held out, supplying themselves with water from wells." But there can hardly be a doubt that Tyre, as well as the whole of Phœnicia, very soon was made tributary to Assyria, like all the neighboring countries, and the calamities brought upon them all alike by the uninterrupted war expeditions of the Assyrian monarchs could not but be felt also by the dependencies and colonies. These fell more or less about this time into the hands of new settlers, from whom again Carthage, somewhat later, wrested a part for herself.

5. After the siege of Tyre by the Assyrians (which must have taken place not long after B.C. 721), Tyre remained a powerful state with its own kings (Jer. xxv, 22; xxvii, 3; Ezek. xxviii, 2–12), remarkable for its wealth, with territory on the mainland, and protected by strong fortifications (ver. 5; xxvi, 4, 6, 8, 10, 12, xxvii, 11; Zech. ix, 3). Our knowledge of its condition thenceforward until the siege by Nebuchadnezzar depends entirely on various notices of it by the Hebrew prophets; but some of these notices are singularly full, and especially the twenty-seventh chapter of Ezekiel furnishes us, on some points, with details such as have scarcely come down to us respecting any one city of antiquity, excepting Rome and Athens. One point especially arrests the attention, that Tyre, like its splendid daughter, Carthage, employed mercenary soldiers (Ezek. xxvii, 10, 11). This has been the general tendency in commercial cities on account of the high wages which may be obtained by artisans in a thriving community, compared with the ordinary pay of a soldier, and Tyre had been unable to resist the demoralizing temptation. In its service there were Phœnicians from Arvad, Æthiopians obtained through the commerce of Egypt, and hardy mountaineers from Persia. This is the first time that the name of Persia occurs in the remains of ancient literature, before its sons founded a great monarchy on the ruins of the Chaldæan empire. Independently, however, of this fact respecting Tyrian mercenary soldiers, Ezekiel gives interesting details respecting the trade of Tyre. On this head, without attempting to exhaust the subject, a few leading points may be noticed. The first question is as to the countries from which Tyre obtained the precious metals; and it appears that its gold came from Arabia by the Persian Gulf (v, 22), just as in the time of Solomon it came from Arabia by the Red Sea. See OPHIR. Whether the Arabian merchants, whose wealth was proverbial in Roman classical times (Horace, *Od.* i, 29, 1), obtained their gold by traffic with Africa or India, or whether it was the product of their own country, is uncertain; but so far as the latter alternative is concerned, the point will probably be cleared up in the progress of geological knowledge. On the other hand, the silver, iron, lead, and tin of Tyre came from a very different quarter of the world, viz. from the south of Spain, where the Phœnicians had established their settlement of Tarshish, or Tartessus. As to copper, we should have presumed that it was obtained from the valuable mines in Cyprus; but it is mentioned here in conjunction with Javan, Tubal, and Meshech, which points to the districts on the south of the Black Sea, in the neighborhood of Armenia, in the southern line of the Caucasus, between the Black Sea and the Caspian. The country whence Tyre was supplied with wheat was Palestine. It may be added that the value of Palestine as a wheat country to Tyre was greatly enhanced by its proximity, as there was scarcely a part of the kingdom of Israel on the west of the river Jordan which was distant more than a hundred miles from that great commercial city. The extreme points in the kingdom of Judah would be somewhat more distant, but the wheat probably came from the northern part of Palestine. Tyre likewise obtained from Palestine oil, honey, and balm, but not wine apparently, notwithstanding the abundance of grapes and wine in Judah (Gen. xlix, 11). The wine was imported from Damascus, and was called wine of Helbon, which was probably not the product of the country adjoining the celebrated city of that name, but came from the neighborhood of Damascus itself (see Porter, *Handbook for Syria*, ii, 495; comp. Athenæus, i, 51). The Bedawin Arabs supplied Tyre with lambs and rams and goats, for the rearing of which their mode of life was so well adapted. Egypt furnished linen for sails, and doubtless for other purposes, and the dyes from shellfish, which afterwards became such a source of profit to the Tyrians, were imported from the Peloponnesus (comp. the *Laconicas purpuras* of Horace, *Od.* ii, 18, 7, and Pliny, ix, 40). Lastly, from Dedan, in the Persian Gulf, an island occupied possibly by a Phœnician colony, horns of ivory and ebony were imported, which must originally have been obtained from India (Ezek. xxvii). See COMMERCE.

6. When the iron grasp of Assyria began to relax, the Chaldæo-Egyptian contest brought still greater miseries upon that unfortunate Syro-Phœnician coast, and Phœnicia, still nominally ruled by Tyre. The Phœnicians, it would appear, had allied themselves to the Egyptians, who under Psammetichus had seized upon Philistia, and were about to assist Pharaoh-Necho in his further conquest of the Tyro-Palestinian states. When, therefore, at Carchemish, the Egyptians had been defeated by the

Chaldæans, the latter instantly followed up their victory by occupying Syria, Palestine, and Phœnicia, and selling a great number of the inhabitants of the latter, about B.C. 605. A league having been formed between these states to throw off the foreign yoke, gave rise to a new Chaldæan expedition against them under Nebuchadnezzar (Jer. xxv, 22; xxvii, 3; xlvii, 4), which ended with the destruction of Jerusalem (B.C. 588) and the reduction of the sea-coast, except Tyre. For thirteen years Nebuchadnezzar besieged it by water and by land, but with what degree of success is still a matter of debate. Hitzig, Gesenius, Heeren, Winer, Kenrick, and others hold that the siege was a failure. It is certain that the fall of Tyre is mentioned in no ancient history—neither by Josephus, nor by the Tyrian historian Menander, nor by Philostratus. Berosus, indeed, affirmed that Nebuchadnezzar "subdued all Syria and Phœnicia," but Tyre is not expressly mentioned. Nay, Jerome says persons who had examined Greek and Phœnician histories, especially the writings of Nicolaus Damascenus, find no mention of the siege at all, but the reply of the father is only a retort upon the *perfidia et mendacia* of profane writers. Jerome's own assertion is, "Deus prædixerat, hoc sufficit." The question then comes to be, whether the oracle of Ezekiel implies the capture of Tyre. The most graphic descriptions of this siege are found in Ezek. xxvi, 7–12, 17; xxviii, 2; xxix, 18, etc. The prophet's language, "Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet he had no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore, thus saith the Lord God, Behold I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me, saith the Lord God" (xxix, 18–20), would seem to imply that Nebuchadnezzar had failed; that his army had put forth all its energies, till "every head was bald" by the constant pressure of the helmet, and "every shoulder peeled" by the hard labor of the trenches and siege-work, but that he had been disappointed; that he got "no wages;" that the rich booty of the city did not fall into his possession, and that therefore Egypt was to afford him compensation "as a spoil," "a prey," "and wages for his army." But surely the author or the collector of these oracles could not so contradict himself and his own utterances as to affirm, as in xxvi, 7–21, and then deny, the capture of Tyre by Nebuchadnezzar. The narrative of Berosus and Jerome is accepted by Movers and Ewald, the latter of whom says that Jerome's statement "quite agrees with the brief words of Ezekiel." It may also be replied, with Hävernick, Hengstenberg, Fairbairn, and others, that the meaning is that Nebuchadnezzar, though he took the city, yet found no fitting recompense, as, according to Jerome, the inhabitants had removed all their valuable property to the island. That he took Palætyrus seems certain, though there is no proof of Jerome's assertion that, in his assault upon the island, he had nearly completed a dam, and had erected warlike engines on it. It is plain, too, that Tyre made submission to the Chaldæan king. Many of the Tyrian royal family resided afterwards at Babylon, perhaps as hostages, and several of them were asked by the Tyrians at different times and crises to come and reign over them. These facts are proofs of the Chaldæan conquest, and that it was more than such a capitulation as is admitted by Niebuhr, Dunker, Kenrick, and others (Niebuhr, *Gesch. Assur's*, p. 216; Dunker, *Gesch. des Alterthums*, i, 172; Kenrick, *Phœnicia*, p. 390; see Pusey, *On Daniel*, p. 288). Moreover, Isaiah, in his oracle against Tyre, specifically declared that it should be destroyed, not by the power which then threatened, but by the Chaldæans, a people "formerly of no account" (xxiii, 13). The more detailed predictions of the prophet Ezekiel were delivered a hundred and twenty years later, B.C. 588. Tyre was not taken till the fifteenth year after the captivity, B.C. 573, more than seventeen hundred years, according to Josephus, after its foundation. Its destruction then must have been entire; all the inhabitants were put to the sword or led into captivity, the walls were razed to the ground, and it was made a "terror" and a desolation. It is remarkable that one reason assigned by Ezekiel for the destruction of this proud city is its exultation at the destruction of Jerusalem. "I shall be replenished now she is laid waste" (xvi, 2). This clearly indicates that its overthrow was posterior to that event; and if we take the seventy years during which it was predicted by Isaiah (xxiii, 15) that Tyre should be forgotten to denote a definite term (which seems the most natural sense), we may conclude that it was not rebuilt till the same number of years after the return of the Jews from Babylon. That it was continental Tyre, and not insular Tyre, which Nebuchadnezzar besieged appears from the description of the siege which we have given us by Ezekiel; for we find that the king cast up a mound against it, and erected engines to batter down the walls (Ezek. xxviii, 8–10). But that the city on the island then escaped this fate is manifest from the Phœnician histories. But as to the latter also, at least a show of submission, if not a subjection—leaving the native sovereigns on the throne, and their wealth and naval power untouched—was what Nebuchadnezzar gained when he ended the "wageless" siege (comp. xxix, 17). Once more Nebuchadnezzar armed, at the end of this war, against Egypt, but Pharaoh-Apries, swiftly marching upon Phœnicia, subduing it and destroying its fleet, prevented this expedition. In this expedition Apries besieged Sidon, fought a naval battle with Tyre, and reduced the whole of the coast of Phœnicia, though this could not have had lasting effects (Herod. ii, 161; Diod. i, 68; Movers, *Das phönizische Alterthum*, ii, 451). The rule of Nebuchadnezzar over Tyre, though real, may have been light and in the nature of an alliance; and it may have been in this sense that Merbal, a subsequent Tyrian king, was sent for to Babylon (Josephus, *Cont. Apion.* i, 21). At this time the ancient constitution of Tyre was changed. Ithobaal had been followed by Baal, but after Baal two judges (suffetes) took for a certain period the place of the monarch. We hear of internal commotions—natural enough in a country and city upon which calamity after calamity had fallen in so short a time, and the existence of two parties in the commonwealth that looked respectively to Chaldæa and to Egypt could not but foster those internal dissensions. In 538, while Eiromus stood at the head of the Tyrian or Phœnician affairs, Cyrus captured Babylon, and thus became master also of Phœnicia, which had reverted to this power. At that time Sidon, being made the royal residence, again resumed the hegemony.

7. During the Persian domination the Tyrians were subject in name to the Persian king, and may have given him tribute. With the rest of Phœnicia, they had submitted to the Persians without striking a blow; perhaps through hatred of the Chaldees, perhaps solely from prudential motives. But their connection with the Persian king was not slavish. Thus, when Cambyses ordered them to join in an expedition against Carthage, they refused compliance, on account of their solemn engagements and parental relation to that colony; and Cambyses did not deem it right to use force towards them (Herod. iii, 19). Afterwards they fought with Persia against Greece, and furnished vessels of war in the expedition of Xerxes against Greece (ibid. vii, 98); and Mapên, the son of Sirom the Tyrian, is mentioned among those who, next to the commanders, were the most renowned in the fleet. It is worthy of notice that at this time Tyre seems to have been inferior in power to Sidon. These two cities were less than twenty English miles distant from each other; and it is easy to

Modern Tyre.

conceive that in the course of centuries their relative importance might fluctuate, as would be very possible in modern times with two neighboring cities, such, for example, as Liverpool and Manchester. It is possible, also, that Tyre may have been seriously weakened by its long struggle against Nebuchadnezzar. Under the Persian dominion, Tyre and Sidon supplied cedar-wood again to the Jews for the building of the second Temple; and this wood was sent by sea to Joppa, and thence to Jerusalem, as had been the case with the materials for the first Temple in the time of Solomon (Ezra iii, 7). Under the Persians, likewise, Tyre was visited by a historian, from whom we might have derived valuable information respecting its condition (Herod. ii, 44). But the information actually supplied by him is scanty, as the motive of his voyage seems to have been solely to visit the celebrated Temple of Melkarth (the Phœnician Hercules), which was situated in the island, and was highly venerated. He gives no details as to the city, and merely specifies two columns which he observed in the temple, one of gold and the other of emerald; or, rather, as is reasonably conjectured by Sir Gardiner Wilkinson, of green glass (Rawlinson, *Herodotus*, ii, 81, 82). Under the successive Persian rulers Phœnicia was allowed to retain many of its national institutions, and even a certain amount of independence, in return for which it paid a comparatively small tax and placed its again powerful fleet at the disposal of the conquerors, who entirely lacked that most vital element of naval power. Together with Philistia and Cyprus, it was incorporated under Darius Hystaspis in the fifth nomos, or circle, of the empire; and up to the time of Xerxes the relations between the conquerors and the conquered were of a perfectly friendly nature. But when this king, during his Greek invasion, had managed to destroy the highly prized Phœnician fleet almost completely, and to this calamity added galling measures and humiliations without end, the people became so exasperated that they took part, under Sidon's leadership, in the revolt of Egypt against Artaxerxes Mnemon and Ochus, about the middle of the 4th century, which ended most disastrously for the whole country, and particularly for Sidon, which, wealth and all, was fired by its own inhabitants. Tyre afterwards (350) again resumed the sway, until, after the battle on the Issus, all the Phœnician cities except herself paid their allegiance to the Macedonian warrior.

8. It was in consequence of this contumacy that Tyre was assailed for the third time by a great conqueror; and if some uncertainty hangs over the siege by Nebuchadnezzar, the results of the siege by Alexander were clear and undeniable. It was essential to the success of his military plans that the Phœnician fleet should be at his command, and that he should not be liable through their hostility to have his communications by sea with Greece and Macedonia suddenly cut off; and he accordingly summoned all the Phœnician cities to submit to his rule. All the rest of them, including Aradus, Byblus, and Sidon, complied with his demands, and the seamen of those cities in the Persian fleet brought away their ships to join him. Tyre alone, calculating probably at first on the support of those seamen, refused to admit him within its walls; and then ensued a memorable siege which lasted seven months, and the success of which was the greatest of all the achievements which Alexander up to that time had attempted. At that time Tyre was situated on an island nearly half a mile from the mainland; "it was completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland reached a height not less than one hundred and fifty feet;" and, notwithstanding his persevering efforts, he could not have succeeded in his attempt, if the harbor of Tyre to the north had not been blockaded by the Cyprians, and that to the south by the Phœnicians. Moreover, owing to internal disturbances, Carthage was unable to afford any assistance to its parent state. For seven months Tyre sustained one of the most remarkable sieges ever recorded (B.C. 332). Palætyrus having been razed to the ground, the island-city was connected by the conqueror with the mainland by means of a mole, which, once destroyed, had to be reconstructed entirely anew. An immense fleet was collected, the ablest engineers of Phœnicia and Cyprus exercised all their skill on the construction of new battering and other machines; while the means of defence on the part of the Tyrians were as

cunning as they were successful, and fearfully galling to the besiegers. At last Tyre fell under a furious double attack, and, provoked by their desperate resistance even after the town was already taken, the soldiery fired it and massacred an immense number of the inhabitants. In accordance with the barbarous policy of ancient times, 30,000 of its inhabitants, including slaves, free females, and free children, were sold as slaves (Arrian, iv, 24, 9; Diodorus, xvii, 46). Alexander replaced the population by new colonists, chiefly Carians, and soon again the exceptionally favorable position of the place regained for it part of its ancient prosperity, though its trade is said to have suffered by the vicinity and rivalry of Alexandria.

9. Ptolemy had, after Alexander's death, annexed Phœnicia to his kingdom; but when, in B.C. 315, Antigonus returned from Babylonia, he easily expelled his garrisons from all the Phœnician cities save Tyre, which only surrendered after an eighteen months' siege. The boundaries of its territory at that period were: Sarepta to the north, the "Tyrian Ladder" to the south, and Kedes and Baka in Galilee to the east. Under the Macedonian successors of Alexander, it shared the fortunes of the Seleucidæ, who bestowed on it many privileges; and there are still in existence coins of that epoch with a Phœnician and Greek inscription (Eckhel,

Greek Coin of Tyre.

Doctr. Nummorum Vet. iii. 379, etc.; Gesenius, *Monum. Phœn.* p. 262-264, and Tab. 34).

10. Beyond this nothing particular is known of Tyre from this time forth to the time of the civil wars of Rome—with which empire Phœnicia had been incorporated together with Syria by Pompey—when Cassius divided Syria into small provinces and sold them separately. Tyre for a short period thus became a principality again with a king of her own. Under the Romans it thus at first continued to enjoy a kind of freedom; for Josephus mentions that when Cleopatra pressed Antony to include Tyre and Sidon in a gift of Phœnician and Jewish territory which he made to her, he steadily refused, knowing them to have been "free cities from their ancestors" (*Ant.* xv, 4, 1). Subsequently, however, on the arrival of Augustus in the East (A.D. 20), he is said to have deprived the two cities of their liberties for seditious conduct (ἐδουλώσαντο, Dion Cassius, lxiv, 7). Still the prosperity of Tyre in the time of Augustus was undeniably great. Strabo gives an account of it at that period (xvi, 2, 23), and speaks of the great wealth which it derived from the dyes of the celebrated Tyrian purple, which, as is well known, were extracted from shell-fish found on the coast, belonging to a species of the genus Murex. In the days of Ezekiel, the Tyrians had imported purple from the Peloponnesus; but they had since learned to extract the dye for themselves; and they had the advantage of having shell-fish on their coast better adapted for this purpose even than those on the Lacedæmonian coast (Pausanias, iii, 21, 6). Strabo adds that the great number of dyeing-works rendered the city unpleasant as a place of residence. He further speaks of the houses as consisting of many stories, even of more than in the houses at Rome—which is precisely what might be expected in a prosperous fortified city of limited area, in which ground-rent would be high. Pliny the Elder gives additional information respecting the city, for in describing it he says that the circumference of the city proper (i. e. the city on the peninsula) was twenty-two stadia, while that of the whole city, including Palætyrus, was nineteen Roman miles (*Hist. Nat.* v, 17). The accounts of Strabo and Pliny have a peculiar interest in this respect, that they tend to convey an idea of what the city must have been when visited by Christ (Matt. xv, 21; Mark vii, 24). It was perhaps more populous than Jerusalem; and if so, it was undoubtedly the largest city which he is known to have visited. It was not much more than thirty miles distant from Nazareth, where Christ mainly lived as a carpenter's son during the greater part of his life (Matt. ii, 23; iv, 12, 13, 18; Mark vi, 3). We may readily conceive that he may often have gone to Tyre while yet unknown to the world; and, whatever uncertainty there may be as to the extent to which the Greek language was likely to be spoken at Nazareth, at Tyre and in its neighborhood there must have been excellent opportunities for conversation in that language, with which he seems to have been acquainted (Mark vii, 26). At an early period a Christian community was formed there (Acts xxi, 3, 7). It was early the seat of a Christian bishopric, and Cassius, bishop of Tyre, is named as having been present at the Council of Cæsarea towards the close of the 2d century (Reland. *Palæstina*, p. 1054).

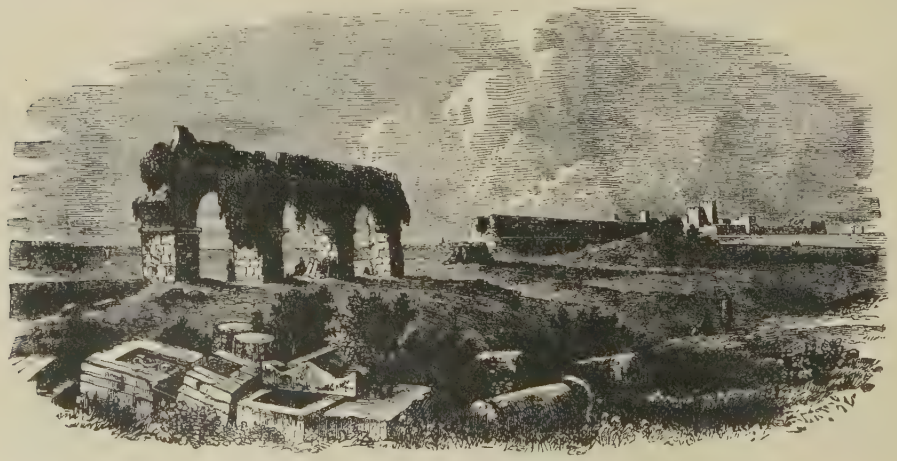
For a long time Tyre retained her manufactures and trade, though a mere shadow of what these once had been. Chiefly with regard to her dyeing produce Hadrian granted Tyre the title of metropolis, and it formed the principal naval station on the Tyrian coast. Once again it was fired in A.D. 193, when it took part with Septimius Severus against Pescennius Niger in their contest for the crown, and Severus gratefully bestowed upon the place, which he peopled with his third legion, the title of colony and the Jus Italicum. Such was its elastic vitality that at the time of Constantine it again equalled all the Eastern cities in wealth and commercial prosperity. Jerome, in the 4th century, calls it the noblest and most beautiful city of Phœnicia, and expresses his astonishment at the apparent nonfulfilment of the prophecy which threatened its eternal desolation ("'*Nec ædificaberis ultra*' videtur facere quæstionem, quomodo non sit ædificata? quam hodie cernimus Phœnices nobilissimam et pulcherrimam civitatem").

11. In the 7th century took place the extraordinary Arabian revolution under Mohammed which has given a new religion to so many millions of mankind. In the years A.D. 633-638 all Syria and Palestine, from the Dead Sea to Antioch, were conquered by the caliph Omar. This conquest was so complete that in both those countries the language of Mohammed has almost totally supplanted the language of Christ. In Syria there are only three villages where Syriac (or Aramaic) is the vernacular language. In Palestine it is not the language of a single native; and in Jerusalem, to a stranger who understands what is involved in this momentous revolution, it is one of the most suggestive of all sounds to hear the muezzin daily call Mohammedans to prayers in the Arabic language of Mohammed within the sacred precincts where once stood the Temple in which Christ worshipped in Hebrew or in Aramaic. (As to the Syriac language, see Porter, *Handbook for Syria and Palestine*, ii, 551.) But even this conquest did not cause the overthrow of Tyre. The most essential conditions on which peace was granted to Tyre, as to other Syrian cities, were the payment of a poll-tax, the obligation to give board and lodging for three days to every Moslem traveller, the wearing a peculiar dress, the admission of Moslems into the churches, the doing away with all crosses and all sounds of bells, the avoiding of all insulting expressions towards the Mohammedan religion, and the prohibition to ride on horseback or to build new churches (see Weil, *Gesch. der Chalifen*, i, 81-82). Some of these conditions were humiliating and nearly heart-breaking; but if submitted to, the lives

and private property of the inhabitants remained untouched. Notwithstanding the establishment of an imperial dyeing manufactory at Constantinople, Tyre yet retained her ancient celebrity for her purple, which was imported into Lombardy at the time of Charlemagne. Under the caliphs it enjoyed the benefits of a mild and enlightened dominion, and during the crusades was much admired both for its natural beauty and its fine edifices and its generally prosperous aspect. It again had at that time to sustain a long siege, but finally surrendered (1124), and was made an archbishopric, bestowed four years afterwards upon William of Tyre, the chronicler of the crusades. In August, 1192, it was fixed as the northern boundary of the Christian territories in Palestine, and continued to flourish, chiefly through the Venetian trade, as a commercial city until the conquest of Syria by Selim I in 1516, from which time forth its decline, further aided by the discovery of the New World and the route to Asia by the Cape of Good Hope, has been rapid and complete.

IV. *Present Condition.*—In the first half of the 14th century Tyre was visited by Sir John Maundeville, who says, speaking of "Tyre, which is now called Sûr, here was once a great and goodly city of the Christians; but the Saracens have destroyed it in great part, and they guard that haven carefully for fear of the Christians" (Wright, *Early Travels in Palestine*, p. 141). About 1610–11 it was visited by Sandys, who said of it, "But this once famous Tyre is now no other than a heap of ruins; yet have they a reverent aspect, and do instruct the pensive beholder with their exemplary frailty. It hath two harbors, that on the north side the fairest and best throughout all the Levant (which the cursours enter at their pleasure); the other choked with the decays of the city" (Purchas, *Pilgrims*, ii, 1393). Towards the close of the same century, in 1697, Maundrell says of it, "On the north side it has an old Turkish castle, besides which there is nothing here but a mere Babel of broken walls, pillars, vaults, etc., there being not so much as an entire house left. Its present inhabitants are only a few poor wretches that harbor in vaults and subsist upon fishing" (see Harris, *Voyages and Travels*, ii, 846). Lastly, without quoting at length Dr. Richard Pococke, who in 1737–40 stated (see vol. x of Pinkerton, *Voyages and Travels*, p. 470) that, except some janizaries, there were few other inhabitants in the city than two or three Christian families, the words of Hasselquist, the Swedish naturalist, may be recorded, as they mark the lowest point of depression which Tyre seems to have reached. He was there in May, 1751, and he thus speaks of his visit: "We followed the seashore . . . and came to Tyre, now called Zur, where we lay all night. None of these cities, which formerly were famous, are so totally ruined as this except Troy. Zur now scarcely can be called a miserable village, though it was formerly Tyre, the queen of the sea. *Here are about ten inhabitants, Turks and Christians, who live by fishing*" (*Voyages and Travels in the Levant* [Lond. 1766]). A slight change for the better began soon after. Volney states that in 1766 the Metâwileh took possession of the place, and built a wall round it twenty feet high, which existed when he visited Tyre nearly twenty years afterwards. At that time Volney estimated the population at fifty or sixty poor families. Since the beginning of the present century there has been a partial revival of prosperity. But it has been visited at different times during the last thirty years by Biblical scholars, such as Robinson, Stanley (*Sinai and Pal.* p. 270), and Renan (*Letter* in the *Monieur*, July 11, 1861), who all concur in the account of its general aspect of desolation. Mr. Porter, who resided several years at Damascus, and had means of obtaining correct information, stated in 1858 that "the modern town, or rather village, contains from 3000 to 4000 inhabitants, about one half being Metâwileh, and the other Christians" (*Handbook*, p. 391). They are living among the broken ruins of its former magnificence, eking out a scanty livelihood upon insignificant exports of tobacco, cotton, wool, and wood. The place as it now stands was founded under the old name Sûr in 1766, and suffered very considerably during the earthquake in 1837. The remains of an ancient cathedral church probably enclose the bones of the emperor Frederick Barbarossa and of Origen. About one and a half mile distant from Tyre is the so-called Tomb of Hiram, an immense sarcophagus of limestone, popularly supposed to contain the corpse of that king. See HIRAM.

The present city lies only upon the eastern part of the island, on the junction of the island and isthmus. The houses are mostly mere hovels, one story high, with flat roofs; and the streets are narrow, crooked, and filthy. Yet the numerous palm-trees and pride-of-India trees interspersed among the houses and gardens throw over the plain an Oriental charm. One of the best accounts of its present appearance is given by Dr. Robinson, who spent a Sabbath there in 1838 (*Bibl. Res.* iii, 395): "I continued my walk," says he, "along the shore of the peninsula, part of which is now unoccupied except as 'a place to spread nets upon,' musing upon the pride and fall of ancient Tyre. Here was the little isle, once covered by her palaces and surrounded by her fleets; but, alas! thy riches and thy fame, thy merchandise, thy mariners and thy pilots, thy calkers, and the occupiers of thy merchandise that were in thee—where are they? Tyre has indeed become



Ruins of Tyre on the Mainland.

like 'the top of a rock.' The sole tokens of her more ancient splendor — columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars — lie broken and strewed beneath the waves in the midst of the sea; and the hovels that now nestle upon a portion of her site present no contradiction of the dread decree, 'Thou shalt be built no more.'"

The downfall and permanent desolation of Tyre is one of the most memorable accomplishments of prophecy which the annals of the world exhibit. The sins which sealed its ruin were, in the words of the sacred writers, these: "Because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me: I shall be replenished, now she is laid waste" (Ezek. xxvi, 2). "Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas" (xxviii, 2). "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border" (Joel iii, 6).

V. *Literature.*—See, in addition to the works cited above, Cellarii *Notit.* ii, 381 sq.; Hengstenberg, *De Rebus Syriorum* (Berol. 1832); Rhyner, *De Tyro* (Basil. 1715); Camenz, *De Nave Tyria* (Viteb. 1714); Smith, *Dict. of Class. Geog.* s. v.; Poulan de Bossay, *Recherches sur Tyre* (Paris, 1864); Thomson, *Land and Book*, i, 260 sq.; Gesenius, *Comment. zu Jesa.* i, 707 sq.; Wilson, *Lands of the Bible*, ii, 229; Bädeker, *Palestine*, p. 426 sq.; Ridgaway, *The Lord's Land*, p. 604 sq.

TYRE, COUNCIL OF. The Arians, through Eusebius of Nicomedia, obtained the convocation of this council from the emperor Constantine, A.D. 335, under pretext of thereby healing the divisions which existed among the bishops; but their real intention was to oppress Athanasius. The bishops who were summoned to attend were selected by the Eusebian party, and came from Egypt, Libya, Asia, and most of the eastern provinces. The most noted were Marius of Chalcedon, Theognis of Nicæa, Ursaces of Singedunum, and Valens of Mursia; in all about sixty Arian bishops attended. There were also a few bishops present who were not of the Eusebian faction, as Maximus of Jerusalem, Marcellus of Ancyra, Alexander of Thessalonica, etc. Constantine sent the count Dionysius to keep order, who, as the event showed, was completely devoted to the Eusebian cause, and by his violence destroyed all liberty of debate.

Athanasius, compelled by the order of the emperor, came to the council, attended by forty-nine Egyptian bishops, among whom were Potamon and Paphnutius. No accusation was brought against Athanasius on account of his faith; but he was arraigned for having killed a Meletian bishop named Arsenius, and for having forcibly broken into a church while Ischyras, a pretended priest, was celebrating; and for having overturned the altar and broken the sacred chalice. He was made to stand as a criminal, while Eusebius and the others sat as his judges, against which treatment Potamon of Heraclea made a vehement protest, heaping reproaches upon Eusebius. From the very first the Egyptian bishops protested against the proceedings; but their objections were not heeded. Sozomen says that Athanasius appeared frequently before the council, and defended himself admirably, listening quietly to all the calumnious accusations brought against him, and replying with patience and wonderful sagacity. However, his enemies, not contented with the charges which they had already brought against him, dared to impeach his purity, and introduced into the council a debauched woman, whom they had bribed to assert that she had been ravished by him. The utter falsehood of the charge was, however, triumphantly proved; for Athanasius having deputed one of his priests, named Thimoteus, to reply for him, the woman, who was ignorant even of the person of the holy bishop, mistaking Thimoteus for him, declared that he was the man who had offered violence to her at such a time and place. Neither were his accusers more successful in their endeavor to fix upon him the murder of Arsenius, who, in the midst of their false statements, appeared before the council alive. Foiled in both these infamous attempts, the Arians were filled with fury, and endeavored to offer violence to him, in which, however, they were prevented by the officers of Constantine. Nothing now remained but the charge of having broken the chalice, and there being no proof ready, and the clergy of the country where the offence was said to have taken place having solemnly sworn to the falsehood of the charge, a deputation was sent to make inquiry on the spot (in the Mareotis), composed of the most decided of his enemies. In the meantime, Athanasius, seeing that his condemnation, by fair means or foul, was resolved, withdrew from Tyre. The deputies, upon their return, declared that they had found the charge correct; and upon this statement, sentence of deposition was pronounced, on the plea of his having been convicted of a part of the accusation brought against him. More than fifty bishops protested against the acts of this assembly. See Mansi, *Concil.* ii, 435. See ATHANASIUS.

Tyr'ian (Τύριος), a native or inhabitant of the city of Tyre (Eccles. xlvi, 18). The corresponding Heb. word (צֹרִי, *Tsori*) is rendered by the indirect phrase "of Tyre" in the A. V. (1 Kings vii, 14; 1 Chron. xxii, 4; 2 Chron. ii, 14; Ezra iii, 7; Neh. xiii, 16), and so likewise the Greek (1 Esdr. v, 55; 2 Macc. iv, 10; Acts xii, 20).

Tyrimmas, in Greek mythology, was a friend of Ulysses, with whom the latter lived while on his journey from Troy to Epirus to consult the oracle about the war. Tyrimmas had a beautiful daughter, Erippe, whom Ulysses loved, and by whom he begot a son, Euryalus.

Tyrius (i. e. *the Tyrian*), in Greek mythology, was an epithet of *Hercules*, as adored in Cyprus.

Tyrōnès DEI (*new soldiers of God*), a name given, in the early Church, to catechumens, by Tertullian (*De Pœnitent.* c. 6) and Augustine (*De Fide ad Catechumen.* ii, 1), because they were just entering upon that state which made them soldiers of God and candidates of eternal life. See Bingham, *Christ. Antiq.* bk. x, ch. i, § 1.

Tyropœon (Τυροποιῶν, *of the cheese-makers*), the name of a valley (φάραξ) in Jerusalem, mentioned only by Josephus, who says that the city "was built, one quarter facing another, upon two hills, separated by an intervening valley, at which over against each other the houses terminated." Again, "The valley of the Tyropœon, which, I have said, divided the hill of the upper town from that of the lower, extended as far as Siloam, . . . a fountain whose waters are sweet and copious" (*War*, v, 4, 1). He also tells us that the "other hill, called Akra, which sustained the lower city," lay opposite to Mount Moriah, from which it was separated by "another broad valley;" and, further, that the whole city, situated on these two hills, "lay over against the Temple in the manner of a theatre" (*Ant.* xv, 11, 5). Notwithstanding this repeated and seemingly definite notice, the position of the valley is still a matter of dispute. Dr. Robinson, in accordance with his theory of the site of Akra (q. v.), and of the topography of ancient Jerusalem in general, maintains that it is the small valley on the north of Zion; and the English engineers have determined that this chasm, although now inconsiderable, was formerly much deeper, being filled up with the rubbish of ages. Most archæologists, however, have regarded the "Valley of the Cheesemongers" as identical with the conspicuous and important one leading from the Damascus gate to the Pool of Siloam, which in all ages has been the principal drain of the internal waters of the city (Thomson, *Land and Book*, ii, 470; Pierotti, *Jerusalem Restored*, i, 19). See JERUSALEM.

Tyrrhēnus, in Greek mythology, was a son of Hercules and Omphale, or a son of Telephus and Hiera, and a brother of Tarchon; or a son of Atys and Callithea, and brother of Lydus. He is said to have introduced the use of the great sea-shell as a trumpet. He colonized that part of Italy named after him at the time of his flight from Mæonia because of starvation.

Tyrrhus, in ancient Italian mythology, was a chief shepherd of Latinus, king of Italy. He was the owner of a beautiful tame deer which Silvia nursed, bathed, and ornamented with flowers. The Fury Alecto, sent from Tartarus, chased this deer, so that it came within reach of Ascanius, who wounded it, whereupon it fled towards home. The angry shepherd and his sons, and invisibly the Furies also, assembled the neighboring inhabitants, and this was popularly assigned as the original cause of the war which Æneas was obliged to carry on with the Latinians in Italy.

Ty'rus (Τύρος), the Greek form of the name of two places in Palestine.

1. The well-known city of Tyre (q. v.), as the name is usually Anglicized, but "Tyrus" in the A. V. in certain passages (Jer. xxv, 22; xxvii, 3; xlvii, 4; Ezek. xxvi, 2, 3, 4, 7, 15; xxvii, 2, 3, 8, 32; xxviii, 2, 12; xxix, 18; Hos. ix, 13; Amos i, 9, 10; Zech. ix, 2, 3; 2 Esdr. i, 11, Judith ii, 28; 1 Macc. v, 15; 2 Macc. iv, 18, 32, 44, 49).

2. A place described by Josephus as lying "between Arabia and Judæa, beyond the Jordan, not far from the country of Heshbon," where Hyrcanus built a strong castle, of a sumptuous character, as the centre of his power in that region (*Ant.* xii, 4, 11). It has been identified in modern times with the magnificent ruins *Arak el-Emir*, four hours from Hesban, which Tristram minutely describes as corresponding to the statements of the Jewish historian (*Land of Israel*, p. 529).

TYRUS, Ladder of. See Ladder of Tyre.

Tyson, Michael, a learned English divine, was born in the parish of All-Saints, Stamford, Nov. 19, 1740. He was educated at Benedict College, Cambridge, where he received his degrees; that of A.B. in 1764, A.M. in 1767, and B.D. in 1775. After taking his bachelor's degree, he was elected a fellow of his college. In 1766 he travelled with Mr. Gough (afterwards the celebrated antiquarian), and, after his return in the following year, was elected a fellow of the Society of Antiquaries, and in 1769 a fellow of the Royal Society. In 1770 he was ordained deacon at Whitehall Chapel; and in 1773 received the officialty of the archdeaconry of Huntingdon from his father. He was, at the same time, bursar of the college, and succeeded to the cure of St. Benedict's Church, Cambridge. In 1776 he became Whitehall preacher, and in the same year was presented by the college to the rectory of Lambourne, near Ongar, Essex. He died May 3, 1780. Mr. Tyson wrote an ode *On the Birth of the Prince of Wales*, and another, *An Ode to Peace*. He was also an excellent draughtsman and painter.

Tyssens, Peter, a Flemish painter, was born at Antwerp in 1625; and, after the death of Rubens and Vandyck, was considered one of the ablest painters of his time. He was made director of the Academy at Antwerp in 1661. "His compositions are copious and ingenious, his design more correct than is usual with painters of his country, his coloring strong, clear, and harmonious." He died, according to best authorities, in 1692. Among his works most worthy of notice are, *The Martyrdom of St. Benedict*, Church of the Capuchins, Brussels:—*The Crucifixion*, at the Church of the Barefooted Carmelites:—*The Assumption of the Virgin*, Church of St. James, Antwerp. See Spooner, *Biog. Hist. of Fine Arts*, s. v.

Tzschirner, Heinrich Gottlieb, a German theologian and orator, was born Nov. 14, 1778, at Mitweida, in Saxony. He graduated at Leipsic, and in February, 1800, became an adjunct to the philosophical faculty at Wittenberg. His lectures were principally concerned with empirical psychology, and yielded fruit in the works *Leben u. Ende merkw. Selbstmörder nebst Abhandl. üb. d. Selbstmord* (1805):—*Ueber d. moral. Indifferentismus*:—and *Verwandtschaft d. Tugenden und Laster*. He was also associated with Manchart in the publication of the *Neues Repert. f. empir. Psychologie*. In 1801 the sickness of his father called him away from the university, and he became first assistant, and, after the decease of his father, deacon at Mitweida. At that time he began a history of apologetics, but published only one volume (Leips. 1805). In the same year he was received into the theological faculty at Wittenberg, and in 1809 he removed to Leipsic, where he remained until his death, with a temporary interruption occasioned by the war of deliverance from French domination, in which he served as chaplain and gained the decoration of the green cross (1813). The literary fruitage of his campaign is contained in the volume *Ueber den Krieg*, etc. (Leips. 1815). He died Feb. 17, 1823, regretted by the whole community of Leipsic.

Tzschirner's theological tendency was that known in his day as æstheticism, whose aim was the reconciliation of rationalism and supranaturalism. He regarded Christianity as being in its nature a religion of reason, though introduced by a supernatural revelation. See *Briefe, verand. durch Reinhards Geständnisse* (Leips. 1811), and *Briefe eines Deutschen an Chateaubriand*, etc., published by Krug. His *Dogmatik* (published by Hase, Leips. 1829) is non-committal, and contents itself with merely stating the differences of the two great opposing schools of thought in Protestant theology (see Röhr, *Krit. Prediger-Bibliothek*, x, 1). He was rather a historian than a systematic theologian, and disposed to hide himself behind his work. He added the two final volumes to Schröckh's *Church History since the Reformation;* but his principal work, according to his own judgment, is his *Fall des Heidenthums*, published by Niedner (Leips. 1829).

The period following the Napoleonic wars and beginning with the jubilee of the great Reformation (1817), developed Tzschirner into a foremost defender of Protestantism and popular freedom. Enthusiastically inspired by the study of the great past of the Evangelical Church, he yet refused to confine himself to the letter of Luther's authority, but insisted upon the exercise of the Protestant principle of intellectual liberty. In view of the fact that timid statesmen endeavored to repress the enthusiasm of the nation consequent on the defeat of Napoleon, and that Romanists and would-be perverts to Romanism charged upon Protestantism the originating and development of every revolutionary tendency and excess, he devoted his brilliant diction and incisive thought to the demonstration that Protestantism tends to mature the intelligence and fix the principles of peoples; and that it therefore tends to peace and quietness, and is more favorable to any legitimate form of settled government than Romanism. Numerous works, some of which became famous and were translated into foreign languages, were the result of this effort—e. g., *Katholicismus u. Protestantismus aus dem Standpunkte der Politik* (1822). He also wrote in behalf of oppressed Protestants in France, Sardinia, and Hungary (1824), and of the liberties of Greece (1821). His Protestant contemporaries, for their part, gave him many tokens of their appreciation of his labors in their behalf, among them the king of Denmark, who in 1826 conferred on him the Order of Danebrog.

Tzschirner had taken Reinhard for his model as a pulpit orator. His sermons are occasionally models of pulpit eloquence. They were carefully elaborated and strictly memorized, sometimes pervaded with a poetic spirit and great freshness, and characterized by the frequent use of matter drawn from Church history. His personality, voice, and manner in the pulpit gave him great power over his audiences, despite difficulties he experienced with his respiratory organs. Five volumes and several separately published *Sermons* by Tzschirner

are extant. His views respecting the effect of rationalistic principles upon the preacher are contained in the article *Dass die Verschiedenheit d. Dogmen Systeme kein Hinderniss des Zweckes d. Kirche sei*, in *Magazin für christl. Prediger*, 1823. His theory of homiletics sets forth that homiletics "is the art of edifying by means of speech which harmonizes with the forms of beauty and excites into activity all the faculties of the soul, subject to the purpose of promoting piety and virtue, for which the Church exists" (see Röhr, *ut sup.* ii, 2, p. 243, art. "Tzschirner als Homiletiker").

Literature.—Krug, *Tzschirners Denkmal*, etc. (Leips. 1823); *H. G. Tzschirner*, etc. (2d ed. ibid. 1828); Goldhorn, *Dr. H. G. Tzschirner*, etc. (1828); Röhr, *Krit. Prediger-Bibl.* I, i, 126; Tittman, *Memoria Tzschirneri* (Lips. 1829); and many others. See also Herzog, *Real-Encyklop.* s. v., where an extended list of Tzschirner's numerous works is given.

U.

Ubaldini, Roger, archbishop of Pisa in 1276, was noted for his cruelty as a Ghibelline chief. Having captured Ugolino and his sons of the opposite party, he shut them up in a room and left them to die of hunger.

Ubbonites, the followers of Ubbo Phillips, who constituted a moderate class among the fanatical Anabaptists of Germany in the 16th century, and originated about 1534. Ubbo was born at Leeuwarden and became a Romish priest, but with his brother, Dirk Phillips, renounced the papacy as corrupt, and joined the party of the Anabaptists, in which both became leaders. The Ubbonites agreed with the Anabaptists with respect to the sacraments, the incarnation of Christ, and the freedom of the human will, but they did not teach that Christ's kingdom is of the earth and that the ungodly should be extirpated. They held, instead, that his kingdom is spiritual and subject to persecutions, and that it must be constantly renewed by regularly called apostles. They rejected the doctrine of divorce, and regarded themselves as the true Church. They denominated their meetings for worship "admonitions" and their ministers "admonishers," and they taught the necessity to an effective discipline of the rigid use of excommunication. Both Ubbo and Dirk disapproved of the fanatical outbreak at Münster, and the former acknowledged in a public confession that he heartily regretted that he had permitted himself to be deceived and that he had performed consecrations. He eventually separated from the sect and the party he had founded and entered the communion of the Reformed Church. He died in 1568. See Jehring, *Gründl. Historie . . . der Taufgesinnten oder Mennoniten*, etc. (Jena, 1720); Bergmann, *De Ubbone Philippo et Ubbonitis* (Rost. 1733).—Herzog, *Real-Encyklop.* s. v.

Ubertinus, surnamed, from the village of his birth, *De Casali*, was a Franciscan monk of the 13th century, and belonged to the strict party which insisted upon a rigid observance of the vow of poverty, and regarded the life and work of our Saviour as constituting a mere preparation for a higher and more perfect æra of the Holy Ghost. They also denounced the condition of the papacy and of the entire Church as being utterly corrupt. Ubertinus was a pupil of Peter John Olivi (died 1297), who stood at the head of his party. He defended the tenets of his party in an apology for Olivi, which is given in Wadding, *Annales Minorum*, etc. (Romæ, 1733; ann. 1297), xxxvi, 380 sq., and was severely assailed. Pope Clement V and many others called him to account for his book, and Ubertinus thereupon resolved to sever his connection with his order. Pope John XXII permitted him to enter the Benedictine convent of St. Peter at Gemblours; but the monks refused to receive him, and it is said that he ultimately became a Carthusian. In the meantime, pope John had again demanded an explanation of his opinions respecting the poverty of Jesus, etc., and Ubertinus responded that Jesus could not be said to have had possession of property in any secular meaning of the words (see Wadding, *ut sup.* vi, 362 sq.). In addition to the above, Ubertinus wrote a sort of commentary on the Apocalypse, entitled *Tractatus de Septem Statibus Ecclesiæ* (Venet. 1516). The time and manner of his death are unknown. See Herzog, *Real-Encyklop.* s. v.

Ubiety (Lat. *ubi*, "where") is the presence of one thing to another, or the presence of a thing in place. The schoolmen distinguish ubiety as

1. *Circumscriptive*, by which a body is so in one place that its parts are answerable to the parts of space in which it is and exclude every other body.

2. *Definitive*, as when a human spirit is limited or defined in its presence to the same place, like a human body.

3. *Repletive*, as when the Infinite Spirit is present through every portion of space.

This last is sometimes called Ubiquity (q. v.), and means the Divine Omnipresence. See Krauth, *Vocab. of Phil. Sciences*, s. v.

Ubiquitarians (from the technical term "ubiquity" [q. v.]), in ecclesiastical history, a sect of Christians which arose and spread itself in Germany, and whose distinguishing doctrine was that the body of Jesus Christ is everywhere, or in every place. Brentius, a follower of Luther, and one of the earliest Reformers, is said to have first broached this error in 1560. Luther himself, in his controversy with Zwingli, had thrown out some unguarded expressions that seemed to imply a belief of the omnipresence of the body of Christ; for instance, that the man Christ *could* be everywhere present, not that he was *always* and *everywhere* present. He saw, however, that this opinion was attended with great difficulties, and particularly that it ought not to be made use of as a proof of Christ's corporeal presence in the eucharist. However, after the death of Luther, this absurd hypothesis was renewed, and dressed up in a specious and plausible form by Brentius, Chemnitius, and Andræas, who maintained the communication of the properties of Christ's divinity to his human nature. It is, indeed, obvious that every person who believes the doctrine of consubstantiation, whatever he may pretend, must be a Ubiquitarian. The doctrine again became a subject of controversy early in the 17th century, between the divines of Tübingen and Giessen, the former supporting the Ubiquitarian theory, and the latter earnestly opposing it. The Ubiquitarians are strong opponents of the Calvinistic and Zwinglian theories of the holy eucharist, and their dogma is, in fact, a revulsion from them. See Bergier, *Dict. de Théologie*, s. v.; Cramer, *Enchirid. Controvers. Ubiquit.* (1613); Dorner, *Person of Christ*, II, ii, 280 sq., 422; Mosheim, *Eccles. Hist.* V, iii, 153 sq.

Ubiquity (Lat. *ubique*, "everywhere") is the opinion of some German divines that the body of Christ is present everywhere by virtue of its union with his divine nature. It was adopted in 1577 as a mode of explaining the eucharistic Presence by those who compiled the Formula of Concord. The party was soon divided in opinion, some affirming that Jesus Christ during his mortal life was everywhere, others dating the ubiquity from the time of his ascension into heaven. See Ubiquitarians.

Ublanizn, in Slavonic mythology, was a domestic god of the Poles, whom the negligent, lazy people authorized to make greater conveniences, and to whom they intrusted the protection of their household furniture.

Uboze (*Ubosche*), in Slavonic mythology, was the

name given to the spirits of the departed, who appeared in the family circles of their relatives in the form of dwarfs. They were therefore worshipped and made harmless by being made to eat and drink.

U'cal (Heb. *Ukal'*, אֻכָל, in some copies, *Ukkal'*, אֻכַּל). According to the received text of Prov. xxx, 1, Ithiel and Ucal must be regarded as proper names; and if so, they must be the names of disciples or sons of Agur the son of Jakeh, an unknown sage among the Hebrews. But there is great obscurity about the passage. The Sept. translates τοῖς πιστεύουσι Θεῷ καὶ πανόμαι; the Vulg., *cum quo est Deus, et qui Deo secum morante confortatus.* The Arabic follows the Sept. to some extent; the Targum reproduces Ithiel and Ucal as proper names, and the Syriac is corrupt, Ucal being omitted altogether. Luther represents the names as *Leithiel* and *Uchal.* De Wette regards them as proper names, as do most translators and commentators. Junius explains both as referring to Christ. The Sept. probably read לְאֵמוּנִי אֵל וְאֵכֹל. The Veneto-Greek has καὶ συνήσομαι = וְאֵבִין. Cocceius must have pointed the words thus, לְאִיתִי אֵל וְאָכַל, "I have labored for God and have obtained;" and this, with regard to the first two words, must have been the reading of J. D. Michaelis, who renders, "I have wearied myself for God, and have given up the investigation," applying the words to a man who had bewildered himself with philosophical speculations about the Deity and had been compelled to give up the search. Bertheau also (*Die Sprüche Sal.* Einleit. xvii) sees in the words "I have wearied myself for God, and have fainted" (וְאָכַל) an appropriate commencement to the series of proverbs which follow. Hitzig's view is substantially the same, except that he points the last word וְאֻכַּל, and renders, "and I became dull;" applying it to the dimness which the investigation produced upon the eye of the mind (*Die Spr. Sal.* p. 316). Bunsen (*Bibelwerk*, i, p. clxxx) follows Bertheau's punctuation, but regards לְאִיתִי אֵל, on its first occurrence, as a symbolical name of the speaker. "The saying of the man 'I-have-wearied-myself-for-God;' I have wearied myself for God, and have fainted away." There is, however, one fatal objection to this view if there were no others, and that is that the verb לאה, "to be wearied," nowhere takes after it the accusative of the object of weariness. On this account alone, therefore, we must reject all the above explanations. If Bertheau's pointing be adopted, the only legitimate translation of the words is that given by Dr. Davidson (*Introd.* ii, 338), "I am weary, O God, I am weary, O God, and am become weak." Ewald considers both Ithiel and Ucal as symbolical names, employed by the poet to designate two classes of thinkers to whom he addresses himself, or, rather, he combines both names in one, "God-with-me-and-I-am strong," and bestows it upon an imaginary character, whom he introduces to take part in the dialogue. "The name 'God-with-me,'" says Keil (Hävernick, *Einleit.* iii, 412), "denotes such as gloried in a more intimate communion with God, and a higher insight and wisdom obtained thereby, while 'I-am-strong' indicates the so-called strong spirits who boast of their wisdom and might and deny the holy God, so that both names most probably represent a class of freethinkers who thought themselves superior to the revealed law, and in practical atheism indulged the lusts of the flesh." Both names are probably symbolical, but the exact import remains uncertain. See PROVERBS.

Ucalĕgon, in Greek mythology, was an inhabitant of Troy, an elder honored in the senate. His dwelling-place adjoining the dwelling of Deiphobus was, with the latter's, entirely destroyed by fire.

Uckewallists, one of the sects into which the old Flemings, or strict Anabaptist followers of Menno, divided. They took their name from *Uke Walles*, a native of Friesland, who published his sentiments in 1637. In conjunction with John Leus, he propagated a doctrine of Universalism, in which he entertained a favorable opinion of the eternal state of Judas and the rest of Christ's murderers. His argument was this—that the period of time which extended from the birth of Christ to the descent of the Holy Ghost was a time of deep ignorance, during which the Jews were destitute of divine light; and that, of consequence, the sins and enormities which were committed during this interval were, in a great measure, excusable, and could not merit the severest displays of the divine justice. He was excommunicated by the Mennonites of Groningen, and banished from the city by its magistrates, but settled down in East Friesland. This denomination strictly adhered to the doctrine of the Mennonites.

Udæus, in Greek mythology, was one of the followers of Cadmus, five of whom murdered each other. He was grandsire of Tiresias.

Udainsakr, in Northern mythology, is the name given to that part of the land of the blessed where, with all earthly wants, all sorrows are at an end, whose inhabitants neither sickness nor death befalls. This place is in possession of king Gudmund, who was ruler of Jotunheim. From this last fact it would seem to follow that Udainsakr was not a paradise of the Ases, but of the former inhabitants of Scandinavia, the Jotes.

Udall, Ephraim, a loyal Puritan divine of the 17th century, was educated at Emanuel College, Cambridge, where he took his degree of A.B. in 1609, and that of A.M. in 1614. His only preferment appears to have been the rectory of St. Augustine's, Watling Street, London, but the time of his admission is not stated. He was sequestered in 1643, having declared openly for episcopacy and the liturgy. He died in May, 1647. Mr. Udall published, *A Coal from the Altar:—A Sermon on Psa. xxix*, 11 (1629. 4to):—*Communion Comeliness* (1641, 4to), in which he recommends rails around the communion-table. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Udall, John, a Nonconformist divine of the 16th century, was a great sufferer on account of his nonconformity. He died in Marshalsea prison about the end of 1592. He published, *Sermons* (1584–89, 6 vols. 8vo):—*A Demonstration of the Truth of that Discipline which Christ hath Prescribed* (1588, 4to), for which he was condemned to die:—*Commentarie on the Lamentations of Jeremy* (Lond. 1593, 4to):—*Key of the Holy Tongue*, etc. (Leyden, 1593, 12mo); said to be the first Hebrew grammar in English. Respecting Udall and his works, see Fuller, *Church History;* Hallam, *Constitutional Hist. of England;* D'Israeli, *Quarrels of Authors; Lond. Quar. Rev.* x, 104; (Lond.) *Gent. Mag.* XXII, i, 306; ii, 624; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Udall, Nicholas, an English clergyman, was born in Hampshire in 1504 (others say 1506); and was admitted to Corpus Christi College, Oxford, June 18, 1520, where he became probationer fellow, Sept. 3, 1524. He wrote verses for the city of London pageant at the coronation of Anne Boleyn, May, 1533; took orders in the Church of England; and was made master of Eton School in 1534. In 1543 he was charged with complicity in the robbery of some college chapel plate, and for this is said by some to have been dismissed from the mastership of the school. He was vicar of Braintree, Essex, from 1537 to 1544; entered the service of queen Catherine Parr; in 1551 he became canon of Windsor; in 1552 was preferred to the rectory of Calbourne, Isle of Wight. He was appointed head-master of Westminster School in 1556; and died, according to some authorities, in December, 1556, but, according to a manu-

script note on a copy of Bale, in 1557. Udall was the author of several school-books, some poems, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Udine, Giovanni da, an Italian painter (whose family name is variously called *Manni*, *Nanni* [contractions of *Giovanni*], and *Ricamatore*), was born at Udine probably in 1489. He became a pupil and afterwards an assistant of Raphael. On the sacking of Rome he fled to his native city; was afterwards engaged by the Medici in Florence; and returned to Rome in the pontificate of Pius IV, where he died, 1561. He painted *The Holy Virgin and Infant Christ*, at Udine; and two *Scripture Histories*, in the archiepiscopal palace, Udine. See Spooner, *Biog. Hist. of Fine Arts*, s. v.

Udine, Girolamo da, another painter of Udine, Italy, flourished about 1540. Little is known of him. There is an altar-piece, *The Coronation of the Virgin*, in the Church of San Francesco, Udine, bearing his signature. See Spooner, *Biog. Hist. of Fine Arts*, s. v.

Udine, Martino da, called *Pellegrino di San Daniello*, an Italian painter, was born, according to some authorities, at Udine about 1480; others say at the Castle of San Daniello, about ten miles distant. He studied with Giovanni Bellini during that artist's residence at Udine. Martino died about 1545. He executed many works for the churches and public buildings at Udine and San Daniello, among which are, *St. Joseph, with the Infants Christ and St. John*, in the cathedral at Udine:—*Virgin, with several Female Saints and St. John the Baptist*, an altar-piece in the Church of Santa Maria di Battuti:—several frescos of the *Life of Christ*, in the Church of San Antonio, San Daniello. See Spooner, *Biog. Hist. of Fine Arts*, s. v.

Udu, an Accadian deity, and possibly the same with the Assyrian Samas, god of the sun.—Lenormant, *Chald. Magic*, p. 17.

Udur (*the destruction*), in Norse mythology, was one of the daughters of Ægir and Ran.

Udvarde, The Council of, was held in 1309, under Charles I, king of Hungary, and Thomas, archbishop of Strigonia. It was decreed,

1. That the angelical salutation should be rung out at noon, or at the close of the day.
2. That the inhabitants of Buda should pay some impost which they had endeavored to evade.
4. The constitutions of cardinal Gentil were read, and an order made that a copy should be sent to every prelate, to use in his own diocese; the other regulations have perished.

See Mansi, *Concil.* Suppl. iii, 335.

Ueberweg, Friedrich, a German historian of philosophy, was born near Solingen, Rhenish Prussia, Jan. 22, 1826. He studied at Göttingen and Berlin, was tutor at the university from 1852 to 1862, and was appointed professor of philosophy at Königsberg in the latter year. He died there, June 7, 1871. He wrote, *The Development of Consciousness by Teachers* (Berlin, 1853):—*System der Logik und Geschichte der logischen Lehren* (Bonn, 1857; 3d ed. 1868; English transl. by Thomas Lindsay, Lond. 1871):—*Grundriss der Geschichte der Philosophie von Thales bis auf die Gegenwart* (Berlin, 1862–66, 3 vols.; English transl. by Geo. S. Morris, N. Y. and Lond. 1874, 2 vols.):—*Hist. of Philosophy* (N. Y. 1876):—and other minor works.

U'ël (Heb. *Uël'*, אוּאֵל, *will of God*, accord. to Gesen., but for *Abuel* [*God* is *father*], accord. to Fürst; Sept. Οὐήλ v. r. Θυηλ, Vulg. *Uel*), a "son" of Bani who divorced his Gentile wife after the Captivity (Ezra x, 34). B.C. 458.

Ughelli, Ferdinando, an Italian ecclesiastical historian, was born at Florence, March 21, 1595. After pursuing his studies with credit, he took the habit of the Cistercians, and held several honorable posts in the order. He was appointed abbot of Tre Fontane at Rome, procurator in his province, and counsellor to the Congregation of the Index. Popes Alexander VII and Clement IX esteemed Ughelli, and gave him a pension of five hundred crowns. He refused offers of several bishoprics. He died May 19, 1670. His principal work is *Italia Sacra, sive de Episcopis Italiæ, et Insularum Adjacentium*, etc. (Rome, 1642–62, 7 vols. fol.; reprinted, Venice, 1717–22, 10 vols.):—also *Lives of the Cardinals of the Cistercian Order*, etc.

Uginda is a festival of praying observed among the Cheremisses, before harvesting-time, as an occasion for asking the special blessing of the god Ageberen for an abundant harvest.

Ugolino, Blaisio, a Jewish convert of Venice, born in 1748, is best known as the editor of a stupendous work under the title *Thesaurus Antiquitatum Sacrarum complectens Selectissima Clarissimorum Virorum Opuscula, in quibus Veterum Hebræorum Mores, Leges, Instituta, Ritus Sacri et Civiles Illustrantur* (Venet. 1744–69, 34 vols. fol.). This *Thesaurus* contains what the title indicates. The republic of learning of the 17th and 18th centuries is here represented. The names of Buxtorf, Trigland, Witsius, Goodwin, Hottinger, Pfeiffer, Sigonius, Rhenferd, Bonfrere, Selden, Lowth, Reland, Huet, Bochart, Cellarius, Prideaux, Clavering, Opitz, Van Til, Carpzov, Saubertius, Spencer, Deyling, Wagenseil, etc., are found among the contributors to the *Thesaurus*, which forms a library in itself. Of course most of the works of the authors mentioned are published separately, but, being scarce, this *Thesaurus* will always be perused with great profit by such as have the good luck to be near great libraries which can afford to keep this stupendous work on their shelves. Besides the scholars mentioned above, the editor himself has largely contributed to this work. His translations of the Midrashim and some of the Talmudical treatises, found in vol. xiv, xv, xvi, xvii, xviii, xix, xxv, are of great importance. The following is a general index of the contents:

Vol. i treats of sacred seasons among the Jews.
Vol. ii, iii, and iv treat of Jewish antiquities.
Vol. v and vi relate to sacred geography.
Vol. vii, viii, ix, x, xi, xii, and xiii bear upon the tabernacle, Temple, priesthood, and all matters connected with the same.
Vol. xiv, xv, xvi, and xvii contain translations of the Midrashim, such as *Mechilta*, *Siphra*, *Siphre*, *Pesikta*, and of *Tosaphoth*, or additions to the Talmud.
Vol. xviii, xix, and xx contain translations of different Talmudical treatises.
Vol. xxi treats of the synagogue, rites, phylacteries, and prayers of the Jews.
Vol. xxii treats of Jewish sects and proselytes.
Vol. xxiii treats of Gentile deities.
Vol. xxiv treats of Jewish theocracy.
Vol. xxv, xxvi, and xxvii treat of Jewish civil law.
Vol. xxviii treats of Jewish, Samaritan, and Phœnician coinage.
Vol. xxix treats of vestments.
Vol. xxx has reference to the rites of marriage, divorce, and of Biblical medicine.
Vol. xxxi and xxxii treat of Hebrew poetry and musical instruments.
Vol. xxxiii relates to mourning and burial rites and usages.
Vol. xxxiv forms a fourfold index to the whole, giving an *Index Auctorum, Locorum S. Scripturæ, Dictionum Hebraicarum*, and *Rerum et Verborum*.

A complete list of the contents of the single volumes is given by Meusel, *Bibliotheca Historica*, I, i, 118–42; and Darling, *Cyclop. Bibliog.* s. v. (B. P.)

Uhland, Ludwig Joseph, a German doctor and professor of theology, was born at Tübingen, May 15, 1722, where he also died, Dec. 15, 1803. He wrote, *De Hist. Restaurati post Dilur. Orbis ab Exitu Noæ ex Arca usque ad Dispersionem Gentium* (Tub. 1761):—*De Ordine Vaticiniorum, quæ in Sedecim Prophet. Scripta Extant, Chronologico* (ibid. 1778):—*Annotationes ad Loca quædam Amosi, Imprim. Historica* (ibid. 1779–80):—*Annotationes in Hoseæ Cap. iii* (ibid. 1787); *Cap. v, vi*, 1–3 (ibid. 1789); *Cap. vi*, 4–11; *vii*, 1–6 (ibid. 1790); *Cap.*

viii (ibid. 1791); *Cap. ix* (ibid. 1792):—*Dissertatio Exegetica in Hagg. ii*, 1–9 (ibid. 1789). See Winer, *Handbuch der theol. Literatur*, i, 225–226, 230, 553; ii, 810; Fürst, *Bibl. Jud.* iii, 457 sq. (B. P.)

Uhle, August Georg, a Protestant theologian of Germany, was born Jan. 16, 1737, at Brunswick. He studied theology and philosophy at Helmstedt. For a time he instructed at the Orphanage in Brunswick, when, in 1770, he was called as pastor to the Church of St. Ægidius at Hanover. In 1793 the learned society at the Hague awarded to him the second prize for his dissertation *De Jesu Christo Vero Dei Filio;* and in the same year he was made member of consistory and first court-preacher. In 1794 he was appointed general superintendent, and in 1801 he was honored with the doctorate by the Göttingen University. He died May 12, 1804. Uhle was not only very well acquainted with the ancient classical writers, but also with the writings of Hume, Robertson, Gibbon, Tillotson, Saurin, etc. In philosophy he leaned more towards the system of Leibnitz and Wolf than that of Kant; he was less satisfied with Fichte and Schelling. Among the German pulpit orators of the last century Uhle holds a prominent place. For his writings, see Döring, *Deutsche Kanzelredner*, p. 551. (B. P.)

Uhlemann, Friedrich, a German doctor and professor of theology, was born at Zeitz, Nov. 26, 1795, and died at Berlin, April 19, 1864. He is the author of *Hebräische Sprachlehre* (Berlin, 1827):—*Elementarlehre der syrischen Sprache* (ibid. 1829; 2d ed. 1857; Engl. transl. by E. Hutchinson, N. Y. 1855):—*Institutiones Linguæ Samaritanæ: acced. Chrestomath. Samar. cum Glossario* (Lips. 1837):—*De Varia Cantici Canticorum Interpretandi Ratione* (Berlin, 1839):—*Anleitung zum Uebersetzen aus dem Deutschen in das Hebräische* (ibid. 1839–41, 2 pts.):—*Symeon der erste Säulenheilige in Syrien und sein Einfluss auf die weitere Verbreitung des Christenthums im Orient* (Leips. 1846). See Zuchold, *Bibl. Theol.* ii, 1361; Fürst, *Bibl. Jud.* iii, 457; Steinschneider, *Bibliog. Handb.* p. 142. (B. P.)

Uhlich, Leberecht, a German sectary, the head of the so-called *Lightfriends* (Lichtfreunde), was born Feb. 27, 1799, at Köthen. He studied theology at Halle from 1817 to 1820 under Wegscheider, was tutor at Köthen, and in 1827 he went to Prussia as pastor in Pömmelte, near Schönebeck. In 1841 he organized the liberal preachers' meetings at Gnadau, which finally led to the formation of the Society of the Protestant Friends, or *Lichtfreunde.* Uhlich became the spiritual head of this movement, and soon obtained adherents in different countries, especially in the north of Germany. He went from place to place for the purpose of presiding at the meetings held by his adherents, until, in 1845, he was forbidden to leave his parish without permission. In the same year he was called to St. Catharine's Church in Magdeburg, where he went on in his usual way. But his low views of Christianity brought him into conflict with his consistory, until he was finally suspended from his office in September, 1847. He now left the Church and put himself at the head of a free religious congregation at Magdeburg, where he labored until March 23, 1872. Uhlich was a preacher of considerable popular eloquence and managing talent, sincere withal, and of an unblemished character; but his very low views of Christianity finally led him to a philanthropico-pantheistic naturalism, which he presented in a popular manner before his audience. Speaking of the Dissenting sects in Germany, Dr. Schaff, with regard to the Lichtfreunde, says, "It is deeply humiliating that a superficial rationalism which was supposed to be dead and buried could create such a commotion in a state like Prussia, and on the classical soil of the Lutheran Reformation. But the emptiest wagons often make the greatest noise" (*Germany, its Universities*, etc., p. 144). Of course it was only a noise, and hence as "for the development of the history of doctrines, the Protestant Friends," as Hagenbach says, "have only a negative importance, and their place is rather in the transient story of the day than in the earnest history of religious truth" (*Hist. of Doctrines*, ii, 410). Uhlich wrote a great deal, and his publications consist mainly of sermons and discourses, for which see Zuchold, *Bibl. Theol.* ii, 1361 sq. See also his *Autobiography* (Magdeburg, 1872); *Theologisches Universal-Lex.* s. v.; Niedner, *Kirchengeschichte*, p. 912 sq. (B. P.)

Ujen, in Hindû mythology, was a celebrated king in the dynasty of the Children of the Moon. He was married to Marwa, who presented him with two daughters, Mirkinda and Lashmene, two of the seven princesses that became Krishna's first wives.

Ukko (the *ancient* or *honorable*) was the chief god of the Finns, "the celestial old man," "the god of heaven." He was the first of the trinity composed of himself, Wäinämöinen, and Ilmarinen. He appeared sometimes even as a first principle, whence his surname of *Ylijumala*, "the supreme god." In case of wounds, the secondary deities were resorted to for a cure; but, in order to complete and consolidate the work of the lesser divinities, the intervention of Ukko was needed. The cure of a wound needing the formation of new flesh was considered a regular act of creation, and therefore the help of the creative power himself was necessary.

Ukkuma, the great spirit of the Esquimaux, a being of infinite goodness, to whom they apply for the satisfying of all their wants.

Uknaz. See Kenaz 4.

U'lai [many *U'laï*] (Heb. *Ulay'*, אוּלַי [in pause אוּלָי], probably *Pehlvi Am-Halesh*, i. e. "pure water;" Sept. Οὐλαΐ; Theodotion, Οὐβάλ; Vulg. *Ulai*) is mentioned by Daniel (viii, 2, 16) as a river near Susa, where he saw his vision of the ram and the he-goat. It has generally been identified with the *Eulæus* of the Greek and Roman geographers (Marc. Heracl. p. 18; Arrian, *Exp. Al.* vii, 7; Strabo, xv, 3, 22; Ptolemy, vi, 3; Pliny, *H. N.* vi, 31), a large stream in the immediate neighborhood of that city. This identification may be safely allowed, resting as it does on the double ground of close verbal resemblance in the two names, and complete agreement as to the situation. The Eulæus has been by many identified with the *Choaspes*, which is undoubtedly the modern *Kerkhah*, an affluent of the Tigris, flowing into it a little below Kurnah. By others it has been regarded as the *Kuran*, a large river considerably farther to the eastward, which enters the Khor Bamishir, near Mohammerah. Some have even suggested that it may have been the *Shapur* or *Sha'ur*, a small stream which rises a few miles N. W. of Susa, and flows by the ruins into the Dizful stream, an affluent of the Kuran.

1. The general grounds on which the Eulæus has been identified with the Choaspes, and so with the Kerkhah (Salmasius, Rosenmüller, Wahl, Kitto, etc.), are the mention of each separately by ancient writers as "the river of Susa," and, more especially, the statements made by some (Strabo, Pliny) that the water of the Eulæus, by others (Herod., Athenæus, Plutarch, Q. Curtius) that that of the Choaspes, was the only water tasted by the Persian kings. Against the identification it must be noticed that Strabo, Pliny, Solinus, and Polyclitus (ap. Strabo, xv, 3, 4) regard the rivers as distinct, and that the lower course of the Eulæus, as described by Arrian (*Exp. Al.* vii, 7) and Pliny (*H. N.* vi, 26), is such as cannot possibly be reconciled with that of the Kerkhah river.

2. The grounds for regarding the Eulæus as the Kuran are decidedly stronger than those for identifying it with the Kerkhah or Choaspes. No one can compare the voyage of Nearchus, in Arrian's *Indica*, with Arrian's own account of Alexander's descent of the Eulæus (vii, 7) without seeing that the Eulæus of the one narrative is the Pasitigris of the other, and that the Pasi-

tigris is the Kuran is almost universally admitted. Indeed, it may be said that all accounts of the *lower* Eulæus—those of Arrian, Pliny, Polyclitus, and Ptolemy—identify it, beyond the possibility of mistake, with the *lower* Kuran, and that so far there ought to be no controversy. The difficulty is with respect to the *upper* Eulæus. The Eulæus, according to Pliny, surrounded the citadel of Susa (vi, 27), whereas even the Dizful branch of the Kuran does not come within six miles of the ruins. It lay to the west, not only of the Pasitigris (Kuran), but also of the Coprates (river of Dizful), according to Diodorus (xix, 18, 19). So far, it might be the *Shapur*, but for two objections. The Shapur is too small a stream to have attracted the general notice of geographers, and its water is of so bad a character that it could never have been chosen for the royal table (*Geograph. Journ.* ix, 70). There is also an important notice in Pliny entirely incompatible with the notion that the short stream of the Shapur, which rises in the plain about five miles to the N.N.W. of Susa, can be the true Eulæus. Pliny says (vi, 31) the Eulæus rose in *Media*, and flowed through Mesobatene. Now, this is exactly true of the upper Kerkhah, which rises near Hamadan (Ecbatana), and flows down the district of Mahsabadan (Mesobatene).

The result is that the various notices of ancient writers appear to identify the upper Eulæus with the upper Kerkhah, and the lower Eulæus, quite unmistakably, with the lower Kuran. A recent survey of the ground has suggested a satisfactory explanation. It appears that the Kerkhah once bifurcated at Pai Pul, about twenty miles north-west of Susa, sending out a branch which passed east of the ruins, absorbing into it the Shapur, and flowing on across the plain in a S.S.E. direction till it fell into the Kuran at Ahwaz (Loftus, *Chaldæa and Susiana*, p. 424, 425). Thus, the upper Kerkhah and the lower Kuran were in old times united, and might be viewed as forming a single stream. The name Eulæus (Ulai) seems to have applied most properly to the eastern branch stream from Pai Pul to Ahwaz; the stream above Pai Pul was sometimes called the Eulæus, but was more properly the Choaspes, which was also the sole name of the western branch, or present course, of the Kerkhah from Pai Pul to the Tigris. The name Pasitigris was proper to the upper Kuran from its source to its junction with the Eulæus, after which the two names were equally applied to the lower river. The Dizful stream, which was not very generally known, was called the Coprates. It is believed that this view of the river names will reconcile and make intelligible all the notices of them contained in the ancient writers. It follows from this that the water which the Persian kings drank, both at the court and when they travelled abroad, was that of the Kerkhah, taken probably from the eastern branch, or proper Eulæus, which washed the walls of Susa, and (according to Pliny) was used to strengthen its defences. This water was, and still is, believed to possess peculiar *lightness* (Strabo, xv, 3, 22; *Geograph. Journ.* ix, 70), and is thought to be at once more wholesome and more pleasant to the taste than almost any other.

See Porter, *Travels*, ii, 412; Kinneir, *Persian Empire*, p. 100–106; Sir H. Rawlinson, in *Geograph. Journ.* ix, 84–93; Layard, *ibid.* xvi, 91–94; Loftus, *Chaldæa and Susiana*, p. 424–431.

U'lam (Heb. *Ulam'*, אוּלָם, *porch;* Sept. Οὐλάμ v. r. occasionally Αὐλέμ), the name of two Hebrews.

1. First named of the two sons of Sheresh and father of Bedan in the Gileadite posterity of Manasseh (1 Chron. vi, 16, 17). B.C. cir. 1618.

2. The first-born of Eshek among the descendants of king Saul, and the ancestor of one hundred and fifty valiant archers (1 Chron. viii, 39, 40). B.C. cir. 588.

Ulber, Christian Samuel, a Protestant theologian of Germany, was born Aug. 26, 1714, at Landshut, in Silesia. He studied at Jena; was appointed pastor at Heinersdorf, in Silesia, in 1737; in 1741 he was called to his native place, and in 1757 to Hamburg, where he died Aug. 27, 1776. Ulber was not only a man of great learning, but also a good pulpit orator. His numerous writings are more of an ascetical nature, valuable indeed for their time, but less so now. They are enumerated in Döring, *Gelehrte Theologen Deutschlands*, iv, 547 sq. (B. P.)

Ulenberg, Caspar, a Roman Catholic priest of Germany, was born of Lutheran parents in 1549, at Lippstadt. He studied at Wittenberg. At Cologne he succeeded in bringing back a cousin of his, who had become a Roman Catholic, to the Lutheran Church; but in 1572 they both joined the Catholic Church, and Ulenberg was appointed teacher at Cologne. In 1575 he received holy orders, was appointed pastor at Kaiserswerth, and in 1583 was made canon of the Church of St. Swibertus. From 1593 to 1615 he stood at the head of the gymnasium in Cologne, where he died as pastor of St. Cunibert's, Feb. 16, 1617. He is the author of *Die Psalmen Darids in allerlei teutsche Gesangreimen gebracht* (Cologne, 1582; 5th ed. 1709). See Koch, *Gesch. des deutschen Kirchenliedes*, ii, 442 sq. (B. P.)

Ulfilas (**Ulphilas, Ulfila,** or **Wulfila,** prob. = *Vulfila*, or "wolfkin"), a Gothic bishop, was born among the Goths in 310 (or 311, or 313), and is believed to have belonged to a family of Cappadocian Christians whom the Goths had carried into captivity (Philostorg. *Hist. Eccles.* ii, 5). Having mastered the Gothic, Greek, and Hebrew languages, he became bishop of the Goths in 341, and (according to Auxentius) in 348 settled, with permission of the emperor Constantius, in Mœsian territory, near Nicopolis. He propagated among his people the love of letters, formed an alphabet of twenty-four characters, based on the Greek, and translated into Mœso-Gothic the whole Bible, excepting Kings. Ulfilas was a semi-Arian, subscribed to the Creed of Rimini in 359, was at the Synod of Constantinople in 360, and died while attending the Œcumenical Council of 381. Ulfilas's Bible was constantly used by the Gothic people so long as they maintained their nationality, but in the 9th century it disappeared. In the latter part of the 16th century, Arnold Mercator discovered in the Abbey of Werden a fragment containing the four gospels. It was the so-called *Codex Argenteus*, written with silver letters on purple parchment. It is now preserved at Upsala, Sweden. Another fragment, containing nearly all the epistles of St. Paul, was discovered in 1818 on some palimpsests by cardinal Mai and count Castiglioni in the Lombardian monastery of Bobbio, and published at Milan (1819–39). See Gothic Version. Among its recent editors and commentators are Gabelenz, Löbe, Massmann, and Stamm. A new edition by Bernhardt appeared at Halle in 1876. See Bessel, *Ueber das Leben des Ulfilas und die Bekehrung der Gothen* (1860); Waitz, *Ueber das Leben und die Lehre des Ulfila* (1840).

Ulfruna, in Norse mythology, was one of the nine beautiful giant-maidens, and became mother of the god Heimdal, the guard of heaven.

Ulin, John, a minister of the Methodist Episcopal Church, was born in Virginia in 1792 or 1793. After preaching ten or eleven years as a local preacher, he was admitted to the Ohio Conference in 1826. He died of the cholera, near New Richmond, O., July 13, 1833. Success attended his ministry. See *Minutes of Annual Conferences*, ii, 276.

Ulius, in Greek mythology, was a surname of *Apollo*. It is uncertain whether he carried this name as a god of destruction or preservation. To him Theseus made an oath conditioned upon his safe return from Crete.

Ul'la (Heb. *Ulla'*, עוּלָא, *yoke* or *burden;* Sept. Ὀλά v. r. Ὠλά; Vulg. *Olla*), a descendant of Asher (perhaps the son of Jether or Ithran), and the father of four sons esteemed among the valiant chiefs of the tribe (1 Chron. vii, 39). B.C. apparently cir. 1014.

Ullan Machaitæ, in the religion of the Lamaites, was a sect calling themselves the *Red-caps*. They do not recognise Dalai-Lama as their head, but have their own chief, Bogdo Lama. The sovereignty belongs to the emperor of China.

Ulldra, in the superstition of the Norwegians, was the name of the river deity upon whom depended success and blessing in fishing. His favor was sought in like manner to that of Nipen.

Uller, in Norse mythology, was the son of the beautiful golden-haired Sif, second wife of Thor; not by Thor, however, but through a former union. Uller is renowned as a good protector and an excellent hunter, and walks upon scales, which are indispensable in Norway, with great alacrity, so that no one is competent to keep up with him, for which he is called Weida As, the hunting Asa. In the legend of Uller, that he was made king subsequent to Odin's banishment from Asgard, eventually, however, was himself banished, and slain by the victoriously returning Odin, the latest appendix is quite evident.

Ullmann, Karl, an eminent German doctor and professor of theology, was born March 15, 1796, at Epfenbach, in the Palatinate, and studied at the University of Tübingen, where he formed an intimate friendship with Uhland, Pfizer, and Schwab. In 1819 he took his degree as doctor of philosophy, and commenced his professional career at Heidelberg with lectures on exegesis and Church history. For ten years he stayed at Heidelberg and published during this period, *Der zweite Brief Petri kritisch untersucht* (Heidelb. 1821):—*Ueber den durch W. Fr. Rinck aus armen. Uebersetzung bekannt gemachten dritten Brief Pauli an die Corinther* (ibid. 1823):—*De Hypsistariis* (ibid. eod.):—*Gregory of Nazianzum* (Darmstadt, 1825; 2d ed. 1867), which, as Dr. Schaff says, is "the most complete work on the life and doctrines of this eminent divine of the ancient Greek Church, who, for his able defence of the Nicene faith and the divinity of Christ, was emphatically styled the 'Theologian.'" In 1828, together with his friend Umbreit (q. v.), he also commenced the publication of the well-known *Studien und Kritiken*, which has been before the public ever since, and is still one of the ablest and most learned theological journals of Germany. For the first volume of this journal Ullmann wrote an essay on the *Sinlessness of Jesus*, which was afterwards printed separately, and published in its seventh edition in 1863 (Engl. transl. by S. Taylor, Edinb. 1870). "In its improved form," says Dr. Schaff, "it must certainly be numbered among the most valuable contributions to the apologetic literature of the Church, and is better calculated, in our judgment, to satisfy an inquiring and well-cultivated mind on the claims of our holy religion than many large volumes on the evidences of Christianity. It shows the way by which the author himself found the truth, and by which many a theological student of Germany has since escaped the whirlpool of rationalism and pantheism. . . . It is impossible to read this book attentively without being edified as well as instructed, and overwhelmed with the glory of the only begotten of the Father that shines through the veil of his flesh upon the eye of faith and enlightened reason." In 1829 Ullmann was called to Halle, and for about seven years he lectured, besides Church history, on symbolics and dogmatics; and in 1836 he returned again to Heidelberg as professor of ecclesiastical history and Church councillor, and spent there the best years of his manhood. When, in 1853, Ullmann was elected to the prelacy, or the highest ecclesiastical dignity of the Evangelical Church, in the grand-duchy of Baden, he withdrew from the academic chair and took his residence at Carlsruhe, devoting his whole energy to the affairs of the Church. In connection with his like-minded colleague, the learned Dr. Bähr, author of *Symbolism of the Mosaic Worship*, he faithfully endeavored to build up the Protestant Church of Baden, which was deeply undermined by theological rationalism and political red-republicanism. When, however, the liberal element became too strong, he retired in 1861 from all public affairs, and died Jan. 12, 1865.

Ullmann, starting from the school of Schleiermacher and Neander, was at first somewhat latitudinarian in doctrine and too compromising in disposition, but he grew with the better spirit of the age in orthodoxy and evangelical sentiment. Thus he not only took part, while at Halle, in the efforts made against the still existing remnant of rationalism, but also used all means at the General Synod, which met at Carlsruhe in 1855, to have the rationalistic catechism heretofore in use replaced by a better one constructed on the basis of the small Lutheran and Heidelberg catechisms. Similar reforms he introduced with regard to the liturgy and the common school-books. But more than through his ecclesiastical reforms, he acquired a lasting reputation by a number of works "equally distinguished for solid and well-diffused historical information, comprehensive views, calm and clear reflection, dignified and conciliating tone, and masterly power of exhibition." Besides those already mentioned, we name his *Historisch oder Mythisch* (Hamburg, 1838), in which he brings out the signification of Christ's personality under a historical point of view, as an unanswerable argument to the infidel work of Strauss on the life of Jesus:—*Das Wesen des Christenthums* (ibid. 1845; 5th ed. 1865), with a critical appendix on Feuerbach's infamous book on the essence of Christianity:—*De Beryllo Bostreno ejusque Doctrina Commentatio* (ibid. 1835). But his main work, which has assigned to him a rank among the first Church historians of the present century, is his *Reformers before the Reformation* (1841–42, 2 vols., forming also a part of Clark's *Foreign Theological Library*). This work "is certainly one of the strongest historical arguments for the Reformation that have yet been presented. . . . What Flacius attempted in a crude form in the infancy of Protestant historiography, and with an unmeasured polemical zeal against the Romanists of his age, Ullmann has carried out with all the help of modern erudition, in the calm, truth-loving spirit of an impartial historian, and with full acknowledgment of the great and abiding merits of Catholicism as the Christianizer and civilizer of the barbarian nations of the Dark Ages. With him the Reformation is not so much a rebellion as the flower and fruit rather of the better and deeper life of Christianity that slumbered in the maternal bosom of mediæval Catholicism. This, it seems to us, is the noblest and strongest historical vindication of it" (Schaff). In these two volumes special attention is paid to the German and Dutch forerunners of the Reformation from the 13th to the 15th century, who are treated with exhaustive minuteness of detail. Here we find trustworthy and carefully sifted information on the life and theology of John Goch, John Wessel, the Brethren of the Common Life, and the various schools of the mystics, Ruysbroek, Suso, Tauler, Thomas à Kempis, the anonymous author of the curious tract on German theology, and Staupitz, the patron and early friend of Luther. The latter and principal part of the second volume contains the author's former monograph on John Wessel (Hamburg, 1834) in an improved form which leaves but little to be added. "But the work of Ullmann, although very satisfactory as far as it goes, does not exhaust the general subject, which would require two or three additional volumes. He leaves out of view the important preparatory movement of Wycliffe and the Lollards in England, of Huss and the Hussites in Bohemia, of Savonarola in Italy, and of what is generally called the Revival of Letters and Classical Learning by such men as Erasmus, Reuchlin, Agricola; not to speak of the more negative preparation of the Reformation by the anti-Catholic sects of the Middle Ages, es-

pecially the Waldenses and Albigenses" (Schaff). Besides these works there are a number of essays from his pen in the *Studien und Kritiken*, and other treatises published separately. See Zuchold, *Bibl. Theol.* ii, 1365 sq.; Herzog, *Real-Encyklop.* s. v.; *Theologisches Universal-Lexikon*, s. v.; Schaff, *Germany, its Universities*, etc., p. 345 sq.; Beyschlag, *Dr. Carl Ullmann* (Gotha, 1867); Schenkel, *Allgemeine kirchliche Zeitschrift* (1867), p. 87 fol.; Kurtz, *Lehrbuch der Kirchengeschichte* (Mitau, 1874), ii, 384 sq. (B. P.)

Ulphilas. See Ulfilas.

Ulric of Augsburg, in the 10th century, occupied a noteworthy position among his contemporaries both as a prince and a prelate. He was born about A.D. 890 at Augsburg, educated at St. Gall, and ordained to his bishopric Dec. 28, 923. In accordance with the custom of his time, he followed with his retainers the standards of the emperors Henry I and Otto I. He was influential in securing an armistice between Henry and his revolted son duke Liutulf in 954, and in the following year he won great fame by a successful defence of Augsburg against the Magyars. He was equally zealous in the erection and adorning of churches and chapels, and in the restoration of cities, castles, dwellings, and lands. His bounty was long the only support of impoverished priests and retainers. In the administration of his diocese he was accustomed to make journeys of visitation to dispense justice, confer absolution, and examine the official conduct and private life of his clergy. He greatly increased the number of festivals and the pomp with which they were observed, and he was eminently zealous in the collection of relics. He was, in brief, a thorough exponent of the piety of his age, and also a fine specimen of the militant churchman. Towards the close of his life he became more thoroughly an ascetic than before, and assumed the Benedictine habit. He died July 4, 973. Soon after his decease, it was reported that miracles were wrought upon persons who visited his grave, and his memory and remains were accordingly highly venerated in Augsburg and vicinity. Provost Gerhard, who had been Ulric's constant companion in the closing years of the bishop's life, wrote a *Life*, in which many of these wonders are mentioned; and Ulric's successor in the bishopric, Liutulf, persuaded pope John XV to canonize their author. The bull to this effect was issued in February, 993, and is noteworthy as the first clearly authenticated document which marks the transition from a saint-worship which grew naturally out of the excellences of character in Christians, to a saint-worship established by decree of the pope.

Ulric's name is mentioned in connection with the authorship of several writings, but without satisfactory proof. The first is entitled *Nicolao Domino et Patri S. Rom. Eccl. Provisori V.* [some MSS. have *G.*] *solo Nomine Episc. Amorem ut Filius, Timorem ut Servus*, in Martène et Durand, *Ampliss. Collectio*, p. 449–454. It was first printed by Flacius in 1550, and afterwards incorporated with his *Catalogus Testium Veritatis*. The second is a *Sermo Synodalis Paroch. Presbyt. in Synod. Enuntiandus*, on which comp. Vogel, *Ratherius von Verona* (Jena, 1854), i, 343, note. The last is an *Epist. de Vita Notingi Episc. Constantiensis*. The best source on Ulric is the biography translated by Gerhard (983–993), and published by Waitz in *Monum. Scriptores*, iv, 377 sq. The latter also gives a list of later and dependent lives. Comp., in addition, Mabillon, *Acta SS. Ord. S. Bened. Sæc. V*; and Braun, *Gesch. d. Bischöfe v. Augsburg* (Augsb. 1813), pt. i. See Herzog, *Real-Encyklop.* s. v.

Ulrich, the name of a Swiss family noted for the theological learning of several of its members.

1. Jean Jacques (1) was born at Zurich in 1569, and died there in 1638. He was educated at the schools of his own country, and afterwards at Middelburg, Leipsic, Wittenberg, and Tübingen, and occupied different chairs of theology at Zurich, where he published various Biblical and historical works in Latin.

2. Jean Jacques (2) was born at Zurich in 1683, and died there in 1731. He studied at his native schools, and also at Bremen, Franeker, and Leyden, and afterwards occupied a chair in the University of Zurich. He wrote, besides sermons and commentaries, two or three historical works in Latin.

3. Jean Gaspar was born at Zurich in 1768, and died there in 1795. He studied at his native place, and at Utrecht and Bremen, and, after travelling in Germany and the Netherlands, was engaged in ecclesiastical labors and Oriental studies. Besides sermons and dissertations, he wrote one or two historical works in French.

4. Jean Rodolphe was born at Zurich in 1728, and died there in 1795. He was professor in the gymnasium there from 1763, and pastor in 1769, and was eminent for his piety and public sentiment. He left several sermons and ascetic works. See *Biographie Universelle*, s. v.

Ulrick, Henry, a German engraver, who flourished at Nuremberg from about 1590 to 1628. He engraved some portraits, etc., among which were twelve circular prints, one of them a *Crucifixion*. See Spooner, *Biog. Hist. of Fine Arts*, s. v.

Ulster, Synod of, the chief body of Presbyterians in the North of Ireland. See Presbyterian Churches, No. 7.

Ultimate Appeal to Scripture Authority. It is the opinion of some persons that a considerable portion of the essentials of Christianity is not to be found in Scripture, but in a supplementary tradition, which is to be sought in the works of those early fathers who were orthodox. Others, again, utterly oppose such notions; and, independently of the consideration that upon such a theory the foundations of a Christian's faith and hope become inaccessible to nearly the whole of the laity, and to much the greater part of the clergy, they reject the system on its own account. They acknowledge the *authority* of no private individual, ancient or modern, in a question of doctrine. With true respect for all who are entitled to it, and with a just acknowledgment of the valuable instruction to be derived from their works, they yet consider that, be they of what age or of what country they may, anti-Nicene or post-Nicene, Popish or Protestant, they are not to stand with them, as Christians, in place of the Holy Scriptures; or, as Christian ministers, in place of their own Church. See Faith, Rule of.

Ultor (the *Avenger*), in Roman mythology, was a surname of *Mars*, in whose honor a temple was built by Augustus for the revenge upon the murderers of Julius Cæsar.

Ultramontanists (from *ultra montes*, "beyond the mountains"), the name applied to those who recognise the papal claim of supremacy over every part of the Church, as well as over every sovereign within its boundaries; and also, since 1870, to those who accept the decrees of the Vatican Council. Ultramontanism dates from Gregory VII, who propounded the following claims: "Quod solus papa possit uti imperialibus insigniis; quod solius papæ pedes omnes principes deosculentur; quod illi liceat imperatores deponere; quod a fidelitate iniquorum subjectos potest absolvere." These views are principally maintained in the Italian peninsula, but it is the tone generally adopted by English seceders. The free action of national churches is wholly superseded by such pretensions. The theory has apparently grown up from the feudal relations of the papacy as a temporal power. An assertion of authority so incompatible with catholic liberty aroused opposition on the other side of the Alps, in the Gallican and German churches, and in the Swiss cantons. Bellarmine's statements are important as regards papal infallibility. He sets forth the opinion of divines in four propositions: (1) "The Roman pontiff ruling any

point, even in an œcumenical council, may be guilty of heresy, and of teaching others heresy—which has *de facto* happened;" (2) "The Roman pontiff may be heretical and teach heresy, if he rule anything apart from synodical assistance, and this has happened *de facto*;" (3) "The pope cannot be in any way heretical, nor teach heresy publicly, even though he rule any point on his own responsibility alone;" (4) That "whether the pope can be heretical or not, he can rule nothing heretical as a point to be believed by the whole Church." After the Council of Constance the question of the direct or indirect power of the papacy over states and sovereigns became the chief point of dispute, and everywhere assumed a national character. In Germany Febronius (bishop Hontheim) wrote a powerful work against Ultramontanism; and in 1786, at the Convention of Ems, the archbishops of Mentz, Treves, Cologne, and Salzburg denounced it. In Italy its chief opponent in the last century was Scipione Ricci, bishop of Pistoja, who convened a synod in that city, September, 1786, and promulgated disciplinary decrees and a doctrinal exposition favoring extreme Gallicanism and Jansenism. These were partially confirmed, April 23, 1787, by an assembly of the bishops of Tuscany, but were condemned by Pius VI, in the dogmatic bull *Auctorem fidei*, Aug. 28, 1794.

The practical influence of Ultramontane theories was greatly reduced during the reconstruction of southern Europe that attended the career of Napoleon I, who paid little regard to the papal claims; but the principles were still maintained, and on the Bourbon restoration they were reasserted.

Among modern assertors of the Ultramontane theory the most strenuous are English Romanists, especially neophytes. Among Continental writers are bishop Ziegler, *Das katholische Glaubensprincip;* Carové, *Die alleinseligmachende Kirche; Der Papst im Verhältniss zum Katholicismus;* and the abbé Lamennais in his journal *L'Avenir*. Perhaps the work of greatest influence is Möhler's *Symbolik* (1832). For a fuller account of the controversies to which the claims of Ultramontanism have given rise, see IMMACULATE CONCEPTION; INFALLIBILITY; PAPACY.

Umâ, in the epic and Purânic mythology of India, is one of the principal names of the consort of Siva. She is also called *Durgâ, Devî, Kâli, Parvâti, Bhavâni;* while there are many more belonging to her of less frequent occurrence, as *Katyayani, Ambika, Haimavati, Siva*, etc. She was the younger of two sisters (Ganga being the older), and was so beautiful that she remained thirty-six thousand years in the embrace of Siva, her husband. She was, however, barren, and inflicted upon all the gods the curse of remaining childless. She also cursed the earth, making it constantly subject to change, and to be the wife of many husbands. In great anxiety, the gods now all turned to Brahma, who promised that heaven should not be depopulated, and that Uma's elder sister, Ganga, should, by Siva, become mother of a son who should command the heavenly hosts in the great Dæmon-war. Thus it happened that Ganga became pregnant by Siva, and so also Uma, whereupon the latter became reconciled and withdrew the curse. Though the popular creed regarded Uma far more as the type of destruction than as that of divine wisdom, yet the works devoted to her praise never fail to extol her also as the personification of the highest knowledge. The myths relating to this goddess, who is worshipped in various parts of India—particularly in Bengal—are met with in the great epic poems and Purânas, in poetical works such as the Kumarasambhava, and in modern popular compositions. She is as Kali (q. v.) the favorite divinity of the Thugs. See Moor, *Hindû Pantheon;* Muir, *Original Sanscrit Texts* (Lond. 1863), vol. iv; the *Harivansa*, translated by Langlois (Paris, 1834–35); and the *Markandeya Purâna*, in the *Bibliotheca Indica*, edited by Rev. K. M. Banerjea (Calcutta, 1862).

Kali (after the figure in Coleman's *Mythology of the Hindûs*).

Umbracŭlum (*a little shade*), an altar canopy, more generally called the *ciborium* (q. v.).

Umbreit, FRIEDRICH WILHELM CARL, an eminent doctor and professor of theology of Germany, was born April 11, 1795, at Sonneborn, near Gotha. He studied at Göttingen, where Eichhorn instructed him in Oriental languages. In 1818 he took his degree as doctor of philosophy, and commenced his academical career as a private lecturer at Göttingen. In 1820 he was called to Heidelberg as professor of theology and philosophy, where he became intimately connected with Ullmann, Rothe, and others; and where he also died, April 26, 1860. Umbreit possessed a poetical nature, and was, as he himself acknowledged, unfit for ecclesiastico-political questions. His piety had nothing to do with dogmatical hairsplitting; his faith in the living personal God, as he revealed himself in Christ, his Son, and in the immortality—these were the only positions which he would not suffer to be attacked. He wrote, *Commentatio exhibens Histor. Emirorum al Omrah ex Abulfeda* (Gott. 1816):—*Koheleths, des weisen Königs, Seelenkampf* (Gotha, 1818):—*Coheleth Scepticus de Summo Bono* (ibid. 1820):—*Was bleibt? Zeitgemässe Betrachtungen des Königs und Predigers Salomo*, etc. (Hamburg, 1849):—*Salomons Lied von der Liebe* (Gött. 1820; 2d ed. Heidelberg, 1828):—*Erinnerung an das Hohelied* (Heidelberg, 1839):—*Das Buch Hiob* (ibid. 1824; 2d ed. 1832):—*Commentar über die Sprüche Salomos* (ibid. 1826):—*De Veteris Testam. Prophetis, Clariss. Antiquiss. Temporis Oratoribus* (ibid. 1833):—*Christl. Erbauung aus dem Psalter* (Hamburg. 1835; 2d ed. 1848):—*Der Knecht Gottes* (ibid. 1840):—*Practischer Commentar über die Propheten des alten Bundes* (ibid. 1841–46, 4 vols.; Daniel and Jonah are wanting):—*Die Sünde, Beitrag zur Theologie des A. T.* (Gotha, 1853):—*Der Brief an die Römer, auf dem Grunde des A. T. ausgelegt* (ibid. 1856). Besides these works, he wrote contributions to the *Studien und Kritiken*, Herzog's *Real-Encyklop.*, etc. See Zuchold, *Bibl. Theolog.* ii, 1367; Fürst, *Bibl. Jud.* iii, 459; Kitto, *Cyclop.* s. v.; Herzog, *Real-Encyklop.* xvi, 628 sq.; *Theolog. Universal-Lex.* s. v.; Schenkel, *Allgem. kirchliche Zeitschrift*, 1860, vi,

11 sq.; Mühlhäuser, in the *Neue evangel. Kirchenzeitung*, 1860, p. 23; Zittel, in the *Allgemeine Kirchenzeitung*, 1860, p. 54; Winer, *Handbuch der theolog. Literatur*, i, 11, 82, 206, 212, 213, 215; ii, 355; Diestel, *Geschichte des A. T. in der christl. Kirche* (Jena, 1869), p. 658, 666, 668 sq., 774, 784; Kurtz, *Lehrbuch der Kirchengeschichte* (Mitau, 1874), ii, 316. (B. P.)

Umbrella, in ecclesiastical ceremony, is borne over bishops and priests during solemn processions at councils, and at other high solemnities, especially during processions of the blessed sacrament. The name was also applied to a kind of *baldacchino* of red velvet, with golden summits, erected in 1550 over the altar of Winchester College. See Lee, *Gloss. of Liturg. Terms*, s. v.; Walcott, *Sac. Archæol.* s. v.

Um'mah (Heb. *Ummah'*, עֻמָּה, *union*, as often; Sept. Ἀμμά v. r. Ἀρχώβ or Ἀρχόβ, Vulg. *Amma*), a town of the tribe of Asher, mentioned between Achzib and Aphek (Josh. xix, 30). Its site was evidently unknown to Eusebius and Jerome (*Onomast.* s. v. "Amma"). Dr. Thomson suggests (*Bibliotheca Sacra*, 1855, p. 822) that it may be the modern village *Aolam*, situated on the coast about five miles E.N.E. of Ras en-Nakurah, and described by him as a large ruin with excellent water and fig-trees (*Land and Book*, ii, 156). The *Kefr Ammieih* suggested by Keil (*Comment.* ad loc.) is quite beyond the boundaries of the tribe.

Umuruk, a title of the Chaldæan goddess *Belit*.

Umvin, JOHN HARDING, a Welsh Congregational minister, was born at Meldrith, Jan. 6, 1818, and commenced his ministry with village preaching. Finding Belthom a prosperous field for labor, he settled with that people, erected a commodious chapel, and built up a large congregation. His uprightness of character and consistent walk in life won for him a large circle of true friends. He died April 11, 1867. See (Lond.) *Cong. Year-book*, 1868, p. 297.

Unam Sanctam (*the one holy*, i. e. Church) is the name of the famous papal bull published Nov. 18, 1302, so called from its first two words. In this the memorable statement occurs, "We declare, define, and pronounce that subjection to the Roman pontiff is for every human being altogether of necessity for salvation." It also affirms that there are two swords, a spiritual and material—the one to be employed *by* the Church, and the other *for* the Church under the direction of its head; and that to deny the subservience of the latter to the former is to maintain the doctrine of two principles, and to fall into the heresy of the Manichæans. See Trench, *Mediæval Church Hist.* p. 282.

Unbelief, the refusing assent to testimony, the withholding of due belief. According to Kant, it is the withholding of assent to that which, though objectively insufficient as a ground of cognition, is subjectively sufficient as a ground of faith. Moral unbelief is the rejection of that which, though we cannot *know* it, is yet morally necessary, as faith in God, freedom, and immortality. "It includes," says Dr. Guyse, "disaffection to God, disregard to his word, prejudices against the Redeemer, readiness to give credit to any other than him, inordinate love to the world, and preferring of the applause of men to the approbation of God." "Unbelief," says Charnock, "is the greatest sin, as it is the foundation of all sin: it was Adam's first sin; it is a sin against the Gospel, against the highest testimony; a refusal to accept of Christ upon the terms of the Gospel. It strikes peculiarly at God; is the greatest reproach of him, robs him of his glory, is a contradiction to his will, and a contempt of his authority." The causes of unbelief are Satan, ignorance, pride, and sensuality. The danger of it is great: it hardens the heart, fills with presumption, creates impatience, deceives with error, and finally exposes to condemnation (John iii, 11).

Naturalistic unbelief is that which is indifferent and opposed to revelation. The *unbelief of reason* is the making our reason independent of its own needs—the renunciation of the faith of reason. See Charnock, *Works*, ii, 601; Case, *Sermons*, ser. 2; Porteus, *Sermons*, vol. i, ser. 2; Owen, *Reasons of Faith;* Hannam, *Compendium*, ii, 26; Churchill, *Essay on Unbelief;* Buck, *Theol. Dict.* s. v.; Fleming and Krauth, *Vocab. of Phil. Sciences*, s. v.

Unbloody Sacrifice, a theological term to designate the holy sacrifice of the altar.

Unchangeableness OF GOD. See ATTRIBUTES OF GOD; IMMUTABILITY.

Uncial Letters—so called as being an inch (Lat. *uncia*) long—characters of a large and round form used in some ancient MSS. The earliest form of an alphabet is its capitals, and the oldest Greek and Latin MSS. are written entirely in capitals. Uncial letters, which began to take the place of capitals in the middle of the 5th century, differ from them in being composed of rounded and not straight lines, and exhibiting a tendency towards greater expedition in style. Uncial writing arose as writing on papyrus or vellum became common, the necessity for more rapid execution leading to the practice of curving the lines. Its being more easily learned than the cursive style was probably the cause of its becoming the favorite mode of writing books of importance among the monkish scribes; while legal instruments, which required greater despatch, were executed by professional scribes in a corrupted form of the Roman cursive hand. Uncial writing prevailed from the 6th to the 8th, or even 10th, century. The following specimens of uncial Greek and Latin writing are from a MS. of the four gospels and Acts of the Apostles in both languages, written early in the 6th century, and presented to the University of Cambridge by Theodore Beza in 1581. The passage is from John xxi, 19—"signifying by what death he should glorify God."

Greek Uncials.

Latin Uncials.

During the 6th and 7th centuries a transitional style of writing prevailed in Italy, and to some extent elsewhere, in which the letters approximated more nearly to the Roman cursive hand: this passed by a gradual transition into the *minuscule* manner, or small hand, which, from the beginning of the 10th century, became usual in MSS. See Silvestre, *Universal Palæography* (transl. and edit. by Sir F. Madden, Lond. 1850); *Traité de Diplomatique*, par deux Religieux Bénédictins de la Congrégation de St.-Maur (Paris, 1755). See MANUSCRIPTS.

Uncircumcised (עֲרֵל, i. e. having a foreskin, ἀκροβυστίαν ἔχων; and so ἀκροβυστία, *the prepuce*, alone, for "uncircumcision"), a word literally denoting a heathen among the Jews. So also it is sometimes used figuratively "of uncircumcised lips," i. e. dull of speech, stammering, one whose lips still have, as it were, the foreskin, and are therefore too thick and large to bring out words easily and fluently (Exod. vi, 12, 30). So, likewise, "their ear is uncircumcised," shut up by a foreskin (Jer. vi, 10); also "their uncircumcised heart," to which the precepts of religion and piety cannot penetrate (Lev. xxvi, 41; Deut. x, 16; Jer. iv, 4; Ezek. xliv, 9; Isa. vi, 10; Acts vii, 51; James i, 21; Col. ii, 13). So, also, "the foreskin of a tree," i. e. uncircumcised

fruit, the fruit of the first three years, which by the law was to be regarded as unclean (Lev. xix, 23). See CIRCUMCISION.

Unclean (usually some form of the verb טָמֵא, which is the technical term for *ceremonial pollution;* ἀκάθαρτος, *impure;* but occasionally עָרְוָה, *naked;* קָדֵשׁ, *consecrated;* נִדָּה, *filth;* κοινός, *common*). In this article we treat of *food* prohibited by the Mosaic law, reserving defilements of the *person* for the following article. See CLEAN.

The Jews were forbidden to eat things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as "creeping things" (שֶׁרֶץ); certain classes of birds mentioned in Lev. xi and Deut. xiv, twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind-legs for leaping; besides things offered in sacrifice to idols; and all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden [Lev. vii, 26]), and therefore flesh cut from the live animal; as also all fat, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (iii, 14–17; vii, 23). The eating of blood was prohibited even to "the stranger that sojourneth among you" (xvii, 10, 12, 13, 14), an extension which we do not trace in other dietary precepts; e. g. the thing which died of itself was to be given "unto the stranger that is in thy gates" (Deut. xiv, 21). As regards blood, the prohibition indeed dates from the declaration to Noah against "flesh with the life thereof which is the blood thereof," in Gen. ix, 4, which was perhaps regarded by Moses as still binding upon all Noah's descendants. The grounds, however, on which the similar precept of the Apostolic Council, in Acts xv, 20, 21, appears based, relate not to any obligation resting still unbroken on the Gentile world, but to the risk of promiscuous offence to the Jews and Jewish Christians, "*for* Moses of old time hath in every city them that preach him." Hence this abstinence is reckoned among "necessary things" (*τὰ ἐπάναγκες*), and "things offered to idols," although not solely, it may be presumed, on the same grounds, are placed in the same class with "blood and things strangled" (*ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ*, ver. 28, 29). Besides these, we find the prohibition twice recurring against "seething a kid in its mother's milk." It is added, as a final injunction to the code of dietary precepts in Deut. xiv, after the crowning declaration of ver. 21, "*for* thou art an holy people unto the Lord thy God;" but in Exod. xxiii, 19; xxxiv, 26, the context relates to the bringing first-fruits to the altar, and to the "angel" who was to "go before" the people. To this precept we shall have occasion further to return.

The general distinction of clean and unclean is rightly observed by Michaelis (*Smith's Transl.* art. ccii, etc.) to have its parallel among all nations, there being universally certain creatures regarded as clean, i. e. fit for food, and the rest as the opposite (comp. Lev. xi, 47). With the greater number of nations, however, this is only a traditional usage based merely, perhaps, either on an instinct relating to health, or on a repugnance which is to be regarded as an ultimate fact in itself, and of which no further account is to be given. Thus Michaelis (as above) remarks that in a certain part of Germany rabbits are viewed as unclean, i. e. are advisedly excluded from diet. English feelings as regards the frog and the snail, contrasted with those of Continentals, supply another close parallel. Now, it is not unlikely that nothing more than this is intended in the distinction between "clean" and "unclean" in the directions given to Noah. The intention seems to have been that creatures recognised, on whatever ground, as unfit for human food, should not be preserved in so large a proportion as those whose number might be diminished by that consumption. The dietary code of the Egyptians, and the traditions which have descended among the Arabs, unfortified, certainly down to the time of Mohammed, and in some cases later, by any legislation whatever, so far as we know, may illustrate the probable state of the Israelites. If the law seized upon such habits as were current among the people, perhaps enlarging their scope and range, the whole scheme of tradition, instinct, and usage so enlarged might become a ceremonial barrier, having a relation at once to the theocratic idea, to the general health of the people, and to their separateness as a nation.

The same personal interest taken by Jehovah in his subjects, which is expressed by the demand for a ceremonially pure state on the part of every Israelite as in covenant with him, regarded also this particular detail of that purity, viz. diet. Thus the prophet (Isa. lxvi, 17), speaking in his name, denounces those that "sanctify themselves (consecrate themselves to idolatry), eating swine's flesh, and the abomination, and the mouse," and those "which remain among the graves and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels" (lxv, 4). It remained for a higher lawgiver to announce that "there is nothing from without a man that entering into him can defile him" (Mark vii, 15). The fat was claimed as a burnt-offering, and the blood enjoyed the highest sacrificial esteem. In the two combined, the entire victim was by representation offered, and to transfer either to human use was to deal presumptuously with the most holy things. But, besides this, the blood was esteemed as "the life" of the creature, and a mysterious sanctity beyond the sacrificial relation thereby attached to it. Hence we read, "whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people" (Lev. vii, 27; comp. xvii, 10, 14); whereas the offender in other dietary respects was merely "unclean until even" (xi, 40; xvii, 15). Blood was certainly drunk in certain heathen rituals, especially those which related to the solemnization of a covenant, but also as a pledge of idolatrous worship (Psa. xvi, 4; Ezek. xxxiii, 25). Still there is no reason to think that blood has ever been a common article of food, and any lawgiver might probably reckon on a natural aversion effectually fortifying his prohibition in this respect, unless under some bewildering influence of superstition. Whether animal qualities, grosser appetites, and inhuman tendencies might be supposed by the Hebrews transmitted into the partaker of the blood of animals, we have nothing to show: see, however, Josephus, *Ant.* iii, 11, 2. See BLOOD.

It is noteworthy that the practical effect of the rule laid down is to exclude all the *carnivora* among quadrupeds, and, so far as we can interpret the nomenclature, the *raptores* among birds. This suggests the question whether they were excluded as being not averse to human carcasses, and in most Eastern countries acting as the servitors of the battle-field and the gibbet. Even swine have been known so to feed; and, further, by their constant runcation among whatever lies on the ground, suggest impurity, even if they were not generally foul feeders. Among fish, those which were allowed contain, unquestionably, the most wholesome varieties, save that they exclude the oyster. Probably, however, sea-fishing was little practiced by the Israelites; and the Levitical rules must be understood as referring backward to their experience of the produce of the Nile, and forward to their enjoyment of the Jordan and its upper lakes. The exclusion of the camel and the hare from allowable meats is less easy to account for, save that the former never was in common use, and is generally spoken of in reference to the semi-barbarous desert tribes on the eastern or southern border-land, some of whom certainly had no insuperable repugnance to his flesh; although it is so impossible to substitute any other

creature for the camel as the "ship of the desert" that to eat him, especially where many other creatures give meat much preferable, would be the worst economy possible in an Eastern commissariat—that of destroying the best, or rather the only, conveyance in order to obtain the most indifferent food. The hare was long supposed, even by eminent naturalists, to ruminate, and certainly was eaten by the Egyptians. The horse and the ass would be generally spared from similar reasons to those which exempted the camel. As regards other cattle, the young males would be those universally preferred for food, no more of that sex reaching maturity than were needful for breeding, while the supply of milk suggested the copious preservation of the female. The duties of draught would require another rule in rearing neat-cattle. The laboring steer, man's fellow in the field, had a life somewhat ennobled and sanctified by that comradeship. Thus it seems to have been quite unusual to slay for sacrifice or food, as in 1 Kings xix, 21, the ox accustomed to the yoke. And perhaps, in this case, as being tougher, the flesh was not roasted, but boiled. The case of Araunah's oxen is not similar, as cattle of all ages were useful in the threshing-floor (2 Sam. xxiv, 22). Many of these restrictions must be esteemed as merely based on usage, or arbitrary. Practically, the law left among the allowed meats an ample variety, and no inconvenience was likely to arise from a prohibition to eat camels, horses, and asses. Swine, hares, etc., would probably, as nearly as possible, be exterminated in proportion as the law was observed, and their economic room filled by other creatures. Wunderbar (*Biblisch-talm. Medicin*, ii, 50) refers to a notion that "the animal element might only with great circumspection and discretion be taken up into the life of man in order to avoid debasing that human life by assimilation to a brutal level, so that thereby the soul might become degraded, profaned, filled with animal affections, and disqualified for drawing near to God." He thinks, also, that we may notice a meaning in "the distinction between creatures of a higher, nobler, and less intensely animal organization as clean and those of a lower and incomplete organization as unclean," and that the insects provided with four legs and two others for leaping are of a higher or more complete type than others, and relatively nearer to man. This seems fanciful, but may, nevertheless, have been a view current among Rabbinical authorities. As regards birds, the *raptores* have commonly tough and indigestible flesh, and some of them are, in all warm countries, the natural scavengers of all sorts of carrion and offal. This alone begets an instinctive repugnance towards them, and associates them with what was beforehand a defilement. Thus to kill them for food would tend to multiply various sources of uncleanness. Porphyry (*Abstin.* iv, 7, quoted by Winer) says that the Egyptian priests abstained from all fish, from all quadrupeds with solid hoofs, or having claws, or which were not horned, and from all carnivorous birds. Other curious parallels have been found among more distant nations. See ANIMAL.

But as Orientals have minds sensitive to teaching by types, there can be little doubt that such ceremonial distinctions not only tended to keep Jew and Gentile apart, but were a perpetual reminder to the former that he and the latter were not on one level before God. Hence, when that economy was changed, we find that this was the very symbol selected to instruct Peter in the truth that God was not a "respecter of persons." The vessel filled with "fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," was expressive of the Gentile world, to be put now on a level with the Israelite, through God's "purifying their hearts by faith." A sense of this, their prerogative, however dimly held, may have fortified the members of the privileged nation in their struggle with the persecutions of the Gentiles on this very point. It was no mere question of which among several means of supporting life a man chose to adopt, when the persecutor dictated the alternative of swine's flesh or the loss of life itself; but whether he should surrender the badge and type of that privilege by which Israel stood as the favored nation before God (1 Macc. i, 63, 64; 2 Macc. vi, 18; vii, 1). The same feeling led to the exaggeration of the Mosaic regulations, until it was "unlawful for a man that was a Jew to keep company with, or come unto, one of another nation" (Acts x, 28); and with such intensity were badges of distinction cherished that the wine, bread, oil, cheese, or anything cooked by a heathen was declared unlawful for a Jew to eat. Nor was this strictness, however it might at times be pushed to an absurdity, without foundation in the nature of the case. The Jews, as, during and after the return from captivity, they found the avenues of the world opening around them, would find their intercourse with Gentiles unavoidably increased, and their only way to avoid an utter relaxation of their code would lie in somewhat overstraining the precepts of prohibition. Nor should we omit the tendency of those who have no scruples to "despise" those who have, and to parade their liberty at the expense of these latter, and give piquancy to the contrast by wanton tricks, designed to beguile the Jew from his strictness of observance, and make him, unguardedly, partake of what he abhorred, in order to heighten his confusion by derision. One or two instances of such amusement at the Jew's expense would drive the latter within the intrenchments of a universal repugnance and avoidance, and make him seek the safe side at the cost of being counted a churl and a bigot. Thus we may account for the refusal of the "king's meat" by the religious captives (Dan. i, 8), and for the similar conduct recorded of Judith (xii, 2) and Tobit (Tob. i, 11); and in a similar spirit Shakspeare makes Shylock say, "I will not eat with you, drink with you, nor pray with you" (*Merchant of Venice*, act i, sc. iii). As regards things offered to idols, all who own one God meet on common ground; but the Jew viewed the precept as demanding a literal objective obedience, and had a holy horror of even an unconscious infraction of the law: hence, as he could never know what had received idolatrous consecration, his only safety lay in total abstinence; whereas Paul admonishes the Christian to abstain, "for his sake that showed it and for conscience' sake," from a thing said to have been consecrated to a false god, but not to parade his conscientious scruples by interrogating the butcher at his stall, or the host in his guest-chamber (1 Cor. x, 25–29); and to give opposite injunctions would doubtless, in his view, have been "compelling the Gentiles to live as did the Jews" (*ἰουδαΐζειν*, Gal. ii, 14). See ALISGEMA.

The prohibition to "seethe a kid in its mother's milk" has caused considerable difference of opinion among commentators. Michaelis (art. ccx) thought it was meant merely to encourage the use of olive-oil instead of the milk or butter of an animal, which we commonly use in cookery, where the Orientals use the former. This will not satisfy any mind by which the clue of symbolism, so blindly held by the Eastern devotee, and so deeply interwoven in Jewish ritual, has once been duly seized. Mercy to the beasts is one of the under-currents which permeate that law. To soften the feelings and humanize the character was the higher and more general aim. When Paul, commenting on a somewhat similar precept, says, "Doth God care for oxen, or saith he it altogether for *our* sakes?" he does not mean to deny God's care for oxen, but to insist the rather on the more elevated and more human lesson. The milk was the destined support of the young creature: viewed in reference to it, the milk was its "life," and had a relative sanctity resembling that of the forbidden blood (comp. Juvenal, xi, 68, "Qui plus lactis habet quam sanguinis," speaking of a kid destined for the knife). No doubt the abstinence from the forbidden action in the case of a young creature already dead, and a dam unconscious probably of its loss, or whose consciousness such a use of her milk could in

nowise quicken, was based on a sentiment merely. But the practical consequence, that milk must be foregone or elsewhere obtained, would prevent the sympathy from being an empty one. It would not be the passive emotion which becomes weaker by repetition, for want of an active habit with which to ally itself. And thus its operation would lie in indirectly quickening sympathies for the brute creation at all other times. The Talmudists took an extreme view of the precept, as forbidding generally the cooking of flesh in milk (Mishna, *Cholin*, viii; Hottinger, *Leg. Hebr.* p. 117, 141).

It remains to mention the sanitary aspect of the case. Swine are said to be peculiarly liable to disease in their own bodies. This probably means that they are more easily led than other creatures to the foul feeding which produces it; and, where the average heat is great, decomposition rapid, and malaria easily excited, this tendency in the animal is more mischievous than elsewhere. A *meazel* or *mezel*, from whence we have "measled pork," is the old English word for a "leper," and it is asserted that eating swine's flesh in Syria and Egypt tends to produce that disorder (Bartholinus, *De Morbis Bibl.* c. viii; Wunderbar, p. 51). But there is an indefiniteness about these assertions which prevents our dealing with them scientifically. *Meazel* or *mezel* may well, indeed, represent "leper," but which of all the morbid symptoms classed under that head it is to stand for, and whether it means the same, or at least a parallel, disorder in man and in pig are indeterminate questions. See LEPER. The prohibition on eating fat was salubrious in a region where skin diseases are frequent and virulent, and that on blood had, no doubt, a similar tendency. The case of animals dying of themselves needs no remark: the mere wish to insure avoiding disease, in case they had died in such a state, would dictate the rule. Yet the beneficial tendency is veiled under a ceremonial difference, for the "stranger" dwelling with the Israelite was allowed it, although the latter was forbidden. Thus is their distinctness before God, as a nation, ever put prominently forward, even where more common motives appear to have their turn. As regards the animals allowed for food, comparing them with those forbidden, there can be no doubt on which side the balance of wholesomeness lies. Nor would any dietetic economist fail to pronounce in favor of the Levitical dietary code as a whole, as insuring the maximum of public health, and yet of national distinctness, procured, however, by a minimum of the inconvenience arising from restriction.

Literature.—Bochart, *Hierozoicon;* Forskål, *Descriptiones Animalium, etc., quæ in Itinere Orientali Observavit*, with his *Icones Rerum Naturalium;* and Rosenmüller, *Handbuch der bibl. Alterthumskunde*, vol. iv, *Natural History*, may be consulted on some of the questions connected with this subject; also, more generally, Maimonides, *De Cibis Vetitis;* Reinhard, *De Cibis Hebræorum Prohibitis.* See FOOD.

Uncleanness (chiefly טָמְאָה, used in the almost technical sense of Levitical defilement) is the term by which, in the law of Moses, is indicated that condition which caused the temporary suspension of a Hebrew man or woman from religious and social privileges as a subject of the Theocracy.

1. About seventy specific cases of possible uncleanness are described, and others implied. Various modes of classifying them have been resorted to. The old Jewish writers made two classes, according to the length of the ceremonial suspension. The lighter class embraced the instances of uncleanness for the day; the heavier class, those of a longer period (*Pesictha*, in Ugol. xv, 1148; Maimonides, *Constitutiones*, in Ugol. viii, 58, where the contaminated of the lighter class is called טְבוּל יוֹם, *de die lavandus;* comp. Lightfoot, *Harm. of O. T.* [*Works* by Pitman, ii, 122]; although he gives four classes, according to time). Other writers (see Cornelius à Lapide on Lev. xv, 22) make also two classes, but on a different principle: "Duplex fuit immundities Hebr. Una erat peccatum, quia præcepto Dei vetita, talis erat comedere carnes immundas. Talis etiam erat pati lepram, etc. Altera non erat vetita, sed solum indicata et statuta, talis erat tangere leprosum, etc. Hæc non erant peccata, sed tantum inducebant irregularitatem quandam." Modern Jews profess to be bound only by the former of these classes. The threefold classification, however, which is indicated in the law of Moses itself seems to be most convenient, and is most commonly adopted—(*a*) "Every leper;" (*b*) "Every one that hath an issue;" (*c*) "Whosoever is defiled by the dead" (see Numb. v, 2). The lawgiver, no doubt, here refers to his own enactments in Leviticus, and under the three generic phrases includes all the instances of uncleanness.

(1.) He begins with leprosy, the gravest of all instances. A minute diagnosis of this terrible malady in its ceremonial character, and the purification which the law prescribed, are given in Lev. xiii. See LEPROSY.

(2.) Under the second head, of uncleanness from "issues," are included all those physical emanations or bodily discharges to which either sex is liable. They are described in their several details in the following passages: [1.] The woman's periodical issues in Lev. xv, 19–24, and irregular issues in ver. 25–27. These were alike unclean in themselves (the former for seven days, the latter during the irregularity), and communicated uncleanness during the day alike to "whosoever touched her," "her bed," or "anything that she sat on;" from which uncleanness they escaped "at even" by washing their clothes and bathing. Any man who so far forgot decency as to lie with her and be stained with her menstrual taint incurred an equally long defilement as the woman herself, and like her communicated uncleanness to the bed whereon he lay. On the day after the cessation of her issue (the eighth) the woman, for her purification, was to bring two turtledoves or two young pigeons, one for a sin-offering and the other for a burnt-offering, to the priest, who was to make atonement for her before the Lord. [2.] The issues of males, two sorts of which are mentioned in Lev. xv, 3, produced uncleanness with effects precisely similar to those of women (see ver. 4–12). This is not the place to discuss the nature of these male fluxes; Michaelis adduces strong reasons for disputing the general opinion, which denies that the *Gonorrhœa virulenta* is referred to in the passage before us (*Laws of Moses* [Smith's transl.], art. ccxii). See ISSUE. The purification prescribed for men under this defilement is identical with that for women (ver. 13–15). [3.] Sexual copulation, including conjugal intercourse, caused to both man and woman uncleanness "until the even," from which they were to cleanse themselves and their garments by bathing and washing (ver. 16–18). [4.] The final result of the sexual act in childbirth produced a still more marked defilement (see Lev. xii). The mother's uncleanness in this her puerperal state, on the birth of a boy, was identical in duration with that of her menstrual issues. Seven days was she unclean (ver. 2); on the eighth the child was circumcised (ver. 3); after which the mother remained in private, excluded from the sanctuary, during thirty-three days more (ver. 4). This period of forty days' defilement was doubled in the case of the birth of a maid child (ver. 5). The purification rites of the mother, however, were the same, whether observed at the end of the forty or of the eighty days. She brought a yearling lamb for a burnt-offering, and a young pigeon or turtle-dove for a sin-offering, unto the priest, that he might make atonement for her before the Lord, and she might be cleansed. In case of inability to bring the lamb, the substitution of another young pigeon or turtle-dove by the mother was allowed (ver. 6–8; comp. the Virgin Mary's humbler offering in her "low estate," Luke ii, 22–24). In our general article on the LAW OF MOSES, we had occasion to remark on the probable *substratum*

of moral and religious mystery which underlies much of the ceremonial enactments. The havoc made by sin on our human race seems most strongly indicated by the fact that the normal and inevitable conditions of our natural life are affected with uncleanness. The gradations of pollution from conception to parturition, and their remarkable culmination in the birth of the female child, are wonderfully significant of the original "transgression," and of woman's first and heavier share in it (1 Tim. ii, 14; comp. with Gen. iii, 6, 16, 17).

The two periods in the mother's purification are, however, different in character. "For seven days, immediately after she is brought to bed, she lies בדמי טומאתה, 'in the blood of her uncleanness; but the three-and-thirty following, בדמי טהרה, 'in the blood of her purifying.' Although the privacy continued to the mother, she was after the seven days released from the ban of uncleanness, and did not communicate defilement to others, as in the previous period of her perfect isolation and disability. The old Jewish authorities are as usual very dogmatic on the point: 'In *Pesictha*, col. 4, it is written. בדמי טהרה. "in the blood of her purifying:" אפילו שיפצת דם כנהר טהורה, "though she issue blood like a flood, yet is she clean."' Nor doth she defile anything by touching it but what is holy" (Lightfoot, *Exercitt. on St. Luke* [ed. Pitman], xii, 37).

(3.) Equally noticeable, as might be expected, are the traces of this havoc as displayed in the various uncleannesses of *death*—the third and last of our chapters of classification; and herein we recognise the deeper implication of our human race in the ruin, above all other living beings. "By the law of Moses," says Lightfoot, "nothing was unclean to be touched while it was alive, but only man: a man in leprosy was unclean to be touched, and a woman in her separation; but dogs, swine, worms, etc., were not unclean to be touched till they were dead; and there were also different degrees herein; while touching a dead beast brought uncleanness for a day, touching a dead man produced the uncleanness of a week," etc. (*Harm. of O. T.* as above). This gradation of defilement from contact with death is described—(*a*) In Lev. xi, 8, 11, 24, 26, 27, 31–35, 39, 40; xvii, 15. (*b*) In Lev. xxii, 4–8. (*c*) In Numb. xix, 11, 14, 16. (*d*) In Numb. vi, 9. In the first of these four sections, the uncleanness arises from the dead bodies of animals, fishes, birds, and reptiles. It was the shortest in duration, lasting in every case only "until even;" and it was to be terminated uniformly by the washing of the clothes. The last statute, Lev. xvii, 15, prescribed ablution of the person also for "every soul that eateth that which died of itself, or that which was torn with beasts." In the second section, the same defilement is described as incidental to the priests, no less than to the laity, from which they must free themselves by ablution. So much for the minor uncleannesses from the dead. Our third and fourth sections contain the instances where the major disability of seven days is occasioned by contact with human dead: "Whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days." As the defilement was deeper, so was the mode of purification more elaborate and solemn. For the details of the ceremony—the sacrifice of the red heifer without the camp; the sevenfold sprinkling of her blood before the tabernacle; the utter consumption by fire of the slain animal; the cedar-wood, hyssop, and scarlet cast into the burning mass; the gathering-up of the ashes; their mixture in running water for "the water of separation;" the sprinkling of this water over the unclean person, on the third and the last of the seven days; his own washing of his clothes and bathing of his person, and his final cleansing on the evening of the seventh day—the reader will consult the 19th chapter of Numbers. Our fourth section describes the interruption of the Nazarite's vow by any sudden death happening in his presence. This mortality "lost him" all the days of his vow which had transpired, and required for its own expiation also the usual hebdomad, on the last day of which he was to shave his head, and on the morrow bring two young pigeons or two turtles to the priest, that he might present them as a sin-offering and a burnt-offering as an atonement for the polluted. See PURIFICATION.

2. A few stray instances remain of a peculiar kind, which we proceed to class in a supplementary notice. (1.) We have then under this head, first, the cases of what may be called official uncleanness. [*a.*] The priest who superintended the holocaust of the red heifer was rendered unclean until evening by the part he took in the sacred rite; from this defilement he purified himself by the washing of his clothes and the ablution of his person (Numb. xix, 7). This uncleanness was the more remarkable from the precautionary character of the law, which in other cases seemed strongly to aim at preserving the priests, as far as might be, from the incidence of ceremonial pollution (see Lev. xxi, 1–4). [*b.*] The man that burned the heifer was involved in the same defilement as the priest, from which he was also extricated by a similar purification (Numb. xix, 8). [*c.*] So, again, the man who gathered the ashes of the consumed heifer was unclean until evening; but from this disability he was released by the lesser ceremony of simply washing his clothes (ver. 10). Similar instances of uncleanness, arising out of official routine, occur in the ordinances of the Day of Atonement. [*d.*] The man who dismissed the scape-goat was to wash his clothes and bathe himself before returning to the camp (Lev. xvi, 26), and a like purification was required of him who burned the bullock and the goat of the sin-offering (ver. 28). [*e.*] Under this head of official uncleanness, we may perhaps place the abnormal case of the Israelitish soldiers who slew the Midianites at the command of Moses (Numb. xxxi, 17). They were to remain outside the camp seven days; purify themselves on the third and on the seventh day; cleanse their raiment, etc., with either fire or the water of separation, as the case might require, and on the last day wash their clothes (ver. 19, 20, 23, 24).

(2.) Besides these cases of official uncleanness, we find one instance *sui generis* occurring in Deut. xxiii, 10, 11, which, with its purification, is thus described: "If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp . . . but when evening cometh he shall wash himself with water, and when the sun is down, he shall come into the camp again." It may be observed that this case is not designated by the usual term טָמְאָה; the phrase merely denotes its accidental character, לֹא־טָהוֹר מִקְרֵה־לָיְלָה.

(3.) Our enumeration, to be complete, should include the aggregate uncleanness of the priest and his household, and the nation (Lev. xvi); this was expiated by the grand ritual of the great Day of Atonement, for the imposing details of which ceremony we must refer the reader to our article on that subject.

3. Some few historical instances of uncleanness, and more of purification, are mentioned both in the Old Test. and the New Test. As being, however, applications only of some of the statutes which we have given above, we shall refrain from adducing them here, except one case, which is important because it led to the enactment of a proviso in the law. "There were certain men, who were defiled by the dead body of a man, that they could not keep the Passover on that day." They stated their difficulty to Moses and Aaron, the former of whom referred it to the Lord, and obtained from him a statute allowing a supplemental celebration of the Passover for such as were incapacitated in the manner in question or on a distant journey (Numb. ix, 6–12). See PASSOVER.

In contrast with this relief was the inflexible penalty threatened against all wilful neglect of the various rites of purification prescribed in the law. The fullest formula of this penalty occurs in Numb. xix, 20: "The man that shall be unclean and shall not purify himself, that soul shall be cut off from among the congregation [or, as it runs in ver. 13, 'from Israel'], because he hath defiled the sanctuary of the Lord." That this *excision* meant death is evident from Lev. xv, 31, and xx, 9 (see Michaelis, *Laws of Moses* [Smith's transl.], iv, 43, and Keil *on Gen.* xvii, 14). Jehovah, the theocratic king and holy God, who had his own ways of "cutting off" the disobedient, is pleased to include in his sentence of excision the reason for its infliction—"because he hath defiled the sanctuary of the Lord." This is in direct accordance with the principle by which the Divine Legislator repeatedly sanctions his laws: "Ye shall be holy; for I the Lord your God am holy" (Lev. xix, 2, and frequently elsewhere), and it was the recognition of these saintly duties which always characterized the pious Israelite. "God" (says the psalmist, Psa. lxxxix, 7) "is greatly to be feared in the assembly of the saints [קְדֹשִׁים, which is likewise the word used in the formula of Leviticus; the phrase בְּקָהַל קְדֹשִׁים also, which occurs in ver. 5 of this psalm, is the frequent designation of the political organization of the Israelites], and to be had in reverence of all them that are about him."

The Mosaic ritual on uncleanness illustrates much of the phraseology of the Psalms and the prophets, and (what is more) many statements in the New Test., not only in obvious comparisons, as in the Epistle to the Hebrews, but in oblique phrases, such as in Eph. v, 26, 27, where the apostle, "speaking of Christ's washing the Church, that he might present it to himself 'without spot or wrinkle,' etc., seemeth to allude to the Jews' exceeding great curiousness in their washings for purification" (Lightfoot, who quotes Maimonides in *Mikvaoth*, III, iii, 297).

In conclusion, we must refer to the notices of purification which occur in the New Test. These are of three kinds—(*a*) the *legitimate* instances, such as that of the Virgin Mary (Luke ii, 22), the leper (Mark i, 44), the Nazarite (Acts xxi, 23, 24), all of which make express reference to the law; (*b*) the *unauthorized* cases, such as the traditional and Pharisaical washings of the hands (Matt. xv, 2), and of tables, cups, and platters (Mark vii, 4), all which the Lord condemned in strong terms as superstitious encroachments on the divine law; (*c*) the *doubtful* cases, such as the case of those who came to Jerusalem to purify themselves before the Passover (John xi, 55), and the discussion mentioned in John iii, 25. "Their controversy," says Lightfoot, "was partly about the pre-eminence of the Judaical washings and the evangelical baptism—and here the Jews and John's disciples were at opposition, and partly about the pre-eminence of John's baptism and Christ's—and here the Jews would hiss them on in the contestation" (*Works* [ed. Pitman], v, 67).

4. Our object in this article has been to collect the *scriptural* laws on uncleanness and purification, we have avoided the Jewish traditional doctrines. These may be discovered by the curious on such subjects by a careful use of the indexes to the works of Lightfoot, Schöttgen (*Horæ Heb. et Talmud.*), and Surenhusius (*Mishna*). Dr. Wotton, in his work on the Mishna (i, 160-170), has analyzed the *Seder Taharoth*, or *Order of Purifications*, which contains the authorized tradition on the subject of our article. "In this order," says Wotton, "more than in any of the rest, the true Pharisaical spirit which our blessed Lord so severely reprehends in Matt. xv and Mark vii is plainly and fully seen." We subjoin the names of the chief "titles" or sections of this order: 1. *Kelim*, vessels; 2. *Ohaloth*, tents—treating of pollutions from the dead; 3. *Negaïm*, plagues—of leprosy; 4. *Parah*, the red heifer; 5. *Taharoth*, purifications—relating to lesser uncleannesses which last but a day; 6. *Mikvaoth*, collections of water for the cleansing baths, etc.; 7. *Niddah*, menstrual pollutions; 9. *Zabim*, men that have seminal uncleannesses; 10. *Tibbul Yom*, washed by day (see above); and 11. *Yadaïm*, hands—the constitutions in which title have no foundation in the written law. See Talmud.

Uncles, Joseph, a Methodist Episcopal minister, was born Feb. 17, 1812, in Anne Arundel County, Md. He was converted when about eighteen years old; followed school-teaching for some time in Eastern Pennsylvania; graduated at Alleghany College in 1838; labored two years as professor of moral science in Madison College, Uniontown, Pa., and subsequently as principal of Woodsfield Academy, O., and at Meadville. In 1843 he joined the Erie Conference, and labored successively at Greenville, Randolph, Forestville, Portland, Jamestown, Silver Creek, Northeast, and Painesville. In 1854 Mr. Uncles was prostrated by disease, and retired to Meadville, where he spent two years as a superannuate, and where, after two years' labor at Sharon, he died, Nov. 12, 1858. He was devout, energetic, and eminently successful. See *Minutes of Annual Conferences*, 1859, p. 198; Simpson, *Cyclop. of Methodism*, s. v.

Unconditioned Election. See Election of Grace.

Unction (*anointing*), an ecclesiastical ceremony which consists in the application of sacred oil to a person or thing. In the Roman Catholic Church there are several of these ceremonies, which are described below. See Anointing.

1. *Unction of an Altar.*—This consists in anointing with holy oil the five crosses of an altar-slab by the bishop who consecrates it. The Latin formula is as follows: "Consecretur et sanctificetur hoc sepulchrum. In nomine Patris, et Filii, et Spiritus Sancti. Pax huic domui." This rite has been abolished in the Church of England since the Reformation. See Chrism.

2. *Unction of the Baptized.*—Some, but not all, of the ancient ritualists mention an unction preceding baptism, and used by way of preparation for it. It was called χρῖσις μυστικοῦ ἐλαίου, the "unction of the mystical oil." It was consecrated by the bishop, with the prayer that "God would sanctify the oil in the name of the Lord Jesus, and grant it spiritual grace and efficacious power, that it might be subservient to the remission of sins, and the preparation of men to make their profession in baptism, that such as were anointed therewith, being freed from all impiety, might become worthy of the initiation according to the command of his only begotten Son." Men were thus anointed that they might be partakers of the true olive-tree, Jesus Christ; and the exorcised oil was a symbol of their partaking of the fatness of Christ, and an indication of the flight and destruction of the adverse power. See Bingham, *Christ. Antiq.* bk. xi, ch. ix, § 2, 3. See Baptism.

3. *Unction of the Confirmed.*—This is anointing with holy oil those confirmed. In the Roman Church the formula runs thus: "Signo te signo crucis; et confirmo te chrismate salutis. In nomine Patris, et Filii, et Spiritus Sancti. Amen." In the Church of England this rite was abolished at the Reformation, and in the Scottish Episcopal Church, as well as the Protestant Episcopal Church of the United States, no unction is now used. See Confirmation.

4. *Unction of a Priest.*—This is anointing with holy oil a person promoted to the priesthood. This rite is peculiarly Latin. When using the holy oil, the bishop who ordains prays thus: "Consecrare et sanctificare digneris, Domine, manus istas per istam unctionem et nostram benedictionem. Amen. Ut quæcumque benedixerint benedicantur, et quæcumque consecraverint consecrentur, et sanctificentur, in nomine Domini nostri Jesu Christi. Amen." There is no such consecration in the

Greek form for bestowing the priesthood. See Consecration.

5. *Unction of the Sick.* See Extreme Unction.

UNCTION, Extreme. See Extreme Unction.

UNCTION IN PREACHING is that gracious assistance of the Holy Spirit which quickens the mental powers, gives a glow to the feelings, and imparts such a spiritual tone to the preaching of the Word as renders it efficacious in making the truth convincing and authoritative. See Spirit (Holy), Baptism of.

Undergird (ὑποζώννυμι, lit. to *gird under* the breast, 2 Macc. iii, 19; comp. Ælian, *V. H.* x, 22), a naval term employed (Acts xxvii, 17) to designate the act of passing cables around the middle of a ship in order to strengthen it (so Polybius, xxvii, 3, 3; Appian, *Bell. Civ.* v, 91; Plato, *Rep.* p. 616). See Ship.

Underhill, James Evan, an English Wesleyan missionary, was a native of Staffordshire. He was appointed to Jamaica, W. I., by the Conference of 1817. His diligence in study and knowledge of Methodist doctrine and discipline qualified him to give instruction and manage wisely the affairs of his charges. He died of fever at Morant Bay, Jamaica, Sept. 24, 1821, in the twenty-seventh year of his age. He was much beloved by his people. See *Minutes of Wesleyan Conference*, 1822.

Undersetter (כֶּתֶף, *kathêph*, a *shoulder*, as usually rendered), an appendage to the laver (q. v.) in the Temple of Solomon (1 Kings vii, 30, 31), consisting, according to Keil (*Comment.* ad loc.) of props running up from the body of the vehicle and holding the basin between them.

Underwood, Alvan, a Congregational minister, was born at West Woodstock, Conn., Sept. 8, 1777. He graduated at Brown University in 1798, studied theology with Rev. Dr. Sanger, and was ordained pastor in his native place in 1801, dismissed in 1833, and thereafter supplied for nearly ten years vacant churches, particularly those in Westford and South Killingly, and finally, for a year or more, his former charge in Woodstock, where he died, April 4, 1858. He published a few sermons and tracts. See *Cong. Quarterly*, 1861, p. 355.

Underwood, Henry Beman, a Congregational minister, son of Rev. Almon Underwood, was born at Poughkeepsie, N. Y., Dec. 25, 1839. He studied at Monson Academy, Mass., graduated from Williams College in 1862, and from Andover Theological Seminary in 1865, after having spent two years in the Union Theological Seminary. He was ordained at Ringwood, Ill., Jan. 19, 1866, and was acting pastor there until the following year, when he began preaching at East Longmeadow, Mass., remaining two years. His next field of labor was Marlborough, N. H.; then Baxter Springs, Kan. In 1871 he was installed pastor of the church at Hillsborough Bridge, N. H., in which position he remained for one year and four months. The last charge which he filled was at Algona, Ia., where he became acting pastor in 1873, and died Sept. 2, 1875. See *Cong. Quarterly*, 1876, p. 436.

Underwood, Joseph, a Congregational minister, was born at Bradford, Vt., Oct. 2, 1796. He acquired his preliminary education at Kimball Union Academy from 1817 to 1820, and at Chesterfield Academy in 1821, and graduated from Bangor Theological Seminary in 1824. His ordination occurred at New Sharon, Me., and he was pastor there from 1826 to 1831. During 1827–30 he was also serving as acting pastor at Industry. In this latter office he served the Church at North Augusta from 1832 to 1833. He was installed pastor at Williamsburgh, Me., in 1833, and remained there two years, during which time he was also acting pastor at Sebec. The two years following he served as a home missionary in Foxcroft, Dover, Atkinson, Milo, and Bradford, when he was reinstalled at New Sharon, Feb. 22, 1837, remaining there two and a half years. At Millport and Veteran, N. Y., he was installed pastor in 1841, and was dismissed in 1843. As acting pastor, he preached at Hardwick, Vt., for two years, and then, in December, 1846, he was installed there, continuing in charge until February, 1858. During the following year he was acting pastor at Burke, Vt.; from 1860 to 1866 at Barnet; and from 1870 to 1872 he again served the Church at Burke. After the last date he resided, without charge, at Hardwick, of which town he was a representative in the Vermont Legislature in 1856, 1868, and 1869. He died July 27, 1876. See *Cong. Quarterly*, 1877, p. 426.

Undine (from *unda*, "wave"), in mediæval superstition is a water-sprite, corresponding nearly to the nymphs of classical mythology. Paracelsus has given several minute rules what to do and how to act when one has happened to marry an Undine, and Friedrich de la Motte Fouqué has treated the subject in a German tale entitled *Undine*.

Ungal-. Several of the water-gods of the ancient Accadian mythology have names beginning with Ungal, as *Ungal-aba*, "the king of the wave;" *Ungal-a-abba*, "the king of the sea;" *Ungal-ariada*, "the king of the river." See Lenormant, *Chald. Magic*, p. 184.

Ungchan, John. See John, Prester.

Unger, Salomon Gottlob, a Protestant divine of Germany, was born April 25, 1752, at Nieder-Pöllnitz, near Weida, and died June 16, 1818, at Cölleda, in Thuringia. He wrote, *Anmerkungen über den Horus oder von der Weissagung Davids und der Stärke ihres Beweises für die Göttlichkeit und Messianität Jesu* (Leips. 1784):—*De Auctoritate Librorum V. T. in Familia Dei* (ibid. 1785):—*Die Schriften des alten Bundes*, etc. (ibid. 1787):—*De Thermis Sidonis Jos. xi*, 8, *et xiii*, 6, *Memoratis Pauca Disp.* (ibid. 1803):—*Lutherus Auctoritatem Librorum Mosis apud Christianos Vindex* (ibid.). See Fürst, *Bibl. Jud.* iii, 461; Winer, *Handb. der theol. Literatur*, i, 820, ii, 811. (B. P.)

Ungewitter, Reinhard Christoph, a Protestant theologian of Germany, was born at Marburg, Jan. 25, 1715. He studied in his native place, and when twenty-one years old he publicly defended his dissertation *De Studio Prophetico sobrie Instituendo*. After completing his studies, he went to Cassel in 1736, and until the year 1778 he was actively engaged in pastoral duties. While on a visitation in his function as superintendent and member of consistory, he was paralyzed, and was thus deprived of the power of speech. Although unable to preach, yet he performed the duties connected with his ecclesiastical position, and died Dec. 31, 1784. He published, *Erklärung des Briefes des heiligen Jakobs* (Lemgo, 1754):—*Commentatio de Theologo Tempori Serviente* (Hersfeldiæ, 1755):—*Versuch einer freien Uebersetzung der beiden Briefe Petri und der drei Briefe Johannis* (Frankfort, 1757):—*Predigten über wichtige Glaubenswahrheiten und Lebenspflichten* (Cassel, 1780–81, 2 vols.). See Döring, *Gelehrte Theologen Deutschlands*, iv, 551 sq. (B. P.)

Unhallowed Uses. In the consecration of a church or chapel among the Episcopalians, the building is said to be separated henceforth "from all unhallowed, ordinary, and common uses." The word "unhallowed," as here used, does not mean simply such things as are morally evil, impure, and contrary to the spirit of religion, which is the popular sense, but strictly all such purposes as are not hallowed, made sacred, and consecrated to holy purposes.—Stanton, *Dict. of the Church*, s. v.

Uniates are Eastern Christians in external communion with the see of Rome, and are most numerous in those provinces which formerly belonged to Poland. When Sigismund III was elected to the crown of Poland, being a zealous agent of the Jesuits, he at once took measures for reconciling the Polish Church to Rome. His plans were so successful that the archbishop of Kief summoned a synod at Brest, in Lithuania, to

whom he presented the necessity and advantages of a union with Rome. The clergy favored the project, but it met with a strong opposition from the laity, and could not then be carried into effect. At a synod which met at the same place Dec. 2, 1594, the archbishop and several bishops gave their assent to the scheme of union which had been proposed at the Council of Florence, thus recognising the *Filioque*, or double procession of the Nicene Creed, and acknowledging the supremacy of the pope. They stood out, however, for retaining the use of the vernacular Slavonic in the celebration of divine service for the ritual and discipline of the Eastern Church. On the return of the bishops sent to Rome to announce this event, the king, in 1596, convened the synod at Brest for the publication and introduction of the union. This was met by a public protest on the part of the opposite party, which repudiated the acts of the Uniates, and declared their unaltered attachment to the ancient Church of their country and to the patriarch of Constantinople. Sigismund deprived them of their churches and convents, and forbade the promulgation of Greek doctrines in his dominions. This division of the Church continued in full force until the partition of Poland, in 1772, at which time between two and three millions of the Uniates gave up their allegiance to Rome, and returned to the Eastern Church. In 1839 2,000,000 more were reconciled; but there are still about 300,000 in Russia and 3,000,000 in Austria. See Krasinski, *Reform in Poland;* Mouravief, *Hist. of the Church of Russia;* Neale, *Patriarchate of Alexandria.*

Unicorn is the invariable but unfortunate rendering in the A. V. of a Heb. word which occurs nine times in three slightly varied forms (רְאֵם, *rĕêm*, Numb. xxiii, 22; xxiv, 8; plur. [רְאֵמִים, *reëmim*] Psa. xxix, 6; Isa. xxxiv, 7; רְאֵים, *reëym*, Psa. xlii, 10; רֵים, *reym*, Job xxxix, 9, 10; and רֵם, *rêm* [only with plur. רֵמִים, *remim*], Psa. xxii, 21; never with the article; Sept. *μονοκέρως* or *ἀδρός*; Vulg. *rhinoceros* or *unicornis*) as the name of some large wild animal. More, perhaps, has been written on the subject of the unicorn of the ancients than on any other animal, and various are the opinions which have been given as to the creature intended. The etymology of the Heb. term (according to Gesenius, from רוּם = רָאַם, *to be high;* but according to Fürst, from an obscure root רָאַם, *to roar*) affords no clear indication of the animal, and hence we must resort to indirect means for elucidating the subject.

I. *Scriptural Characteristics.*—The great strength of the *reêm* is mentioned in Numb. xxiii, 22; Job xxxix, 11; his having two horns in Deut. xxxiii, 17; his fierce nature in Psa. xxii, 21; his indomitable disposition in Job xxxix, 9–11; the active and playful habits of the young animal are alluded to in Psa. xxix, 6; while in Isa. xxxiv, 6, 7, where Jehovah is said to be preparing "a sacrifice in Bozrah," it is added, "*Reêmim* shall come down, and the bullocks with the bulls." The following is a close rendering of Job's famous description of this animal (xxxix, 9–12):

"Will Reym be disposed to serve thee?
Would he perchance lodge on thy stall?
Canst thou tie Reym in a furrow [with] his braid?
Will he perchance harrow valleys after thee?
Wilt thou trust in him, because vast [is] his force;
Or leave to him thy labor?
Wilt thou believe in him, that he will return [home] thy seed,
Or [into] thy threshing-plat gather [it]?"

II. *Modern Attempts at Identification.*—1. The *reêm* of the Hebrew Bible has little at all to do with the one-horned animal mentioned by Ctesias (*Indica*, iv, 25–27), Ælian (*Nat. Anim.* xvi, 20), Aristotle (*Hist. Anim.* ii, 2, 8), Pliny (*H. N.* viii, 31), and other Greek and Roman writers (Solin. 55; Niceph. *H. E.* ix, 19), as is evident from Deut. xxxiii, 17, where, in the blessing of Joseph, it is said, "His glory is like the firstling of his bullock, and his horns are like the horns of *a unicorn*" (קַרְנַי רְאֵם), not, as the text of the A. V. renders it, "the horns of *unicorns*." The two horns of the *reêm* are "the ten thousands of Ephraim and the thousands of Manasseh" —the two tribes which sprang from one—i. e. Joseph, as two horns from one head. This text puts a one-horned animal entirely out of the question, and, in consequence, disposes of the opinion held by Bruce (*Trav.* v, 89) and others, that some species of rhinoceros is denoted, or that maintained by some writers that the *reêm* is identical with some one-horned animal said to have been seen by travellers in South Africa and in Thibet (see Barrow, *Travels in South Africa*, i, 312–318; *Asiatic Journal*, xi, 154), and identical with the veritable unicorn of Greek and Latin writers.

Little, however, can be urged in favor of the rhinoceros, for, even allowing that the two-horned species of Abyssinia (*R. bicornis*) may have been an inhabitant of the woody districts near the Jordan in Biblical times, this pachyderm must be out of the question, as one which would have been forbidden to be sacrificed by the law of Moses; whereas the *reêm* is mentioned by Isaiah as coming down with bullocks and rams to the Lord's sacrifice. "Omnia animalia," says Rosenmüller (*Schol. in Is.* loc. cit.), "ad sacrificia idonea in unum congregantur." Again, the skipping of the young *reêm* (Psa. xxix, 6) is scarcely compatible with the habits of a rhinoceros. Moreover, this animal, when unmolested, is not generally an object of much dread, nor can we believe that it ever existed so plentifully in the Bible lands, or even would have allowed itself to be sufficiently often seen so as to be the subject of frequent attention, the rhinoceros being an animal of retired habits.

2. Bochart (*Hieroz.* ii, 335) contends that the Hebrew *reêm* is identical with the Arabic *rim*, which is usually referred to the *Oryx leucoryx*, the white antelope of North Africa, and at one time, perhaps, an inhabitant of Palestine. Bochart has been followed by Rosenmüller, Winer, and others.

But with regard to the claims of the *Oryx leucoryx*, it must be observed that this antelope, like the rest of the family, is harmless unless wounded or hard pressed by the hunter; nor is it remarkable for the possession of any extraordinary strength. Figures of the oryx frequently occur on the Egyptian sculptures, "being among the animals tamed by the Egyptians and kept in great numbers in their preserves" (Wilkinson, *Anc. Egypt.* i, 227, ed. 1854). Certainly this antelope can never be the fierce indomitable *reêm* mentioned in the book of Job (see Lichtenstein, *Ueb. d. Antilopen des nördl. Africa* [Berl. 1826]). See ANTELOPE.

3. Arnold Boot (*Animad. Sacr.* iii, 8 [Lond. 1644]), with much better reason, conjectures that some species of *Urus*, or wild-ox, is the *reêm* of the Hebrew Scriptures. He has been followed by Schultens (*Comment. in Jobum xxxix*, 9, who translates the term by *Bos sylvestris:* this learned writer has a long and most valuable note on this question), Parkhurst (*Heb. Lex.* s. v. רְאֵם), Maurer (*Comment. in Job.* loc. cit.), Dr. Harris (*Nat. Hist. of the Bible*), and by Cary (*Notes on Job*, loc. cit.).

Considering that the *reêm* is spoken of as a two-horned animal of great strength and ferocity, that it was evidently well known and often seen by the Jews, that it is mentioned as an animal fit for sacrificial purposes, and that it is frequently associated with bulls and oxen, we think there can be no doubt that some species of wild-ox is intended. The allusion in Psa. xcii, 10, "But thou shalt lift up, as a *reêym*, my horn," seems to point to the mode in which the *Bovidæ* use their horns, lowering the head and then tossing it up. But it is impossible to determine what particular species of wild-ox is signified. At present there is no existing example of any wild bovine animal found in Palestine; but negative evidence in this respect must not be interpreted as affording testimony against the supposition that wild

cattle formerly existed in the Bible lands. The lion, for instance, was once not unfrequently met with in Palestine, as is evident from Biblical allusions; but no traces of living specimens now exist there. Dr. Roth found lions' bones in a gravel bed of the Jordan some few years ago; and it is not improbable that some future explorer may succeed in discovering bones and skulls of some huge extinct *Urus*, allied, perhaps, to that gigantic ox of the Hercynian forests which Cæsar (*Bell. Gall.* vi, 20) describes as being of a stature scarcely below that of an elephant, and so fierce as to spare neither man nor beast should it meet with either. "Notwithstanding assertions to the contrary," says Col. Hamilton Smith (Kitto, *Cyclop.* art. "Reem"), "the urus and the bison were spread anciently from the Rhine to China, and existed in Thrace and Asia Minor; while they, or allied species, are still found in Siberia and the forests both of Northern and Southern Persia. Finally, though the buffalo was not found anciently farther west than Aracoria, the gigantic *Gaur* (*Bibos gaurus*) and several congeners are spread over all the mountain wildernesses of India and the Sheriff al-Wady; and a further colossal species roams with other wild bulls in the valleys of Atlas. We figure *Bibos cavifrons*, a species which is believed to be still found south-west of the Indus, and is not remote from that of the Atlas valleys." See WILD BULL.

Wild Bull (*Bibos cavifrons*).

4. Russell (*Aleppo*, ii, 7), Robinson (*Bibl. Res.* ii, 412), and Gesenius (*Thesaur.* s. v.) have little doubt that the buffalo (*Bubalus buffalus*) is the *reêm* of the Bible; and this opinion is shared by Umbreit, Hitzig, Ewald, Hengstenberg, and other commentators. Although the *Chainsa*, or tame buffalo, was not introduced into Western Asia until the Arabian conquest of Persia, it is possible that some wild species (*Bubalus arnee*, or *B. brachyceros*) may have existed formerly in Palestine. See BUFFALO.

III. *The Unicorn Proper.*—1. *Legendary Notices.*—Throughout classical antiquity (as seen above) vague notions of a true unicorn prevailed. In the *ὄνοι ἄγριοι* of Ctesias, which were larger than horses—white, with a horn on the forehead a cubit long, which were very swift and strong, not ferocious unless attacked, and then irresistible, so that they could not be taken alive—we can trace the original of the familiar form that figures in the English national heraldic shield. Aristotle and Herodotus follow Ctesias, and Strabo gives the unicorn a deer-like head. Oppian makes it a bull with undivided hoofs and a frontal horn; and Cæsar, who puts it in the Hercynian forest, gives its single horn palmate branches like those of a deer. Pliny draws the portrait with the greatest attention to details. It was a most savage beast, generally like a horse, with the head of a deer, the feet of an elephant, the tail of a boar, a deep bellowing voice, and a single black horn, two cubits long, projecting from the middle of its forehead. See the *Ann. and Mag. of Nat. Hist.* Nov. 1862.

Although the medallic history of the kings of Macedon (Havercampius, *Gen. Hist.* [in the Dutch language]) furnishes no coins bearing a single-horned goat, it is still asserted by Maillot and others that such was to be found among their ensigns; but this was most probably after the Macedonian conquest; for a single-horned ibex appears on the bas-reliefs of Che el-Minar; another occurs on a cylinder; and one cast in brass, supposed to have been the head of a Macedonian standard, was found in Asia Minor, and presented to the Antiquarian Society of London. If mysterious names were resolvable by the canons of pictorial definition, the practice of imagining horns to be affixed to the most sublime and sacred objects would be most evident from the radical meaning of the word cherub, where the notion of horns is everywhere blended with that of "power and greatness." See CHERUBIM. There were also horns at the corners of altars—the beast with ten horns in Daniel, etc. (ch. vii). In profane history we have the goat-head ornament on the helmet of the kings of Persia, according to Ammianus, more probably Ammon horns: such Alexander the Great had assumed; and his successors in Egypt and in Persia continued a custom even now observed by the chief cabossiers of Ashantee, who have a similar ram-head of solid gold on the front of their plumy war-caps. Indeed, from early antiquity Greek and Ionian helmets were often adorned with two horns; among others the head of Seleucus I (Nicator) appears thus on his coins. The practice extended to metal horns being affixed to the masks or chaffrons of war-horses (so coins of Seleucus Nicator) and of elephants (Antiochus Soter); and they form still, or did lately, a part of the barbed horse-armor in Rajahstan. Triple-horned and bicorned helmets are found on early Gallic and Iberian coins; they were again in use during the chivalrous ages; but the most remarkable, the horn of strength and dominion, is seen elevated on the front of the helmet impressed on the reverse of the coins of the tyrant Tryphon, who, in his endeavors to obtain Syria, was at war with Antiochus Sidetes during the æra of the Maccabees, and was not likely to omit any attribute that once belonged to its ancient kings. See HORN.

2. *Scientific Descriptions.*—In later times the fancy ran riot in describing and figuring the unicorn, and no one who attempted a *Historia Naturalis* thought his work complete without full particulars concerning this interesting beast. As some of the descriptions of the ancients were a little inconsistent with each other, and as the materials were too valuable to allow any to be sacrificed, different species of unicorn were established, in the copiousness of which the most fastidious student might satisfy his choice. Thus there were the wald-esel, the meer-wolf, the ox-hoofed unicorn, the camel-hoofed unicorn, the sea-unicorn (not the cetacean so-named), the two-horned wald-esel (one horn behind the other), and several others, all of which are duly

Unicorn (*Rhinoceros simus*).

figured by the indefatigable Johnston (*Hist. Nat.* 1657).

Admitting that there is abundance of chaff in all this, naturalists have for some time been inclining to admit that there may be some little wheat also (see Meyer, *Ueb. d. Säugthier Reem* [Leips. 1796]). The rhinoceroses of India and Africa showed that a single central horn was not in itself unnatural; and the discovery of several species of this huge pachyderm in the southern parts of the latter continent has brought out some features of the old descriptions which had been assumed to be fabulous. Some years since the missionary Campbell excited much interest by sending home from South Africa the head of a rhinoceros which came much nearer that of the traditionary unicorn than anything as yet known to naturalists. It bore a single straight slender horn, projecting from the face to the height of three feet, with a small tubercle-shaped horn immediately behind this. The zoological researches of Dr. Andrew Smith, and the exploits of not a few naturalist sportsmen in the wild-beast regions lying to the north of the Cape Colony, have made us familiar with this species (*Rhinoceros simus*), as well as others with a similar arrangement of horns.

Unicŭlus, a Low-Latin term for an alms-box with a perforated cover.

Uniformity. The ecclesiastical use of this word is to denote the use of one and the same form of public prayers, administration of sacraments, and other rites, etc., prescribed by the Acts of Uniformity. The first of these was issued by Parliament during the reign of Elizabeth, and provided—for the first offence, forfeiture of one year's profits and six months' imprisonment; for the second offence, deprivation of all spiritual promotions and imprisonment for one year; and for the third offence, deprivation of all spiritual promotions and imprisonment for life (see stat. 1 Eliz. c. 2, § 4–8). According to the act passed in the reign of Charles II, 1662, every person obtaining preferment in the Church or universities must declare his assent to everything contained in the *Book of Common Prayer*. See CONFORMITY.

Unigenĭtus (so called from its first word, referring to *the only-begotten* Son), THE BULL, was an instrument which was issued by pope Clement XI, and made its appearance on Sept. 8, 1713. It was directed against the French translation of the New Test. with notes, published by Quesnel, a celebrated Jansenist. In consequence of the disputes which this book had occasioned, it had previously been condemned in 1708; but, this step being found ineffectual, Clement proceeded to condemn one hundred and one propositions contained in the notes. The following may be taken as a specimen of the opinions denounced by this bull: "No graces are given except through faith." "The reading of the Sacred Scriptures is for all." "The obscurity of the Sacred Word is no reason for laymen to dispense themselves from reading it." "The Lord's day ought to be sanctified by Christians for works of piety, and, above all, for the reading of the sacred Scripture. It is damnable to wish to withdraw a Christian from this reading." This bull, procured by Louis XIV and the Jesuits, produced great commotions in France. Forty Gallican bishops accepted it; but it was opposed by many others, especially by Noailles, bishop of Paris. Sixteen bishops suspended the bull in their dioceses. They were supported by the universities of Paris, Rheims, and Nantes, and by the Paris faculties of theology, law, and arts. Many of the prelates and other persons appealed in vain to a general council, and were for this reason called Appellants. A persecution was raised against those who adopted the principles of the Jansenist Quesnel, and many of them were obliged to flee their country. This bull was, however, overruled for good. It tended to confirm Protestants in their separation from Rome; and it affords a full and satisfactory answer to the falsehood put forth by popish priests, that they do not hide the Scriptures from the people. See Blunt, *Dict. of Theol.* s. v.; Farrar, *Eccles. Dict.* s. v.

Unio Mystĭca (*mystical union*) is a theological term applied to that intimate union between God and man that results through the exercise of saving faith. See Hagenbach, *Hist. of Doctrines* (1869), i, 188; ii, 288.

Union American Methodist Episcopal Church, THE, was founded by Rev. Peter Spencer, in Wilmington, Del., June, 1813, and was composed of seceding colored members of the Methodist Episcopal Church. It was chartered under the title of "The African Union Church," which it retained until after the war, when its present name was adopted. Originally the ministers served without compensation, and without any limit to their term of service. The societies, though, adopting common articles of religion, usages, and discipline, were distinct from each other. In 1871 a convention was called, which adopted an itinerant ministry, limiting the pastoral term to two years; and permitting compensation. The doctrines are precisely those of the Methodist Episcopal Church, as are also the general features of the government. They have a general conference, meeting once in four years; annual conferences, of which there are now five; quarterly conferences; love-feasts; and class-meetings. A general superintendent is elected by the General Conference, who holds his office for four years, and is eligible to re-election. The general superintendent in 1878 was Rev. Edward Williams, and two subsuperintendents, Rev. John C. Ramsey and Rev. A. S. Sandford, D.D. The statistics in 1876 are given as follows:

Conferences.	Preachers.	Members.	S. S. Scholars.	Church Property.
Delaware and Pennsylvania	60	1347	2180	$50,000
New England	25	600	200	45,000
New Jersey	6	300	103	35,000
Canada West	5	300	50	5,000
Arkansas	25	315		5,000
Total	121	2862	2533	$140,000

Union WITH CHRIST, that act of divine grace by which we are joined to Christ; and is considered, 1. As *virtual*, or that which was formed from all eternity (Eph. i, 4); 2. *Vital*, or *spiritual*, formed in the moment of our regeneration (John xvii, 26; 1 John iv, 13). It is represented in the Scripture by the strongest expressions language can admit of, and even compared to the union between the Father and the Son (John xvii, 11, 21, etc.). It is also compared to the union of a vine and its branches (xv, 4, 5); to the union of our food with our bodies (vi, 56, 57); to the union of the body with the head (Eph. iv, 15, 16); to the conjugal union (v, 23, 30); to the union of a king and his subjects (Matt. xxv, 34, 40); to a building (1 Pet. ii, 4, 5; Eph. ii, 21, 22). It is also represented by an identity or sameness of spirit (1 Cor. vi, 17); by an identity of body (xii, 12, 27); by an identity of interest (Matt. xxv, 40; John xx, 17). This union must be considered, not as a mere mental union only in comfort or notion; nor a physical union, as between the head and the members; nor as an essential union, or union with the divine nature; but as a mystical union (Eph. v, 32); an honorable union (1 John iii, 1, 2); a supernatural union (1 Cor. i, 30); holy (1 John iii, 24); necessary (John xv, 4); inviolable (Rom. viii, 38, 39). Some state it thus: 1. A union of natures (Heb. ii, 11); 2. Of actions, Christ's obedience being imputed to us, and our sins reckoned to him (2 Cor. v, 21); 3. Of life (Col. iii, 4); 4. Of sentiment (2 Cor. v, 17); 5. Of interest (Matt. xxv, 34, etc.); 6. Of affection (2 Cor. v, 14); 7. Of residence (John xvii, 24). The *advantages* of it are knowledge (Eph. i, 18), fellowship (1 Cor. i, 9), security (John xv),

felicity (1 Pet. i, 8), spirituality (John xv, 8); and, indeed, all the rich communications of spiritual blessings here and hereafter (Col. i, 22). The *evidences* of union with Christ are: light in the understanding (1 Pet. ii, 9); affection to him (John xiv, 21); frequent communion with him (1 John i, 3); delight in his word, ordinances, and people (Psa. xxvii, 4; cxix); submission to his will, and conformity to his image (1 John ii, 5). See Dickinson, *Letters*, let. 17; Flavel, *Method of Grace*, ser. 2; Polhill, *On Union;* Brown, *Compend.* V, i.

UNION OF CHURCHES, in English law, is the combining and consolidating of two churches into one. It is also where one Church is made subject to another and one man is rector of both, and where a conventual Church is made a cathedral. In the first case, if two churches were so mean that the tithes could not afford a competent provision for each incumbent, the ordinary, patron, and incumbents might unite them at common-law before any statute was made for that purpose; and in such case it was agreed which patron should present first; for though, by the union, the incumbency of one Church was lost, yet the patronage remained, and each patron might have a *quare impedit*, upon a disturbance, to present it in his turn. The license of the king is not necessary to a union, as it is to the appropriation of advowsons; because an appropriation is a mortmain, and the patronage of the advowson is lost, and, by consequence, all first-fruits and tenths; whereas in a union these consequences do not follow. The three statutes in existence relating to union of churches are the 37 Henry VIII, c. 21; the 17 Charles II, c. 3; and the 4 and 5 William and Mary, c. 12.

UNION, CONGREGATIONAL. Conder says of such unions, "The recent formation of the Congregational and Baptist unions has given rise to the notion that there exists among the Nonconformists of the present day a disposition to abandon the principles of strict Independency, and to adopt a new species of machinery or organization more nearly approaching to Presbyterianism. For this idea there is no foundation. These unions differ in no other respect than in their more extended or comprehensive character from the county unions and associations of churches which have always existed in both denominations for similar objects. They have no relation to a scheme of Church government; their object is not to set up a Church or to create a jurisdiction, but simply to facilitate a general co-operation for common and public objects of a religious nature." See INDEPENDENTS.

UNION, HYPOSTATICAL, is a theological term devised by the old divines to express the union of the human nature of Christ with the divine in one person. It must be observed that this union is not consubstantial, as of the three persons in one Godhead; nor physical, as soul and body united in one person; nor mystical, as between Christ and believers; but so that the manhood subsists in the second person, yet without making confusion, both forming but one person. See ARIANISM; HYPOSTATICAL UNION; PERSON OF CHRIST; SABELLIANS.

Unitarianism, belief in the unity of God. In a comprehensive sense it includes, with a part of Christendom, Jews, Mohammedans, Deists, and all who worship God as one. For this use, however, the accepted term is *Monotheism*. Within the ranks of Christendom the name *Unitarian* is given to those who reject the dogma of the Trinity in its varying phases of a threefold or tripersonal Deity, whether three in substance or only in name and form, and who maintain the essential unity of God as Creator and Father, and the created nature and subordinate rank of Jesus Christ. Within this range opinions about Jesus vary from those that assign him a pre-existent and superangelic rank to an estimate purely human. While the name strictly touches this doctrine only, it is vitally related and gives character to the whole system of belief concerning human nature and need, human life and its purpose, this world and its meaning, and the future world and man's destiny.

I. *History of the Belief.*—1. *In the Early Church.*—Unitarianism has accompanied Christianity from the beginning, at least as one form of its faith. Unitarians maintain that their faith is that of the early Church as taught by Jesus Christ and his apostles. They appeal to Jesus as the supreme teacher of Christianity, finding in his word and character the essence of the Gospel. They state their chief tenets in the language of the New Test. without note or comment, "To us there is but one God, the Father;" "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." They hold that the doctrine of the Trinity, so startling to Jews trained in the worship of one God and expecting a Messiah of human lineage, would have required a statement more explicit than any found in the Bible record. They hold that the doctrine, at best, is an inference from texts of obscure meaning or doubtful genuineness, every one of which is separately abandoned by prominent Trinitarian scholars as not expressly teaching the doctrine; while the Roman Catholic holds it on the authority of the Church, deeming it not clearly taught in the Bible.

Unitarians consider the doctrine of the Trinity a gradual development, as Gentiles came into the Church and subjected the Gospel to the influence of Oriental speculations and Greek philosophy. The followers of Zoroaster and Plato, teaching the eternal antagonism of spirit and matter, filled the time with speculations concerning God as a superior essence creating the world by inferior divinities. In the Platonic doctrine of the Logos began the gradual deification of Jesus, consummated only by votes of successive councils of the 4th century. A succession of testimonies meanwhile show the continued existence of faith in the undivided unity of God. In the latter half of the 2d century, Justin Martyr says, "Some there are among ourselves who admit that Jesus is Christ while holding him to be man of men." Still later, Tertullian says, "Common people think of Christ as a man." About the year 200 Tertullian was himself the first to introduce into Christian theology the word "Trinitas." The unity of God was expressly taught by a sect called the "Monarchians." Some held that God the Father himself was born and suffered in human form, and hence were called "Patripassians." Of these were Beryllus, bishop of Bostria in Arabia; Praxeas, who came from Asia Minor to Rome; Noetus, of Smyrna; and, still later, Sabellius, a presbyter in the Church about A.D. 250, the most original and profound mind among the Monarchians. The teachings of Sabellius are variously represented by friend and foe, and are not now very accurately to be known. He had followers as late as the 5th century in Mesopotamia and in Rome. Others held that Christ was in nature purely human, but exalted by his superior measure of divine wisdom and inspiration. Of these were Theodotus of Byzantium, Artemon of Rome, and Paul of Samosata. This noted teacher, bishop of Antioch from the year 260, makes prominent the human personality of Christ, teaching that "Christ was a man," "exalted to peculiar union with the divine nature by the illumination of divine wisdom." Deposed in 269, his name became a synonym for heresy; and in the next century the celebrated historian Eusebius confirms the testimony that he taught "that Christ was in nature but a common man." Speculation and controversy thus went forward until, in the beginning of the 4th century, the relation of God and Christ had become a question of substance or resemblance. In the famous theological struggle over the terms *homo-* and *homoi-ousian*, whether God and Christ were of the *same* or only *similar* nature, Arius maintained that Jesus was a created being. He was opposed by the bishop Alexander, aided by Athanasius; and the controversy waxed hot and opinion was divided, until Constantine, recently come to the throne as the first Christian emperor, summoned in A.D. 325 the

Council of Nice, in which the angry storm of the three hundred theologians was allayed and Arius and his doctrine condemned. The historian Eusebius naïvely says, "The emperor succeeded in bringing them into similarity of judgment and conformity of opinion on all controverted points." For another century controversy continued as to the Holy Spirit, the double nature of Christ, and Mary as Mother of God, all of which were gradually settled by majority votes of successive councils, culminating in the Creed long attributed to Athanasius, but now believed to have been written a hundred years after his death.

In surveying the opinions of the early Church, it thus becomes clear that Unitarianism existed from the beginning; that the belief in the Trinity and the Deity of Christ was three or four centuries gradually forming; that during this period the range of opinions concerning Jesus was as widely varied as at the present time; that two or three hundred years after the death of Christ it was still doubtful, and settled only by the majority of a council, whose decision was secured through the influence of a newly converted emperor, whether the Christian Church should regard Jesus as a person in the Godhead, or, as the apostle Peter declared him, a man approved by signs and wonders which God did by him. The Unitarian deems the whole question a corruption of the pure Gospel by philosophic speculation, and seeks, as the essence of Christianity, the practical religion taught by Jesus Christ—of love to God and man.

It may be added as a fact of interest, and one significant of the aid rendered to Christianity by this branch of the Church, that one of the chief lights of Arianism, the Gothic Ulfilas, born near the Lower Danube at about the time of the Council of Nice, and consecrated bishop at the age of thirty, devoting himself to the religious and social development of his people, familiar with the Latin, Greek, and Gothic languages, rendered his name forever to be honored by his translation of the Bible into his native tongue, which at once helped to give lasting form to the Gothic language and to perpetuate Christianity among the Gothic people. For four centuries the Goths were accompanied in their migrations by this sacred national work, portions of which still remain in the University Library of Upsal, in Sweden. The sect of the Nestorians, also, who may fairly be counted on the Arian side, at about the 7th century, were the first to carry Christianity to the far East, into Persia and China.

2. *The Reformation* reveals Unitarianism existing, and awakens it to renewed life. It accompanied Protestantism from its cradle, as it had accompanied primitive Christianity. Before Luther's death it had appeared in Italy, Hungary, Poland, Switzerland, Germany, and England. In the contest with the pope and his hierarchy, the majority of Protestants, absorbed in the struggle for freedom, accepted, unchallenged, as their hereditary belief, the substance of doctrine of the Romish Church. Yet in every Protestant confession the doctrine of the Trinity is reiterated as if on the defensive; while the testimonies of Calvin, Melancthon, and others against the Unitarian heresy reveal its strength. Among the many who, before and after the Reformation, bore witness to their faith in persecution and death, Unitarianism has its own list of confessors and martyrs. In bishop Mant's *History of Ireland* is a brief account of Adam Duff, who for his denial of the Trinity was burned alive, near Dublin, in 1326. The early theological repositories make record of a priest, William Taylour, put to death as an Arian, in England, in 1422.

Conspicuous among the Reformers were the Unitarians Servetus and the Socini. Michael Servetus, born in Villanueva, Aragon, in 1509, the year of Calvin's birth, while studying law at Toulouse, heard of the contest, left his home and his profession, and sought the Reformers Œcolampadius, at Basle, Bucer and Capito, at Strasburg, and Calvin, at Paris. His bold genius pushed past them in seeking a rejuvenated Christianity. Skilled in mathematics and the Oriental languages, in law, medicine, and theology, his fearless spirit of inquiry and eager thirst for truth gave the highest interest to his religious speculations. "Your trinity," he declares, "is a product of subtlety and madness. The Gospel knows nothing of it. The old fathers are strangers to these vain distinctions. It is from the school of Greek sophists that you, Athanasius, prince of tritheists, have borrowed it." Such sentiments provoked bitter hostility. Zwingli denounced him as "that wicked and cursed Spaniard;" Calvin spoke of him as the "frantic" Servetus, who "has thrown all things into confusion." When Servetus published his *Seven Books on the Errors of the Trinity*, and his more noted work on the *Restoration of Christianity*, severely criticising Calvin's views, his doom was sealed. On his flight from persecutors at Vienne, as he stopped at Geneva, Calvin caused his arrest and trial. The flames of Protestant persecution dismissed into eternity, through frightful agony, this brave soul that dared assert the absolute unity of God. The leading Reformers expressed no regret, but silently or openly approved it. See SERVETUS.

Lælius Socinus, born in Siena in 1525, of distinguished ancestry, familiar with Biblical languages, an able critic, a member of the famous Vicenza Secret Religious Society of Forty, on their dispersal fled to France, England, Poland, and at last to Zurich, where he died at the age of thirty-seven. A student rather than reformer or controversialist, he yet left behind him a deep impress of his free and original thought. His nephew, Faustus Socinus, born also in Siena in 1539, was expelled from Italy at twenty, studied at Basle, visited Poland and Transylvania, where, carrying forward his uncle's thought and work until his death in 1604, he became the more active and noted leader of Socinianism (q. v.).

Less conspicuous, but with these, may be named in Germany, Cellarius, Capito, Johann Denk, Sebastian Frank, and the scholarly Ludwig Hetzer, one of the earliest, who, for writing against the Deity of Christ, was imprisoned by the magistrates of Constance, and suffered death in 1529; also Claudius of Savoy, George Blandrata in Transylvania, Gonesius and Farnovius in Poland, Stephen Dolet, friend and disciple of Servetus, who, at the age of thirty-seven, was tried for heresy and burned alive in Paris in 1546; and John Valentine Gentilis, who preached in France and Switzerland, and suffered death at Berne in 1566, saying, as he laid his head on the block, "Many have suffered for the glory of the Son, but none have died for the glory and supremacy of the Father."

3. *In Italy*, before the Reformation, the doctrine of the Trinity encountered dissent, the advocates of which were driven from the country, or were attracted by the larger freedom farther North. Thus went forth many to Switzerland, Germany, Hungary, and Poland; among whom were the famous Socini and the celebrated preacher Bernardo Occhino. Hundreds also were put to death, among whom were James Palæologus, burned at Rome, and Sega and Guirlanda, drowned at Venice. It was in this interest of reforming the faith that the society was formed in Vicenza, of forty persons of talents and learning, discarding the Trinity, meeting in secret, of whom, after 1546, many were imprisoned and others suffered death. From that time there has been no recognised or organized Unitarian body of any strength in Italy, although it is believed there are many who hold this faith. The advocate Magnani has for years conducted Unitarian service at Pisa. The astronomer Filopanti has lectured in Bologna, Milan, Rome, and Naples upon Channing, the distinguished American Unitarian leader, of whom further mention will be made below. Professor Ferdinando Bracciforti has translated Channing's works into Italian, and has for years conducted Unitarian service at Florence and at Reggio. Professor Sbarbaro, in the *Rivista Europa* of October, 1879, argues that Channing supplies the form and spirit of the religion needed by the

craving heart of thoughtful Italy. He there says, "I have made choice of Channing as the most eloquent witness and an irrefragable proof of the new evolution of Christian thought in the world, and of the reform which is in process of initiation in human religiousness; because in the story of his career, and in the fortunes of his books, in the marvel of their rapid diffusion in all corners of the civilized earth, is to be seen the most luminous and triumphant proof of the reality of that movement which is inwardly transforming European society, and bringing it, little by little, to worship under the roof of a new temple, that Church really catholic, whose frontal shall bear, without untruth, the inscription 'To the One God,' which Mazzini hailed on the façades of the Unitarian churches of Hungary."

4. *In France*, reporting two million Protestants, since the martyrdom of Dolet in Paris, no specific Unitarian movement has been known. But during the last fifty years, in the Reformed Church, which is mostly Trinitarian, has been a growing liberal party; among whom the Coquerels, father and son, Martin Paschoud, Fontanes, Colani, Vincent, and the present liberal Parisian pastor Auguste Dide have substantially represented Unitarianism. Their papers were formerly *Le Réformateur*, and *Le Disciple de Jésus*, and at present *La Renaissance*. Says Renan, in a brilliant essay on Channing in 1863, "France has rejected Protestantism. She is the most orthodox country in the world, because she is the most indifferent in religious matters."

5. *In Switzerland*, where the early Unitarian martyrs (Hetzer, at Zurich, in 1529, and Servetus, at Geneva, in 1553) paid the penalty of their lives, the spirit of liberty in Church as in State has prevailed; and, without separate formal organization, Unitarian sentiments, from the first, have been steadily held. The Swiss Church has been committed to no dogmatic declaration, but only "to preach purely and fully the Word of God as contained in the Holy Scriptures." The Genevan Church, in general, denies the equality of the Son with the Father, and the Godhead of the Messiah. The correspondent of the *Evangelical Christendom*, Feb. 1, 1875, says, "The Grand Council of Basle, on the question of the Deity of Christ, on May 2, 1871, decided in the negative by a vote of sixty-three voices against forty-eight." Étienne Chastel, professor of ecclesiastical history at Geneva, is among Channing's most ardent admirers. French Switzerland has itself produced two great liberals, Samuel Vincent and Alexander Vinet, who were largely in sympathy with Unitarian thought.

6. *Holland*, like Switzerland and America, always hospitable to those who are exiles for conscience, has never been wanting in representatives of a free theology. Of its two and a half million Protestants, about four fifths belong to the Reformed Church; which, again, has its two parties of Orthodox and Moderns. Since the burning of Flekwyk, a Dutch Baptist, for his denial of the Trinity in 1569, there has been continued progress. In a popular religious work by Dr. Matthes, it is a significant fact that the chapter on God has no allusion to the Trinity; but at the close occurs a foot-note in which, with the calm spirit of the historian rather than that of the controversialist, he speaks of "the antiquated doctrine of the Trinity." The creed adopted at the Synod of Dort in 1618 has given place to the acceptance of the Bible as the standard of faith, together with the toleration and diversity of sentiment which are sure to follow.

7. *Germany*, that gave the world, along with Luther, some of the first Unitarian reformers, during the succeeding three and a half centuries, without any distinctly organized Unitarian movement, has, with its noted scholarship and philosophy, produced all shades of rationalism, from extreme orthodoxy to extreme unbelief. In South Germany, governmental statistics of 1861 report 325,000 Unitarians. Says Dr. Beard, "The Trinity subsists among the learned of Germany only in name. The patristical doctrine has been attenuated to a shadow or reduced to nothing; if brought down into scriptural form it is abandoned; if converted into three 'somewhats,' it is no longer such as the creeds declare or their advocates recognise. The doctrine once taught and held for an essential article of Christian faith is virtually repudiated and silently disowned." A translation of Channing's complete works, by Sydow and Schultze, was published in Berlin in 1850. After that, the chevalier Bunsen, in his *God in History*, speaks of Channing as "a grand Christian saint and man of God—nay, also a prophet of the Christian consciousness regarding the future." The Protestanten-Verein of Germany, established at Eisenach in 1865, a free Union Association, holding annual conference sessions, though not organized on a dogmatic basis and not professedly Unitarian, welcomes and cherishes fellowship and sympathy with the Unitarians of England and America.

8. *In Poland* the Unitarian faith early took a firm hold and spread rapidly, aided by refugees who there found a hospitable asylum. Yet it was not without persecution at the start. In 1539, in the market-place in Cracow, was burned Katharine Vogel at the age of eighty, wife of a goldsmith and alderman, condemned for denying the Deity of Christ and affirming the divine unity. In 1552 the Bible was translated, chiefly by Unitarian scholars, into the Polish language. Hither came Faustus Socinus, around whom flocked converts from all ranks and classes of society, among them many of the nobility. These, protected from persecution by the privileges of their rank, proved especially favorable to a movement which, more than any other of the time, seemed destructive of the traditions and prestige of the Romish Church. The prosperous commercial city of Racow, with its large printing establishment publishing many of the best books of the day, became its headquarters. Here was issued the famous Racovian Catechism, which became widely known and influential, and was afterwards signally burned in London. King Sigismund II became a convert, and during his reign this party of reformers grew strong enough to form a church of their own. For a century it flourished, till, in 1660, prince Casimir, a cardinal and a Jesuit, coming to the throne, with unrelenting persecution burned the homes of its adherents, drove them into silence, exile, or death. So effectually did he exterminate it, and with it the spirit of liberty in the state as in religion, that it may fairly be said that Jesuit tyranny at once obliterated a church and a nation.

9. *In Transylvania*, Unitarianism was earliest declared by Francis David, first Unitarian pastor and bishop; and afterwards by Socinus and by Georgio Blandrata, an Italian from Piedmont, who became court physician to Sigismund. In 1540 David preached to a multitude in the open streets of Thorda, asserting the Father to be the only God. By his preaching from place to place large numbers were converted, including the king himself, and nearly the whole city of Klausenburg, and many Unitarian churches were established. While persecution was rife in the rest of Europe, Transylvania was early conspicuous for religious liberty. Four forms of Christianity—the Roman Catholic, the Reformed Evangelical, the Lutheran, and the Unitarian—were recognised by law with equal rights, with penalties for those only who should infringe the rights of others. Under this broad tolerance, Unitarianism, which was, indeed, instrumental in producing it, gained a strong foothold, which, under subsequent persecution, it has never wholly lost. Unhappily, the early tolerance was of short duration. The bishop, Francis David, himself became a martyr to his faith, dying in prison in November, 1579, an event, the tercentenary anniversary of which, in 1879, was celebrated in the land of his martyrdom. The Unitarians of Transylvania are said to have at one time possessed four hundred church buildings, eleven colleges, and three universities. Through the last two centuries the iron hand of Austrian and Jesuit oppression has largely dispossessed them of churches, schools, lands, and even of civil as well as religious

rights. They were robbed of their churches, which were transferred to the Jesuits. During the present century, they are regaining privileges and strength, and are reported as having a population of 60,000, now increasing, with 126 churches; a university at Klausenburg with 12 professors and 300 students; two smaller colleges at Thorda and St. Kerezstur; a newspaper, *The Seedsower;* and many distinguished scholars and literary men, preachers and civilians, in their ranks. Their Church government is that of Episcopacy, strongly modified by Congregationalism, their present bishop being Joseph Ferencz. A special intimacy of fellowship has recently been cherished and growing between them and the Unitarians of England and America. With their aid the translation of Channing's writings has been widely circulated among the people of Hungary of all sects.

10. *England*, though later than the Continent in receiving the Unitarian faith, was visited by Occhino, Socinus, and other reformers. In 1548, the priest John Asheton was cited to Lambeth for Arian sentiments, and saved his life only by recanting. Under a similar charge occurred several martyrdoms. George von Paris, a devout German surgeon, for denying the Trinity was burned at Smithfield in 1551, during the brief reign of Edward VI. During the reigns of Mary and Elizabeth, Hammont, Lewes, Ket, Wright, and many others met a similar fate. In the reign of James I, in 1611, the Unitarian Bartholomew Legate became the last of the Smithfield martyrs; and in 1612, at Lichfield, Edward Wightman, a Unitarian Baptist, was the last martyr who was burned for heresy in England. In the time of Cromwell, John Biddle formed in London the first English Unitarian Church, and gained the title of the father of the English Unitarians, but perished in prison for his faith. In 1640 the synods of London and York deemed it worth while to issue a special canon against Socinianism. And in 1652 the Racovian Catechism, which had been translated into English and actively circulated, was burned in London. To such strength and influence had Socinianism grown there during the century that in 1655 Dr. Owen writes of it, "The evil is at the door; there is not a city or town, scarce a village, in England wherein some of this poison is not poured forth." Before the close of the 17th century, London had houses of Unitarian worship. Milton was an Arian, as has been proved since his death. Sir Isaac Newton is now known to have written anonymously on the Unitarian side. Locke wrote a work on *The Reasonableness of Christianity*, which is substantially Unitarian. The scholarly Lardner, author of *The Credibility of the Gospel History*, one of the ablest defences ever written, held Unitarian opinions. That these views had notably invaded the Established Church is testified by Palmer in 1705 writing that there were "troops of Unitarian and Socinian writers, and not a Dissenter among them." Rev. Thomas Emlyn preached the Unitarian faith in Dublin and London. The Act of Uniformity in 1662 expelled from the Church of England two thousand ministers, mostly Calvinistic Presbyterians. Free from dogmatic tests, many of these ministers and their followers gradually became Arminian, and ultimately Unitarian. After the passing of the Toleration Act in 1689 legalizing Nonconformity, the way was opened by which the prevailing faith largely passed into Unitarianism. Half the Unitarian churches in England to-day are of this Presbyterian origin. Until 1813 the law made it blasphemy to speak against the Trinity; but a more tolerant public sentiment had long rendered the law a dead letter. Unitarianism as an organized movement was most distinctly initiated by Dr. Theophilus Lindsey, who in 1774 resigned his charge in the Established Church and became pastor of a Unitarian congregation in Essex Street, London. A still more important apostle was the noted Dr. Joseph Priestley. Born in 1733, educated a Calvinist, distinguished for his scholarship and scientific attainments, in 1755 he became pastor of a small Dissenting congregation in Suffolk, and a conspicuous champion of the humanitarian theology. Believing in the Bible as a divine revelation, and in the miracles as credentials of Christ's authority, while continuing to hold some tenets of Calvinism, he rejected the Trinity and vicarious atonement as unscriptural, wrote to show how these dogmas came in as later corruptions of primitive Christianity, and held that Christ himself claimed to be simply a man. His views brought upon him obloquy and persecution; and, at the hands of a mob losing his books, manuscripts, and philosophical instruments, he was virtually banished from his native land. In 1792 he removed to America, gave courses of lectures in Philadelphia, which added fresh stimulus to the rising Unitarianism, but retired for his closing years to the small neighboring village of Northumberland, where he died in 1804. In 1813 the Unitarians were first placed by law on an equality with other Dissenters. For some years sharp controversy continued as to the proprietary rights in certain Church properties held by them, but claimed by orthodox Dissenters. These claims were finally silenced in favor of the Unitarian occupants by the Dissenters' Chapels Act of 1844. At the present time there are reported about 350 Unitarian churches in England, mostly Congregational in Church government, and of which one fourth have been formed within the last twenty-five years. In Northern Ireland there is a Unitarian population of about 10,000, still Presbyterians in Church government.

In Scotland there are in the larger cities and towns about ten Unitarian churches. In that country occurred the last execution for blasphemy against the Trinity in the person of a young student, Thomas Aikenhead, hanged near Edinburgh in 1696. The present Unitarian Church of Edinburgh, originally strictly Calvinistic, having adopted the principle of free inquiry, became Arian and finally humanitarian under the pastorate of Dr. Southwood Smith in 1812. In Wales about thirty-four churches of this faith are reported; and there are several strong societies at Montreal, Sydney, Melbourne, Adelaide, and other places in the British colonies in Canada, India, and Australia. The English Unitarians maintain a missionary college in Manchester, a Presbyterian college at Carmarthen which educates Unitarian and Independent ministers, and the larger unsectarian institution of Manchester New College, removed recently to London. In their interest are conducted several weekly religious papers: *The Inquirer*, *The Christian Life*, *The Unitarian Herald*, and the new periodical *The Modern Review*. Their representative missionary society is the British and Foreign Unitarian Association, formed in London, May 25, 1825. Among the leading writers may be named (besides Priestley, Lindsey, and Belsham early in the century), more recently, Revs. John James Tayler, Charles Beard, John Hamilton Thom, and James Martineau, one of the greatest living exponents of the higher philosophy of the spirit *versus* modern materialism. It may be truthfully added that the movement of English Unitarianism is outgrowing the legalism and literalism of a philosophy which narrowed its earlier faith, and is reaching a broader and deeper spirituality.

11. In *America*, the free inquiry and open field of thought from the beginning have been favorable to Unitarian views, and the movement for spiritual liberty found special stimulus in the public sentiment following the Revolution. The Pilgrims, bringing to America the parting injunction of their pastor, John Robinson, of Leyden, that there was "more light to break out from God's Word," organized the first Congregational churches in New England at Plymouth, Salem, and Boston upon covenants so broad and undogmatic that these have required no change in accepting the Unitarian faith. Without doubt, the prevailing sentiment was mainly Calvinistic at the start, yet with a measure of Arminianism intermingled that grew imperceptibly, until for the last century and a half the progress of Unita-

rian sentiments may be distinctly traced. Dr. Gay, of Hingham, ordained in 1717, is supposed to have been the first American preacher of Unitarianism. Before the Revolution, many lawyers, physicians, tradesmen, and farmers were Unitarians, according to the testimony of the elder president Adams, himself a Unitarian; and not the laity only, but many of the clergy, prominent among whom was Mayhew, of the West Church, Boston. In 1768 the famous Hopkins prepared a sermon especially against what he deemed the heresy of the Boston ministers. In 1783, under the lead of their young minister, Rev. James Freeman, then recently ordained, the Episcopal Church of King's Chapel in Boston expunged from its *Book of Common Prayer* all reference to the Trinity and the worship of Christ, and thus became the first distinctively Unitarian Church in America. Its liturgy and Church organization continue substantially the same at the present time. Priestley's coming gave fresh impulse to this faith, and the writings of Lindsey and Belsham found their way hither. In a letter to Dr. Lindsey, in London, Rev. James Freeman writes that there were "many churches in which the worship was strictly Unitarian, and some of New England's most eminent clergymen openly avowed that creed." In 1801 the oldest Puritan Church in America, the original Church of the Mayflower, established at Plymouth in 1620, by a large majority vote declared itself Unitarian; and with no change in its covenant, using the identical statement of faith drawn up by its Pilgrim founders, it to-day accepts the Unitarian name and fellowship. Free from restraints of dogmatic creeds and tests, the New England Congregational churches were especially hospitable to inquiry and progress. By imperceptible degrees change came. In 1805 the Unitarian Rev. Dr. Ware was made professor of divinity at Harvard University, Cambridge. This fact excited opposition and controversy. In 1815 a controversy between Dr. Channing and Dr. Worcester resulted in open rupture between the Trinitarian and Unitarian Congregationalists. In 1816 the Divinity School at Cambridge was established by Unitarians. Harvard College was in their hands, and chiefly by their influence has maintained the undenominational position which it claims to-day. For ten years, from 1815 to 1825, the controversy waxed hot; lines of separation were drawn, and churches and men took sides. As the churches divided the majority carried their name and property to Trinitarian or Unitarian ranks. Meanwhile the seceding minorities organized anew on one side or the other. Thus the ancient parishes, each coextensive with its town, were divided; and in many New England towns the oldest church, retaining its ancient Congregational liberty and usages, became in faith and fellowship Unitarian.

II. *Organization and Present Condition.*—During the eventful decade just reviewed, Rev. William Ellery Channing (born in Newport, R. I., April 7, 1780), then in the prime of manhood, with early ripeness of spiritual fruitage, became, by eloquence of tongue and pen, the conspicuous leader of the Unitarian movement. At the ordination of Jared Sparks, in 1819, as minister of the Unitarian Church in Baltimore, his discourse expounding Unitarian Christianity made a profound impression. His intense dislike and dread of sectarianism gave to his preaching an emphasis of individualism and spiritual liberty. Never permitting himself to become the devotee of a sect, to him Unitarianism owes much of its freedom from sectarian and dogmatic trammels. Less a controversialist than a devout and practical preacher, he fearlessly, yet reverently, sought the truth, brought into prominence the spiritual elements of human nature, subjected religious systems to the test of the soul's best instincts and sentiments, and made it his supreme aim to kindle the aspiration for holinesss. His testimony was chiefly borne to the fatherhood of God and the brotherhood of man, to the worth of human nature and blessedness of human life, to the dignity of labor and the elevation of the working classes, to spiritual freedom and the divine mission and authority of Jesus Christ. He has come to be recognised by all sects as one of the foremost of American preachers and writers, a leading champion of religious and civil freedom, of education and philanthropy, a seeker for truth, a lover of mankind, and a devoted advocate of Christianity. In April, 1880, the centenary of his birth was celebrated in London and in several of the larger cities in America, many persons of other denominations joining, and the corner-stone was laid of a memorial church at Newport, his birthplace. See CHANNING.

The division in the Church was not of Unitarian seeking. The Unitarian leaders were willing, in the large fellowship and free faith of Congregationalism, to maintain the unity of the Church unbroken. They would have borne their testimony to truth as they saw it, urging all others freely to do the same. The necessity of separation was enforced by fellowship withdrawn, controverted opinions put forward as tests, and by charges made that rendered it impossible to stay. After the break had come, it was with no desire to build a new sect or to prolong the bitterness of controversy — it was to do their own part in the vineyard that the Unitarians went apart and worked in their own way. But, from the first, their attitude has never ceased to be that Church unity is to be found, not in identity of opinion, but in personal freedom and in brotherly love; and they have declared their readiness on this broad basis to join in fellowship with all who claim to hold the Christian faith and who prove their discipleship by consistent lives. In the exercise of freedom there have always been within the Unitarian fold varieties of individual opinion, while in the same freedom a few have gone into the Trinitarian household and others into a position antichristian or non-Christian.

On May 24, 1825, was formed in Boston "The American Unitarian Association." Its first article declares its purpose to be "to diffuse the knowledge and promote the interests of pure Christianity." It was incorporated in 1848, with the right to hold trust funds, and has at the present time about $200,000. Without ecclesiastical authority, it is purely a missionary organization, using annual contributions from the churches for publishing and distributing books and tracts, sustaining missionaries, aiding feeble churches, and planting new ones. Its operations are mainly in the home-field of America. For forty years its activities were small, the missionary spirit of the denomination being checked by dread of the sectarian spirit, and the benevolent gifts of the people taking more the direction of education and general philanthropy. But within the last fifteen years its income has greatly increased, in 1866 and 1872 exceeding $100,000, although it by no means receives all of the denominational gifts for religious missionary purposes.

On April 5, 1865, a convention, consisting of the pastor and two delegates from each church or parish in the Unitarian denomination, met in the city of New York and organized a National Conference, "to the end of energizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work." Its preamble declared that "the great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son." It is a representative body of pastors and delegates, chosen and meeting biennially, purely advisory in character, for counsel and fellowship. Its meetings are held in September at Saratoga, open to the public, and are steadily increasing in the numbers attending, also in interest and in practical purpose and value. Since its formation, the Unitarian churches of America have given more for missionary purposes than in all their previous history. Within smaller and more convenient

territorial districts have been formed also local conferences with more frequent meetings, which have been successful in fostering fellowship and co-operation, and a more devout and earnest religious life.

Without other ecclesiastical authority, the government of the churches and their usages and modes of worship are purely Congregational. The rites of baptism and of the Lord's supper are recognised and observed, not as having mystic value or binding authority, but as having spiritual worth and influence. The denominational *Year-book* for 1880 reports 340 churches, of which 240 are in New England, chiefly in Massachusetts, and 100 mainly in the West; 400 ministers, 20 local conferences, besides a number of organizations of purely benevolent aim and purpose. Two theological schools are sustained — one at Cambridge, founded in 1816, having four professors and about twenty students, and a library of 18,500 volumes, while the large University library of 240,000 volumes is also open to its use. About $140,000 have recently been added to its endowment fund to increase its corps of professors. The Theological School at Meadville, Pa., was formed in 1844, and has four resident professors, 15,000 volumes in its library, and about twenty students.

The periodicals of the denomination are the *Unitarian Review*, the *Christian Register*, now in its fifty-ninth year; *The Dayspring*, a Sunday-school paper, all published in Boston, while several smaller organs are published elsewhere. The denomination is rich in its literature, especially in the direction of practical and devout religious sentiment. The works of Channing, now widely circulated among English-speaking people all over the world, are translated in part or entire into the Dutch and German, French, Italian, Swedish, Hungarian, Icelandic, and Russian languages. There may also be mentioned as leading Unitarian preachers and writers, Henry Ware (father and son), James Walker, Theodore Parker, Edmund H. Sears, Orville Dewey, William H. Furness, Henry W. Bellows, James Freeman Clarke, Frederick H. Hedge, and Andrew P. Peabody. Unitarian writers are also largely represented in the walks of history and literature in America as in England. It may be added that Unitarian sentiments are held substantially by "Universalists," "Christians," "Hicksite Quakers," and "Progressive Friends."

III. *Doctrinal Views.*—In seeking the present form of Unitarian faith, it is needless to recount the speculations of earlier times. The tenets of Sabellius and Paul of Samosata and Arius, also of Servetus and the Socini, in their special forms sharing the crudities of contemporaneous thought, have largely passed away. They are not to be quoted as authority. They are simply in the line of historical progress, agreeing only in the single fundamental thought that God is one, and Jesus Christ a created and subordinate being. Unitarianism is characteristically not a fixed dogmatic statement, but a movement of ever-enlarging faith. It welcomes inquiry, progress, and diversity of individual thought in the unity of spiritual fellowship. With faith in the unity of God as its key-note, it asserts the unity of all truth in nature, history, experience, and the Bible; the unity of the Church as based on character, not on dogma; and the unity of spiritual life in this world and the next. Its leading principles are, first, the freedom of every individual soul to seek the highest truth and to obey it; and, second, that character is the test of Christian discipleship. Unitarians declare life, not dogma, to be the essence of Christianity. They deem Christianity to be essentially a reasonable religion, according with the truths of nature, instructing reason and appealing to it as interpreter and judge. They hold it to be a progressive religion; that its principles, like the axioms of mathematics, are eternally true, but that its germs unfold with the increasing intelligence of mankind. Right belief they deem important for right living, and they emphasize the value of righteousness as establishing the kingdom of God on earth, and as alone fitting the soul for his kingdom above. They refuse to formulate their belief in fixed creeds of ecclesiastical and exclusive authority; because these never settle open questions, but only start fresh controversy; because they limit inquiry and hinder progress; and because they make dogma instead of character, and opinion instead of spiritual purpose, the bases and tests of fellowship. Yet, while refusing any authoritative creed statement, there is an unwritten consensus of faith in which Unitarians are substantially agreed. They believe in the one God as the Creator of the universe and Father of all souls; a Father who wills man's welfare, desiring that not even the least shall perish; the Fatherly Friend in all worlds, who does not wait for forgiveness and favor to be purchased, but freely pours forth blessing on all who will accept it; Father of the sinner as of the saint, seeking every wanderer with his pursuing love, and punishing the erring not for his pleasure, but for their profit, that they may become partakers of his holiness. Unitarians believe in man as naturally neither saint nor sinner; that his nature is not corrupt and ruined, but undeveloped and incomplete; that he inherits tendencies to good as well as to evil, and that he is sinful only as he knowingly and wilfully does wrong; that he needs regeneration, the unfolding and renewal of his spiritual nature, which he experiences through obedience to the truth, under that divine influence which is called the Holy Spirit; that, as a child of the Infinite, allied to the Supreme Goodness by ties that cannot be sundered, having in him a spark of divinity that makes his ultimate redemption an inextinguishable hope, he yet needs to be taught and inspired of God, but with the aid of the divine grace, which is his birthright privilege, he is able to climb to celestial summits. Unitarians believe in Jesus Christ, as the four evangelists describe him, as at once Son of God and Son of man. They care little for metaphysical speculation about the mystery of his nature, but emphasize his word and life as a practical help for human salvation. They hold that he is our Saviour as he becomes to us the Light of the World, the Fountain of Living Water, and the Bread of Life; our Saviour by illustrating the eternal principles of right, inspiring his followers to holiness, and imparting to them true life more abundantly; our Saviour so far as he leads and helps us to be large-hearted, truth-seeking, pure, loving, and devout; that he came into the world to bear testimony to the truth, and was here not to be ministered unto, but to minister, and that he proved himself humanity's Lord and Leader by his divine helpfulness. Under the influence of elevated views of man's spiritual nature, affirming his innate power of apprehending religious truth, Unitarianism, in declaring the humanity of Christ, does not bring Jesus down, but lifts humanity up. It asserts that Jesus was purely human only to show that human nature itself is, in the phrase of Athanasius, *homoousian*, of the same substance with God, and that Jesus is the best expression of that divine humanity which is the birthright and promised destiny of all souls. While they are jealous of ecclesiastical authority or dictation, and perpetually refuse to limit their belief by formula, the Unitarians have, in public assembly of the American Unitarian Association, and in representative meetings of their national and local conferences, repeatedly reaffirmed their attitude of Christian discipleship, and shown that they hold themselves to be a body of believers upon the Christian foundation and within the Christian Church. They deem the mind of Christ the best index of Christianity. For the sources of Unitarian thought, therefore, they refer to Unitarian literature, more especially to the New Test., and supremely to the word and life of Jesus Christ. (R. R. S.)

Unitarians, a general name for those bodies of professed Christians who do not fully recognise the equality of the three Persons in the Godhead. The essential errors of Unitarianism, as evangelical Trin-

itarians regard them, are a denial (*a*) of the true divinity of Jesus Christ; and (*b*) of the inherent and total moral depravity of human nature. These two are claimed to be not simply *dogmas*, but *facts* sustained by observation and history as well as by the plain and constant teachings of the Holy Scriptures. They are intimately correlated to each other; for if Christ be not truly divine, then there is no adequate atonement for human sin; and, conversely, if man be not essentially a sinner, he needs no such divine Saviour. Hence our Lord in treating with Nicodemus announced the necessity of a radical, moral change as the first and all-important condition of Christianity (John iii, 1–13). Accordingly the doctrine of a spiritual and fundamental *regeneration* will be found to be the true touchstone of all evangelical orthodoxy, and those branches of Christendom who lay most stress upon it prove to be the most efficient in the moral renovation of mankind. Humanitarianism alone can never be more than a negative and powerless, because a really false, view of the actual condition and relation of the race as respects their Creator and Redeemer. See HUMANITARIANS.

In the same summary manner, Unitarians reject, as being to them unphilosophical and unintelligible, the divinity of the Holy Spirit, a doctrine which all who have passed through the pangs of true contrition into the joys of conscious pardon and heavenly communion find so comforting and necessary to the explanation of their own religious experience (Rom. v, 1–5; 1 Cor. ii, 10–14). See TRINITY.

While pointing out these, as we deem, radical defects in Unitarianism as a system of Christian faith, we nevertheless are bound to bear witness to the literary culture, social refinement, and moral virtues which Unitarians as a body have exhibited, and to their amenity and ameliorating influence in the defence of civil rights and the general cause of philanthropy. These we attribute, however, not so much to their creed as to the hereditary effect of early Puritan training and the power of a sound Christianity diffused through the community in the midst of which they live and operate. See UNITARIANISM.

Unĭtas Fratrum. See MORAVIANS.

United Armenians, a name applied to those Armenian Christians who acknowledge the pope; the orthodox Armenians being called Gregorians. The Armenian rite in the Roman Catholic Church has one patriarch and primate (in Cilicia), four archbishops (at Constantinople, Aleppo, Seleucia or Diarbekir, and Lemberg), besides two *in partibus*, and sixteen bishops. Their union took place from 1314 to 1344. They number some 100,000, of whom 78,000 are in Turkey and Persia (20,000 under the archbishop of Constantinople, 56,000 under the patriarch of Cicilia, and 1000 in Mount Lebanon). Austro-Hungary, in 1870, had 8279 United Armenians; Russian Caucasia and Siberia, in 1869, had 13,722. In 1872 a very considerable part of the Turkish United Armenians left the Roman Catholic communion and joined the Old Catholic movement. See ARMENIAN CHURCH.

United Brethren in Christ, the full title of a body of evangelical Christians in this country.

I. *Origin.*—In the year 1752, the Rev. Philip William Otterbein (q. v.), a distinguished scholar and missionary in the German Reformed Church, emigrated from Dillenberg, in the Duchy of Nassau, Germany, to America. Not long after his arrival in his new field of labor, he became deeply impressed with the necessity of a more thorough work of grace in his heart than he had ever before experienced. Lancaster, Pa., was his first pastoral charge, and, early in his ministry there, on a certain occasion, he passed from his pulpit to his study, and there remained in earnest prayer until God, in his mercy, poured upon his soul the spirit of grace and power. Mr. Otterbein, from this time forth, preached with an unction which neither he nor his people had realized before. Having now entered, as it were, upon a new life, he was eminently fitted for a leader. He was calm, dignified, humble, and devout. After six years of service at Lancaster Mr. Otterbein transferred his labors to Tulpohocken, Pa., at which place he introduced evening meetings, and in them read portions of the Bible and *exhorted* the people to flee from the wrath to come. At this time there was not a Methodist society in America. The German churches of the land, especially, were sunken in lifeless formality. The "new measures" of Mr. Otterbein brought upon him severe criticisms, if not actual persecution.

While Mr. Otterbein was engaged in enforcing experimental godliness at Tulpohocken, the Rev. Martin Boehm, a zealous Mennonite, was led into the light of a new life. These men were ministers of churches widely different in doctrines and modes of worship. Two awakenings were now in progress—one under the labors of Mr. Otterbein in Tulpohocken, the other led by Mr. Boehm in Lancaster County, Pa. During a "great meeting" held in a barn in that county, these two ministers met for the first time. Mr. Boehm preached the opening sermon in the presence of Mr. Otterbein. As the heart of the preacher warmed with his theme, it kindled a flame in the soul of the other. At the close of the sermon, and before Mr. Boehm could resume his seat, Mr. Otterbein arose, and, embracing the preacher in his arms, exclaimed aloud, "*We are brethren.*" These words afterwards suggested the name which the denomination now bears.

From this time these godly men became co-laborers, and travelled extensively through Eastern Pennsylvania, Maryland, and Virginia. In the meantime other German ministers of "like precious faith" were raised up through their labors, and numerous societies were formed in the states mentioned. It seems to have been no part of Mr. Otterbein's purpose to organize a new church. He only sought to impress upon the consciences of the people generally, and of formalists in particular, that a vital union with Christ is essential to a religious life. Providence so shaped circumstances that Mr. Otterbein, without his own seeking, was placed at the head of a new denomination.

The eminently Christian character of Mr. Otterbein, and his usefulness in founding this Church, make it proper that a few sentences more be written of him. He was born at Dillenberg, Germany, March 6, 1726, and resided in his native land twenty-six years, and in America sixty-one years, dying Nov. 17, 1813, having continued his ministry to the close of his long life. He was an eminent scholar in classical attainments, and in philosophy and divinity. He was held in high esteem by bishops Asbury and Coke of the Methodist Church, and assisted, by special request, at the ordination of the former. On hearing of his death, bishop Asbury said of him, "Great and good man of God! An honor to his Church and country; one of the greatest scholars and divines that ever came to America, or who were born in it."

As the work thus begun grew to considerable proportions, it became very important to consider the best means of perpetuating and extending it. Conferences were therefore annually held for this purpose, beginning at Baltimore in the year 1789. In 1800 the societies gathered were united in one body, under the name of the "United Brethren in Christ," and elected Mr. Otterbein and Martin Boehm their superintendents or bishops. At that time there was little uniformity among them as to doctrine. Some were German Reformed, others were Mennonites or Lutherans, and a few were Methodists. In regard to the mode of baptism, probably to meet the wishes of the Mennonites, they agreed that each man should act on his own convictions. From 1800 to 1815, the growth of the Church was steady, but not speedy. Several new conferences were formed, and the work extended westward of the Alleghany Mountains.

At a conference held in Ohio in 1814 it was resolved to call a general council for the purpose of agreeing upon some system of discipline. It was also determined that the members of this council should be elected from among the preachers by the vote of the people throughout the whole Church. Under this order the first General Conference was convened on June 6, 1815, at Mount Pleasant, Pa.

II. *Doctrines.*—At this conference the following summary of doctrines was adopted, and remains unchanged to the present time:

In the name of God, we declare and confess before all men that we believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one—the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both; that this triune God created the heavens and the earth, and all that in them is, visible as well as invisible, and furthermore sustains, governs, protects, and supports the same.

We believe in Jesus Christ; that he is very God and man; that he became incarnate by the power of the Holy Ghost in the Virgin Mary, and was born of her; that he is the Saviour and Mediator of the whole human race, if they with full faith in him accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for us; and that he shall come again at the last day to judge the quick and the dead.

We believe in the Holy Ghost; that he is equal in being with the Father and the Son, and that he comforts the faithful, and guides them into all truth.

We believe in a holy Christian Church, the communion of saints, the resurrection of the body, and life everlasting.

We believe that the Holy Bible, Old and New Testament, is the word of God; that it contains the only true way to our salvation; that every true Christian is bound to acknowledge and receive it, with the influence of the Spirit of God, as the only rule and guide; and that without faith in Jesus Christ, true repentance, forgiveness of sins, and following after Christ, no one can be a true Christian.

We also believe that what is contained in the Holy Scriptures—to wit, the fall in Adam, and redemption through Jesus Christ—shall be preached throughout the world.

We believe that the ordinances, viz. baptism, and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be in use and practiced by all Christian societies; and that it is incumbent on all the children of God particularly to practice them; but the manner in which ought always to be left to the judgment and understanding of every individual. Also the example of washing feet is left to the judgment of every one, to practice or not; but it is not becoming for any of our preachers or members to traduce any of their brethren whose judgment and understanding in these respects are different from their own, either in public or private. Whosoever shall make himself guilty in this respect shall be considered a traducer of his brethren, and shall be answerable for the same.

III. *Organization and Government.*—The polity of the Church is outlined by the following constitution, established in 1841:

We, the members of the Church of the United Brethren in Christ, in the name of God, do, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, as well as to produce and secure a uniform mode of action, in faith and practice, also to define the powers and the business of quarterly, annual, and general conferences, as recognised by this Church, ordain the following articles of constitution:

Art. I, § 1. All ecclesiastical power herein granted to make or repeal any rule of discipline is vested in a general conference, which shall consist of elders elected by the members in every conference district throughout the society; provided, however, such elders shall have stood in that capacity three years in the conference district to which they belong.

§ 2. General Conference is to be held every four years; the bishops to be considered members and presiding officers.

§ 3. Each annual conference shall place before the society the names of all the elders eligible to membership in the General Conference.

Art. II, § 1. The General Conference shall define the boundaries of the annual conferences.

§ 2. The General Conference shall, at every session, elect bishops from among the elders throughout the Church who have stood six years in that capacity.

§ 3. The business of each annual conference shall be done strictly according to Discipline; and any annual conference acting contrary thereunto shall, by impeachment, be tried by the General Conference.

§ 4. No rule or ordinance shall at any time be passed to change or do away the Confession of Faith as it now stands, nor to destroy the itinerant plan.

§ 5. There shall be no rule adopted that will infringe upon the rights of any as it relates to the mode of baptism, the sacrament of the Lord's supper, or the washing of feet.

§ 6. There shall be no rule made that will deprive local preachers of their votes in the annual conferences to which they severally belong.

§ 7. There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way.

§ 8. The right of appeal shall be inviolate.

Art. III. The right, title, interest, and claim of all property, whether consisting in lots of ground, meeting-houses, legacies, bequests, or donations of any kind, obtained by purchase or otherwise, by any person or persons, for the use, benefit, and behoof of the Church of the United Brethren in Christ, are hereby fully recognised and held to be the property of the Church aforesaid.

Art. IV. There shall be no alteration of the foregoing constitution unless by request of two thirds of the whole society.

Membership in the Church is conditioned upon a belief in the Bible as the Word of God, the experience of pardon of sins, a determination by grace and a good life to save the soul, and a pledge to obey the discipline of the Church.

Only one order of ministers is recognised by the Church, viz. that of elders. The bishops of the Church are only elders elected for a term of four years as superintendents of the whole field.

Her ecclesiastical bodies consist of official boards, quarterly, annual, and general conferences. The latter meet quadrennially. Her officers are, superintendents of Sabbath-schools; stewards, who attend to the finances of the churches; class-leaders, or subpastors, who have charge of classes for spiritual instruction and worship; preachers in charge, who have the pastoral care of a mission, circuit, or station; presiding elders, who are elected by the Annual Conference from among the ordained elders, and who travel over a certain number of fields of labor, preside at the quarterly conferences, and see that all the laborers in their respective districts faithfully perform their duties; and bishops, or general superintendents of the whole Church, who preside at all the annual and general conferences.

The method of supplying the churches of the denomination with pastors is that known as "the itinerant system." Pastors in charge are subject to removal or reappointment at the end of each conference year by a committee constituted by the Annual Conference, composed of the bishop, the presiding elders of the past and the present year, and an equal number of local elders or preachers. A minister cannot remain in the same charge more than three years, except by the consent of two thirds of the members of the Annual Conference.

Presiding elders have no limit as to the time they may serve on a district, subject only to the option of the Annual Conference. Bishops may be re-elected every four years indefinitely by the General Conference.

The General Conference of 1877 made provision for lay representation in the annual conferences, leaving it to the will of the several annual conferences to accept or not. A considerable number of conferences have adopted it, and its introduction is believed to be advantageous.

IV. *Numbers, Operations, and Sphere.*—The statistics of the denomination in 1879 show 47 annual conferences, 3 mission districts, 2217 ministers, 4356 organized churches, 154,796 members, 2152 houses of worship, 319 parsonages, 3268 Sabbath-schools, 187,203 officers, teachers, and scholars in Sabbath-schools. During the year 1879 the Church contributed for the support of the Gospel and for connectional purposes $661,662.56.

During the past thirty years the denomination has been active in the educational work, and has now thirteen colleges and seminaries and one theological school. The latter is located at Dayton, O., and wholly under the management of the General Conference.

The Missionary Society of the Church is thoroughly organized, and since its origin, in 1853, has gathered

and expended for the spread of the Gospel nearly two millions of dollars. The missionaries of the Church are scattered over many portions of the United States and territories, in Canada, Germany, and Western Africa. There are in the foreign work 12, in the frontier department 140, and on home missions 240 missionaries.

A Women's Missionary Society was established in 1877, and has founded one mission in Germany and one in Africa.

A Church Erection Society was organized in 1869 by the General Conference. The object of this organization is to aid feeble churches in erecting houses of worship. Already many congregations have been assisted by funds raised by this society.

A Sabbath-school Association was established in 1869, and gathers by systematic annual collections a liberal sum each year to aid Mission Sabbath-schools in all parts of the denomination and in heathen lands. The Church is deeply interested in the work of saving the children, and no appliance useful to this end is withheld from them.

The literature of the Church is found chiefly in strictly denominational books and periodicals. It has a publishing house at Dayton, O., under the supervision of the General Conference. Its net capital on the 1st of April, 1880, was $144,606.10. It is out of debt, and has a handsome balance of cash in the treasury. Its periodical literature is of a high moral tone, and compares well with the best of its kind everywhere. The house issues nine periodicals, with an average aggregate circulation of 175,000 copies.

The Church of the United Brethren in Christ is not an offshoot of any other Church or churches, but bears the impress of a providential upraising for the accomplishment of a special mission. It presents no new doctrine, and is distinguished mostly as an organization in which the ministry and people have an equal proportion of power, and the rulers hold office only by the authority and consent of the governed. Its history has been marked by radical reformatory ideas, which have doubtless in some degree retarded its growth in numbers. Slavery, the use of intoxicating drinks as a beverage, and the making and trading in ardent spirits, Freemasonry, and other secret societies are entirely prohibited on pain of excommunication. Its field thus far has been mainly among the rural populations of the land. Its ministers and people are striving to maintain the old landmarks of a vital and experimental religion, insisting upon the witness of the Spirit and a holy heart and life. (W. J. S.)

United Christians OF ST. THOMAS, a body of East Indian Roman Catholics, chiefly found in Travancore, at the southern extremity of India. In 1599 the Synod of Diamper (Udiamperoor) compelled the ancient Church of St. Thomas Christians to conform to the Church of Rome, conceding to them a modern Syrian rite. In 1653 nearly all fell away, but were soon after induced in great numbers to return, chiefly by the labors of the Barefooted Carmelites. At present more than one half are of the Latin rite, but a portion retain the Oriental rite. They are chiefly in the vicariate apostolic of Verapoli (Latin rite), reported in 1868 as having 295 priests and 233,000 members. See THOMAS (ST.), CHRISTIANS OF.

United Copts are those who, since 1732, have acacknowledged the authority of the pope. They are of two rites—the Egyptian, and the Ethiopic or Abyssinian—and in Egypt they number 12,000. In 1855 the pope appointed one of their priests vicar apostolic and bishop *in partibus*. See COPTS.

United Evangelical Church, a denomination in Germany, formed in 1817 by a union of the Lutheran and Reformed churches. Attempts at uniting these churches were made as early as 1529, when leading theologians of both schools held a conference at Marburg. Other conferences were held at Leipsic in 1631, and at Cassel in 1661. In 1703 Frederick I of Prussia convened several Lutheran and Reformed theologians at Berlin to discuss the practicability of a union, but was successfully opposed by the Lutheran clergymen. A "Plan of Union," proposed by Klemm and Pfaff, theologians of Tübingen (1710–22), met with little favor. About the beginning of the 19th century, however, a voluntary union of the two communities was established in some parts of South Prussia, which extended in 1805 to many congregations at Cologne, Würzburg, and Munich. In 1810, king Frederick William took up the subject warmly, and in 1814 drew up, chiefly with his own hands, a liturgy, which was adopted in the Royal Chapel, and authorized for use elsewhere. A royal proclamation followed, dated Sept. 27, 1817, in which the king requested the Lutherans and the Reformed throughout his dominions to unite in one community, and expressed his intention of taking part in a united celebration of the holy communion in the Royal Chapel at Potsdam, on Oct. 31, the occasion of the tercentenary of the Reformation. A synod assembled on Oct. 1 at Breslau, and another subsequently at Berlin; both of them readily adopting the proclamation, as did most of the ministers and laity throughout Prussia. A general assent was given to the movement on the day mentioned by the king, viz. Oct. 31, and not long after it was ordered that the distinctive names "Lutheran" and "Reformed" should be disused in all official documents, and the United Evangelical Church alone recognised as the national religion. It soon spread beyond the boundaries of Prussia, and was adopted in Nassau, Hanover, and Bavaria in 1818, in Hesse-Cassel in 1822, and in Würtemberg in 1827; but it did not extend either to Lutheran Austria, on the one hand, or to Calvinistic Switzerland, on the other. Even in Prussia the revised Service-book which the king set forth in 1821 was rejected by many congregations, and uniformity was far from being established even within the bounds of the united body. On June 25, 1830, the king directed that the Service-book should be used in all churches; but a number of the Lutheran clergy refused to adopt it, and were suspended, some of them being treated with great severity, and even imprisoned.

Three parties arose in the Church. One, generally called the Confederalists, under the leadership of Prof. Hengstenberg and Dr. Stahl, maintained that the union consisted in a mere external confederation and subjection to the same general Church government; and that the individual churches remained Lutheran, Reformed, or United. A second party, commonly called the Consensus party, took for its doctrinal basis the Bible and the common dogmas of the Lutheran and Reformed confessions. It controlled the theological faculties of most of the universities, and had among its leading men Nitzsch, Twesten, Hoffmann, Niedner, Tholuck, Julius Müller, Jacobi, Dorner, Lange, Stier, Herzog, and Rothe. The third, or Union, party rejected the authoritative character of the old symbolical books of both the Lutheran and the Reformed denomination, and based themselves on the Bible simply, claiming, at the same time, the right of subjecting the authenticity of the Old and New Tests. to critical examination. This party included many of the disciples of Tübingen, and liberal divines of different shades of opinion.

The persecution of the "Old Lutherans" was kept up until the death of Frederick William. A milder policy was introduced by his son, who succeeded him in 1840; and in 1845 the Old Lutherans were allowed to organize into a separate community, but did not receive any share of the public funds. In 1873 laws were passed substituting the principle of ecclesiastical self-government for that of the consistorial administration theretofore exercised by the State. In January and February, 1875, provincial synods met in all the eight old provinces of Prussia, and in November and December an extraordinary general synod met at Berlin, to make all necessary preparations for a transfer of the government

of the Church to a regular general synod. United Evangelical churches were also formed in other German states; in Nassau, 1817; the Bavarian Palatinate, 1818; Baden, 1821; and in Würtemberg, 1827. In Austria and France a fusion of the Lutheran and Reformed churches has also many friends, but nothing practical has been as yet accomplished. In the United States a branch of the United Evangelical Church was established at St. Louis in 1840, when six German ministers organized an ecclesiastical body called *Evangelischer Kirchenverein des Westens* (Evangelical Church-Union of the West). This body, in 1856, was divided into three districts, and in 1866 changed its name to "German Evangelical Synod of the West." In 1870 it reported, at the General Assembly held in Louisville, as follows:

Ministers.	Congregations.	Voting Members.	Communicants.	Total Population.
162	300	12,000	about 20,000	about 50,000

Another branch of the United Evangelical Church was constituted in 1848, under the name of "Evangelical Synod of North America." In May, 1859, it split into two independent bodies, one of which assumed the name "United Evangelical Synod of the North-west," and the other "United Evangelical Synod of the East." Both of them united in 1872 with the "German Evangelical Synod of the West," constituting the fourth and fifth districts of this body. In 1874 the Church was redistricted by the General Conference held in Indianapolis into seven particular synods. It then numbered about 300 ministers and 40,000 communicants. The Church has a theological seminary in Warren County, Mo.; another educational institution at Elmhurst, Ill.; and three denominational papers. See Bunsen, *Signs of the Times:*

Hering, *Geschichte der kirchlichen Unionsversuche* (Leips. 1836–38, 2 vols.); Kahnis, *Hist. Germ. Protestantism;* Müller, *Die evangelische Union* (Leips. 1854); Nitzsch, *Urkundenbuch der evangelischen Union* (Bonn, 1853); Schaff, *Germany, its Theology*, etc. (Phil.1857); Stahl, *Die lutherische Kirche und die Union* (Berlin, 1858).

United Methodist Free Church, an English branch of the Methodists which was formed in 1857, when the Wesleyan Methodist Association and the larger portion of Wesleyan Reformers amalgamated. The origin of this Church dates back to 1827, when trouble arose in Leeds in reference to the introduction of an organ into Brunswick Chapel. This resulted in the organization of the Protestant Methodists, who had a separate existence until 1836, when they became merged in the denomination formed in that year, and known subsequently as the Wesleyan Methodist Association. The immediate occasion of the formation of the latter body was the determination of the conference to establish a theological seminary. The Wesleyan Methodist Association retained its separate identity till 1857, when, by uniting with the Wesleyan Reformers, it became merged in the United Methodist Free churches. The union was completed, and the name adopted, in the town of Rochdale. This body is the third in numerical importance of English Methodist denominations, having its seat principally in England. Only three of its circuits are in Scotland, and it has no footing in Ireland. It has missionary stations in Jamaica, Victoria, Queensland, New Zealand, Eastern Africa, and China.

The constitution of the body is democratic, the members of its annual assembly being freely chosen representatives. This assembly does not regulate the internal affairs of circuits, they being independent, except on matters of connectional import. The home circuits are divided into districts; but the district meetings do not wield any important functions. The various schemes, funds, and institutions of the body are intrusted during the year to committees which are, for the most part, elected annually. It is so with the Connectional Committee (which may be regarded as the executive of the body), with the Foreign Missionary Committee, the Chapel Fund Committee, the Superannuation Committee, and the Book-room Committee. Ashville College is governed by a body of trustees elected for life, and a committee of six elected for three years, but so arranged that two retire each year. The Theological Institute is governed by a body of trustees elected for life, and nine others chosen annually. The connectional officers are the president of the assembly, the connectional secretary, the connectional treasurer, and the corresponding secretary.

In 1877 their statistical report showed as follows:

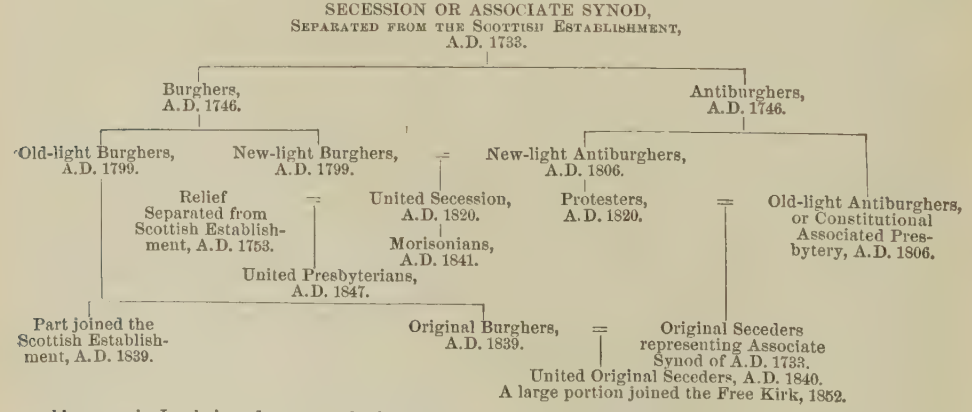
Itin. Min.	Local Preachers.	Leaders.	Members.	Members on Trial.	Chapels.	S. Schools.	Teachers.	Scholars.	Raised for Missions.
405	3501	4439	72,997	6984	1539	1305	26,205	183,364	£17,787 11s. 8½d.

See Simpson, *Cyclop. of Methodism*, s. v. See METHODISM, 8.

United Nestorians. See CHALDEANS; NESTORIANS.

United Original Seceders. See PRESBYTERIAN CHURCHES, 5.

United Presbyterian Church. The genealogical descent of the existing body may be best exhibited by the following pedigree [see PRESBYTERIAN CHURCHES, 2, 14]:


SECESSION OR ASSOCIATE SYNOD,
SEPARATED FROM THE SCOTTISH ESTABLISHMENT,
A.D. 1733.
Burghers, A.D. 1746.
Antiburghers, A.D. 1746.
Old-light Burghers, A.D. 1799.
New-light Burghers, A.D. 1799.
New-light Antiburghers, A.D. 1806.
Relief Separated from Scottish Establishment, A.D. 1753.
United Secession, A.D. 1820.
Protesters, A.D. 1820.
Old-light Antiburghers, or Constitutional Associated Presbytery, A.D. 1806.
Morisonians, A.D. 1841.
United Presbyterians, A.D. 1847.
Part joined the Scottish Establishment, A.D. 1839.
Original Burghers, A.D. 1839.
Original Seceders representing Associate Synod of A.D. 1733.
United Original Seceders, A.D. 1840.
A large portion joined the Free Kirk, 1852.

United Secession Church, THE, was formed in Scotland in 1820 by a reunion of the Associate (or Burghers) and the General Associate (or Antiburghers) Synod. In 1847 it was united to the present United Presbyterian Church.

United Society of Believers IN CHRIST'S SECOND APPEARING, the name given to themselves by the Shakers (q. v.).

United States OF AMERICA is the full title of the principal nation on the Western continent, occupying the whole central portion of North America. See AMERICA. In this article we propose to treat our country only in its general religious aspects, leaving its other features to the secular cyclopædias. For the religious beliefs and customs of the aborigines, see INDIANS (NORTH AMERICAN).

I. *Church History.*—1. *Religious Character of the Original Settlers.*—New England was originally settled by the Puritans (q. v.) from England. These were a band of dissenters from the faith and practice of the Established Church of England who were persecuted for their dissent and granted no rest in their own land. Accordingly they decided to leave their own country for one that would permit them liberty of conscience in religious worship, and, after one unsuccessful attempt at departure, finally set out from the coast of Lincolnshire in the spring of 1608 for Holland. They reached Amsterdam in safety, where they passed one winter; and then removed to Leyden. Here they enjoyed that religious liberty for which they were seeking; but they were in a strange land, among a strange people, who used a strange language. The love of country was still warm in their hearts notwithstanding their persecution at home, and during the ten years they remained in Holland they became thoroughly anxious to return to the allegiance of their mother country. With this desire in their hearts, they sent John Carver and Robert Cushman to England to ask permission of the government for the Pilgrims at Leyden to settle in America. After some hesitation on the part of the king and the ministry, they obtained from the former an informal promise that he would not disturb them in America if they should decide to go there. Arrangements were completed for their removal to America, and they landed on Plymouth Rock on Monday, Dec. 11 (old style), 1620. Their arrival occurred in the dead of winter, and they were obliged during the long and severe season that followed to undergo great privation and suffering. Diseases engendered by the rigors of the climate swept away one half of their number. But the spirit which had brought the Pilgrim Fathers to New England caused them to remain undaunted by opposition, from whatever source. These were a vigorous and determined people, with strong convictions on all questions of morals and religion. They took possession of the new country and held it. They increased in number and gradually extended their borders over our present New England, and became as zealous for their religion as had been the English government before they left England. If the Church was not under the control of the State, the State was under the control of the Church; for a man could not hold office except he were a member of the Church; and religion lay at the basis of their political system. Notwithstanding their own bitter experience in their old home, they were intolerant of all dissent in their new abode, and they sometimes ran to great extremes of fanaticism against so-called heretics. Puritanism, however, has exerted a powerful influence for good in the development of American institutions by holding out sternly for the right in government as well as in private life.

Rhode Island was settled originally by the Baptists, followers of Roger Williams (q. v.). In 1636, along with a few companions, Roger Williams, seeking for a refuge beyond the limits of the Plymouth colony, founded Providence Plantation, and made it a resort for all the distressed and persecuted of whatever name or faith. Notwithstanding this liberality on the part of the founder, the colony was settled chiefly by those of the Baptist communion.

Connecticut was contested ground between the English settlers of Plymouth and the Dutch of New Netherlands. The Dutch, finding that the English were about to establish a colony in the valley of the Connecticut River, built a fort at Hartford called the House of Good Hope; but this was not regarded by the English as of any right belonging to the Dutch, and they proceeded to settle the country from Plymouth. In 1635 a colony of sixty persons left Boston for Connecticut, where they arrived in due time, and settled at Hartford, Windsor, and Wethersfield. A little later other settlements were formed, and in 1639 the leading men of New Haven adopted the Bible as their political constitution. At the Restoration in England, Connecticut obtained a royal charter, and thus became a colony free and independent in all except the name. Puritan influence was in the ascendency, and the colony enjoyed great prosperity and freedom from invasion.

New York was settled originally by the Dutch as a trading-post. A colony was planted on Manhattan Island (the present site of New York city), and the village was called New Amsterdam. In 1623 a considerable addition was made to the numbers of the colony by the arrival of thirty families of Dutch Protestant refugees from Flanders, called *Walloons*. They came to America to escape the persecutions which they had to undergo at home. The settlements were extended rapidly, even to the present site of Albany. In 1626 Manhattan Island was purchased from the Indians for *twenty-four dollars*. There was a bond of sympathy between the Walloons and the Pilgrims of Plymouth in that they were alike refugees from persecution at home, and, furthermore, the English remembered their kind treatment in Holland. Visits were exchanged and a friendly intercourse was kept up. The English notified their neighbors of their own claim to the territory of the Hudson, and advised them to make good their titles by accepting deeds from the council of Plymouth. In 1664 the Dutch power in America was completely broken. All the territory possessed by Holland in this country had been granted by Charles II to his brother James, duke of York, who made haste to secure the land thus granted. A squadron was sent against New Netherlands, and easily subdued the country. Thereafter the country and city passed under the name of New York. English settlers were brought in, but they lived at peace with the Dutch; even the strifes of the two home governments failed to embroil the colonists of New York in a contest. From the time of the English conquest of the territory, the Episcopal Church was established by law, and was supported by the usual taxation and grants of land. Traces of both the Dutch and English forms of worship are abundant in New York at the present time. (Dutch) Reformed churches and societies are numerous, as also are the Protestant Episcopal.

New Jersey was at first a part of New Netherlands, and was settled by the Dutch, especially in the northern part in the vicinity of New Amsterdam (New York). But, on the reduction of the Dutch power to submission to the English, that portion of the territory likewise passed under the control of the duke of York. It was assigned, however, to lord Berkeley and Sir George Carteret. A liberal government was provided, and in the first assembly, held in 1668, the Puritans were in the ascendency, and the customs of New England were largely adopted in New Jersey. In 1676 the colony was divided into two sections by a line starting at the southern point of land on the east side of Little Egg Harbor, and extending north-northwest to a point on the Delaware River in latitude 41° 40′. The territory lying east of this line was to be known as East Jersey, and remain under the control of Sir George Carteret; while that lying between the line and the Delaware was called West Jersey, and had been assigned to certain Quakers (William Penn and others) in trust for Edward Byllinge. The western section, being under the control of the Quakers, became a place of refuge for the persecuted of that name. Many Friends found homes here, and enjoyed great prosperity. In 1682 William Penn and some other Quakers purchased the territory of East Jersey from

the heirs of Sir George Carteret, and extended their control over the whole province. Robert Barclay, an eminent Scotch Quaker, was chosen governor for life, and continued to administer the government until 1690, when he died. During this period East Jersey received a large accession of Scotch Quakers, and a still larger accession of Scotch Presbyterians. The northern section of the state retains a large number of the followers of the early Dutch Protestants, while the central and southern portions have the descendants of the Scotch Quakers and Presbyterians.

William Penn (q. v.) was greatly pleased with the success of the Quaker colonies in New Jersey, and formed the project of establishing a free state on the banks of the Delaware, founded on the principle of universal brotherhood. After a vigorous effort, seconded by powerful friends in Parliament, he obtained a charter in 1681 by which he became proprietor of Pennsylvania. Emigrants flocked to the new colony, a liberal government was planned, the land was purchased from the Indians, and relations of friendship were established with the savages which lasted for a long period of time. It is a pleasure to look back upon the history of Pennsylvania. It is one continued reign of peace and prosperity, resulting from the righteous principles upon which the colony was founded and maintained. Immigration was encouraged by the liberal policy of the proprietors, and thousands of German Protestants, who fled from persecutions at home, came and settled to the westward of the English communities. Their descendants remain to this day, and are among the most industrious and thrifty people in the whole land. Many Huguenots also came from France and formed settlements, and Irish Protestants occupied lands still farther west. From these different classes of emigrants have sprung the various prevailing religious bodies of Pennsylvania; but the Quakers and Germans have made the deepest impression upon the country, and they have had more to do in shaping the religious sentiment and policy of the people than any other.

Delaware was settled by the Swedes. Gustavus Adolphus, as early as 1626, had formed a plan of colonization, but was prevented from carrying it out by difficulties at home, and the plan was put into execution by Oxenstiern, the Swedish minister. In the early part of 1638 a company of Swedes arrived in Delaware Bay. They purchased from the Indians the country lying to the west of the bay, from Cape Henlopen to Trenton Falls, and named it New Sweden. This territory comprised the present state of Delaware and a part of Pennsylvania. But the colony of New Sweden was of short duration. In 1655 the country was entirely subdued by the Dutch of New Netherlands.

The colony of Maryland was founded as a home for persecuted Catholics. Sir George Calvert, of Yorkshire, England, a man of liberal education, large experience, and a devoted Catholic, was desirous of founding a colony which should afford a home for the persecuted Catholics of his own land, and should grant equal toleration to all creeds. About the year 1630 he obtained from king Charles I a charter for a new colony on the Chesapeake, but died before the colonization began. His son, Cecil Calvert, received the charter June 20, 1632, and named the new province Maryland. His brother, Leonard, was sent out with the colony as governor. The provisions of the charter were the most liberal that had yet been granted. Christianity was the religion of the State, but no preference was expressed for any creed. Free-trade was guaranteed, and arbitrary taxation forbidden. The power of making the laws of the colony was conceded to the colonists or their representatives. Under these liberal provisions, and the prudent conduct of the officers and the colonists themselves, the enterprise was very prosperous, and the colony grew very rapidly. Religious toleration and freedom of conscience were reiterated in the legislation of the colonial Assembly, and Maryland, along with Rhode Island and Connecticut, went far beyond the other colonies in securing liberty of conscience. In 1691 the patent of the Baltimores was taken away by king William III. During the following year Sir Lionel Copley assumed the government of the province, and a revolution was speedily effected. The Episcopal Church was established by law, and supported by taxation; religious toleration was abolished, and the former liberal policy entirely swept away.

On April 10, 1606, king James I granted a patent to an association of nobles, gentlemen, and merchants residing in London, called the London Company, assigning to them all the region between the thirty-fourth and thirty-eighth degrees of north latitude. The affairs of the company were intrusted to the management of a superior council, residing in England, and an inferior council, residing in the colony. To carry out the purpose for which the charter was granted, a fleet of three vessels was fitted out, to be under the command of Christopher Newport. On Dec. 9, 1606, the vessels set sail, and in May following landed on the banks of the James River, in Virginia, fifty miles from Chesapeake Bay. Here they immediately laid the foundations of Jamestown, the oldest English settlement in America. The first settlers of Jamestown were idle, improvident, and dissolute. While a few were laborers and artisans, the great majority were enrolled as *gentlemen*. John Smith, the best and most energetic man of the colony, was accused of conspiracy and sedition, but was able to defend his name against the accusations. The colony was organized by making known the names of the inferior council, and the election of Edward Wingfield as governor of Virginia. The new colony had a hard struggle for its existence. The idleness and dissolute habits of the settlers, the treachery of some of the leaders, and the civil dissensions which arose in the community threatened to break up the settlement in the very beginning. But, after various disasters and discouragements, Smith was elected president, and began a vigorous administration which added new life to the enterprise. By the undaunted courage of the officers from this time onward, and the encouragement given by the arrival of new accessions to their number from time to time, the colony was able to maintain its existence. The settlements were extended, and the colony grew into a flourishing province. The Episcopal Church was established by law and supported by taxation; churches were built in various parts of the province, and remained for many years. Along with the English revolution came religious intolerance in Virginia. In March, 1643, a law was enacted by the Assembly declaring that no person who did not assent to the doctrines of the Established Church should be allowed to teach, or to preach the Gospel, within the limits of Virginia. Their persecution of the Puritans within their borders brought upon the Virginians the distrust of the colonists of New England for many years.

The attempt to form settlements in the Carolinas was for a long time unsuccessful. In 1663 began the first colonial settlements in North Carolina on the Chowan River and Albemarle Sound. The colony passed through many vicissitudes of fortune, but the settlers remained in possession of the territory. In 1704 an attempt was made by Robert Daniel to establish the Church of England. George Fox, the founder of the Quakers, at one time (1672) made a visit to the settlements of Carolina, and obtained many hearers to his instructions. Other Quakers came from New England and Delaware, and made their homes in this colony. In 1707 a band of French Huguenots were added to the settlers; a hundred German families from the banks of the Rhine came to find a home on the banks of the Neuse; and a number of Swiss peasants founded New Berne, at the mouth of the River Trent. Little attention was paid to questions of religion at first. There was no minister in the colony until 1703, and no church

until 1705. But the largest liberty of conscience was allowed, and a field opened for the sowing of precious seed.

South Carolina was colonized in 1670, and Old Charleston founded. The present city of Charleston was laid out and a beginning made in building ten years later. In 1686 South Carolina began to receive the Huguenots (q. v.) from France, and in a short time had more of these French refugees than any other American colony. The proprietors pledged them protection and citizenship, but, owing to the unsettled condition of their political plan, the Huguenots were kept in suspense for many years. The first general act of enfranchisement was passed in their favor in May, 1691, and their full political rights were established in 1697. In 1695 began the administration of John Archdale as governor. He was a Quaker of distinction, and ruled with such wisdom and moderation that the colony greatly prospered. He was instrumental in procuring the passage of a law by which all Christians, except the Catholics, were fully enfranchised; and the exception was made against his earnest protest. The policy of South Carolina, as well as that of her northern sister, had been one of religious toleration and civil liberty; consequently no church was established by law, but Christians of all denominations were welcomed to her shores. The Dutch came from the banks of the Hudson, the French vine-dressers were sent by king Charles; Churchmen and Dissenters from England, Irish peasants, Scotch Presbyterians, and Huguenots, all found a home and welcome under the genial sun of South Carolina.

The colony of Georgia was founded as an asylum for the oppressed poor of England and the distressed Protestants of other lands. James Oglethorpe, an English cavalier and member of Parliament, obtained a charter from George II, by which the territory between the Savannah and Altamaha rivers was organized and granted to a corporation for twenty-one years in trust for the poor. This charter was dated June 9, 1732, and the new province was named Georgia, in honor of the king. The organization of the colony was on a liberal basis. Oglethorpe, who was the first governor, was a High-Churchman, but made no distinction among the immigrants who came. Swiss peasants, Scotch Highlanders, and German Protestants from Salzburg came and made their home with the English. Then came the Moravians with their vital religion, and the Methodists, in the persons of John and Charles Wesley and George Whitefield. The labors of the Wesleys were not productive of any permanent results, but those of Whitefield were more successful.

The colonization of Florida was first effected in 1565. Pedro Melendez, a Spanish soldier of a wicked disposition and evil habits, was commissioned by Philip II to explore the coast of Florida, conquer the country, and plant a colony in some favorable site. Melendez arrived in sight of land on St. Augustine's day, but did not land until Sept. 2. The harbor and the river which enters it were named in honor of that saint. On the 8th of the same month, after the proclamation of the Spanish sovereignty and the celebration of mass, the foundations of St. Augustine were laid. This is the oldest town in the United States, having been founded seventeen years before Santa Fé, and forty-two years before Jamestown. The founders were Catholics, and their dastardly leader was a cruel monster who hoped to regain the favor of his countrymen by murdering the members of a Huguenot settlement about thirty-five miles above the mouth of the St. John's River. The work was done in a most heartless manner, and the French settlement entirely broken up. The outrage was subsequently avenged by Dominic de Gourges, a soldier of Gascony, who attacked successively three Spanish forts on the St. John's, captured the inmates, and afterwards hanged the principal of them.

When La Salle visited the lower Mississippi valley in 1682 he took possession of the country in the name of Louis XIV of France, giving it the name of Louisiana. A settlement was attempted by Iberville and his followers at Biloxi, in 1699. He died before the project was fairly successful, and was succeeded in command by Bienville, who was driven from his post by the Indians and compelled to take up his abode at the present site of New Orleans. Others succeeded Bienville in the governorship of the new territory, but he was reappointed in 1718, and began to build a town on the site he had formerly selected as headquarters, and named the city New Orleans, in honor of the Duke of Orleans. In 1723 it was made the capital of the province. A large tract of country was ceded by France to Spain in 1762, and remained under control of that power for thirty-eight years, but was restored in 1800, and in 1803 sold by Napoleon Bonaparte to the United States for $11,250,000 and the assumption of certain claims due from the French government to citizens of the United States, amounting to $3,750,000. Thus was purchased, at a cost of $15,000,000, nearly all the territory included in the present states of Louisiana, Arkansas, Missouri, Iowa, Minnesota, Dakota Territory, Nebraska, most of Kansas, Indian and Wyoming territories, part of Colorado, and the whole of Montana, Idaho, Oregon, and Washington Territory. This was afterwards divided up from time to time as the wants of the population required. The Mississippi valley, while under the control of the French, had many settlements of French Catholics, which have left their impress upon the country to a greater or less extent.

The first attempt to colonize Texas was by the French under La Salle in 1687; but this great explorer lost his life in returning towards the Mississippi during the same year, and the men who were left to hold the post established were either killed or driven away. In 1690 a trading-post and a mission were established by the Spanish, and subsequently other settlements were made by the same power. Then in 1735 a French colony was sent into Texas from the Red River. But neither the French nor the Spanish held possession of the country unmolested. After the Louisiana purchase, difficulty arose between Spain and the United States as to the boundary, the United States claiming the territory west to the Rio Grande, while Spain claimed it east as far as the Sabine. This was finally settled by treaty, in which the United States guaranteed to Spain her territory west of the Sabine. Mexico became independent in 1821, and Texas formed a part of it, being united under one government with Coahuila. But while Coahuila was exclusively Mexican, Texas was settled largely by colonists from the United States, generally under grants of land from the Mexican government. Thus there existed a natural barrier between the Texans and the Mexicans, and, after much dissatisfaction with the government of the latter, the former fought for and gained their independence in 1836. Texas was annexed to the United States in 1846.

Tennessee was originally a part of North Carolina, and was settled mainly by emigrants from that State. Kentucky belonged to Virginia, and was settled likewise by Virginians. The other Western States lying east of the Mississippi were included in the *Territory north-west of the Ohio*. The French under La Salle had explored this region, laid claim to it, and established trading-posts guarded by forts in various parts of it, but they finally relinquished their claim to it. A considerable part of this territory was claimed by Virginia, Pennsylvania, New York, and New England under their original territorial grants; but these claims were all relinquished except a part belonging to Connecticut, called the Western Reserve, and a Virginia reservation, now a part of Indiana, each including about 3,700,000 acres. Emigration extended into this section from the older states, as a rule, on the lines of latitude, although there were many exceptions, and each new settlement partook of the characteristics of the region from which it was peopled. The first settlement in Ohio was at Ma-

rietta in 1788, formed by a colony from New England. Many localities in Southern Ohio were settled by emigrants from Virginia, while the northern section was peopled by New-Englanders. The oldest settlements in Indiana were made by the French at Vincennes, Corydon, and other places in that vicinity, in 1702. Michigan and Illinois, as well as Wisconsin and Minnesota, had numerous settlements which were formed by the French Catholics in the 16th and 17th centuries. Subsequently these states, especially Michigan, Minnesota, and Wisconsin, were filled up largely from the New England States and New York.

Like the rest of the Mississippi valley, Iowa was explored and claimed by the French, but was a part of the Louisiana purchase, and so became the property of the United States government. The first white settlements under the authority of this government were made in 1833–34 at Fort Madison, Burlington, and Dubuque. The inhabitants of Iowa have always taken high ground on all questions of civilization, education, and morals.

The Pacific Slope has received its population in recent times. The southern portion extending far towards Texas was formerly a Spanish possession, and there yet remain many Spaniards and Mexicans within those states and territories. The population of California grew up very rapidly after the discovery of gold in 1848. Miners, speculators, and adventurers rushed thither from all parts of the country, and formed a very motley crowd. Many of these remained, but by far the larger portion returned to their former homes or wandered to other lands. Oregon was included in the Louisiana purchase, and began to be settled by emigrants from the States about 1832. In 1834 the missionary colony of Dr. Marcus Whitman and Rev. Mr. Spalding entered Oregon, and in 1842 the emigration to that region was large.

The settlement of Utah constitutes a remarkable chapter in the history of our country. The Mormons (q. v.), under the leadership of Joseph Smith, made their first settlement in Missouri, where they grew to be a body of considerable numbers; but their theories and habits were distasteful to the people of that state, and they were compelled to remove in 1840. They found their way across the Mississippi into Illinois, where they founded the city of Nauvoo. Here they increased to ten thousand in number, but were obliged to leave this place also on account of the dissatisfaction of the people among whom they lived. In 1846 they removed beyond the Rocky Mountains to the basin of the Great Salt Lake, and founded Utah Territory. In this territory they have held sway during all the succeeding years, and have lived in defiance of the laws of the United States, with, seemingly, no power to check them. A new æra seems to be dawning. Law-abiding and Christian people are finding homes within the limits of the territory, and a population is fast growing up whose influence will secure the execution of the laws of the land.

New Mexico was colonized by the Spaniards about the close of the 17th century. Many missions were established by the Roman Catholics and many of the Indians were converted to that faith. The mineral wealth of the country was discovered, the colonists opened and worked the mines, and enslaved the Indians for that purpose. At length the Indians shook off the power of their oppressors and drove the Spaniards from their territory; but near the close of the 17th century the latter regained a part of their former power. In 1821, along with the rest of Mexico, New Mexico became independent of Spain, and was a part of that republic until 1848, when it was ceded to the United States. The Gadsden purchase was added in 1853, when it included all of Arizona and part of Colorado. Arizona was set off from it in 1863, and a portion of Colorado in 1865. The inhabitants are largely Mexican, Spanish, and Indians, with an ever-increasing number of emigrants from the United States.

2. *Effects of more Recent Immigration.*—The United States are peculiar among all the nations of the earth, as being composed of a population entirely foreign in its origin. While other countries have been invaded and the lands occupied by conquerors, largely to the exclusion of the natives, yet the old stock has not been entirely rooted out, but has become the basis of the succeeding race. In English history, the Anglo-Saxon united with the old Celtic stock, and the Norman with the Saxon, forming the Anglo-Norman race of the present. But in America the aborigines have always been treated as aliens and intruders, and are fast declining towards extermination. The great breadth of our unoccupied lands, and the excellent opportunities for obtaining cheap homes, have rendered America a favorite resort for emigrants from all parts of the world, so that at the present time more than *thirteen per cent.* of our population are foreign-born. The aggregate immigration from 1820 to 1840 was 750,949; from 1841 to 1850 it was 1,713,251; from 1851 to 1860 it was 2,598,214; from 1861 to 1870 it was 2,491,451; and from 1871 to 1878 it was 2,177,108—making a total of 9,731,073; in the year ending June 30, 1880, it was 457,243 persons. Of this vast number about one fifth have been from Ireland, one fourth from England, one tenth from Scotland and Wales, four fifteenths from Germany, one thirtieth from France, the remainder (nearly one sixth) from Scandinavia, Switzerland, Italy, Austria, Spain, Portugal, Russia, Holland, Belgium, China, etc. More than *one twentieth* of this immigration has been from Roman Catholic countries, and, in addition to this, a large proportion of those from other countries are of the same faith. Thus we have added to our population from foreign countries a large Catholic element, besides the natives who are of that faith, and the rapid increase of their numbers by the ordinary methods of propagation. Among these Catholics have come many Jesuits (q. v.), some from choice, others because of their expulsion from their European homes, who have used their influence so far as it was in their power to mould the government to their own ideas. Officers have been elected at the dictation of the priesthood, political parties and municipal governments have been under their control, and vast wealth has been amassed at the expense of the public. They have maintained their own schools, and have waged an unceasing warfare upon the public-school system of our states. They have fought hard to exclude the Bible from the public schools, and, when it was accomplished in a few instances, denounced them as godless schools. Under pretext of the right of conscience, they have sought and obtained a division of the public-school funds in a few instances.

Protestant immigrants, as a rule, have been in sympathy with our institutions from the first, and have readily fallen in with American ideas and practices. The recent accessions from the British isles have found the institutions and customs established by their ancestors, and have easily accommodated themselves to the new order. German Protestants as well as Roman Catholics have less readily Americanized. They continue, as far as possible, to use their native language and retain their German habits. They gather into communities of their own, and thus, in a degree, isolate themselves from American society. Of the great mass of Protestant immigrants who arrive here from European countries, by far the larger part are poor; but in so far as they honestly endeavor to adapt themselves to their new surroundings they make good citizens. The Jews who come among us are mainly from Germany. They still continue to be a despised race, and are compelled to seek their society among their own numbers. They live together in communities, and have but little sympathy with American customs. With our Sabbath and the prevailing religion they are utterly at variance. A few infidels arrive from time to time, and join with those of our own country in antagonizing so much of our present system as is designed to restrain

Sabbath-desecration and preserve a wholesome regard for the laws of God. The Mormons of Utah find it to their interest to add to their numbers by means of converts secured in European countries. These, however, make their homes within the limits of the Mormon territory, and their influence is not felt except in the increased strength of the sect with which they have united. There have been considerable accessions to our population in late years from China, mainly on and near the Pacific coast. The Chinese, however, do not come to remain here, but simply to improve their temporal condition, and then return to their former home. There are certain kinds of labor in which they excel, and their services may be had at a lower price than those of any other people. Hence "Chinese cheap labor" has become a proverb among us, and has been the occasion of serious disturbances in various parts of California, loafers and politicians making it the pretext for deeds of violence and shame.

The general influence of foreign immigration upon our institutions has been most noticeable in large cities and towns, and in respect to the observance of the Sabbath and temperance. Very many who come to us from foreign lands have been addicted to the use of strong drinks at home, and their improved financial condition and the absence of restraint give them opportunities for indulging their appetites to an extreme. They are thus plunged into excesses which exert a very baleful influence upon our country. The traffic in lager-beer is almost entirely dependent upon our German population for its maintenance. With them the Sabbath is a holiday, and is spent in visiting beer-saloons, parks, and gardens, and picnic excursions of various kinds. Wherever they exist in sufficient numbers to exert a controlling influence, their shops are kept open on the Sabbath, and the traffic is carried on nearly as on any other day. Their example is contagious. Many Americans who first looked upon the practice with horror, in time have become so accustomed to it that they no longer feel any annoyance, and finally begin to purchase goods upon the Sabbath. In this way the former reverence for the sacred day, so nearly universal in our country, is fast passing away, so that to-day more people are found pleasure-seeking, or engaged in labor, on the Sabbath than are found in churches in many localities. These evils are more especially apparent in large cities. Many of these, or at least whole wards in them, are made up almost entirely of foreigners. These become citizens while yet ignorant of the duties of citizenship, and fall under the control of unprincipled politicians, by whom the design of a free government is perverted, and the principles of morality are disregarded.

POPULATION OF THE UNITED STATES AND TERRITORIES IN 1880.

State or Territory.	Total.	Male.	Female.	Native.	Foreign.	White.	Colored.*
Alabama	1,262,794	622,890	639,904	1,253,121	9,673	662,328	600,249
Alaska	.....	.....	.....	.....	.....	.....	.....
Arizona	40,441	28,202	12,239	24,419	16,022	35,178	5,263
Arkansas	802,564	416,383	386,181	792,269	10,295	591,611	210,953
California	864,686	518,271	346,415	572,006	292,680	767,266	97,420
Colorado	194,649	129,471	65,178	154,869	39,780	191,452	3,197
Connecticut	622,683	305,886	316,797	492,879	129,804	610,884	11,799
Dakota	135,180	82,302	52,878	83,387	51,793	133,177	2,003
Delaware	146,654	74,153	72,501	137,182	9,472	120,198	26,456
Dist. of Columbia	177,638	83,594	94,044	160,523	17,115	118,236	59,402
Florida	267,351	135,393	131,958	257,631	9,720	141,832	125,519
Georgia	1,539,048	761,184	777,864	1,528,733	10,315	814,251	724,797
Idaho	32,611	21,818	10,793	22,629	9,982	29,011	3,600
Illinois	3,078,769	1,587,433	1,491,336	2,495,177	583,592	3,032,174	46,595
Indian	.....	.....	.....	.....	.....	.....	.....
Indiana	1,978,362	1,010,676	967,686	1,834,597	143,765	1,939,094	39,268
Iowa	1,624,620	848,234	776,386	1,363,132	261,488	1,614,666	9,954
Kansas	995,966	536,725	459,241	886,261	109,705	952,056	43,910
Kentucky	1,648,708	832,676	816,032	1,589,237	59,471	1,377,187	271,521
Louisiana	940,103	468,833	471,270	885,964	54,139	455,007	485,096
Maine	648,945	324,084	324,861	590,076	58,869	646,903	2,042
Maryland	934,632	462,004	472,628	851,984	82,648	724,718	209,914
Massachusetts	1,783,012	858,475	924,537	1,339,919	443,093	1,764,004	19,008
Michigan	1,636,331	802,276	774,055	1,247,985	388,346	1,614,078	22,253
Minnesota	780,806	419,262	361,544	513,107	267,699	776,940	3,866
Mississippi	1,131,592	567,137	564,455	1,122,424	9,168	479,371	652,221
Missouri	2,168,804	1,127,424	1,041,380	1,957,564	211,240	2,023,568	145,236
Montana	39,157	28,180	10,977	27,642	11,515	35,446	3,711
Nebraska	452,433	249,275	203,158	355,043	97,390	449,806	2,627
Nevada	62,265	42,013	20,252	36,623	25,642	53,574	8,691
New Hampshire	346,984	170,575	176,409	300,961	46,023	346,264	720
New Jersey	1,130,983	559,823	571,160	909,398	221,585	1,091,947	39,036
New Mexico	118,430	63,751	54,679	108,498	9,932	108,127	10,303
New York	5,083,810	2,506,283	2,577,527	3,872,372	1,211,438	5,017,116	66,694
North Carolina	1,400,047	688,203	711,844	1,396,368	3,679	867,478	532,569
Ohio	3,198,239	1,614,165	1,584,074	2,803,496	394,743	3,118,344	79,895
Oregon	174,767	103,388	71,379	144,327	30,440	163,087	11,680
Pennsylvania	4,282,786	2,136,635	2,146,151	3,695,253	587,533	4,197,106	85,680
Rhode Island	276,528	133,033	143,495	202,598	73,930	269,931	6,587
South Carolina	995,622	490,469	505,153	987,981	7,641	391,224	604,398
Tennessee	1,542,463	769,374	773,089	1,525,881	16,582	1,139,120	403,343
Texas	1,592,574	838,719	753,855	1,478,058	114,516	1,197,499	395,075
Utah	143,906	74,470	69,436	99,974	43,932	142,380	1,526
Vermont	332,286	166,888	165,398	291,340	40,946	331,243	1,043
Virginia	1,512,806	745,839	766,967	1,498,139	14,667	880,981	631,825
Washington	75,120	45,977	29,143	59,259	15,861	67,349	7,771
West Virginia	618,443	314,479	303,964	600,214	18,229	592,606	25,837
Wisconsin	1,315,480	680,106	635,374	910,063	405,417	1,309,622	5,858
Wyoming	20,788	14,151	6,637	14,943	5,845	19,436	1,352
Totals	50,152,866	25,520,582	24,632,284	43,475,506	6,677,360	43,404,876	6,747,996

* Including negroes, Indians, Chinese, etc.

3. *Denominational Organization.* — The early colonists, who had never known any other relation between the Church and State than the control of the latter over the former, naturally began with the old order of things; but they soon perceived that the liberty which they sought was not consistent with such control, and they gradually abandoned it. The effort soon came to be, not to control the Church by law, but to emancipate conscience; and at the organization of the Federal government all were ready for a Church free from State control. See CHURCH AND STATE. The early settlers of Virginia brought with them the Episcopal form of service [see ENGLAND, CHURCH OF], and it was carried to other parts of the land. Out of this grew the Protestant Episcopal Church (q. v.) of this country. The Reformed (Dutch) Church (q. v.) was the outgrowth of the Dutch settlements in New York and New Jersey. The Puritans of New England retained their peculiarities, which have come down to us in the Congregationalists (q. v.). The Presbyterian churches (q. v.) of this country originated from parties of immigrants from England, Ireland, and Scotland, who settled within the limits of various colonies. These united subsequently according to their former organizations on the other side of the Atlantic. The Baptists (q. v.) originated among the Puritans and were banished from their midst. Their history is well given under the appropriate heads. Methodism (q. v.) in this country was propagated by the followers of Wesley. Their zeal and energy were great, and their growth rapid in consequence. The Roman Catholics of Maryland were from England, those of Florida from Spain, those of the

Lake region and the Mississippi valley from France. See Roman Catholic Church in the United States. The Quakers (q. v.) originated in England, and found their way among the American colonists. They founded large and flourishing colonies of their own, and propagated their doctrines with unprecedented zeal.

II. *Ecclesiastical Statistics.*—These are given in detail under each denominational head in this *Cyclopædia*. Their aggregates are substantially given under the various denominations in this *Cyclopædia*, made up from the latest accessible information.

United Synod of the Presbyterian Church. See Presbyterian Churches, 16.

United Syrians, one of the Syrian churches which dates from the 17th century, when a numerous party under Andreas Achigian, their first patriarch, seceded from the Jacobites, and acknowledged the authority of the pope. They have a patriarch at Aleppo, styled patriarch of Antioch; and archbishops of Aleppo, Babylon, Damascus, and Seleucia, besides eleven bishops. They number about 30,000. See Syrian Churches.

Unity, as a philosophical term, signifies *oneness*. Aristotle makes it the element of number, and defines it as indivisibleness. In the Kantian philosophy it is defined as "that mental representation in the understanding by which the manifold is thought of as linked together." It is by the same authority classified as *analytic*, or unity of a logical connection; and *synthetic*, or unity of intentions in the concept of an object.

As a theological term, unity is employed to signify a oneness whether of sentiment, affection, or behavior (Psa. cxxxiii, 1). The "unity of the faith" is an equal belief of the same great truths of God, and the possession of the grace of faith in a similar form and degree (Eph. iv, 13). The "unity of the spirit" is that union between Christ and his saints by which the same divine spirit dwells in both, and they have the same disposition and aims; and that unity of the saints among themselves by which, being joined to the same head, and having the same spirit dwelling in them, they have the same graces of faith, hope, love, etc., and are rooted and grounded in the same doctrine of Christ, and bear a mutual affection to each other. When Christian unity is spoken of in the New Test., it generally means the unity of dispensation for the various classes of converts. It is expressive of the great principle that all were to be under one fold and one Shepherd.

UNITY of the Church is a phrase employed to denote that all true believers are "one body in Christ." The Church is not to be considered as one on account of the common origin of the different societies, but because they were formed on common principles. There is no necessity for a visible head, as is now claimed by the Church of Rome, in order to unite all parts of the universal Church into one communion; nor is it necessary that the whole Church should agree in all rites, ceremonies, and observances in order to the same result. The circumstance of its having one common head, Christ, one Spirit, one Father, are points of unity which no more make the Church one society on earth than the circumstance of all men having the same Creator, and being derived from the same original pair, renders the human race one political community. The scriptural representations of this unity of believers in Christ is thus summarized by Chrysostom: "He is the head, we are the body; he is the foundation, we are the building; he is the vine, we are the branches; he is the bridegroom, we are the bride; he is the shepherd, we are the sheep; he is the way, we are the travellers; we are the temple, he the inhabitant; he is the first-born, we are the brothers; he is the heir, we are the co-heirs; he is the life, we are the living. These things are manifestly one." The unity of the Church is not so much an accomplished fact as the original design would have it, nor as must be in the future. The intimacy of this union is indicated in our Saviour's intercessory prayer, in which he asks that the members of this body may be one, as he and the Father are one. See Neander, *Hist. of the Church*, i, 180, 181; Hagenbach, *Hist. of Doct.* i, 195; Bingham, *Ch. Antiq.* bk. vi, ch. iii; bk. xvi, ch. i.

UNITY of God is a term used to denote that there is but one God or self-existent being. The unity of God is argued from his self-existence, his independence, the perfection of his nature, his omnipotence, and the unity of design in the works of nature. The doctrine was lost sight of by heathens, and maintained by Israel and in the Gospel. The Scriptures make no attempt to *prove* the doctrine, but assert it unequivocally. See Exod. xx, 3; Deut. iv, 35; vi, 4; Psa. lxxxvi, 10: 1 Cor. viii, 4, 6, etc. When the doctrine of the Trinity (q. v.) was formulated, it became necessary for the Church to declare that this does not conflict with the doctrine of his unity. See Hagenbach, *Hist. of Doct.* i, 102, 330; Van Oosterzee, *Christian Dogmatics*, i, 250.

UNITY of the Human Race. See Adam.

Universal Bishop, a title assumed by the Roman prelates succeeding Gregory I (590–604). The patriarchs of the Eastern Church, particularly John Jejunator, had claimed the title of *œcumenical patriarch*. This Gregory denounced as arrogant and antichristian. The title, however, was adopted by the successors of Gregory in its original signification. See Trevor, *Rome*, p. 104; Schaff, *Hist. of the Christian Church*, ii, 328 sq. See Œcumenical Bishop.

Universal Friends, a sect which arose in Yates County, N. Y., near the close of the last century, professing to be followers of Jemima Wilkinson (q. v.), a Quakeress, who professed to work miracles, and assumed the title of "the universal friend of mankind." The sect is now almost extinct, and the Universal Friends are sometimes called *Wilkinsonians* (q. v.).

Universal German Library is a work begun in 1765, under the direction of Frederick Nicolai, with about fifty writers, afterwards increased to one hundred and thirty. It became at once the public organ of all those who felt called upon to lift their voice against superstition, fanaticism, and prejudice, as well as everything which was spiritually elevated or that was related to a more lively imagination and a deeper feeling. It was the high tribunal of rationalism. Not alone the orthodox, nor supposed enthusiasts and pietists, nor Lavater, but Goethe, and even poetry, and philosophy wherever it arose above arbitrary and secular discussion (e. g. Kant and Fichte), were spurned by this inquisitorial court as folly, flattery, and secret Jesuitism. The much-lauded tolerance was immediately converted into intolerance and bigotry. All the articles in the *Library*, however, were not colored by Nicolai's scepticism, for there were also many weighty opinions of worthy scholars. The work served an important purpose in bringing to the knowledge of the world literary productions of value, and in fostering and encouraging a taste for reading. See Hagenbach, *Hist. of the Church in the 18th and 19th Centuries*, i, 307 sq.

Universal Redemption. See Atonement; Redemption.

Universalism. The ultimate restoration of all sinners to happiness and the favor of God is maintained by Universalists (q. v.) on the ground that the final exclusion of any soul from heaven would be contrary to the illimitable love of God; that the wrath of God is only exercised against sin—repentance, even in the future life, bringing about a restoration to his love. But this supposes a distinction between sin and the sinner which is not only without foundation in the Holy Scriptures, but is contradictory to their statements. We are nowhere told, as regards a future state, that God's wrath against sin will *only* continue so long as sin remains, but that the *sinner* himself who dies impenitent will be eternally punished.

Again, it is asserted that Scripture has no plain dog-

matic statements at all as to the possibility or impossibility of repentance after death (i. e. in hell). There are terrible threats of divine vengeance which will overtake the ungodly; but there are some distinct utterances of a hope embracing all times, existence, and states, and the specific question at issue does not seem to be raised by Scripture. Such utterances are supposed to be contained in 1 Cor. xv, 22-28; Eph. i, 9, 10; Phil. ii, 9-11; Col. i, 19, 20. Now it may fairly be admitted that the passages cited *do* appear to favor Universalism, and they might have been so understood, had it been elsewhere taught in Scripture; but they are of no weight whatever in opposition to its clearest and most emphatic declarations. The apostle here says that God will be all in all—that all things shall be subdued unto Christ, reconciled unto him, and that every tongue shall confess that he is Lord of all. But such statements must be viewed in connection with other passages of Scripture which contradict the doctrine of universal salvation, and also according to scriptural usage and the meaning which can only be given to many parallel passages. For example, our Lord says that when lifted up on the cross (referring to the present efficacy of his atonement) he will draw all men unto him (John xii, 32). No declaration can be more positive and unequivocal than this; and yet, literally understood, it is not merely untrue, but contradictory to other statements of Scripture, e. g. that no man can come to Christ except the Father draw him, and that they only are drawn who hear and learn of the Father (vi, 44, 45)—certainly not all men. Such is the usage of Scripture language; a thing is spoken of as being really effected to indicate the certainty of the purpose, and that every provision has been made for its accomplishment, though eventually through man's sinfulness God's benevolence may be frustrated. See PURGATORY.

Again, Christ died for all men, and God would have all men to be saved—statements obviously leading to the supposition, at least, that all mankind will at last be saved. Yet in other passages of Scripture there is an apparently discordant statement that Christ died for "many," laid down his life for "the sheep," and the object of redemption is said to be to "gather together in one the children of God which are scattered abroad" (Blunt, *Dict. of Theol.* s. v.). These passages are to be reconciled by the ready answer that *provision* indeed is made for the salvation of all, but its actual effect will depend upon the voluntary embracing or rejecting of it on the part of men individually. See REDEMPTION.

Dr. Chauncy's arguments in favor of Universalism (*Salvation of All Men*) are these: 1. Christ died not for a select number of men only, but for mankind universally, and without exception or limitation, for the Sacred Scriptures are singularly emphatic in expressing this truth (John i, 29; iii, 16, 17; Rom. v, 6; 1 Cor. xv, 3; 1 Thess. v, 10; Heb. ii, 9; 1 Pet. iii, 18; 1 John ii, 2). 2. It is the purpose of God according to his good pleasure that mankind universally, in consequence of the death of his son Jesus Christ, shall certainly and finally be saved (Rom. v, 12, etc.; viii, 19-24; Eph. i, 9, 10; iv, 10; Col. i, 19, 20; 2 Tim. i, 4). 3. As a means in order to men's being made meet for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government (Psa. viii, 5, 6; Matt. i, 21; John i, 29; 1 Cor. xv, 24-29; Phil. ii, 9-11; Heb. ii, 6, 9; 1 John iii, 8). 4. The Scripture language concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such as leads us into the thought that it is comprehensive of mankind universally (Rev. v, 13). The opponents, however, of Dr. Chauncy and this doctrine observe, on the contrary side, that the Sacred Scriptures expressly declare that the punishment of the finally impenitent shall be eternal (Matt. xii, 31, 32; xvii, 8; xxv, 41, 46; xxvi, 24; Mark iii, 29; ix, 43; Luke xii, 10; Eph. ii, 17; 2 Thess. i, 9; Heb. i, 4, 6; x, 26, 27; 1 John v, 16; Jude xiii; Rev. ix, 3; xiv, 11; xx, 20). See HELL.

In short, severe as may seem the doctrine of eternal punishment, and however much we may naturally wish to avoid its acceptance, this is not a question for us to solve according to our inclination. We must ask, with reference to all matters connected with the future world, What has God revealed? what has *he* declared? The Scriptures are the ultimate appeal, and these to candid and thoughtful minds have ever been plain and positive on the subject. Moreover, the same abstract arguments which are often adduced against the *everlasting* punishment of sin apply to its present punishment, and, indeed, against the fact of sin itself. If God loves man and loves holiness, why does he suffer him to sin at all? We are thus brought back to Butler's immortal argument, and constrained to bow to the sovereign will of the Almighty. The following judicious remarks are from Van Oosterzee, *Christian Dogmatics*, ii, 438:

"The *duration* of future punishment is most definitely represented in Holy Scripture as absolutely endless (Mark ix, 44-50; Rev. xiv, 11, etc.). Even if the word *eternal* does not in itself denote absolute endlessness, it is surely a different matter when eternal pain is without any limitation associated with eternal life (Matt. xxv, 46). We will here only call to mind the fact that those who maintain the contrary of restorationism can bring forward numerous and plain statements of the Lord and his witnesses; at any rate, the possibility of an endless misery is most distinctly declared in Matt. xii, 31, 32; and such words as those in Luke xvi, 26; Matt. xxv, 10, 41; xxvi, 24 could hardly be vindicated from a charge of exaggeration if he who spoke them had himself seen even a ray of light in the outer darkness, and been able and willing to kindle it before others' eyes. In no case could such a ray be seen without previous contrition and conversion; but, viewed even psychologically, this latter is certainly nowhere to be looked for less than in a hell of sorrow and despair, not to say that the Gospel nowhere opens up to us a certain prospect of the continuance of the gracious work of God on the other side of the grave. He who here talks of harshness must by no means forget that sinful man is a very partial judge in his own case; that nothing less than the highest grace is boldly and stubbornly set at naught in the case here supposed; and that there always will be, according to the teaching of Scripture, an equitable distinction in the rewards as well as in the punishments of the future (Luke xii, 47, 48; Rom. ii, 12 sq.). Ay, even if men might flatter themselves with a diminution or postponement of the punishment, there still would always be a remembrance of the incalculable mischief which they had done to themselves and others, and this would be a dark cloud before the sun of an eventual happiness. Least of all could they hope for such an end who have known the great salvation, and all their lives ungratefully despised it (Matt. xi, 24; Heb. ii, 3). As to the heathen and others who, entirely without their own fault, have missed the way of life, Holy Scripture nowhere compels us to believe that these should summarily, and on that account alone, be the victims of an eternal damnation. While there is only one way of salvation (Acts iv, 12), the Merciful One will make it known to men in some way (1 Pet. iii, 19). We can safely leave to God the justification, even in this respect, of his own government of the world; but we must take careful heed that we do not try to be more merciful and wise than he to whom sin, as long as it continues to be sin, is thoroughly damnable. Even in preaching the Gospel, his servants are not free to leave this darker side entirely unmentioned. The statement of it should always be joined with that of the friendly light of grace, and let the preacher take care that he does not lead his hearers in the way of despairing fear or unbelieving doubt by yielding to the desire to paint hell as black as possible. The best statement of the prospect of the sinner is that of 'going to his own place,' i. e. to the land of his own choice, where he may still continue to dwell."

See PUNISHMENT, FUTURE.

Universalists, a Christian sect believing in the final destruction of sin and the reconciliation of all souls to God through the Lord Jesus Christ. They claim that there is proof of the existence of their doctrine, Universalism, and of the activity of its advocates under various names, from the introduction of Christianity to the present time.

I. *Origin and History.*—(I.) *Informal.*—1. *In Former Centuries.*—The earliest notices now to be found of Universalism after the days of the apostles are in the writings of some of the more prominent Gnostic

sects, as the Basilidians, Carpocratians, and Valentinians, about A.D. 130. The ultimate purification of the race was, according to their theories, by means of the discipline of the souls of the wicked through transmigration. In the *Sibylline Oracles*, which appeared A.D. 150, Universalism is taught as resulting from the prayers of the saints affected by the miseries of the damned. The Almighty is represented as granting this favor to the redeemed on account of the great love which he bears to them for their fidelity. In 195 Clemens Alexandrinus, who was president of the Catechetical School at Alexandria, advocated Universalism on the ground of the remedial character of all punishment. His pupil and successor in the school, Origen Adamantius, famous alike for his learning, piety, and zeal, taught Universalism on the ground of the ever-continuing freedom of the will, the deep mental and spiritual anguish occasioned by the light and knowledge of the truth until it leads to repentance, and then the harmony of the soul with God. Origen's position, abilities, and untiring efforts for the spread of the Gospel gave him great influence with his pupils, and with the Church at large, in whose behalf he became a voluminous writer. In addition to his position and work in the school of Alexandria, he also had care for several years, in connection with Pamphilius, of the theological school at Cæsarea, one of whose distinguished pupils was the celebrated Gregory Thaumaturgus, a great admirer of his master's theories, and finally, about A.D. 235, his strong defender and ardent eulogist. Pamphilius, and Eusebius, the first Church historian, also defended Origen's doctrines from charges brought against them by the Western Church, and in answering the complaint that he denied all future punishment they quote from his writings in contradiction thereof, not only his positive assurances of future and severe punishment, but his equally positive assertion that such correction is purifying and salutary. In A.D. 364, Titus, bishop of Bostra, wrote in advocacy of Universalism, contending that, although there are torments in the abyss of hell, they are not eternal, but that their great severity will lead the wicked to repentance and so to salvation. Gregory of Nyssa, A.D. 380, also advocated Universalism on the same grounds. Contemporary with him was the justly celebrated defender of orthodoxy, Didymus the Blind, a successor of Origen in the school at Alexandria, and a zealous Universalist. Prominent among his scholars was Jerome, eminent alike for his abilities, his inconsistencies, and instability. Universalism as taught by Origen is clearly and ably set forth by Jerome in his commentaries on the epistles, and in his letters. John, bishop of Jerusalem at this period, was also an advocate of Universalism on Origen's theory. Another contemporary, Diodorus, a teacher of great repute in the school at Antioch, and afterwards bishop of Jerusalem, was also a Universalist, who, in opposition to the then general prevalence of allegorical interpretation, strictly adhered to the natural import of the text in his many commentaries on the Scriptures. He defended Universalism on the ground that the divine mercy far exceeds all the effects and all the deserts of sin. His pupil and successor in the school, Theodore of Mopsuestia, A.D. 420, called "the crown and climax of the school of Antioch," and by the Nestorians, whose sect he founded, "the interpreter of the Word of God," and whose writings were text-books in the schools of Eastern Syria, was a prominent and influential Universalist. His theory was that sin is an incidental part of the development and education of the human race; that, while some are more involved in it than others, God will overrule it to the final establishment of all in good. He is the reputed author of the liturgy used by the Nestorians, a Church which at one time equalled in its membership the combined adherents of both the Greek and Latin communions, and which has had no rival in military zeal. In the addresses and prayers of this liturgy Universalism is distinctly avowed. Theodoret, A.D. 430, bishop of Cyprus in Syria, a pupil of Theodore of Mopsuestia, was also a Universalist, holding the doctrine on the theory advocated by the Antiochian school.

For some time prior to this, certain opinions of Origen on pre-existence and on the salvation of the devil had been in dispute and pronounced heretical by a synod; but his doctrine of the universal salvation of the human race had not been involved in this condemnation. At a local council called by the emperor Justinian at Constantinople, A.D. 544, Origen's doctrine of universal salvation was declared heretical. Nine years later another council was held by the same authority at the same place, when condemnation was pronounced on the Nestorians, although their belief in Universalism was not mentioned. It has been common to call this an œcumenical council, but without warrant (see the action of the Latin Church in refusing to recognise it or to send a legate to it). Döderlein, in his *Institutes of Christian Theology*, after quoting the decree of Justinian against Origen, says, "That was not the belief of all, and in proportion as any one was eminent in learning in Christian antiquity, the more did he cherish and defend the hope of the termination of future torments." Drexelius, in his defence of eternal punishment, gives this testimony: "That God should doom the apostate angels and men at the day of retribution to eternal torments seemed so hard and incredible a doctrine to some persons that even Origen himself, who was mighty in the Scriptures, and no less famous for his admirable wit and excellent learning, presumed to maintain in his book of principles that both the devils and the damned, after a certain period of years, the fire having purged or cleansed them from their pollutions, should be restored to grace. Augustine and others set forth his error and condemned him for it. But, notwithstanding their condemnation, this error has found a great many in the world who have given it a kind of civil reception. The *Aniti*, heretics so called, dispersed this error throughout all Spain under various interpretations." Gieseler, the ecclesiastical historian, says, "The belief in the inalienable capacity of improvement in all rational beings, and the limited duration of future punishment, was so general, even in the West, and among the opponents of Origen, that, even if it may not be said to have arisen without the influence of Origen's school, it had become entirely independent of his system." And Augustine bears this testimony: "Some—nay, very many—from human sympathy commiserate the eternal punishment of the damned and their perpetual torture without intermission, and thus do not believe in it; not, indeed, by opposing the Holy Scriptures, but by softening all the severe things according to their own feelings, and giving a milder meaning to those things which they think are said in them more terribly than truly."

Universalism almost wholly disappeared during the period known as the Dark Ages, although there are occasional glimpses of it even in the mutilated records which the papal Church has permitted to descend to us. In the 7th century, Maximus, the Greek monk and confessor, taught Universalism; in the 8th, Clement of Ireland was deposed from the priesthood for teaching that when Christ descended into hell he restored all the damned; while in the 9th, John Scotus Erigena, a famous philosopher who stood at the head of the learned of the court of France, was a bold defender of Universalism. In the 11th century, the Albigenses were, according to papal authorities, Universalists; in the 12th, Raynold, abbot of St. Martin's, in France, was charged before a council with holding "that all men will eventually be saved;" in the 13th, Solomon, bishop of Bassorah, discussed the question of universal salvation, answering it in the affirmative. The Lollards in the 14th century taught Universalism in Bohemia and Austria; and at the same period a council convened by Langman, archbishop of Canter-

bury, gave judgment against Universalism as one of the heresies then taught in that province. In the early part of the 15th century, a sect called "Men of Understanding" taught Universalism in Flanders, advocating it on the ground of the German Mystics, as did Tauler of Strasburg, and John Wessel, who, with others, have been called "the Reformers before the Reformation," whose writings Luther industriously studied and greatly admired.

2. *In Modern Times.*—With the Reformation, Universalism made a fresh appearance early in the 16th century, chiefly among some of the Anabaptist sects. The seventeenth article of the Augustine Confession, 1530, was expressly framed to "condemn the Anabaptists, who maintain that there shall be an end to the punishments of the damned and of the devils." Denk, Hetzer, and Stanislaus Pannonius were the most eminent defenders of Universalism at this period. Later in the century, Samuel Huber, divinity professor at Wittenberg, taught Universalism, it is alleged by Spanheim; and because, says Mosheim, he would not go back to the old methods of teaching, "he was compelled to relinquish his office and go into exile." Early in the 17th century, Ernest Sonner, professor of philosophy at Altorf, published "a theological and philosophical demonstration that the endless punishment of the wicked would argue, not the justice, but the injustice, of God." John William Petersen, at one time court preacher at Lutin, and subsequently superintendent at Lunenberg, adopted and defended Universalism with such zeal that he was cited before the consistory, and, as he could not conscientiously renounce his convictions, was deprived of his office and forced into private life. In his retirement he wrote and published three folio volumes on Universalism, entitled *Musterion Apokatastaseōs Pantōn*, in which he mentions many who had defended that doctrine. The volumes appeared between the years 1700 and 1710. They opened a century of spirited controversy, of which Mosheim says, "The points of theology which had been controverted in the 17th century were destined to excite keener disputes in the 18th, such 'as the *eternity of hell torments*, and the *final restoration of all intelligent beings* to order, perfection, and happiness.'" Dietelmair, an opponent of Universalism, wrote on its history about the middle of this century. In the preface to his work he speaks of the "contests which raged vehemently enough within the very bounds of the orthodox Church in the end of the last century and the beginning of the present." Among the defences of Universalism contained in the first volume of Petersen's work was the *Everlasting Gospel*, attributed to Paul Siegvolk, which was but an assumed name of George Klein-Nicolai, deposed for his Universalism as preacher of Friessdorf. He published other works in defence of Universalism, but the most rapid and lasting popularity belonged to the *Everlasting Gospel*, which in forty-five years passed through five editions in Germany. In 1726 John Henry Haug, professor at Strasburg, having procured the assistance of Dr. Ernest Christoph Hochman, Christian Dippel, Count De Marcey, and others, commenced the publication of the *Berleburger Bibel*, an entirely new translation and commentary of the Holy Scriptures. They made themselves familiar with all the writings of the Mystics, and in their great work taught and defended Universalism from the Mystical standpoint. Their work fills eight large folio volumes, the last of which was published in 1742. Strong persecution assailing them, and no printer being willing to risk his office in doing their work, they were compelled to purchase their own type and a small press. When the Church they had established was at last broken up by their enemies, the members fled to America, taking their press with them, and it was set up by Christopher Sower in Germantown, Pa. One of De Marcey's intimate friends was George De Benneville, born of French parents in London in 1703. Before he was twenty years of age he commenced preaching in France, where he was arrested and condemned to die, but was reprieved on the scaffold by Louis XV. Making his way into Germany, he there preached Universalism several years, and then came to America. In 1727 appeared Ludvig Gerhard's *Complete System of the Everlasting Gospel of the Restoration of All Things, together with the Baseless Opposite Doctrine of Eternal Damnation.* The author was at one time professor of theology in the University of Rostock, and his publication called forth, according to Walch, no less than fourteen volumes in reply. Jung-Stilling, in the latter part of the 18th century, an able defender of Christianity against German rationalism, was an ardent and eminent Universalist. Prof. Tholuck wrote, in 1835, that this doctrine "came particularly into notice through Jung-Stilling, that eminent man who was a particular instrument in the hand of God for keeping up evangelical truth in the latter part of the former century, and at the same time a strong patron to that doctrine." During the present century, Universalism has made rapid progress in Germany. Olshausen says of it that it "has, no doubt, a deep root in noble minds, and is the expression of a heart-felt desire for a perfect harmony of the creation." Dr. Dwight wrote in 1829 "The doctrine of the eternity of future punishment is almost universally rejected." Similar testimony was borne by Prof. Sears in 1834: "The current hypothesis is that in the middle state, intervening between death and the resurrection, the righteous will gradually attain to perfection; and that to all the wicked, whether men or angels, the Gospel will be preached, and that they will ultimately accept it and be restored."

In Switzerland Universalism was advocated in the last century by Marie Huber, whose *World Unmasked* was translated and republished both in England and America. In 1786 Ferdinand Oliver Petitpierre promulgated Universalism in a work entitled *Thoughts on the Divine Goodness*, of which several English and American editions have been published. Lavater, the great physiognomist, and the intimate friend and correspondent of Jung-Stilling, was a Universalist. Later J. H. D. Zschokke advocated Universalism in his *Stunden der Andacht*, the favorite book with the late prince Albert, and after his death translated into English by request of queen Victoria for general circulation among her subjects. In France, in the last century, Rev. Thomas Cuppe wrote in defence of Universalism. Later in the same century, Chais de Sourcesol wrote and published in its defence. In the present century the Coquerels—father and sons Athanase and Étienne—have advocated it in the pulpit and from the press. In Scotland Rev. James Purves wrote in defence of the doctrine, and established a Universalist society about 1770; Rev. Neil Douglass founded another about 1800; and within twenty-five years four or five others were started, largely through the instrumentality of Mr. Douglass and his successor, Rev. William Worral. These societies are either disbanded or merged in the Unitarian churches, which in Scotland are all Universalist in their views of destiny. Prominent among the Scotch Unitarian Universalists was Dr. T. Southwood Smith, who published, in 1816, *Illustrations of the Divine Government*, a book that has passed through several editions. Thomas Erskine, recently deceased, was also an able writer on Universalism. At present there are a few distinctive Universalist churches and a convention in Scotland. In Wales Universalism was preached as early as 1782. In 1783 Rev. Thomas Jones, who had been educated at lady Huntingdon's school, became a Universalist. He subsequently came to America, and after being the successor of Winchester at Philadelphia for about eight years, he removed to Gloucester, Mass., and was the successor of Murray for forty-five years.

In England the Protestants, in drawing up their Forty-two Articles of Religion, in 1552, condemned Universalism. Ten years later, when the convocation

revised the doctrines of the Church, the number of articles was reduced to thirty-nine, omitting, among others, the one condemning Universalism. Since that time Universalism has not been a forbidden doctrine in the Church of England, but has been advocated and defended by some of the most eminent members of its communion—such men as Dr. Henry More, Sir George Stonehouse, Bp. Thomas Newton, Dr. David Hartley, William Whiston, Dr. Thomas Burnet, Revs. Frederick W. Robertson, Charles Kingsley, Stopford Brooke, and canon Farrar, and indirectly by archbishop Tillotson. The Presbyterian Parliament of 1648, which temporarily overthrew Episcopacy, passed a law against all heresies, punishing the persistent holders of some with death, and of others with imprisonment. "That all men shall be saved" was among the heresies punishable in the latter manner. This law was not long operative, for the Independents, headed by Cromwell, soon overthrew the law-makers. Gerard Winstanley published a work in advocacy of Universalism only a few days after the passage of the law, which was soon followed by similar works from his pen. William Earbury fearlessly preached Universalism. Richard Coppin was active in its advocacy, publishing largely in its exposition and defence, and was several times tried for his offence. Samuel Richardson, an eminent Baptist, also wrote strongly in its behalf. Sir Henry Vane (the younger), member of the Parliament dissolved by Cromwell, and in 1636 governor of Massachusetts, was a Universalist. Jeremy White, one of Cromwell's chaplains, preached Universalism, and published a work which has passed through several editions. Jane Lead, a Mystic, was the author of several Universalist books. Henry Brooke, a literary writer, avowed his belief in Universalism in his *Fool of Quality*, and in a poem on the Messiah. William Law, author of the *Serious Call*, declared in his *Letters*, "As for the purification of all human nature, I fully believe it, either in this world or some after-ages." The English literary reviews of the last century contain many notices of works in defence of Universalism.

In 1750 James Relly, who had been a preacher in Whitefield's connection, shocked at the doctrine of reprobation, was by meditation and study led into another scheme of redemption, some of the peculiarities of which may be said to have had their origin with him. Accepting as true the common theory that all men, having sinned in Adam, justly incurred eternal damnation, and that Christ had borne this infinite guilt and punishment in behalf of all who should be saved, Relly was moved to find, if possible, some ground of justice in such a scheme. The divine law explicitly declares that "the soul which sinneth, *it* shall die," and that the innocent shall not suffer for the guilty. How could a transfer of human sin and penalty to Christ be consistent with that law? How could it be reconciled with equity? The divine sovereignty, without regard to inherent justice in the plan, could not account for it; for the absoluteness that could set justice aside might just as easily, and more mercifully, have gone straight to its aim by remitting instead of transferring sin and its deserts. To say that the sufferings of Christ were merely *accepted* as satisfaction for human deserts, only *reckoned* as such, by God's sovereign pleasure, was no adequate explanation, since they were thus only a fictitious, not a real, satisfaction; and, further, any sufferings whatsoever, even those of a man, would have answered just as well as an arbitrary acceptance of the coequal of God. The perfect consistency of God's procedure, its absolute harmony with justice and equity, Relly found, as he claimed, in such a real and thorough union of Christ with the human race as made their acts his, and his theirs. All men, he held, were really in Adam and sinned in him, not by a fictitious imputation, but by actual participation; equally so are all men in the second Adam, "the head of every man," and he is as justly accountable for what they do as is the head in the natural body accountable for the deeds of all the members united to that head. Accordingly Christ, in his corporate capacity, was truly guilty of the offence of the human race, and could be, as he actually was, justly punished for it; and the race, because of this union, really suffered in him all the penalty which he endured, and thus fully satisfied justice. There is no more punishment, therefore, due for sin, nor any further occasion for declaring the demands of the law, except to make men feel their inability to obey, and thus compel them to an exclusive reliance on Christ the head. He has effected a complete and finished justification of the whole world. When man believes this he is freed from the sense of guilt, freed also from all doubt and fear. Until he believes it he is, whether in this world or in another, under the condemnation of unbelief and darkness, the only condemnation now possible to the human race. In illustration and defence of this theory, Relly wrote and published several books, preached zealously in London and vicinity, and gathered a congregation in the metropolis. After his death in 1778, two societies were formed from his congregation; but both have now ceased to exist, as has the society gathered by Winchester about 1789, and the Church founded by David Thom, D.D., in Liverpool in 1825. The Unitarians in England are all believers in Universalism, as are also many of the Congregationalists.

3. *In America* Universalism is the result of the proclamation of a variety of theories, some of them at a very early date, all resulting in one conclusion—the final holiness of the human race. Sir Henry Vane, as was said above, was a Universalist. It is not known that while in America he made any public avowal of that belief; but the presumption is that he did not stand alone. In July, 1684, Joseph Gatchell, of Marblehead, Mass., was brought before the Suffolk County Court for discoursing "that all men should be saved," and, being convicted, was sentenced "to the pillory and to have his tongue drawn forth and pierced with a hot iron." Dr. George De Benneville, also mentioned above, came to America in 1741, expressly called of God, as he believed, to preach the Gospel in the New World. For more than fifty years he preached in various parts of Pennsylvania, Maryland, Virginia, and the Carolinas. He was not an organizer, but simply a preacher, and quite a voluminous writer, though only a few of his productions were published. For several years he was welcomed to the pulpits of the "Brethren" (Dunkers). It was no doubt at his suggestion that Siegvolk's *Everlasting Gospel* was translated into English, and published by Christopher Sower, printed, probably, on the identical press on which the *Berleburger Bibel* had been struck off. This edition was reviewed by Rev. N. Pomp, a German minister in Philadelphia. Alexander Mack, an eminent preacher among the Dunkers, replied to Pomp, defending Siegvolk's views. This work was never published, but the MS. is still preserved. There was found among Dr. De Benneville's papers, after his death, in 1793, a *Commentary on the Apocalypse*, which was printed in German, at Lebanon, Pa., in 1808. There was also *Universalism in the Episcopal Church*. Rev. Richard Clarke, rector of St. Philip's in Charleston, S. C., from 1754 to 1759, was a pronounced advocate of it; as was Rev. John Tyler, rector of the Church in Norwich, Conn., who wrote a work in its defence, which was published by some one to whom he had loaned his MS., about 1787. Some of the Congregationalists of New England were believers in Universalism; among them Dr. Jonathan Mayhew, minister of the West Church in Boston from 1747 to 1766, who distinctly avowed his belief in it in a published *Thanksgiving Sermon*, Dec. 9, 1762. Dr. Charles Chauncy, minister of the First Church in Boston from 1727 to 1787, issued a pamphlet on the subject in 1782, which was reviewed by Dr. Samuel Mather. In 1784 his larger work *The Salvation of All Men* was published, a second edition following in 1787. Dr. Joseph Huntington, minister in Coventry, Conn., from 1762 to

1794, left a work in favor of Universalism, entitled *Calvinism Improved*, which was published in 1796.

(II.) *Formal.*—In 1770 John Murray (q. v.), who had formerly been a Methodist in Ireland and England, but more recently a convert to the views of James Relly, came to America and commenced the proclamation of Universalism on the Rellyan theory. After itinerating a few years in various parts of the country, from Virginia to Massachusetts, he made his home in Gloucester, Mass., where, in 1779, he organized a society of Universalists, under the name of "The Independent Christian Church." With the exception of a few months spent in the army, as chaplain of the Rhode Island Brigade, he ministered to the society in Gloucester, making occasional missionary tours through the country till 1793, when he removed to Boston, where a society had been formed in 1785, and remained there as its pastor till his death, in 1815.

In 1781 Elhanan Winchester, who had been an eminent Baptist clergyman in Philadelphia, became a Universalist, and gathered a Universalist society in that city, which took the name of "Universal Baptists." As a Baptist his views were moderately Calvinistic, if not wholly Arminian, and his Universalism differed in little or nothing from the present so-called evangelical doctrines, except in regard to the duration and design of future punishment and the final restoration of all lost men and angels. Fifty thousand years, which would bring in the great jubilee, was the extreme limit in his theory of the punishment of the most sinful. Mr. Winchester itinerated extensively, as far south as the Carolinas and north to Massachusetts. Like De Benneville, he was for a time welcomed to the pulpits of the Dunkers, who, from their first coming to America in 1719, have been believers in universal restoration, although, in the main, holding it privately. Some of their preachers were bold in its advocacy; and it was proclaimed and defended in several of their published works, notably so by James Bolton, who, in 1793, published a pamphlet at Ephrata, Pa., in which he censures the "Brethren" for not giving greater publicity to it, asserting that "the German Baptists (Dunkers) all believe it." About the year 1785 the Dunkers became alarmed by the preaching of some persons, now unknown, against future punishment, and finally took action that cut off John Ham, one of their preachers of this theory, and his followers from the Church, and forbade the proclamation of Universalism in any form. In 1786 Mr. Winchester went to England, where he preached and published books in defence of his views and established a society. He returned to America in 1795 and died in 1796.

Contemporary with Murray and Winchester was Caleb Rich, of Massachusetts, who gathered a Universalist society in the towns of Warwick and Richmond. Mr. Rich may be said to have anticipated many of the views afterwards more fully elaborated by Hosea Ballou, and probably had great direct influence in forming the opinions of the latter.

In New Jersey several Baptist preachers and their congregations became Universalists. In Pennsylvania there was a congregation of Rellyan Universalists, and the "Universal Baptists" before mentioned, in Philadelphia, while societies had been organized in Bucks and Washington counties. Rev. Abel Sarjent, minister in the latter locality, organized Universalist churches on the basis of the doctrine of the divine unity, in opposition to the Trinity, publishing the creed of those churches in the *Free Universal Magazine*, edited by him in 1793–94. Of the existence of these churches the Universalists in the eastern portion of the country were for a long time ignorant. Rellyanism made but little progress, Mr. Murray complaining in 1787 that he knew of but one public advocate of Universalism in America who fully sympathized with him in his views. This was the Rev. John Tyler before mentioned.

Rev. Hosea Ballou commenced his career as a Universalist preacher in 1790. Originally a Calvinistic Baptist, he was a Trinitarian Universalist until 1795, when he avowed his belief in Unitarian views of God and Christ; and in 1805 published his *Treatise on Atonement*, in which he combated the doctrine of vicarious sacrifice, contending that the life and death of Christ were for the reconciling, not of God, but of man, and avowed his belief that the punishment of the sins of mortality was confined to this life, and that if punishment were experienced in the life beyond the grave, it would be for sins committed there. In 1818 he had satisfied himself that there is no sin beyond the grave, and consequently no punishment after death. By 1830 Mr. Ballou's views were quite extensively held in the denomination, and some of the believers in future limited punishment seceded from the Universalist Convention and established the denomination of Restorationists. Although this secession was led by a few eminent men, it was not considered expedient nor in any sense called for by quite as many and as eminent believers in future retribution who remained in the old organization. The position of these latter was that Universalism was not, and never had been, the belief in no future punishment, nor the belief in a brief or long-continued retribution hereafter; but the belief that God would, through Christ, in his own good time, "restore the whole family of mankind to holiness and happiness." As there had never been entire unity of sentiment as to the time when this result would be reached, but had been tolerance of opinion on that as on other differences, they saw no occasion for a division on account of present differences. The "Restorationist Association" existed about eleven years, its last session being held in 1841, at which time the publication of its organ, *The Independent Christian Messenger*, ceased, and it became extinct as a sect. Some of its preachers returned to the fellowship of the Universalist Convention, some affiliated with the Unitarians, and others wholly withdrew from the ministry. Mr. Ballou died in 1852. His work and memory are held in reverent esteem by the entire denomination, and by none more ardently than by the many who do not accept his theory of sin and retribution. See BALLOU.

(III.) *Sources of History.*—Döderlein, *Institutio Theolog. Christianæ* (1787), ii, 199, 202; Berti, *Breviarium Hist. Eccl.* cent. viii–xii, c. 3; Priestley, *Hist. of the Christian Church*, per. xviii, lect. ix, p. 136, 137; Assemani, *Bibliotheca Orientalis*, III, i, 323, 324; Du Pin, *Eccl. Hist.* vol. xii, ch. viii, p. 113, 115; Mosheim, *Eccl. Hist.* cent. xv, pt. ii, ch. v; cent. xvi, sec. iii, pt. ii, ch. i; cent. xviii, sec. 20; Ballou, *Ancient History of Universalism* (2d ed. 1872); Beecher, *Scriptural Doctrine of Retribution;* Dunster, *Translation of Drexelin's Considerations on Eternity* (1710); Davidson, *Translation of Gieseler's Compendium of Ecclesiastical History* (1849), i, 320, 321; Augustini *Enchiridion ad Laurentium*, c. cxii; Olshausen, *Comm. on Matt. xii*, 31, 32; Law, *Collection of Letters* (1762), letter xii, p. 172; *Account of the Berleburger Bible*, in *The Universalist* (Boston, Nov. 8, 1878); Whittemore, *Modern History of Universalism* (ibid. 1860); Dalcho, *Hist. of the Prot. Ep. Ch. in South Carolina* (1820); Eddy, *Papers on Universalist Conventions and Creeds*, in *Universalist Quarterly*, 1874–80; Thomas, *A Century of Universalism;* Eddy, *MS. History of Universalism in Gloucester, Mass.*, 1774–1874; Whittemore, *Memoir of Rev. Hosea Ballou* (4 vols.); *Life of Rev. Nathaniel Stacy* (autobiography); Smith, *Historical Sketches of Universalism in the State of New York.*

II. *Organization and Government.*—In the early history of Universalism in America, the first form of organization was simply into legal societies; afterwards into churches within the societies. The only exception to this was, commencing with 1790, in Pennsylvania, where the Church became both the legal organization and the religious body of communicants. The Universalists in Gloucester, Mass., the first to organize, banded

themselves together by an agreement of association in 1779, which they changed to a charter of compact in 1785, and were incorporated in 1792. Members of the society and their property being seized for payment of taxes to the first parish in Gloucester, the Universalists entered suits in the courts in 1783 to establish their right to exemption from taxation for the support of any other than their own minister. By reason of various delays and appeals the case did not reach a final decision till 1786, when the rights of the Universalists were established. Meanwhile congregations and societies gathered in other parts of Massachusetts and in Rhode Island, desiring counsel and advice, united with the society in Gloucester in holding an association at Oxford, Mass., in 1785. The charter of compact, which was the basis of organization in Gloucester, was taken to this association, and, on being slightly amended, was recommended to the societies represented, who were also requested to take on themselves the name of "Independent Christian Society, commonly called Universalists;" to keep up a correspondence with each other; and to meet annually, by delegates, for conference. The legal rights secured the following year by the decision of the Gloucester suit seem to have accomplished all that the association aimed at, and no session was held after 1787. In 1790 the congregations organized in Philadelphia by Murray and Winchester became one, and, feeling the necessity of a more perfect organization of the believers at large, issued a call for a convention, which was held in May of that year in Philadelphia, at which time a profession of faith and platform of government for the churches was drawn up and recommended to all the churches for their adoption. Five churches were represented in this convention, and seven preachers were in attendance. The annual meetings of this convention were all held in Philadelphia; but the distance from that city to New England was so great, and the inconveniences of making the journey were then so numerous, that in 1792 the Universalists of Boston asked and obtained permission to organize another convention for the Eastern States. This convention held its first session at Oxford, Mass., in 1793, and adopted, the following year, the Philadelphia profession and platform, and recommended them to all their churches. In 1802, churches and associations of churches having increased, and a diversity of speculative opinion prevailing, the New England convention deemed it best to unite, if possible, on a profession of faith, and to establish well-defined rules of government, ordination, fellowship, and discipline for the use of that body. This was accomplished in 1803, by the adoption at the session held in Winchester, N. H., of such definite rules, and of the following Profession of Belief:

"Art. 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"Art. 2. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"Art. 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men."

This has remained unchanged to the present time. The Philadelphia convention ceased to exist in 1809; but the New England convention, though with changes both in form of government and in name, has continued to the present, and is now "the Universalist General Convention." It is composed of clerical and lay delegates from the state conventions, and from the parishes and churches in states and territories where no state organization exists. Every parish, to be counted in the basis of representation, must maintain its legal existence and support public worship; and every minister must be actually engaged in the work of the ministry unless disabled by age or sickness. Preachers and parishes must assent to the Profession of Belief; and no parish can settle a minister not in fellowship, nor can a minister settle over a parish not in fellowship. The convention establishes uniform rules for fellowship, ordination, and discipline, and is the final court of appeal in all cases of difficulty between conventions, or between conventions and parishes, or ministers, not otherwise settled by subordinate bodies; but it has no power to interfere with the affairs of a parish in the settlement or dismissal of a minister in fellowship; nor can it, under any circumstances, do more than to withdraw fellowship from those who are convicted of offences. State conventions are composed of ministers in fellowship, and of delegates from parishes and churches. They can make any regulations and adopt any policy not in conflict with the constitution and laws of the General Convention; provide for the enforcement of the rules on fellowship, ordination, and discipline; and raise and disburse funds for local missionary work. In several states associations still exist composed of counties or of neighboring parishes extending over larger territory; but, under the present laws, these have no ecclesiastical authority, and are only a medium of local conference and encouragement in religious growth. Parishes are local legal organizations for the purpose of holding property and conducting the business necessary to the maintenance of religious worship. Aside from a required assent to the Profession of Faith, and their obtaining the fellowship of the State Convention, or, in localities where no such organization exists, the direct fellowship of the General Convention, all parishes are Congregational in the management of their affairs, and are subject only to the civil laws of the state or territory where they are located. Churches, with the exception of those in Pennsylvania, as before noted, are the religious organizations created within the legal parish. In them the ordinances of the Gospel are administered; and the purpose of their existence is the union of believers and the quickening and increase of their religious life, obedient to the command of the Lord and his apostles. Sunday-schools are also established in the parishes, and are, while independent in the management of their affairs, chiefly watched over and directed by the Church.

III. *Doctrines.*—The Winchester Profession (given above) is regarded as a sufficiently full and explicit statement of the belief required in order to fellowship in the Universalist Church, and as affording the greatest latitude in differences on all minor points. But a more particular statement of the general belief of Universalists of the present day may be briefly set forth as embracing the following particulars:

1. *Of God.*—That he is infinite in all his perfections, the Creator and Preserver of all worlds, and of all the beings that inhabit them; revealed to man in all that nature teaches of wisdom and design; in conscience, which discriminates between right and wrong; and in the Holy Scriptures, and especially in his full perfection in Jesus Christ. That it is fundamental in the revelation through Christ that God is the Father of the spirits of all flesh, who brought men into being with a fixed and loving purpose that their existence should prove a final and endless blessing to them; and that while he is strictly just in his dealings with all, he never loses sight of his great purpose in their creation; and that, without violation of their moral freedom, he will, through the gracious influences of the Gospel, subdue and win all souls to holiness. That his government, laws, and purpose are the same in all worlds, death in no way affecting his attitude towards men; but that he is to be found wherever sought, and will always accept and forgive all who call upon him in sincerity and truth.

2. *Of Christ.*—That he is not God, but God's highest and only perfect representative, sent by the Father not for the purpose of affecting God's attitude to man, but of reconciling man to God; that he lived, taught, wrought miracles, suffered, died, and was raised from the dead and ascended into heaven, according to the Scriptures; that he alone can lead men to the Father, and is the

only perfect way, truth, and life for man; that he is Lord both of the dead and the living, able to save to the uttermost, i. e. in all places and under all circumstances, all who come to God by him; and that he must reign till every creature in heaven and in earth, and under the earth, confesses him Lord, to the glory of God the Father, and God is all in all.

3. *Of the Holy Spirit.*—That while it is not now to be expected that God's Spirit will, as in apostolic days, be manifest in conferring miraculous power on believers, the promise of its assistance is still fulfilled in the souls of believers, to whom the Spirit comes as the Comforter, and, as testified to by the apostle, helps their infirmities, inspires their prayers, and pours into their souls the peace of God which passeth all understanding.

4. *Of Man.*—That "a man is the image and glory of God;" and that whatever tendencies may be inherited, or by whatever sins man may defile himself, the divine image is never wholly destroyed, but that under the care of the appointed refiner and purifier, the stains, defilement, and dross can all be removed, and the divine likeness be manifest; that the human will, which consents to sin, can also determine on holiness, and use all the means appointed for its attainment.

5. *Of Sin.*—That it is never transferable, but consists in personal disobedience to the divine law, and is the greatest evil in the universe; that no necessity for it is laid on any mortal, yet that it is incidental to the career of a being who can be drawn away of his own lusts and enticed, and who is created with the ability of choosing good and evil.

6. *Of Rewards and Punishments.*—That obedience to the divine law, the attainment of holiness, piety, and the Christian graces, are their own exceeding great reward, and are manifest in the soul's consciousness of nearness to God and of approval by him; that punishment is in like manner the natural fruit of sin, alienation, a cloud between us and God, the burden and sorrow of an unreconciliation and enmity. That while the reward is intended to keep us in love with obedience, the punishment is designed to make us feel that it is an evil and bitter thing to sin against God, and to incline us to repent and turn to our peace, possible only in holiness.

7. *Of Conversion.*—That conversion, regeneration, the new birth, or whatever else the turning from sin to holiness may be called, is the change effected in the will and heart of man, when, wrought upon by the gracious influences of the Gospel, he turns from his sinful loves and ways, and, drawn by the Spirit of God, seeks to consecrate all his powers to holiness and duty; that while the commencement of such a change must of necessity be instantaneous, it is only by patient continuance in well-doing that it is completed.

8. *Of Salvation.*—That salvation is deliverance from the practice and love of sin, the bringing of the soul out of its bondage of error and evil into the liberty of obedience to the truth, and love to God and man; that Christ saves when he turns men away from iniquity, and that his saving work will not be completed till God's law is written in and obeyed by every heart.

9. *Of Forgiveness.*—That the forgiveness which God promises to all who confess and forsake their sins is the covering of past offences from sight, and bringing them no more to remembrance against the penitent; and that this is the forgiveness which Jesus teaches us that we ought to exercise towards all who are penitent for any wrong which they have done to us.

10. *Of Immortality.*—That God has implanted in all men "the power of an endless life;" and that what is called the resurrection is not simply the fitting of man with a spiritual body, but also his rising up into a progressive life. That death effects no moral change, but that in many respects the entrance on the life immortal must work a change on man's ignorance and error; that all sensual temptations, peculiar to a life in flesh and blood, will be absent from the world of spirits; and that whatever discipline any may need for past offences, or to overcome the effects of sin on the soul, will be administered in love, and will be efficacious for their salvation.

IV. *Usages and Worship.*—The usages of the Universalist churches do not differ much from those of other denominations that conduct their parish affairs on Independent or Congregational principles. The following are perhaps peculiar:

1. *Ordination, Transfer, and Discipline.*—For the ordination of a minister, the rule is for the parish desiring that ordination may be conferred to make formal application to the convention Committee on Fellowship, Ordination, and Discipline, who, if there is no ground for objection, give permission to the parish to call a council, consisting of ten ordained ministers and lay delegates from ten parishes, who, on assembling, organize by the appointment of a moderator and clerk, and proceed to an examination of the fitness and qualifications of the candidate. If these are found satisfactory, the request for ordination is granted, and the parish are authorized to hold the ordination service at their convenience, which being done, the clerk of the council forwards to the convention committee a certified statement of the doings of the council, and of the fact that ordination has been conferred, whereupon the committee furnishes the new minister with a certificate of his ordination. On removing from the jurisdiction of one state convention to another jurisdiction, it is a minister's duty to request of the convention committee in the state where he has been residing a letter of transfer, which, if he is in good standing, is granted, and is of the nature of a recommendation to the convention into whose bounds he is removing. This transfer it is his duty to present to the committee of that convention, who thereupon grant him its fellowship. Should a minister neglect to seek such transfer, he is subject to discipline by the convention from which he removed, and will in time be disfellowshipped by having his name dropped from the roll of ministers. A minister disfellowshipped for this or any other cause must, if he desires to be restored to fellowship, seek his restoration from the convention which punished his offence; but if denied restoration there, he may appeal to the General Convention.

2. *The Dedication of Children.*—When John Murray began to preach in America, he was frequently importuned by parents to baptize their children; but, believing that adults were the only proper subjects for Christian baptism, he refused. As, however, he regarded children as the gift of God and members of the body of Christ, he felt that some ceremonial recognition of this fact would be appropriate and salutary, and originated a rite which he called the "dedication of children." Either in the church or elsewhere, as was most convenient, parents brought their children to him, who, if infants, he took in his arms; if older children, they stood by his side, and he, placing his hand on the child's head and pronouncing its name, declared it gratefully received as God's gift, and solemnly dedicated to his loving service, pronouncing on it the blessing which Moses was directed to command Aaron to pronounce on the children of Israel: "The Lord bless thee and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." This service is now very generally observed among Universalists, the second Sunday in June being set apart for it, and designated "Children's Sunday." It is customary on this occasion to decorate the churches with flowers; and as no very general objection to infant baptism now exists among Universalists, baptism is in most cases a part of the ceremonial.

3. *Christmas, Easter, and Memorial.*—Christmas has always been a day of special notice with Universalists, and of late Easter is appropriately celebrated. A Sunday in October is set apart in most Universalist churches as Memorial Sunday, the services being made

appropriate to a loving remembrance of the members of the Church and congregation who have died during the year. On this day the churches are decorated with fall flowers and leaves.

4. *Public Worship.*—The public worship of God is conducted by Universalists in much the same manner as by Protestants generally. It consists of reading of the Scriptures, prayers, singing, and sermon. A few churches make use of a liturgy, of which several have been prepared, but most congregations have an extempore service. Baptism and the Lord's supper are observed in all Universalist churches. The mode of the former is left to the choice of the candidate. The invitation to the latter is extended to all who may feel it to be either a duty or a privilege thus to remember the Lord Jesus Christ. Sunday-schools and conference and prayer meetings are regularly held in most of the churches.

V. *Statistics.*—The Universalists have one General Convention and twenty-four subordinate conventions, the latter being located in Alabama, Connecticut, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin, Canada, and Scotland. Parish organizations exist in California, Colorado, Dakota, District of Columbia, Florida, Idaho, Louisiana, Maryland, Mississippi, Nebraska, North and South Carolina, Tennessee, Texas, Virginia, and West Virginia. The total number of parishes is 959, with which 42,500 families are connected; 733 churches, with a membership of 37,825; Sunday-schools, 699; teachers and pupils, 59,633; church edifices, 784; total value of parish property above indebtedness, $6,417,757; ministers, 724; licensed lay preachers, 9.

The General Convention is incorporated and empowered to "hold real and personal estate to the value of $500,000, to be devoted exclusively to the diffusion of Christian knowledge by means of missionaries, publications, and other agencies." The "Murray Centenary Fund," raised in 1870, and named in honor of Rev. John Murray, the centennial anniversary of whose coming to America was then observed, amounted, at the session of the convention in 1879, to $121,794.54. A "Ministerial Relief Fund," founded by the bequest of the late John G. Gunn, amounted at the same time to $8077.94. The "Theological Scholarship Fund," consisting of returned scholarship loans, amounted to $5439.32. The treasurer's receipts from all sources, in 1879, were $19,540.74. The income of the Murray Centenary Fund is designed to aid in the education of the clergy, the circulation of denominational literature, and in church extension. About forty theological scholarships are continued in force each year, aggregating nearly $6000. These are expected to be repaid, without interest, at the earliest convenience of the beneficiaries after graduation and settlement, and the amounts thus returned are invested, the income to be appropriated to future loans.

Several of the state conventions are incorporated, and in a few of them permanent funds are established. Either as held by the conventions directly, or by organizations existing in their jurisdiction, the aggregate amount of such funds, the incomes of which are devoted to missionary work, Sunday-school aid, and ministerial relief, is $89,578.65.

The "Woman's Centenary Association," now incorporated, was organized in 1869 to assist in raising the Murray Centenary Fund, to which it contributed $35,000. In addition to this, it has raised about $120,000, with which it has helped colleges and schools, given relief to aged and infirm ministers and ministers' widows, started a Memorial Chapel at Good Luck, N. J., where Murray preached his first sermon in America, and supported a missionary in Scotland. It has also put in circulation 3,000,000 pages of tracts, besides a large number of denominational books and papers.

The "Universalist Historical Society" was organized in 1834 for the collection and preservation of facts pertaining to the history and condition of Universalism, together with books and papers having reference to the same subject. It has a library of over 2000 volumes, now at Tufts College, College Hill, Mass. The collection embraces a complete set of the writings of the Greek and Latin fathers, many French and German works, and a nearly complete line of modern books both for and against the doctrine of Universalism.

VI. *Institutions.*—1. *Colleges, Theological Schools, and Academies.*—There are four colleges, two theological schools, and six academies under the auspices and patronage of Universalists. Tufts College, located on College Hill, Middlesex Co., Mass., was incorporated in 1852, and opened for students in 1855. Its assets are about $900,000; number of professors and teachers, 12; students, 62. Lombard University, located at Galesburg, Ill., was incorporated in 1852, and opened for students in 1855. Assets, $175,000; professors and teachers, 6; students, 58. St. Lawrence University, at Canton, St. Lawrence Co., N. Y., was incorporated in 1856; assets, $234,350; professors and teachers, 7; students. 44. Buchtel College, Akron, O., was incorporated in 1871; assets, $250,000; professors and teachers, 10; students, 108. St. Lawrence Theological School, a department of St. Lawrence University, was opened in 1857. It has 3 professors and 24 students. Tufts Divinity School, a department of Tufts College, was opened in 1869, and has 4 professors and 32 students. Clinton Liberal Institute, established at Clinton, Oneida Co., N. Y., in 1831, and recently removed to Fort Plain, N. Y., has $100,000 assets, 10 teachers, and 100 students. Westbrook Seminary, Stevens Plains, Me., was opened for students in 1834. Its assets are $100,000; number of teachers, 7; of students, 80. Green Mountain Perkins Academy, at South Woodstock, Vt., was opened in 1848; assets, $15,000; teachers, 8; students, 55. Goddard Seminary, Barre, Vt., was opened in 1863; assets, $60,000; teachers, 7; students, 76. Dean Academy, at Franklin, Mass., was incorporated in 1865; assets, $240,000; teachers, 8; students, 70. Mitchell Seminary, at Mitchellville, Ia., was opened in 1872; assets, $25,000; teachers, 9; students, 95. Total amount invested by the twelve educational institutions, $2,099,350.

2. *Publishing House.*—The Universalist Publishing House, located at Boston, Mass., was incorporated in 1872. Its trustees are elected by the state conventions of Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island. The net assets of the house, consisting of periodicals, books, plates, etc., are about $31,000. The number of volumes which it has published, and of which it owns the title and copyright, is one hundred and thirty. It also issues five of the twelve periodicals published by the denomination.

3. *Missions.*—Missionary work is performed in the bounds of the several state conventions; in some directly by agents or superintendents in the employ of the conventions, in others by means of local associations, and in still others by the voluntary labors of the ministry. The only foreign mission is the one sustained by the Woman's Centenary Association in Scotland.

VII. *Literature.*—American Universalist literature dates from the publication of a translation of Siegvolk's *Everlasting Gospel* in Pennsylvania in 1753. William Pitt Smith, M.D., of New York, published a small book entitled *The Universalist* in 1787. Joseph Young, M.D., also of New York, wrote and published *Calvinism and Universalism Contrasted* in 1793. Rev. Elhanan Winchester's *Dialogues on Universal Restoration*, published in London in 1788, were republished in Philadelphia in 1791. A *Treatise on Atonement*, by Rev. Hosea Ballou, was published in 1805. Since that time the Universalist press has issued hundreds of volumes. Some of the more prominent in the various departments of denominational literature are,

i. In *Polemics:* Smith, *On Divine Government;* Balfour, *Inquiries into the Scriptural Import of the Words Sheol, Hades, Tartarus, and Gehenna,* and the *Words Satan and Devil; Discussion between Ezra Stiles Ely, D.D., and Rev. Abel C. Thomas; Debate between Rev. David Holmes and Rev. J. M. Austin;* Rogers, *Pro and Con of Universalism;* Harrison, *Aiōn-Aiōnios; Discussion between Rev. E. Manford and Rev. J. S. Sweeney;* Thayer, *Origin and History of the Doctrine of Endless Punishment;* Miner, *The Old Forts Taken;* Sawyer, *Endless Punishment in the Very Words of its Advocates.*

ii. *Doctrinal and Expository:* Ballou, *Lecture Sermons* and *Select Sermons;* Whittemore, *Notes on the Parables;* Cobb, *Compend of Christian Divinity;* Thayer, *The Theology of Universalism;* Williamson, *Rudiments of Theological Science* and *Philosophy of Universalism;* Steere, *Footprints Heavenward;* Mayo, *The Balance, or Moral Arguments for Universalism;* Brooks, *Universalism in Life and Doctrine; The Latest Word of Universalism,* thirteen essays by thirteen clergymen.

iii. *Commentaries:* Manley, *Biblical Review* (5 vols. on the Old Test.); Cobb, *Explanatory Notes and Practical Observations on the New Test.;* Paige, *Commentary on the New Test.* (except the book of Revelation), 6 vols.; Whittemore, *Commentary on the Revelation of St. John.*

iv. *Works in Defence of Christianity:* Winchester, *Reply to Paine's Age of Reason;* Ballou, *Letters in Defence of Revelation;* Pickering, *Lectures on Divine Revelation;* Smith, *Causes of Infidelity Removed;* Thayer, *Christianity against Infidelity;* Williamson, *An Argument for Christianity* and *Sermons for the Times and People.*

v. *Practical Religion and Consolation:* Chapin, *Discourses on the Lord's Prayer, Lessons of Faith and Life, Hours of Communion, The Crown of Thorns;* Adams, *The Universalism of the Lord's Prayer;* Bacon, *The Pastor's Bequest* (sermons); Ballou, *Counsel and Encouragement* (discourses on the conduct of life); Thomas, *The Gospel Liturgy* (a prayer-book for churches and families); Hanson, *Manna* (a book of daily worship); Quimby, *Heaven our House* (a comfort to all who mourn); Thayer, *Over the River* (a book of consolation for the sick, the dying, and the bereaved).

vi. *History and Biography:* Ballou, *Ancient History of Universalism from the Time of the Apostles to the Reformation;* Whittemore, *Modern History of Universalism from the Time of the Reformation;* Thomas, *A Century of Universalism in Philadelphia and New York;* Smith, *Historical Sketches of Universalism in the State of New York; Life of Rev. John Murray,* commenced by himself and completed by his wife; Stone, *Biography of Rev. Elhanan Winchester;* Rogers, *Memoranda; Memoir* (autobiography) *of Rev. Nathaniel Stacey; Memoirs of Rev. Hosea Ballou,* by Maturin M. Ballou (1 vol.), and by Whittemore (4 vols.); Sawyer, *Memoir of Rev. Stephen R. Smith; Autobiography of Rev. Abel C. Thomas;* Cook [T. D.], *Memoir of Rev. James M. Cook;* Bacon [Mrs. E. A.], *Memoir of Rev. Henry Bacon;* Adams, *Memoir of Rev. John Moore;* Gillette and Grosh, *Life of Rev. E. M. Wooley;* Adams, *Memoir of Thomas Whittemore, D.D.*

vii. *Periodicals:* The first Universalist periodical was probably that started by Rev. Elhanan Winchester, in London, England, in 1787, entitled *The Philadelphian Magazine.* It was continued several years by Rev. William Vidler, and finally merged in the *Monthly Repository.* The first American Universalist periodical was *The Free Universalist Magazine,* published in New York and Baltimore by Rev. Abel Sarjent (1793-94). Rev. John Murray's friends published in Boston two volumes of a small magazine called *The Berean,* commenced in 1802. Several others followed, and from first to last a great many have been put before the public.

The periodical publications at present are the following: Weekly papers, seven, viz. *The Christian Leader* (successor to the *Universalist Magazine,* started in Boston in 1819, and the *Utica Magazine,* commenced at Utica, N. Y., in 1827), published by the Universalist Publishing House, Boston, G. H. Emerson, D.D., editor; the *Star in the West,* established in 1827, published at Cincinnati, O., J. S. Cantwell, D.D., editor; the *Gospel Banner,* started in 1836, published at Augusta, Me., G. W. Quimby, D.D., editor; the *New Covenant,* commenced in 1847, published at Chicago, Ill., edited by J. W. Hanson, D.D.; the *New Religion,* published at Norway, Me., Rev. J. A. Seitz editor; the *Atlanta Universalist,* at Atlanta, Ga., Rev. W. C. Bowman editor; and *The Myrtle,* an illustrated Sunday-school paper, issued by the Universalist Publishing House, Mrs. E. M. Bruce editor. There are two papers published once in two weeks — the *Universalist Herald,* at Notasulga, Ala., edited by Rev. John C. Burrus; and the *Guiding Star,* an illustrated Sunday-school paper, at Cincinnati, O., Mrs. Caroline M. Soule editor. The *Sunday-school Helper,* devoted to Sabbath-school teaching, is published monthly by the Universalist Publishing House, edited by Rev. G. L. Demarest. *Manford's Magazine,* commenced in 1857, is published monthly at Chicago, Ill., Rev. E. Manford and Mrs. H. B. Manford editors. The *Universalist Quarterly,* commenced in 1844, is issued in January, April, July, and October by the Universalist Publishing House, edited by T. B. Thayer, D.D. The *Universalist Register,* a statistical year-book, has been issued regularly since 1836; published by the Universalist Publishing House, and edited by Mrs. C. L. F. Skinner. (R. E.)

Universality OF GRACE, a doctrine introduced into the French Reformed theology, under the influence of John Cameron, in the early part of the 17th century, and advocated by Amyraldus (Amyraut), Placæus, and Pajon. Cameron himself taught the imputation of Christ's passive obedience alone, and advocated the hypothetic universalism of divine grace, which was more fully developed by Amyraut. "The peculiarity of Amyraldism," says Schweizer, "is in the combination of real particularism with a merely ideal universalism." See Hagenbach, *Hist. of Doct.* ii, 180, 275. See ATONEMENT.

Universals, a term used in philosophical language, and divided into three classes, viz.:

1. *Metaphysical,* or "universalia ante rem," denoting those archetypal forms according to which all things were created. As existing in the divine mind, and furnishing the patterns of the divine working, these may be said to correspond with the *ideas* of Plato.

2. *Physical,* or "universalia in re," by which are meant certain common natures which, one in themselves, are diffused over or shared in by many—as *rationality* in men.

3. *Logical,* or "universalia post rem," denoting general notions framed by the human intellect, and predicated of many things on the ground of their possessing common properties—as *tree,* which may be predicated of the oak, maple, birch, willow, etc.

In ancient philosophy the universals were called *predicables,* and were arranged in five classes, *genus, species, differentia, proprium,* and *accidens.*

In the system of Aquinas universals are thus treated: 1. *A parte mentis,* or *a parte intellectus,* involve the theory that universals are mental only—subjective. 2. *A parte rei* involve the theory that universals correspond with objective things. See Krauth and Fleming, *Vocab. of Phil. Science,* s. v.

Universe, as defined by Dr. Porter (*Human Intellect,* p. 646), is the collective whole, the totality of being as a unit; the world, in its philosophical or universal sense. For its origin, see CREATION; WORLD.

University, a universal school; an assembly of students of all countries, students in every branch of learning, in one general society, having their own seal and place of business. Camden says the term was generally used in the reign of Henry III (of England). Dur-

ing the 12th century there were several eminent universities in Europe. Spain and Germany had universities of schools where the students formed part of the corporation. Paris and England had universities of masters only; some in Germany and France were of either kind. See COLLEGE.

Unknown God (*ἄγνωστος θεός*, A. V. unfortunately "*the* unknown God," instead of "*an* unknown God"), the inscription observed by Paul on some site consecrated to a deity whose name had been lost—a fact which he ingeniously adduces in his speech before the citizens to show their scrupulousness, and to lead them to the knowledge of the true God (Acts xvii, 23). There is no evidence that it was a spot dedicated to the worship of Jehovah, as some commentators have imagined. See the monographs cited by Volbeding, *Index Programmatum*, p. 82. See ALTAR; ATHENS.

Unknown Tongue (1 Cor. xiv, 2, 4, 13, 14, 19, 27) is a gloss of the A. V.; for the Greek has simply *γλώσσα*, a *tongue*, obviously meaning a different living language from that ordinarily employed by the speaker (*γλῶσσα ἑτέρα*, Mark xvi, 17; Acts ii, 4). Others understand an ecstatic utterance of abrupt, incoherent, and unintelligible expressions which needed an interpreter. See the monographs cited by Volbeding, *Index Programmatum*, p. 73. See SPIRITUAL GIFTS.

Unlearned (*ἀγράμματος*, *unlettered*, Acts iv, 13; *ἀμαθής*, *uninstructed*, 2 Pet. iii, 16; *ἀπαίδευτος*, *untutored*, 2 Tim. ii, 23; *ἰδιώτης*, *private*, 1 Cor. xiv, 16, 23, 24; "ignorant," Acts iv, 13; "rude," 2 Cor. xi, 6). In Acts iv, 13, the Jewish literati apply the term to Peter and John, in the same sense in which they asked, with regard to our Lord himself, "How knoweth this man letters, having never learned" (John vii, 15). In neither case did they mean to say that they had been altogether without the benefits of the common education, which consisted in reading and writing, and in an acquaintance with the sacred books; but that they were not learned men, had not sat at the feet of any of the great doctors of the law, and had not been instructed in the mysteries and refinements of their peculiar learning and literature. An apostle also uses it to describe those who are little acquainted with the mind of God and the teaching of his Spirit (2 Pet. iii, 16). The "unlearned questions" mentioned by Paul are those which do not tend to edification in sound and substantial religious knowledge. See EDUCATION.

Unleavened Bread (מַצָּה, *ἄζυμος*), bread baked from unfermented dough. The Hebrews early knew the art of raising bread by means of leaven (שְׂאֹר, חָמֵץ, *ζύμη*; on the various ancient kinds of this see Pliny, xviii, 26) prepared from the dregs or yeast of wine, or from a mixture of flour and water, which spontaneously ferments if allowed to stand, and which may, either moist or dried, be preserved for a considerable period for this purpose (Mishna, *Pesach*, iii, 1; *Challa*, i, 7; comp. Harmer, *Observ.* iii, 65). Sometimes they baked bread without being leavened, especially when in paste (Gen. xix, 3; Judg. vi, 19; 1 Sam. xxviii, 24), as the modern Bedawin regularly do (Arvieux, iii, 227). This was formally presented for the paschal cakes (מַצּוֹת, Exod. xii, 8, 15, 20; xiii, 3, 6 sq.), and this fact became a symbol of the festival which thence was popularly designated as "the feast of unleavened bread." See PASSOVER. In fact, the Jews were expressly prohibited from all use of leaven during the seven days of its continuance, and even from having any leaven in their houses for all that time (Exod. xii, 19; xiii, 7; comp. 1 Cor. v, 7); so that they were obliged to seek and carefully remove all traces of it on the eve of the 14th of Nisan (see *Pesach*, i–iii; Schöttgen, *Hor. Hebr.* i, 598). They usually burned it (*Pesach*, ii, 1), but not in an oven; and were so scrupulous as not even to allow domestic animals to eat it during that period (*ibid.*). The sacrificial cakes of the meat-offering were also required to contain no leaven (Exod. xxix, 2; Lev. ii, 11; Numb. vi, 15, 19; comp. Amos iv, 5; Mishna, *Menac.* v, 1; *Pesach*, i, 5; see Otho, *Lex. Rabb.* p. 227: a similar usage prevailed in the Roman ritual; see Plutarch, *Quæst. Rom.* 109; comp. Casaubon, on Pers. *Sat.* i); on the other hand, the Pentecostal loaves, which represented the usual food of men, were leavened (Lev. xxiii, 17). Also the cakes which served as a basis (perhaps by way of platter) for the thank-offering were baked with leaven (Lev. vii, 13). See BREAD; LEAVEN.

Un'ni (Heb. *Unni'*, עַנִּי [but text in Neh. *Unno'*, עַנּוֹ], according to Gesen. for מְעֻנֶּה [*depressed*], but according to Fürst for עֲנִיָּה [*Unniah, heard of Jehovah*]; Sept. variously, Ὠνί v. r. Ἀνί, Ἰαννί, etc.; Vulg. *Ani*, *Hanni*), the name of two Levites.

1. One of the relatives of Heman who were appointed door-keepers and musicians to the tabernacle by David (1 Chron. xv, 18, 20). B.C. 1043.

2. One of those appointed to a similar service on the return from Babylon (Neh. xii, 9). B.C. 535.

Unni, an archbishop of the 10th century who made a missionary tour into Denmark, and was instrumental in establishing Christianity throughout the kingdom. He was greatly aided by Harald, son of king Gurm, and a convert to the Christian faith, although the king himself remained a pagan. See Neander, *Hist. of the Church*, iii, 288.

Unnĭfer, a very common funeral title of *Osiris* (q. v.), signifying the "Good Being."

Unpardonable Sin, or "Sin against the Holy Ghost" (Matt. xii, 31, 32, and parallels), appears in the first instance to have been the ascription of the beneficent miracles of Jesus to Satanic power; and it seems to be unpardonable because it argued such an utter perversion of moral sense as to place the person capable of it beyond the province of divine grace. Similar cases of spiritual hardening or judicial blinding are elsewhere referred to in Scripture (Eph. iv, 18, 19; Heb. vi, 6). See the Latin monographs on the subject by Deutschmann (Viteb. 1668), Heidegger (Tig. 1675), Fastenau (Hal. 1751), and others cited by Hase, *Leben Jesu*, p. 152. See BLASPHEMY; SIN.

Unselt, SAMUEL FRIEDRICH, a Protestant theologian of Germany, was born in 1742 at Dantzic. He studied theology at Leipsic, where his acquaintance with Gellert had the greatest influence upon him. From Leipsic he returned to his native city, where he was appointed rector of St. Mary's. For twelve years he labored as a teacher, when he was called as pastor to Praust, not far from Dantzic. A few years later he was called to Güttland, where he died, May 1, 1790. He wrote, *Dissertatio de Natura Conversionis* (Gedani, 1763):—*Dissert. de Locorum Veteris Testamenti in Nova Accommodatione Orthodoxa* (Lips. 1766). See Döring, *Deutsche Kanzelredner*, p. 552 sq. (B. P.)

Unterberger, IGNATIUS, a German painter, was born at Karales, in the Tyrol, in 1744. After acquiring the elements of design from his father, he went to Rome, at the age of twenty, and studied with a brother. In 1776 he settled at Vienna, and became the favorite painter of the minister Kaunitz. He died in 1797. Among his principal works are, the *Descent of the Holy Spirit*, in the principal church of Königsgrätz; and *Peace and Love*, represented by a young girl caressing a lamb. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Unwin, WILLIAM JORDAN, LL.D., a Church of England divine, was born at Great Coggeshall, Essex, Nov. 29, 1811. He was educated at Totteridge; prepared for the ministry at Rothwell, Highbury College, entering in 1830, and Glasgow University, which he entered in 1833, and where he graduated in 1835, taking the two degrees of bachelor and master of arts. On leaving Glasgow he became pastor of Cutting Lane (now Beaumont) Chapel, Woodbridge; and in 1842 min-

ister of the Independent Congregation, St. Heliers, Jersey. In both spheres of labor he adorned his profession by the consistency of his life, and benefited his people by the earnestness of his preaching. Being eminently fitted by his attainments and predilections for educational work, he was, in 1848, appointed by the Congregationalists principal of the Training Institution, first established in Liverpool Street, and afterwards removed to Homerton College. In these two places, with quiet industry, unflagging zeal, conscientious attachment to Congregational principles, and fervent devotion to the Church, he labored until 1875, when failing health obliged him to relinquish his favorite employment. Numerous works useful for elementary schools proceeded from his pen; also an able letter on *Education the Work of the People*. Dr. Unwin was remarkable for his conscientiousness, integrity, his vigorous mind, accurate scholarship, firm purpose, and domestic affections. He died in 1877. See *Evangelical Magazine*, April, 1877, p. 223.

Unwritten Word. "That authority to which the Romish Church could lay no claim from the purity of its members it endeavored to support during the Dark Ages by its arrogant pretensions. The Scriptures, even in the Latin version, had long become a sealed book to the people; and the Roman see, in proportion as it extended its supremacy, discouraged or proscribed the use of such vernacular versions as existed. This it did, not lest the ignorant and half-informed should mistake the sense of Scripture, nor lest the presumptuous and the perverse should deduce new errors in doctrine, and more fatal consequences in practice, from its distorted language, but in the secret and sure consciousness that what was now taught as Christianity was not to be found in the written Word of God. In maintenance of the dominant system, tradition, or the unwritten Word, was set up. This had been the artifice of some of the earliest heretics, who, when they were charged with holding doctrines not according to Scripture, affirmed that some things had been revealed which were not committed to writing, but were orally transmitted down. The Pharisees before them pleaded the same suppositious authority for the formalities which they added to the law, and by which they sometimes superseded it, 'making the Word of God of none effect,' as our Saviour himself reproached them. Upon this ground the Romish clergy justified all the devices of man's imagination with which they had corrupted the ritual and the faith of the Western Church" (Southey, *Book of the Church*). See TRADITION.

Unxia, a surname of *Juno* in Roman mythology, was the goddess of anointing. The young women in Rome are said to have anointed the doors of their future dwellings with salve before entering them, in order that nothing evil should enter their house. From this, Juno, the directress of marriages, received the above name.

Unzer, JOHANN AUGUST, a German physician, born April 29, 1727, and died April 2, 1799, was distinguished by his works on physiological and psychological subjects, among which may be mentioned, *A New Doctrine concerning the Movements of the Soul and the Imagination:—Thoughts on Sleep and Dreams:—On the Sensitive Faculties of Animated Bodies:—The Physiology of Animated Nature:*—and *Physiological Researches* (1727–99). See Hoefer, *Nouv. Biog. Générale*, s. v.

Upanishad (from *upa*, "beneath" or "near;" *ni*, "in;" and *sad*, "to sit") is the name of those Sanscrit works belonging to the Vedic literature which contain the mystical doctrine of the Hindûs on the nature of a Supreme Being, its relation to the human soul, and the process of creation. The object of the Upanishads is to impress the mind with a belief in one Supreme Spirit; to show that this Supreme Spirit is the creator of the world; that the world has no reality if thought of besides Brahman; and that the human soul is identical in nature with that same Spirit whence it emanates. They are looked upon as inspired writings. See Müller, *Hist. of Anc. Sanscrit Lit.*; Muir, *Original Sanscrit Texts*.

Upfold, GEORGE, M.D., D.D., LL.D., a Protestant Episcopal clergyman, was born at Shemley Green, near Gulford, England, May 7, 1796. He came to America in 1802, and settled at Albany, N. Y. In 1814 he graduated at Union College, Schenectady. In 1816 he graduated in medicine in New York, and commenced practice in Albany soon after. He soon, however, entered upon the study of theology, and was ordained minister in 1818. He was minister at Lansingburg, N. Y., from 1818 to 1820; rector of St. Luke's, New York city, from 1820 to 1828, and a portion of this time (1821–25) assistant minister of Trinity Church; rector of St. Thomas's Church, New York city, from 1828 to 1831; rector of Trinity Church, Pittsburgh, Pa., from 1832 to 1850; and was consecrated bishop of Indiana in 1849. He died at Indianapolis, Aug. 26, 1872.

Upham, Charles Wentworth, an American author and Unitarian minister, was born in St. John's, N. B., May 4, 1802. He graduated at Harvard College in 1821, and at the Cambridge Divinity School in 1824, and was colleague of Dr. Prince, pastor of the First Unitarian Church in Salem, from 1824 to 1844. He then left the profession on account of bronchial weakness, and engaged in various pursuits. He edited the *Christian Register*, travelled as agent of the Massachusetts Board of Education, was member of the Massachusetts House of Representatives in 1849, of the State Senate from 1850 to 1851, was mayor of Salem in 1852, member of the National Congress from the Sixth District from 1854 to 1855, State senator in 1858, and representative from 1859 to 1860. He died at Salem, June 15, 1875. He wrote, *Letters on the Logos* (1828):—*Prophecy as an Evidence of Christianity* (1835):—*Lectures on Witchcraft, comprising a History of the Salem Delusion of* 1692 (1831; enlarged ed. 1867, 2 vols. 8vo):—*Life of Sir Henry Vane* (in Sparks's *Amer. Biog.* 1835):—*Life of John C. Fremont* (1856):—*Memoirs of Francis Peabody* (1869):—*Life of Timothy Pickering* (1867–72).

Upham, Thomas Cogswell, D.D., an American divine and author, was born at Deerfield, N. H., Jan. 30, 1799. He graduated at Dartmouth College in 1818, and at Andover Theological Seminary in 1821, when he became assistant teacher of Hebrew in the seminary, and translated Jahn's *Biblical Archæology*. In 1823 he became associate pastor of the Congregational Church in Rochester, N. H., and in 1825 professor of mental and moral philosophy in Bowdoin College, in which position he remained until 1867. He died in New York, April 2, 1872. Among his numerous works may be mentioned, *Manual of Peace* (1830):—*Elements of Mental Philosophy* (1839, 2 vols.; abridged ed. 1864):—*Outlines of Disordered Mental Action* (1840):—*Life and Religious Experience of Madame Guyon* (1847):—*Life of Faith* (1848):—*Principles of the Interior or Hidden Life* (eod.):—*Philosophical and Practical Treatise on the Will* (1850):—*Treatise on the Divine Union* (1851):—*Religious Maxims* (1854):—*Life of Madame Catherine Adorna* (1856):—*Letters, Æsthetic, Social, and Moral, written from Europe, Egypt, and Palestine* (1857):—*Method of Prayer* (1859):—also *The Absolute Religion* (published posthumously in 1872).

Upham, William D., a Baptist minister, was born at Weathersfield, Vt., Feb. 13, 1810. He developed early in life a strong love for literary pursuits, and at the age of eighteen he determined to devote himself to the study of law. With this object in view, he entered Brown University in the autumn of 1831. He seems to have imbibed sceptical views, and with that conceit which not unfrequently accompanies pride of intellect in young men in a course of study, he regarded Christianity as, on the whole, hardly worthy of his notice. While engaged in teaching at Dedham, Mass., the winter succeeding his entrance into college, the Spirit of God ar-

rested his attention, and, after a severe struggle, he accepted Christ as his Saviour. By his conversion, all his life-plans were changed, and he resolved to devote himself to the service of the Lord. He became a member of the First Baptist Church in Providence, R. I., in the fall of 1832, and the Church gave him its approval in his purpose to enter the Christian ministry. Want of means compelled him to leave college at the close of his second year, and he spent the next three years in teaching in Wickford, R. I. Here he labored not only in his special vocation as a teacher, but as a Christian, and the existence of the Church in Wickford is largely owing to his toils and sacrifices. He removed to Ludlow, Vt., in 1836, and was for a time principal of the Black River Academy. He was ordained to the Gospel ministry in Ludlow in November, 1837, and in December of the following year he became pastor of the Second Baptist Church in Townshend, Vt. He secured from the outset the affections of his people, and his labors were greatly blessed. A few years only of service in the cause he so much loved were allotted to him. Four years and a few months he remained in the pastoral office, and then was called to a better world. His death occurred June 30, 1843. See *Baptist Memorial*, ii, 269. (J. C. S.)

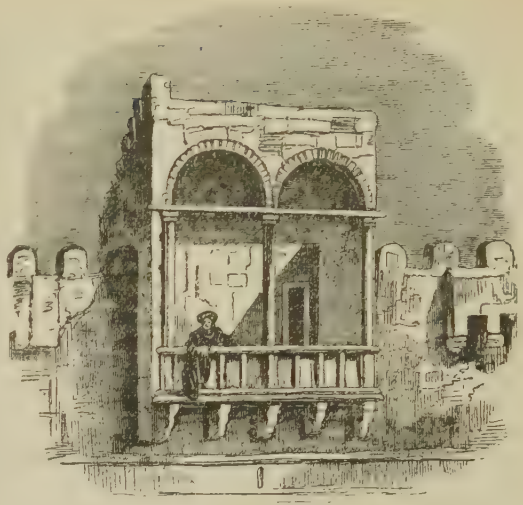
Uphar'sin (Dan. v, 25). See MENE.

U'phaz (Heb. *Uphaz'*, אוּפָז, signif. uncertain; Sept. Μωφάζ, Ὠφάζ; Vulg. *Ophaz, obryzum*), the name of a gold region (Jer. x, 9; Dan. x, 5), like Tarshish and Ophir (comp. Psa. xlv, 10; 1 Chron. xxxix, 4), and hence thought by most expositors to be a corruption of the latter name (so the Targum, Syriac, and Theodotion). Fürst, however, suggests (*Heb. Lex.* s. v.) that it may be compounded of אז, *wash*, and פָּז, pure *gold;* and that since it is interchanged with Sheba (Psa. lxxii, 15), it may be regarded as the name of a gold wash in Southern Arabia. Its resemblance to *Muphaz* (מוּפָז; A. V. "best") in 1 Kings x, 18 is perhaps not accidental. See OPHIR.

Upis, in Greek mythology, was a surname of *Diana*. A certain tutoress was also called so, and likewise a nymph of Diana. Upis was, likewise, the name of a Hyperborean woman who, with Arge, paid a tribute to Delos for Diana, according to an oath respecting the birth of Apollo. Again, Upis was the name of the father of Diana, husband of Glauce. Lastly, it was a surname of *Nemesis*.

Upper Chamber (or **Room**) (עֲלִיָּה, *aliyâh*, as in modern Arabic; 2 Kings i, 2; xxiii, 12; 1 Chron. xxviii, 11; 2 Chron. iii, 9; "summer-parlor," Judg. iii, 23; "loft," 1 Kings xvii, 19, 23; "chamber over the gate," 2 Sam. xviii, 33; elsewhere "chamber" simply; ἀνώγεον, Mark xiv, 15; Luke xxii, 12; ὑπερῷον, Acts i, 13; ix, 37, 39; xx, 8), a sort of guest-chamber not in common use, in the upper part of the house, where the Orientals received company and held feasts, and where at other times they retired for prayer and meditation

House with an *Aliyah*.



Front View of the Balcony of a "Chamber on the Wall."

(Mark xiv, 15; Luke xxii, 12). Among the Hebrews it seems to have been on, or connected with, the flat roofs of their dwellings; in Greek houses it occupied the upper story (1 Kings xvii, 19, 22; 2 Kings iv, 10; Acts i, 13; ix, 37, 39; x, 9; xx, 8). Robinson describes the "upper room of a respectable house at Ramleh as a large airy hall, forming a sort of third story upon the flat roof of the house" (*Bibl. Res.* iii, 26). Jowett describes the chief room in the houses of Havali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building that the projecting windows overhung the street" (*Christ. Res.* p. 67). From such a chamber, Eutychus, who was sitting on the window, or on an elevated divan, fell through the window into the street (Acts xx, 6–12). In 2 Kings i, 2 we are told that Ahaziah "fell down through a lattice in his upper chamber that was in Samaria." Indeed, it is likely that those accidents were by no means rare in the East. A person accommodated here can go in and out with perfect independence of the main building of the inner court, into which he probably never enters, and does not in the least interfere with the arrangements of the family. A visitor or friend is almost never accommodated anywhere else, and certainly never in the interior court (Kitto, *Pict. Bible*, note in 2 Kings iv, 10). Rich luxurious men are charged with sinfully multiplying chambers of this sort (Jer. xxii, 13, 14). As spoken of by the prophet, they would seem to have been both large and built for the purposes of comfort and luxury. We find accordingly frequent mention made of them in connection with kings, who appear to have used them as summer-houses for their coolness (Judg. iii, 20; 2 Kings i, 2; xxiii, 12). The summer-house spoken of in Scripture was very seldom a separate building. The lower part of the house was the winter-house, the upper room was the summer-house. If they are on the same story, the outer apartment is the summer-house, the inner is the winter-house (Thomson, *Land and Book*, i, 235; Robinson, *Bibl. Res.* iii, 417). We find the upper rooms allocated to the use of those prophets whom it was wished to honor particularly (1 Kings xvii, 19; 2 Kings iv, 10). They were also used

on account of their size and coolness as places for assembly (Acts i, 13; xx, 8), and for similar reasons the dead were laid out in them (ix, 39). There appears to have been an upper room over the gateways of towns (2 Sam. xviii, 33), and on their roofs, as being the highest part of the house, idolatrous worship was paid to Baal (2 Kings xxiii, 12). In allusion to the loftiness of the upper room, the psalmist beautifully describes God as laying the beams of his *upper chambers* in the waters, and from thence watering the hills (Psa. civ, 3, 13). See CHAMBER; HOUSE.

Upsal, a town of Sweden, forty-five miles northwest of Stockholm, was, during the Middle Ages, the stronghold of paganism. It has a beautiful Gothic cathedral, built from 1258 to 1435. Its interior is magnificent and richly decorated, but its exterior has suffered much from fire, notably in the conflagration of 1702. It is the finest cathedral in that region. See Neander, *Hist. of the Church*, iii, 292 sq.

Upton, JAMES, a learned schoolmaster and divine of the Church of England, and editor of classical works, was born in 1670, and died in 1749.

Ur, the name of a place and of a man. There is apparently no direct connection between the titles, perhaps not even kinship of dialect.

1. The original seat of Abraham's family, whence he set out for Canaan (Gen. xi, 28, 31; xv, 7; Neh. ix, 7). See ABRAHAM.

I. *The Name.*—This is invariably "Ur of [the] Chaldees" (אוּר כַּשְׂדִּים, *Ur Kasdim;* Sept. ἡ χώρα τῶν Χαλδαίων; Vulg. *Ur Chaldæorum* [but in Neh. *ignis Chaldæorum*]). The oldest derivation of the word אוּר is from the Heb. אוּר, or אוֹר, *light*, in the sense of *fire* (so the Targum and Jerome). This derivation is no doubt connected with the legends in the Koran and Talmud, which represent Abraham as escaping by miracle from the flames into which Nimrod or other idolatrous persecutors had thrown him (see Wagner, in the *Thesaur. Theol.-philol.* i, 173). Various other etymologies have been proposed: some taking the word as הוּר, *a mountain;* some as denoting the *east*, or the *light-giving region;* while Ewald, from the Arabic, makes it "place of sojourn," and others look to the Zendic *vara*, a *fort* (Gesen.), or the Sanscrit *ur*, a *town*, or even the Heb. עִיר, *a city* (Bonomi, *Nineveh*, p. 41). The name, however, was probably indigenous, and belongs to the old Chaldee of the first empire, the Assyrian *Uru*, and the cuneiform *Hur*.

II. *Sites Proposed.*—1. One tradition identifies Ur with the modern *Orfah*, in the north-west part of Mesopotamia. There is some ground for believing that this city, called by the Greeks Edessa, had also the name of Orrha as early as the time of Isidore (B.C. cir. 150); and the tradition connecting it with Abraham is perhaps not later than Ephraem (A.D. 330-370), who makes Nimrod king of Edessa, among other places (*Comment. in Gen.*, in *Opp.* i, 58, B.). According to Pococke (*Description of the East*, i, 159), that Ur is Edessa or Orfah, is "the *universal* opinion of the Jews;" and it is also the local belief, as is indicated by the title "Mosque of Abraham," borne by the chief religious edifice of the place, and the designation "Lake of Abraham the Beloved," attached to the pond in which are kept the sacred fish (Ainsworth, *Travels in the Track*, etc., p. 64; comp. Niebuhr, *Voyage en Arabie*, p. 330).

2. A second tradition, which appears in the Talmud and in some of the early Arabian writers, finds Ur in *Warka*, the Ὀρχόη of the Greeks, and probably the Erech of Holy Scripture (called Ὀρέχ by the Sept.). This place bears the name of *Huruk* in the native inscriptions, and was in the country known to the Jews as "the land of the Chaldæans."

3. A third tradition, less distinct than either of these, but entitled to at least equal attention, distinguishes Ur from Warka, while still placing it in the same region (see *Journal of Asiatic Society*, xii, 481, note 2). There can be little doubt that the city to which this tradition points is that which appears by its bricks to have been called *Hur* by the natives, and which is now represented by the ruins at *Mugheir*, or *Umgheir*, on the right bank of the Euphrates, nearly opposite to its junction with the Shat el-Hie. The oldest Jewish tradition which we possess, that quoted by Eusebius from Eupolemus (*Præp. Ev.* ix, 17), who lived about B.C. 150, may be fairly said to intend this place; for by identifying Ur (Uria) with the Babylonian city, known also as Camarina and Chaldæopolis, it points to a city of the Moon, which *Hur* was—*Kamar* being "the moon" in Arabic, and *Khaldi* the same luminary in the Old Armenian.

4. An opinion unsupported by any tradition remains to be noticed. Bochart, Calmet, Bunsen, and others identify "Ur of the Chaldees" with a place of the name mentioned by a single late writer (Ammianus Marcellinus) as "a castle" existing in his day in Eastern Mesopotamia, between Hatra (El-Hadhr) and Nisibis (Amm. Marc. xxv, 8). The chief arguments in favor of this site seem to be the identity of name and the position of the place between Arrapachitis, which is thought to have been the dwelling-place of Abraham's ancestors in the time of Arphaxad, and Haran (Harran), whither he went from Ur.

5. It may be added that Tuch regards Ur as a Median town called Οὐέρα by Strabo (xi, 523), a view followed to some extent by Ewald, Lengerke, Ritter, and Knobel.

III. *Probable Identification.*—It will be seen that of the four or five localities thought to have a claim to be regarded as Abraham's city, two (or three) are situated in Upper Mesopotamia, between the Mons Masius and the Sinjar range, while the other two are in the alluvial tract near the sea, at least four hundred miles farther south. Let us endeavor first to decide in which of these two regions Ur is more probably to be sought.

That Chaldæa was, properly speaking, the southern part of Babylonia, the region bordering upon the Gulf, will be admitted by all. Those who maintain the northern emplacement of Ur argue that, with the extension of Chaldæan power, the name travelled northward, and became coextensive with Mesopotamia; but, in the first place, there is no proof that the name Chaldæa was ever extended to the region above the Sinjar; and, secondly, if it was, the Jews at any rate mean by Chaldæa exclusively the lower country, and call the upper Mesopotamia, or Padan-Aram (see Job i, 17; Isa. xiii, 19; xliii, 14, etc.). Again, there is no reason to believe that Babylonian power was established beyond the Sinjar in these early times. On the contrary, it seems to have been confined to Babylonia Proper, or the alluvial tract below Hit and Tekrit, until the expedition of Chedorlaomer, which was later than the migration of Abraham. The conjectures of Ephraem Syrus and Jerome, who identify the cities of Nimrod with places in the upper Mesopotamian country, deserve no credit. The names all really belong to Chaldæa Proper. Moreover, the best and earliest Jewish authorities place Ur in the low region. Eupolemus has been already quoted to this effect. Josephus, though less distinct upon the point, seems to have held the same view (*Ant.* i, 6). The Talmudists also are on this side of the question; and local traditions, which may be traced back nearly to the Hegira, make the lower country the place of Abraham's birth and early life. If Orfah has a Mosque and a Lake of Abraham, Cutha, near Babylon, goes by Abraham's name, as the traditional scene of all his legendary miracles.

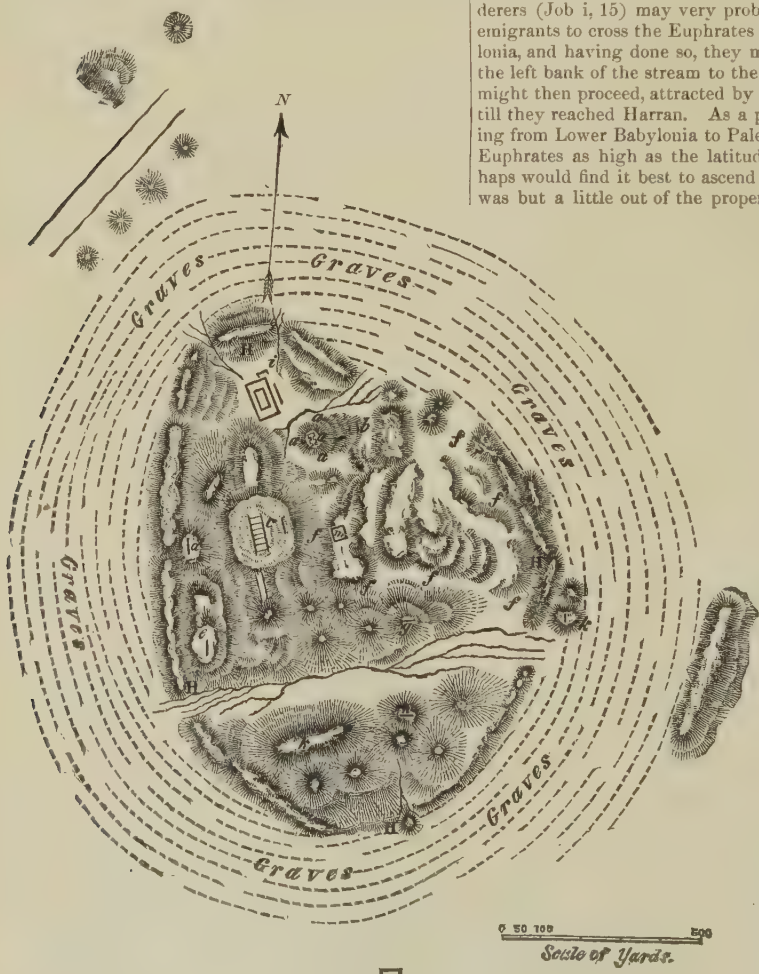
Again, it is really in the lower country only that a name closely corresponding to the Hebrew אוּר is found. The cuneiform *Hur* represents אוּר letter for letter, and only differs from it in the greater strength of the aspirate. Isidore's Orrha (Ὄρρα) differs from Ur consid-

erably, and the supposed Ur of Ammianus is probably not Ur, but Adur. The Orchoë (Ὀρχοή) of Southern Mesopotamia (Ptolemy, *Geogr.* v, 20; comp. Strabo, xvi, 1, 6), noted by later writers (Cellarius, *Geogr.* ii, 760; Bonomi, *Nineveh*, p. 41, 399), is probably different from the Οὖρη of Josephus and the Οὐρίη of Eupolemus.

The argument that Ur should be sought in the neighborhood of Arrapachitis and Seruj, because the names Arphaxad and Serug occur in the genealogy of Abraham (Bunsen, *Egypt's Place*, iii, 366, 367), has no weight till it is shown that the human names in question are really connected with the places, which is at present assumed somewhat boldly. Arrapachitis comes probably from *Arapkha*, an old Assyrian town of no great consequence on the left bank of the Tigris, above Nineveh, which has only three letters in common with Arphaxad (אַרְפַּכְשַׁד); and Seruj is a name which does not appear in Mesopotamia till long after the Christian æra. It is rarely, if ever, that we can extract geographical information from the names in a historical genealogy; and certainly in the present case nothing seems to have been gained by the attempt to do so.

On the whole, therefore, we may regard it as tolerably certain that "Ur of the Chaldees" was a place situated in the real Chaldæa—the low country near the Persian Gulf. The only question that remains in any degree doubtful is whether Warka or Mugheir is the true locality. These places are not far apart, and either of them is sufficiently suitable. Both are ancient cities, probably long anterior to Abraham. Traditions attach to both, but perhaps more distinctly to Warka. On the other hand, it seems certain that Warka, the native name of which was *Huruk*, represents the Erech of Genesis, which cannot possibly be the Ur of the same book. See Erech. Mugheir, therefore, which bore the exact name of *'Ur* or *Hur*, remains with the best claim, and is entitled to be (at least provisionally) regarded as the city of Abraham.

If it be objected to this theory that Abraham, having to go from Mugheir to Palestine, would not be likely to take Haran (*Harran*) on his way, more particularly as he must then have crossed the Euphrates twice, the answer would seem to be that the movement was not that of an individual, but of a tribe travelling with large flocks and herds, whose line of migration would have to be determined by necessities of pasturage, and by the friendly or hostile disposition, the weakness or strength, of the tribes already in possession of the regions which had to be traversed. Fear of Arab plunderers (Job i, 15) may very probably have caused the emigrants to cross the Euphrates before quitting Babylonia, and having done so, they might naturally follow the left bank of the stream to the Belik, up which they might then proceed, attracted by its excellent pastures, till they reached Harran. As a pastoral tribe proceeding from Lower Babylonia to Palestine *must* ascend the Euphrates as high as the latitude of Aleppo, and perhaps would find it best to ascend nearly to Bir, Harran was but a little out of the proper route. Besides, the whole tribe which accompanied Abraham was not going to Palestine. Half the tribe were bent on a less distant journey; and with them the question must have been, where could they, on or near the line of route, obtain an unoccupied territory. They could not directly cross the open desert between Babylonia and Palestine. Even caravans travelling from Bagdad to Damascus are obliged to take the route by Harran.



Plan of Mugheir Ruins.

H H H H. 2946 yards round. *a a a.* Platform on which the house *á* is built. *á.* House cleared. *b.* Pavement at edge of platform *a*, twelve feet below surface. *c.* Tomb mound. *d, e, g, h, k, l, m.* Points at which excavations were made by Mr. Loftus. *f f f f.* Comparatively open space of very low mounds.

IV. *Description of the Modern Locality.*—'Ur or Hur, now *Mugheir*, or *Um-Mugheir*, "the bituminized," or "the mother of bitumen," is one of the most ancient, if not *the* most ancient, of the Chaldæan sites hitherto discovered. It lies on the right bank of the Euphrates, at the distance of about six miles from the present course of the stream, nearly opposite the point where the Euphrates re-

ceives the Shat el-Hie from the Tigris. It is now not less than 125 miles from the sea; but there are grounds for believing that it was anciently a maritime town, and that its present inland position has been caused by the rapid growth of the alluvium. The remains of the buildings are generally of the most archaic character. They cover an oval space 1000 yards long by 800 broad, and consist principally of a number of low mounds enclosed within an *enceinte*, which on most sides is nearly perfect. The most remarkable building is near the northern end of the ruins. It is a temple of the true Chaldæan type, built in stages, of which two remain, and composed of brick, partly sun-burned and partly baked, laid chiefly in a cement of bitumen. It is in the form of a right-angled parallelogram, the longest sides of which are the north-east and south-west. One angle points due north. The lower story is supported by buttresses thirteen inches deep, and, with the exception of those at the angles, eight feet wide. The building measures 198 feet in length and 133 in breadth. The lower story is twenty-seven feet high, and has but one entrance, which is eight feet wide. The outer surface is faced with "red kiln-baked bricks" to a thickness of ten feet; but the whole interior is of sun-dried bricks. In each of the angles of this building, six feet inward, near the foundation, an inscribed cylinder was discovered, which appears to have served the same purpose as the documents at present deposited beneath the foundation-stones of our great buildings. These cylinders are now in the British Museum. The bricks of this building bear the name of a certain *Urukh*, who is regarded as the earliest of the Chaldæan monumental kings, and the name may possibly be the same as that of Orchamus of Ovid (*Metam.* iv, 212). His supposed date is B.C. 2000, or a little earlier. 'Ur was the capital of this monarch, who had a dominion extending at least as far north as Niffer, and who, by the grandeur of his constructions, is proved to have been a wealthy and powerful prince. The great temple appears to have been founded by this king, who dedicated it to the moon-god, *Hurki*, from whom the town itself seems to have derived its name. Ilgi, son of Urukh, completed the temple, as well as certain other of his father's buildings, and the kings who followed upon these continued for several generations to adorn and beautify the city. The tablets of the Chaldæans discovered at Mugheir are among the most interesting ever brought to light. These records bear the names of a series of kings from Urukh (B.C. 2230) to Nabonidus (B.C. 540), the last of the series. Among others is that of Kudurmapula, or Chedorlaomer (Gen. xiv, 1). The temple was dedicated to *Sin*, or "the moon," which element was preserved by the Greeks in the name *Mesene*, applied by them to the surrounding region. "The cylinder inscriptions of Mugheir are invaluable documents in confirming the authenticity and truth of Scripture. They not only inform us that Nabonidus, last king of Babylon, repaired the great temple of the moon at Hur, but they also explain who Belshazzar was, concerning whom the early Bible critics have in vain endeavored to reconcile conflicting statements. In the book of Daniel (v, 30) he is alluded to as the king of the Chaldees when Babylon was taken by the united armies of the Medes and Persians. The account of Berosus does not, however, agree with that of Scripture. It states that Nabonidus, after being utterly routed in the open plain by Cyrus, shut himself up in the city of Borsippa, but was soon obliged to surrender his person to the conqueror. From Daniel, therefore, we are led to conclude that Belshazzar was the last Chaldæan monarch; while Nabonidus is represented in the same capacity by Berosus. . . . Sir Henry Rawlinson's reading of the Mugheir cylinders entirely reconciles these discrepancies. The records distinctly state that *Belshazzar was the eldest son of Nabonidus*, and that he was admitted to a share of the government" (Loftus, *Chaldæa and Susiana*, p. 13; comp. *Journal of Asiatic Society*, xv, 260 sq.). See BELSHAZZAR.

'Ur retained its metropolitan character for above two centuries, and even after it became second to Babylon was a great city, with an especially sacred character.

Ruins of Temple at Mugheir.

The notions entertained of its superior sanctity led to its being used as a cemetery city, not only during the time of the early Chaldæan supremacy, but throughout the Assyrian and even the later Babylonian period. It is in the main a city of tombs. By far the greater portion of the space within the *enceinte* is occupied by graves of one kind or another, while outside the enclosure the whole space for a distance of several hundred yards is a thickly occupied burial-ground. It is believed that 'Ur was for 1800 years a site to which the dead were brought from vast distances, thus resembling such places as Kerbela and Nejif, or Meshed Ali, at the present day. The latest mention that we find of 'Ur as an existing place is in the passage of Eupolemus already quoted, where we learn that it had changed its name, and was called *Camarina*. It probably fell into decay under the Persians, and was a mere ruin at the time of Alexander's conquests. Perhaps it was the place to which Alexander's informants alluded when they told him that the tombs of the old Assyrian kings were chiefly in the great marshes of the lower country (Arrian, *Exp. Alex.* vii, 22). The mounds that mark the site of its great temples are bare; the whole country around it is a dismal swamp. In regard to 'Ur,

as well as to Babylon, the words of Isaiah are true, "The beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah" (xiii, 19). See Loftus, *Chaldæa*, ch. xii; Rawlinson, *Ancient Monarchies*, i, 15 sq., 27, 108, 153; *Jour. Royal Geogr. Soc.* xxvii, 185. See CHALDÆA.

2. (אוּר, *Ur, light;* Sept. Ὠρά v. r. Θύρο[φάρ], etc.; Vulg. *Ur.*) The father of Eliphal or Eliphalet, one of David's warriors (1 Chron. xi, 35). B.C. ante 1043. In the parallel list of David's warriors (2 Sam. xxiii, 34) we have the son's name thus stated, "Eliphelet the son of Ahasbai, the son of the Maachathite," or the Maachathite simply, as it should doubtless be made to read; while the above passage still more corruptly gives two persons, "Eliphal the son of Ur, Hepher the Mecherathite," which should probably be corrected so as to refer to one individual, either by the rejection of the name Hepher altogether, or its identification with one of the preceding; for the personages named before and after these in the two accounts are evidently the same, and the subjoined sum is full by counting these as one. See DAVID.

Uraettir, in Norse mythology, denotes the entire dynasty of the Trolles, Thusses, serpent-like dwarfs and giants, the Jotes, Schwarzelfs, and Dockelfs.

Uranius, a Nestorian of Syria who applied the precepts of Aristotle to the Eutychian controversies and propagated his doctrines in Persia. He succeeded in convincing Chosroes on many points, and was so popular with this ruler that he always had him at his table. See Mosheim, *Eccl. Hist.* i, 388.

Urănus (Lat. *Cœlus*), the *heaven*, in Greek mythology, was the progenitor of the whole line of Grecian gods. His first children were the Hecatonchires (Centimanes). Afterwards he begot, through Gäa, the Cyclops. These were imprisoned in Tartarus because of their great strength. This so moved their mother to anger that she incited her subsequently born children, the Titanes, against the father, who drove him from the throne of the earth, after Kronus (Saturnus), his younger son, had, with a diamond sickle, disqualified him for the further production of children. The sea received the mutilated organs, which gave life to Venus. From the blood which was spilled there sprang the Giants, the Furies, and the Melian nymphs. See Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.

Urban I, pope from A.D. 223 to 230, was a native of Rome, but tradition mentions nothing worthy of note concerning him except that he persuaded several Romans to suffer the martyr's death, and was finally martyred himself under Alexander Severus. May 25 is dedicated to his celebration.

Urban II, pope from A.D. 1088 to 1099, previously named *Odo of Lagny*, was born in Chatillon-sur-Marne, and became successively canon of Rheims, prior of Clugny, bishop of Ostia, and legate to the court of the emperor Henry IV. In the latter station he labored efficiently to insure the papal prerogative in connection with the *Investiture* controversy. He followed Victor III as pope, and represented the Gregorian party in his administration. He succeeded in maintaining himself against pope Clement II, who was elected by the imperial party, and also in greatly extending the influence and reputation of the papacy throughout the West. In 1089 he convened a council at Rome which denounced the ban upon the emperor, his pope, and their adherents. At the *Concilium Melfitanum*, in 1090, he enunciated the decree that the laity could possess no right whatsoever against the clergy (see Mansi, *Collectio Concil.* xx, canon 11, 723 [Venet. 1775]). He was driven from Rome by the emperor, and compelled to seek a refuge with count Roger, upon whom he had conferred the districts of Apulia and Calabria. He retaliated by renewing the ban over his enemy (1091) and forming an alliance with Conrad, the emperor's son, who rebelled and made himself king of Italy. Urban returned to Rome (1093) and from that time interfered most notably in the affairs of the world. He excommunicated Philip of France, who had driven away his queen and married Bertrada, consort of count Fulco of Anjou. At the Council of Clermont (1095) he forbade the investiture of bishops by the hands of the laity of any rank whatever, and also the assumption of feudal obligations to king or other layman by any clergyman. He was not successful, however, in compelling the princes to give up their sovereignty in ecclesiastical affairs, and was even compelled to create count Roger of Sicily, his own protégé, legate to Sicily, in order that he might be able to enforce his decree without alienating the count from his side. The Council of Clermont was also specially important as furnishing the occasion for the organization of the *Crusades* for the conquest of the Holy Sepulchre. Urban delivered a fiery address, which gave the stimulus for the first crusade; and the new movement so increased his own power that he became able to expel his rival from Rome and utterly destroy his influence. Other councils were held in France under his direction, in one of which, at Nismes, he released Philip of France from the ban, in recognition of his separation from Bertrada. Something of regard was also paid by him to the politically important reunion of the Greek and Latin churches. In England William Rufus proved an obstinate opponent to the papal plans, but in Spain these plans resulted in a large extension of the power of the Church. Urban's influence over matters of doctrine was less pronounced than over matters of administration; but he nevertheless caused the teachings of Berengar (q. v.) to be condemned at the Council of Piacenza, and at Clermont the practice of dipping the bread used in the sacrament in wine. In the latter council he also pronounced a general and complete absolution—a measure which from that time became pre-eminently a privilege of the pope. He assured to all Christians who should take up arms against the infidels entire forgiveness of sins, and also blessedness and inclusion among the number of martyrs, if they should fall during the campaign. The power of the complete absolution was therefore based on the idea of the sin-extirpating power of martyrdom. Urban died June 20, 1099. See *Vita et Epist. Urb. II*, in Mansi, *ut supra*, 642–719, and the literature in Gieseler, *Lehrb. d. Kirchengesch.* ii, 2 (4th ed. Bonn, 1848), p. 39 sq., 508.—Herzog, *Real-Encyklop.* s. v.

Urban III, previously *Lambert* or *Hubert Crivelli*, of Milan, was archdeacon at Bourges and later at Milan, archbishop of Milan, and cardinal. He was made pope in 1185, and is noteworthy only because of his uninterrupted and unprofitable quarrels with the emperor Frederick, for which see *Gesta Trevirorum* (Trev. 1836), vol. i; and Gieseler, p. 96 sq. Urban died Oct. 19, 1187. See Herzog, *Real-Encyklop.* s. v.

Urban IV, pope from A.D. 1261 to 1264, named *Jacob Pantaleon*, the son of a shoemaker at Troyes, studied at Paris and became canon of Troyes, and afterwards bishop of Liege. Innocent IV sent him as legate to Germany, and Alexander IV nominated him patriarch of Jerusalem. His brief pontificate was disturbed by political agitations growing out of his determination to destroy the influence of the Sicilian king Manfred in the affairs of Italy, and his interference with the disputed succession of the German throne. He appointed fourteen cardinals to serve as counsellors, forbade the election of Conradin, the last representative of the house of Hohenstaufen, to the German throne, under pain of excommunication, and cited Richard of Cornwallis and Alfred of Castile, the competitors for that throne, to Rome, that they might await his decision. He also despatched a cardinal-legate to England to assert the authority of the papacy in the administration of that country; and he summoned Manfred before his tribunal, and when that king disregarded the summons,

transferred his kingdom to duke Charles of Anjou. Manfred, however, resisted, and subjugated by force of arms a larger portion of the States of the Church. Urban was compelled to flee for safety to Orvieto, and afterwards to Perugia, where he died, Oct. 2, 1264. He is notable for having brought about a general observance of the Feast of Corpus Christi. His literary remains include, besides a number of bulls, a small collection of *Epistolæ*. See Mansi, *Concil.* xxiii, 1076 sq.; Gieseler, p. 166 sq.; and Herzog, *Real-Encyklop.* s. v.

Urban V, the last of the Avignon popes, reigned from 1362 to 1370. His name was *William Grimvard*, and he had been a Benedictine monk, abbot at Auxerre in 1353, and at St. Victor's, in Marseilles, in 1358. He was rated as a most capable canonist, and had officiated as teacher of canon and civil law in Montpellier, Avignon, Toulouse, and Paris. He succeeded Innocent VI in the pontificate, and found himself at once in difficult circumstances. In Italy Bernabo Visconte had rebelled and taken possession of several cities belonging to the Church, which could only be recovered through a treaty by which the pope pledged himself to the payment of a ransom amounting to half a million gold florins. England had refused to pay the customary tribute, and Edward III had even caused a very resolute denial of such revenues to be opposed by the Parliament to the pope's demand. The Turks were threatening danger to Cyprus. Urban sought to advance the papal interests amid these complications by means of legates, the preaching of a new crusade against the Turks, and a removal of the papal seat to Rome. Greatly to the dissatisfaction of many cardinals, the latter project was executed in 1367, the pope leaving Avignon April 30, and reaching Rome Oct. 16. He was received by queen Joanna of Naples, on whom he conferred a golden rose and a consecrated sword. The emperor John Paleologus came over to the faith of Rome and promised fealty to the papal authority, Oct. 18, 1369. But, urged by the French cardinal, the pope returned to Avignon in September, 1370. Soon afterwards he died (Nov. 13), and was buried, according to his request, at Marseilles. It is to be added that Urban cultivated a strict morality, required bishops to reside in their dioceses, and zealously combated the growing simony and accumulation of benefices in the hands of individual prelates. Several of his bulls condemn, in addition, the formation of unions and the incorporation of benefices. See Mansi, xxvi, 422 sq.; Gieseler, ii, 3, 92 sq., 117 sq.; and Herzog, *Real-Encyklop.* s. v.

Urban VI, the first to ascend the papal chair in the period of the "great schism," was previously named *Bartholomew of Prignano*, and was a native of the city of Naples. He became archbishop of Bari and followed Gregory XI, April 8, 1378, the people of Rome having demanded an Italian pope. He attempted to reform the many and scandalous abuses which had grown up during the absence of the popes at Avignon, and did not hesitate to assail even bishops and cardinals; and having offended the clergy, he was unfortunate enough to alienate the good-will of many influential laymen, also, by his haughty and arbitrary manner. The cardinals, therefore, proceeded to elect a new pope on the plea that the election of Urban was not freely made, but was forced on the cardinals by the people. Count Robert of Geneva was the new choice, and he assumed the title of Clement VII; and as Urban retained a large body of adherents, the great schism was at once consummated. Urban was supported by Italy, England, Germany, and Poland. Queen Joanna of Naples and Sicily had acknowledged him, but was driven into an alliance with Clement by his pride and obstinacy; and he thereupon induced the heir to her throne, duke Charles of Durazzo, to invade her territories. Soon afterwards he quarrelled with Charles also, and excommunicated that prince. The cardinals, who had conspired with Charles against him, were imprisoned and tortured, and, after a time, five of them were put to death. To Ladislaus, the heir of Charles, Urban denied the possession of Naples, claiming that it was a papal fief, and he organized an expedition to defend his claim; but when his soldiers deserted his standard, he returned to Rome, October, 1388, and employed himself thenceforward more especially with ecclesiastical affairs. He ordered that the Jubilee should be observed once every thirty-three years, and that its next celebration should take place in 1390. He also introduced the Feast of the Visitation of Mary, and decreed that divine worship might be celebrated on Corpus Christi Day, even during the enforcement of an interdict. He died Oct. 15, 1389, as many supposed, of poison. See Mansi, p. 609; Gieseler, p. 132 sq.; Herzog, *Real-Encyklop.* s. v.

Urban VII, of Genoese extraction, though born at Rome, was previously named *John Baptist Castagna*. He was archbishop of Rossano, member of the Council of Trent, repeatedly a legate to Germany and Spain, and, finally, a cardinal. He was elected to the papacy as the successor of Sixtus V, but died twelve days after the election, and before his consecration, Sept. 27, 1590. See Ranke, *Die röm. Päpste*, etc. (Berl. 1836), ii, 219 sq.; Herzog, *Real-Encyklop.* s. v.

Urban VIII, pope from 1623 to 1644, was a native of Florence named *Maffeo Barberini*, and a pupil of the Jesuits. He developed a fondness for poetry, and entered the service of the curia, in which he filled many positions of great importance. His most influential work was perhaps the promotion of the restoration of the Jesuits to France. After he had become cardinal-priest and archbishop of Spoleto, he was elected to succeed Gregory XV in the pontificate, Aug. 6, 1623. His tastes were altogether those of an Italian secular prince, and he gave attention chiefly to the erection of fortifications, the enlisting of soldiers, the collecting of arms, etc. Amid the complications of the time, he at first supported the interests of France against Austria and Spain, and, in connection with Richelieu, was led even to the cultivation of relations with Protestants, so that he was not in sympathy with the Jesuitical method of enforcing the Edict of Restoration of 1629 in Germany, and directed his legate to the Diet of Ratisbon in 1630 to oppose the wishes of Austria. Complaints against this tendency were naturally raised by the Catholic princes and clergy, and found expression in the assembled Consistory itself. A number of cardinals even harbored the idea of convoking a council in opposition to the pope. In 1631 he inherited the duchy of Urbino, but thereby became involved in difficulties with the duke of Parma and his allies. His nepotism also contributed towards the troubles of his pontificate. Despite his dislike of the governments which were most zealously devoted to the interests of Rome, Urban was an unwavering defender of the traditional theory of the papacy within the Church itself. He gave effect to the canonization of the founders of the orders of Jesuits and Oratorians; beatified Francis Borgia and others; added the Collegium de Propaganda Fide (also Collegium Urbanum) to the Congregatio de Fide Cathol. Propaganda; gave to the bull *In Cœna Domini* its present shape; abolished the order of female Jesuits; caused the publication of a new edition of the Breviary; condemned Galileo and his teachings; and in the bull *De Eminenti* declared himself against Jansen (q. v.). He forbade the clergy to use snuff in church on pain of excommunication. Urban was not, upon the whole, illiterate. His poems consist in part of paraphrases of Psalms and passages of the Old and New Tests. in Horatian measures, and in part of hymns on the Virgin and different saints. They were published in Antwerp, 1634; Paris, 1642; Oxford, 1726. He was also the author of *Epigrams* which were published with comments by Dormulius (Rome, 1643). Urban died July 29, 1644. See Simonin, *Sylvæ Urbanianæ s. Gesta Urbani* (Antw. 1637); Ranke, *Die röm. Päpste* (Appendix), iii, 408 sq.,

433 sq.; Gieseler, *Lehrb. d. Kirchengesch.* (Bonn, 1855), iii, 2, 592; Herzog, *Real-Encyklop.* s. v.

Ur'bane [some *Ur'banè*, others *Urba'nè*] or rather URBAN (Οὐρβανός, Græcized from the Lat. *Urbanus*, i. e. *of the city*, or *urban*), a Christian at Rome saluted by Paul as having been his associate in labor (*τὸν συνεργὸν ἡμῶν ἐν Χριστῷ*) in the list of those addressed (Rom. xvi, 9). A.D. 55.

Urbanenses, one of the numerous small sects of the Donatists in Numidia, mentioned by Augustine (*Crescom.* iv, 70).

Urbanis, GIULIO, an Italian painter, of San Daniello, studied with Pomponeo Amalteo, and followed his manner. Lanzi mentions a fresco by him at San Daniello representing the *Virgin with the Infant Christ*, seated upon a throne, surrounded by Thomas the apostle, Valentine, and other saints, signed "Opus Julii Urbanis, 1574." See Spooner, *Biog. Hist. of Fine Arts*, s. v.

Urbino, SALOMON BEN-ABRAHAM, a Jewish writer who flourished in 1480, is the author of a lexicon on the synonyms of the Old Test., entitled אוהל מועד, *The Tabernacle of the Congregation*, in allusion to Exod. xxxiii, 7, "because therein are congregated expressions which differ in sound, but are like in sense" (מצד הדיותו כיוצ יצד למלין השוים בהוראה אחת ושפת מתחלפת). The synonyms are divided into groups, the alphabetical order of which is determined by its most important word. Each group commences with the formula המלה אשר הונחה להודות, i. e. the word which is put down is to teach, being made up from the abbreviation of the title of the work, viz. האהל, and is illustrated by quotations from the Old Test. and the corresponding passages from the Targum, as well as by quotations from Saadia Gaon's Arabic translation of the Pentateuch, the works of Dunash ibn-Librat, Hai Gaon, Ibn-Ganach, Ibn-Giath, Nathan ben-Jechiel, Ibn-Balaam, Nachmanides, Ibn-Saruk, etc. The lexicon was published at Venice in 1548, and is now very rare. See Fürst, *Bibl. Jud.* iii, 461; De' Rossi, *Dizionario Storico*, p. 323 (Germ. transl.); Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* p. 2391; Kitto, *Cyclop.* s. v.; Geiger, in *Zeitschrift der deutsch. morgenl. Gesellsch.* (Leips. 1863), xvii, 321; Wolf, *Bibl. Hebr.* i, 1037, etc. (B. P.)

Urbs Beāta Hierusalem. This rugged but fine old hymn, composed *in dedicatione ecclesiæ*, and of which the author is not known, belongs to the 8th or 9th century. Trench calls it "a hymn of degrees ascending from things earthly to things heavenly, and making the first to be interpreters of the last. The prevailing intention in the building and the dedication of a church, with the rites thereto appertaining, was to carry up men's thoughts from that temple built with hands, which they saw, to that other built of living stones in heaven, of which this was but a weak shadow." This fine hymn, the first lines of which run thus,

> "Urbs beata Hierusalem, dicta paucis visio,
> Quæ construitur in cœlis vivis ex lapidibus,
> Et ab angelis ornata, velut sponsa nobilis:
> Nova veniens e cœlo, nuptiali thalamo
> Præparata, ut sponsata copuletur Domino;
> Plateæ et muri ejus ex auro purissimo,"

has proved the source of manifold inspiration in circles beyond its own. To it we owe the

> "Jerusalem, my happy home;"

or the same in a less common but still more beautiful form,

> "O mother, dear Jerusalem!"

It has also inspired some of the singers of Protestant Germany. In the German language we have two noble hymns which at least had their first motive here. The one is that by Meyfahrt,

> "Jerusalem, du hochgebaute Stadt;"

the other by Kosegarten,

> "Stadt Gottes, deren diamant'nen Ring."

In English our hymn is found in *Lyra Mystica* (Lond. 1869), p. 409:

> "Blessed city, holy Salem,
> Home of peace, by seers descried;
> Rising in the courts of heaven,
> Built of living stones and tried;
> By angelic hands adornèd,
> As her fellows deck a bride.
> Coming newly formed from heaven,
> Ready for the nuptial bower,
> Wedded to the Lamb forever,
> As a bride in blissful hour.
> All her streets have golden pavement,
> Golden ramparts round her tower," etc.

Our hymn has been translated into German by Schlosser, Simrock, Rambach, and others. The original is given by Trench, *Sacred Latin Poetry*, p. 311; Bässler, *Auswahl altchristlicher Lieder*, p. 201; Rambach, *Anthologie christl. Gesänge*, p. 179; Simrock, *Lauda Sion*, p. 322. (B. P.)

Urd, in Norse mythology, was the destiny of the past, who, with her two sisters, Waranda and Skuld, sits under the tree Ygdrasil, where they daily receive advice.

Urdaborn, in Norse mythology, is the spring of the past, at which the three deities sit; from which clear spring they daily draw for themselves new wisdom, and with whose waters they moisten the roots of the tree Ygdrasil.

Urgel, COUNCIL OF. Seo de Urgel is a city of Spain on a plain among the Pyrenees, containing an ancient cathedral and other ecclesiastical buildings. A council was held here in 799 by Leidrade, archbishop of Lyons, whom Charlemagne had sent, together with Nefridius of Narbonne, the abbot Benedict, and several other bishops and abbots, to Felix, bishop of Urgel. They succeeded in persuading him to present himself to the king, promising him full liberty to produce in his presence those passages from the fathers which he believed to favor his notions.

Urghier, in Thibetan mythology, is one of the supreme deities of the Lamaites, generated from a flower.

Urgiaffa, in Norse mythology, was one of the nine giant maidens who were mothers of Heimdal.

U'ri (Heb. *Uri'*, אוּרִי, *fiery* [comp. Φωτινός]), the name of three Israelites.

1. (Sept. Οὐρί or Οὐρίας.) The father of Bezaleel, one of the architects of the tabernacle (Exod. xxxi, 2; xxxv, 30; xxxviii, 22; 1 Chron. ii, 20; 2 Chron. i, 5). B.C. ante 1657. He was of the tribe of Judah, and grandson of Caleb ben-Hezron, his father being Hur, who, according to tradition, was the husband of Miriam.

2. (Sept. Ἀδαί.) The father of Geber, Solomon's commissariat officer in Gilead (1 Kings iv, 19). B.C. ante 1010.

3. (Sept. Ὡδούθ v. r. Ὡδουέ.) One of the gate-keepers of the Temple, who divorced his wife after the exile (Ezra x, 24). B.C. 458.

Uri'ah (Heb. *Uriyah'*, אוּרִיָּה, *light* [or *fire*] *of Jehovah*; occasionally [in Jer. only] in the prolonged form *Uriya'hu*, אוּרִיָּהוּ; Sept. usually Οὐρίας, and so the New Test. and Josephus; A. V. in some cases "Urijah" [q. v.]), the name of several Hebrews.

1. The last named of the principal thirty warriors of David's army (1 Chron. xi, 41; 2 Sam. xxiii, 39). Like others of David's officers (Ittai of Gath; Ishbosheth the Canaanite, 2 Sam. xxiii, 8, Sept.; Zelek the Ammonite, 2 Sam. xxiii, 37), he was a foreigner—a Hittite. His name, however, and his manner of speech (xi, 11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam—possibly the same as the son of Ahithophel, and one of his brother officers (xxiii, 34); and hence, perhaps, as professor Blunt conjectures (*Coincidences*, II, x), Uriah's first acquaintance with Bathsheba. It may be inferred from Nathan's parable (2

Sam. xii, 3) that he was passionately devoted to his wife, and that their union was celebrated in Jerusalem as one of peculiar tenderness. He had a house at Jerusalem underneath the palace (xi, 2). In the first war with Ammon (B.C. 1035) he followed Joab to the siege, and with him remained encamped in the open field (ver. 11). He returned to Jerusalem, at an order from the king, on the pretext of asking news of the war—really in the hope that his return to his wife might cover the shame of David's crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. He steadily refused to go home, or partake of any of the indulgences of domestic life, while the ark and the host were in booths and his comrades lying in the open air. He partook of the royal hospitality, but slept always at the gate of the palace till the last night, when the king at a feast vainly endeavored to entrap him by intoxication. The soldier was overcome by the debauch, but still retained his sense of duty sufficiently to insist on sleeping at the palace. On the morning of the third day, David sent him back to the camp with a letter (as in the story of Bellerophon) containing the command to Joab to cause his destruction in the battle. Josephus (*Ant.* vii, 7, 1) adds that he gave as a reason an imaginary offence of Uriah. None such appears in the actual letter. Probably to an unscrupulous soldier like Joab the absolute will of the king was sufficient. The device of Joab was to observe the part of the wall of Rabbath-Ammon where the greatest force of the besieged was congregated, and thither, as a kind of forlorn-hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. It seems as if it had been an established maxim of Israelitish warfare not to approach the wall of a besieged city; and one instance of the fatal result was always quoted, as if proverbially, against it—the sudden and ignominious death of Abimelech at Thebez, which cut short the hopes of the then rising monarchy. This appears from the fact (as given in the Sept.) that Joab exactly anticipates what the king will say when he hears of the disaster. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss, and cited, almost in the very words which Joab had predicted, the case of Abimelech. (The only variation is the omission of the name of the grandfather of Abimelech, which, in the Sept., is Ner instead of Joash.) The messenger, as instructed by Joab, calmly continued, and ended the story with the words "Thy servant also, Uriah the Hittite, is dead." In a moment David's anger is appeased. He sends an encouraging message to Joab on the unavoidable chances of war, and urges him to continue the siege. It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonor. She hears of her husband's death. The narrative gives no hint as to her shame or remorse. She "mourned" with the usual signs of grief as a widow, and then became the wife of David (2 Sam. xi, 27). See DAVID.

2. A priest during the reign of Ahaz (B.C. cir. 738), whom Isaiah took as a witness to his prophecy concerning Maher-shalal-hash-baz, with Zechariah, the son of Jeberechiah (Isa. viii, 2). He is probably the same as Urijah the priest, who built the altar for Ahaz (2 Kings xvi, 10). If this be so, the prophet summoned him as a witness probably on account of his official position, not on account of his personal qualities; though, as the incident occurred at the beginning of the reign of Ahaz, Uriah's irreligious subserviency may not yet have manifested itself. When Ahaz, after his deliverance from Rezin and Pekah by Tiglath-pileser, went to wait upon his new master at Damascus, he saw there an altar which pleased him, and sent the pattern of it to Uriah at Jerusalem, with orders to have one made like it against the king's return. Uriah zealously executed the idolatrous command, and when Ahaz returned, not only allowed him to offer sacrifices upon it, but basely complied with all his impious directions. The new altar was accordingly set in the court of the Temple, to the east of where the brazen altar used to stand; and the daily sacrifices, and the burnt-offerings of the king and people, were offered upon it; while the brazen altar, having been removed from its place and set to the north of the Syrian altar, was reserved as a private altar for the king to inquire by. It is likely, too, that Uriah's compliances did not end here, but that he was a consenting party to the other idolatrous and sacrilegious acts of Ahaz (see 2 Kings xvi, 17, 18; xxiii, 5, 11, 12; 2 Chron. xxviii, 23-25).

Uriah or Urijah was apparently the high-priest at the time, but of his parentage we know nothing positive. He probably succeeded Azariah, who was high-priest in the reign of Uzziah (or else Amariah III, otherwise called Jothan), and was succeeded by that Azariah who was high-priest in the reign of Hezekiah. Hence it is probable that he was son of the former and father of the latter, it being by no means uncommon among the Hebrews, as among the Greeks, for the grandchild to have the grandfather's name. Probably, too, he may have been descended from that Azariah who must have been high-priest in the reign of Asa. But he has no record in the sacerdotal genealogy (1 Chron. vi, 4–15), in which there is a great gap between Amariah in ver. 11, and Shallum, the father of Hilkiah, in ver. 13. Josephus, however, says that he was the son of Jothan and the father of Neriah (*Ant.* x, 8, 6). See HIGH-PRIEST.

3. Urijah the son of Shemaiah of Kirjath-jearim; he prophesied in the days of Jehoiakim concerning the land and the city, just as Jeremiah had done, and the king sought to put him to death; but he escaped, and fled into Egypt. His retreat was soon discovered: Elnathan and his men brought him up out of Egypt, and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxvi, 20–23). B.C. 608. The story of Shemaiah appears to be quoted by the enemies of Jeremiah as a reason for putting him to death; and as a reply to the instance of Micah the Morasthite, which Jeremiah's friends gave as a reason why his words should be listened to and his life spared. Such, at least, is the view adopted by Rashi.

4. One of the priests (being of the family of Hakkoz, A. V. "Koz") who stood at Ezra's right hand when he read the law to the people ("Urijah," Neh. viii, 4). B.C. 458. He is probably the same with the father of Meremoth, one of the priests who aided Nehemiah in rebuilding the walls of Jerusalem (Ezra viii, 33; Neh. iii, 4, 21).

Uri'as (Οὐρίας), the Greek form of the name of URIJAH the priest in Ezra's time (1 Esdr. ix, 43; comp. Neh. viii, 4), and of URIAH the husband of Bathsheba (Matt. i, 6).

U'riël (Heb. *Uriel'*, אוּרִיאֵל, *fire* [or *light*] *of God*; Sept. Οὐριήλ), the name of three Hebrews.

1. A Kohathite Levite, son of Tahath, and father of Uzziah (1 Chron. vi, 24 [9]; apparently the same in Zephaniah (ver. 36). B.C. cir. 1550. See SAMUEL.

2. Chief of the Kohathites of the family of Korah in the reign of David, who assisted, together with one hundred and twenty of his brethren, in bringing up the ark from the house of Obed-edom (1 Chron. xv, 5, 11). B.C. 1043.

3. Uriel of Gibeah was the father of Maachah, or Michaiah, the favorite wife of Rehoboam, and mother of Abijah (2 Chron. xiii, 2). B.C. ante 973. In xi, 20 she is called "Maachah the daughter of Absalom;" and Josephus (*Ant.* viii, 10, 1) explains this by saying that her mother was Tamar, Absalom's daughter. Rashi gives a long note to the effect that Michaiah was called Maachah after the name of her daughter-in-law, the mother of Asa, who was a woman of renown, and that

her father's name was Uriel Abishalom. There is no indication, however, that Absalom, like Solomon, had another name, although in the Targum of R. Joseph on Chronicles it is said that the father of Maachah was called Uriel, that the name of Absalom might not be mentioned. See MAACHAH.

4. Uriel is also named in the Apocrypha (2 Esdr. iv, 1, 36; v, 20; x, 28) as an angel or archangel; and in the book of Enoch he is described as "the angel of thunder and lightning" (ch. xx), and as being "placed over all the lights of heaven" (lxxv, 3).

Urii, in Slavonic mythology, was a deity among the Wends, worshipped mainly by magicians as their protector.

Uri'jah (*a.* 2 Kings xvi, 10, 11, 15, 16; *b.* Jer. xxvi, 20, 21, 23; *c.* Neh. iii, 4, 21). See URIAH.

Urim AND THUMMIM (Heb. *Urim ve-Thummim*, אוּרִים וְתֻמִּים), the Anglicized form of two Hebrew words used (always together [except in Numb. xxvii, 21; 1 Sam. xxviii, 6, where the former occurs alone; in Deut. xxxiii, 8, they are in the reverse order] and with the article [except in Ezra ii, 63; Neh. vii, 65]) with reference to some obscure mode of divination in connection with the sacerdotal regalia (Exod. xxviii, 30; Lev. viii, 8), but concerning which both ancient and modern interpreters have greatly differed. The latest elucidation of the subject may be found in Strong's *Tabernacle in the Wilderness* (Providence, 1888), p. 69, 95.

I. *Etymological Import.*—These words are Hebrew plurals, not proper names, but appellatives of frequent occurrence in the singular. They are generally considered to be *plurales excellentiæ*, denoting by a metonymy the things or modes whereby the revelation was given and truth declared.

1. In *Urim*, Hebrew scholars, with hardly an exception, have seen the plural of אוֹר (*Ûr, light* or *fire*). The Sept., however, appears to have had reasons which led its authors to another rendering than that of φῶς or its cognates. They give ἡ δήλωσις (Exod. xxviii, 30; Ecclus. xlv, 10), and δῆλοι (Numb. xxvii, 21; Deut. xxxiii, 8; 1 Sam. xxviii, 6); while in Ezra ii, 63, and Neh. vii, 65, we have respectively plural and singular participles of φωτίζω. In Aquila and Theodotion we find the more literal φωτισμοί. The Vulg., following the lead of the Sept., but going further astray, gives *doctrina* in Exod. xxviii, 30 and Deut. xxxiii, 8; omits the word in Numb. xxvii, 21, paraphrases it by *per sacerdotes* in 1 Sam. xxviii, 6, and gives *judicium* in Ecclus. xlv, 10, as the rendering of δήλωσις. Luther gives *Licht*. The literal English equivalent would of course be "lights;" but the renderings in the Sept. and Vulg. indicate, at least, a traditional belief among the Jews that the plural form, as in Elohim and other like words, did not involve numerical plurality. Bellarmine, wishing to defend the Vulg. translation, suggested the derivation of Urim from הָרָה, "to teach" (Buxtorf, *Diss. de Ur. et Th.*).

2. *Thummim.* Here also there is almost a *consensus* as to the derivation from תֹּם (*Tôm, perfection, completeness*); but the Sept., as before, uses the closer Greek equivalent τέλειος once (Ezra ii, 63), and adheres elsewhere to ἀλήθεια; and the Vulg., giving *perfectus* there, in like manner gives *veritas* in all other passages. Aquila more accurately chooses τελειώσεις. Luther, in his first edition, gave *Völligkeit*, but afterwards rested in *Recht*.

What has been said as to the plural of *Urim* applies here also. Bellarmine (*ut sup.*) derives *Thummim* from אָמַן, *to be true*. By others it has been derived from תְּאוֹם, contr. תֹּם="a twin," on the theory that the two groups of gems, six on each side the breastplate, were what constituted the Urim and Thummim (R. Azarias, in Buxtorf, *loc. cit.*). "Light and perfection" would probably be the best English equivalents. The assumption of a hendiadys, so that the two words="perfect illumination" (Carpzov, *App. Crit.* i, 5; Bähr, *Symbolik*, ii, 135), is unnecessary, and, it is believed, unsound. The mere phrase, as such, leaves it therefore uncertain whether each word by itself denoted many things of a given kind, or whether the two taken together might be referred to two distinct objects, or to one and the same object. The presence of the article ה, and yet more of the demonstrative אֵת before each, is rather in favor of distinctness. Thummim never occurs by itself, unless with Züllig we find it in Psa. xvi, 5.

II. *Scriptural Statements.*—1. The mysterious words meet us for the first time, as if they needed no explanation, in the description of the high-priest's apparel. Over the ephod there is to be a "breastplate of judgment" (חֹשֶׁן מִשְׁפָּט, Sept. λογεῖον κρίσεως, Vulg. *rationale judicii*), of gold, scarlet, purple, and fine linen, folded square and doubled, a "span" in length and width. In it are to be set four rows of precious stones, each stone with the name of a tribe of Israel engraved on it, that Aaron may "bear them upon his heart." See EPHOD. Then comes a further order. Inside the breastplate, as the tables of the covenant were placed inside the ark (the preposition אֶל is used in both cases, Exod. xxv, 16; xxviii, 30), are to be placed "the Urim and the Thummim," the light and the perfection; and they, too, are to be on Aaron's heart when he goes in before the Lord (ver. 15–30). Not a word describes them. They are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and his people. The command is fulfilled (Lev. viii, 8). They pass from Aaron to Eleazar with the sacred ephod and other *pontificalia* (Numb. xx, 28). When Joshua is solemnly appointed to succeed the great herolawgiver, he is bidden to stand before Eleazar, the priest, "who shall ask counsel for him after the judgment of [the] Urim," and this counsel is to determine the movements of the host of Israel (xxvii, 21). In the blessings of Moses, they appear as the crowning glory of the tribe of Levi ("thy Thummim and thy Urim are with thy Holy One"), the reward of the zeal which led them to close their eyes to everything but "the law and the covenant" (Deut. xxxiii, 8, 9). Once, and once only, are they mentioned by name in the history of the Judges and the monarchy. Saul, left to his self-chosen darkness, is answered "neither by dreams, nor by [the] Urim, nor by prophet" (1 Sam. xxviii, 6). There is no longer a priest with Urim and Thummim (Sept. τοῖς φωτίζουσι καὶ τοῖς τελείοις, Ezra ii, 63; ὁ φωτίσων, Neh. vii, 65) to answer hard questions. When will one appear again? The son of Sirach copies the Greek names (δῆλοι, ἀλήθεια) in his description of Aaron's garments, but throws no light upon their meaning or their use (Ecclus. xlv, 10).

2. Besides these direct statements, there are others in which we may, without violence, trace a reference, if not to both, at least to the Urim. When questions precisely of the nature of those described in Numb. xxvii, 21 are asked by the leader of the people, and answered by Jehovah (Judg. i, 1; xx, 18)—when like questions are asked by Saul of the high-priest Ahiah, "wearing an ephod" (1 Sam. xiv, 3, 18)—by David, as soon as he has with him the presence of a high-priest with his ephod (1 Sam. xxiii, 2, 12; xxx, 7, 8), we may legitimately infer that the treasures which the ephod contained were the conditions and *media* of his answer. The questions are in almost all cases strategical, "Who shall go up for us against the Canaanites first?" (Judg. i, 1; so xx, 18), "Will the men of Keilah deliver me and my men into the hand of Saul?" (1 Sam. xxiii, 12), or, at least, national (2 Sam. xxi, 1). The answer is, in all cases, very brief; but more in form than a simple yes or no. One question only is answered at a time.

3. It deserves notice, before we pass beyond the range

of scriptural data, that, in some cases of deflection from the established religious order, we find the ephod connected not with the Urim, but with the Teraphim, which, in the days of Laban, if not earlier, had been conspicuous in Aramaic worship. Micah, first consecrating one of his own sons, and then getting a Levite as his priest, makes for him "an ephod and teraphim" (Judg. xvii, 5; xviii, 14, 20). Throughout the history of the northern kingdom, their presence at Dan made it a sacred place (ver. 30), and apparently determined Jeroboam's choice of it as a sanctuary. When the prophet Hosea foretells the entire sweeping-away of the system which the ten tribes had cherished, the point of extremest destitution is that "they shall be many days . . . without an ephod, and without teraphim" (Hos. iii, 4), deprived of all counterfeit oracles, in order that they may in the end "return and seek the Lord." It seems natural to infer that the teraphim were, in these instances, the unauthorized substitutes for the Urim. The inference is strengthened by the fact that the Sept. uses here, instead of teraphim, the same word (δήλων) which it usually gives for Urim. That the teraphim were thus used through the whole history of Israel may be inferred from their frequent occurrence in conjunction with other forms of divination. Thus we have in 1 Sam. xv, 23 "witchcraft" and "teraphim" (A. V. "idolatry"), in 2 Kings xxiii, 24 "familiar spirits," "wizards, and teraphim" (A. V. "images"). The king of Babylon, when he uses divination, consults them (Ezek. xxi, 21). They speak vanity (Zech. x, 2). See TERAPHIM.

III. *Theories of Interpreters.*—When the Jewish exiles were met on their return from Babylon by a question which they had no data for answering, they agreed to postpone the settlement of the difficulty till there should rise up "a priest with Urim and Thummim" (Ezra ii, 63; Neh. vii, 65). The inquiry what those Urim and Thummim themselves were seems likely to wait as long for a final and satisfying answer. On every side we meet with confessions of ignorance—"Non constat" (Kimchi), "Nescimus" (Aben-Ezra), "Difficile est invenire" (Augustine), varied only by wild and conflicting conjectures.

1. Among these may be noticed the notion that, as Moses is not directed to *make* the Urim and Thummim, they must have had a supernatural origin, specially created, unlike anything upon earth (R. ben-Nachman and Hottinger in Buxtorf, *Diss. de Ur. et Th.* in Ugolino, xii). It would be profitless to discuss so arbitrary an hypothesis.

2. A favorite view of Jewish and of some Christian writers has been that the Urim and Thummim were identical with the twelve stones on which the names of the tribes of Israel were engraved, and the mode in which an oracle was given was by the illumination, simultaneous or successive, of the letters which were to make up the answer (*Jalkut Sifre, Zohar in Exod.* f. 105; Maimonides, R. ben-Nachman, in Buxtorf, *loc. cit.*; Drusius, in *Crit. Sac.* on Exod. xxviii; Chrysostom, Grotius, *et al.*). Josephus (*Ant.* iii, 7, 5) adopts another form of the same story, and, apparently identifying the Urim and Thummim with the sardonyxes on the shoulders of the ephod, says that they were bright before a victory, or when the sacrifice was acceptable, dark when any disaster was impending. Epiphanius (*De XII Gemm.*) and the writer quoted by Suidas (s. v. Ἐφούδ) present the same thought in yet another form. A single diamond (ἀδάμας) placed in the centre of the breastplate prognosticated peace when it was bright, war when it was red, death when it was dusky. It is conclusive against such views (1) that, without any evidence, without even an analogy, they make unauthorized additions to the miracles of Scripture; (2) that the former identify two things which in Exod. xxviii are clearly distinguished; (3) that the latter makes no distinction between the Urim and the Thummim, such as the repeated article leads us to infer.

3. A theory involving fewer gratuitous assumptions is that in the middle of the ephod, or within its folds, there was a stone or plate of gold on which was engraved the sacred name of Jehovah, the *Shem-hammephorash* (q. v.) of Jewish Cabalists; and that by virtue of this, fixing his gaze on it, or reading an invocation which was also engraved with the name, or standing in his ephod before the mercy-seat, or at least before the vail of the sanctuary, he became capable of prophesying, hearing the divine voice within, or listening to it as it proceeded, in articulate sounds, from the glory of the Shechinah (Buxtorf, *loc. cit.* 7; Lightfoot, vi, 278; Braunius, *De Vestitu Hebr.* ii; Saalschütz, *Archäolog.* ii, 363). A wilder form of this belief is found in the Cabalistic book *Zohar*. There the Urim is said to have had the divine name in forty-two, the Thummim in seventy-two letters. The notion was probably derived from the Jewish invocations of books like the *Clavicula Salomonis*. See SOLOMON.

Another form of the same thought is found in the statement of Jewish writers that the Holy Spirit spake sometimes by Urim, sometimes by prophecy, sometimes by the Bath-Kol (*Seder Olam*, c. xiv, in Braunius, *loc. cit.*), or that the whole purpose of the unknown symbols was "ad excitandam prophetiam" (R. Levi ben-Gershon, in Buxtorf, *loc. cit.*; Kimchi, in Spencer, *ut inf.*). A more eccentric form of the "writing" theory was propounded by the elder Carpzov, who maintained that the Urim and Thummim were two confessions of faith in the Messiah and the Holy Spirit (Carpzov, *App. Crit.* i, 5).

4. Spencer (*De Ur. et Th.*) presents a singular union of acuteness and extravagance. He rightly recognises the distinctness of the two things which others had confounded. Whatever the Urim and Thummim were, they were not the twelve stones, and they were distinguishable one from the other. They were placed inside the folds of the doubled *choshen*. Resting on the facts referred to, he inferred the identity of the Urim and the Teraphim. This was an instance in which the divine wisdom accommodated itself to man's weakness, and allowed the debased superstitious Israelites to retain a fragment of the idolatrous system of their fathers, in order to wean them gradually from the system as a whole. The obnoxious name of Teraphim was dropped. The thing itself was retained. The very name Urim was, he argued, identical in meaning with Teraphim (Urim = "lights, fires;" Seraphim = "the burning, or fiery ones;" and Teraphim is but the same word, with an Aramaic substitution of ת for שׂ). It was therefore a small image probably in human form. So far, the hypothesis has, at least, the merit of being inductive and historical; but when he comes to the question how it was instrumental oracularly, he passes into the most extravagant of all assumptions. The image, when the high-priest questioned it, spoke by the mediation of an angel, with an articulate human voice, just as the Teraphim spoke, in like manner, by the intervention of a dæmon! In dealing with the Thummim, which he excludes altogether from the oracular functions of the Urim, Spencer adopts the notion of an Egyptian archetype, which will be noticed further on.

5. Michaelis (*Laws of Moses*, v, 52) gives his own opinion that the Urim and Thummim were three stones, on one of which was written Yes, on another No, while the third was left blank or neutral. The three were used as lots, and the high-priest decided according as the one or the other was drawn out. He does not think it worth while to give one iota of evidence; and the notion does not appear to have been more than a passing caprice. It obviously fails to meet the phenomena. Lots were familiar enough among the Israelites (Numb. xxvi, 55; Josh. xiii, 6 sq.; 1 Sam. xiv, 41; Prov. xvi, 33), but the Urim was something solemn and peculiar. In the cases where the Urim was consulted, the answers were always more than a mere negative or affirmative.

6. The conjecture of Züllig (*Comm. in Apoc. Exc.* ii), though adopted by Winer (*Realw.*), can hardly be looked on as more satisfying. With him the Urim are bright, i. e. cut and polished, diamonds, in form like dice; the Thummim perfect, i. e. whole, rough, uncut ones, each class with inscriptions of some kind engraved on it. He supposes a handful of these to have been carried in the pouch of the high-priest's *choshen*, and when he wished for an oracle, to have been taken out by him and thrown on a table, or, more probably, on the ark of the covenant. As they fell, their position, according to traditional rules known only to the high-priestly families, indicated the answer. He compares it with fortune-telling by cards or coffee-grounds. The whole scheme, it need hardly be said, is one of pure invention, at once arbitrary and offensive. It is at least questionable whether the Egyptians had access to diamonds, or knew the art of polishing or engraving them. See DIAMOND. A handful of diamond cubes, large enough to have words or monograms engraved on them, is a thing which has no parallel in Egyptian archæology, nor, indeed, anywhere else.

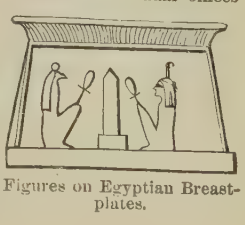
7. The latest Jewish interpreter of eminence (Kalisch, *on Exod. xxviii*, 31), combining parts of the views (2) and (3), indentifies the Urim and Thummim with the twelve tribal gems, looks on the name as one to be explained by a hendiadys (light and perfection = perfect illumination), and believes the high-priest, by concentrating his thoughts on the attributes they represented, to have divested himself of all selfishness and prejudice, and so to have passed into a true prophetic state. In what he says on this point there is much that is both beautiful and true. Lightfoot, it may be added, had taken the same view (ii, 407; vi, 278), and that given above in (3) converges to the same result. See TRANCE.

8. Philo, the learned contemporary of Josephus, represents the Urim and Thummim as two images of the two virtues or powers—*δήλωσίν τε καὶ ἀλήθειαν*. The full quotation is: Τὸ δὲ λογεῖον (the pectoral, or breastplate); *τετράγωνον, διπλοῦν κατεσκευάζετο, ὡσανεὶ βάσις, ἵνα δύο ἀρετὰς ἀγαλματοφορῇ* (that they might carry the image of the two powers); *δήλωσίν τε καὶ ἀλήθειαν* (*De Vita Mosis*, lib. iii, p. 152, t. 2, ed. Mangey). He also uses the following words (*De Monarch.* lib. ii, p. 824; *Opp.* ii, 226): Ἐπὶ τοῦ λογείου διττὰ *ὑφάσματα καταποικίλλει, προσαγορεύων τὸ μὲν δήλωσιν, τὸ δ' ἀλήθειαν*. This statement of Philo has been thought by many recent interpreters to be supported by certain external evidence. It had been noticed by all the old commentators that a remarkable resemblance existed between the Urim and Thummim of the Jewish high-priest and the custom recorded by Ælian (*Var. Hist.* xiv, 347) of the Egyptian archjudge, who was always a priest venerable for age, learning, and probity, and who opened judicial proceedings by suspending, by a gold chain hung round his neck (comp. Gen. xli, 42), an image made of a sapphire stone, which was called Ἀλήθεια, i. e. "truth," and with which Diodorus Siculus (i, 48, 75) says he touched (*προσθεῖτο*) the party who had gained the cause. Certain traces of a similar custom among the Romans had also been adverted to—namely, that among the Vestal Virgins, at least she that was called Maxima, and who sat in judgment and tried causes as the Pontifex Maximus did, wore a similar *antepectorale* (Lipsius, *De Vesta et Vestalibus Syntagma* [Antv. 1603, ap. Plant.], cap. ult.). But these resemblances among the Egyptians were considered to have been derived by them from the Jews, in consequence of their correspondence with them after Solomon's marriage with Pharaoh's daughter (Patrick, *on Exod. xxviii*, 30). Subsequent discoveries, however, among the antiquities of Egypt lead to the conclusion that these resemblances belong to a much earlier period. Sir G. Wilkinson says the figure of Truth which the Egyptian archjudge suspended from his neck was, in fact, a representation of the goddess who was worshipped under the *dual*, or double, character of Truth and Justice,

Ancient Egyptian Standing Figures of the Goddess of Truth and Justice.

and whose name, Thmei, the Egyptian or Coptic name of Justice or Truth (comp. the Greek Θέμις), appears to have been the *origin* of the Hebrew Thummim—"a word," he remarks, "according to the Sept. translation, implying truth, and bearing a further analogy in its plural termination." He also remarks that the word Thummim, being a plural or dual word, corresponds to the Egyptian notion of the "*two* Truths," or the double capacity of this goddess. "This goddess," he says, "frequently occurs in the sculptures in this double capacity, represented by two figures exactly similar," as in the above cut. "It is," he adds, "further observable that the chief-priest of the Jews, who, before the election of a king, was also the judge of the nation, was alone entitled to wear this honorary badge. Does the *touch* of the successful litigant with the figure, by the Egyptian archjudge, afford any illustration of such passages as Isa. vi, 7; Jer. i, 9; Esth. v, 2, or of those numerous instances in which touching is represented as the emblem or means of miraculous virtue?" Our authority for these Egyptian antiquities adds that the ancient (Sept.) interpretation of the Urim and Thummim, as signifying "light and truth," presents a striking analogy to the two figures of Rê, *the sun*, and Thmei, *truth*, in the breastplate worn by the Egyptians. Here Thmei is represented, as she frequently is, by a single figure wearing two ostrich feathers, her emblem, because all the wing-feathers of this bird were considered of equal length, and hence meant true or correct" (*Anc. Egypt.* [Lond. 1842], ii, 27, etc.; v, 28, etc. See also other remarks on the dual offices of Thmei, in *Gallery of Antiquities*, selected from the British Museum by F. Arundale and J. Bonomi). Upon a view of the preceding facts, even so orthodox an antiquarian as Hengstenberg (*Egypt and the Book of Moses*, ch. vi) adopts Mr. Mede's opinion,

Ancient Egyptian Sitting Figure of the Goddess of Truth and Justice.



Figures on Egyptian Breastplates.

that the Urim and Thummim were "things well known to the patriarchs," as divinely appointed means of inquiring of the Lord (Gen. xxv, 22, 23), suited to an infantine state of religion; that the originals were preserved, or the real use at least, among the Abrahamidæ, and, at the reformation under Moses, were simply recognised; that the resemblances to them among the Egyptians were but imitations of this primeval mode of divine communication, as were the heathen auspices of similar means originally connected with the sacrifice of animals.

In opposition to this view of a direct Egyptian origin of the objects in question, it has been forcibly urged (1) that the words *Urim and Thummim* do not, in fact, mean *Truth and Justice;* (2) that, with the exception of the single and undistinctive use of the term "judgment" (מִשְׁפָּט) in connection with the *choshen*, or pontifical *pectorale*, there is no *magisterial* function of the high-priest in the cases of consultation, like that of the Egyptian archjudge; and (3) that, if such an image were intended, it is strange that no description is given to identify it, nor any prescription made as to its form or structure in the Mosaic account, as there is of all the other articles of the priestly regalia (see Keil, *Commentary*, ad loc.).

IV. *Oracular Use.*—The process of consulting the Lord by Urim and Thummim, and the form in which the answer was returned, are not explained in Scripture, and all we can say on the subject is from Rabbinical tradition. The rabbins say that the manner of inquiring was as follows: the priest put on his robes, and went (not into the sanctuary, where he could go but once a year), but into the sanctum, or holy place, and stood before the curtain or vail that divided the sanctuary from the sanctum. There he stood upright, facing towards the ark of the covenant, and behind him stood the person for whom he inquired, in a right line with the priest, facing the back of the latter, but *outside* the sanctum. Then the priest inquired of God concerning the matter required, in a low voice, like one praying half audibly, and, keeping his eyes upon the breastplate, he received by Urim and Thummim the answer to his question. Maimonides says it was not lawful to inquire by this mode for private individuals, but only for the king, or for him on whom the affairs of the congregation lay.

With respect to the mode in which the answer was returned, Prideaux, and some other Christian commentators, think that when the high-priest inquired of the Lord, standing in his robes before the vail, that an audible answer was returned from within. But the rabbins say that the answer was given by certain letters engraven on the stones in the breastplate becoming peculiarly, prominently lustrous, in proper order, so as to be read by the high-priest into words. For instance, when David inquired of God whether he should go up to one of the cities of Judah (2 Sam. ii, 1), the answer was, "Go up," עֲלֵה, *alah;* the letters ע, ל, and ה became in order prominently lustrous, and thus formed the word. These explanations evidently depend upon the Talmudic theories above recited as to the form and nature of the objects themselves. See DIVINATION.

V. *Typical Significance.*—The office of the high-priest and his dress, as well as the tabernacle and its furniture and service, were all typical of the Christian dispensation, or of the office and person of Christ; in whom, also, the Urim and Thummim, as well as the other types and foreshadowings, were fulfilled. He was Light, Perfection, Manifestation, and Truth. He was the "true Light, that lighteth every man that cometh into the world" (John i, 9). "Being made perfect, he became the Author of salvation to all that obey him" (Heb. v, 9). He was "God manifest in the flesh" (1 Tim. iii, 16). He was "the Way, the Truth, and the Life" (John xiv, 6), and he "came to bear witness to the Truth" (xviii, 37). By Urim and Thummim a measure of the Holy Ghost was granted to the Jewish high-priest; Christ is a high-priest in whom are all the gifts of the Holy Ghost without measure (iii, 34). "He put on righteousness as a breastplate" (Isa. lix, 19); and by his merits and intercession as our continual High-priest, he has given to us to "put on the breastplate of faith and love" (1 Thess. v, 8). Some have seen the Urim and Thummim the object alluded to by John as "the white stone" (ψῆφος λευκή) of the Christian mysteries (Rev. ii, 17). See TYPE.

VI. *Literature.*—In addition to the works cited above, and those referred to by Winer (*Realwörterb.* s. v.) and by Darling (*Cyclop. Bibliograph.* col. 231 sq.), there are monographs on this subject in Latin by Calov (Viteb. 1675), Wolf (Lips. 1740), Schröder (Marb. 1741), and Stiebriz (Hal. 1753); and in German by Bellermann (Berl. 1824) and Saalschütz (Königsb. 1849). See HIGH-PRIEST.

Uri'us, in Greek mythology, was a surname of *Jupiter*, who sends good winds to those at sea.

Uriya (or Orissa) Version. Uriya, the vernacular dialect of Orissa (q. v.), is a tolerably pure dialect of the Sanscrit, possessing some Persian and Arabic terms, borrowed through the medium of the Hindustani, with others of doubtful origin. It is closely connected with Bengali, but greatly differing in pronunciation, for an effeminate style of articulation is prevalent in Bengal, while the inhabitants of Orissa have a broad and almost rustic accent. The Uriya has also a written character peculiar to itself.

The first version of the Scriptures in this dialect was commenced by the Serampore missionaries in 1803, and an edition consisting of one thousand copies of the New Test. was printed in 1811. The first edition of the Old Test., also consisting of one thousand copies, was printed in 1819. The New Test. was soon exhausted, and a second edition of four thousand copies left the press in 1822, in the same year in which a mission by the General Baptist Society was established at Cuttack, the capital of Orissa. In 1832 a second edition of the Old Test. left the press, together with a separate edition of the Psalms. In 1838 the Rev. Messrs. Sutton and Noyes undertook a new version of the Scriptures in Uriya. Dr. Sutton commenced with the book of Genesis, and when the translation was completed he carried on both the printing and binding at Cuttack. An edition of the Old Test. he completed for the Bible Society in 1844. In 1854 an edition of two thousand copies of the Gospel of St. Luke, from Dr. Sutton's version, was issued from the Cuttack press at the instance of the Bible Society. In the *Report* for 1863 we read that the New Test. has been revised, but the Old Test. has been reprinted as before. Whether Dr. Sutton completed his version or not we are unable to state. The only notice we find again concerning the Uriya version since 1863 is the statement made in the *Annual Report* of the British and Foreign Bible Society for the year 1873 that "the Rev. Dr. Buckley has completed the printing of a revised version of the Old Test. at the society's expense." From the *Report* for the year 1879 we see that up to March 31, 1879, the British and Foreign Bible Society had disposed of 4000 Bibles and Old Tests., 34,000 copies of portions of the Old Test., and 2000 copies of portions of the New Test., or altogether of 40,000 copies, in part or in whole, of the Uriya version. (B. P.)

Urlsperger, Johann August, a German theologian and controversialist, was born Nov. 25, 1728, and during most of his public life was pastor and senior at Augsburg. He was possessed of great learning and penetration, and was a fearless and earnest thinker. He was also a foremost champion of evangelical truth against the attacks of the philosophical and rationalizing neologies of his country, and contributed several trenchant works to the literature of that controversy,

among them, *Versuche einer genauen Bestimmung des Geheimnisses Gottes* (1769–74, 4 pts. 4to):—*Kurzgefasstes System der Dreieinigkeitslehre*:—*Traktat vom göttlichen Ebenbilde*. He founded the "Deutsche Christenthums-Gesellschaft" (German Society for Christianity), the idea for which he took from the British Society for Promoting Christian Knowledge (founded 1698) and the Swedish society "De Fide et Christianismo." The society was first established in Basle, but failed to undertake the work for which Urlsperger had called it into being—the advocacy and defence of pure doctrine—and devoted its efforts rather to the promotion of true piety. Though disappointed, Urlsperger gave his services repeatedly to the society, and continued to travel over the Continent and to England in its behalf, until he died at Hamburg, Dec. 1, 1806. See Herzog, *Real-Encyklop.* s. v.; but comp. Smith's Hagenbach, *Hist. of Doctrines*, § 295, p. 3.

Urlsperger, Samuel, a Protestant divine of Germany, father of the preceding, was born Aug. 31, 1685, at Kirchheim, in Würtemberg. He belonged to a Hungarian Protestant family, which with many others was obliged to leave the country during the Thirty Years' War. He studied at Tübingen, where he publicly spoke on *Ratio et fides collatæ contra Zackium et Poiretum*. He continued his studies at Erlangen from 1708, and after a short stay at Jena and Halle, he went to Leyden, Utrecht, London, Oxford, and Cambridge. After his return to Germany, he was appointed pastor in 1713 at Stettin. In 1714 he went to Stuttgart as court preacher and member of consistory. Deposed from his office in 1718, he was appointed in 1720 superintendent at Herrenburg, and three years later he was called to Augsburg, where he died, April 21, 1772. Besides a number of sermons, he published, *Ausführliche Nachricht von den salzburgischen Emigranten, die sich in Amerika niedergelassen haben* (Halle, 1735–52, 3 vols.):—*Amerikanisches Ackerwerk Gottes oder zuverlässige Nachrichten von dem Zustande der von den salzburgischen Emigranten erbauten Stadt Eben-Ezer* (ibid. 1754–66). See Döring, *Gelehrte Theologen Deutschlands*, iv, 559 sq.; Koch, *Gesch. des deutschen Kirchenliedes*, v, 71 sq. (B. P.)

Urquehart, John, a graduate of the University of St. Andrew's, Scotland, and a youth of singular promise and piety, was born in Perth, June 7, 1808. In April, 1824, he made a decided profession of piety, and consecrated his powers entirely to the service of his Redeemer. He left the university in 1826 with the reputation of being by far the most eminent of his class, although then but seventeen years of age. He decided to become a missionary to the heathen, but, on account of his youth, was induced to wait a while before entering upon the arduous duties of that station. He died Jan. 10, 1827, at the age of eighteen. See his *Memoirs, Letters, and Select Remains*, by Orme.

Urquhart, John F., a minister in the Methodist Episcopal Church, South, was born in Montgomery County, Ala., Sept. 15, 1841. He experienced religion when about nine years old, moved with his parents to Florida in 1852, joined the Florida Conference in 1860, and labored in it faithfully until his death, Aug. 19, 1864. Mr. Urquhart was a young man of lively spirit, refined and elevated by grace, and very promising. See *Minutes of Annual Conferences of the M. E. Church, South*, 1864, p. 522.

Ursacius, bishop of Liugidunum, in Mœsia, during the 4th century, is noted as being a disciple of Arius, and one of the prominent leaders of the Arian court-party. See Neander, *Hist. of the Church*, ii, 404 sq.

Ursicīnus, antipope, was a deacon of Rome, and claimed the election as successor of Tiberius over Damasus (q. v.), who was elected (A.D. 366) by a larger party of the clergy and the Roman people, and was recognised by the emperor Valentinian I. After a protracted conflict, Ursicinus was driven out of Italy, and went to Cologne. He returned to Italy in 381, and renewed the agitation, but was finally banished by the Council of Aquileia. He is not included in the lists of popes. See Herzog, *Real-Encyklop.* s. v.

Ursins (*Orsini*), the name of a French family eminent, from the 15th century, for its services in State and Church and historical literature. Two of them are appropriate here.

1. Jacques Jouvenel des, brother of the succeeding, was born in Paris, Oct. 14, 1410, and became successively archdeacon of the Cathedral of Paris (1441) and archbishop of Rheims (Sept. 25, 1444); but in 1449 he resigned the latter position in favor of his brother, receiving the two dioceses of Poitiers and Fréjus. He died at Poitiers, March 12, 1457. He was occupied in several political and ecclesiastical negotiations of the time.

2. Jean Juvénal (or *Jouvenel des*), *Jr.*, a prelate and historian, was born in Paris, Nov. 23, 1388, and, after studying at Orleans and Paris, became *doctor in utroque jure*, and enjoyed some minor offices; but was driven into exile with his parents in 1418. In 1425 he returned as advocate-general under Charles VII, and soon rose through lower ecclesiastical positions to the bishopric of Beauvais (1431). In 1444 he was transferred to the see of Laon, and in 1449 he became archbishop of Rheims, where he died, July 14, 1473. He was engaged in several diplomatic embassies, and wrote a number of ecclesiastical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Ursinus, Johann Heinrich, a Protestant theologian of Germany, was born at Spires, Jan. 26, 1608, and died at Ratisbon, May 14, 1667, where he had been superintendent since 1655. He is the author of *Analectorum Sacrorum Libri Duodecim* (Frankf. 1668–70, 2 vols.):—*Compendium Histor. de Ecclesiar. Germanicar. Origine et Progressu ab Adscensione Domini usque ad Carolum Magnum* (Nuremb. 1664):—*Ecclesiastes sive de Sacris Concionibus* (Frankf. 1659):—*Sacrar. Concionum juxta Diversas Tractandi Methodos Paradigmata* (ibid. eod.). See Winer, *Handb. der theol. Literatur*, i, 30, 778; ii, 58; Fürst, *Bibl. Jud.* iii, 462. (B. P.)

Ursīnus (Beer), **Zacharias,** a German theologian of the 16th century, the friend and pupil of Melancthon, the friend of Calvin and Peter Martyr, and one of the two authors of the *Heidelberg Catechism*, was born at Breslau, July 18, 1534. He accompanied Melancthon to the religious colloquy of Worms in August, 1557; afterwards visited Calvin at Geneva; and, finally, went to Paris, where he studied Hebrew under Jean Mercier. On his return he was called to the service of his native city, and became fourth professor of the *Collegia Primi Ordinis* in September, 1558; but the mildness of his views respecting the eucharist having excited controversy, he solicited a release from that office, which was granted April 26, 1560. In this dispute he wrote the *Theses de Sacramentis* (in *Tract. Theol.* an. 1584, p. 339–382). He went to Zurich, and became the companion and pupil of Peter Martyr, with the result that he discovered himself to be no Lutheran, and not even a mere Philipist, but altogether a supporter of the views of Calvin, Beza, and Peter Martyr.

Ursinus was soon afterwards called to the *Collegium Sapientiæ* in Heidelberg, and to its duties afterwards added the chair of dogmatics. He began his theological prelections Sept. 1, 1562, and in the following year undertook also the delivery of the Sunday-afternoon sermon on the catechism. To these various duties he added the formation of a constitution for the churches of the Palatinate, in which he was aided by Olevian, but whose defence devolved on him alone. It was in the prosecution of this work that he began his active literary life. He wrote a *Verantwortung* against criticisms and perversions of the *Heidelberg Catechism*, which

formed the principal element in the new constitution; an *Antwort auf etlicher Theologen Censur*, and other works. When the Maulbronn Convention grew out of these discussions [see MAULBRONN], Ursinus was one of the collocutors for the Palatinate, and demonstrated by his readiness and keenness that he was one of the ablest disputants of the time. The Würtembergers having violated the agreement to refrain from publishing the proceedings, the Heidelbergers were obliged to respond; and the duty of correcting the perversions which had gone out before the public devolved again on Ursinus. From this time onward he was involved in the controversy about the correct interpretation of Art. x of the *Augsburg Confession*, in which the strict Lutherans insisted that Luther's writings, especially his polemical writings, should be considered the only guide, and endeavored to deprive all who did not hold their view of the legal standing assured to those who accepted the *Confession* as a statement of their faith. Weary of the endless dispute, Ursinus closed his share in the controversy in 1566, with the determination to write no more. He was worn out. His health was impaired, and he was obliged to seek relief from excessive labors by resigning the chair of dogmatics to Hieronymus Zanchius, Feb. 10, 1568. A few months later, however, a new conflict demanded his attention. George Withers, an Englishman, had defended in a disputation at Heidelberg the thesis that the administration of ecclesiastical discipline in all its extent belongs properly to the ecclesiastical ministerium in connection with an organized presbyteriate; and Olevian had endorsed that opinion, while Erastus opposed it. Each side gained adherents without being able to intimidate its opponents. Beza and Bullinger were called on for advice, and, eventually, Ursinus was required by the elector to state his views. He did this in 1569, in so candid and kindly a manner as to win approval even from those who did not accept his conclusions. The elector finally decreed the erection of presbyteries and the execution of discipline.

The accession of the elector Louis inaugurated a new order of things in the Palatinate, under which Lutheranism was able to regain its predominance. The *Collegium Sapientiæ* was closed in September, 1577, and Ursinus was dismissed from his post. A professorship in Lausanne was at once offered him, but he declined it, and accepted, instead, a call to Neustadt, where the theology of the Reformed Church found a refuge in the *Collegium Illustre Casimirianum*. He had previously published, in Latin and German, the confession of faith appended to the late elector's will (1577), and was soon afterwards commissioned, in connection with Zanchius, to draw up for the Frankfort Synod (September, 1578) a confession which should be accepted in the Reformed churches of all European countries. This office he declined on the grounds of ill-health and distrust of his ability. He began his lectures on Isaiah May 26, 1578, and subsequently participated in the conflict over the acceptance of the *Formula Concordiæ*, having contributed the most powerful argument in opposition to that measure. He died March 6, 1583, at Neustadt. His literary remains were intrusted to Prof. Jungnitz, and he, with other friends of the departed scholar, collected and published many works which, until then, existed only in MS., and gave the author's name to others which had previously been anonymously published. The *Heidelberg Catechism*, with notes, and *Lectures on the Organon of Aristotle*, etc., were published at Neustadt. Pareus, at a later day, issued a corrected edition of the *Exposition of the Catechism* (Brem. 1623, 8vo); and a complete edition of Ursinus's works was issued by Reuter, his pupil and immediate successor in the *Sapientiæ*.

See Adam, *Vit. German. Theologorum;* Heppe, *Gesch. d. deutsch. Protestantismus;* id. *Dogmatik d. deutsch. Protestantismus*, i, 158-160; Sudhoff, *Olevianus u. Ursinus* (Elberfeld, 1857); id. *Leben d. Väter d. reformirt. Kirche*, vol. viii; Gillet, *Crato von Crafftheim* (Frankf. 1860); Herzog, *Real-Encyklop.* s. v.; Smith's Hagenbach, *Hist. of Doctrines*, ii, § 222, and § 223 a, 4.

Urstier, in Chinese and Persian mythology. There is said to be erected in China, at Miako, in a large pagoda, a statue of a bull entirely of gold. If the reports of the Holland expeditions are true, it is marvellous what a similarity there is in the fable of this bull and that worshipped by the Persians and Egyptians. He is represented as in the act of springing, with the intention of breaking an egg that lies swimming in the water close by a rock. The Chinese, Egyptians, and Persians agree in saying that in this egg the world lay hidden. This egg was swimming about the water until a rock appeared in the water, against which it leaned itself. Then the Urstier came, cracked the shell with his horns, and from this egg there sprang the world and all that is in the world, and the breath of the bull gave man life.

Ursŭla (ST.) *and The Eleven Thousand Virgins.* The legend states that Ursula was the daughter of Theonotus, or Diognetus, of Britain. She was demanded in marriage by a heathen prince named Holofernes, and consented to his demand on condition that he should become a Christian and allow her three years before the marriage in which to make a pilgrimage. He conformed to her will, and, with his religion, changed his name into Ætherius; and she took ship with eleven thousand virgins. They went first to the port of Tila, in Gaul, and thence up the Rhine to Cologne and Basle, afterwards continuing the pilgrimage by land as far as Rome. When they returned, pope Cyriacus, with a retinue of clergy, joined the immense procession; and at Basle the bishop Paul, or Pantulus, likewise. At Cologne the returning pilgrims were attacked, while disembarking, by hordes of wild Hunnish barbarians and were all massacred, though the heathen king, Attila (Etzel), admired the beauty of Ursula and desired to spare her, that she might

St. Ursula. (From a picture by St. Cattarina de' Vigri, in the Bologna Gallery.)

become his wife. She fell pierced with an arrow, which has become her peculiar attribute in artistic representations of this saint. Immediately after the massacre heavenly hosts, equal in number to the murdered virgins, appeared and put the barbarians to flight. The delivered inhabitants of the city thereupon buried the fallen pilgrims, and erected to each one a stone bearing her name—the names having been obtained from James, a bishop, who was in the train of the pilgrims and who had found a refuge in a cave from the fate of his companions. Soon afterwards Clemantius, a pilgrim from Greece, having been urged in repeated dreams, erected a church among the graves in honor of Ursula and her eleven thousand companions. The sanctity of this place of burial is apparent from the fact that no other interments, even though they be of the bodies of baptized children, can be performed in its hallowed soil.

The origin of the Ursula legend is probably to be found in the ancient martyrologies and saints' chronicles of a date earlier than the 12th century, the legend having been current in this form in Germany since that period, while a somewhat different version has prevailed in England. This rehearses that Maximus, the usurper in Gaul (383–388) and former commander in Britain, had required of king Dionotus of Cornwall a number of marriageable girls for his legionaries, and that the king at once forwarded sixty thousand virgins of common and eleven thousand of noble rank, among them his own daughter Ursula. They were driven by storms, "ad barbaras insulas appulsæ," and murdered by the Huns and Picts (?). The earliest mention of any similar event is found in the poetical martyrology (ad Oct. 21) of Wandelbert of Prüm, who died in 870 (see D'Achery, *Spicileg.* ii, 54). The martyrology of the monk Usuard of St. Germain, written about 875, mentions two virgins of Cologne, "Martha et Saula, cum aliis pluribus" (*Acta SS.* [Boll.] Jun. 7, 613), and various ecclesiastical calendars of Cologne of scarcely more recent date mention eleven virgins and give their names. The massacre itself is with great unanimity attributed to the Huns, under the command of Attila. For a thorough discussion of the extent to which the legend involves credible truth we refer to Zöckler, in Herzog's *Real-Encyklop.* s. v. See Crombach, *Ursula Vindicata*, etc. (Col. 1647, fol.), the most extensive work; id. *Auct. sive Lib. XII S. Ursulæ Vindic.* (4to); also Vadian, *Oratio de XI Millibus Virginum* (Vien. 1510); Usher in *Antiq. Eccles. Britan.* (Lond. 1687), p. 107 sq.; Baronius, *Martyrol. Rom.* ad Oct. 21; id. *Annales*, ad an. 383, No. 4, etc.; Jameson [Mrs.], *Legendary Art*, ii, 501 sq.

Ursulines, the name borne by the nuns and Theatines of a charitable order in the Church of Rome, which was founded Nov. 25, 1535, at Brescia by Angela Merici (q. v.), and became prominent among the benevolent orders instituted in the 16th century to impede the progress of the Protestant Reformation. Their original rule did not require ascetical retirement from the world nor the wearing of a peculiar dress. Even the obligation to chastity was rather recommended than imposed. But, after the papal confirmation of the order had been obtained (June 9, 1544), the rule became more strict. Formal congregations were organized, whose members, for the most part, lived together in convents. A girdle of leather to symbolize virginity was added to the garb. More extended measures to uniform and regulate the order were taken under the direction of cardinal Borromeo, who was from the first its zealous patron. By the end of the 16th century the order had become established in France, and rapidly increased the number of its convents. The single congregation of Paris possessed over eighty such houses. In time this congregation devised a new rule which was approved by pope Paul V, and has become the model for the rules of the congregations of Bordeaux, Dijon, and Lyons (see *Constitut. d. Religeuses de S. Urs. de la Congrég. de Paris*, 1648, and *Reglement*, 1673). It adds to the three solemn vows of Augustine a fourth, which requires the instruction of female youth. The garb consists of gray skirt, black robe, leathern girdle with iron buckle, black cloak without sleeves, a head-cloth with short white veil, and a large black thin veil over all. The French congregations originated the Ursuline order in Germany. In the time of its greatest extension the order consisted of about twenty loosely connected congregations, having, perhaps, 350 convents and 15,000 to 20,000 nuns, the maximum number of inmates being 60 nuns and 20 lay-sisters to a convent. The Ursulines are distinguished by a conscientious performance of the obligation to instruct the young. In Italy and Switzerland the *congregated* or non-regulated Ursulines compose the body of the order, and they observe a more ascetical rule than the regulated nuns. They devote eight days annually to the spiritual exercises prescribed by Loyola, teach young girls daily, catechise adults on Sunday, visit the sick, dispense alms, and hold conferences every Friday. Their novitiate extends over three years. The different houses are almost everywhere under the direction of the diocesan bishops. See *Les Chroniques de l'Ordre des Ursulines* (Paris, 1676), vol. ii; *Journal des Illustr. Religeuses de l'Ordre de S. Urs.* iv, 1690; Mayer, *Ursul.-Orden* (Würzburg, 1692); Helyot, *Geschichte aller Kloster- u. Ritter-Orden*, iv, 178 sq.; Crome, *Gesch. d. Mönchs-Orden*, ch. iv.—Herzog, *Real-Encyklop.* s. v. The first Ursuline colony in America was founded by Marie Guyart at Quebec in 1639; and there are now convents of this order also at Trois Rivières and Chatham, in Canada; and in the United States at Morrisania, N. Y.; at Cleveland, Toledo, and Fayetteville, O.; at Springfield and Alton, Ill.; at Columbia, Savannah, and Augusta, Ga.; at New Orleans, San Antonio, Galveston, Louisville, and St. Louis. But they have ceased to exist in Italy, Switzerland, and Germany since 1871.

Ursuline of Trois Rivières, Canada.

Urued, a title of the god *Bilgi* in Chaldæan mythology, signifying "protector of the house." See Lenormant, *Chald. Magic*, p. 186.

Uruker, in Chaldæan mythology, was the name of a wicked dæmon, "enormous" and "multifold." See Lenormant, *Chald. Magic*, p. 3, 10.

Uru Sukhar, in Chaldæan mythology, was a title of the god *Bilgi*, signifying "protector of the family." See Lenormant, *Chald. Magic*, p. 186.

Urwick, William, D.D., an Irish Congregational minister, was born at Shrewsbury, Dec. 8, 1791. He graduated at Hoxton College, and settled at Sligo; became interested in important discussions with the Roman Catholic divines, and by the brilliancy of his arguments and the overpowering force of his mind won for himself a place among the foremost defenders of the Gospel of Christ. In 1826 Dr. Urwick accepted the pastorate of York Street Chapel, Dublin, and during the long period of his public ministry was recognised as an able advocate of the religion of Christ. He was intimately associated with the Irish Evangelical Socie-

ty, Home Mission, and the Evangelical Alliance. He died July 19, 1868. See (Lond.) *Cong. Year-book*, 1869, p. 285.

Usagers AND COLLEGERS, two parties existing in the Church of Scotland in the reigns of George I and George II. As the bishops who had been ejected from their sees during the Revolution were gradually removed by death, others were consecrated in their stead, without diocesan authority, to preserve the apostolic succession until the former condition of affairs should be restored. On the death of bishop Rose of Edinburgh, in 1720, the last of the old diocesan prelates, it was proposed that the Church should henceforth be governed by a *college* of bishops. The proposal was supported by the lay party and opposed by the clergy. Another cause of division arose in view of the fact that some of the diocesan party favored the adoption of certain *usages* into the Church of Scotland which had been lately revived in England, viz.: (1) mixing water with the wine; (2) commemorating the faithful departed; (3) the invocation in the prayer of consecration; (4) oblation before administration. Bishop Gadderar, one of the defenders of the usages, being subsequently chosen bishop of Aberdeen, the party opposed to the college system became identified with the usages. Hence the terms Usagers and Collegers.

Use, the form of external worship peculiar to any Church; also the ritual of a Church or diocese arranged by authority and generally followed. In England each bishop formerly had the power of making some improvements in the liturgy of his Church; in process of time different customs arose which were so distinct as to receive the name of "uses." We thus have the uses of Sarum, Bangor, York, Hereford, Durham, Lincoln. The Use of Sarum became the most general. All were practically abolished in the 16th century.

Ushas, in Hindû mythology, is one of the female deities of the Vedas—the Dawn. She is represented as possessing very pleasing attributes, such as the bringer of opulence, the giver of food, endowed with intellect, truth, and the like.

Usher (or **Ussher**), **James**, an illustrious prelate, and a great luminary of the Irish Church, was born at Dublin, Jan. 4, 1580. He was educated at Trinity College, Dublin, being one of the first three scholars matriculated. In 1601 he was ordained; in 1603 he became chancellor of St. Patrick's, and soon after professor of divinity at the university; in 1619 he was made bishop of Meath; and in 1624 he became archbishop of Armagh and primate. During the troubles arising out of the war between Charles I and the Parliament, Usher had to leave Ireland, and was subjected to much hardship, his property being seized and his revenues distrained. He obtained the see of Carlisle (*in commendam*), but from that but little emolument accrued to him. He afterwards became preacher at Lincoln's Inn, and was one of the six divines allowed by Parliament to confer with Charles at Carisbrook. No man could be matched against him in debate, and during the Civil War he preached many bitter sermons against the Independents. In 1642 he removed to Oxford, but, the king's power declining, he retired to Cardiff. He was recognised as one of the greatest scholars of his time. Richelieu is said to have offered him a high position in France. He declined a professorship at Leyden. His later years were spent in the family of lady Peterborough at Reigate, where he died, March 21, 1656. Usher was a laborious student, and amassed vast learning. His *Annales Vet. et Novi Test.* (1650–54, fol.) established his fame as a scholar and a chronologist, and fixed the Biblical chronology which has since been generally followed in this country, and which is adopted in the A. V. He wrote also *De Græca LXX. Versione Syntagma*:—*Epistola ad L. Capellum de Variis Text. Heb. Lectionibus* (1652):—*Britannicarum Ecclesiarum Antiquitates* (1639, fol.; enlarged ed. 1677):—and a multitude of works on the ecclesiastical controversies of the day, and on some questions in theology. His library, for which he collected books and MSS. from all quarters, was, after his death, presented to the Dublin University, where it remains. He succeeded in obtaining six copies of the Samaritan Pentateuch and several MSS. of the Syriac version. His collected works have been edited by Dr. Elrington (1847, 16 vols. 8vo), with a life of the author.

Usher, John (1), an American Episcopal minister, was born in 1689; graduated at Harvard College in 1719; studied theology; went to England for holy orders, and returned as missionary of the Society for Propagating the Gospel in Foreign Parts; and was appointed to the mission at Bristol, R. I. He died at Bristol, April 30, 1775. See Sprague, *Annals of the Amer. Pulpit*, v, 48–50.

Usher, John (2), son of the preceding, was born at Bristol, R. I., 1722; graduated at Harvard College in 1743; practiced law for many years; commenced reading service, after the death of his father, in 1775; was ordained by bishop Seabury in 1793, and rector of the parish until 1800. He died July, 1804. See Sprague, *Annals of the Amer. Pulpit*, p. 49.

Usous, in Phœnician mythology, was, according to tradition, handed down by Sanchoniathon as a brother of Hypsuranius, who at first protected his body with hides of animals which he had killed; and when rains and winds came, and fire broke out through friction of the trees one with another, he risked himself upon a tree, whose branches he had cut off, out upon the treacherous sea. He dedicated two pillars to fire and wind, and sacrificed the blood of the animals he had slain.

Usque, ABRAHAM, whose Christian name was *Duarte Pinel*, belonged to those unhappy Jewish exiles who were driven from the Spanish peninsula in 1492. He sought refuge at Ferrara, in Italy, where he established, under the name of Abraham Usque, a great printing establishment, in order to supply the Marranos with Hebrew books. He not only edited various Rabbinical works, but also published the celebrated Spanish translation of the Hebrew Scriptures entitled *Biblia en Lengua Española, traduzida Palabra por Palabra de la Verdadera Hebraica, por muy excelentes letrados. Vista y examinada por el Oficio de la Inquisicion*, which he dedicated to Hercules II and Donna Gracia Nasi (Ferrara, 5313 = 1553). There is a great deal of dispute about this Bible, since two editions of it were simultaneously printed—the one edited by Duarte Pinel, at the expense of Gerónimo de Varjas, and the other edited by Abraham Usque, at the expense of Jom Tob Athias. But the difficulty is easily removed by identifying Usque with Pinel, De Vargas with Athias; Duarte Pinel being the Portuguese name and Abraham Usque the Jewish, and so Gerónimo de Varjas being the Spanish and Jom Tob Athias the Jewish name. There is no doubt that both were Marranos, and used their Christian name in the edition which was printed for the Spanish-speaking Christians; while in the edition for their Jewish brethren they used their Jewish name, under which they have become known. Usque, or Pinel, began this version in 1543 and completed it in 1553, after ten years of diligent labor. And though the names of the translators are not given, it being simply remarked "made by very excellent scholars" ("por muy excelentes letrados"), yet there can be but little doubt that he was the principal author of it. He adopted the literal translation of the Pentateuch published in the Constantinople Pentateuch Polyglot (1547), which was commonly in use by the Jews in Spain in the middle of the 16th century, and which is most probably the early Spanish translation of the Middle Ages falsely attrib-

uted to David Kimchi (see Steinschneider, *Jewish Literature*, p. 132). There were two editions, published simultaneously, as has already been intimated: one was intended for the Jews, and the other was designed to acquaint Spanish-speaking Christians with the Old Test. New editions of the former appeared at Ferrara, 1630; Amsterdam, 1611; Venice, 1617; and with corrections, improvements, and an introduction by Manasseh ben-Israel, Amsterdam, 1630; with tables of the Haphtaroth, indices of chapters, judges, kings, and prophets of Israel according to the סֵדֶר עוֹלָם, as well as with an elaborate introduction by Gillis Joost (ibid. 1646), and with a new preface and corrections by Sam. de Cazeres (ibid. 1661). See Fürst, *Bibl. Jud.* iii, 463 sq.; De' Rossi, *Dizionario Storico*, p. 324 (Germ. transl.); id. *De Typographia Hebræo-Ferrarensi*, p. 28-46; Steinschneider, *Catalog. Libr. Hebr. in Bibl. Bodl.* col. 195; Etheridge, *Introduction to Hebrew Literature*, p. 453; Ticknor, *History of Spanish Literature*, i, 41, note (Amer. ed.); Finn, *Sephardin*, p. 468 sq.; Lindo, *History of the Jews in Spain*, p. 361; Da Costa, *Israel and the Gentiles*, p. 394 sq.; Kitto, *Cyclop.* s. v.; Kayserling, *Gesch. d. Juden in Portugal*, p. 268; Grätz, *Gesch. d. Juden*, ix, 344 sq.; Rosenmüller, *Handbuch für die Literatur der bibl. Kritik und Exegese*, iv, 268 sq.; Simon, *Histoire Crit. du V. T.* p. 311. (B. P.)

Ussermann, Æmilian, a Roman Catholic divine of Germany, was born at St. Ulrich, in Baden, Oct. 30, 1737, occupied the chair of theology at Salzburg from 1767 to 1769, and died Oct. 27, 1798, as doctor of theology and capitulary in the monastery of the Benedictines of Sanct Blasien. He is the author of, *Episcopatus Wirceburg. sub Metropoli Moguntina Chronol. et Diplomat. Illustratus* (Sanct Blasien, 1794):—*Episcopatus Bamberg. . . . Illustr.* (ibid. 1801):—*Succincta Explicatio Locorum quorundam Difficiliorum Pentateuchi quoad Sensum Literalem, Moralem, Polemicum, Allegoricum et Antilogicum ex Contextu præcipue Locis Parallelis ac Linguis Adornata* (Munich, 1767):—*Compendium Syntaxeos Hebraicæ, una cum Analysi Libri Geneseos*, etc. (Salzburg, 1769). See Fürst, *Bibl. Jud.* iii, 465; Winer, *Handbuch der theol. Literatur*, i, 779, 787. (B. P.)

Usteri, Leonhard, a Swiss theologian, was born Oct. 22, 1799, at Zurich. He studied in his native place, and having been ordained in 1820, he went to Berlin to attend the lectures of Schleiermacher. In 1823 he returned to his native city, and commenced a course of private lectures on the Pauline epistles. In 1824 he was called to Berne as professor and director of the gymnasium, and died there Sept. 18, 1833. He combined exact scholarship with philosophic depth and acumen. He wrote, *Commentatio Critica, in qua Joannis Evangelium Genuinum esse, ex Comparatis IV Evangeliorum de Cœna Ultima et de Passione Jesu Christi Narrationibus Ostenditur* (Turici, 1823), written against Bretschneider:—*Entwickelung des Paulinischen Lehrbegriffes in seinem Verhältnisse zur biblischen Dogmatik des Neuen Testaments*, etc. (Zurich, 1824; 6th ed. 1851):—*Commentar über den Brief Pauli an die Galater* (ibid. 1833). He also published some essays in the *Stud. u. Krit.* See *Theolog. Universal-Lex.* s. v.; Zuchold, *Bibl. Theolog.* ii, 1373; Winer, *Handbuch der theol. Literatur*, i, 32, 88, 261, 294; ii, 812. (B. P.)

Ustick, Hugh Stewart, a Presbyterian minister, was born at Bloomingburgh, O., Sept. 9, 1832. He pursued his academical studies in Salem Academy, Ross Co., O., and graduated at Miami University in 1853. He studied theology in New Albany Seminary; was licensed to preach by Chillicothe Presbytery in 1855; employed by the American Tract Society during 1856; and ordained as pastor of the Presbyterian Church at Hamilton, O., in May, 1857. He died Oct. 31, 1857. See Wilson, *Presb. Hist. Almanac*, 1864, p. 200.

Ustick, Stephen C., a prominent Baptist layman, son of the Rev. Thomas Ustick, was born in New York city in 1773. He was a printer by trade, and devoted himself to his secular calling with great activity. For many years he was a deacon in the Burlington, N. J., Baptist Church, and took a deep interest in all plans for religious work, both at home and abroad. For some time his home was in Washington, D. C. He removed to Batavia, O., in which place he died, Nov. 11, 1837. Mr. Ustick was one of the founders of the Baptist Triennial Convention, formed in 1814 with special reference to carrying on the work of foreign missions. See the *Missionary Jubilee*, p. 119. (J. C. S.)

Ustur, in Chaldæan mythology, was a class of protecting genii with the face of a human being, and referred to in Ezekiel's (i, 10; x, 14) vision by the river Chebar. See Lenormant, *Chaldæan Magic*, p. 121.

Usuard, a French hagiographer of the 9th century, was a monk of Saint-Germain-des-Prés at Paris. He wrote a *Martyrology* under the countenance of Charles the Bald, which was first printed at the end of *Rudimentum Novitiorum* (1475), and afterwards served as the basis of the *Martyrologium Romanum*. He died Jan. 8, 876 or 877. See Hoefer, *Nouv. Biog. Générale*, s. v.

Usurpation of a Benefice is the act (by a stranger who has no right to do so) of presenting a clerk, who is thereupon admitted to, and instituted in, a Church benefice. Anciently such an act deprived the legal patron of his advowson; but now no usurpation can displace the estate or interest of the patron, but the true patron may present upon the next avoidance, as if no such usurpation had occurred.

Usury (נֶשֶׁךְ, *néshek*, lit. *a biting*, i. e. extortion; τόκος, *yield*; twice [Neh. v, 7, 10] מַשָּׁא, *mashshâ*, *debt*) is used in the A. V. in the Old-English sense of *interest* for money loaned, and not necessarily in the odious and later signification, an unlawful contract for the loan of money, to be returned again with exorbitant increase. By the laws of Moses the Israelites were forbidden to take usury from their brethren upon the loan of money, victuals, or anything else, not, it has been observed by Michaelis, as if he absolutely and in all cases condemned the practice, for he expressly permitted interest to be taken from strangers, but only out of favor to the poorer classes. In other words, he did not mean to represent that the taking of interest for the loan of money was in itself sinful and unjust; but as at that period the Israelites were comparatively a poor people and strangers to commerce, they borrowed, not with a view to profit, but from poverty, and in order to procure the common necessaries of life. It would therefore have been a hardship to have exacted from them more than was lent. The Israelites were, however, permitted to take usury from strangers, from the Canaanites and other people devoted to subjection. This was one of the many means they adopted for oppressing and ruining the Canaanites who remained in the land. The Israelites were not a commercial people, nor were the laws and regulations under which they were placed framed with a view to encourage them to become such, but rather to preserve them in the possession of their family inheritances, and in the cultivation of a simple, unostentatious, frugal mode of life. Among themselves, therefore, only such lending as ministered help to the struggling poor, and served to tide them over trials and difficulties, was consistent with the spirit of the old economy; not such as tended to embarrass their circumstances, and at their expense enabled a griping neighbor to enrich himself. This last is the only kind of usury forbidden in the law, and the avoiding of this is sometimes given among the characteristics of the upright and godly man (Psa. xv, 5; Jer. xv, 10). It is also that which when practiced was denounced as a crying inquity, and exposed

those who did it to judicial condemnation (Prov. xxviii, 8).

The practice of mortgaging land, sometimes at exorbitant interest, grew up among the Jews during the Captivity, in direct violation of the law (Lev. xxv, 36, 37; Ezek. xviii, 8, 13, 17). We find the rate reaching 1 in 100 per month, corresponding to the Roman *centesimæ usuræ*, or 12 per cent. per annum—a rate which Niebuhr considers to have been borrowed from abroad, and which is, or has been till quite lately, a very usual or even a minimum rate in the East (Niebuhr, *Hist. of Rome*, iii, 57, Engl. transl.; Volney, *Trav.* ii, 254, note; Chardin, *Voy.* vi, 122); but under Turkish misrule it now often reaches 40 or 50 per cent. (Conder, *Tent Work in Palest.* ii, 268). Yet the law of the Koran, like the Jewish, forbids all usury (Lane, *Mod. Egypt.* i, 132; Sale, *Koran*, c. 30). The laws of Menu allow 18 and even 24 per cent. as an interest rate; but, as was the law in Egypt, accumulated interest was not to exceed twice the original sum lent (*Laws of Menu*, viii, 140, 141, 151; Jones [Sir W.], *Works*, iii, 295; comp. Diod. Sic. i, 9, 79). This Jewish practice was annulled by Nehemiah, and an oath exacted to insure its discontinuance (Neh. v, 3–13; comp. Selden, *De Jur. Nat.* vi, 10; Hoffmann, *Lex.* s. v. "Usura"). Our Saviour denounced all extortion, and promulgated a new law of love and forbearance: "Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again." "Love ye your enemies, and do good, and lend, hoping for nothing again" (Luke vi, 30, 35).

The practice of usury was severely censured by the ancient Church and strictly forbidden to the clergy. One law prohibited a usurer from ordination. Many of the ancient canons condemned it in unmeasured terms. One of the canons of Nice says, "Forasmuch as many clerks, following covetousness and filthy lucre, and forgetting the Holy Scriptures (which speak of the righteous man as one that hath not given his money upon usury), have let forth their money upon usury, and taken the usual monthly increase, it seemed good to this great and holy synod that if any one, after this decree, shall be found to take usury, or demand the principal with half the increase of the whole, or shall invent any such methods for filthy lucre's sake, he shall be degraded from his order, and have his name struck out of the roll of the Church." The same practice is censured by the Apostolical Canons; the Council of Eliberis; the first and second councils of Arles; the first and third of Carthage; the Council of Laodicea and of Trullo. Usury was of various kinds; sometimes it was called *centesimæ*, the hundredth part of the principal being paid every month. This was allowed by the civil law, but it was generally condemned by the Church. Another form of usury was called *sescuplum;* that is, the whole and half as much more. This was condemned by a law of Justinian and reprobated by the Church. Other forms of lower interest were allowed, such as half or third of the centesimal interest. See Bingham, *Eccl. Antiq.* p. 200–201, 1014, etc.

But the taking of usury in the sense of receiving a reasonable rate of interest for the use of money employed in merchandise belongs to a different category, and is nowhere forbidden; nor is it more contrary to the law of love than the plying of merchandise itself for the sake of gain. Hence it is referred to in New-Test. Scripture as a perfectly understood and allowable practice (Matt. xxv, 27; Luke xix, 23)—a practice which the Jews of all ages, from the time of the Exile, when they began to be in a manner driven to commerce for their support, have felt themselves at liberty to carry on. That it may be, and often has been, carried on by them as well as others in a way far from consistent with the great principles of equity, there can be no doubt; but this belongs to the abuse, not to the use, of the liberty in question, and is to be condemned on commercial as well as moral grounds. Applied to Christian times, the spirit of the old enactments regarding usury finds its fulfilment in the frank and timely ministration of pecuniary help from those who can give it to persons on whom misfortune and poverty have fallen, and, as regards commercial transactions, in the maintenance of upright and honorable dealings.

The exaction of an exorbitant rate of interest for the loan of money was first prohibited in England during the reign of Edward the Confessor; but that law is considered to have become obsolete, as in 1126 usury was forbidden only to the clergy, and in 1138 it was decreed by the Council that "such of the clergy as were usurers and hunters after sordid gain, and for the public employment of the laity, ought to be degraded." In 1199, the last year of the reign of Richard I, the rate of interest for money was restricted to 10 per cent., which continued to be the market rate until the reign of Henry VIII. In 1311, Philip IV fixed the interest that might be exacted in the fairs of Champagne at 20 per cent. James I of Arragon, in 1242, fixed it at 18 per cent. In 1490 the rate of interest in Placentia was 40 per cent. Charles V fixed the rate of interest in his dominions at 12 per cent. In 1546 the rate in England was fixed at 10 per cent.; in 1624 it was reduced to 8; in 1651 to 6; and in 1714 to 5 per cent., at which it remained until 1833. By 3 and 4 William IV, c. 98, bills not having more than three months to run were exempted from the operation of the laws against usury, and by 1 Victoria, c. 80, the exemption was extended to bills payable at twelve months. By 2 and 3 Victoria, c. 37, it was enacted that bills of exchange and contracts for loans or forbearance of money above £10 shall not be affected by the usury laws. Five per cent. is still left as the legal rate of interest for money, unless it shall appear that any different rate was agreed upon between the parties. In most of the United States a certain rate (now generally six per cent.) is fixed by law, and penalties are imposed for exacting a higher rate. See LOAN.

U'ta (Οὐτά; Vulg. *Utha*), a corrupt Greek form (1 Esdr. v, 30) of the Heb. name (Ezra ii, 45) AKKUB (q. v.).

Utanubaden, in Hindû mythology, is the eldest son of king Suayambhu, the progenitor of the entire generation of men. He was married to Sunadi, by whom he had a son, Druwen, who already in his fifth year was a saint endowed by Vishnu with wisdom, and ruled the kingdom of his father through a period of twenty-six thousand years, and was finally transplanted into the polar star.

Utenheim, CHRISTOPH VON, bishop of Basle in the æra of the Reformation, and an unconscious agent in preparing the way for that change in his diocese, was born about 1450 of an ancient and noble family, and in time became a representative of the views of Gerson (q. v.). He was made a canon at Strasburg, and afterwards provost; became rector of the newly founded University of Basle, master, doctor of canon law, and, it is said, general of the Order of Cluniacensians. In A.D. 1500 he was made administrator of the diocese of Basle, and in 1502 bishop. He introduced an economical administration, which enabled him to liquidate the debts of his diocese, and in time to promote the interests of learning, but which, to some extent, offended his clergy, and caused the Council of Basle to suspect him of entertaining ambitious designs in the direction of recovering rights over the town which his predecessors had alienated for money. This dispute ended eventually in the refusal on the part of the town to pay the *bishop's penny*, which formed the last evidence of episcopal authority in secular matters. In spiritual and ecclesiastical matters, Utenheim also placed himself at once on the side of reform. In obedience to the directions of the Council of Basle, he framed synodal statutes, and convened a synod, Oct. 23, 1503, which he addressed in words of earnest exhortation and warning, to the end that a purer life among the clergy might restore

the Church to respect among the laity, and might introduce a purer morality among the people. The statutes he had prepared were then adopted; the clergy promised to conform to them, and pledged themselves to hold two synods annually, at which reports should be rendered concerning their own conduct and the moral and religious state of the people, and measures for further improvement should be devised. This endeavor was nevertheless fruitless, because opposition and disobedience from his clergy soon appeared in measure too great for him to control; but it led to the inception of a new plan for reforming the diocese, which has given this bishop a noteworthy place among the forerunners of the Reformation. In 1512 he called Capito (q. v.) to become preacher in the cathedral, and three years afterwards Œcolampadius, neither of them representatives of rigid Romanism, and both destined soon to become leaders in the tendency away from Rome. Erasmus was also valued by the bishop, and invited (June 13, 1517) to make Basle his home; and when Luther began his work, Utenheim rejoiced in his boldness, and read his writings with avidity. So late as 1519 Capito wrote to Luther that a learned and very upright bishop had promised a refuge to the Reformer in case of need, which bishop was certainly none other than Utenheim. It soon became apparent, however, that Luther's work was causing material damage to the bishop and bishopric of Basle, and the prelate thereupon began to take retrograde steps. He first demanded and received a coadjutor in his office. A public and notorious violation of the fast on Palm-Sunday furnished him with a desired occasion to issue a mandate forbidding the public mention of Luther and threatening punishment for all further transgressions of the law of fasting. Erasmus responded to that mandate in a circular letter addressed to the bishop, which may have restrained the latter from extreme measures, but which, nevertheless, caused his own expulsion from the town soon after Easter, 1522. It is certain that Utenheim always remained accessible to the evangelicals; but, on the other hand, he advised the Church of Zurich not to risk the second disputation set down for September, 1523, and joined the association of German bishops for giving effect to the Edict of Worms. He retained the friendship of Erasmus to the last, and permitted the latter to express his views respecting the Church very frankly. Worn out with age, ill-health, and anxiety, he retired in 1524 to Bruntrut. In February, 1527, he asked to be released from his official duties, and died March 16 of that year. See Sudanus, *Basilea Sacra*, etc. (Bruntrut, 1668); Ochs, *Gesch. d. Stadt Basel*, ch. iv; Erasmus, *Vlatenso, Th. Moro*, etc.; Scultetus, *Annales ad A.* 1519; Wirz, *Helvet. Kirch.-Gesch.* v, 284; Wurstisen, *Basler Chronik*, p. 564; *Letters* of Herm. Busch and Glareau to Zwingli (ed. Schuler and Schulthess), vii, 1, 195–197; Ranke, *Deutsche Gesch. im Zeitalter d. Reformation*, ii, 518; Herzog, *Leben Oekolampad's* (i, 9 sq.), *Beiträge zur Gesch. Basels* (1839), and *Real-Encyklop.* s.v.; also Tonjola, *Basilea Sepulta Detecta*, Appendix, p. 25.

Utgard, in Norse mythology, is the realm of Utgardsloki, lying at the end of the world, and is the land of giants and magicians. It became known from Thor's journey to Utgard.

U'thai [many *U'thaï*] (Heb. *Uthay'*, עוּתַי, *helpful*), the name of two Hebrews.

1. (Sept. Γνωθί v. r. Γωθί; Vulg. *Otheï.*) A person (called "the son of Ammihud") of the family of Pharez, who resided at Jerusalem after the return from Babylon (1 Chron. ix, 4). B.C. 536. He is usually thought to be identical with ATHAIAH (q. v.) of the somewhat parallel passage (Neh. xi, 4); but none of the names in his ancestry (except Pharez) agree.

2. (Sept. Οὐθαΐ v. r. Οὐθί; Vulg. *Uthai.*) First named of the two "sons of Bigvai," who returned with seventy males from Babylon with Ezra (Ezra viii, 14). B.C. 459.

U'thi (Οὐθί), the Greek form (1 Esdr. viii, 40) of the Heb. name (Ezra viii, 14) UTHAI (q. v.).

Utilitarianism, a term first applied to the doctrine of utility (q. v.) by John Stuart Mill, and adopted by very many since that time. The term *utility* was first employed to distinguish the doctrine by Jeremy Bentham. See Mill, *Utilitarianism.*

Utility, in ethico-philosophical terminology, is the doctrine that actions are right because they are useful or tend to promote happiness. It is thus defined by Mill (*Utilitarianism*, p. 9): "The creed which accepts as the foundation of morals utility, or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain: by unhappiness, pain and the privation of pleasure." The fundamental objection to the doctrine is thus stated by Dr. Reid (*Active Powers*, essay v, ch. v): "Agreeableness and utility are not moral conceptions, nor have they any connection with morality. What a man does, merely because it is agreeable, is not virtue." See Fleming and Krauth, *Vocab. of Philos.* s. v.

Utino, LEONARDO DA, an Italian Dominican, rector of a gymnasium at Bologna, chaplain to Eugene IV, and provincial of his order for Lombardy, flourished in A.D. 1444. His works consist of two series of sermons and two treatises—*De Locis Communibus Prædicatorum* and *De Legibus.* See Mosheim, *Church Hist.* bk. iii, cent. xv, pt. ii, ch. ii.

Utraquists, a name at first given to all those members of the Western Church in the 14th century who contended for the administration of the eucharist to the laity *sub utraque specie*, i. e. in both kinds. The name was applied especially to the Calixtines (q. v.) in the 15th century. See Fisher, *Hist. of the Ref.* p. 178 sq. See TABORITES.

Utrecht, PEACE OF. Utrecht is a city of the Netherlands, capital of the province of the same name, and noted for the treaties which were signed there to close the War of the Spanish Succession. The preliminary terms of the treaty between Great Britain and France were signed Oct. 8, 1711. A congress was opened at Utrecht Jan. 12, 1712. Arrangements between the two powers were completed in August of the same year. Agreement was also reached with Holland, Portugal, Prussia, and Savoy soon afterwards. Each of the contracting parties treated in its own name, and hence there were as many as nine different treaties signed April 11, 1713. Many changes were made in the possessions of the powers named, and Protestantism made substantial gain on the continent of Europe.

Utug, in Chaldæan mythology, is the generic name of the inferior and malevolent spirits properly called dæmons. They are said to inhabit the desert and to cause diseases of the forehead. See Lenormant, *Chaldæan Magic*, p. 24 sq.

Uua, in Egyptian mythology, is the name of the bark or vessel in which the image of the deity Ra (the sun) was carried by the priests. See Lenormant, *Chaldæan Magic*, p. 83.

Uwienon, COUNCIL OF (*Concilium Unienoviense*), was held in 1375, under Jaroslav, archbishop of Gnesen. Several statutes were drawn up for the reformation of ecclesiastical discipline, and a subsidy granted by the clergy towards the expenses of the war against the Turks. See Mansi, *Concil.* xi, 2043.

Uytenbogaert (*Uytenbogard, Wytembogard*), HANS, one of the most prominent and influential adherents of Arminius, after the death of that scholar a leader of the Remonstrants—an independent and earnest and yet a moderate and considerate man, everywhere maintaining a firm and upright character, and inces-

santly engaged in promoting peace among the parties of Protestantism—was regarded as the ablest and most distinguished preacher of his time among the Remonstrants. His custom was to avoid, as far as possible, the application of scholastic forms, and to base his discourses directly on the Scriptures. He was born at Utrecht in 1557, studied at Geneva under Beza, and became pastor in his native town in 1584. From this post he was dismissed in 1589, because of the moderate views he held respecting the already controverted doctrine of predestination. In 1590 he was called to the Hague, where he became chaplain to the court of the prince of Orange and tutor to his son, and acquired great reputation and influence. He united with Arminius in petitioning the States-General to convoke a synod at which they might defend their party and views against the charges continually urged against them by the Gomarists. An interview between Arminius and Gomarus was the only result of this effort, and the dispute was afterwards continued without any relaxation of its bitterness. Uytenbogaert carried himself with dignity throughout. He delivered an address before the States, in which he set before them the rights and duties they were bound to observe. He showed the inadmissibility of compulsory support of a symbol, demonstrated that the clergy itself had occasioned the troubles in the Church, and that its object was to enforce the principle of the independence of the spiritual power. He demanded that the States should examine the questions in dispute themselves and bring them to a conclusion; that in the event of a synod being convened no decisions should be reached before the opposing party should have had opportunity to be heard; and, finally, that if fraternity between factions could not be attained, mutual toleration at least should be insured. After the death of Arminius, in 1609, Uytenbogaert was associated with Episcopius in the leadership of his party and in the *Remonstrance* through which they presented their doctrinal system to the view of the States of Holland and West Friesland (1610). He accompanied an embassy to Paris as its chaplain about this time, and in the following year participated with Episcopius and others in a colloquy with their opponents at the Hague in the vain hope of securing peace. In 1616, Henry Roseus entered legal complaint against him on account of a particular exposition given by him of the five points of the *Remonstrance*. In 1619 he presided over a Remonstrant synod at Walwyck, which fact intensified the hostility to which he was exposed. He thereupon retired to Antwerp until 1622, during which time sentence of banishment and confiscation of property was pronounced against him, and afterwards to Rouen, in France. In 1626 he came back to Rotterdam and lived in secrecy, endeavoring to secure a revocal of his sentence and aiding with counsel and act in the measures of his party. His goods were restored to him in 1629, and in 1631 he was permitted to be present during public worship at the Hague. He was even allowed to preach a few times, but his enemies succeeded in compelling him to finally desist from exercising the functions of the ministry. He died Sept. 24, 1644. His writings are chiefly in the Dutch language. Among them are a *Church History* (Rotterdam, 1646):—a treatise *De Auctoritate Magistratus in Rebus Eccles.* (ibid. 1647):—and a translation of the *Confessio sive Declaratio Sententiæ Pastorum.* See Schröckh, *Christl. Kirchengesch. seit d. Reform.* (Leips. 1806), v, 226–276, and the literature there given; also Gieseler, *Kirchengesch.* (Bonn, 1852), iii, 21, 33; Herzog, *Real-Encyklop.* s. v.

Uythage, Conrad Cornelis, a Dutch scholar of the 17th century, is the author of גלוי הנקוד, *Revelatio Punctationis sive Dissertatio de Antiquorum sine Punctis Legendi Ratione deque Vocalium Novitate* (Lugd. Bat. 1680):—קריה בלי נקודות, *De Lectione Scripturæ S. Scriptorumque Rabbinorum absque Punctis* (ibid. 1680):—*Artificium Investigand. Radd. Hebr. Breviss. Præceptis Comprehensum Exemplisque Illustratum et Consilium de Studio Rabb.*, etc. (ibid. 1682):—*Artificium Cognoscendarum Radicum Hebr. in Nominibus seu Derivatis Absolutis* (ibid. eod.):—*Explicatio R. Mosis Maimonidis super Patrum, s. Seniorum Judæor. Sententias complect. VIII Capita, ubi Præclara Multa, cum in Theologia tum Philosophia doctissime Explicantur* (ibid. 1683). All these writings are now very scarce. See Fürst, *Bibl. Jud.* iii, 466; Steinschneider, *Bibliog. Handb.* s. v.; Müller, בית הספר, *or Catalogue of Hebrew and Jewish Works* (Amst. 1868), p. 323. (B. P.)

Uz (Heb. *Uts*, עוּץ, *wooded*), the name of three men, and also of a region.

1. (Sept. Οὖζ v. r. Ὦζ, Vulg. *Us* or *Hus.*) First named of the four sons of Aram (Gen. x, 23), and grandson of Shem (1 Chron. i, 17, where the lineage is condensed). B.C. post 2500.

2. (Sept. Οὖζ, Vulg. *Hus*, A. V. "Huz.") The oldest of the eight sons of Nahor by Milcah (Gen. xxii, 21). B.C. cir. 2000.

3. (Sept. Ὦζ, Vulg. *Hus.*) First named of the two sons of Dishan the Horite chieftain (Gen. xxxvi, 28; 1 Chron. i, 42). B.C. post 1950.

4. The Land of Uz was the country in which Job lived (Job i, 1; Sept. Αὐσῖτις, Vulg. *Hus*). As the genealogical statements of the book of Genesis are undoubtedly ethnological, and in many instances also geographical, it may fairly be surmised that the coincidence of names in the above cases is not accidental, but points to a fusion of various branches of the Shemitic race in a certain locality. This surmise is confirmed by the circumstance that other connecting-links may be discovered between the same branches. For instance, Nos. 1 and 2 have in common the names Aram (comp. Gen. x, 23; xxii, 21) and Maachah as a geographical designation in connection with the former (1 Chron. xix, 6), and a personal one in connection with the latter (Gen. xxii, 24). Nos. 2 and 4 have in common the names Buz and Buzite (ver. 21; Job xxxii, 2), Chesed and Chasdim (Gen. xxii, 22; Job i, 17, A. V. "Chaldæans"), Shuah, a nephew of Nahor, and Shuhite (Gen. xxv, 2; Job ii, 11), and Kedem, as the country whither Abraham sent Shuah, together with his other children by Keturah, and also as the country where Job lived (Gen. xxv, 6; Job i, 3). Nos. 3 and 4, again, have in common Eliphaz (Gen. xxxvi, 10; Job ii, 11), and Teman and Temanite (Gen. xxxvi, 11; Job ii, 11). The ethnological fact embodied in the above coincidences of names appears to be as follows: Certain branches of the Aramaic family, being both more ancient and occupying a more northerly position than the others, coalesced with branches of the later Abrahamids, holding a somewhat central position in Mesopotamia and Palestine, and again with branches of the still later Edomites of the south, after they had become a distinct race from the Abrahamids. This conclusion would receive confirmation if the geographical position of Uz, as described in the book of Job, harmonized with the probability of such an amalgamation. As far as we can gather, it lay either east or south-east of Palestine (Job i, 3) [see Bene-Kedem]; adjacent to the Sabæans and the Chaldæans (Job i, 15, 17), consequently northward of the Southern Arabians, and westward of the Euphrates; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. iv, 21), and whose troglodytic habits are probably described in Job xxx, 6, 7. The position of the country may further be deduced from the native lands of Job's friends, Eliphaz the Temanite being an Idumæan, Elihu the Buzite being probably a neighbor of the Chaldæans, for Buz and Chesed were brothers (Gen. xxii, 21, 22), and Bildad the Shuhite being one of the Bene-Kedem. Whether Zophar the Naamathite is to be connected with Naamah in the tribe of Judah (Josh. xv, 41) may be regarded as

problematical: if he were, the conclusion would be further established. From the above data we infer that the land of Uz corresponds to the *Arabia Deserta* of classical geography, at all events to so much of it as lies north of the 30th parallel of latitude. This district has in all ages been occupied by nomadic tribes, who roam from the borders of Palestine to the Euphrates, and northward to the confines of Syria. See JOB.

"The land of Uz" is mentioned only in two other passages of Scripture. Jeremiah in one passage (xxv, 20; Sept. Οὖζ, Vulg. *Ausitis*) groups it with Egypt, Philistia, Edom, and Moab; and in another he appears either to identify it with a portion of Edom, or to affirm that some of the Edomites in his days inhabited Uz (Lam. iv, 21; Οὖζ, *Hus*). These various statements show that Uz was closely connected with Edom, and thus in general corroborate the above position. See IDUMÆA.

As to later opinions, Josephus says that Uz founded Trachonitis and Damascus (*Ant.* i, 6, 4). The former province lies in Bashan, and extends as far south as Bostra. It may have formed part of the land of Uz. Jerome appears to identify Uz with Damascus and Trachonitis, following Josephus (*Quæst. in Gen. x*, 25; comp. *Onomast.* s. v. "Uz"). Bochart makes no less than three places of this name: 1. The *Ghutah* of Damascus, confounding the Arabic *Ghutah* with the Heb. עוּץ, words which are altogether dissimilar; 2. The region of *Ausitis*, named from Uz, the son of Nahor (Gen. xxii, 21); 3. Uz of Edom, the land of the patriarch Job (*Opera*, i, 80). There seems to be no sufficient authority for this threefold division. The general opinion of Biblical geographers and critics locates "the land of Uz" somewhere in *Arabia Petræa*. Whether the name of Uz survived to classical times is uncertain: a tribe named *Æsitæ* (Αἰσῖται) is mentioned by Ptolemy (v, 19, 2); this Bochart identifies with the Uz of Scripture by altering the reading into Αὐσῖται (*Phaleg*, ii, 8); but, with the exception of the rendering in the Sept. (ἐν χώρᾳ τῇ Αὐσίτιδι, Job i, 1; comp. xxxii, 2), there is nothing to justify such a change. Gesenius (*Thesaur.* p. 1003) is satisfied with the form Æsitæ as sufficiently corresponding to Uz, without any such change; as also Winer (*Realw.* s. v.) and most others. See Spanheim, *Hist. Jobi*, iv, 10 sq.; Buddei *Hist. V. T.* i, 370; Carpzov, *Introd.* ii, 42; Müller, *De Terra Jobi*, in the *Thes. Vet. Test.* i, 540; Fries, in the *Stud. u. Krit.* 1854, vol. ii; and the commentaries on Job. See ARABIA.

Uza, in Oriental mythology, was an idol of the ancient Arabians which Mohammed destroyed, ordering its priests to be strangled.

U'zai [most *U'zaï*] (Heb. *Uzay'*, אוּזַי, *strong;* Sept. Εὐζαΐ v. r. Εὐέ, Vulg. *Ozi*), the father of Palal, which latter was one of those who aided in the reconstruction of the walls of Jerusalem after the Captivity (Neh. iii, 25). B.C. ante 446.

U'zal (Heb. *Uzal'*, אוּזָל, perhaps *separate;* Sept. Αἰζήλ and Αἰζήν, v. r. Αἰβήλ and Αἰσήλ; Vulg. *Uzal* and *Huzal*), the sixth named of the thirteen sons of Joktan among the descendants of Shem (Gen. x, 27; 1 Chron. i, 21). B.C. post 2400. See JOKTAN.

Abraham Zakuth, a learned Jewish writer, states that *Sanaa*, the metropolis of Yemen, is by the Jews called *Uzal* (Bochart, *Opera*, i, 114); and in the *Kamûs*, *Azal* (or Uzal) is said to be the ancient name of Sanaa (Golius, *Lex. Arab.* s. v.). This was still further confirmed by Niebuhr, who heard, when travelling in Yemen, the same statement made by Mohammedan natives (*Description de l'Arabie*, iii, 252). It was originally *Awzál* (Ibn-Khaldûn, ap. Caussin, *Essai*, i, 40, note; *Marásid*, s. v.; Gesen. *Lex.* s. v.; Bunsen, *Bibelwerk*, etc.). The printed edition of the *Marásid* writes the name *Uzál*, and says, "It is said that its name was *Uzál;* and when the Abyssinians arrived at it, and saw it to be beautiful, they said 'San'à,' which means beautiful: therefore it was called San'à." The Hebrew name probably appears in the *Ausara* (Αὔσαρα or Αὔζαρα) of Ptolemy (*Geogr.* vi, 7), and the *Ausaritis* of Pliny, a city of Arabia Felix, celebrated for its myrrh (*Hist. Nat.* xii, 36). See ETHNOLOGY.

Sanaa is situated in a mountainous region in the centre of Yemen, about 150 miles from Aden and 100 from the coast of the Red Sea. Its commanding position, its strong fortifications, the number of its mosques and minarets, and the size of its houses render it one of the most imposing cities in Arabia. It has a citadel on the site of a famous temple called Beit-Ghumdán, said to have been founded by Shurabîl, which was razed by order of Othman. It is abundantly watered by mountain streams; and the gardens, orchards, and fields around it are said to rival in luxuriance and beauty the famous plain of Damascus. In the town of Sanaa there are still some 15,000 Jews, while in the various parts of Yemen their numbers are supposed to amount to 200,000. See Michaelis, *Spicileg.* ii, 164–175; Forster, *Geogr. of Arabia*, i, 143; Ritter, *Erdkunde*, xii, 815–840. See ARABIA.

Ezekiel, in his description of Tyre, says, as rendered in the A. V.: "Dan and Javan *going to and fro* (Heb. *Meüzâl*, בְּאוּזָל; Sept. ἐξ Ἀσήλ; Vulg. *Mosel*), occupied in thy fairs; bright iron, cassia, and calamus were in thy market" (xxvii, 19). The structure of the passage unquestionably favors the translation, "Dan, and Javan *of Uzal* (בְּאוּזָל), conveyed to your markets wrought iron, cassia," etc. There can be little doubt, therefore, that the prophet alludes to the great city of Yemen, the neighborhood of which is known to have been famous for its spices and perfumes. This view is strengthened by the fact that Javan occurs in the *Kamûs*, and is said to be a town of Yemen. The expression Javan of Uzal is thus appropriate, for the latter was the name of the capital and of a district connected with it. The names Dedan, Arabia, Kedar, and Sheba, following immediately in the prophetic narrative, indicate the country to which the eye of the sacred writer was directed. See JAVAN.

Uz'za (Heb. *Uzza'*, עֻזָּא, *strength*), the name of three Hebrews. See also UZZAH.

1. (Sept. Ἀζά; Vulg. *Oza.*) First named of the two sons of Ehud the Benjamite, born to him after the removal of his former children (1 Chron. viii, 7). B.C. ante 1612. See SHAHARAIM.

2. (Sept. Ὀζά; Vulg. *Aza.*) Apparently the proprietor of a garden in which Manasseh and Amon were buried (2 Kings xxi, 18, 26). B.C. ante 642. See below.

3. (Sept. Ἀζά v. r. Ἀζώ, Ἀζί, etc.; Vulg. *Aza.*) The head of a family of Nethinim who returned from Babylon with Zerubbabel (Ezra ii, 49; Neh. vii, 51). B.C. ante 536.

UZZA, THE GARDEN OF (Heb. *gan Uzzâ*, גַּן עֻזָּא; Sept. κῆπος Ὀζᾶ; Vulg. *hortus Aza*), the spot in which Manasseh, king of Judah, and his son Amon, were both buried (2 Kings xxi, 18, 26). It was the garden attached to Manasseh's palace (ver. 18; 2 Chron. xxxiii, 20), and therefore presumably was in Jerusalem. The fact of its mention shows that it was not where the usual sepulchres of the kings were. Josephus (*Ant.* x, 3, 2) simply reiterates the statement of the Bible. It is ingeniously suggested by Cornelius à Lapide that the garden was so called from being on the spot at which Uzzah died during the removal of the ark from Kirjath-jearim to Jerusalem, and which is known to have retained his name for long after the event (2 Sam. vi, 8). See OBED-EDOM. The scene of Uzzah's death was itself a threshing-floor (ver. 6), and the change of the word from this, *gôren*, גֹּרֶן, into *gan*, גַּן, garden, would not be difficult or improbable.

Bunsen (*Bibelwerk*, note on 2 Kings xxi, 18), on the strength of the mention of "palaces" in the same paragraph with Ophel (A. V. "forts") in a denunciation of

Isaiah (xxxii, 14), asserts that a palace was situated in the Tyropœon valley at the foot of the Temple mount, and that this was in all probability the palace of Manasseh and the site of the Garden of Uzzah! See UZZAH.

Uz'zah (Heb. *Uzzah'*, עֻזָּה, *strength*, i. q. *Uzza*, which in a few passages stands instead of it; Sept. Ὀζά [and so Josephus] v. r. Ἀζά; Vulg. *Oza*), the name of two Hebrews.

1. A Merarite Levite, son of Shimei (q. v.) and father of Shimea (1 Chron. vi, 29 [Heb. 14]; A. V. "Uzza"). B.C. ante 1043. For a refutation of some arbitrary hypotheses of interpreters on this genealogy, see Keil *ad loc.*

2. One of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for twenty years. In 2 Sam. (vi, 3 in the A. V.; and in verses 6, 7, 8 in the Heb. also) he is invariably called "Uzzah;" but in 1 Chron. (xiii, 7, 9, 11) as invariably "Uza." The eldest son of Abinadab (1 Sam. vii, 1) seems to have been Eleazar, who was consecrated to look after the ark. Uzzah, probably, was the second, and Ahio (q. v.) the third. The latter two accompanied its removal when David first undertook to carry it to Jerusalem. B.C. 1043. Ahio apparently went before the cart—the new cart (1 Chron. xiii, 7)—on which the ark was placed, and Uzzah walked by its side. The procession, with all manner of music, advanced as far as a spot variously called "the threshing-floor" (ver. 9); "the threshing-floor of Chidon" (ibid.); "the threshing-floor of Nachon" (2 Sam. vi, 6, Sept. "Nachor"). At this point—perhaps slipping over the smooth rock—the oxen (Sept. "the calf") stumbled (Sept. "overturned the ark"). Uzzah caught it to prevent its falling. He died immediately by the side of the ark. His death, by whatever means it was accomplished, was so sudden and awful that, in the sacred language of the Old Test., it is ascribed directly to the divine anger. "The anger of the Lord was kindled against Uzzah, and God smote him there." "For his error," עַל־הַשַּׁל, adds the Hebrew text, "because he put his hand to the ark" (1 Chron. xiii, 10). Josephus (*Ant.* vii, 4, 2) makes the sin to be because he touched the ark not being a priest (see below). But the narrative seems to imply that there was a rough, hasty handling of the sacred coffer. The event produced a deep sensation. David, with a mixture of awe and resentment, was afraid to carry the ark farther; and the place, apparently changing its ancient name [see UZZA, GARDEN OF], was henceforth called "Perez-Uzzah" (q. v.), the "breaking" or "disaster" of Uzzah (2 Sam. vi, 8; 1 Chron. xiii, 11). See DAVID.

Josephus distinctly says that Uzzah was of a Levitical family (*Ant.* vi, 1, 4). It was because Abinadab, his father, was a Levite, no doubt, that the ark was taken into his house at Kirjath-jearim, as it was afterwards taken into the house of Obed-edom, the Gittite, for the same reason. Nor can it be very well understood how, if Abinadab was not a Levite, his son Eleazar should have been consecrated to take charge of the ark (1 Sam. vii, 2). It is possible that Abinadab (Sept. Ἀμιναδάβ, Josephus, Ἀμινάδαβος) was the same as *Amminadab*, spoken of in 1 Chron. xv, 10 as one of the chiefs of the Levites appointed by David to bring up the ark from the house of Obed-edom to Jerusalem. It is most reasonable to suppose that the person who had entertained the ark at Kirjath-jearim should have the honor of attending its coming-up afterwards from the house of Obed-edom to Jerusalem; and Amminadab was a son of Uzziel, and therefore of the family of Kohath, who were the persons appointed to bear the ark (vi, 18; Numb. iv, 15). But they were forbidden to touch the ark. It was only a priest of Aaron's family, i. e. of the high-priest's family, that was allowed to touch the ark (ver. 5, 15). The sin of Uzzah, therefore, was not, as commonly represented, that of a layman or an unordained person presuming to encroach upon the office of the ministry, but, if an irregularity at all in this respect, the sin of those who, being ministers, dare to arrogate to themselves powers and prerogatives which belong only to higher officers.—Fairbairn. The whole proceeding was very disorderly, and contrary to the distinct and far from unmeaning regulations of the law, which prescribed that the ark should be carried on the shoulders of the Levites (Exod. xxv, 14), whereas here it was conveyed in a cart drawn by oxen. The ark ought to have been enveloped in its coverings, and thus wholly concealed before the Levites approached it; but it does not appear that any priest took part in the matter, and it would seem as if the ark was brought forth, exposed to the common gaze, in the same manner in which it had been brought back by the Philistines (1 Sam. vi, 13–19). It was the duty of Uzzah, as a Levite, to have been acquainted with the proper course of proceeding; he was therefore the person justly accountable for the neglect, and the judgment upon him seems to have been the most effectual course of insuring attention to the proper course of proceeding, and of checking the growing disposition to treat the holy mysteries with undue familiarity. That it had this effect is expressly stated in 1 Chron. xv, 2, 13. See ARK.

Uz'zen-she'rah (Heb. *Uzzen' Sheërah'*, אֻזֵּן שְׁאֵרָה, *ear* [i. e. point] *of Sherah;* Sept. *vioi* Ὀζὰν Σεηρά; Vulg. *Ozensera*), a place in the vicinity of Bethhoron, founded or rebuilt by Sherah (q. v.), an Ephraimitess (1 Chron. vii, 24). The name appears to indicate some salient feature of the surface or position. It has been thought to correspond with the present *Beit Sira*, which is shown in the maps of Van de Velde and Tobler as on the north side of the Wady Suleiman, about three miles south-west of Beitûr et-Tahta. It is mentioned by Robinson (in the lists in Appendix to vol. iii of *Bibl. Res.* [1st ed.], p. 120), and also by Tobler (*Dritte Wanderung*, p. 188). It is doubtful, however, if the boundary of Ephraim ever extended so far south, and hence perhaps we should prefer *Beit Sirah*, a village with two fountains in Wady Budrus, two and a half miles east of Beitûr el-Fohka; or if both these identifications fail, possibly the modern village *Suffa*, in Wady Budrus, about one mile north-west of Beitûr et-Tahta (Robinson, *Bibl. Res.* ii, 250).

Uz'zi (Heb. *Uzzi'*, עֻזִּי, *strong* [or *my strength*, or contr. for *Uzziah*]; Sept. Ὀζί, with occasional v. rr.; Vulg. *Ozi* or *Azzi*), the name of six Hebrews.

1. First named of the six sons of Tola son of Issachar (1 Chron. vii, 2), and father of five sons who became military chiefs (ver. 3). B.C. post 1874.

2. Second named of the five sons of Bela son of Benjamin, and, like the preceding one, chief warrior (1 Chron. vii, 7). B.C. post 1874.

3. A high-priest, son of Bukki and father of Zerahiah (1 Chron. vi, 5, 6, 51; Ezra vii, 4). B.C. cir. 1400. Josephus in one passage (*Ant.* v, 11, 5) gives his name and position correctly (Ὄζις, *Ozis*); but in another (*Ant.* viii, 1, 3) he calls either him or his son Joatham (Ἰωάζαμος).

4. Son of Michri and father of Elah among the ancestors of a Benjamite family in Jerusalem after the Exile (1 Chron. ix, 8). B.C. ante 536.

5. Son of Bani, chief of the Levites at Jerusalem after the Captivity (Neh. xi, 22). B.C. 536.

6. A priest, head of the "course" of Jedaiah in the time of the high-priest Joiakim (Neh. xii, 19). B.C. cir. 500. He was probably the same with one of the priests who sang at the consecration of the new walls of Jerusalem (ver. 42).

Uzzi'a (Heb. *Uzziya'*, עֻזִּיָּא, prob. for *Uzziah* [q. v.]; Sept. Ὀζία; Vulg. *Ozia*), one of David's subordinate warriors, called an "Ashterathite" (q. v.), probably as having come from Ashtaroth beyond the Jordan. B.C. 1053. See DAVID.

Uzzi'ah (Heb. *Uzziyah'*, עֻזִּיָּה, *strength of Jehovah* [but in the prolonged form *Uzziya'hu*, עֻזִּיָּהוּ, except in 2 Kings xv, 13, 30; 1 Chron. vi, 24; Ezra x, 21; Neh. xi, 4; Hos. i, 1; Amos i, 1; Zech. xiv, 5]; Sept. usually Ὀζίας, but with many v. rr.; Vulg. *Ozius* or *Azias*), the name of five Hebrews. See also UZZIA.

1. A Kohathite Levite, son of Uriel and father of Shaul among Samuel's ancestors (1 Chron. vi, 24 [Heb. 19]). B.C. cir. 1515. He is apparently the same with AZARIAH (q. v.) the son of Joel and father of Zephaniah in the parallel list (ver. 36).

2. The father of Jehonathan, David's overseer of depositories in kind (1 Chron. xxvii, 25). B.C. cir. 1053.

3. The tenth king of the separate kingdom of Judah, B.C. 808–756. Like No. 1 above, he is sometimes called AZARIAH (q. v.). By Josephus (*Ant.* ix, 10, 3 sq.), and in the New Test. (Matt. i, 8, 9), the name occurs in the same Greek form as in the Sept. (Ὀζίας). The date of the beginning of Uzziah's reign (2 Kings xv, 1) in the twenty-seventh year of Jeroboam II is reconciled by Usher and others with the statement that Uzziah's father, Amaziah, whose whole reign was twenty-nine years only, came to the throne in the second year of Joash (xiv, 1); and by the supposition that Jeroboam's reign had two commencements, the first not mentioned in Scripture, on his association with his father, Joash, during the Syrian war, B.C. 835. Keil, after Capellus and Grotius, more violently supposes that the number כז is an error of the Hebrew copyists for יג, יד, or טז, so that instead of twenty-seventh of Jeroboam we ought to read thirteenth, fourteenth, etc.

After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne, at the age of sixteen; and for the greater part of his reign of fifty-two years he lived in the fear of God, and showed himself a wise, active, and pious ruler. He began his reign by a successful expedition against his father's enemies, the Edomites, who had revolted from Judah in Jehoram's time, eighty years before, and penetrated as far as the head of the Gulf of Akaba, where he took the important place of Elath, fortified it, and probably established it as a mart for foreign commerce, which Jehoshaphat had failed to do. This success is recorded in 2 Kings (xiv, 22), but from 2 Chron. (xxvi, 1, etc.) we learn much more. Uzziah waged other victorious wars in the South, especially against the Mehunim (q. v.), or people of Maân, and the Arabs of Gurbaal. A fortified town named Maân still exists in Arabia Petræa, south of the Dead Sea. The situation of Gurbaal (q. v.) is unknown. (For conjectures more or less probable, see Ewald, *Gesch.* i, 321.) Such enemies would hardly maintain a long resistance after the defeat of so formidable a tribe as the Edomites. Towards the west, Uzziah fought with equal success against the Philistines, levelled to the ground the walls of Gath, Jabneh, and Ashdod, and founded new fortified cities in the Philistine territory. Nor was he less vigorous in defensive than offensive operations. He strengthened the walls of Jerusalem at their weakest points, furnished them with formidable engines of war, and equipped an army of 307,500 men with the best inventions of military art. He was also a great patron of agriculture, dug wells, built towers in the wilderness for the protection of the flocks, and cultivated rich vineyards and arable land on his own account. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him (2 Chron. xxvi, 5); for, as he probably died before Uzziah, he is thought not to have been the same as the Zechariah of Isa. viii, 2. So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon; and as the power of Israel was gradually falling away in the latter period of Jehu's dynasty, that of Judah extended itself over the Ammonites and Moabites, and other tribes beyond Jordan, from whom Uzziah exacted tribute. See 2 Chron. xxvi, 8, and Isa. xvi, 1–5, from which it would appear that the annual tribute of sheep (2 Kings iii, 4) was revived either during this reign or soon after.

The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high-priest Azariah and eighty others. (See Exod. xxx, 7, 8; Numb. xvi, 40; xviii, 7.) The king was enraged at their resistance, and, as he pressed forward with his censer, was suddenly smitten with leprosy, a disease which, according to Gerlach (*ad loc.*), is often brought out by violent excitement. In 2 Kings xv, 5 we are merely told that "the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house;" but his invasion of the priestly office is not specified. This catastrophe compelled Uzziah to reside outside the city, so that the kingdom was administered till his death by his son Jotham as regent. Uzziah was buried "with his fathers," yet apparently not actually in the royal sepulchres (2 Chron. xxvi, 23). During his reign an earthquake (q. v.) occurred, which, though not mentioned in the historical books, was apparently very serious in its consequences, for it is alluded to as a chronological epoch by Amos (i, 1), and mentioned in Zech. xiv, 5 as a convulsion from which the people "fled." Josephus (*Ant.* ix, 10, 4) connects it with Uzziah's sacrilegious attempt to offer incense, and this is likely, as it agrees with other chronological data. See AMOS.

The first six chapters of Isaiah's prophecies belong to this reign, and we are told (2 Chron. xxvi, 22) that a full account of it was written by that prophet. Some notices of the state of Judah at this time may also be obtained from the contemporary prophets Hosea and Amos, though both of these labored more particularly in Israel. We gather from their writings (Hos. iv, 15; vi, 11; Amos vi, 1), as well as from the early chapters of Isaiah, that though the condition of the southern kingdom was far superior, morally and religiously, to that of the northern, yet that it was by no means free from the vices which are apt to accompany wealth and prosperity. At the same time, Hosea conceives bright hopes of the blessings which were to arise from it; and though doubtless these hopes pointed to something far higher than the brilliancy of Uzziah's administration, and though the return of the Israelites to "David their king" can only be adequately explained of Christ's kingdom, yet the prophet, in contemplating the condition of Judah at this time, was plainly cheered by the thought that there God was really honored, and his worship visibly maintained, and that therefore with it was bound up every hope that his promises to his people would at last be fulfilled (Hos. i, 7; iii, 3). It is to be observed, with reference to the general character of Uzziah's reign, that the writer of the second book of Chronicles distinctly states that his lawless attempt to burn incense was the only exception to the excellence of his administration (2 Chron. xxvii, 2). See JUDAH, KINGDOM OF.

4. Son of Zechariah and father of Athaiah, the last a descendant of Perez the son of Judah resident in Jerusalem after the Exile (Neh. xi, 4). B.C. ante 536.

5. A priest of the "sons" of Harim who renounced his Gentile wife married after the return from Babylon (Ezra x, 21). B.C. 458.

Uzzi'el [some *Uz'ziel*] (Heb. *Uzziel'*, עֻזִּיאֵל, *my strength* is *God*, or perh. simply *strength of God*=*Uzziah* [q. v.]; Sept. Ὀζιήλ or Ὀζειήλ, with some v. rr.; Vulg. *Oziel*), the name of six Hebrews.

1. Third named of the five sons of Bela son of Benjamin, heads of valiant families (1 Chron. vii, 7). B.C. post 1874.

2. Last named of the four sons of Kohath (Exod. vi, 18; 1 Chron. vi, 2), also father of four sons (Exod. v, 22; 1 Chron. xxiii, 12, 20; xxiv, 24), and uncle of Aaron (Lev. x, 4). B.C. ante 1658. His descendants

were called after him (Numb. iii, 19, 27; 1 Chron. xxvi, 23), Elizaphan being their chief in Moses' time (Numb. iii, 30), and Amminadab in David's (1 Chron. xv, 10).

3. Third named of the fourteen "sons" of Heman appointed by David as Levitical musicians (1 Chron. xxv, 4); the same with AZAREEL (q. v.) the head of the eleventh band of orchestral performers (ver. 18).

4. Second named of the two sons of Jeduthun among the Levites, who, in the days of king Hezekiah, took an active part in cleansing and sanctifying the Temple after all the pollutions introduced by Ahaz (2 Chron. xxix, 14). B.C. 726.

5. Last named of the four "sons" of Ishi, Simeonitish chieftains who, after the successful expedition of the tribe to the valley of Gedor, went at the head of five hundred men, in the days of Hezekiah, to Mount Seir, and smote the remnant of the Amalekites who had survived the previous slaughter of Saul and David, and took possession of their country, and dwelt there "unto this day" (1 Chron. iv, 42). B.C. cir. 712.

6. A "son of Hashaiah, of the goldsmiths," who repaired part of the walls of Jerusalem after the Captivity (Neh. iii, 8). B.C. 446.

Uzzi'elite (Heb. *Uzzieli'*, עֻזִּיאֵלִי, with the art., a patronymic; Sept. Ὀζιήλ; Vulg. *Ozielites* or *Oziheli-tes*), the family designation (Numb. iii, 27; 1 Chron. xxvi, 23) of the descendants of Uzziel (q. v.) the Levite. In David's time they numbered 112 adult males (xv, 10).

V.

Vacant See, the territory under the control of a bishop which has become vacant by the death or cession of the episcopal head. In the ancient African Church it was under the control of an *inventor* or *intercessor* (q. v.), who was required to fill the vacancy within one year or give place to another. But by the 25th canon of the General Council of Chalcedon (q. v.) the metropolitan was required to fill the vacant see within three months, if possible, under pain of ecclesiastical censure. It devolved upon the metropolitans to care for these sees during the vacancy, but the Council of Chalcedon provided that the revenues should be cared for by the *œconomus*, or steward of the Church. See Bingham, *Christ. Antiq.* bk. ii, ch. xi; xv; xvi.

Vacant Sundays, in liturgical phrase, are the four Sundays after Ember weeks (q. v.) which have no proper office, owing to the protracted service of ordination on the previous night; the Sunday between Christmas and Jan. 1, because preoccupied with another office; and the fourth Sunday in Advent, because the pope gave himself to almsgiving, as on Vacant Saturday, the day before Palm-Sunday.

Vacantīvi (Græcized *βακάντιβοι*) is a name applied to wandering clergymen, in ancient times, who deserted their own churches and would fix on no other, but wandered about from place to place. Such persons, having neither letters dismissory nor letters commendatory, and to be suspected either as deserters or as persons guilty of some misdemeanor who fled from ecclesiastical censure, were not allowed by the laws of the Church to be admitted either to ecclesiastical or lay communion. So strict were the laws of the ancient Church in reference to the inferior clergy that they might not, upon any account, remove from the Church to which they were first appointed without the consent of the bishop who ordained them. See Bingham, *Christ. Antiq.* bk. vi, ch. iv. See VAGANTES.

Vacation, in clerical phrase, is the time from the death, resignation, or removal in any other way, of a bishop or other ecclesiastical officer, until the office is filled by another person; also the season of rest given to a minister during some part of the year.

VACATION OF A BENEFICE is the act of making vacant a rectory, vicarage, or other ecclesiastical benefice by the death, resignation, or deprivation of its legal holder.

VACATION OF A BISHOPRIC. See VACANT SEES.

Vaccaro, Andrea, an Italian painter who was born at Naples in 1598. He studied with Massimo Stanzioni, after whose death he was considered the ablest artist of the Neapolitan school, and was without a rival until the return of Luca Giordano from Rome with a new style. In the contest for the large altar-piece in the new church of Santa Maria dei Pianti, representing the Virgin liberating the city from pestilence, Vaccaro was successful. But Giordano soon carried all before him in art, and Vaccaro, attempting to compete with him in fresco, which he had not studied in his youth, lost his reputation. One of his best works is a *Holy Family*, at Naples. He died at Naples in 1670. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vaccaro, Domenico Antonio, an Italian sculptor and architect, born at Naples in 1680. After receiving a good education he studied architecture, and attained considerable eminence. His principal works are, at Naples, the church called Di Monte Calvino, the Teatro Nuovo, the Church of San Michele Arcangelo, and other buildings; in other parts of Italy, the Tarcia Palace, at Portici; the Church of San Giovanni, at Capua, and others. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vaccary (Lat. *vacca*, "a cow"), an old monastic term for a cow-house.

Vach (Sanscrit, *speech*), another name of *Savaswati* (q. v.), the wife, or female energy, of the Hindû god Brahma.

Vachaspâti (Sanscrit, *vach*, "speech," and *pati*, "lord"), in Hindû mythology, is one of the usual names of *Vrihaspati* (q. v.), the instructor of the gods.

Vachery, a term frequently found in monastic inventories and domestic MSS., denoting a pen or enclosure for cows.

Vacūna, in ancient Italian mythology, was a goddess of agriculture, who was worshipped after harvesting time, and was honored by rest.

Vade-mecum (Lat. *vade*, "go," and *mecum*, "with me"), a book of prayers which a person carries with him as a constant companion.

Vaeck, ALARDUS, a Lutheran theologian of the 17th century, is the author of *Tractatus de Principio Primæ Theologiæ Jesuiticæ:—De Judice Controversiarum:—Contra Pontificios de Reducenda Unione Ecclesiastica*. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vaga, PIERINO DEL, an Italian artist, was born at a small village near Florence in 1500. His true name was *Pietro Buonnacorsi*, but he was called by the above name after Del Vaga, one of his instructors, who led him to Rome, and introduced him into the school of Raphael. At an early age he was employed to assist in the decorations of the Vatican (q. v.), executing a number of the finest frescos from the designs of Raphael. One of the earliest works of his own design and execution was the *Creation of Eve*, in the Church of San Marcello, which Lanzi pronounces a "most finished performance." He fled from Italy at the sacking of Rome by the Spaniards in 1527, and in 1528 arrived, in a state of distress, at Genoa, where he was employed by prince Doria in decorating his magnificent palace. It was here that he achieved his greatest distinction. He executed many works in Lucca, Pisa, Genoa, and elsewhere. Late in life he returned to Rome, where he was much employed

by the pope, Paul III, who gave him an annuity of three hundred ducats. About 1543 he undertook the direction of the paintings for the Sala Regia [see VATICAN], but before the completion of this work he died, in 1547. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vagantes (CLERICI), or **Vagi**. This title was, in the language of the ancient canon law, applied to clergymen who were not employed in and supported by a definite office in the Church. Such "acephalous," wandering clergymen were at times very numerous, especially in countries which were not fully converted to Christianity. It was not always possible to assign a definite parish to the missionary who was sent forth to labor among a heathen population. But the *Vagantes* were found also in Christian lands. Sometimes they were persons ordained in order to do missionary work whom persecution or fear had compelled to return; and often they were impostors who had fraudulently secured ordination at the hands of some careless prelate. This class of persons was always disposed to traffic with its ministerial functions, not only in the way of assisting regularly inducted clergymen in their work, for pay, but also, and much more frequently, by accepting service as chaplains in the retinue of nobles, and stooping to the performance of the most menial and degrading offices. Decrees against such clergymen were issued, in occasional instances, as early as the 4th and 5th centuries. The Council of Chalcedon positively prohibited the *ordinatio absoluta s. vaga* (can. 6, χειροτονεῖν ἀπολύτως), and the older canons enforced the principle "Ne quis vage ordinetur." Complaints against the Vagantes became especially numerous in the Carlovingian period, and were often renewed. See the *Capitularies* of 789 and 794 by Charlemagne, and comp. Concil. Mogunt. An. 847, and C. Ticinense, An. 850, in Mansi, *Concil.* xiv, 906, 938; Agobard of Lyons, *De Privilegio et Jure Sacerdotii;* the *Vita* of Godehard of Hildesheim, iv, 26; Gerhoh of Reichersberg, *Liber de Corrupta Eccles.* in Baluz, *Miscellan.* v, 89 sq., and *Tractat. adv. Simoniacos*, in Martène and Durand, *Thes. Nov. Anecdot.* v, 1459 sq. Bishops in the Church of Rome are forbidden to confer superior orders on a clergyman who has no definite *titulus beneficii*, on penalty of becoming personally responsible for his support (c. 4 et 16, x, *De Præb. et Dignit.* iii, 5; Conc. Trid. Sess. xxiii, c. 23, *De Ref.*). The Vagantes may now be considered as having ceased to exist in that Church. See Bingham, *Orig. Eccl.* ii, 387 sq.; Planck, *Gesch. d. christl. Gesellschaftsverf.* i, 375; ii, 100 sq.; Neander, *Church Hist.* vol. ii; Du Cange, *Glossar. Med. et Inf. Latinit.* vi, 1392; Herzog, *Real-Encyklop.* s. v. See VACANTIVI.

Vagnucci, FRANCESCO, an Italian painter, was a native of Assisi, where he flourished in the first part of the 16th century. There are some of his works in the churches of that city, which Lanzi says are "executed in the spirit of the old masters," i. e. somewhat dry and hard. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vagrants. See GYROVAGI.

Vagum Ministerium, a name applied to the minister who is ordained without any fixed congregation of which to take the oversight.

Vaiano (or **Vajano**), ORAZIO (sometimes written *Vaiani*), an Italian painter, born at Florence about 1550. He resided a long time at Milan, where he executed many works for the churches and for individuals. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vail. In the A. V. of the Holy Scriptures this orthography is found indiscriminately together with "veil," both for the piece of female apparel and for the holy screen of the Tabernacle and Temple. In this art. we propose, for the sake of convenience, to consider the latter only, leaving the dress for the heading VEIL.

The word exclusively and invariably employed for the "vail" between the holy and most holy places is פָּרֹכֶת, *parôketh*, a fem. gerundial form from פָּרַךְ, *to debar;* and hence signifying *separation*, or screen. The Sept. renders it by καταπέτασμα, which is adopted in the New Test. (Matt. xxvii, 51; Mark xv, 38; Luke xxiii, 45; Heb. vi, 19; ix, 3; x, 20). Josephus employs (*Ant.* iii, 6, 5) the corresponding Greek verb καταπετάννυμι. The Heb. term occurs in Exod. xxvi, 31, 33, 35; xxvii, 21; xxx, 6; xxxv, 12; xxxvi, 35; xxxviii, 27; xxxix, 34; xl, 3, 21, 22, 26; Lev. iv, 6, 17; xvi, 2, 12, 15; xxi, 23; xxiv, 2; Numb. iv, 5; xviii, 7; 1 Chron. iii, 14.

We learn from these passages (especially Exod. xxvi, 31) that the screen in question was a heavy piece of cloth, composed of white linen striped across with woollen threads of "blue, purple, and scarlet," either in a triple strand or more probably in alternate bands, and further ornamented with figures of cherubim, embroidered apparently with the needle, on one or both sides, with gold thread. This was suspended by means of silver hooks and rods upon the top of the pillars placed for that purpose in the Tabernacle, and doubtless likewise in the Temple. In the Herodian structure, as we learn from the Talmudists, the vail was double, and of very great thickness, so as to hang vertically by its own weight, and impenetrably close the interior from view. It was this piece of tapestry that was rent by the earthquake at Christ's crucifixion (Matt. xxvii, 51, and parallels) to signify, no doubt, that the way of access to God was then opened to all (see the monographs on the event in Volbeding, *Index Programmatum*, p. 65). This explanation corresponds with the apostle's key to the symbolism of the vail, which he says represented our Lord's human flesh torn by the atonement (Heb. x, 20). See Braschius, *De Velis Tabernaculi et Templi* (Vitemb. 1718). See TABERNACLE; TEMPLE.

Vail, Edward J., a Presbyterian minister, was born in 1811. He entered the New York University, and after finishing the course graduated in 1841. He soon after entered the Union Theological Seminary, and graduated in 1844. In 1845 he became a stated supply in the Church at Oriskany, N. Y., where he was ordained. After remaining a year at this place, he removed to Brooklyn, N. Y., where he was without charge until 1847, when he was called to supply the pulpit of the Church at Jamesville, N. Y. In 1848 he was called to the pastorate of the Church in Babylon, L. I. He remained in this charge until 1851, when he accepted a call to Uniontown, Cal., where he remained three years, and removed to San Francisco, and was without charge three years. He was then called to Crescent City, and supplied the pulpit four years, when he returned to San Francisco, and died Nov. 22, 1876. (W. P. S.)

Vail, Solomon T., a Methodist Episcopal minister, was born in 1814, in Saratoga County, N. Y. He was converted in 1845; received on trial by the Iowa Conference in 1849; and after serving at Anamosa and Big Woods missions, he was, in 1851, admitted into full connection, ordained deacon, and reappointed to Big Woods mission, where he died, July 28, 1852. Mr. Vail was intellectual, pious, and a young man of great promise. See *Minutes of Annual Conferences*, 1852, p. 127.

Vaill, Joseph (1), a Congregational minister, was born at Litchfield, Conn., July 14, 1751. He graduated with honor at Dartmouth College in 1778; studied theology privately; was licensed to preach by Litchfield Association in May, 1779; and ordained pastor of the Church in Hadlyme, Conn., Feb. 9, 1780, in which relation he continued fifty-nine years. He died Nov. 21, 1838. He was a good scholar, an excellent preacher, and distinguished for conscientiousness and untiring devotedness to his work. Besides frequent contributions to periodicals, he published a poem entitled *Noah's Flood* (1796):—another poem entitled *An Address to a Deist:*—and an *Ordination Sermon* (1814). See Sprague, *Annals of the Amer. Pulpit*, iv, 26, note.

Vaill, Joseph (2), D.D., a minister of the Congregational Church, son of the preceding, was born

at Hadlyme, Conn., July 28, 1790. He graduated from Yale College in 1811, and immediately began to teach. For six months he was principal of Morris Academy in Litchfield, Conn., and for the same period had charge of a high-school in Salisbury, Conn. Meanwhile he was studying theology. His first pastorate was in Brimfield, Conn., where he was ordained and installed Feb. 2, 1814. In 1834 he accepted a call to the Second Church of Portland, Me., where he was installed Oct. 15. About this time Amherst College was pecuniarily involved, and it was necessary to appoint some one to collect funds in aid of it. Mr. Vaill was unanimously chosen. For a long time he had been a trustee of the institution. At this time (1841) he was again pastor at Brimfield, having returned to that charge in 1837, and was loath to accept the agency, but finally consented and removed to Somers, Conn., where he resided nine and a half years, and served the Church there as pastor. At the age of sixty-four he left Somers and settled as pastor of the Second Congregational Church in Palmer, Mass., and he remained in this pastorate until Oct. 13, 1867, nearly thirteen years. His published sermons, addresses, etc., were about ten in number. His manner in preaching was energetic, and he employed gesture and emphasis effectively. In Brimfield and Somers he was chairman of the school committee. For nearly forty years he was a trustee of Monson Academy. While in Portland, he belonged to corporations of Bangor Theological Seminary and of Gorham Academy. The last year of his life he was elected to the Massachusetts House of Representatives, and was named a member of the joint committee on the License Law, before which he read a paper on the subject. He died at Palmer, Feb. 21, 1869. See *Cong. Quar.* 1870, p. 1.

Vaill, William Fowler, a Congregational minister, the son of Rev. Joseph and the father of the Rev. Thomas Scott Vaill, was born at Hadlyme, Conn., June 7, 1783. He was prepared for college by his father, and, mainly by his own exertions, supported himself at Yale College, where he graduated in 1806. He studied theology with Rev. Asahel Hooker, was licensed to preach in 1808, and for twelve years was pastor at North Guilford, Conn. In 1820 he was appointed by the United Foreign Missionary Society superintendent of a mission among the Osage Indians, then occupying the Arkansas country, where, amid trials and hardship, hope and fear, he labored fourteen years, or until the abandonment of the mission on account of the removal of the Indians farther west. He returned to New England, where he preached in various places, until he accepted a commission from the Home Missionary Society of Connecticut as missionary to Illinois. He at once went to Wethersfield, Ill., where he was pastor seven years, and where for twenty-seven years he made his headquarters for constant and faithful missionary toil. He died with the harness on at Wethersfield, Feb. 24, 1865. Mr. Vaill loved his work intensely, and his ardent piety carried him forward in it in labors most exhausting. See *Cong. Quar.* 1865, p. 422.

Vaillant, Wallerant, a Flemish painter and engraver, who was born at Lisle in 1623, and died at Amsterdam in 1677, is the author of several prints of sacred subjects from various masters, for which see Spooner, *Hist. Dict. of the Fine Arts*, s. v.

Vainglory. See Vanity.

Vairagis is a Hindû term denoting persons devoid of passion, and applied to all religious mendicants who profess to have separated themselves from the interests and emotions of the world. It is used in particular to designate the mendicant *Vaishnavas* (q. v.) of the Ramananda class.

Vaiseshika is the name of one of the two great divisions of the Nyaya school of Hindû philosophy, agreeing with the Nyaya itself in its analytical method of treating the subjects of human research, but differing from it in the arrangement of its topics, and in its doctrine of atomic individualities, or *viseshas*, from which the name is derived. Kanada (*kana*, minute, and *ada*, eating) is the reputed founder of the school, although nothing is known as to his history or date. He arranges the subject-matter of his works under six *padarthas*, or topics, as follows: (1) substance, (2) quality, (3) action, (4) generality, (5) atomic individuality, and (6) coinherence. Later writers of the school add to these a seventh, viz. non-existence. According to this system, understanding is the quality of soul, and the instruments of right notion (knowledge from the contact of sense with its object, and inference) are treated of under the head of *buddhi*, or understanding. See *Bibliotheca Indica* (Calcutta, 1850); Colebrooke, *Miscell. Essays* (Lond. 1837), vol. i; Müller [Max], in *Zeitschrift der deutschen morgenl. Gesellschaft*.

Vaishnavas is the name of one of the three great divisions of Hindû sects, designating the worshippers of Vishnu, from which the word is derived. The common link of all the sects comprised under this name is their belief in the supremacy of Vishnu over the gods Brahma and Siva. Their difference consists in the character which they assign to this supremacy, and to the god Vishnu himself, in their religious and other practices, and in their sectarian marks. The following are some of the principal sects of the Vaishnavas:

1. The *Ramanujas*, or *Sri Vaishnavas*, or *Sri Sampradayins*, who derive their origin from Ramanuja, a celebrated reformer, native of Perumbur, in the south of India. He was born about the middle of the 12th century, and is considered by his followers as an incarnation of Sesha, the serpent of Vishnu. The most striking peculiarity of this sect is the preparation as well as the scrupulous privacy of their meals; for should the meal, during its preparation, or while they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground. The marks by which they are distinguished from other sects are two perpendicular lines drawn with white earth from the root of the hair to the commencement of each eyebrow, and a transverse streak connecting them across the root of the nose; in the centre is a perpendicular streak of red, made with red sanders, besides other marks painted on the breast and arms.

2. The *Ramanandas*, or *Ramavats*, who derive their name from Ramananda, a descendant by discipleship from Ramanuja, who probably lived about the close of the 14th century. They are by far the most numerous class of sectaries in Gangetic India, especially in the district of Agra, where they constitute seven tenths of the ascetic population. They belong chiefly to the poorer and inferior classes, with the exception of the Rajputs and military Brahmins. The most important difference between them and the Ramanujas consists in the fact that Ramananda abolished the distinction of caste among the religious orders, and taught that one who quitted the ties of nature and religion shook off all personal distinction.

3. The *Kabir Panthis*, founded by Kabir, the most celebrated of the twelve disciples of Ramananda, belonging, therefore, to the end of the 14th century. They believe in one God, the creator of the world, but in opposition to the Vedanta (q. v), they assert that he has a body formed of the five elements of matter, and a mind endowed with the three *gunas*, or qualities; he is eternal and free from the defects of human nature, but in other respects does not differ from man. The pure man is his living resemblance, and after death becomes his equal and associate. They have no peculiar mode of dress, and the sectarian marks are not considered important, though worn by some.

4. The *Vallabhacharyas*, or *Rudra Sampradayins*, founded by Vallabha Swamin, or Vallabha Acharya, born in 1479. The principles of the sect, as laid down by Vallabha, are as follows: (1) To secure the firm support of Vallabhacharya; (2) To exercise chiefly the

worship of Krishna (incarnation of Vishnu); (3) To forsake the sense of Vaidik opinion, and be a suppliant to Krishna; (4) To sing praises with feelings of humility; (5) To believe that Vallabha is a Gopi, or mistress of Krishna; (6) To swell the heart with the name Krishna; (7) To forsake his commands not for a moment; (8) To put faith in his words and doings; (9) To adopt the society of the good, knowing them divine; and (10) To see not the faults, but speak the truth. They are very ignorant and superstitious.

5. The *Madhwacharyas*, or *Brahma Sampradayins*, founded by a Brahmin named Madhwacharya, who was born in 1199. The distinguishing doctrine of this sect is the identification of Vishnu with the Supreme Soul as the pre-existent cause of the universe; and this primeval Vishnu they affirm to be endowed with real attributes, and, although indefinable, to be most excellent and independent. There is also a dependent principle, a living soul dependent on the Supreme. They deny the absorption of the human soul into the universal spirit, and the loss of independent existence after death.

6. The *Vaishnavas of Bengal*, founded by Chaitanya, who was born at Nadiya in 1485. The most important innovation of this sect, in respect to doctrine, is the dogma of *bhakti*, or faith, which they declare to be infinitely more efficacious than abstraction, than knowledge of the Divine nature, than the subjugation of the passions, or anything deemed most meritorious. The *bhakti*, or faith, comprehends five stages: quietism, as that of sages; servitude, which every votary takes upon himself; friendship for the Deity; tender affection for the Deity, of the same nature as love of parents for their children; and the highest degree of affection, such passionate attachment as the Gopis felt for their beloved Krishna.

Besides these, there are many other sects of less importance. Those enumerated above are divided into smaller sects or divisions. See Wilson, *Sketch of the Relig. Sects of the Hindûs*, in *Works* (Lond. 1862), vol. i; Karsandas Mulji, *History of the Sect of the Mahaajas* (ibid. 1865).

Vaishya is one of the Hindû castes said to have sprung from the thigh of Brahma. They are the productive capitalists, and their duties are to keep cattle, carry on trade, lend on interest, cultivate the soil, and turn their attention to every description of practical knowledge. See INDIAN CASTE.

Vaison, COUNCIL OF (*Concilium Vasense*). Vaison is a village of France, in Vaucluse, fifteen miles northeast of Orange, on the Ouvèze. Two ecclesiastical councils were held there, as follows:

I. Was held Nov. 13, 442, under the bishop Auspicius. Nectarius, bishop of Vienne, was present, and publicly maintained that the Father, Son, and Holy Spirit are but one nature, one power, one divinity and virtue. Ten canons were published.

1. Declares that it shall not be necessary to examine the Gallican bishops before receiving them to communion, but that it shall be enough to be assured that they are not excommunicated.

2. Declares that the offerings of penitents dying suddenly without receiving the communion may nevertheless be received, and that mention is to be made of their names at the altars. It permits them burial.

3. Orders priests and deacons to receive the holy chrism at Easter from their own bishops.

6. Forbids all intimacy with the enemies of religion.

9 and 10. Are for the protection of the reputation of those who, out of charity, take charge of deserted children.

See Mansi, *Concil.* iii, 1456.

II. Was held Nov. 5, 529. Twelve bishops attended, among whom were St. Cæsarius of Arles, who presided. Five canons were published.

1. Enjoins that parish priests shall receive into their houses young readers (being single), according to the excellent custom in Italy; that they shall provide for them, and teach them to chant the Psalms, and make them read and study the Holy Scriptures.

2. Declares that a priest may preach in his own parish, but that when he is ill, the deacons shall read the Homilies of the fathers.

3. Orders the frequent repetition of the *Kyrie Eleison* at matins, mass, and vespers: and that the *Sanctus* be sung three times at mass even in Lent, and in masses for the dead.

4. Orders that mention be made of the pope at every mass.

5. Orders that the verse "As it was in the beginning," etc., shall be chanted after the *Gloria Patri*.

See Mansi, *Concil.* iv, 1679.

Vajez'atha [some *Vajeza'tha*] (Heb. *Vayezatha'*, וַיְזָתָא, prob. from Pers. *vayu*, "wind," and *zatha*, "strong;" Sept. Ζαβυθαῖος, v. r. Ζαβουγαθά and Ζαβουδεζάν; Vulg. *Jezatha*), last named of the ten sons of Haman slain by the Jews at Shushan (Esth. ix, 9). B.C. 474.

Val, ANDRÉ DU, a French theologian, was born Jan. 18, 1564, at Pontoise. In 1594 he was made doctor of theology at the Sorbonne, and died Sept. 9, 1638, as general-superior of the Carmelite Order at Paris. He wrote, *De Suprema Romani Pontificis in Ecclesiam Potestate Disputatio:—Elenchus Libelli de Ecclesiastica et Politica Potestate:—Commentarii in Primam Secundæ Partis et Secundam Secundæ Partis Summæ D. Thomæ*. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Literatur*, i, 671. (B. P.)

Valadon, *le Père* ZACHARIE, a French Capuchin and missionary, was born about 1680. He labored in Asia Minor, but is especially noted for his devotion to the suffering people during the plague at Marseilles. He died in 1746. See Michaud, *Biographie Universelle* (Paris, 1843-66).

Valckenaer, LODEWIJK CASPAR, a Friesian philologist, born at Leeuwarden in 1715. He studied at Franeker and Leyden; became co-rector of the gymnasium of Campen; professor of Greek at Franeker (1741); removed to Leyden as professor of the Greek language and antiquities, and died there, March 14, 1785. Among his works are, *De Aristobulo Judæo:—Selecta e Scholiis L. C. Valckenarii in Libros quosdam N. T.*, published by Wassenbergh (Amst. 1815, 2 vols. 8vo).

Valdes (Ital. *Valdesso*), **Alfonso** and **Juan de,** were twin brothers from the town of Cuenca, in Castile, and born about A.D. 1500, who in their early years became attached to the Castilian court, and, at a later day, sustained relations of some practical importance towards the Reformers of the 16th century and their work.

1. ALFONSO accompanied the court, in 1520, to the coronation of the emperor Charles V at Aix-la-Chapelle, and thence to Worms. From the latter town he wrote letters to friends in Spain, in which he deprecated the course which the pope had adopted towards Luther. He had just witnessed the burning of Luther's writings at Worms when he wrote. In 1524 Alfonso was an imperial secretary of state under the grand-chancellor Gattinara; and in 1527 he began an epistolary correspondence with Erasmus, the great humanist, whose writings had shortly before been committed to the flames in Spain, and in whose defence he had been a most ardent advocate, as against the fanatical mob of excited monks. In the same year (1527) occurred the storming of Rome and the capture of the pope by the imperial army under the constable Bourbon; and on this event Valdes composed a dialogue intended to set forth the sentiment of the court respecting the case. The emperor could not deny his responsibility for the catastrophe, and his secretary accordingly proceeded to show that the pope himself had brought about the devastation of his capital by warlike agitations and disregard of the sanctity of his own word, and also by his refusal to be guided by the warning counsels of judicious friends or by the indications of Providence. This composition excited considerable interest, and led the papal nuncio Castiglione to lodge a complaint against its author with the emperor; but Valdes was safe under the protection of the chancellor, and suffered no harm.

In 1530 Valdes was present with the court at the Diet of Augsburg. The bearers of the famous *Protest* were recommended to him, among others, and found him inclined to promote harmony and friendliness above any of his associates. He met with Melancthon and discussed the religious situation, and was unwearied in the work of judicious mediation between the heads of the contending parties. After the public reading of the *Confession* he prepared a translation for the emperor's use (see Campeggio, in Lämmer, *Monum. Vatic.* p. 45); and afterwards he labored zealously to furnish him with the fullest information which the Protestants could supply in behalf of their cause. He has, nevertheless, been suspected of hostility to the Reformation because he judged that the *Confession* was written in too harsh a tone, and yet more because he wrote the emperor's letter of congratulation to the Romish Switzers (Brussels, Oct. 1531) on the occasion of their victory at Cappel over the Zwinglians; but, on the other hand, the nuncio Aleander complains (ibid. Dec. 30, 1531) that certain persons at court are practically in sympathy with Luther and desirous that his cause should succeed, and that they laud Erasmus to the skies only because they are not allowed to speak their thoughts respecting Luther. Among these courtiers Valdes was unquestionably the first. It would seem, however, that Valdes left the court in 1531, though he remained in the imperial service as late as 1533. He never returned to Spain, possibly because he could not be there in safety. Francisco Enzinas (q. v.) wrote to Melancthon in 1545, "If the excellent Alfonso Valdes had returned to Spain, even the emperor would have been unable to save him from the death which the monks, the satellites of the holy fathers, were preparing for him on account of his *doctrina* and *auctoritas*." The time and place of his death are thus far wholly unknown.

On Alfonso Valdes, see Raumer, *Gesch. Europa's seit d.* 15. *Jahrh.* i, 264. *Docum. Inedit. para la Hist. de España*, vol. xxiv; Müller, *Hist. von d. Protestation u. Appellation*, etc. (Jena, 1705), p. 18–190; Saubert, *Wunderwerck d. Augspurg. Confession* (Nuremb. 1631), p. 220, etc.; Jonas, in *Niedner's Zeitschrift*, 1861, p. 639; Herzog, *Real-Encyklop.* s. v.

2. Juan (1) was, physically and intellectually, strikingly like his twin brother Alfonso; and, like him, he first came before the public with a dialogue, published anonymously and, at the same time, as his brother's production—probably in 1529. His piece was entitled *A Dialogue between Mercury and Charon*. It begins with the narration by Mercury of the emperor's attempt to settle his quarrel with king Francis of France by a duel (see La Fuente, *Hist. de España*, xii, 497 sq.); but the narration is repeatedly interrupted by the introduction of newly deceased persons, who enter into the conversation, and through whom the whole obtains a political and religious character. The general corruption of the Church is censured. The ignorance and immorality of the clergy and the superstition of the people are plainly characterized, and the Scriptures and the grace of God are extolled above the adoration of relics and the Virgin Mary. The use of force as a means of conversion is condemned. Part second of the work is chiefly political, and is a sort of Anti-Machiavel. The whole reveals the simplicity of a truly noble mind and the tact of a courtier. In 1531 Juan was at Rome, having come thither from Naples, and was engaged in the study of natural history. He planned a collection of Spanish proverbs, and wrote a *Diálogo de la Lengua* (2d ed. Madrid, 1860), which is highly commended by writers on the literature of Spain. His chief interest, however, centred in religious reform. For it he labored incessantly with tongue and pen, and in its interest he became the centre of an association of Christians who endeavored to lay the foundations of an independent kingdom of God without directly assaulting the Church of the State.

In 1536 the emperor issued an edict at Naples which forbade association with persons infected with or suspected of the Lutheran heresy, under pain of death and the confiscation of property. After the emperor's departure, March 22, the viceroy forbade the preaching of Ochino (q. v.), though he was afterwards induced to permit its continuation to the end of Lent. But during this same Lenten period Valdes had a conversation with Giulia Gonzaga, the childless widow of Vespasian Colonna, duke of Traietto, who had been powerfully awakened under the preaching of Ochino; and he had the courage to commit the substance of their conversation to paper, under the title *Alfabeto Christiano* (1st ed. in Italian [Venice, 1546]; 2d ed. Italian, English, and Spanish [Lond. 1860 sq.], consisting of only 150 copies for private distribution). In this dialogue he teaches that the law shows what we are to do, while the Gospel gives the Spirit by which to do it. He insists that the soul must choose between God and the world, and declares that persons whose outward life is entirely correct may need a reformation of the inward feelings and dispositions. Christian perfection consists in loving God supremely and our neighbor as ourselves. Monks and non-monks have only so much of Christian perfection as they have of faith and love to God. As the fire cannot refrain from giving forth heat, so faith cannot avoid the performing of works of love. The soul may have full assurance of the forgiveness of sins and of salvation in Christ. The evil of sin requires a radical cure, applied at the seat of the disease, and cannot be overcome by any mere surface remedy. Giulia insists, however, upon rules by which to regulate the use of institutions of the Church, and Valdes responds that benefit may be derived from the adoration of the sacrament, from the reading of the Epistles and Gospels, and from the prayers in the mass; that masses ought to be heard except when they would interrupt works of charity; that the preaching of the Word should be humbly received. He discountenances the repetition of a given number of psalms and paternosters. Of confession he says that God does not forgive sins because of the confession, but because the sinner believes in Christ. The result was that Giulia entered the Franciscan convent of Santa Chiara, though she did not take the vows of the order nor exclude herself wholly from society.

It was perhaps in the same year (1536) that Valdes dedicated to the duchess Gonzaga his version of the *Psalms*, after the Hebrew (a work never published and now lost), and in the following year *The Epistle to the Romans* and *The First Epistle to the Corinthians* (1st ed. Geneva, 1556 sq.; 2d ed. 1856), which works reveal faithful research and sincere modesty in the author, and possess both scientific and practical value. Other works by Valdes have, almost without exception, been lost to posterity, the exception being *Considerazioni Divinas*, an Italian edition of which appeared in 1550 at Basle, and translations of which were made into Spanish, French, English, and Dutch during the 16th and 17th centuries.

Juan Valdes was a theologian of the first rank in ability, though largely self-trained, and though he never entered into orders. Sand, the editor of the *Bibliotheca Antitrinitariorum* (1684), places him at the head of his catalogue on the authority of a passage in a Unitarian publication of 1567, said to be cited from Valdes, but which certainly does not prove the charge of antitrinitarianism; and very different sentiments are expressed by Valdes in the *Alfabeto Christ.* p. 37, and the *Commentary on First Corinthians*, p. 281, etc. In his *Considerazioni*, No. 109, he confesses that the relation existing between the Father and the Son exceeds his comprehension. In personal intercourse Valdes possessed extraordinary influence, especially among the nobles, with whom his rank brought him into contact. His manners were polished, his conversation attractive, his entire bearing full of charm. Assisted by Peter Martyr (Vermigli) of Florence, the Augustinian abbot of St. Peter ad Aram at Naples, and by Ochino and others,

he was able to beget such enthusiasm for the study of the Bible that a contemporary Neapolitan writer states that certain tanners were in the constant habit of discussing the Pauline epistles and their most difficult passages. Among his friends were also the poet Flaminio and the Reformer Pietro Carnesecchi (q. v.). Valdes died in 1540 or 1541.

See Böhmer, *Cenni Biografici sui Fratelli Giovanni e Alfonso di Valdesso*, 1861, in the appendix to his edition of the *Considerazioni;* and id. in Herzog, *Real-Encyklop.* s. v.

Valdes, *Don* **Juan** (2) DE LEAL, a Spanish painter, descended from an ancient family of Austria, was born at Cordova in 1630. He studied in the school of Antonio del Castillo, and afterwards removed to Seville, where he became one of the most distinguished painters of that city. He was one of the founders of the Academy there, and at the death of Murillo became its president, and was esteemed as the head of his profession. Among his numerous works may be mentioned, *The Triumph of the Cross*, at Seville:—*The Martyrdom of St. Andrew:*—and *The History of the Prophet Elias*, at Cordova. He died in 1691. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Valdes, *Don* **Lucas** DE, a Spanish painter, son of the preceding, was born at Seville in 1611. He was instructed by his father, and painted history and portraits with considerable reputation. Some of his works remain in the churches and public edifices of his native city. He died in 1724. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Valdes, *Don* **Sebastian** LLANOS DE, a Spanish painter, flourished at Seville about 1660. He studied under Francisco de Herrera the elder; aided greatly in establishing the Academy of Seville, in the presidency of which he succeeded Juan de Valdes. Among his large historical works are a *Magdalen*, in the Church of the Recollets at Madrid:—and a picture of the *Virgin surrounded by Saints and Angels* (1669), in the Church of St. Thomas, Seville. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Valdo. See WALDO.

Vale. See VALLEY.

Valence, COUNCILS OF (*Concilia Valentina*). Valence is a town of Dauphiny, France, on the Rhone, fifty-seven miles south of Lyons. Five ecclesiastical councils have been held there, as follows:

I. Was held July 12, 374. Thirty bishops attended, of whom the names of twenty-two have reached us. It is supposed to have been a general Gallican council, or at least collected from the chief part of Narbonnesian Gaul. The object of this council was to remedy the disorders which had crept into the discipline of the Church. Four canons were published.

1. Forbids the ordination in future of men who have had two wives, or who have married widows, but it does not insist upon the deposition of those who have been already ordained.

2. Forbids to grant penance too easily to young women who, after consecrating themselves to God, voluntarily embrace the married state.

3. Forbids absolution until death to those who, after baptism, fall back into idolatry, or who have received a second baptism.

4. Orders that all bishops, priests, and deacons falsely accusing themselves of any crimes in order to be deposed, and so escape the responsibility and weight of their orders, shall be, in fact, so deposed, and considered as guilty of the crimes wherewith they charge themselves.

See Mansi, *Concil.* ii, 904.

II. Was held about 530, in defence of the doctrines of grace and free-will, against the Semi-Pelagians. See Mansi, *Concil.* iv, 1678.

III. Was held Jan. 8, 855, by order of the emperor Lothaire. Fourteen bishops, with the metropolitans, attended from the three provinces of Lyons, Vienne, and Arles. The object of the council was to investigate the conduct of the bishop of Valence, who was accused of various crimes. Twenty-three canons were published.

The first six relate to the subjects of grace, free-will, and predestination, and reject the four canons of Quiercy upon the matter.

7. Relates to the elections of bishops with the unanimous consent of the clergy and people of the see.

12. Forbids, under pain of excommunication, the singular combats to which accused persons had recourse in those times in order to prove their innocence. Directs that he who shall kill or wound his adversary shall be treated as a murderer, and excommunicated; and that the man killed shall be regarded as a suicide, and forbidden Christian burial.

14. Enjoins bishops not to give their clergy or people cause to complain against them on account of their vexations.

15. Recommends them to lead an exemplary life.

16. Orders them to preach and instruct their people both in town and country.

17. Bids them be careful to make their visitations without burdening any one.

18. Orders the re-establishment of schools for teaching religion, literature, and ecclesiastical chanting.

20. Orders care in the preservation of the Church ornaments, etc., and forbids their being put to any but their proper use.

22. Forbids bishops to exact their visitation dues when they do not make their visitations.

See Mansi, *Concil.* viii, 133.

IV. Was held in 1100 to examine the charge brought by the canons of Autun against Norigaudus, or Norgaud, bishop of Autun, whom they accused of having got possession of the see by simony, and of having squandered the property belonging to it. The pope's legates, John and Benedict, cited the bishop to appear at this council, in spite of the protest of the canons, who declared that the legates had no authority to take him beyond the province, and in spite of the opposition of the archbishop of Lyons, who complained of the legates having taken the judgment of the case out of his hands. The question accordingly came before the council, and was discussed, but the further consideration of it was reserved for the Council of Poictiers. In the meantime the bishop was suspended from the exercise of all his functions. Hugo, abbot of Flavigny, accused likewise of simony, was declared to be innocent. See Mansi, *Concil.* x, 717.

V. Was held on the Saturday after the Feast of St. Andrew. The legates Peter, cardinal-bishop of Albano, and Hugo, cardinal-priest of St. Sabine, convoked this council, consisting of four archbishops and fifteen bishops from the provinces of Narbonne, Vienne in Dauphiny, Arles, and Aix. Twenty-three canons were published.

3. Forbids clerks in holy orders, cathedral canons, and other beneficed persons to exercise any secular office.

6, 7, and 8. Enjoin the punishment and public denouncement of perjured persons.

9, 10, and 11. Relate to the Inquisition.

12. Gives to bishops the correction of sorcerers and persons guilty of sacrilege, and, in the event of their refusing to amend, enjoins perpetual imprisonment, or whatever punishment the bishops may deem right.

13. Enacts penalties against those who lay aside the cross, which they have assumed upon their dress as a token of having renounced their heresy, or who escape from prison, or despise the sentence of excommunication.

The five next refer to excommunications.

22 and 23. Fulminate excommunications against the emperor Frederick and all his adherents.

See Mansi, *Concil.* ix, 676.

Valencia, COUNCIL OF (*Concilium Valentinum*). Valencia is a town of Spain, capital of the province of the same name, situated on the Guadalaviar, 190 miles E.S.E. of Madrid. An ecclesiastical council was held here in 524, under king Theodoric. Six bishops attended, and six canons were published.

1. Orders that, previous to the presentation of the oblations and the dismissal of the catechumens, the Gospel shall be read after the Epistle, in order that the catechumens, penitents, and even the heathen may hear the words of Christ and the preaching of the bishop.

4. Exhorts bishops to visit their sick brethren in the episcopate, in order to assist them in settling their af-

fairs, and to attend to their funerals. In case of a bishop dying suddenly with no one of his brother bishops near him, it is ordered that the body shall be kept until a bishop can come to celebrate his obsequies.

5. Excommunicates vagabond clerks who desert their calling.

6. Forbids to ordain a clerk belonging to another diocese, and any person whatever who will not promise to remain in the diocese.

See Mansi, *Concil.* iv. 1617.

Valencia, Fray Matias de, a Spanish painter, was born at Valencia in 1696. His name was *Lorenzo Chafrion.* He studied at Rome, returned to Valencia, afterwards went to Granada, where, being reduced to distress, he took refuge in a convent. There are some of his cabinet pictures in the collections at Valencia, and a picture of the *Last Supper* in the refectory of his convent. He was drowned in 1749. See Spooner, *Biog. Hist. of the Fine Arts,* s. v.

Valencia, Jacobo Perez de, an anchorite, commonly called bishop of Christopolitanus, was born about 1420 at Valencia, in Spain, whence he derived his name. He became a hermit of the Order of St. Augustine, and is the author of *Quæstiones Quinque contra Judæos de Christo Reparatore Generis Humani:—Expositio Psalmorum Davidis* (Leyden, 1512, 1514, 1517). In his *Proleg. in Psalmos,* tract. vi, he gives an amusing account of the origin of the vowel-points: "Post conversionem Constantini Magni videntes Rabbinos omnes Gentiles cum tanta devotione ad fidem Christi converti per totum orbem, et ecclesiam tanto favore prosperari et etiam quod infinita multitudo Judæorum videntes manifestam veritatem per experientiam et miracula, pariter convertebantur, et sic deficiebant quæstus et reditus et tributa Rabbinorum, hac iniquitate commotos magna multitudine congregatos fuisse apud Babyloniam Egypti, quæ dicitur Cayre; ibique quanto majis caute potuerunt, conatos fuisse falsificare et pervertere Scripturas a vero sensu et significatione. Inde confinxisse supra quinque vel septem puncta loco vocalium, quorum punctorum inventores fuisse Ravina et Ravasse duos doctores eorum. Addit istos Rabbinos confinxisse libros Talmud." He died Aug. 1, 1491. See Jöcher, *Allgemeines Gelehrten-Lexikon,* s. v. "Perez;" Fürst, *Bibl. Jud.* iii, 466; Hody, *De Bibliorum Textibus Originalibus* (Oxford, 1705), III, ii, 442. (B. P.)

Valens, in Roman mythology, according to Cicero, was the name of the second Mercury. Some declared him to be the father of Trophonius.

Valens, the Roman emperor, the brother and co-Augustus of Valentinian I, is important to Church history as the last political representative of Arianism in the East. He was nominated to the throne by Valentinian, March 28, 364, and assigned to the rule of the East. His first efforts were directed towards the securing of his rule against the pretensions of Procopius, whom the late emperor Julian had selected to become his successor. It is not certain that other than political motives were at work in this campaign, though Milman, basing his remark on a fragment by Eunapius, says, in Gibbon, *Decline and Fall,* iii, 25, "It may be suspected that the heathen and philosophic party espoused the cause of Procopius" (but comp. Ammian. Marcell. xxvi, 6-9). The next campaign of Valens was directed against the Goths, who had operated along the Danube in behalf of Procopius; but before entering on that undertaking, the emperor sought to conciliate the favor of Heaven by receiving Christian baptism; and as the rite was performed by Eudoxius, the Arian bishop of Constantinople, the event became decisive of the future course of the administration of Valens by identifying him with the Arian party and bringing him into direct conflict with the Catholic and semi-Arian sections of the Church and empire. The Gothic war was successfully completed, and was followed by a systematic persecution of the orthodox and semi-orthodox party throughout the East. A special edict was issued against monks, and military bands were sent to traverse the wilderness in which they dwelt to compel them to enter the service of the State and contribute to its support. Orthodox bishops everywhere were exiled, and historians speak of many who were drowned or otherwise put to death. The persecution was most severe where the emperor was himself present; and as the operations of the Persian king compelled his presence at Antioch, that province became the scene of the most thorough and extensive persecution. The most horrible incident of the persecution was the destruction of eighty presbyters who had been deputed to protest against the instalment of the Arian Demophilus as the bishop of Constantinople, instead of Evagrius, the choice of the Catholics, and whom the præfect Methodius embarked in a vessel which he caused to be burned on the high seas. Curiously enough, the persecution resulted in the placing of Christian orthodoxy and heathen superstition under the same category of enemies to the emperor. The heathens had appealed to an oracle to obtain the name of the next emperor, when Valens discovered their action, and at once proceeded to enforce against them the edicts of the empire. His ragings were, however, brought to a close by the progress of events on the northern boundary of his State, where the migrating nations involved him in a war which became fatal to himself and the country. His army suffered an unexampled defeat near Adrianople (Aug. 9, 379), and he was slain. During his reign of fifteen years he had done all he could to intensify the hatred of religious parties within the empire, and he now achieved the unenviable distinction of being the first to show to foreign invaders the way into the heart of his country. The political history of his reign is, upon the whole, given with great thoroughness and fidelity by Ammian. Marcellinus and Zosimus, while the ecclesiastical may be gathered from the writings of Basil the Great and the two Gregories, Nyssa and Nazianzen. See also Tillemont, *Hist. des Empereurs,* v, 33-39; Gibbon, *ut sup.;* Schlosser, *Universalhistor. Uebersicht,* etc., iii, 2, 370; the ancient histories of the Church, Socrates, Sozomen, etc.; Smith, *Dict. of Gr. and Rom. Biog.* s. v.; and Herzog, *Real-Encyklop.* s. v.

Coin of Valens.

Valentia, in Roman mythology, was a goddess of health, similar to Hygeia, venerated by the city Ocriculum, in Umbria, as a protecting goddess.

Valentia, Gregorio de, a Spanish Jesuit, was born in 1551 at Medina del Campo, in Old Castile, and died at Rome, April 25, 1603. He is the author of *De Rebus Fidei hoc Tempore Controversiis* (Leyden, 1591; Paris, 1610, fol.):—*De Trinitate Libri V* (Ingolstadt, 1586):—*De Transsubstant. Panis et Vini in Corpus et Sanguinem Christi* (ibid. 1587):—*Disput. de Legitimo Usu Eucharistiæ in Altera tantum Specie* (ibid. eod.). See Winer, *Handb. der theol. Literatur,* i, 341, 419, 455, 456, 853. (B. P.)

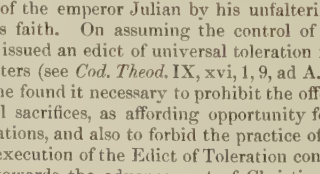
Valentin, Pierre, a French painter, was born at Coulommiers-en-Brie, near Paris, in 1600. He studied painting, and went to Rome at an early age, where he remained during the rest of his life. He painted the *Martyrdom of Sts. Processo and Martiniano* (thought to be his best performance):—*Decollation of St. John:*—*St. Peter Denying Christ:*—*Judith with the Head of Holofernes:*—*The Judgment of Solomon:*—and many others. He was an artist of great promise, but died in the flower of his life, in 1632. See Spooner, *Biog. Hist. of the Fine Arts,* s. v.

Valentine, St., a Roman bishop (or presbyter), was beheaded in the reign of the emperor Claudius, A.D. 270, and was early canonized. He is said to have been a man of admirable qualities, and noted for his love and charity. Feb. 14 is celebrated in his honor. The custom of choosing Valentines on that day is accounted for in various ways. By some it is said to have arisen from the fact that birds select their mates at that season; by others, from a practice prevalent at the ancient Roman festival of the Lupercalia, during the month of February, of placing the names of young women in a box, from which they were drawn by young men as chance directed. A similar custom was followed throughout Europe on the eve of Feb. 14 until recently, the person chosen becoming Valentine to the one choosing for a year. See Chambers, *Book of Days*, i, 255. See Valentinus, St.

Valentine, George M., a clergyman of the Church of England, of whose birth or early life no record remains, distinguished himself in the University of Cambridge, and graduated at Trinity College in 1829. He was ordained in the same year to the curacy of Portishead, near Bristol, where he gave himself wholly to pastoral labors for eight years. In 1837 he offered himself to the missionary committee, and in the following year sailed for Bombay, began the study of the native language, and taught a small English school. In 1839 he was married. He soon entered upon general missionary duties, and thus continued until his last sickness, which in a few weeks terminated in his death, July 23, 1846. See *Christian Guardian*, 1847, p. 433.

Valentine, Jesse M., a minister of the Methodist Episcopal Church, South. His early life is unknown. He was transferred from the Tennessee to the Florida Conference in 1850, and served faithfully about one year, when failing health necessitated his superannuation. He then studied medicine, and became quite successful in its practice. He entered the army of the Confederates some time in 1861, and was soon after taken sick, and died at Gainsville, Florida, in 1862. Mr. Valentine was a graduate of West Point, a fine scholar, characterized by strong, logical reasoning powers, and pure language as a preacher, and as a pulpit orator was surpassed by few. See *Minutes of Annual Conferences of M. E. Church, South* (1862), p. 410.

Valentinian I, Roman emperor, was the son of Comes Gratianus, and born in A.D. 321 at Cibelæ, in Pannonia. He succeeded Jovian on the throne in 361, and, having associated his brother Valens with himself in the empire, he assumed the government of the West. He protected the State against the incursions of the Germanic tribes, simplified and improved the internal administration of affairs, and promoted the advancement of science and general culture, thereby winning for himself an honorable place in the estimation of the world, despite the cruelties with which his life was stained. He died Nov. 17, 375. He had been reared amid Christian surroundings, and had drawn upon him the disfavor of the emperor Julian by his unfaltering fidelity to his faith. On assuming the control of government he issued an edict of universal toleration in religious matters (see *Cod. Theod.* IX, xvi, 1, 9, ad A.D. 371), though he found it necessary to prohibit the offering of nocturnal sacrifices, as affording opportunity for political agitations, and also to forbid the practice of magic; and the execution of the Edict of Toleration contributed greatly towards the advancement of Christianity and



Coin of Valentinian I.

the decline of paganism. The expression *religio paganorum — the religion of peasants* — occurs for the first time in a law of Valentinian of the year 368 (*ibid.* XVI, ii, 18). Valentinian was also tolerant towards the different parties in the Christian Church, though himself an adherent of the Nicene faith. See Ammian. Marcell. vi and xxx, 9; Smith, *Dict. of Gr. and Rom. Biog.* s. v.; also Herzog, *Real-Encyklop.* s. v.

Valentinian II, Roman emperor, was successor to his brother Gratian. The only noteworthy incident of his reign which requires mention in this place was the attempt of the heathen party, in the year 384, to recover the position it had lost. Symmachus, the *præfectus urbis*, demanded the retraction of the laws issued by Gratian against paganism, and insisted that the *religio urbis* should be kept distinct from the private religion of the emperor. He also asserted that, inasmuch as man has no knowledge of divine things, it would be best to

Coin of Valentinian II.

rely on the authority of antiquity; that heathenism had made ancient Rome the mistress of the world; and that the famine of the year 383 must be regarded as a consequence of the renunciation of the ancient religion. The emperor was induced, however, chiefly through the efforts of Ambrose of Milan, to reject the demand. He was murdered by Arbogastes, May 15, 392. His mother, Justina, was a zealous adherent and defender of the Arian party. See Smith, *Dict. of Gr. and Rom. Biog.* s. v.; and Herzog, *Real-Encyklop.* s. v.

Valentinian III, Roman emperor, obtained notoriety by issuing the edict of A.D. 445, which contributed materially to the elevation of the papacy, for which see the articles Leo I and Papacy. He also issued laws against the Manichæans. His mother, Pla-

Coin of Valentinian III.

cidia, administered the government for him until the year 450, and afterwards he gave himself up wholly to sensual indulgences, and left the control of affairs in the hands of a eunuch. He was murdered in 455. See Smith, *Dict. of Gr. and Rom. Biog.* s. v.; and Herzog, *Real-Encyklop.* s. v.

Valentinians, the followers of the Gnostic heretic Valentinus (q. v.).

Valentīnus, St., the reputed apostle of Rhætia and bishop of Passau, is first mentioned, in an authentic manner, by Pez, in the biography of the younger St. Severin, § 35, in *Scriptores Rer. Austriacar.* i, 88. A presbyter, Lucillus, is there made to relate that a Valentine who was his abbot and teacher had ministered as bishop of Rhætia early in the 5th century, and had died on Jan. 6 of some unmentioned year. Lucillus was accustomed to observe that day in his honor. In one of the poems of Venantius Fortunatus (cir. 600) it is said that a number of churches of St. Valentinus were then planted along the Inn. One hundred years later Corbinian visited the grave of the saint, near the Castle of Mais, in the Tyrolese Alps; and soon afterwards (in 730; see Aribo, in *Vita Corbin.* 18, in Meichelbeck, *Histor. Frising.* I, ii, 12) the Bavarian duke Thassilo caused Val-

entinus's bones to be removed to Passau. The diocese and Church of Passau have since claimed the saint as their earliest incumbent and representative. The *Acts of Saints* from which the Bollandists give a description of this saint are not older than the 11th century; while a leaden tablet said to have been found with his relics when they were exhumed can scarcely date further back than the 12th century. See *Acta SS. Bolland.* ad d. 7 Jan. i, 368; Raderi *Bavaria Sancta*, i, 32; Rettberg, *Kirchengesch. Deutschlands*, i, 220 sq.; comp. ii, 133.

Other Valentines, of Rome, Interamna, Africa, and Belgium, are mentioned in the *Acta SS.* under Feb. 13. See also under March 16, April 14 and 29, June 2, July 16, Sept. 29, etc.—Herzog, *Real-Encyklop.* s. v. It is to one of these latter, doubtless, that the popular custom of *St. Valentine's Day* is to be assigned. See VALENTINE, ST.

Valentinus, THE GNOSTIC, *and the Valentinians.* The birthplace and descent of this most famous of Gnostics are not known. Epiphanius states that he had learned that Valentinus was an Egyptian, and had received a Hellenic training at Alexandria (*Hær.* xxxi, 2). The opinion that he was of Jewish extraction is a bare surmise. He came to Rome in the reign of Antoninus Pius, probably soon after A.D. 140, while Hyginus was bishop, and he remained until after Anicetus succeeded to the bishopric (Irenæus, iii, 4, 3; comp. Eusebius, *H. E.* iv, 10 sq.). Epiphanius says (*Hær.* xxxi, 7) that he went from Rome to Cyprus, and there first became an open enemy to the Church and the head of a heretical sect, with which statement should be compared that of Tertullian, in *Præscript.* c. 30, that Valentinus and Marcion had in the beginning adhered to the orthodox belief. Tertullian retains them in full membership with the Roman Church as late as the bishopric of Eleutheros (with which comp. Irenæus, *ut sup.*). The further story (*Adv. Valent.* c. 4) that Valentinus, conscious of his intellectual strength and oratorical power, had hoped to be made bishop of the Church, and had turned against the Church and the truth because a confessor was preferred to him, does not compel the assumption that disappointed ambition determined him to become a heretic.

The Valentinian system is very obscure with respect to many of its details, but its general structure and material contents are quite comprehensible. It constructs a Pleroma of *æons*, and in the process sets forth an idealistic view of the entire course of the creation and redemption of the world. The great first cause (*βυθός, πρόων, προαρχή, προπάτηρ*) produced the *Nous*, or *Monogenes*, who became the principle of all subsequent emanations (*ἀρχὴ τῶν πάντων*), and who was equal and similar to the Father. The Nous also manifests the Bythos, who is otherwise incomprehensible, and is in comparison with the latter the revealed God, through whom the generation and formation of the æons are mediated. With the Bythos was associated a feminine principle (*σύζυγος*) named Sige (silence), though some hold that the Bythos was both masculine and feminine in himself, or exalted above all syzygies; and with the Nous was associated Truth (*ἀλήθεια*). These formed a productive quaternity which became the origin of all things. Nous and Aletheia produced Logos and Zoe, and Logos became the father of the remainder of the Pleroma. He expressed what existed seminally in the consciousness of Nous, and it thereby received life, and obtained concrete form, in the syzygy Anthropos (primeval man) and Ecclesia. The quaternity thus became an octave (*Ogdoas*); and this Ogdoas, which constitutes the centre of æonic developments, was reinforced by a group of ten æons emanated, according to Irenæus, from Logos and Zoe, and another of twelve from Anthropos and Ecclesia, or, according to Hippolytus, the ten from Nous and Aletheia and the twelve from Logos and Zoe. The derived æons were necessarily subject to limitations, as they could have no other recognition of the Bythos than that mediated by the Nous, and as they were subject to the law of syzygies; and this necessity caused them to experience a feeling of deficiency and want, which ultimately found expression in Sophia, the last of the female æons. She vehemently desired to unite herself with the Bythos, but was prevented by *Horos* (the principle of limitation and differentiation in the Pleroma), and thereupon she laid aside the thought (*ἐνθύμησις*) previously entertained and the passion resulting from her attempt. This *ἐνθύμησις σὺν τῷ ἐπιγενομένῳ πάθει* became an abortion (*ἔκτρωμα*), or formless being (*οὐσία ἄμορφος*), produced without the co-operation of the male syzygos. To guard against a recurrence of the unnatural event, the Father caused a new pair of æons, Christ and the Holy Ghost, to be brought forth by the Nous, who restored harmony to the Pleroma—Christ by teaching the æons that it must suffice them to know the nature of the syzygies and the idea of the unoriginated, and that the Great Father of all is infinite and incomprehensible save as he is manifested by the Nous (they thus obtained a clear understanding of their relation to the Father, and learned that the immoderate desire to be united with the Bythos was threatening to their own separate existence); the Holy Spirit by imparting to them rest and contentment, in giving them similarity of form and disposition, and making each of them to be, at the same time, what all the others were. This constitutes the completion of the Pleroma. The representation of Hippolytus varies somewhat from that given above. The emanation of the abortion from the Sophia brought confusion, i. e. darkening of the intellect (*ἀγνοια*) and formlessness (*ἀμορφία*), into the Pleroma. To remove this, Christ and the Holy Ghost were produced, while Horos, or Stauros, was brought forth to be the guard and protector of the Pleroma. To celebrate the restored harmony of the Pleroma, each of the æons contributes the most beautiful and precious it contains to produce the perfect beauty, Jesus the Soter. This forms the conclusion of the heavenly drama; but in the expelled abortion the condition for a real world-process has been given. Christ gives to this abortion the form of a lower or external Sophia (*μόρφωσις κατ' οὐσιαν* as contrasted with the *μόρφωσις κατὰ γνῶσιν*), or *Achamoth*, a Sophia of nature, but not of knowledge. Contact with Christ has given her no permanent ability beyond a confused desire for light; she becomes the prey of sorrow, fear, and despair, all of which are the result of *ἀγνοια*, a lack of clear, gnostical consciousness. In response to her prayers, the Soter Jesus is sent for her support (Paraclete), and by him she is delivered from her hurtful affections and endowed with gnostical qualities. She thereupon receives into herself the light of the angels who accompany the Soter, and brings forth *pneumatical* fruit in their image. A second process of alienation and reconciliation is completed at this point, and, as in the former instance, in such a way that the affections eliminated from the æonic nature become the basis of a further development, while that æonic nature itself becomes the guiding principle of the new development. These eliminated affections existed in the first instances as an incorporeal *hyle* (*ὕλη*), but were soon incorporated in two substances, the hylic and the psychical. Fear became specifically psychical, sorrow hylical, despair dæmoniacal; and the Achamoth thus becomes the mother of all living things and the highest cosmical principle, and in her is reflected the Ogdoas of the æonic world, which is the prototype of the cosmical. Achamoth makes use of the Demiurge, who is the father of the psychical, the former of the hylical, and the king of all, but whose merely psychical nature deprives him of the power to comprehend the thoroughly pneumatical purpose of the cosmical development. The Demiurge forms the entire visible world, and is called *Hebdomas*, from the seven heavens. He is the fiery God of Deut. iv, 24, because he, as the principle of cosmical life, at the same time represents the might of

transitoriness. He constitutes man out of psychical and hylical elements, but he is not aware that the psychical has implanted in it pneumatical germs which the Sophia designs for further development. Such development receives a decisive impulse through the intervention of the Redeemer, whose office it is to spread gnostical light wherever any degree of receptivity exists. The Demiurge had promised his people, the Jews, a Messiah, and in due time causes him to be born (a psychical Messiah) from Mary, through whom he passes like water through a channel. The Messiah receives pneumatical endowments from the Sophia, but has in himself no hylical elements which are not capable of being saved. His psychical body is, however, so marvellously constructed that it may be seen and touched, and that it may suffer. At this point the Valentinians divided into two schools — the one of which included Heracleon and Ptolemy, and is known as the *Italiotic*, which held to the psychical body and seemed to make the pneumatical endowment dependent on the Messiah's baptism; while the *Anatolic* school, to which Axionicus and Ardesianes belonged, held to a pneumatical body formed by the descent of the Spirit (i. e. the Sophia) upon Mary and the co-operation of the Demiurge. The passion and crucifixion of our Lord likewise receive a symbolical interpretation, though the heavenly Soter is not usually allowed to participate in them. The saving process consists in the exaltation of the pneumatical element in man, and the end of all things is the separation of the pneumatical and the psychical from the hylical. Achamoth is thereby fully released from her pain, and she returns with the Soter, who becomes her husband, and with all perfect pneumatical natures who have been married to the angels of the Soter, into the Pleroma to the eternal marriage feast. The Demiurge, with all righteous psychical natures, is lifted up to the intermediate place near to, but not in, the Pleroma, and afterwards the concealed fires break forth and consume matter and themselves.

The influence of Platonic ideas is unmistakable in the structure of this system. Compare, e. g., the *κένωμα* or *ὑστέρημα* with Plato's conception of matter as the *μὴ ὄν*. The *κένωμα* is conceived of as the negation of existence or being, and thus serves to show the monistic character of the system, though all gnosis involves the dualistic principle of connecting with the process of the absolute, as related to the process of the world, a negation of itself, an element of finiteness, and of effecting the necessary reconciliation only through the development of the world-process.

See Irenæus, particularly bk. i and ii; Hippolytus, *Adv. Hær.* vi, 21 sq.; Tertullian, *Adv. Valentin.*; Clem. Alex. *Strom.*, and other works, *passim*; Origen, especially *in Joannis xiii*; Epiphanius, *Hær.* xxxi, xxxii, xxxv; Theodoret, *Hær. Fab.* i, 7; see also Buddæus, in Appendix to *Introd. ad Hist. Philos. Ebr.*; Massuet, *in Irenæus*, diss. i; Rossel, *Theol. Schriften* (Berl. 1847), p. 280 sq.; Möller, *Gesch. d. Kosmologie; Meth. Quar. Rev.* 1880, p. 567 sq.; and Herzog, *Real-Encyklop.* s. v. See Gnosticism.

Valerian (fully Publius Licinius Valerianus), Roman emperor from A.D. 253 to 259, was at first friendly towards Christians, but in 257 began a violent persecution of them, which continued to the end of his reign. Its object was chiefly to destroy the leaders of the Church, especially the bishops. They were at first forbidden to convoke religious gatherings under pain of imprisonment and similar punishments; afterwards were sentenced, together with their lay adherents, to the mines; and, finally, were condemned to execution, in company with all priests and deacons, while all such senators, knights, etc., as would not renounce the Christian religion were threatened with confiscation of property and loss of life. The most noted victims of this persecution were Sixtus I of Rome and Cyprian of Carthage. In the year 259 Valerian attempted an invasion of the Persian kingdom, but was taken prisoner by the Sassanide king Sapor, and held in captivity until he died, ten years later. His son and successor, Gallienus, issued an edict of toleration in 260, which inaugurated a period of forty years of comparative peace and rest for Christianity. See Cyprian, *Epp.* 82, 83; Eusebius, *Hist. Eccl.* vii, 10, 11; Neander, *Church Hist.* ad loc.; Smith, *Dict. of Gr. and Rom. Biog.* s. v.; Herzog, *Real-Encyklop.* s. v.

Coin of Valerian.

Valerian, St., was a bishop of Cemele, in the Maritime Alps, now in the archbishopric of Embrun. He belonged to the 5th century. He attended a synod at Riez in 439, signed the address of the Gallican bishops to Leo I in 451 (see Leonis M. *Opp.* i, 998, 1110 sq.), and took sides with the monastery of Lerins, in 454, in its dispute with the bishops of the neighborhood. The year of his death is not known. He left twenty-nine *Sermones*, or *Homilies*, and an *Epistola ad Monachos*, which were published by Sirmond (Par. 1612) and Raynauld (Lugd. 1633). Raynauld's edition is given also in Migne, *Patrolog.* (Par. 1845), lii. Galland furnished an additional edition of Valerian, together with a *Petrus Chrysologus*, in the *Bibl. Max. Patr.* (1774), c. 10. See Cave, *Script. Eccl. Hist. Lit.* i, 427; Herzog, *Real-Encyklop.* s. v.

Valeriani, Domenico and Giuseppe, two Italian painters, brothers, who flourished at Rome about 1730. They were pupils of Marco Ricci, and were jointly employed in decorating churches and other public buildings.

Another Giuseppe Valeriani was a Jesuit, and painted under Clement VIII several religious pictures, the best of which are in the Chiesa del Gesù.

Valerio, Samuel, a Jewish physician who flourished in the island of Corfu in the 16th century, is the author of יד המלך, or a commentary on the book of Esther (Ven. 1586), in which he made use of the Talmud, of Jewish and Christian exegetical works, of the philosophical writings among Jews and Arabs; חזון למועד, or a commentary on Daniel (ibid. eod.). See Fürst, *L. B. des Orients*, 1845, col. 566, 606; *Bibl. Jud.* iii, 467; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 325. (B. P.)

Valerius, a Spanish monk and abbot who flourished in Galicia about 680. His *Life of St. Fructuosus* is extant in Mabillon, *Acta Sanctor. Ord. Bened.* tom. ii. Some other works exist in MS. See Mosheim, *Church History*, bk. ii, cent. vii, pt. ii, ch. ii.

Valerius, Augustinus. See Valiero Agostino.

Valesians, a sect or community of ascetics said to have been founded by Valens of Bacatha Metrocomia, an episcopal city spoken of by Epiphanius and Nicetas as being in "Arabia beyond Jordan." They were said by Epiphanius to hold some Gnostic opinions, and by St. John of Damascus to be profligate Antinomians. They practiced self-mutilation, and enforced the practice on all their adherents. See Epiphanius, *De Hæresibus*, lviii; St. John of Damascus, *De Hæresibus*, lviii.

Valesio, Francesco, an Italian painter and engraver, flourished at Venice about 1612. Little is known of his paintings, but his most important work is a set of plates of hermits, engraved for a work entitled *Illustrium Anchoretorum Elogia*, by Jacobus Cavacus, which was published at Venice in 1612. His plates are sometimes marked *Franciscus Valegius*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Valesio, Giovanni Luigi, an Italian painter and engraver, was born at Bologna in 1561. He studied in the school of the Caracci and executed several works for the churches of his native city, such as *The Scourging of Christ*, in the Church of San Pietro; *The Annunciation*, at the Church of the Mendicanti; and *St. Roch Curing the Sick of the Plague*, in the Church of San Rocco. He went to Rome, where he enjoyed great reputation, and where he died in 1640. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Valesius (properly *De Valois*), HENRY, a French antiquarian and critic, was born in Paris, Sept. 10, 1603, and educated in the Jesuit College at Verdun and at Paris. He formed a connection with Petavius and Sirmond which existed while they lived. In 1622 he went to Bourges for the study of jurisprudence, and on his return spent seven years in the practice of law; but subsequently gave himself wholly to learned studies, the earliest fruit of which was his edition, with critical notes, of the excerpta from Polybius, Diod. Sic., etc., made by order of the emperor Constantine Porphyrogenitus, entitled *Excerpta Polyb., Diod. Sic., Nicol. Damasc., App. Alexandr.* etc. (Par. 1634–48). Then followed his valuable critical edition of Ammianus Marcellinus (ibid. 1636; 2d improved ed. by his brother Hadrian, 1681). These works so advanced his reputation that he was received into the circle of the foremost scholars of his time, as D'Achery, Mabillon, cardinal Barberini, Leo Allatius, Grotius, and others. He was, however, troubled with weak eyes, and threatened with total blindness; but, a reader having been provided, he was enabled to prosecute his studies of the ancient Church writers, and he was instructed in 1650 by the French bishops to publish a new and critical edition of their works, for which he received an annual pension of 600, and after a time 800, livres. He published in consequence, *Eusebii Historia Ecclesiastica:—De Vita Constantini Lib. IV:—Oratio Constantini ad Sanctos:*—and the treatises *De Donatistis, De Anastasi, De Translatione LXX Interpretum, De Rosweidi Martyrologio* (Par. 1659, 1678). In 1660 Louis XIV appointed him historiographer with a salary of 1200 livres, and cardinal Mazarin also gave him tokens of favor. In 1664, at the ripe age of sixty-one years, he married Margaret Chesneau, a young girl, and became the father of seven children. He continued to employ his time in literary pursuits until he died, in Paris, May 7, 1676. His later works included editions of Socrates and Sozomen; treatises on Athanasius, Paul of Constantinople, the sixth canon of the Council of Nice (Par. 1668); an edition of Theodoret, one of Evagrius, with extracts from Philostorgius, and of Theodore Lector (ibid. 1673; Mogunt. 1679; Amstel. 1695). He was planning new editions of the Latin historians of the Church when death surprised him. In Burmann, *H. Vales. Emend. Libr. Quinque et de Critica Libr. Duo*, are given several smaller works of Valesius, some of which had not been previously published, and also *H. Valesii Vita* (Par. 1677, by his brother). In Paris (1694) were also published *Valesiana*. See Herzog, *Real-Encyklop.* s. v.

Valette, LOUIS, a Protestant theologian, was born May 24, 1800, in Savoy. For a number of years he was chaplain to the ambassador at Naples. In 1851 he was called to the Lutheran Church des Vilettes at Paris, where he also acted as chaplain to the duchess of Orleans. He was soon called to the presidency of the Lutheran Consistory at Paris, which position he occupied till his death, Oct. 20, 1872. (B. P.)

Valhalla. See WALHALLA.

Vali, in Norse mythology, was a son of Odin, who was destined to reappear in the new heavens which the All-Father should create after the fall of Walhalla. In all other respects the name remained vague, and received no distinct form in the popular imagination.

Valiero, AGOSTINO, an Italian prelate, was born at Leniaco, near Venice, April 8, 1530, of a patrician family, being nephew of cardinal Navagero, who directed him in his studies at Padua. He made such progress in them that he was appointed in 1556 professor of philosophy at Venice, and in 1562 he accompanied cardinal Naugerius, whose secretary he was, to the Council of Trent. In 1565 he succeeded Naugerius as bishop of Verona, and in 1579 pope Gregory XIII sent him to Dalmatia to visit the churches there. In 1583 he was made cardinal, and in 1585 he was appointed abbot of Forli by pope Sixtus V. In 1590 he was a member of the conclave which appointed pope Gregory XIV. After the death of Innocent IX, the cardinals contemplated the election of Valerius to the papal throne. Clement VIII, however, who was elected in his stead, appointed him examiner of the bishops and member of the *Congregatio Rituum et Indicis.* In 1600 Leo XI made him bishop of Palestrina. The difficulties between the pope and the republic of Venice caused his death, which took place May 21, 1606. His writings are numerous, and are enumerated in Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; see also Winer, *Handbuch der theolog. Literatur*, ii, 61; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Valla, LORENZO, a Roman priest and controversialist, was born about 1410. He was ordained a priest in 1431, and taught rhetoric and philosophy at Pavia and Milan, where he had bitter controversies with the Aristotelian scholastics. In 1443 he left Rome and went to Naples, where he was patronized by Alfonso I, but for whose protection the inquisitors would have burned him at the stake. He became reconciled to the pope, Nicholas V, by whom he was restored as canon of St. John Lateran. He returned to Rome and remained there until his death, in 1465. He wrote many important works, among which are *De Falso Credita et Ementita Constantini Donatione Declamatio:—Elegantiarum Linguæ Latinæ Lib. VI:—In Novum Testamentum Annotationes:—De Collationibus Novi Testamenti:—Notes* on Sallust, Livy, and Quintilian:—and *Translations* of the *Iliad*, Herodotus, Thucydides, etc.; besides several controversial works and treatises on logic. His principal works were published at Basle in 1543.

Valladier, ANDRÉ, a learned French ecclesiastic, was born about 1565, at St. Paul, near Montbrison, of an ancient family which took its name from the village where it had lived. Having finished his early education at Billom, in Auvergne, he went to Avignon to study theology, and entered the Order of the Jesuits (1586), where he was appointed to teach the humanities. Jealousy at his success in sermonizing led him to leave Avignon, and he preached for a time in Moulins, Dijon, and Lyons. Henry IV, hearing of his talents, called him to Paris as historiographer of his reign (1605); but the Jesuits secreted the royal missive, and Valladier, in disgust, left their order, and went first to Paris and thence to Rome, where he obtained of Paul V letters which secured him from further persecution (July, 1608). He preached in Paris before the court with great acceptance, and in 1609 was appointed by cardinal Grévy his canon, and in 1611 he received the abbey of St. Arnoud. He again became involved in trouble, however, but in 1621 he was restored to his office. He died at Metz, Aug. 13, 1638. He wrote a number of secular and religious treatises, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Valladolid, COUNCIL OF (*Concilium apud Vallemoletum* or *Vallum Oletum*). Valladolid is a well-known town of Spain (anciently called *Pintia*), capital of a province of the same name, situated on the left bank of the Pisuerga. An ecclesiastical council was held there in 1322 by cardinal William, bishop of Savina, and legate of pope John XXII. A preface and twenty-seven canons were published by his direction, and with the approbation of the council.

1. Orders that provincial councils be held every two years, and diocesan synods annually.

2. Orders all curates to read four times a year, in the vulgar tongue, to their parishioners the articles of belief,

the decalogue, the number of the sacraments, and the different virtues and vices.

4. Orders that Sundays and festivals be kept holy.

10. Orders that bishops shall assign limits to parishes.

11. Excommunicates monks who fraudulently evade payment of tithes.

13. Exhorts curates to exercise hospitality.

14. Forbids to present to churches before a vacancy, or to present infants.

16. Declares those to be excommunicated, *ipso facto*, who eat or sell meat on any fast-day.

17. Forbids secular meetings within churches, fairs, etc., in church-yards, or to fortify churches as places of defence.

20. Grants to clerks three years for study, during which time they may receive the fruits of their benefices without residence.

23 and 24. Excommunicate those who seize men and sell them to the Saracens; also all wizards, enchanters, and those who consult them.

See Mansi, *Concil.* xi, 1682.

Vallarsi, Domenico, an Italian antiquarian, was born at Verona, Nov. 13, 1702, and studied the humanities with the Jesuits with such success that at the age of twelve he maintained a public thesis on philosophy. He afterwards entered the order, and applied himself to the study of Hebrew, Greek, and ecclesiastical history. He finally went to Rome as reviser of the ancient languages, and there became a noted authority on the antiquities of the Middle Ages, a subject on which he wrote several works. He also edited the *Opera Omnia* of Jerome (Verona, 1734, 12 vols. fol.), and those of Tyrannus Rufinus (ibid. 1745, 4to). He died at Verona, Aug. 14, 1771. See Hoefer, *Nouv. Biog. Générale*, s. v.

Valle, Andrea della, an Italian architect of the 16th century, was born at Padua. His principal work was the Carthusian monastery, two miles from Padua. This structure, from its beautiful design, has been attributed to Palladio. He published an edition of the unprinted works of Palladio, in which he inserted five plates. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vallée, Geoffroi, a French deist of the latter part of the 16th century, was the son of the controller of the public domain. He gave himself up to philosophical speculations, which ended in rejecting all religious belief. In consequence of an infidel work which he wrote, entitled *La Béatitude des Chrestiens* (2d ed. 1770, 8vo), he was imprisoned, and, after trial, was hanged, and his body burned at Paris, Feb. 9, 1574. See Hoefer, *Nouv. Biog. Générale*, s. v.

Vallée (or **Valée**), **Simon,** a French engraver, is said to have been born at Paris about 1700. He studied under P. Drevet, and executed several plates in a neat and tasteful style. Among them are the following: *The Transfiguration* (Raphael):—*St. John in the Desert* (id.):—*The Flight into Egypt* (Carlo Maratti):—*The Resurrection of Lazarus* (Girolamo Muziano):—*The Finding of Moses* (Francesco Romazelli):—and others. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vallemont, Pierre *le Lorraine, abbé de*, a French writer, was born at Pont-Audemer, Sept. 10, 1649, of a Norman family. He entered the religious order; was made doctor of theology; lived successively at Rouen, where his peculiar views encountered opposition; at Paris, where he superintended the education of a young nobleman; at Versailles, as prior of St. James de Bressuire; and finally returned to his native place, where he died, Dec. 30, 1721. It is not known for what reason he took the surname of Vallemont. His writings, which are of a philosophico-religious character, are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Vallensis, Johannes, of Autun, France, who lived in the 16th century, is the author of *Grammatica Hebraica* (Paris, s. a.):—*Opus de Prosodia Hebræorum in IV Libros Divisum* (ibid. 1545): the first book contains *Accentuum Inventio;* the second, *Grammat. et Musici Locus;* the third, *Rhetorici Accent. Offic.* etc.; the fourth, *Natural. Accent. Locus.* See Fürst, *Bibl. Jud.* iii, 468; Steinschneider, *Bibl. Handb.* No. 2055. (B. P.)

Vallensis, Theophilus, who lived in the 17th century, is the author of *Enchiridion Linguæ Sanctæ s. Ebræa Grammatica* (Lips. 1631). See Fürst, *Bibl. Jud.* iii, 468; Steinschneider, *Bibl. Handb.* No. 2057. (B. P.)

Vallet (or **Valet**), Guillaume, a French engraver, was born in Paris in 1636. After some study of his art he went to Rome, where he resided many years. His plates were executed with the graver, and his prints possess considerable merit. He died in 1704. Among his prints the following deserve mention: *The Nativity; The Holy Family; Melchizedek bringing Presents to Abraham; The Last Supper*—all after Raphael:—*The Holy Family*, after Guido, also after Albano:—and several others. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vallette, William, a Methodist Episcopal minister, studied medicine early in life; joined the Illinois Conference in 1839; was transferred to Rock River Conference in 1840; and in the following year was ordained deacon. In 1846 hæmorrhage of the lungs incapacitated him for further ministerial labor, and caused his retirement to Elgin as a superannuate, where he spent the remainder of his days in the practice of medicine. He died in 1871. See *Minutes of Annual Conferences*, 1872, p. 113.

Valley (also **Vale**), a hollow sweep of ground between two more or less parallel ridges of high land. Vale is the poetical or provincial form. It is in the nature of the case that the centre of a valley should usually be occupied by the stream which forms the drain of the high land on either side, and from this it commonly receives its name. Valley is distinguished from other terms more or less closely related—on the one hand, from "glen," "ravine," "gorge," or "dell," which all express a depression at once more abrupt and smaller than a valley; on the other hand, from "plain," which, though it may be used of a wide valley, is not ordinarily or necessarily so. It is to be regretted that with this quasi-precision of meaning the term should not have been employed with more restriction in the A. V. See Topographical Terms.

The structure of the greater part of the Holy Land does not lend itself to the formation of valleys in our sense of the word. The abrupt transitions of its crowded rocky hills preclude the existence of any extended sweep of valley; and where one such does occur, as at Hebron, or on the south-east of Gerizim, the irregular and unsymmetrical positions of the enclosing hills rob it of the character of a valley. The nearest approach is found in the space between the mountains of Gerizim and Ebal, which contains the town of Nablûs, the ancient Shechem. This, however, by a singular chance, is not mentioned in the Bible. Another is the "valley of Jezreel," the undulating hollow which intervenes between Gilboa (Jebel Fukua) and the so-called Little Hermon (Jebel Duhy). See Palestine.

Valley is employed in the A. V. to render the following Heb. and Gr. words. See Dale; Plain.

1. *Bik'âh* (בִּקְעָה, from בָּקַע, *to cleave;* Sept. πεδίον) appears to mean rather a *plain* than a valley, wider than the latter, though so far resembling it as to be enclosed by mountains, like the wide district between Lebanon and Antilebanon, which is still called the *Beka'a*. It denotes a wide alluvial bottom, and its levelness is plainly referred to in Isa. xl, 4. It is usually rendered "valley" (Deut. viii, 7; xi, 1; xxxiv, 3; Josh. xi, 8, 17; xii, 7; 2 Chron. xxxv, 22; Psa. civ, 8; Isa. xli, 18; lxiii, 14; Ezek. xxxvii, 1, 2; Zech. xii, 11); elsewhere "plain" (Gen. xi, 2; Neh. vi, 2; Isa. xl, 4; Ezek. iii, 22, 23; viii, 4; Amos i, 5). This Heb. term is applied to the following places:

(1.) *The Valley of Shinar* (בִּקְעַת שִׁנְעָר), the rich plain of Babylonia (Gen. xi, 2). See Shinar.

(2.) *The Valley of Jericho* (בִּקְעַת יְרֵחוֹ), the lower end of the Ghôr, or plain, through which the Jordan

flows into the Dead Sea (Deut. xxxiv, 3). See JERICHO.

(3.) *The Valley of Lebanon* (בִּקְעַת הַלְּבָנוֹן), the plain of Cœle-Syria between the Lebanon and Antilebanon ranges (Josh. xi, 17). See LEBANON.

(4.) *The Valley of Megiddo* (בִּקְעַת מְגִדּוֹ), a part of the plain of Esdraelon, through which the Kishon flowed (2 Chron. xxxv, 22; Zech. xii, 11). See MEGIDDO.

(5.) *The Valley of Mizpeh* (בִּקְעַת מִצְפֶּה), the plain of the Hauran or of Gilead, east of the Jordan (Josh. xi, 4). See MIZPEH.

(6.) *The Valley of Sharon* (בִּקְעַת הַשָּׁרוֹן), the level tract about Joppa, Lod, and Ramleh (Neh. vi, 2). See SHARON.

(7.) *The Valley of Aven* (בִּקְעַת אָוֶן), the plain of Damascene Syria (Amos i, 5), thought by some to be the same as No. 3. See AVEN.

2. *'Ëmek* (עֵמֶק, from עָמַק, *to be deep;* Sept. usually φάραγξ or κοιλάς, occasionally αὐλών, πεδίον, or Ἐμέκ, Ἀμέκ; A. V. invariably [except Gen. xiv, 17; 1 Sam. xviii, 18] "valley") designates a long broad sweep between parallel ranges of hills of less extent than the preceding term, but greater than the following ones, and answering quite closely to the Western idea in general of a *valley* in its proper sense, having the idea of lowness and breadth rather than precipitateness or confinement. It is specifically applied to the following localities, which we enumerate in alphabetical order:

(1.) *The Valley of Achor* (עֵמֶק עָכוֹר), a valley near the N.W. end of the Dead Sea (Josh. vii, 24, 26; xv, 7; Isa. lxv, 10; Hos. ii, 15). See ACHOR.

(2.) *The Valley of Ajalon* (עֵמֶק אַיָּלוֹן), a valley in the tribe of Dan (Josh. x, 12). See AJALON.

(3.) *The Valley of Hebron* (עֵמֶק חֶבְרוֹן), the valley in which Hebron lies (Gen. xxxvii, 14). See HEBRON.

(4.) *The Valley of Jehoshaphat* (עֵמֶק יְהוֹשָׁפָט), the valley between Jerusalem and the Mount of Olives (Joel iii, 2, 12); in the same connection called figuratively *the valley of the decision* (עֵמֶק הֶחָרוּץ, ver. 14). See JEHOSHAPHAT.

(5.) *The Valley of Jezreel* (עֵמֶק יִזְרְעֶאל), the eastern extension of the plain of Esdraelon (Josh. xvii, 16; Judg. vi, 33; Hos. i, 5). See JEZREEL.

(6.) *The Valley of Keziz* (עֵמֶק קְצִיץ), a valley in the tribe of Benjamin (Josh. xviii, 21). See KEZIZ.

Besides the above, the term is sometimes used as an appellative for certain well-known localities, e. g. *the valley of the weeping* (Psa. lxxiv, 6; A. V. "valley of Baka" [q. v.]), *the valley of blessing* (2 Chron. xx, 26; A. V. "valley of Berachah" [q. v.]), *the valley of the oak* (1 Sam. xvii, 2, 19; xxi, 9; A. V. "valley of Elah" [q. v.]), *the valley of giants* (Josh. xv, 8; xviii, 16; "valley of Rephaim" [q. v.], 2 Sam. v, 18, 22; xxiii, 13; 1 Chron. xi, 15; xiv, 9; Isa. xvii, 5), *the valley of Shaveh* [q. v.] (Gen. xiv, 17), or *of the king* ("dale," ibid.; 2 Sam. xviii, 18), *the valley of the slime-pits* (Gen. xiv, 3, 8, 10; A. V. "of Siddim" [q. v.]), *the valley of booths* (Psa. lx, 6; cviii, 7; A. V. "of Succoth" [q. v.]), etc.

3. *Gay* (גַּי or גַּיְא) or *Gey* (גֵּי or גֵּיא; plur. גַּאֵיוֹת and גֵּיָאוֹת, from גָּיָא, *to flow;* Sept. usually φάραγξ), a deep narrow *ravine* with a (winter or perennial) stream in the bottom, either between hills (like the Ge-Hinnom at Jerusalem) or through an open plain (as along the Mediterranean or in Moab). In the A. V. it is invariably rendered "valley" (in the Sept. occasionally κοιλάς, νάπη, αὐλών, and even γῆ). It is applied distinctively to the following localities. See also AI; BETH-PEOR, etc.

(1.) *The Valley of Hinnom* (גֵּי הִנֹּם, Josh. xv, 8; xviii, 16; Neh. xi, 30), or *of the Son of Hinnom* (גֵּי בֶן־הִנֹּם, Josh. xv, 8; xviii, 16; 2 Kings xxiii, 10; 2 Chron. xxviii, 3; xxxiii, 6; Jer. vii, 31, 32; xix, 2, 6; xxxii, 35), the ravine on the south-western side of Jerusalem, whence the term Gehenna (q. v.).

(2.) *The Valley of Jiphthah-el* (גֵּי יִפְתַּח־אֵל), a ravine on the boundary between Zebulun and Asher (Josh. xix, 14, 27). See JIPHTHAH-EL.

(3.) *The Valley of Zephathah* (גֵּיא צְפָתָה), a ravine in the tribe of Simeon (2 Chron. xiv, 10). See ZEPHATHAH.

(4.) *The Valley of Gedor* (גֵּיא גְּדוֹר), another ravine in Simeon (1 Chron. iv, 39).

(5.) *The Valley of Hamon-gog* (גֵּיא הֲמוֹן גּוֹג, Ezek. xxxix, 11, 15), or *of the Passengers* (גֵּי הָעֹבְרִים, ver. 11), a ravine on the east of the Sea of Galilee. See HAMON-GOG.

(6.) *The Valley of the Craftsmen* (גֵּי הֶחָרָשִׁים, Neh. xi, 35; or גֵּיא חֲרָשִׁים, 1 Chron. iv, 14), a ravine in the tribe of Judah. See CHARASHIM.

(7.) *The Valley of the Mountains* (גֵּיא־הָהָר, Zech. xiv, 5, or גֵּי־הָהָרִים, ibid.), a ravine near Jerusalem (q. v.).

(8.) *The Valley of Salt* (גֵּיא מֶלַח), a ravine on the S.W. shore of the Dead Sea (2 Sam. viii, 13; 2 Kings xiv, 7; 1 Chron. xviii, 12; 2 Chron. xxxv, 11; Psa. lx, title). See SALT.

(9.) *The Valley of the Hyenas* (גֵּי הַצְּבוֹעִים), a ravine in the tribe of Benjamin (1 Sam. xiii, 18). See ZEBOIM.

Other ravines, such as *the valley of vision* (Isa. xxii, 1, 5), *of slaughter* (Jer. vii, 32; xix, 6), are fanciful names, and still more tropical, *the valley of the shadow of death* (Psa. xxiii, 4).

4. *Náchal* (נַחַל, from נָחַל, *to receive,* or perhaps *to flow;* Sept. φάραγξ or χειμάρρους; A. V. often "brook," "river," "stream") is the word which exactly answers to the Arabic *wady.* It expresses, as no single English word can, the bed of a stream (often wide and shelving and like a "valley" in character, which in the rainy season may be nearly filled by a foaming torrent, though for the greater part of the year dry), and the stream itself, which after the subsidence of the rains has shrunk to insignificant dimensions. Many of the wadies of Syria, owing to the demolition of the wood which formerly shaded the country and prevented too rapid evaporation after rain, are now entirely and constantly dry. See RIVER. As Palestine is now emphatically a land of wadies, so this Heb. term is of very frequent occurrence in the Bible. Stanley (*Palest.* append.) enumerates fifteen of these water-courses or torrent-beds: those of Gerar, of Eshcol, of Zered, of Arnon, of Jabbok, of Kanah, of Kishon, of Besor, of Sorek, of Kidron, of Gaash, of Cherith, of Gad (2 Sam. xxiv, 5), of Shittim, and of Egypt (Numb. xxxiv, 5; Josh. xv, 4, 47; 1 Kings viii, 65; 2 Kings xxiv, 7; 2 Chron. vii, 8; Isa. xxvii, 12). This last could not be distinguished by a mere English reader from the "river of Egypt," namely, the Nile, although in the original an entirely different word is used. This name *náchal* is also applied to the course of the Gihon (2 Chron. xxxiii, 14), and such wadies are often mentioned in the book of Job and elsewhere as characteristic of Arabia; Canaan itself is said to be a land of them (Deut. viii, 7). See BROOK.

5. *Hash-Shephelâh* (הַשְּׁפֵלָה; Sept. τὸ πεδίον, ἡ πεδινή) is the only case in which the employment of the term "valley" is really unfortunate. The district to which alone this distinctive Heb. name is applied in the Bible has no resemblance whatever to a valley, but is a broad swelling tract of many hundred miles in area, which sweeps gently down from the mountains of Judah to-

wards the Mediterranean. It is rendered "the vale" in Deut. i, 7; Josh. x, 40; 1 Kings x, 27; 2 Chron. i, 15; Jer. xxxiii, 13; and "the valley" or "valleys" in Josh. ix, 1; xi, 2, 16; xii, 8; xv, 33; Judg. i, 9; Jer. xxxii, 44. See SHEPHELAH.

6. In the New Test. there is little notice taken of the external features of Canaan. In Luke vi, 17 we read of our Lord standing in "the plain," τόπος πεδινός (but this should rather be "a level place"); and in iii, 5 we meet with "valley," φάραγξ, for גַּיְא, *gey*, in Isa. xl, 4.

Valley-gate (שַׁעַר הַגַּיְא; Sept. ἡ πύλη τῆς φάραγγος), an entrance at the north-west end of Jerusalem (Neh. ii, 13; iii, 13; comp. 2 Chron. xxvi, 9; xxxiii, 14); probably corresponding to the present Jaffa Gate (Keil, *Comment. on Neh.* ad loc.). See JERUSALEM.

Vallière, LOUISE, *Duchesse de la*, one of the maids of honor to the duchess of Orleans (Henrietta of England), born in the province of Touraine in 1644. She became mistress to Louis XIV in 1661, and loved him sincerely, though not for his royal title. She was so much ashamed of her equivocal situation that she entered a convent, from which she was taken forcibly by the king in 1670, and entered again by joining the Carmelite Order in 1674 as *Sœur Louise de la Miseracorde* (Sister Louise of Mercy). She died at the Paris Carmelite Convent in 1710. She wrote *Letters and Reflections on the Mercy of God.* She has been a favorite theme with poets and painters. The *Mary Magdalene Renouncing the World*, painted by Le Brun as an altar-piece for the convent in which she made her profession, has been considered a portrait of her. Others consider *The Penitent Magdalen* in the Munich Gallery as more likely to be her portrait. A very good picture of the *Sœur Louise de la Miseracorde* may be seen in the British Museum. See Jameson [Mrs.], *Legends of the Monastic Orders*, p. 427.

Vallischolares (*scholars of the valley*), an order of Romish monks collected by the *scholares*, or four professors of theology of Paris. They were first called *scholares*, but afterwards, retiring to a valley of Campania (1234), their name was changed to that by which they are now known. This society was first governed by the rule of St. Augustine, but it is now united with the Canons Regular of St. Geneviève (q. v.). See Mosheim, *Hist. of the Church*, bk. iii, cent. xiii, pt. ii, ch. ii.

Vallombrōsa (*shady valley*), a former Benedictine monastery in a valley of the Apennines, eighteen miles from Florence, founded in 1039 by Giovanni Gualberto (q. v.). The present buildings were erected in 1638, but the establishment was suppressed in 1869 by the Italian government, and the buildings converted into a royal school of forestry.

Vallonia, in Roman mythology, was the nymph of valleys.

Valois, FÉLIX DE, a pious Frenchman who, in company with John of Matha (q. v.), founded the Order of Brethren of the Holy Trinity, for the redemption of captives, in the early part of the 13th century. He led a solitary life at Cerfroi, in the diocese of Meaux, where the principal house of the sect still exists. See Jameson [Mrs.], *Legends of the Monastic Orders*, p. 217 sq.

Valpuesta, PEDRO, a Spanish painter, born at Osma, in Old Castile, in 1614. He is said to have studied with Eugenio Caxes, whose style he was the most successful in imitating. He died at Madrid in 1688. His principal works are in the churches and convents at Madrid. The most important are a series of pictures representing the life of the Virgin, in the Church of San Miguel:—*The Holy Family*, in the chapel of the Hospital del Buensuceso:—six pictures of the history of *St. Clara*, in the convent of the Franciscan Nuns. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Valpy, Edward, D.D., a clergyman of the Church of England, born in the island of Jersey in 1764. He was educated at Trinity College, Cambridge, took orders in the Church, and was for many years assistant to his brother Richard (q. v.) in the classical department of his school at Reading. He became head-master of the grammar-school at Norwich in 1810. He held the rectory of Thwaite and the vicarage of St. Mary's, Walsham, Norfolk. He died at Yarmouth, April 15, 1832. His published works are, *Elegantiæ Latinæ* (1803):—*Greek Testament* (1816, 3 vols.):—*The Septuagint* (1819):—and *Homer's Iliad* (1819).

Valpy, Richard, D.D., F.R.S., a clergyman of the Church of England, born in the island of Jersey, Dec. 7, 1754. He was educated at the College of Volognes, Normandy, 1764 to 1769; at the Southampton Grammar-school; and at Pembroke College, Oxford, where he graduated about 1776. He took orders in the Church, held for several years a living at Bury St. Edmund's, and became rector of Stradishall, Suffolk, in 1787. From 1781 to 1830 he was head-master of the celebrated school founded at Reading by Henry VII, and composed for that institution a series of classical text-books of considerable reputation. He died at Kensington, March 28, 1836.

Vâmana, the fifth avatar, or incarnation, of Vishnu, in which he appears as a dwarf. Bali was a powerful king who conquered Indra (q. v.), ruled over the three worlds, and filled the gods with dismay for their future prosperity. Even Vishnu could overcome him only by craft. While Bali was performing on an extraordinary scale a sacrifice in honor of the gods, in order that he might gain still more power by his meritorious action and rule more widely than ever, a dwarf approached him and did him reverence. Pleased with the devout and unpretending manner of the little Brahman, Bali asked him to demand a boon, however costly it might be. But the dwarf merely asked for so much ground as he could measure with three paces. The king smilingly granted so modest a request, although his family priest Usanas, suspecting the divine nature of the dwarf, strongly dissuaded him from doing so. Then the god leaped up as the mightiest of the host of heaven, and strode with one pace over the earth, with a second over the intermediate space or atmosphere, and with a third over the sky, thus leaving to Bali only the lower regions, which he assigned him as his future abode. The utterance of Bali in reference to this disaster will serve to show how sacred a promise is held by the Hindûs when once obtained. He said, "If, renowned chief of the gods, you consider the word which I uttered to be deceitful, I now do what is sincere and can be no deception, place your third step on my head. Fallen from my position, I fear not the infernal regions, or binding in bonds, or misfortune difficult to escape, or loss of wealth, or your restraint, so much as I am afflicted by a bad name" (Muir, *Original Sanscrit Texts*, iv, 128). For his piety and promise-keeping manner he was rewarded by Vishnu with the promise that, after a temporary residence in one of the most delightful places of Patala (q. v.), he should be born as Indra in the reign of the eighth Manu.

The Vedic conception of the three strides of Vishnu is doubtless the basis of the idea from which this avatar arose. In this incarnation as dwarf, Vishnu is considered to have been a son of the same Kasyapa [see VARAHA] who is also the father of Hiranyakasipu and Hiranyaksha; but while their mother is Diti, the dwarf's mother is *Aditi* (space); and as she had previously brought forth Indra, Vishnu is sometimes called Upendra, or the younger Indra. As son of Aditi, Vishnu becomes one of the Adityas. See VISHNU.

Vamis, or **Vamacharis** (*left-hand worshippers*), a Hindû sect who adopt a ritual contrary to what they dare publicly avow. They worship Devi, the Sakti of Siva (q. v.). The Sakti is personated by a naked female, to whom meat and wine are offered and then dis-

tributed among the attendants. Then follows the recitation of mantras and texts, the performance of the *mudra*, or gesticulations with the fingers, the whole terminating with the most scandalous orgies. The members of this sect are very numerous, especially among the Brahminical tribe. Their insignia are a semicircular line or lines on the forehead, of red sanders or vermilion, or a red streak up the middle of the forehead, with a red spot at the root of the nose. In worshipping they wear a piece of red silk around the loins, and decorate themselves with garlands of crimson flowers.

Van Arsdale, Cornelius C., D.D., a Reformed (Dutch) minister of the United States. He graduated at Rutgers College in 1828, and at New Brunswick Theological Seminary in 1831; supplied Central Church, Brooklyn, 1838–40; South Church, Brooklyn, 1840–41; First Church, Philadelphia, 1841–49; Greenwich Church, New York city, 1852–54. He died in 1856. His published works consist of sermons preached on various important public occasions. See Corwin, *Manual of the Ref. Ch. in America*, s. v.

Van Arsdale, Melville, a Methodist Episcopal minister, was born in Montgomery County, Ind., March 21, 1845; embraced religion in his fourteenth year; studied at Thorntown Academy; served as a soldier in the Union army; and in 1867 entered the Upper Iowa Conference. Later he was transferred to the North-west Indiana Conference, wherein he labored but a short time, and then returned to his father's home in Thorntown, and died Dec. 25, 1875. See *Minutes of Annual Conferences*, 1876, p. 98.

Van Arsdale, Simeon, a minister of the Reformed (Dutch) Church, was born in 1754. He was licensed in 1782, and preached at Readington, N. J., 1783–86. He was a powerful and polished preacher, ardent in piety, and untiring in all his pastoral labors, but was cut off in the very beginning of his ministry. He died in 1786. See Corwin, *Manual of the Ref. Ch. in America*, s. v.

Vanatta, Samuel F., a Presbyterian minister, was born in Bridgeport, Belmont Co., O., Sept. 12, 1826. He was educated in Franklin College, New Athens, O., and studied theology in the Associate Reformed Seminary, Allegheny, Pa. He was licensed by Steubenville Presbytery, June, 1855. He died in Vicksburg, Miss., May 30, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 280.

Van Bokkelen, James Ellisdon, a Protestant Episcopal clergyman, died in Baltimore, Md., Nov. 17, 1850, aged twenty-five years. He was a graduate of the General Theological Seminary, and during his short ministry had charge of Grace Church, Elk Ridge Landing, Md., and St. Paul's Church, St. Louis, Mo. At the time of his death he was assistant minister of St. Timothy's Church, Md. See *Amer. Quar. Ch. Rev.* 1851, p. 639.

Van Brunt, Rutgers, a minister of the Reformed (Dutch) Church, was born in New York in 1820. He graduated at Hobart College in 1840, and at New Brunswick Theological Seminary in 1848, when he was licensed by the classis of that institution. He preached at Albany, N. Y., 1848–49; Newark, N. J., 1849; Smithtown and Carmel, N. Y. (Presbyterian), 1851–57; Waterford, N. Y., 1857–61. He died April 28, 1863. He was a man of broad and liberal culture, a thorough student, a pious and faithful minister. His labors were blessed by a revival at Newark. See Corwin, *Manual of the Ref. Ch. in America*, s. v.

Van Bunschooten, Elias, a clergyman of the Reformed (Dutch) Church in America, son of a farmer, Tennis Van Bunschooten, was born at New Hackensack, near Fishkill, N. Y., Oct. 26, 1738. He was one of five brothers, none of whom ever married, although all of them lived to adult age. One of them, while on a voyage to the West Indies, was killed by mutineers, with all on board except a small boy. One of these mutineers, named Anderson, after conviction in New York, was executed upon an island in the harbor, which has ever since been called Anderson's or Gibbet Island, where Gibbs and other pirates were afterwards hanged. There were also three sisters, all of whom were mothers of large families. Mr. Van Bunschooten was educated at Princeton College; graduated in 1768; studied theology with Dr. Hermanus Meyer, of Kingston; and was licensed to preach in 1773 by the "General Meeting of Ministers and Elders." He settled that year at Schaghticoke, N. Y., and remained until 1785, when he removed to the Kittatinny valley, which extends from the Delaware to the Hudson, and became pastor of three united churches—Minisink, N. Y.; Magagcamack (now Port Jervis), N. Y.; and Walpack, N. Y. During his ministry another Church was formed at the Clove in 1788 (Dutch *kloop*, a valley *cloven* by a stream). At this place he ultimately located his home upon an extensive farm. In 1803 a plentiful revival blessed his faithful ministry. He withdrew from active service, on account of age, in 1812, and died Jan. 10, 1815. Mr. Van Bunschooten's ministry was pure and healthful in its influences. He was fond of books and of learning. He preached equally well in Dutch and in English, always from a careful analysis, but often with peculiarities of thought which were quite characteristic, and not always in good taste. His voice was full, but not loud, and his manner in the pulpit was earnest and impressive. He was very eccentric. He was about six feet high, erect and stately, and there was "something about him that reminded you of an Indian chief." His general manner was rather austere, although to intimate friends he could pleasantly unbend. Under his ministry the very primitive and uncultivated people of his extensive charge, which was fifty miles long, and in a newly opened wilderness region, greatly improved in mind, manners, education, and religious spirit, much of which is attributed to his influence. He was scrupulously exact in all his business transactions. His salary was about £100 per year. It is said that a defaulting deacon, who had collected his salary, mortgaged his farm to the dominie to secure his payment. After his ministry ceased this mortgage was foreclosed, and the place was given to the Church as a parsonage. He owned a mill, and once sent his negro servant on horseback after a creditor, who would not wait for three cents change, a distance of seven miles, to overtake him and pay his debt in full. He married a couple, whom he had been sent for to join in wedlock, while the Delaware River, swollen by a freshet and bridgeless, was running *between* him and the happy parties to whom he could not cross. In his marriage register he headed the date column "Time of execution." During his last illness he insisted upon paying every one of his neighbors who watched with him at night or by day a day's wages in silver, however unwilling they might be. This was his sense of exact justice and independence. Inheriting a handsome portion from his father's estate, and by frugal management acquiring a large property, in his old age he devoted an unusual proportion of his worldly goods to the cause of ministerial education. At the suggestion of his life-long friend Dr. John H. Livingston, who wrote him a memorable letter just when he was about removing from New York to take charge of the Theological Seminary in New Brunswick, July 31, 1810 (*Life of Livingston*, p. 250–256), he donated a large fund, which has always borne the founder's name, to the trustees of Rutgers (then Queen's) College, to educate "pious young men who hope they have a call of God to preach the Gospel of Jesus Christ." The nomination of incumbents must always be made by the General Synod. The manner in which this fund was given was perfectly characteristic of the donor. While the General Synod of 1814 was sitting in New York, the venerable and quaint-looking old man, with his broad-brimmed, round-crowned hat in hand, walked calmly up the aisle to-

wards the president's seat, bowing as he came up, and said, "Mr. President, I want to talk." Nobody knew him, and the president asked, "Are you a member of this body, sir?" "No, sir," was the reply, "but I want to talk." The president reminded him that none but members had a right to speak, when an aged minister, who had just come in, recognised him, and said, "I move that the Rev. Elias Van Bunschooten have leave to talk." It was carried, and then the old patriarch went up to the president's table, drew from his pocket a large roll of bank-bills and counted them—$800. Then he took another package of obligations, amounting to $13,840, and counted this out, and, in a few well-chosen words, donated them to the astonished synod, and asked a committee of conference to arrange the conditions. Subsequently, by will, he added other sums, the whole being allowed to accumulate until it reached $20,000. Such is the history of this endowment, which was, so far as is known, the *first* one made in our country, and certainly the first made in the Reformed Church, *for theological education*. Not a dollar of it has been lost. The capital now amounts to over $20,000, while the interest has educated over *one hundred and twenty-five* young men for the ministry, some of whom have been among the most eminent and useful in the service of the Church at home and in foreign lands. "And by it he, being dead, yet speaketh." In 1817 Mr. Van Bunschooten's remains were removed, by direction of the General Synod, to the graveyard of the ancient church in New Brunswick, where they lie beside those of his friend Dr. Livingston and other professors of theology. At the disinterment of his body, a respectable unconverted woman of his Church, who stood looking on, was so powerfully affected by the recollection of his faithful sermons and unheeded private teachings that, as she saw the coffin raised, she uttered a cry of anguish and became almost helpless from the rush of her feelings of sin and righteousness and judgment to come; she sank almost into despair, and it was nearly a year before she found peace in believing. The very singular and yet precise and pious terms of the formal bequest of Mr. Van Bunschooten, and which require it to be read at the regular meetings of the synods and classes of the Church, "not for aggrandizement or self-ostentation, but to be an humble pattern to others," were drawn up, doubtless at his suggestion however, by the Hon. Abraham Van Vechten of Albany, an elder of the synod and member of the committee of conference. The "pattern" *has* been nobly "followed by others." See McClure, in the *New Brunswick Rev.* 1855; Todd, *Life of Rev. P. Labagh;* Gunn, *Life of Dr. J. H. Livingston;* Corwin, *Manual of the Ref. Ch. in America*, s. v. (W. J. R. T.)

Van Buren, P. H., a young minister of the Reformed (Dutch) Church, was born at Fultonville, N. Y., in 1846. He graduated with honors at the University of the City of New York in 1864, and at the New Brunswick Theological Seminary in 1867; was licensed as a minister in 1867, and called to the Church at Freehold, N. J., but was prevented from settling by sickness, and died in 1868. He had made thorough preparation for the ministry, but he resigned himself to the will of God and departed in peace. See Corwin, *Manual of the Ref. Ch. in America*, s. v.

Vance, Andrew, D.D., a Presbyterian minister, was born near Abingdon, Va., July 23, 1788. He was awakened to a sense of his lost condition, and became so concerned that he neither ate, drank, nor slept, and was reduced almost to a skeleton. His whole care after conversion was as to how he could do the most good in the world, and he determined to preach the Gospel. Following out his purpose, he entered Washington College, East Tennessee, from which he graduated. He was prevented from entering Princeton Theological Seminary from want of health, and he pursued his theological studies with a private tutor. He entered the ministry in 1828 at Baker's Creek Church, E. Tenn., and was ordained and installed by the Union Presbytery. At the division of the Church in 1837–38 he was the only member of the Presbytery who adhered to the Old-school side. As a result of his adherence his property was all taken from him, and he was reduced to poverty. In 1867 he attended the meeting of the General Assembly at Cincinnati, O., after which he removed to Illinois and had several calls from churches in that state; but Providence having opened a way for his return to his old charge at Baker's Creek, he availed himself of it, and returned and resumed his ministrations. Here he remained and finished his long and useful labors. He died at Unitia, Tenn., Nov. 1, 1872. See *The Presbyterian*, Jan. 25, 1873. (W. P. S.)

Vance, Thomas P., a Methodist Episcopal minister, was converted in 1827, joined the Kentucky Conference in 1829, in which he continued faithful and successful until his death from bilious fever, Oct. 6, 1834. See *Minutes of Annual Conferences*, 1835, p. 343.

Van Cleef, Cornelius, D.D., a minister of the Reformed (Dutch) Church, born at Harlingen, N. J., Sept. 16, 1799. He graduated at Dickinson College in 1823, and at New Brunswick Theological Seminary in 1826; was licensed at Philadelphia in 1826; missionary at Palatine, N. J., in 1826; at Manayunk, Pa., 1827 to 1828; Athens, 1828 to 1833; New Hackensack, N. J., 1833 to 1866, and died June 13, 1875. He was converted at the age of sixteen, and was eminent for piety during his whole life. As a preacher he was faithful, earnest, and impressive. See Corwin, *Manual of the Reformed Church in America*, s. v.

Vandals (*Vandali, Wandali, Vindili*) were a Germanic tribe which ranks with the Goths, Herulians, Rugians, etc., among the migratory hordes that swarmed over the boundaries of the devoted Roman empire and founded new states upon its ruins. This people possesses great importance, not only for general history, but, by reason of its passionate opposition to the Catholic faith, for the history of the Church as well. Their original seat was in the northern sections of the Riesengebirge and the modern Lusatia, whence they burst forth in the reign of the emperor Marcus Aurelius as the allies of the Marcomanni. Some years later they appeared on the borders of Dacia by the side of the Goths and Gepidæ, but were induced by the emperor Probus to settle peaceably in that province. They were at a later day badly defeated by the Goths, and given a residence in Pannonia by the emperor Constantine, where they sustained friendly relations to their neighbors, and received Christianity from the Visigoths in its Arian form.

In the year 406 the Vandals laid aside their peaceful habits, and, in conjunction with the Alani and the Suevi, swept in savage irruption over the countries of Western Europe. They defeated the Gauls, crossed the Pyrenees, and entered Spain, ultimately settling in the southwestern part of the peninsula (Vandalitia, Andalusia) and making it the base from which they carried barbarous devastations into all the regions accessible to their armies, the fanatical suppression of the Catholic party being everywhere a noticeable feature in their operations. The accession of Genseric (Gaiseric, Geiseric) to the sovereignty in 428 began a new epoch in their history. Count Boniface, the Roman governor of Africa, having been goaded on to rebellion through the machinations of Aetius, the conqueror of Attila, invited Genseric to come to his assistance, and the latter responded by crossing over into Africa with more than fifty thousand men in May, 429. Boniface was soon afterwards reconciled to the emperor, through the efforts of Augustine, bishop of Hippo, and thereupon endeavored to turn back his Vandal allies, first by persuasion and afterwards by force of arms, but without success. In 435 they concluded a treaty with Rome, which gave them the provinces of Mauritania and Numidia; four years afterwards Carthage fell into their hands and was made the capital

of their possessions. Sicily, Sardinia, Corsica, Majorca, and Minorca were included in their empire. In 455 Rome itself was taken, the emperor Maximus killed, and the city given over to pillage during fourteen days —June 15 - 29. Many prisoners, among them the empress Eudoxia and her two daughters, and many treasures and works of art were taken away to their African dominions. The empire twice endeavored to punish the insolence and cruelties of these barbarian invaders—first in 457, when a fleet sent against the Vandals was destroyed by Genseric in the bay of Carthagena; and again in 468, when an expedition sent from the East, and commanded by Heraclius, encountered a similar fate off the city of Bona. Genseric died Jan. 15, 477. Under his rule the Vandals extended their dominions in every direction; but, in the process, conducted themselves with such barbarity in the securing of spoil and the destruction of works of art that the world fixed on them its stigma of opprobrium, and perpetuated it for all time by the coining of the term *Vandalism*. Especially cruel was their treatment of orthodox Christians as it is described by the contemporary bishop Victor of Vita in the province of Byzacium. Not only were churches and other buildings destroyed, but also cities; fields and plantations were devastated; clergymen, wealthy laymen, and women of every age and rank were made to endure every form of suffering. The torture was in constant use. Masses of people were driven together in the vicinity of fortresses impregnable to the Vandal arms, and there massacred in order that the stench of the putrefying bodies might compel a surrender. After the capture of Carthage, Genseric announced his determination to thoroughly supersede the Catholic with the Arian doctrine; and to accomplish this result he either banished or enslaved the orthodox clergy and laity and gave the churches to his friends. Hunneric, the son and successor of Genseric, followed his father's example. The Catholics of Carthage were at first permitted to choose a bishop, and selected Eugenius; but the persecutions soon began afresh. Only Arians were allowed to hold office in the State; and such Catholics as had been in official stations were deposed, deprived of their property, and banished. Devoted virgins were tortured to compel the confession that they had been guilty of illicit relations with clergymen of their faith. About five thousand Catholics, chiefly clergymen, were banished to the desert, where many starved to death and others died of the maltreatment they experienced. In 484 the African bishops were summoned to meet the Arians at Carthage, and endeavor to prove the Homoousian creed from the Scriptures. No bishops from beyond the sea were allowed to be present. Previous to the meeting of the synod several orthodox bishops were scourged, and the respected and learned bishop Lætus of Nepte was burned at the stake. In the synod Cyrilla, Arian patriarch of the Vandals, presided, seated with his coreligionists upon an elevated throne, while the orthodox bishops stood before it in the attitude of criminals. When they ventured to protest against this indignity, as also against the assumption of patriarchal functions by Cyrilla, they were each beaten with one hundred blows with rods. To still further intimidate them, the king caused seven monks who refused to become Arians to be tortured at Carthage and then taken on shipboard to be burned to death on the high seas—a plan which failed because the vessel would not burn, so that the executioners were obliged to beat out the brains of their victims with their oars. The Catholics, however, presented the synod with a clear and concise statement of their doctrines, which was publicly read; but no further discussion was allowed. The king issued an edict which closed all orthodox churches in Africa on the same day, and confiscated all the property of the orthodox, for the use of the Arian, bishops. Soon afterwards a second edict commanded the execution upon Catholics who should not have accepted Arianism by June 1, 484, of all the punishments decreed by Roman emperors against Donatists, Manichæans, and other heretics. After Hunneric's death, in 486, a temporary lull took place in the fever of persecutions, which continued as long as his successor, Gundamund, occupied the throne; but when Thrasimund became king, Sept. 24, 496, the troubles of the Catholics began afresh. Among the sufferers at this time was Fulgentius of Ruspe (q. v.). Upon Thrasimund followed the more tolerant Hilderic, May 26, 523; and upon him, in 531, the usurper Gelimer, uncle to Genseric. The wealth of the Vandals and the enervating climate of their home had in the meantime destroyed their robust character; they had also been defeated in several conflicts with the Mauritanians; and were disunited among themselves. Under these circumstances, the ambitious emperor Justinian despatched an army under Belisarius to the support of the Catholic Church in Africa, which defeated the Vandal forces in 534, made a prisoner of Gelimer, and so completely destroyed the nation that its very name was lost. The Synod of Carthage followed, in which measures were taken with reference to the Arian bishops and persons whom they had baptized; and which petitioned the emperor for the return of ecclesiastical property alienated from the Church during the persecutions.

See Procopius, *De Bello Vandalico;* Prosper, *Chronicon;* Idatius, *Chronicon;* Victor. Episc. Vitensis, *Hist. Persecut. Afric.* in Ruinart, *Hist. Persecut. Vandal.* (Par. 1694; Venet. 1732, 4to); Salvian, *De Gubern. Dei Lib. VII;* Possidon, *Vita S. Augustini; Vita S. Fulgentii;* Krantz, *Wandalia Lib. I* (Frankf. 1580, fol.); Gibbon, *Decline and Fall;* Mannert, *Gesch. d. Vandalen* (Leips. 1785); Papencordt, *Gesch. d. vandal. Herrschaft in Afrika* (Berlin. 1837); Zeuss, *Die Deutschen u. d. Nachbarstämme* (Munich, 1837); Schröckh, *Kirchengesch.* xviii, 89-121; Gieseler, *Kirchengesch.;* Smith, *Dict. of Gr. and Rom. Geog.* s. v.; Herzog, *Real-Encyklop.* s. v.

Vandercook, Jackson C., A.M., a Methodist Episcopal minister, was born in Lyons, N. Y., Aug. 3, 1814. He joined the Church in 1833; united with the Black River Conference in 1848; and successively served the following appointments: South Canton, Fort Covington, Gouverneur, Oswego, Fairfield, Geddes, Fulton, Oswego a second time, Adams, and a second time Geddes. He died at his residence in Fulton, May 27, 1866. Mr. Vandercook possessed a vigorous and logical mind, was well versed in logic and mental and moral science; had a rare power of generalization; and was independent, energetic, and faithful. See *Minutes of Annual Conferences*, 1867, p. 122.

Vanderlinde, Benjamin, a Reformed (Dutch) minister, was born near Hackensack, N. J., in 1719, and was the first person educated and licensed in this country by the Cœtus to preach the Gospel as a minister of the Dutch Reformed Church in America. This occurred in 1747, and was the occasion of much previous hesitation and subsequent conflict. The advocates of a learned ministry treated it as a dangerous innovation, a beginning of revolutionary proceedings, and of defection from the mother Church in Holland. His examination was sustained, and he was afterwards ordained and installed over the Church at Paramus, N. J., of which he remained the acceptable pastor for forty-one years—1748 to 1789. He preached also at a place called Ponds; and two new churches, Ramapo and Saddle River, were organized during his ministry. His wife was a niece of general Schuyler, the Revolutionary patriot. He died in 1789. See Corwin, *Manual of the Reformed Church in America*, p. 500. (W. J. R. T.)

Vanderlip, Elias, a Methodist Episcopal minister, was born in 1768. He joined the Church in New York city when but a young man; labored many years as a local preacher; and in 1802 was admitted into the travelling connection in the Troy Conference, and was appointed to Pittsfield Circuit. In 1806 Mr. Vanderlip located in Albany; the following year he travelled Ul-

ster Circuit; but poverty again obliged him to locate in 1808 and go into business. In 1838 he again united with the Troy Conference, and was appointed to Johnstown Circuit. In 1840 he was superannuated, and died Sept. 3, 1848. Mr. Vanderlip was deeply pious, very zealous, and a preacher of considerable ability. See *Minutes of Annual Conferences*, 1849, p. 340.

Vandermeulen, CORNELIUS, a minister of the Reformed (Dutch) Church, born at Mindelhamis, Netherlands, Dec. 15, 1800. He joined the *Christelijke Afgeschiedene Kerk in Nederland*, a body which had separated from the National Church. He preached at Mindelhamis, Rotterdam, and Goos from 1839 to 1847, when, owing to the persecutions suffered by his Church, he emigrated with a large part of his congregation to Holland, Ottawa Co., Mich., and founded the flourishing village of Zeeland, where he preached from 1847 to 1859. He was pastor of the First Church, Chicago, from 1859 to 1861; Second Church, Grand Rapids, Mich., from 1861 to 1873. He died Aug. 23, 1876. See Corwin, *Manual of the Reformed Church in America*, s. v.

Van der Schuur, K., a minister of the Reformed (Dutch) Church, was born at Midwolda, Netherlands, April 17, 1803. He studied under the Rev. Mr. Kok, and was licensed and ordained by the Church of the Separated in 1840; preached at Hoogeveen from 1840 to 1848; emigrated to Michigan in 1848; preached at Graafschap from 1848 to 1850, and at Oostburg, Wis., from 1850 to 1866. On removing to the West, he entered upon his labors in the new country, and shared in all the hardships of Western pioneer life. He died Nov. 17, 1876. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van der Sloot, FREDERICK WILLIAM, a minister of the German Reformed Church, was born in Dessau, Germany, Nov. 11, 1773. His father was a minister. Educated in Europe, he emigrated to the United States in 1801. Licensed and ordained in 1802, he took charge of seven congregations in Lehigh and Northampton counties, Pa. In 1811 he was called to Germantown, near Philadelphia. In 1813 he removed to New Goshenhoppen, Montgomery Co. In 1818 he was called to Philadelphia, where he founded Salem's German Reformed Church. In 1824 he removed to Rockingham County, Va., where he served ten congregations. In 1827 he became pastor of a charge in York and Adams counties, Pa., which he served until his death, Dec. 14, 1831. He was a fine linguist, a good preacher, and also a poet, many of his poems having been published. Two of his sons entered the ministry.

Vanderveer, Cyrus G., a minister of the Reformed (Dutch) Church, was born in New Hurley, N. Y., in 1835. At the age of seventeen he entered upon a commercial career, which lasted four years; but when he found the Saviour, he gave himself to the work of the ministry. He graduated at the New Brunswick Theological Seminary in 1859, when he was licensed to preach; became missionary at Havana in 1859; at Davenport, Ia., from 1859 to 1861; chaplain in the army from 1861 to 1862; and corresponding secretary of the Board of Domestic Missions from 1866 to 1868. He died in 1868. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vanderveer, John, D.D., a minister of the Reformed (Dutch) Church, was born in Hunterdon County, N. J., May 5, 1800. He graduated at the College of New Jersey in 1817, and at the New Brunswick Theological Seminary in 1822, when he was licensed as a minister. He was missionary to several towns in New York in 1823; pastor at Philipsburg, Pa. (Presbyterian), from 1824 to 1827; and teacher at Easton from 1827 to 1854. He died in 1878. His school at Easton was famous for more than a quarter of a century, and his pupils carried with them pleasant memories of their intercourse with their teacher. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vandervoort, John C., a minister of the Reformed (Dutch) Church, was born at Bound Brook, N. J., in 1798. He graduated at Queen's College in 1818, and at the New Brunswick Theological Seminary in 1819, when he was licensed to preach. He preached at German Valley and Fox Hill, N. J. (Presbyterian), from 1819 to 1826; Basking Ridge (Presbyterian), from 1826 to 1834; First Church, Totowa, from 1834 to 1837; Kinderhook, N. Y., from 1837 to 1842; Mellenville, from 1842 to 1845; New Paltz, from 1845 to 1848; and Second Church, Ghent, from 1848 to 1851. He died June 21, 1851. His piety was fervent, and he contented not himself with merely illustrating historical truth, but carried his appeals directly to the hearts and consciences of his hearers. In most of his charges his labors were crowned with success in the salvation of souls. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vandervoort, Paul, a Methodist Episcopal minister, was born in Mongolia County, Va., June 19, 1828. He joined the Church in 1848, and entered the travelling connection in the Western Virginia Conference in 1855. He served the Church faithfully on seven different circuits, and died at Jollytown, Pa., Aug. 26, 1865. Mr. Vandervoort was courteous and upright in deportment, calm and firm in purpose, and practical and fervent in preaching. See *Minutes of Annual Conferences*, 1866, p. 47.

Vandewater, ALBERTUS, a Reformed (Dutch) and Presbyterian minister, was born near Brunswick, L. I., Sept. 21, 1821. He received his education preparatory to college at the school of Dr. J. J. Owen, in Orchard Street, New York city, and united, on profession of his faith, with the Seventh Presbyterian Church of New York city, when about nineteen years of age. He was graduated from the College of New Jersey in 1846, and entered the Princeton Theological Seminary in the same year. There he took a full three years' course of study, and was regularly graduated in 1849. Not long after he became stated supply to the Church at Athens, Bradford Co., Pa., where he was ordained as an evangelist by the Susquehanna Presbytery, Nov. 5, 1850, and where he continued to labor until 1854. He then accepted a call to the Reformed Dutch Church of Spotswood, Middlesex Co., N. J., where he was installed Nov. 1, 1854, and continued to labor very acceptably and usefully over thirteen years, until he was released by the Classis of Monmouth, Nov. 5, 1867. His next charge was the United Dutch Reformed churches of Blenheim and Brackabeen, N. Y., in the Classis of Schoharie, where he was installed Dec. 18, 1868, and was released March 1, 1869. After this he supplied for a short time the Reformed Dutch Church of Wolcott (now Fair Haven), N. Y., but soon accepted a call to the Reformed Dutch Church of Oakland (otherwise called Pands Church), in Bergen Co., N. J., where he was installed May 26, 1869, and released April 23, 1872. After this he resided about a year at Princeton, N. J., without special employment; then taught school for a short time at Yardville, Mercer Co., N. J., after which he taught school and preached as a missionary near Farmingdale, Monmouth Co. While laboring there, his efforts were blessed with a revival, in which about seventy souls were hopefully converted. He was then induced to remove to Missouri, where he became stated supply to the Church of Mine La Motte, in the Presbytery of Potosi, in the autumn of 1876. Here he was laboring faithfully and zealously when he was summoned away by death. This event occurred Feb. 28, 1879, at Mine La Motte, Madison Co., Mo. His death was a very calm and happy one, and full of triumphant faith in the Saviour. (W. P. S.)

Van Doren, Isaac, a Reformed (Dutch) and Presbyterian minister, was born at Griggstown, N. J., in 1772. He was educated in the College of New Jersey, studied theology privately, was licensed by the Classis of New York, and ordained about 1798. In

1802 he settled in Hopewell, Orange Co., N. Y., where, during a pastorate of twenty-three years, he was blessed with eminent success; then removed to Newark, N. J., and for four years (1825–29) was principal of the Academy; he then, with his eldest son, established a collegiate institute on Brooklyn Heights (1829–34); from there he removed to Lexington, Ky., where he taught (1834–38); and became eminent as a teacher in other parts of the West. He died Aug. 12, 1864. He was the author of a tract entitled *A Summary of Christian Duty*, compiled from the Douay Bible. See Wilson, *Presb. Hist. Almanac*, 1865, p. 133; Corwin, *Manual of the Ref. Church in America*, s. v.

Van Doren, Luther Halsey, a Presbyterian and Reformed (Dutch) minister, was born at Hopewell, Orange Co., N. Y., in 1808. He graduated at the College of New Jersey in 1831, and began his preparation for the ministry under the Rt. Rev. R. B. Smith, D.D., LL.D., Protestant Episcopal bishop of Kentucky, but was subsequently licensed by the Presbyterian Church of Lexington, Ky., and ordained presbyter at Columbia, Mo., in 1834. He preached for the Presbyterian churches of St. Louis, Farmington, and Columbia, Mo.; Freehold, N. J.; Paducah, Ky.; Spring Street and Fiftieth Street, New York city; and New Vernon, N. J., from 1834 to 1871; then for the Reformed (Dutch) churches of Montville from 1871 to 1874, and Middletown from 1874 to 1876. He died in 1876. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Doren, William, a Presbyterian educator, was born at Griggstown, Somerset Co., N. J., March 14, 1814. He was prepared for college in the Academy at Princeton under the tuition of the Rev. Charles C. Sears, and was graduated from the College of New Jersey in 1835. He united with the First Presbyterian Church of Princeton, July 14, 1832. On leaving college, he taught in Florida about a year, and then entered Princeton Seminary in 1836, but, owing to a failure of health, remained only one year. He was never licensed or ordained, but devoted himself to the work of education. He was a professor in the college at Columbia, Mo., and afterwards in the Missouri State University from 1837 to 1843. Next he had charge of the high-school at Lexington for seven years, until 1850; then served as professor in Westminster College at Fulton for twelve years, until 1862. In the latter year he removed to California, where he taught successively at Napa City, Stockton, Visalia, and Watsonville, establishing an institution of learning in each of these towns. While teaching at Watsonville his sight failed him, and for two years preceding his death his health had been steadily declining. At Columbia, Mo., he was ordained ruling elder, and in this office had faithfully and very usefully served the churches in the towns where he subsequently resided. He died at Watsonville, Cal., Dec. 3, 1877. (W. P. S.)

Van Driessen, Johannes, a Reformed (Dutch) minister, was born in 1697, and educated in Belgium. After coming to this country he went to Yale College with a commendatory letter from the patroon Van Rensselaer, and was then licensed and ordained by the Congregationalists at New Haven. This was made the occasion of great opposition to him as a minister. His motive was to save the time, trouble, and cost of a journey to Holland to procure ordination. The Dutch clergy denounced him as a schismatic, the Amsterdam Classis warned the American churches against him, and his troubles multiplied and lasted long. This was the first example of "irregular ordination," as it was regarded, that occurred in the northern section of the Dutch Church, and it was the real opening of the great controversy between the Cœtus and Conferentie parties, resulting in the triumph of the former, which was the American progressive and independent element. He was settled at Claverack, Kinderhook, and Livingston Manor from 1727 to 1735; at New Paltz from 1731 to 1735; at Acquackanonck and Pompton, N. J., from 1735 to 1748; and subsequently at Poughkeepsie, Fishkill, and New Paltz temporarily in 1751. He was at length involved in other troubles and silenced. See Corwin, *Manual of the Ref. Church in America*, s. v.; Still, *Hist. Discourse* at New Paltz; Zabriskie, *Claverack Centennial*. (W. J. R. T.)

Van Driessen, Petrus, a Reformed (Dutch) minister, brother of the preceding, was minister of the Reformed Dutch Church in Albany from 1712 to 1738. Until 1727 he also supplied Kinderhook. Mention is made of his services for some time at Kinderhook and Schenectady. During his ministry at Albany a new and handsome stone edifice was built, which stood ninety-one years on State Street. He organized the important churches of Kinderhook in 1712 and Claverack in 1716. Like his predecessors, Megapolensis, Dellius, and Lydius, he acted as a missionary to the Indians. In the documentary history of New York, among several petitions to governor Burnet and his councillors from this pastor, is one dated Sept. 13, 1722, respecting his labors among the Mohawks, asking protection and assistance for himself and his interpreter, in which the petitioner is described as "finding himself in Conscience thronged and moved to continue with them in the doctrine of the true knowledge of God, if yet at some Time the Lord might give them repentance as by means of the same ministracion thro' the blessing of the Most High has been done to Our forefathers." This is followed by a "Lycence by his Excellency," to Mr. Van Driessen, "to Erect and build a meeting-house for the Indians in the Mohawk's country, in order to ye assembling of themselves together for ye Solemn Worship of God; and that upon any part of the Lands to them belonging as shall be found most Convenient for the purposes mentioned." The venerable pastor and missionary labored with zeal and fidelity among his people at Albany for a period of twenty-six years, until his death, which took place about Feb. 1, 1738. For five years previously he had a colleague, Rev. Cornelius Van Schie, who had labored at Poughkeepsie and Fishkill, 1731–38, when he removed to Albany. He survived his associate only six years, dying Aug. 15, 1744, at the age of forty-one. See Rogers, *Hist. Discourse*, p. 20–24; *Documentary Hist. of New York*, iii, 915, 916; Corwin, *Manual of the Ref. Church in America*. (W. J. R. T.)

Van Duzer, Joseph E. A., a minister in the Methodist Episcopal Church, South, was born in New York city, Sept. 14, 1852; was left motherless when an infant; received a fair academic education and a good commercial training; married in early manhood; received license to preach in 1873, and united with the Florida Conference, and was appointed to the Cuban work, where he worked faithfully and beyond his endurance until his death, by typho-malarial fever, June 7, 1875. Mr. Van Duzer was a man of great energy and remarkable consecration. See *Minutes of Annual Conferences of the M. E. Church, South*, 1875, p. 179.

Van Dyck, C. L., a minister of the Reformed (Dutch) Church, was born at Kinderhook, N. Y., in 1804. He graduated at Union College in 1826, and at New Brunswick Theological Seminary in 1829, when he was licensed to preach; became pastor at Marbletown, N. Y., 1829–53; at North Esopus (Port Ewen), N. Y., 1856–66. He was converted at the early age of sixteen, and was a pious and consistent professor of Christianity from that time until his death, in 1866. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Dyck, Hamilton, a minister of the Reformed (Dutch) Church, was born in 1807. He graduated at Hamilton College in 1826, and at York Theological Seminary in 1829. He preached at Chambersburg, Pa., 1829–33; and at Prattsville, N. Y., 1833–36. His constitution having been broken down by severe study during his seminary course, he died in 1836. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Dyck, Leonard B., a Presbyterian minis-

ter, was educated for the ministry of the Reformed (Dutch) Church. He graduated at Union College in 1824, and at New Brunswick Theological Seminary in 1827. During the latter part of his seminary course a controversy was carried on between Princeton and Andover in regard to the doctrines of the *extent of the atonement*, the *eternal generation of the Son*, and the *procession of the Holy Ghost*. Young Van Dyck read what was said on both sides of this controversy, and was left in doubt as to the true doctrine. In consequence of his unsettled opinions on these great doctrines, he was advised to remain at the seminary until he should become settled, and was not recommended for licensure. Accordingly he returned to his house in Coxsackie, N. Y., and was licensed by the presbytery of Columbia, N. Y., in 1827. He was called to the Church at Osbornville (Windham), Greene Co., N. Y., and labored there faithfully and successfully from 1828 until about 1870, when the loss of his voice compelled him to retire. He then returned to his native village, Coxsackie, where he died, Oct. 23, 1877. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vandyke (Flem. *Van Dyck*), *Sir* **Anthony**, a Flemish painter, was born in Antwerp, March 22, 1599. He was the most illustrious pupil of Rubens. He visited England; thence went to Venice, Genoa, and Rome; returned to Antwerp in 1627; settled in England in 1632, was knighted by Charles I in the same year, and granted a life pension of £200 in 1633. He excelled as a portrait-painter, and executed many "crucifixions," "pietas," and historical pieces. He died in London, Dec. 9, 1641. See Carpenter, *Memoir of Sir A. Van Dyck* (London, 1844).

Van Dyke, John P., a Presbyterian minister, was born in Adams County, Pa., Oct. 18, 1803; graduated at Miami University in 1826; studied theology privately; was licensed by Miami Presbytery in 1828; ordained by Chillicothe Presbytery as pastor of West Union Church, O., in June, 1829, which pastorate existed for twenty-three years; in 1852 became pastor of the Church at Red Oak; in 1854, of Frankfort Church, Ind., in Logansport Presbytery; in 1856, of Pleasant Ridge Church, O.; and died Aug. 13, 1862. He was an able divine; in presbyterial and synodical bodies he had few equals; his preaching was eminently doctrinal, but ardent and impressive. See Wilson, *Presb. Hist. Almanac*, 1863, p. 214.

Vane (written also Fane), a plate of metal turning on a vertical spindle so as to show the direction of the wind, frequently fixed on the tops of spires and pinnacles, and in other elevated positions: it is often in the form of a cock, and from this circumstance is very commonly called a *weathercock*. Vanes were in use in the times of the Saxons, and in after-ages were very extensively employed. They were sometimes perfectly plain, and sometimes cut into ornamental forms, which were not unfrequently heraldic devices. During the prevalence of the Perpendicular and Elizabethan styles, figures supporting vanes were often placed on the tops of pinnacles, and in other exposed situations: these were usually in the form of small flags, and were sometimes pierced with a representation of some armorial bearing. Occasionally the vane was shaped like an heraldic device.

Stanton Harcourt, Oxfordshire.

Vane, *Sir* Henry, an English republican and religious zealot of the period of the Commonwealth, eldest son of a baronet of the same name, was born at Hadlow, in Kent, in 1612. He was educated at Westminster School, and entered as gentleman commoner Magdalen College, Oxford, about 1628; but before matriculation renounced the Church of England and refused to take the oath of allegiance. He travelled in France, Holland, and Switzerland, and completed his education at Geneva, where he became confirmed in the republican principles which he had imbibed, and avowed the Puritan doctrines. The unpopularity of his opinions in England led him to seek a home in America, and he arrived in Massachusetts in 1635, where he was received with great satisfaction on account of his high reputation and social position, and elected governor of the colony in 1636. Having taken the part of Mrs. Hutchinson in a bitter religious controversy then existing, he lost much of his popularity, and failed of a re-election for governor the following year. He was then chosen a member of the general court, but returned to England in August, 1637. He now married a daughter of Sir Christopher Wray of Ashby, in Lincolnshire; was knighted, and entered upon a political career. Through his father's interest he was appointed joint treasurer of the navy with Sir William Russell, and entered Parliament for Kingston-upon-Hull in 1640, where he almost immediately joined Pym and the anti-court party, of which he became one of the most vehement and resolute leaders. He took an important part in the impeachment of Strafford and Laud; became sole treasurer of the navy in 1642; was a zealous supporter of Parliament in the Civil War, to which body he gave up the fees of his office; was a member of the Westminster Assembly; went, in June, 1643, to Scotland as one of the joint commissioners to negotiate an alliance, and was influential in securing the adoption of the Solemn League and Covenant; enabled Roger Williams to obtain the charter of Rhode Island in 1643; was one of the chief promoters of the Self-denying Ordinance in 1644; opposed the terms of settlement offered by Charles in 1648; became a member of the Council of State in February, 1649, in which position he remained until Cromwell's dissolution of Parliament in 1653. During this period he had the direction of the navy, and important powers in reference to the foreign wars then in progress. He also enjoyed the friendship of John Milton, who addressed one of his sonnets to him. After the dissolution of the Long Parliament, he retired to his estate of Raby Castle, where he wrote religious treatises and political pamphlets, one of which led to his imprisonment for four months in Carisbrooke Castle, by order of Cromwell, in 1656. He remained in opposition until the death of Cromwell, when he was again chosen to Parliament, and became the leader of the republican party, endeavoring to mould the commonwealth to his ideas of government. He was one of the twenty persons excepted from the Act of General Pardon and Oblivion, passed at the Restoration, and in July, 1660, was committed to the Tower. He was afterwards committed to other prisons, remaining two years in a castle in the Scilly Islands, occupied in theological studies and writing. On June 2, 1662, he was arraigned for high-treason before the Middlesex grand-jury; found guilty on the 6th, and, contrary to a promise made by Charles, was beheaded on Tower Hill, June 14, 1662. His theological writings were of a highly mystical type, and of very little value. He was a Millenarian, and believed or hoped that the Saviour would come and establish a fifth universal monarchy. These views gave rise to a small sect known as Vanists (q. v.). See Knight, *Life and Death of Sir Henry Vane* (Lond. 1662); Birch, *Lives;* Ludlow, *Memoirs;* Sparks, *American Biographies*, vol. iv.

Van Gaasbeek, Laurentius, a minister of the Reformed (Dutch) Church, was born in Holland. He graduated from the University of Leyden, May 15, 1674; sailed from Amsterdam May 13, 1678, arriving in New York Aug. 21 of the same year. He reached Kingston Sept. 8, and preached his first sermon there one week later. He was pastor of the Church in Kingston from that time until February, 1680, the date of his death. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Harlingen, Johannes Martinus, a Reformed (Dutch) minister, was born near Millstone, N. J., in 1724, of Dutch parentage. He went to Holland to complete his studies in one of the universities, and to get ordination by the Classis of Amsterdam, which was secured in 1761. In 1762 he returned to America and took pastoral charge of the united churches of Neshanic and Sourland, in Somerset Co., N. J., where he ministered thirty-three years, and died in 1795, universally beloved and lamented. A sufficient proof of the esteem in which he was held is found in the fact that his name was, after his death, given to the village and church and district in which he had lived and labored so long, Sourland being changed to Harlingen. He preached only in the Dutch language until within a few years before his death, when, to gratify the younger people, he preached occasionally in English. He was evangelical, faithful, a patron of learning, one of the original trustees of Queen's College, and, in all that is known of him, one of the best of the old Dutch ministers of the last century. See Corwin, *Manual of the Ref. Church in America*, s. v.; Sprague, *Annals of the Amer. Pulpit*, vol. ix. (W. J. R. T.)

Van Harlingen, John M., a Reformed (Dutch) minister, nephew of the foregoing, was born at Sourland (now Harlingen), N. J., 1761; graduated from Queen's College in 1783; studied for the ministry with Dr. Livingston; was licensed by the Christian Synod of the Dutch Reformed Churches in 1786; and settled at Millstone and Six Mile Run, N. J., 1787–95. From this period he was without charge (1795–1812), probably on account of his inanimate pulpit delivery. He was a lover of books, and lived chiefly among them; a close student, learned in theology, instructive in conversation, but exceedingly retiring and reserved in manner, and very absent-minded. While he was without charge he preached frequently for neighboring ministers, but his chief work was a full translation of a celebrated Dutch work, *Van der Kemp on the Heidelberg Catechism* (a series of sermons, with a valuable historical introduction, in 2 vols. 8vo). Before the organization of the Theological Seminary at New Brunswick, he had instructed a number of young men at his residence in Hebrew and ecclesiastical history, with a view to the ministry. In June, 1812, he was called to the chair of Hebrew and ecclesiastical history in the new seminary, and accepted the appointment of the General Synod to the Hebrew professorship, and gave temporary lessons in history. In one year thereafter he died at Millstone, after a brief and severe illness, June 16, 1813. He was never married. His meditative spirit and devout piety, with his love of learning, and a sufficiency of this world's goods, enabled him to live much above the world, "using it as not abusing it," and devoting himself to his sacred studies. He preached both in Dutch and English, and was regarded, according to the standard of his time, as a proficient in Hebrew and a Christian scholar of eminent attainments. See Sprague, *Annals of the Amer. Pulpit*, vol. ix; Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Van Helmont, *Baron* Francis Mercurius, a Dutch physician and religious enthusiast, was born in 1618; settled in England, as the family physician of Lady Conway, at Ragley, and thus became the associate of Henry Moore (q. v.). He was the son of the well-known chemist Van Helmont, and gave himself to those occult medical studies which were a passion with his father. His works were noted for their eccentricities. He died in 1699. See Tullock, *Rational Theol. in England in the 17th Cent.* ii, 329.

Van Helmont, Serges Jacob, a Flemish painter, was born in Antwerp in 1683. He was the son of Matthew Van Helmont of Brussels, and was instructed in his art by his father; but while the father painted markets, fairs, shops, and similar scenes, the son distinguished himself for religious compositions in the great style. He settled at Brussels, and was considered one of the best Flemish painters of his time, although, from weakness of constitution, he never left his own country. The *Triumph of Elijah over the Priests of Baal*, in the Church of the Carmelites; the *Martyrdom of St. Barbara*, in St. Mary Magdalen's; and the *Triumph of David*, in St. Michael's Church at Brussels, are considered his masterpieces. He died at Brussels, Aug. 21, 1726.

Van Hoeck, Jan, a Flemish painter, was born at Antwerp about 1600. He studied with Rubens, and afterwards at Rome. He was much employed by the emperor Ferdinand II of Italy, but eventually returned to his own country, where he died about 1650. He was an admirable painter in portrait and history. His most famous painting is the *Christ on the Cross*, in the Church of St. Sauveur at Bruges, said to be one of the finest pictures in Belgium.

Van Hook, Isaac A., a minister of the Reformed (Dutch) Church in America. He graduated at Columbia College in 1797, and at New Brunswick Theological Seminary in 1819, when he was licensed by the Classis of New Brunswick. He was missionary to Spotswood, N. J., 1819–21; to Stillwater, N. J., Beaver Dam, Middletown, Kleyn Esopus, and Tiashoke, N. Y., in 1822; pastor at Fort Miller and Argyle, 1823–24; missionary to Wilton in 1825; and corresponding secretary of the Board of Missions in 1827. He died in 1834. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Horne, Abram, a minister of the Reformed (Dutch) Church, was born at Whitehouse, N. J., Dec. 31, 1763. He graduated at Queen's College in 1787; studied theology privately, and was licensed in 1788; and became pastor at Wawarsing, Marbletown, and Rochester, N. Y., 1789–95; and at Caughnawaga, 1795–1833. He died June 3, 1840. In 1783 he was a commissary in the American army. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Hovenbergh, Eggo Tonkens, a Dutch minister of the Reformed Church. He was ordained at Amsterdam, April 1, 1743; and preached at Surinam, South America, 1743–49. On his way back from Surinam to Holland in 1749 he stopped at New York, where he would have received a call from the consistory but for the unsatisfactory position he took concerning the Church and ministry of New York. He preached at Livingston Manor and Claverack, N. Y., 1749–56; and at Rhinebeck Flats, 1756–64, when he was suspended, but continued to preach until 1767. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Husen, Stephen, a Baptist missionary among the Teloogoos, was born at Catskill, N. Y., Dec. 5, 1812, and received his education at the Hamilton Literary and Theological Institution, now Madison University. He received his appointment Aug. 23, 1838. He did not reach the field of his labors, Nellore, until March 21, 1840. For several years he devoted himself with zeal to his work with but little apparent fruit, in a section of the Teloogoo country which has recently been so wonderfully blessed. It was a time for seed-sowing; at last the great harvest has come. Mr. Van Husen's health broke down under his arduous and often discouraging labors, and he returned to his native country, Oct. 1, 1845. He died at Brattleborough, Vt., Dec. 13, 1854. (J. C. S.)

Van Huysen, Hermanus, an American minister of the Reformed (Dutch) Church. His early literary advantages were small, and he served during the Revolution as an officer in the American army. At the close of the war he sought to enter the ministry. He studied under the direction of Dr. J. H. Livingston, and was licensed by the Classis of Hackensack, N. J., in 1793. He preached at Helderberg, Salem, and Jerusalem, N. Y., 1794–1825. He died in 1833. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vani'ah (Heb. *Vanyah'*, יַנְיָה, *Jah* is *praise* [Fürst]; Sept. *Οὐουνία* v. r. *Οὐοανία* and *Οὐιεχωά*, Vulg. *Va-*

nia), an Israelite of "the sons of Bani," who divorced his Gentile wife married after the return from Babylon (Ezra x, 36). B.C. 458.

Vanière, JACQUES, a celebrated French Jesuit and modern Latin poet, was born at Causses, in the diocese of Béziers, Languedoc, March 9, 1664. He was educated at the Jesuits' college in Béziers, and joined the society in 1680. He was afterwards professor and rector of the Jesuit schools in Montpellier, Toulouse, and Auch. He died at Toulouse, Aug. 22, 1739. His chief works are, a volume of poetical *Opuscula:*—a *Dictionary of Poetry*, in Latin:—and a Latin poem entitled *Prædium Rusticum*. For others, see Hoefer, *Nouv. Biog. Générale*, s. v.

Vanini, LUCILIO, an Italian philosopher born at Taurisano, near Naples, in 1584. He studied philosophy, theology, and natural science at Rome and Padua, and took holy orders. His mind was perverted by reading Aristotle, Averroes, Cardan, and Pomponazzi. He travelled and preached his infidel doctrines in Germany, England, Holland, Switzerland, and France. In 1617 he left Paris, opened a school at Toulouse, and infused his impious notions into the minds of his scholars, on account of which he was accused of atheism, sentenced to death, and burned at the stake on the day the sentence was given, Feb. 19, 1619. He published, *Amphitheatrum Æternæ Providentiæ* (Lyons, 1615):—*De Admirandis Naturæ Reginæ Deæque Mortalium Arcanis* (Paris, 1516). See Durand, *La Vie et les Sentiments de L. Vanini* (Rotterdam, 1717); Rousselot, *Œuvres Philosophiques de Vanini* (Paris, 1841); Hoefer, *Nouv. Biog. Générale*, s. v.

Van Irhoven, WILLEM, D.D., an eminent Dutch divine, was born at Kessel, in North Brabant, Nov. 2, 1698. He received his early education at 'S Hertogenbosch, first in the Latin schools, and subsequently at the Athenæum of that place. He then repaired to Leyden, where the eminent professors P. Burman, J. Heyman, and W. Senguerd were his instructors in the ancient and Oriental languages and in philosophy. He also applied himself successfully to the study of chemistry under the celebrated Boerhaave. He devoted special attention to philosophy, in which he attained great proficiency. In 1720 he defended an essay *De Intellectu Facultate vere Activa*. The year following he prepared another philosophical essay in Latin, upon which he was promoted to *artium liberalium magister et philosophiæ doctor*. It was his purpose, however, to devote himself to the work of the Gospel ministry. He attended the theological lectures of T. H. Van den Honert, F. Fabricius, J. Marck, and J. Wesselius. In 1722 he was called to Ede, near Arnheim. While discharging his ministerial duties with ardor and fidelity, he zealously prosecuted his studies. He spent a part of each year in Leyden to avail himself of the university library. In 1728 appeared his *Conjectanea Philologico-critico-theologica in Psalmorum Titulos*. This work added to his reputation. The next year he published a practical work in Dutch on the *Assured Christian*, which passed through several editions. In 1737 he accepted a professorship of theology in the University of Utrecht. This position he held for twenty-three years, with credit to himself and with great benefit to his pupils. In 1740 the additional duty was laid upon him of giving instruction in Church history. During his professorate he published but little. He died Nov. 18, 1760, deeply lamented at Utrecht, as also in the world of letters. See Glasius, *Godgeleerd Nederland*, ii, 193; also Burmanni *Oratio Funeb. in Obitum Gulielmi Irhovii* (Traj. ad Rh. 1760). (J. P. W.)

Vanists is a name given by Baxter to the Antinomians (q. v.) of New England on account of the favor shown them by Sir Henry Vane (q. v.), who was then governor of the colony of Massachusetts.

Vanity (as a rendering of several Heb. words, Gr. *ματαιότης*) occurs in Scripture only in the Latin sense of *emptiness*, and is often applied to this world, as unsatisfactory (Eccles. i, 2); to lying (Psa. iv, 2); to idols (Deut. xxxii, 21); to whatever disappoints our hopes (Psa. lx, 11). In ordinary language the term is applied to the man who wishes you to think more highly of him than what he really deserves. Hence the vain man flatters in order to be flattered; is always fond of praise; endeavors to bribe others into a good opinion of himself by his complaisance, and sometimes even by good offices, though often displayed with unnecessary ostentation. See PRIDE.

Van Keuren, BENJAMIN, a Reformed (Dutch) minister, graduated at New Brunswick Theological Seminary in 1824, and was licensed the same year. He became missionary to Charleston, Mapleton, and Westerloo, N. Y., 1824; Esopus, N. Y., 1825–26; Esopus, Hurley, and Bloomingdale, N. Y., 1826–34; Esopus and Bloomingdale, 1834–36; Warwick, N. Y., 1836–37; preached for the Presbyterian Church, 1837–56; and died in 1865. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Kleek, RICHARD D., a Reformed (Dutch) minister, graduated at Union College in 1822, and at New Brunswick Theological Seminary in 1825, when he was licensed by the Classis of New Brunswick. He preached at Rintau, N. J., 1826–31; taught at Basking Ridge (N. J.) Academy, 1831–34; preached at Canajoharie, N. Y., 1834–35; at Berne and Beaver Dams, N. Y., 1835–43; taught at Erasmus Hall, Flatbush, L. I., 1843–60; in the grammar-school, Jersey City, N. J., 1860–70; and died in 1870. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Liew, John, D.D., a minister of the Reformed (Dutch) Church, was born near Neshanic, N. J., Sept. 30, 1798. He graduated at Queen's College in 1816, and at New Brunswick Theological Seminary in 1820, when he was licensed by the Classis of New Brunswick; preached for the Presbyterian Church at Meadville, Pa., 1820–23; Presbyterian Church, Mendham, N. J., 1824–25; Reformed (Dutch) Church, Readington, N. J., 1826–69. He died Oct. 18, 1869. During his ministry of forty-nine years, about six hundred persons united with the Church. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Liew, John Cannon, at first a minister of the Reformed Protestant Dutch Church, and afterwards of the Presbyterian Church, was born in Middlebush, Middlesex Co., N. J. After pursuing his classical studies, he studied theology at the Theological Seminary, New Brunswick, in the class of 1827; was licensed and called to the churches of Catskill, Leeds, and Kiskatom, in the Classis of Greene, in 1828, as colleague to his uncle, the Rev. Dr. Wyckoff; in 1829 took sole charge of Leeds and Kiskatom; in 1832 accepted a call to Spotswood, N. J., where he opened a classical school, and conducted it successfully for several years (1834–41); was subsequently rector of the Rutgers College Grammar-school; pastor at Piffard, Livingston Co., N. Y. (1845–49); principal of the "Temple Hill" Academy at Genesee, Livingston Co.; pastor at Groveland, N. Y.; Stone Arabia and Ephratah, Montgomery Co., N. Y.; Berne and Beaver Dams (1856–61); and finally located in New Jersey, where he died in 1861. Mr. Van Liew was a "man of decided mental ability, an able advocate in ecclesiastical trials and controversy, a critical linguist, and an excellent preacher." See Wilson, *Presb. Hist. Almanac*, 1862, p. 300; Corwin, *Manual of the Ref. Church in America*, s. v.

Vanloo, Charles André, called the *Cavaliere Carlo Vanloo*, a French painter, was born at Nice in 1705. He was first instructed by his brother Jean Baptiste, whom he accompanied to Rome and studied under Luti; visited Paris in 1723, where he gained the first prize for historical composition; went again to Italy in 1727, where he studied the works of the masters more thoroughly, and took the prize in design at the Academy of St. Luke; went to the court of Turin, where he painted many pictures; returned to Paris in 1734; was

admitted to the Academy in 1735; and was knighted by Louis XV in 1752, and granted a liberal pension for life. He died in 1765. His principal works are, *The Apotheosis of St. Isidore*, in Rome:—*St. Francis*, and *St. Martha*, in the same city:—a series of subjects from the *Jerusalem* of Tasso, in the royal palace, Turin:—*The Marriage of the Virgin*, in the Gallery of the Louvre. He did important service in reforming the affected and gaudy style then prevalent in the French school. His countrymen are extravagant in his praises; but he may justly be compared with the best of the modern Italian painters. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vanloo, Jean Baptiste, a French painter, was born at Aix in 1684. He was instructed by his father, and went to Toulon, where he executed several works for the churches; but the siege of that place in 1707 compelled him to return to Aix, where he labored for five years for small compensation. He afterwards went to Rome under the protection of the prince of Carignan, where he studied the great masters. Acquiring considerable reputation, he executed, among other works, *The Scourging of Christ*, in the Church of S. Maria in Monticelli. He next went to Turin, where he distinguished himself by paintings in oil and fresco, and acquired considerable wealth. He then went to Paris; lost his fortune in the Mississippi scheme; was chosen a member of the Academy; also professor in 1735; went to London in 1737; and returned to Aix in 1742, where he died in 1746. His best works at Paris are, *The Entry of Christ into Jerusalem*, in the Church of St. Martin des Champs:—and *St. Peter Delivered from Prison*, in the Church of St. Germain des Prés. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Van Meter, Henry L., a Baptist minister and missionary to Burmah, was born in Philadelphia, Pa., Sept. 21, 1824, and was a graduate of the University of Pennsylvania and of the Hamilton Literary and Theological Institute. He was appointed by the American Baptist Missionary Union as a missionary to Bassein, Burmah, and was ordained Sept. 28, 1848. He proceeded, immediately after his ordination, to the East, where, for about twenty-two years, with but little intermission, he devoted himself to his sacred work. His health failing, he returned to his native country. He had been at home but a few weeks when he died, at Mottville, near Skaneateles Lake, N. Y., Aug. 16, 1870. (J. C. S.)

Van Mildert, William, D.D., a bishop in the Church of England, was born in London in 1765. He studied some years at the Merchant Taylors' School, and then entered Queen's College, Oxford. Having taken his degree, been ordained in 1788, and served some time as curate, and afterwards as incumbent of the living of Bradden, Northamptonshire (1795), he was in 1796 presented to the rectory of St. Mary-le-Bow, Cheapside, London. He also, in process of time, obtained the vicarage of Farmingham, Kent. In 1812 he was elected preacher of Lincoln's Inn; in 1813 was appointed regius professor of divinity in Oxford; in 1820 was consecrated bishop of Llandaff; and in 1826 was transferred to Durham. He died Feb. 21, 1836. Bishop Van Mildert was distinguished for his theological writings, embracing his *Boyle Lectures* (1802–5):—his *Bampton Lectures* (1814):—his edition of the writings of Dr. Waterland:—and his *Sermons* preached at Lincoln's Inn. He was eminently generous. See *Church of England Magazine*, i, 21; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Vannel, an old English term for a fanon or *napkin*, sometimes worn round the neck instead of the amice (q. v.); also used for the amice itself.

Vannes, Council of (*Concilium Veneticum*). Vannes is a seaport town of France, capital of the department of Morbihan, on the south coast of Brittany, sixty-one miles north-west of Nantes. A council was held there in 465 by St. Perpetuus, the first archbishop of Tours, who presided over five other bishops. Paternus was in this council consecrated to the see of Vannes, and sixteen canons were published (many of which are the same with those of Tours) A.D. 461. The following are peculiar to this council:

2. Excommunicates those who marry again after having divorced their first wives, unless it was on account of adultery.

7. Forbids monks to retire into solitary cells, except they be men of tried virtue, and upon condition that they keep within the precincts of the abbey and under the abbot's jurisdiction.

8. Forbids abbots to hold many monasteries or cells.

11. Prohibits priests, deacons, and subdeacons, who are forbidden to marry, from attending marriage festivals, feasts, and assemblies at which love songs, etc., are sung, and immodest conversations held.

12. Forbids all clerks to attend Jewish festivals.

13. Excommunicates for thirty days ecclesiastics guilty of the sin of drunkenness, and enjoins even corporal punishment.

14. Excommunicates for seven days clerks who, living in the city, absent themselves from matins.

15. Orders that the same manner of celebrating divine service shall be observed throughout the province of Lyons.

16. Excommunicates those of the clergy who meddle in divinations, and superstitiously pretend to foretell the future by chance readings of Holy Scripture.

These regulations are addressed to Victorius, bishop of Maur, and Thalassius of Angers, who were unable to attend the council. See Mansi, *Concil.* iv, 1054.

Van Nest, Abraham, an eminent Christian merchant and philanthropist of New York, was born near Somerville, N. J., May 8, 1777. At twelve years of age he left his father's house and farm to dwell with his brother in New York, where his subsequent long life was spent. Carefully nurtured by his believing parents, and converted at an early age, he united in the communion of the Collegiate Church, of which he was a member nearly sixty years, and for about half a century an active officer. By constant re-election he was almost a permanent member of the Consistory and of the General Synod and other ecclesiastical assemblies of the Reformed Church, in which his commanding influence was always quietly exerted. He was greatly prospered in business, and accumulated a large property, without a stain upon his good name, and he used it as a faithful steward of the kingdom of God. He was noted for abounding liberality and for efficient services in many benevolent institutions. But his chief sphere of usefulness was in the Church, as a wise counsellor and willing servant. He was president of the Board of Corporation for many years. As a trustee of Rutgers College, from 1823 until his decease, he did much to revive, sustain, and enlarge that institution; and his name is perpetuated in one of its edifices, *Van Nest Hall*, erected in 1842 by the efforts of the alumni, and devoted to the Museum of Natural History, Chemistry, Geology, and the Literary Societies. He did more than any other layman of that day to endow the Theological Seminary at New Brunswick by his personal labors with Drs. Ludlow, Schoonmaker, and Jacob R. Hardenbergh, as well as by his gifts. For thirty years he was honorably identified with the politics and government of New York city—acting with the Democratic party, and always maintaining his Christian integrity amid those testing scenes of public life. Mr. Van Nest was of small stature, with a benevolent and thoughtful countenance and entirely unobtrusive manner. His will was strong; he possessed great executive ability, prudence, knowledge of human nature, and kindness of heart. His piety was intelligent, scriptural, and uniformly earnest and outspoken. He was a man of prayer, "full of faith and of the Holy Ghost." His home was the abode of a princely hospitality, and up to the time of his death one of the few remaining landmarks of the wealth and liberality of a generation that has passed away. Afflictions and age mellowed his Christian character during the later and quiet years of his once busy life; and he "came to his grave in a full age, like as a shock of corn

cometh in in its season." He died Sept. 14, 1864. See *A Memorial for his Family* (1864). (W. J. R. T.)

Van Nest, Peter, a Methodist Episcopal minister, was born in Bethlehem township, Huntingdon Co., N. J., Aug. 5, 1759. In 1771 he went to reside in Philadelphia, Pa. Shortly after his settlement in that city he was powerfully awakened to a sense of sin; it was not, however, until 1788 that he was led to see himself as he really was. Being in Bristol, England, he went to hear Thomas Warwick, a Wesleyan preacher, whose discourses were so pungent, and seemed so personal to him, that his conscience was profoundly awakened. He at once joined the Methodist Church, and acquired the friendship of John Wesley. Henry Moore, the biographer of Wesley, commissioned him as a local preacher in 1794. In 1796 he returned to America, and was received on trial in the Philadelphia Conference the same year, and appointed to Salem Circuit, in New Jersey, but did not travel it. The next year (1797) he was again received, and sent to Middletown Circuit, Conn. His subsequent appointments were as follows: in 1798, to Croton Circuit, where he spent three months, and was then sent to Middletown again; in 1799, to Whitingham, to form a new circuit; in 1800, to Fletcher (formerly Essex); in 1801, to New London; in 1802, to Bay Quinta, Upper Canada; in 1803, to Niagara; in 1804, to Burlington, N. J.; in 1805, to Elizabethtown Circuit; in 1806, to Somerset, Md.; in 1807, to Holland Purchase as missionary; from 1808 to 1809, to Cayuga District; in 1810, to Gloucester Circuit, N. J.; from 1810 to 1814, to East Jersey District; in 1815, to Salem Circuit; in 1816, to Freehold; in 1817, to Bergen; in 1818, to Gloucester; from 1819 to 1820, as supernumerary; and in 1821, taking a superannuated relation, he resided in Pemberton, N. J., until his death, Oct. 17, 1850. Mr. Van Nest was revered as a veteran throughout the Church. In all his appointments he did brave service, and his labors in New England, Canada, Western New York, and New Jersey were instrumental in the rescue of hundreds of souls. From the time that he ceased to be effective until his death—a period of about thirty-one years—he had his home at Pemberton, N. J., where he was eminently useful and highly respected and venerated. He watched over the Church in that place with exemplary fidelity to the last. When he was in his ninety-second year, he was often seen, with staff in hand, going about from house to house, and inquiring with great interest in respect to both the temporal and spiritual welfare of the inmates. His death was not only peaceful, but triumphant. See *Minutes of Annual Conferences*, iv, 568; Sprague, *Annals of the American Pulpit*, vii, 276; Stevens, *Hist. of the M. E. Church*, iii, 433; iv, 17, 63, 267. (J. L. S.)

Van Nest, Rynier, a Reformed (Dutch) minister, was born near North Branch, N. J., Feb. 8, 1739. He studied privately, and was licensed in 1773. He was pastor at Shawangunk and New Paltz, N. Y., from 1774 to 1778; married Catharine (Hagar), widow of Rev. J. M. Goetschius, of Schoharie, Feb. 24, 1776; was pastor at Shawangunk and Montgomery from 1778 to 1785; supplied Middleburgh from 1774 to 1780; Schoharie from 1780 to 1785; was pastor at Jamaica, Newtown, Oyster Bay, and Success, L. I., from 1785 to 1797, and at Schoharie from 1797 to 1803. He died at Readington, N. J., July 9, 1813. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vanni, *Cavalier* Francesco, an eminent Italian painter, was born at Sienna probably in 1565. He received some instruction from his father and afterwards from his stepfather, when, at the age of twelve, he went to Bologna and studied under Passarotti. When about sixteen he went to Rome, and became the pupil of Giovanni de' Vecchi, where he chose for his model the works of Federigo Boroccio. On leaving Rome, he travelled through Lombardy, and on returning to Sienna executed several works for the churches and convents. He was then invited to return to Rome, where he was commissioned by Clement VIII to paint the picture of *St. Peter Rebuking Simon Magus*. This work still remains on a marble slab in St. Peter's, Rome, and is an object of admiration. His labors so pleased the pope that he made him a knight of the Order of Christ. His principal works at Rome are, *St. Michael Vanquishing the Rebel Angels*, in the Church of San Gregorio:—a *Pietà*, in the Church of Santa Maria in Valicella:—and *The Assumption*, in the Church of San Lorenzo in Miranda. But his best works are to be found at Sienna, among which are the *Marriage of St. Catherine:*—the *Madonna:*—and *St. Raymond Walking on the Sea*. He also executed a few correct and spirited etchings from his own designs, which are highly esteemed. He died at Sienna in 1610. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vanni, *Cavalier* Michael Angelo, an Italian painter of the 17th century, was the eldest son of the cavalier Francesco Vanni, by whom he was instructed in the art. His fame rests chiefly, however, upon his invention of a new process of staining marble in imitation of mosaic. There are some of his paintings in the churches and convents of Sienna, but they are much inferior to the best productions of his father. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vanni, *Cavalier* Raffaelle, an Italian painter, second son of Francesco Vanni, was born at Sienna in 1596. He studied with his father, who died when Raffaelle was fourteen years of age. He afterwards studied at Rome, where he made such progress as to rival his father. Among his finest works are the *Birth of the Virgin*, at Rome:—the *Martyrdom of St. Catherine*, at Pisa:—and the *Procession of our Saviour to Calvary*, at Sienna. He was elected a member of the Academy of St. Luke in 1655, and was honored with knighthood. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Van Niewenhuysen, Wilhelmus, a minister of the Reformed (Dutch) Church, was born and educated in Holland, and called thence, in 1671, to the Collegiate Church in New York. He removed to Breukkelen (Brooklyn) in 1676, but continued to officiate frequently in New York. He was a relative and predecessor of the celebrated Rev. Henry Selyns. When governor Andros forced Nicholas Van Ranslaer upon the Church at Albany as colleague to Gideon Schaats, in 1675, Van Niewenhuysen was sent from New York to assist the aged pastor in resisting the usurpation of the civil power. His ministry in New York was peaceful and prosperous; and there is good evidence in his correspondence with the Classis of Amsterdam, and in his controversy with Andros for the prerogatives of the Church, that he was a learned, able, faithful, and judicious minister of the Gospel. Little more is known of him. He died in 1682. He was of the Coccian school in exegesis. See Murphy, *Anthology of New Netherlands*, p. 179; *Documentary History of New York*, iii, 872–875; Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Van Nostrand, Aaron, a Protestant Episcopal clergyman, died at Painesville, O., of camp fever, Feb. 27, 1863, aged thirty-two years. He was chaplain of the 105th Regiment of Ohio Volunteers, and at the time of his death was rector of St. James's Church in Painesville, which position he had held for nearly three years. Previous to this he had been rector of St. John's Church, Clyde, N. Y., for a period of five years. See *American Quar. Church Rev.* April, 1863, p. 152.

Van Nostrand, Albert, a Methodist Episcopal minister, was born on Long Island, N. Y., about 1758. He joined the Methodist society in 1785, at Serington, and soon afterwards began preaching, which he continued, with the approval of the Church, until his death, at White Plains, N. Y., September 18, 1796. See *Minutes of Annual Conferences*, 1797, p. 73; Bangs, *Hist. of the M. E. Church*, ii, 62.

Vannuys, JAMES HARVEY, a Presbyterian minister, was born in Franklin, Ind., Dec. 18, 1831. He was educated in Hanover College; graduated at the Theological Seminary, Princeton, N. J., in 1861; was licensed by the Donegal Presbytery, and went West; and was ordained by the Rock River Presbytery in 1863 as pastor of the Church at Andover, Ill. He subsequently preached at Wilton Station and Sugar Creek, Ia. He died Nov. 25, 1866. He was a warm-hearted Christian, and an earnest and very acceptable preacher. See Wilson, *Presb. Hist. Almanac*, 1867, p. 213.

Van Olinda, DOUW, a Reformed (Dutch) minister, was born at Charleston, N. Y., in 1800. He graduated at the New Brunswick Theological Seminary in 1824, and was licensed to preach. He was missionary to Johnstown, Mayfield, and Union, N. Y., in 1825; Palatine from 1825 to 1827; Mapletown, Spraker's Basin, and Canajoharie from 1827 to 1831; New Paltz from 1832 to 1844; and Caughnawaga from 1844 to 1858. He died in 1858. He was large of stature, commanding in appearance, an edifying and instructive preacher, and of great executive ability. See Corwin, *Manual of the Ref. Church in America*, s. v.; Wilson, *Presb. Hist. Almanac*, 1860, p. 204.

Van Pelt, PETER I., D.D., a Reformed (Dutch) minister, was born at Bushwick, L. I., May 27, 1778. He graduated at Columbia College in 1799, and studied theology under Dr. J. H. Livingston. He received license to preach in 1801, and began his ministry on Staten Island in 1802, where he continued until 1835; was pastor at Fordham, N. Y., from 1836 to 1847; also chaplain in the war from 1812 to 1814. He died in New York, Jan. 20, 1861. He published a few sermons and orations delivered on important public occasions. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Raalte, ALBERTUS C., D.D., a Reformed (Dutch) minister, was born at Waarneperveen, Overyssel, Holland, Oct. 17, 1811. He graduated at the University of Leyden in 1831, and at the Leyden Theological Seminary in 1834; was examined in the Provincial Synod of the Hague in May, 1835; ordained for general service in Amsterdam in the General Synod of the Separated or Free Reformed Church of the Netherlands, March 4, 1836; was missionary to Genemuiden, then to Ommer (Overyssel), from 1836 to 1844; to Arnheim (Guelderland) from 1844 to 1846, when he came to America; pastor at Holland, Mich., from 1851 to 1867; missionary for the emigration field, Amelia Court-house, Va., from 1869 to 1870; and president of the council of Hope College from 1870 to 1874. He died Nov. 7, 1876. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Ranslaer (or **Renslaer**), NICHOLAS, was ordained as a deacon by Dr. Earle, bishop of Sarum, and as a presbyter by the bishop of Salisbury; was chaplain to the ambassador of the States-General at London; minister of the Dutch Church at Westminster; and lecturer at St. Margaret's, Loathbury, London. He came to America in 1675, with letters of recommendation from the duke of York to governor Andros, with a view to a living in one of the Dutch churches of the colony; and also laid claim to the manor of Rensselaerwyck. The governor assigned him to the Dutch Church in Albany, against the protests of their minister, Gideon Schaats, and the people. They denied both the validity of his ordination, which was not a tenable objection, and the right of the English governor to intrude him upon an unwilling Church and congregation. A bitter contest and trial at law followed. Dominie Van Nieuwenhuysen, of New York, was sent to aid in the controversy. Van Ranslaer, however, continued to officiate for about one year. For a short time he was imprisoned for utterances in his pulpit, for which Jacob Leisler (afterwards governor) and Jacob Milborne brought charges against him. This litigation ended in the defeat of his opposers, and in the reconciliation of Schaats and Van Ranslaer. The latter died soon after, and thus ended the disturbances of Church and State produced by his coming. He was suspected as a papist in disguise. His widow, *née* Alida Schuyler, afterwards became the wife of Robert Livingston. See *Documentary Hist. N. Y.* p. 872–879. Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Van Rensselaer, Cortlandt, D.D., an eminent Presbyterian divine, son of general Stephen Van Rensselaer, was born in Albany, N. Y., May 26, 1808. He graduated at Yale College in 1827, and was admitted to the bar in 1830; but studied theology in the Princeton Theological Seminary, N. J., and was licensed to preach in 1834, and ordained in 1835 by West Hanover Presbytery, Va. He organized the First Presbyterian Church in Burlington, N. J., and was installed its pastor by Philadelphia Second Presbytery in 1837. He became corresponding secretary of the Board of Education of the Presbyterian Church from 1846 until his death, July 25, 1860. Dr. Van Rensselaer established in 1848 *The Presbyterian Treasury*, a quarto publication, issued monthly. This journal was quite popular, but owing to the earnest solicitation of other parties, at the end of two years it gave place to the *Home and Foreign Record*, edited by all the secretaries of the Boards of the Church. He, however, issued, in January, 1851, the first annual volume, entitled *The Home, School, and Church*, a thick octavo pamphlet. In 1851 he also issued the first number of *The Presbyterian Magazine;* and it was thus that, by means of all these, the mind of the Church became enlightened upon the subject of education. After his death appeared a selection from his published writings, under the title of *Miscellaneous Sermons, Essays, and Addresses*, edited by his son, C. Van Rensselaer (Phila. 1861, 8vo). "They bear the impress of his vigorous intellect, and illustrate his various reading, his manly independence, his genuine patriotism, and his unswerving devotion to the cause and kingdom of the Redeemer." His critical reviews were discriminating, searching, and free from partiality, eminently readable, and wholly trustworthy. See Wilson, *Presb. Hist. Almanac*, 1861, p. 107; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *North Amer. Rev.* July, 1861, p. 286; *Memoirs of S. Grellet* (Phila. 1860), ii, 486, note; *Eclect. Mag. of For. Lit.* Dec. 1860. (J. L. S.)

Van Rensselaer, *Hon.* **Stephen**, a distinguished statesman and general in the War of 1812–15, patroon of the manor of Rensselaerwyck, and an eminent Christian, was born in New York city Nov. 1, 1764, and graduated at Harvard University in 1782. In 1789 he was elected a member of the Legislature, and in 1795, at the age of thirty-one, was lieutenant-governor and president of the Senate of his native state. He held this office six years. From 1800 to 1820 he was often a member of the Assembly, and also sat in two Constitutional conventions. He was elected to Congress in 1822; was president of the Board of Canal Commissioners fourteen years before his death; and was chancellor of the Board of Regents of the University of New York at his decease. In 1787 he began his military career, and was a major-general of Volunteers, commanding on the Niagara frontier, during the War of 1812–15 with Great Britain. He was honorably engaged in the battle of Queenstown. Yale College conferred on him the degree of doctor of laws in 1825. He was one of the first Board of Managers of the American Bible Society in 1816, and was always foremost with its illustrious founders and friends. In the affairs of the Reformed Church, of which he was "a burning and a shining light," he held many positions of great prominence and usefulness. With perhaps one exception, he was the most wealthy man in the United States, and he dispensed his money with a munificence that was worthy of his ancient patrimony, which embraced a territory of twenty-four miles square, having Albany as its centre. From this inheritance he was called *the patroon*, a title now extinct by law with "the death of his eldest son, and for gener-

ations past the only hereditary title known among us." His private influence was immense. He so administered his vast estates as to win the confidence of the tenants and of the whole community in his guileless wisdom and unsullied and unselfish integrity. His charities were continually flowing out with discriminating kindness and bountiful benevolence, yet silent and unostentatious. As an elder in the Church at Albany, and a member of the ecclesiastical courts of his denomination, he bore his full share of labors, responsibility, and liberality. But he was not a sectarian; he belonged to the city of God. The manor-house at Albany was noted for his princely hospitality and Christian influences. "The guest who crossed that threshold forgot that he was a stranger; and, though poor, amid all the appliances of uncounted wealth, felt only that he was at home." His piety was radiant with goodness and with the beauty of a holy life. He died suddenly, at home, Jan. 26, 1839. "In the midst of his affectionate children and near his devoted wife, within the hall where the servant of God and the friend of man ever found an unfeigned welcome, his venerable head fell upon his bosom. He was asleep in Jesus." His portrait, admirably taken in old age, adorns the hall of the Board of Managers of the American Bible Society. His memory is an inspiration for the lovers of the country and the Church of God. See Bethune, *Commemorative Sermon;* Rogers, *Historical Discourse.* (W. J. R. T.)

Van Santvoord, Cornelius, a Reformed (Dutch) minister, was born in Holland in 1697, and studied in the University of Leyden under the celebrated Prof. John Marck, author of the *Medulla Theologiæ.* He emigrated to America in 1718. He was first settled on Staten Island, over the Dutch and French Huguenot churches, to which he preached in both languages from 1718 to 1742; also for two years (1730 to 1732) at Belleville, N. J. In 1742 he removed to Schenectady, N. Y.; and, after a ministry of ten years, died in 1752. His descendants in the fourth and fifth generations are still represented in the ministerial ranks of their ancient denomination. He was the intimate friend of Mr. Frelinghuysen of Raritan, and was his advocate and defender in all his trials. In his behalf he published a small volume, *A Dialogue between Considerans and Candidus.* He was a favorite pupil of his revered preceptor John Marck, and translated his *Commentary on the Book of Revelation,* accompanied by a learned dissertation of his own, advocating a literal interpretation of the Epistles to the Seven Churches of Asia. It was published in Holland, with the high commendation of Prof. Wesselius. He was paralyzed some time before his decease, but continued to preach until he was called to his everlasting rest. See Brownlee, *Hist. Disc. on Staten Island;* Taylor, *Annals of Classis of Bergen;* Sprague, *Annals of the Amer. Pulpit,* vol. ix; Corwin, *Manual of the Ref. Church in America,* s. v. (W. J. R. T.)

Van Schie, Cornelius, a Reformed (Dutch) minister, was born in 1703; preached at Poughkeepsie and Fishkill, N. Y., 1731 to 1738; Albany, 1738 to 1744; supplied Claverack, 1732 to 1743; and died Aug. 15, 1744. See Corwin, *Manual of the Ref. Church in America,* s. v.

Van Schoick, John, a Methodist Episcopal minister, was born in Monmouth County, N. J., in 1787. He was converted in November, 1808; admitted on trial at the Philadelphia Conference in 1810; and served at the following appointments: Asbury Circuit, 1810; Dauphin, 1811; Morris, 1812; Trenton, 1813 and 1814; and Burlington in 1815, where he died in 1816. Mr. Van Schoick was exemplary in life and conversation, and was an acceptable and a successful preacher. See *Minutes of Annual Conferences,* 1817, p. 293.

Van Sinderin, Ulpianus, a Reformed (Dutch) minister, was born in Holland, and emigrated to America, being called in the place of Vincentius Antonides, in 1746, to preach at Brooklyn, Flatlands, Bushwick, New Utrecht, Flatbush, and Gravesend, where he ministered until 1784, and then resigned. In the beginning of this pastorate he incurred the displeasure of Johannes Arondens, a former pastor and troublesome spirit, by officiating at a marriage shortly after his arrival. The quarrel occasioned considerable trouble, but was afterwards forgotten. He died Oct. 1, 1803. See Corwin, *Manual of the Ref. Church in America,* s. v.

Van Stavoren, Abraham, a Presbyterian minister, was born in Delaware in 1828; graduated at Illinois College, Jacksonville, Ill., in 1851; studied theology in Lane Seminary, near Cincinnati, O.; was licensed by Cincinnati Presbytery in 1855; and ordained by Schuyler Presbytery as pastor of the Presbyterian Church in Warsaw, Ill., in 1857. Here he labored about a year, when he accepted a call to the Church at Montrose, Ia., where he labored earnestly and faithfully until his death, April 22, 1860. "A good writer, and an earnest and useful preacher." See Wilson, *Presb. Hist. Almanac,* 1862, p. 198.

Vansyckle, Reuben, a Methodist Episcopal minister, was born in November, 1822. He was converted in his seventeenth year, began exhorting immediately, and in 1843 united with the New Jersey Conference and was appointed to Newton Circuit. He was sent in 1844 to New Prospect; in 1845, to Stanhope; in 1846, to Barryville; and in 1847 and 1848, to Sandyston. Mr. Vansyckle superannuated in 1849; in 1862 was made chaplain of the United States Hospital at Fortress Monroe, Va.; in 1863 was again put on the effective list, and thus continued until his retirement, in 1865, to Sparta, where he died, March 4, 1867. Mr. Vansyckle was sincere, original, interesting, zealous, and successful. See *Minutes of Annual Conferences,* 1867, p. 39.

Van Til, Solomon, a learned Dutch theologian, was born Dec. 26, 1644, at Weesp, near Amsterdam, of a family originally from the duchy of Cleves. He studied at Alkmaar and the University of Utrecht; but an impediment in his speech induced him to change from theology to medicine. Under the advice of Burman, however, he resumed the study of theology at Leyden (1664), where he made the acquaintance of Cocceius, and adopted the views of that theologian. In 1666 he became pastor of a village in North Holland, and for ten years devoted himself to Oriental languages, metaphysics, and theology. In 1682 he was called to Dort as pastor, and in 1684 he added to his duties those of the chair of history and sacred philology. In August, 1702, he exchanged this position for that of professor of theology at Leyden. He was long afflicted with gout, and died at Leyden, Oct. 31, 1713. Van Til was of an affable disposition, and formed a large literary and social circle of acquaintances. He wrote much in a peculiar and somewhat harsh style, chiefly on scriptural interpretation, including comments on the Psalms, Malachi, and St. Paul's Epistles. See Hoefer, *Nouv. Biog. Générale,* s. v. "Til."

Van Valkenburgh, Daniel, a Presbyterian minister, was born at Manheim, Herkimer Co., N. Y., Jan. 8, 1805; went to school at Hartwick Academy, Otsego Co., N. Y.; graduated at Union College, N. Y.; studied theology in Auburn Theological Seminary; was licensed by the Cayuga Presbytery, Jan. 21, 1827, and ordained by the Oneida Presbytery, July 13, 1831. His ministry of thirty-six years was devoted to labors in the churches at Evans's Mills, Richfield Springs, Mexico, Taberg, Exeter, and Springfield—all in New York. He died Nov. 24, 1864. As a theologian he was thoroughly read, systematic, and able; as a preacher he was faithful, direct, and clear. See Wilson, *Presb. Hist. Almanac,* 1866, p. 230.

Van Vechten, Jacob, D.D., a distinguished minister of the Reformed (Dutch) Church, was born at Catskill, N. Y., in 1788. He graduated at Union College in 1809; at the Associate Reformed Theological Seminary

in 1813, and at New Brunswick Theological Seminary in 1814, when he was licensed by the Classis of New Brunswick. He was pastor at Schenectady, N. Y., from 1815 to 1849, when he removed to Albany, and employed his time in preaching in the city and surrounding country, and in literary work. In 1868 he removed to Auburn, where he spent the remainder of his days among his children. He died Sept. 15, 1871. He published *Memoirs of John M. Mason, D.D., S.T.P., with Portions of his Correspondence* (1856). See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Veen. See VENIUS.

Van Viane (or **Vian**), **Francis**, a Flemish theologian, was born at Brussels, Oct. 3, 1615. He studied at the papal college of Louvain; was made director of the seminary at Mechlin, minister at Brussels, and president of his alma mater at Louvain; but at length resigned the last-named office. In 1677 he went to Rome on a theological errand. He died at Louvain, Sept. 5, 1693. See *Biographie Universelle*, s. v.

Van Viane, Matthew, brother of the preceding, also a theologian, a laborious private student, died at Louvain in the papal college, Nov. 16, 1663, aged forty years.

Vanvitelli, LUIGI, an Italian architect, was born at Naples in 1700. He first studied painting, but afterwards gave himself to architecture. He designed several churches in Urbino, and many other religious edifices in Rome and Naples. His principal buildings are the Augustinian convent at Rome, and the palace of Caserta, near Naples. He died in Naples, March 1, 1773. See Vanvitelli, *Vita di Luigi Vanvitelli* (Naples, 1823).

Van Vleck, John, a Reformed (Dutch) minister, was born at Shawangunk, N. Y., in 1828; graduated at Rutgers College in 1852, and at the Theological Seminary in New Brunswick, N. J., in 1855. Immediately he became principal of Holland Academy, which in 1866 was incorporated as "Hope College." It is located at Holland, Mich., and was begun as a parochial and civil school at a very early period in the large colony of Hollanders which settled on Black Lake in 1847–48, under the leadership of the Rev. A. C. Van Raalte, D.D. As a missionary of the Reformed Church, Mr. Van Vleck was the first to preach in English in the colony, and thus laid the foundation of the flourishing Second Reformed Church in that city. In 1859 he became principal of the Academy at Kingston, N. Y.; and in 1862 assumed the pastoral charge of the churches of Middleport and Wawarsing, in Orange Co. He died March 15, 1865, of consumption, which had been long preying upon his constitution. He was amiable, greatly beloved, thoroughly trusted, conscientious, spiritually minded, a true scholar, and a Christian of exemplary character and high attainments in the divine life. He was a superior classical scholar and teacher. In the sacred languages, especially in Hebrew, he was not only a hard student, but an accomplished exegetical writer and instructor. He prepared a valuable critical work on *Gethsemane*, and another was far advanced upon the *Song of Solomon* at the time of his death. But he did not live to complete them for publication. See Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Van Vleck, Paulus, a Reformed (Dutch) minister, whose relation to that body was somewhat irregular. The first account we have of him, he was a schoolmaster and precentor at Kinderhook, N. Y., in 1702, and preaching occasionally, from which, on complaint, he was made to desist. He was ordained by Bernardus Freeman in 1709 as chaplain of the Dutch troops then proceeding to Canada. He was pastor of the Low Dutch Church at Neshaminy, Bucks Co., Pa., 1710–12. He was accused of bigamy in 1712, and left the country in 1715. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Vlierden, PETER, a Dutch minister of the Reformed Church, was born about 1737, and educated at the University of Leyden. He was the last minister who came from Holland to America until the immigration in 1848. He came, however, by way of the West Indies, where he had been settled for a time at St. Croix, leaving there in 1792. He preached at Caatsban, N. Y., 1794–1804, when he was suspended, but restored again in July of the same year. He died Feb. 21, 1821. See Corwin, *Manual of the Ref. Church in America*, s. v.; Sprague, *Annals of the Amer. Pulpit*, ii, 20.

Van Voorhis, STEPHEN, an American minister of the Reformed (Dutch) Church. He was graduated from the College of New Jersey in 1765, and licensed by the General Meeting of ministers and elders in 1772; was pastor at Poughkeepsie, N. Y., 1773–76; supply at Dover, N. J., 1774; pastor at Rhinebeck Flats, N.Y., 1776–84; Philipsburgh, Tarrytown, and Cortlandville, 1785–88; Kingston and Assunpink, N. J. (Presbyterian), 1788–96. He died Nov. 23, 1796. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Vranken, Nicholas, a distinguished clergyman of the Reformed (Dutch) Church, was born in 1762 at Schenectady; pursued his studies for the ministry with Dr. Theodoric Romeyn and Dr. John H. Livingston; and was licensed to preach in 1790 by the Synod of the Reformed Dutch Churches. Before entering upon pastoral work, he was principal of the Academy in Schenectady, which was the germ of Union College. After six years of successful teaching in this flourishing institution, he became the pastor of the Dutch churches of Fishkill, Hopewell, and New Hackensack, in Dutchess Co., N. Y. Here he spent his whole ministry (1791–1804), refusing all invitations to settle elsewhere, and "serving his generation by the will of God" until he was suddenly called from his labors to his reward, May 20, 1804. His people were waiting his appearance in church as usual on a Sabbath morning when tidings came of his death, of a rapid and violent inflammatory disease. His reputation is that of a learned, eloquent, fervid, evangelical preacher, whose labors were blessed with large additions to his churches, and with the constantly growing affection of his devoted people. His literary and theological attainments were of a high order. As a pastor he knew his people thoroughly, and adapted himself to their spiritual wants with native tact and spiritual advantage. On communion occasions, after the old Dutch custom, he gave the bread personally to each communicant, and addressed them one by one, in Dutch or English, as he chose, with comforting words of Holy Scripture, or some pointed sentence fitted to each case. He was full of genuine humor, but maintained his dignity, while giving gentle play to his fund of anecdote and mirthful wit. He excelled in conversational talent. His manners were engaging, his personal appearance very fine and prepossessing, and his social qualities endeared him to all who knew him well. See Kip, *Historical Discourse;* Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Van Vranken, Samuel A., D.D., an eminent Reformed (Dutch) minister, son of the foregoing, was born at Fishkill, N. Y., Feb. 20, 1792. At the age of twelve he was sent to New York as a merchant's clerk, but, having become pious, he decided to prepare for the ministry. Graduating from Union College in 1815, he then studied theology at the Seminary in New Brunswick under Dr. Livingston, and was licensed to preach in 1817. He first settled in Monmouth County, N. J., at Middletown and Freehold, 1818–26; and in Freehold alone from 1826 to 1834. His ministry of seventeen years in that county was eminently successful, and resulted in friendships and blessings that have long survived his pastorate. In 1834 he accepted a call to the Reformed Church in Poughkeepsie, and labored with great usefulness until 1837, when he succeeded Dr. Jacob Brodhead as pastor of the Church in Broome Street, New York. After four years of service in that important

metropolitan charge, he was elected in 1841, by the General Synod, to the chair of didactic and polemic theology in the Theological Seminary at New Brunswick. He was also chosen by the trustees of Rutgers College professor of the evidences of the Christian religion and of logic in that institution. Both of these offices he held until his decease, in 1861—a period of nearly twenty years. He published, during his ministry in New York, two valuable discussions. One is a sermon entitled *Socinianism Subversive of Christianity;* a compact, learned, eloquent, and popular presentation of the scriptural argument for the deity of Jesus Christ (1841). The other is entitled *Whose Children are Entitled to Baptism?* In it he gives an exhaustive view of the different sides of this vexed question, and advocates with great ingenuity and power his own doctrine that all the children of parents who are themselves baptized are born in covenant relations, and are therefore, *ipso facto*, entitled to baptism. This work occasioned a prolonged and able discussion between the Rev. Dr. Jacob Van Vechten and the author, which was published in the *Christian Intelligencer*. He was not fond of appearing in print, although his occasional newspaper articles, and the little works above referred to, gave good proofs of an ability which might have been profitably cultivated. His general scholarship was good. He possessed a great fund of information upon almost all subjects of the day, and especially in their religious and theological aspects. Of the classics he knew less than of other branches of learning. He was familiar with the philosophical works of the best metaphysicians. In theology he was "a master in Israel." His lectures for the seminary classes were written and rewritten three times with the utmost care. Of these he read two each week, the students taking copious notes and reciting from them at a third lecture. Definitions and proof-texts from Scripture and the *classis argumentorum* were required to be given with rigid accuracy. Failure here was total failure. Some few pupils, not the most industrious and able, complained of this exacting demand; but the results were seen at the annual examinations before the board of superintendents, and for licensure and ordination, in the clear, precise, systematic, analytical knowledge, and in the ready scriptural proofs and theological training of the twenty or more classes that were educated by him in this department. His drill was thorough in its processes and admirable in its results. As a preacher he was pre-eminent. His majestic body, his animated features, his deep and large bass voice, his solemnity of manner, his power of argument, his knowledge of the Bible and of human nature, his close dealings with conscience; his pathetic, tearful, and awe-inspiring appeals; his Christian experience, chastened and enlarged by heavy afflictions; and, above all, his manifest conviction of the truth that he spake with all the earnestness of his nature and the "unction of the Holy One"—all these, combined with fulness of matter, terseness of expression, richness of style, and an individuality that marked the whole man, made him a prince of preachers, and, in many respects, a model to his students. As a pastor, also, he was as truly a son of consolation as in the pulpit he was a Boanerges. His exuberant flow of spirits, his genuine native wit, his powers of amusement and of playful mirth, never lowered his dignity, but made his lecture-room a frequent scene of pleasure, and irradiated his home with uncommon attractions. There was no professor so accessible, so genial and at home with his students. Yet no one ever dared to step over the bounds of strict propriety in his presence. His rebukes were often tremendous, but uttered in few words and seldom needed. In private life he was full of sunshine, generous, unsuspicious, frank, never a croaker, always hopeful, a most entertaining talker, and an example of the Christian gentleman. His piety was unaffected, simple, childlike, trustful, sympathetic, and practical. He never boasted of his religion, but was modest and often reticent on the subject in private intercourse. He was a good representative of Bunyan's Great-heart. Among the afflicted, in the prayer-meeting, at the sacramental table, and in his pulpit, his heart was ever full of Christ. He was no partisan in ecclesiastical affairs, yet necessarily took a leading part in most of the great questions of his public ministry in the Reformed Church. He was an effective advocate, a formidable antagonist, and yet so fair and free of mere cliquish prejudices that his opinions carried great weight, and his action was generally approved by its consequences. He died, Jan. 1, 1861, after an illness of only one week, from congestion of the lungs. His faith triumphed in death. See Corwin, *Manual of the Ref. Church in America*, s. v.; Wilson, *Presb. Hist. Almanac*, 1862, p. 299; *Christian Intelligencer*, Jan. 24, 1861. (W. J. R. T.)

Van Wagenen, John Hardenbergh, a clergyman of the Reformed (Dutch) Church, was born at Rochester, Ulster Co., N. Y., in 1802, and graduated at Union College in 1823, and at New Brunswick Theological Seminary in 1826. After several settlements in Albany, Schenectady, and Columbia counties, he finally accepted the pastoral care of the First Reformed Church of Kingston in 1841, where he labored until his decease in 1844. He had the true spirit of an evangelist. His pulpit talents were fine, especially in extemporaneous address and on extraordinary occasions. His reading was extensive, his mind active, his zeal untiring. Powerful revivals attended his faithful ministry. During the last three years of his life at Kingston, he received one hundred and sixty-three into the fellowship of the Church. He published but one sermon, a powerful plea for the support of the ministry. See Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Van Wagenen, Jonathan, a preacher of the Baptist denomination, was born at New Paltz, Ulster Co., N. Y. On his father's side he was of Dutch descent, and on his mother's he was of Huguenot stock. His father was a highly respected citizen. Jonathan Dubois, his grandfather, was county judge and a member of the convention that framed for the state of New York the constitution of 1846. The subject of this sketch was fitted for college under the tuition of Eliphaz Fay, and when Mr. Fay came to Waterville to assume the presidency of the college, he came with him. During his college course, he developed decided literary tastes, and held a high rank as an accomplished writer. He was graduated in the class of 1845. For one year, 1845–46, he was assistant teacher in the Vermont Literary and Scientific Institute at Brandon. Subsequently he taught at Macon and Columbus, Miss., and for a time preached to a Baptist Church in Shiloh, Miss. He never received ordination. In consequence of ill-health he gave up preaching and teaching, and devoted himself to secular pursuits. His death occurred at Smithland, Ky., in March, 1852. See *Obituary Record of Colby University*, p. 43. (J. C. S.)

Van Wagenen, William A., a clergyman of the Protestant Episcopal Church, died in New York city, July 25, 1866. At the time of his death he was assistant minister of the Church of the Holy Trinity, New York city, having been ordained deacon in 1855. He was a graduate from Princeton Theological Seminary, and came from a Reformed (Dutch) family. See *Amer. Quar. Church Rev.* Oct. 1866, p. 487.

Van Winkle, B. D., a Methodist Episcopal minister, was born in Shelby County, Ill., Feb. 1, 1832. He united with the Church in early life, joined the Southern Illinois Conference in 1858, and labored acceptably until 1861, when he took a local relation, and, entering the army, served four years as lieutenant in the Seventy-third Illinois Volunteers. In 1868 he was readmitted into his conference, labored in its active ranks until 1877, when he became supernumerary, and in this relation labored diligently until his death, Feb. 2, 1878. Mr. Van Winkle led a truly conscientious, earnest, un-

compromising Christian life. See *Minutes of Annual Conferences*, 1878, p. 53.

Van Zandt, Peter, a minister of the Reformed (Dutch) Church, graduated at New Brunswick Theological Seminary in 1817, and was licensed by the Classis of New Brunswick; was pastor at Schenectady, N. Y., 1818–22; and missionary to Oakhill, N. Y., 1823. He died in 1865. See Corwin, *Manual of the Ref. Church in America*, s. v.

Van Zuuren, Casparus, a Dutch minister of the Reformed Church who came to America; was pastor at Flatbush, New Utrecht, Brooklyn, and Flatlands, L. I., 1677–85; and preached occasionally at Bushwick, Gravesend, Bergen, and Staten Island. He returned to Holland May 17, 1685, and preached at Gonderach, 1685–1704, or longer. In 1695 his old congregations on Long Island recalled him, but he did not accept. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vara, in Norse mythology, was the goddess of truth, who presided over witnesses and oaths.

Varaggio, Giacomo da (French, *Jacques de Voragine*), an Italian hagiographer, was born about 1230 at Varaggio or Varazze, near Savona. He became a Dominican in 1254, and taught in various schools with great reputation for piety and science. In 1267 he was chosen provincial of his order for Lombardy, and in 1268 definitor, in which capacity he raised the interdict from Genoa and reconciled the Sicilians to the king of Naples. In 1288 he assisted at the Council of Lucca, and in 1290 at that of Ferrara. In 1292 he was raised to the archbishopric of Genoa, an office which he administered with great moderation and yet discipline. He died there, July 14, 1298, leaving many historical and legendary works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Vâraha, the third avatar, or incarnation of Vishnu, in which he appears as a boar. It is supposed to have taken place at the period of creation when the earth was immersed in water, and Vishnu, in order to raise it up, assumed the form of a gigantic boar. In the earlier recension of the *Râmâyana* (q. v.) and the *Linga-Purâna*, the act of assuming the form of a boar in order to rescue the earth from its imperilled position is ascribed to Brahma, the creator of the universe; and in the *Black Yajurveda*, where this idea is first met with, it is likewise said that the lord of creation upheld the earth, assuming the form of a boar. At a later period, however, the incarnation is attributed to Vishnu. Between both conceptions there is the great difference, however, that in the former the transformation of the deity into a boar has apparently a purely cosmical character, while in the latter it allegorically represents the extrication of the world from a deluge of iniquity by the rites of religion. The boar as an incarnation of Vishnu is a type of the ritual of the Vedas. He is described as the sacrifice personified; his feet being the Vedas; his tusks, the sacrificial offerings; his mouth, the altar; his tongue, the fire; his hairs, the sacrificial grass; his eyes, day and night; his head, the place of Brahma; his mane, the hymns of the Vedas; his nostrils, all the oblations; his snout, the ladle of oblation; his voice, the chanting of the *Sâmaveda;* his body, the hall of sacrifice; his joints, the different ceremonies; and his ears as having the properties of voluntary and obligatory rites. The above are from the *Vishnu-Purâna*, and similar descriptions occur in the *Harivansa* and elsewhere.

In the *Bhagavata-Purâna*, another legend is also connected with this avatar, which still more distinctly proves that it was viewed in a purely religious light at the Puranic period. According to this legend, Jayu and Vijayu, two doorkeepers of Vishnu, once offended some Munis who claimed admission to the paradise of Vishnu, and in consequence were doomed to lose their position in Vishnu's heaven, and to be reborn on earth. They thus became the sons of Kasyapa and Diti, under the names of Hiranyakasipu and Hiranyaksha. The latter went straight to heaven to conquer the gods, while the former remained and conquered the three worlds. The gods, thus threatened in their existence as well as dominions, implored the assistance of Vishnu, who was at that time the mysterious boar, and he slew Hiranyaksha. A similar contest between Vishnu as boar and numerous dæmons, progeny of Diti, always ending in the defeat of the latter, is also described in one of the later portions of the *Mahabhârata;* and it follows from this and similar descriptions that this avatar had lost its original character and assumed that common to the others—of representing the deity as become incarnate—for the purpose of remedying moral or religious wrong, or of destroying influences hostile to the Brahminic caste.

Another legend, doubtless a late one, which is chiefly believed by the Siva (q. v.) religionists of Southern India, is by no means so flattering to Vishnu. In that version of the legend Brahma tries to reach the head of Siva, while Vishnu assumes the form of a boar and digs down into the earth in order to arrive at the feet of the god. But Siva is illimitable, and Brahma descends and tries to make believe that he has accomplished the feat he attempted, but is exposed and cursed by Siva. Vishnu ascends from his fruitless effort with his tusks utterly worn out.

Varânès was the name of six Persian kings of the dynasty of the Sassanidæ. Varanes V, or Bahram Gour (the wild ass), reigned A.D. 420–440. The persecutions against the Christians were carried by him to such an extent that thousands of his subjects took refuge in the Roman dominions.

Vardeman, Jeremiah, a Baptist minister, was born in Wythe County, Va., July 8, 1775. His early education was limited. He was ordained in 1801, and soon found himself called to the supply of four churches in Kentucky, where he had removed some years before. In 1810 he became pastor of David's Fork Church, Fayette Co., and in 1830 removed to Missouri, where he was the means of establishing several churches. He took an active part in bringing the Baptist denomination in Missouri into harmonious co-operation in benevolent efforts, and in August, 1834, he presided in a convention to organize a system of domestic missions in that State. In 1840 his health began to fail, but he still continued to preach, sitting when he could not stand, until his death, May 28, 1842. See Sprague, *Annals of the American Pulpit*, vi, 417.

Varen, August, a Protestant theologian of Germany, was born Sept. 20, 1620, at Uelzen, and died as doctor and professor of theology at Rostock, March 15, 1684. He wrote, *Lectio Academica de Targumim Onkelosi, Jonathanis, et eo quod Exstat in Hagiographis* (Rost. 1644):—*Disputatio de Targumim* (ibid. eod.):—*Exegesis Aug. Confess.* (ibid. eod.):—*Disputatio de Messia* (ibid. 1667):—*Examen Decem Characterum Messiæ contra Abarbanelem* (ibid. eod.). See Fürst, *Bibl. Jud.* iii, 468; Winer, *Handb. der theol. Lit.* i, 339. (B. P.)

Vargas, Alfonso, a Spanish Augustinian eremite, was a doctor of Paris, bishop of Badajos, and archbishop of Seville, where he died. 1359. He published, *Commentary on the First Book of the Sentences* (Venice, 1490):—*Quæstiones in Aristotelis Libros Tres de Anima* (ibid. 1566). See Mosheim, *Hist. of the Church*, bk. iii, cent. xiv, pt. ii, ch. ii.

Vargas, Luis de, a Spanish painter, was born at Seville in 1502. He studied painting in Italy for nearly thirty years, after which he established himself in his native city and executed numerous large oil-paintings and frescos for the churches, only vestiges of which remain. Among his admired works are, *Adam and Eve:—Jesus Bearing his Cross:*—and *La Generacion;* all of which remain at Seville. He hastened his death by his ascetic tortures, being accustomed,

among other similar practices, to sleep in a coffin. He died at Seville in 1568.

Variation, Right of (*Jus Variandi*), in canon law, is the right of a lay patron, during an established period, to suggest for confirmation by the proper ecclesiastical authority the diversion of a benefice already presented to a different candidate. Clerical patrons do not possess this right. Its exercise is entirely voluntary with the patron, though where the original presentation was made to a person afterwards found to be ineligible or unwilling or unable to receive it, a *new* presentation must take place of necessity. When a patron suggests a second person for presentation for reasons which do not affect the original receiver's eligibility, the question arises whether the spiritual superior is obliged to disregard the latter's claim for institution (*privative variation*), or whether he may select the person who seems to himself the more available candidate (*cumulative variation*). Upon this question diverse views are given by the authorities; but the law of *cumulative variation* would seem to have the greatest support in law. Everything in connection with the dispute depends on the interpretation of cap. 24, x, *De Jure Patronatus*, the rescript of which, by pope Lucius III, is as follows: "Quum autem advocatus clericum idoneum episcopo præsentaverit, et postulaverit postmodum, *eo non refutato*, alium, æque idoneum, in ecclesiam admitti, quis eorum alteri præferatur, judicio episcopi credimus relinquendum, si laicus fuerit, cui jus competit præsentandi. Verum si collegium vel ecclesiastica persona præsentationem haberet, qui prior est tempore jure potior esse videtur." The disagreement occurs on the interpretation of the italicized words; some understanding them as having reference to the patron's action, and others applying them to the bishop's part in the matter. The right of a patron to recommend a second person for the presentation, when the person previously recommended was a *clericus idoneus*, is expressly conceded by the pope, though he gives the bishop the right to determine between them. The extent to which the right of variation may be exercised has also been discussed, but without result. See Lippert and Weiss, *Archiv d. Kirchenrechtswissenschaft*, i, 4; Richter, *Kirchenrecht* (5th ed.), § 193; Lippert, *Versuch einer hist.-dogmat. Entwicklung d. Lehre vom Patronate* (Giessen, 1829); Schilling, *Der kirchl. Patronat* (Leips. 1854), and the literature there referred to; Gerlach, *Das Präsentationsrecht auf Pfarreien* (Ratisbon, 1855); Moy de Sons, *Archiv für kathol. Kirchenrecht*, 1857, ii, 412 sq.—Herzog, *Real-Encyklop.* s. v.

Varick, Rudolphus Von, a clergyman of the Reformed (Dutch) Church, was settled upon Long Island, in what is now Kings County, over the churches of Brooklyn, Flatlands, Bushwick, Flatbush, New Utrecht, and Gravesend, 1685–94. With dominies Selyns, Dellius, and Daillé, he stood firm against the high-handed proceedings of the usurping governor, Jacob Leisler, and was obliged to flee to New Castle, Del. Upon his return, in 1790, he was charged with treasonable designs to rescue the fort from Leisler, and was dragged by armed men from his house, and imprisoned in the fort six months. He was also fined eighty pounds by a pretended judge, Lanoy; sentenced to prison till the fine be paid, and to be deposed from the ministry. His friend Selyns was refused as his bail, and threatened with imprisonment. The fine was not paid, and he was released, but died of his ill-treatment in August, 1694, and the persecuting Leisler was deposed and executed. See *Documentary History of New York*, ii, 431, 432; *Letter of Gentlemen of New York* (1698); Corwin, *Manual of the Ref. Church in America*, s. v. (W. J. R. T.)

Varillas, Antoine, a French historiographer, who was born in 1624, and died in Paris, June 9, 1696, is the author of *Hist. des Révolutions Arrivées en Europe en Matière de Religion* (Paris, 1686–89, 6 vols.):—*Histoire du Wiclefianisme, ou de la Doctrine de Wiclef, J. Hus, et Jérôme de Prague, avec celle des Guerres de Bohème qui en ont été les Suites* (Lyons, 1682):—*Nouvelles Accusations contre Varillas, ou Remarques Critiques contre une Partie de son Livre de l'Histoire de l'Hérésie* (Amsterd. 1687). See Winer, *Handbuch der theolog. Literatur*, ii, 637, 734, 738. (B. P.)

Various Readings of the New Testament. By various readings (commonly abbreviated *v. r.* for the singular, and for the plural *vv. rr.*) are meant the differences observed in different manuscript copies of the Holy Scriptures. Those found in the Hebrew manuscripts of the Old Test. will be considered below.

The writings of the New Test. were copied by hand, from the age of the apostles to the date of the first printing of the New Test., a period of about thirteen centuries. During that time copies were greatly multiplied. With the utmost care, there would of necessity be occasional mistakes in copying. The errors of one manuscript might be repeated in the copy made from it, and others added, and thus the number be continually increasing.

The liability to mistake was greatly increased by the mode of writing in the oldest manuscripts. What is called "current hand," in which a long word may be written without taking the pen from the paper, was not used. Each letter, of the size and general shape of our capitals, was made separately by itself, many with more than one separate stroke of the pen. There was no division of words. All were written continuously in an unbroken line, as may be seen in the specimens given in vol. i, p. 155, and vol. ii, p. 389 of this *Cyclopædia*. As the eye could not readily distinguish words and clauses so run together, the scribe would naturally copy each letter by itself from its place in the line, often confounding letters similar in form. In these characters, termed uncial, all extant manuscripts dating prior to about the 10th century were written, and hence they are called uncial manuscripts. See Manuscripts of the Greek Testament; also Uncials.

Far more numerous are the *cursive manuscripts*, so called, written in current hand from about the 10th century and onward (see vol. v, p. 727, and specimens 2, 3, and 4 on p. 728). Their value depends on the evidence that they are trustworthy copies of ancient manuscripts now lost, and contain readings of the true text of which these are now the only manuscript witnesses. On such evidence some of them are held in high estimation by all the leading authorities in textual criticism. That these are of great value in deciding where ancient manuscripts disagree, and also where their united testimony may for just reasons be discredited, is held by a highly influential class of critics, of whom Frederick H. Scrivener is the leading representative (see his *Plain Introduction to the Criticism of the New Test.* [2d ed. 1874]).

For the history of the text, and its variations in manuscripts prior to the oldest now extant, see the art. New Testament; for the theoretic classification of various readings in extant MSS., see the art. Recensions. It is proper to add here that the earliest of those variations, however minute, are preserved in the primary documents that still remain, showing that the sacred text has suffered no important change that cannot now be detected (Westcott).

I. *Origin and Nature.*—Various readings have arisen from many different causes. These have been ascertained by careful comparison of manuscripts. They are mostly such as might be inferred from the nature of the case; and observation has shown that all variations in manuscripts may be referred to one or other of these causes, the knowledge of which often aids in determining what is the true reading. (The materials for the following summary are derived in part from Westcott's articles "New Testament," § 30–40, and "Language of the New Testament," p. 2141, § 1–4, in Smith, *Dict. of the Bible* [Amer. ed.]; Scrivener, *Introd. to Text. Crit. of New Test.*; Tregelles, *Introd. to Text. Crit. of New Test.*, in vol. iv of Horne's *Introduction.*)

1. *Accidental* variations, or errata, from various causes. (1.) Merely *clerical* errors, or slips of the pen; words omitted or repeated, misspelled or partially written. This is a numerous class, rarely of any importance, to which copyists of long documents are always liable. The peculiar reading "how strait" (Matt. vii, 14) may have arisen, as Scrivener suggests, from the omission of the large initial O, reserved for subsequent revision.

(2.) Errors of sound, arising from different ways of representing the same sound. Such are the changes in the oldest MSS. between ι and ει, αι and ε; and in the later between ηι and ει, οι and υ, ὁ and ω, η and ε. The interchange of αι and ε (pronounced alike) is continual; εσται and εστε, εχεται and εχετε, and the like, being used indiscriminately. The vowels ο and ω are thus interchanged Rom. v, 1, εχομεν, "we have," and εχωμεν, "let us have." The latter has the weight of MS. authority, and, with some constraint, yields a pertinent sense (see Tischendorf, *Nov. Test.* [8th ed.]), though the former seems required by the connection. More doubtful is Rom. vi, 15, where ἁμαρτησομεν, "shall we sin?" is feebly supported; and ἁμαρτησωμεν, "may we sin?" has abundant support. Αι and ε are interchanged in Matt. xi, 16, where ἑταιροις is but slightly, and ἑτεροις (omitting αυτων) strongly, supported by ancient authorities. So constant is this interchange that the difference in spelling has no weight in determining the true form of the word. The pronouns ὑμεις, ἡμεις, and their cases are perpetually interchanged: 1 John i, 4, ἡμων for ὑμων. Even the readings ἡμετερον, Luke xvi, 12, and ἡμας, Acts xvii, 28, are found in the *Codex Vaticanus*.

(3.) *Errors of Sight.*—Of such errata a prolific source is furnished by the ancient mode of writing in an unbroken line, without division of words. In the confused sequence of letters thus strung together, the eye would not readily distinguish single words, or letters similar in form. Hence arose false division of words; similar letters interchanged, repeated, or omitted; repetition or omission of the same combination of letters; omission of the second repetition of the same letter or word, etc. In some of the following examples the MSS. are cited, by the usual notation (vol. v, p. 724, ¶ 3 of this *Cyclopædia*), showing to some extent how they stand related to each other. The rough breathing is added in some cases to make the form more readily understood: Mark xv, 6, ὁν παρητουντο (A, B, ℵ), ὁνπερ ητουντο (B^3, ℵ^c, C, N, X); Rom. xiii, 9, ὡσ σεαυτον (A, B, ℵ, D, E), ὡσ ἑαυτον (F, G, L, P); Matt. xxi, 18, επαναγαγων (B, ℵ, L), επαναγων (B^2, ℵ^c, C, E, F, G, H, etc.); Mark viii, 17, συνιετε (B, ℵ, C, D, L, N), συνιετε ετι (A, X); Luke vii, 21, εχαρισατο το βλεπειν (ℵ^a, F, L, U); without το repeated, A, B, ℵ, D, E, G, H, etc.). From such accidental repetition arose the false reading in Rev. vi, 1, 3, 5, 7. The true reading is simply, "Come!" (ερχου), summoning forth each rider to the service assigned him. The uncial text would stand thus: ΚΑΙΙΔΕΚΑΙΙΔΟΥ. B of the Apoc. reads it in ver. 1, 5, 7, ερχου και ιδε και ιδου (ἱππος). There can be no doubt that και ιδε arose from accidental repetition; for in ver. 3, where και ιδου does not follow, ερχου is not followed by και ιδε. In the same way arose the και ιδε of ℵ, which even its partial discoverer makes no account of here.

(4.) *Homœoteleuton* is so common a cause of error in the uncial text as to procure for it a specific name. When two successive clauses or sentences begin or end similarly, the eye of the copyist may be misled by the similarity, and omit or repeat one of them: Luke vi, 1, δευτεροπρωτω (A, C, D, E, H, K, M, R, S, U, V, X); omitted in B, ℵ, L, probably from having the same termination as the preceding word. In 1 John ii, 23, two successive sentences both end with πατερα εχει. The copyist, after transcribing the first, and seeing at the end of the second what he had just written, proceeded with the next following words. Hence the loss of that genuine utterance of the apostle, in all the copies known when our current Greek text was formed; and hence its insertion in bracketed italics, as of doubtful authenticity, in the English New Test. The recovery of the old MSS. (A, B, ℵ, C, etc.) has fully vindicated its title to its place there.

2. *Incidental* variations, peculiar to the age and country or mental habits of the copyist. These are due to several causes, chiefly the intermingling of dialects in the κοινὴ διάλεκτος, the influence of the Alexandrian version of the Sept., and the pedantry of the Atticists.

(1.) Differences in *orthography* and forms of words; dialectic usages of the copyist, or possibly of the original writer: Acts x, 30, ενατην (A, B, ℵ, C, D), εννατην (later form in the cursives); Acts vii, 28, εχθες (B, ℵ, C, D), χθες (A, E, H, P); Mark i, 10, ευθυς (B, ℵ, L, Δ), ευθεως (A, P, Γ, Π); Acts xi, 51, αχρι (A, B, ℵ), αχρις B^3, E, H, L, P); Rom. xv, 15, τολμηροτερον (ℵ, C, D, E, F, G, L, P), τολμηροτερως (A, B); James ii, 1, προσωπολημψιαις (A, B, ℵ, C), προσωποληψιαις (K, L, P); Mark i, 27, συνζητειν (A, B, ℵ, C, D, G, L, Δ), συζητειν (E, F, H, K, M, S, U, V); 2 Cor. iii, 2, ενγεγραμμενη (A, B, ℵ, D, F, G), εγγεγραμμενη (K, L, P); John x, 22, ενκαινια (B, ℵ, D, L), εγκαινια (A, B^3, X); Acts xxiv, 4, ενκοπτω (A, ℵ, B, E, H), εγκοπτω (B^3, H, P); Heb. ix, 18, ενκεκαινισται (A, ℵ, D, E), εγκεκαινισται (C, K, L, P). These examples betray the tendency to euphonic change in the usage of the later MSS. The doubling of ρ, usually neglected in the older MSS., is a grammatical correction in the later ones; as in Matt. ix, 36, ειριμμενοι (B, ℵ, C, D, L), ερριμμενοι (E, F, G, K, L, U, X).

(2.) *Tense-forms of Verbs.*—(*a.*) Of the same verb: Luke i, 31, συλλημψη (A, B, ℵ, C, D); James iii, 1, λημψομεθα (A, B, ℵ, C), ληψομεθα (K, L, P); John ix, 10, ηνεωχθησαν (B, ℵ, C, D, E, F, G, H, L, M, X), ανεωχθησαν (A, K, U, Π); Acts xii, 10, ηνοιγη (A, B, ℵ, D), ηνοιχθη (E, H, L, P); Matt. v, 21, ερρηθη (B, D, E, K), ερρεθη (ℵ, L, M, S, U, Δ, Π); Rev. xiv, 13, αναπαησονται (A, ℵ, C, B), αναπαυσωνται (P); Acts x, 45, συνηλθαν (B, ℵ), συνηλθον (A, D, E, H, L, P); ver. 39, ανειλαν (A, B, ℵ, C, D, E), ανειλον (H, L, P); 1 John ii, 19, εξηλθαν (A, B, C), εξηλθον (K, L, P); Luke iii, 22, ηυδοκησα (A, E, G, H, L, S, U, X, Γ, Δ), ευδοκησα (B, ℵ, F, K, M, U, Λ, Π). (*b.*) Interchange of tenses or modes where either might seem apposite: John vi, 37, εκραξεν (B, L, T, X), εκραζεν (ℵ, D); Luke xx, 19, εζητησαν (A, B, ℵ, L, R), εζητουν (C, D); John vii, 29, απεστειλεν (B, L, T), απεσταλκεν (ℵ, D); ver. 19, δεδωκεν (ℵ, L, T, Γ, Λ, Π), εδωκειν (B, D, H, $Π^2$); Matt. ix, 19, ηκολουθει (ℵ, C, D), ηκολουθησεν (B, F, G, K, L, S, U, X, Δ, Π); John iv, 17, ειπες (B, ℵ), ειπας (A, C, D, L); viii, 39, ειπαν (B, ℵ, C, D), ειπον (L, T, X, Γ, Δ, Λ); ii, 28, σχωμεν (A, B, ℵ^c, C, P), εχωμεν (ℵ, K, L); viii, 39, εστε (B, ℵ, D, L, T), ητε (C, X, Γ, Δ, Λ, Π); (*c.*) Interchange of the same tense from different verbs of like signification: Acts ix, 26, επειραζεν (A, B, ℵ, C), επειρατο (E, H, L, P); Mark i, 26 (part.), φωνησαν (B, ℵ, L), κραξαν (A, C, D, Γ, Δ, Π).

(3.) Of *case-forms* there are some variations; as Matt. xxvi, 52, μαχαιρη (A, B, ℵ, C), μαχαιρα (B^2, D, Γ, Δ, Π); Luke xxiv, 1, βαθεως (A, B, ℵ, C, D, G, H, L), βαθεος (E, K, P, S, U, V).

(4.) Exchange of terms so nearly equivalent as to be used indifferently in certain connections: Matt. xii, 48; xv, 12; xvii, 20, and xix, 21, λεγειν (earlier), ειπειν (later); xxii, 37, φαναι (earlier), ειπειν (later); Mark xiv, 31, λαλειν (earlier), λεγειν (later); John xiv, 10, λεγειν (earlier), λαλειν (later). So interchanged are

εγερθεις and διεγερθεις, Matt. i, 24; εγερθη and αναστη, xvii, 9; αναστηναι and εγερθηναι, Luke ix, 22; ηλθεν (ν attached) and απηλθε, Matt. xiv, 25; ηλθον and απηλθον, Luke xxiii, 33; απελθειν and εξελθειν, Acts xvi, 39; λεγουσι and ειπον, Matt. xiii, 28. These words, so nearly equivalent in the connection, might readily be confounded in copying.

(5.) The same is true of forms nearly equivalent in sense; as ουδε and ουτε, ως and καθως, Acts x, 47; ωσει and ως, John xix, 14; Luke i, 56; ως and ωσπερ, 2 Cor. i, 7; μεχρι and εως, Luke xvi, 16; εως ὁυ and εως ὁτου, xii, 50, the former only in the later uncials, the latter in the older and some of the later. It is true, also, of other equivalents in sense; as John xiv, 31, ενετειλατο (A, ℵ, D), and εντολην εδωκεν (B, L): having the same meaning, they might easily be confounded in copying.

(6.) Familiar contractions (crasis) abounding in oral speech, and often passing into written language; common in the earlier MSS., and often resolved in the later: John viii, 55, κἀν (B, ℵ, D), και εαν (A, C, L); 1 Cor. ii, 3, καγω (A, B, ℵ, C, P), και εγω (D, E, F, G, L); John xiv, 16, κἀγω (B, ℵ, D, Q), και εγω (A, L, X); ver. 21, καγω (B, ℵ, D, G, L), και εγω (A, E, H, K).

(7.) Interchange of the minor connectives: Acts iv, 14, τον τε (A, B, ℵ, D²), τον δε (P); x, 48, προσεταξεν δε (B, ℵ, E), προσεταξεν τε (A, H, L, P); Mark i, 28, και εξηλθεν (B, ℵ, C, D), εξηλθε δε (A, Γ, Π).

(8.) Pronominal forms inserted without affecting the sense: Matt. xx, 23, μου (after ενωνυμων); xix, 28, υμεις (after καθισεσθε); Rev. xiv, 13, μοι (after λεγουσης). Specially frequent is the insertion of αυτος in an oblique case: Acts xi, 13, αυτω (after ειποντα), and xii, 9 (after ηκολουθει); Matt. xxv, 4, αυτων (after αγγειοις), and v, 6 (after απαντησιν); xxvi, 17, αυτω (after λεγοντες), and xxvii, 22 (after λεγουσιν). An instructive case of presumed addition, but more probably of unauthorized omission, occurs in the last clause but one of Luke xii, 53. The omission of the pronoun in the four preceding clauses, where the nearer relation of the parties makes it unnecessary, may have occasioned its omission here, where it is required by the more remote relation. Its accidental or misjudged omission being more probable than its unauthorized insertion, the testimony of A, B, ℵᶜ, D in its favor should outweigh that of ℵ, Δ, which yet determined Tischendorf to omit it. Tregelles properly retains it here, and as properly omits it in the next clause (with B, D, L against A, T, X), the relation being already expressed. It is noteworthy that the whole passage, as thus read, is strikingly marked by Luke's characteristic conciseness and precision of expression.

(9.) Change in the order of words; a numerous class, as may be seen on almost any page of Scrivener's *Novum Testamentum* (in the Cambridge classics). Many of these variations differ from each other no more than the English phrases "Æneas by name" and "by name Æneas" (Acts ix, 33); "went up straightway" and "straightway went up" (Matt. iii, 16). Most of them, however, are not easily accounted for. Such cases as γενομενος εν εαυτω and εν εαυτω γενομενος (Acts xii, 11), and similar colloquial phrases, may have been due to local habit and usage. In the greater number, perhaps, the copyist himself, after reading a clause, may not have recalled, in writing it, the exact order of the words; or he may have been unconsciously misled by one occurring to him more correct or pointed in expression, or more pleasing to the ear. In many there is ground for such preference; as in Acts ix, 13, οσα κακα εποιησε τοις αγιοις σου and οσα κακα τοις αγιοις σου εποιησε.

(10.) The article, in the use of which the MSS. are very fluctuating, is sometimes neglected or inserted without apparent ground. Significant is the reading of some MSS. (among them D) in Luke xii, 54, "When ye see the cloud ("the rain-betokening cloud," 1 Kings xviii, 44) rising from the west." But the omission of the article here is strongly attested by A, B, ℵ, L, X, Δ.

(11.) In the use and disuse of the elision the MSS. fluctuate: 1 John ii, 16, αλλ εκ (A, ℵ, K, L), αλλα εκ (B, C); 1 Cor. vii, 4, αλλα ὁ (A, B, ℵ, C), αλλ ὁ (D, E, G, K, L, P). It is probable that the shorter elided form was that of oral speech, and passed into the earlier written language. More doubtful is the neglected aspiration of mutes before the rough breathing: Luke xii, 53, επι νἱω (B, ℵ, Γ, X, Γ, Δ, Λ); εφ νἱω (A, D, K, L, Π).

(12.) Error from the similar construction of two successive clauses: James ii, 18, the first εκ (K, L) for χωρις (A, B, ℵ, C, P), the copyist confounding the εκ των εργων of the two clauses. His blunder is perpetuated in our current Greek text through the misjudgment of Mill, whose long and involved exposition of the meaning is its own refutation. The H KAINH ΔIAΘHKH of Colinæus (1534) has the true reading. The English version here follows the true reading. In 1 Pet. iii, 20, "once—waited," it follows a false reading (απαξ εξεδεχετο) without MS. authority, and received on conjecture by Erasmus. The true reading is απεξεδεχετο (A, B, ℵ, C, D, P).

(13.) Synonyms, and also words that in certain connections may serve as such, are readily interchanged: Matt. xx, 34, ομματων (B, D, L, G), οφθαλμων (ℵ, C, N). In xxv, 16 the reading "made" [five talents] is equivalent in meaning to "gained" [five talents]. For the former (εποιησε) are A, ℵ, X, Γ, Δ, Θ; for the latter (εκερδησε) are A², ℵᶜ, B, C, D, L. So likewise ix, 29, ομματων (D), οφθαλμων (all others); vi, 1, δικαιοσυνην (B, ℵ, D), ελεημοσυνην (E, K, L, M, S, U, Z). But it may well be doubted whether by the former the Saviour meant *almsgiving*, as implied in the alternative reading. He first states the general principle that good deeds are not to be done to be seen of men, and then illustrates it by the case of ostentatious almsgiving. The phrase was already a familiar one: Psa. cvi, 3, "he that doeth righteousness;" Isa. lviii, 2, "a nation that did righteousness;" 1 John ii, 29, "every one that doeth righteousness;" iii, 7, 10. So likewise Matt. xxvii, 4, αθωον (A, B, ℵ, C, X), δικαιον (B marg. L).

(14.) Of proper names the variations in spelling are very frequent: 1 Cor. xvi, 19, Πρισκα (B, ℵ, M, P), Πρισκιλλα (A, C, D, E, F, G); John vii, 19, Μωυσες (B, ℵ, D, K, L, S, T, X, Δ, Π), Μωσης (Γ, Λ). Most significant is the variation in Acts xi, 20, Ελληνας (A, ℵᶜ, D), Ελληνιστας (B, D², E, H, L, P) (comp. vi, 1). Of places: Matt. iv, 13, Καφαρναουμ (B, ℵ, D, G), Καπερναουμ (C, E, K, L, M, P, S, U, V); xv, 39, Μαγαδαν (B, ℵ, D), Μαγδαλα (E, F, G, H, K, L, S, U, V); Luke x, 30, Ιερειχω (B, L, X), Ιεριχω (A, B, ℵ, C, D, X).

3. *Intentional Variations.*—Of these the greater number affect only the form of the text.

(1.) *Grammatical Changes.*—(*a.*) In the oblique case after a preposition, to express what was understood to be the required relation: Acts ii, 30, καθισαι επι τον θρονον· (A, B, ℵ, C, D), καθισαι επι του θρονου (E, P); Rev. iv, 2, επι τον θρονον καθημενος (A, B, ℵ), επι του θρονου καθημενος (P); ver. 9, καθημενω επι τω θρονω (A, ℵ), καθημενω επι του θρονου (B, P); xix, 5, απο του θρονου εξηλθε (A, B, C), εκ του θρονου εξηλθε (ℵ, P); Mark vii, 30, βεβλημενην επι της κλινης (A, N, X, Γ, Π), βεβλημενην επι την κλινην (B, ℵ, D, L, Δ). (*b.*) Rectifying a supposed solecism: Matt. v, 28, επιθυμησαι αυτην (B, D, E, K, L, S, U, V), επι-

ἁνμησαι αυτης (ℵ³, M); xv, 32, *ημεραι τρεις* (B, C, D, F, G, H, K, L, M, P, S, U, V), *ημερας τρεις* (ℵ, E); Rev. iv, 1, *λεγων* (A, B, ℵ), *λεγουσα* (ℵᶜ, P); ver. 8, *λεγοντες* (A, B, ℵ, P), *λεγοντα* (in the cursives); xi, 4, *εστωτες* (A, B, ℵ, C), *εστωσαι* (ℵᶜ, P).

(2.) *Changes Affecting the Substance of the Text.*—A careful examination and comparison of such changes will probably lead to the conclusion that the greater part of them at least have passed from the margin into the body of the text through the want of proper discrimination in the copyist. In the old MSS. frequent omissions in the text are found supplied in the margin, to be incorporated in the text of the next copy made from it. This being a standing rule, whatever was written in the margin might be thus incorporated by an incompetent or not sufficiently attentive copyist. If a sentence seemed incomplete or irregular in construction, or otherwise obscure, inelegant, or apparently inaccurate, a remedy was suggested in the margin. A conspicuous example occurs in John vii, 39. The whole verse in the true text reads thus: "And this he said concerning the Spirit which they that believe on him should receive; for the Spirit was not yet, because Jesus was not yet glorified." The brevity and partial obscurity of the form "was not yet" doubtless occasioned the marginal gloss "given," found in one uncial, B (*δεδομενον*), and the cursive 254 (*δοθεν*). This marginal gloss becoming incorporated with the text, we have "the Spirit was not yet given." The English version properly italicizes *given* as not authentic Scripture. It is not in the *Καινη Διαθηκη* of Colinæus (1534). A similar case occurs in ver. 8, where *ουπω* (B, L, T, X, Γ, Δ, Λ, not in ℵ, D, K, M, Π) probably passed from the margin into the text. This reading, on which the testimony of MSS. is pretty evenly balanced, is proved by historical evidence to be a corruption of the text (see Tischendorf [8th ed.]; Scrivener, *Introd. to Text. Crit.* [2d ed.], p. 529). It should be observed, moreover, that there was no occasion for this qualification, for Jesus did not go up to the feast at all. John vii, 10 should read, according to the MSS., "But when his brethren were gone up to the feast, then went he up also, not openly," etc. He went to Jerusalem privately, taking no part there in the public festival (for he could not be found, ver. 11), and when it was half over, first made his appearance in the Temple as a teacher (ver. 14). In Mark i, 2, *εν Ησαια τω προφητω* (B, ℵ, D, L, Δ), *εν τοις προφηταις* (A, E, F, G, H, K, M, P, S, U, V), the writer specially names Isaiah, because his language identifies the promised messenger in the person of John, "the voice of one crying in the wilderness." The whole prophecy was fulfilled in him, and the failure to see this, its central point, may have occasioned the marginal comment that passed into the text. In Gal. iii, 1 the explanatory gloss "that ye should not obey the truth" is found in C, D^c, E, K, L, P, but not in the older uncials A, B, ℵ, D, F, G. In Rom. viii, 1, "who walk not after the flesh, but after the Spirit," is a gloss taken from ver. 4 as characterizing those who are "in Christ Jesus." In Acts xv, 34, "but it pleased Silas to abide there still" (not in A, B, ℵ, E, H, L, P), is a marginal gloss accounting for his presence there, referred to in ver. 40. The doubtful passage in John v, 3, 4 is supposed by many to have been a marginal comment (see a full statement of the case, with the reasons for and against its genuineness, in Schaff's edition of Lange's *Commentary*). To a misunderstanding of the apostle's language in 2 Cor. viii, 4, we owe the perversion of his meaning in the current Greek text and in the English version. The words inserted from the margin, *δεξασθαι ημας*, are not in the uncial text (B, ℵ, C, D, E, F, G, K, L, P, etc.), and are found only in the cursives. In Mark vii, 2 the construction (interrupted by ver. 3, 4, and resumed at ver. 5) seemed incomplete, and hence the marginal supplement, "they found fault." Only late uncials (F, K, M, N, S, U, Π) have *εμεμψαντο*, not found in A, B, ℵ, E, G, H, L, V. In Matt. xxv, 6 the original form, "Behold, the bridegroom! go ye out to meet him," has the air of an excited, midnight cry. The supplemental *ερχεται* first appears in the later uncials C², X, Γ, Π, and is not found in B, ℵ, C, D, L, Z.

Marked diversities in Hebraistic and Greek phraseology are noted: Matt. xxi, 23, *ελθοντι αυτω, προσηλθον αυτω διδασκοντι*, and *ελθοντος αυτου*, etc. Here the Hebraism is found in later uncials (E, F, G, H, K, M, S, U, V), and the other in B, ℵ, C, D, L. More marked is the Hebraistic *Vav convers.* represented by *και* (xv, 5; Mark vii, 12) in the same later uncials, and not in the earlier. The omission of *και* makes the construction easy where its presence has caused much perplexity (see Meyer; also Lange [Amer. ed.], p. 275).

Assimilation, so called, of the gospels occurs, especially of the synoptic gospels. This arose from the habit of noting in the margin of one gospel the words of another for comparison, illustration, or a more full and satisfactory statement. In Matt. xxv, 13, at the close of the parable of the ten virgins, the Saviour adds, "Watch therefore, for ye know not the day nor the hour." A copyist added, most probably from the margin, the words of Luke xii, 40, "wherein the Son of man cometh." The words added are not in A, B, ℵ, C, D, L, X, Δ, and are found only in C³, Γ, Π². In Matt. ix, 13 the Saviour's assertion is, "I came not to call the righteous, but sinners." To this the copyist added the marginal gloss from Luke v, 32, *εις μετανοιαν*, found in later uncials, but not in B, ℵ, D, etc. In Luke xx, 23, *τι με πειραζετε* (A, C, D, P), omitted B, ℵ, L, was probably added from Matt. xxii, 18; Mark xii, 15. In Mark xiii, 14, "spoken of by Daniel the prophet," is transferred from Matt. xxiv, 15. Luke xvii, 36, omitted in all the uncials except D, U, was inserted from Matt. xxiv, 40. In Matt. xx, 22, "and to be baptized with the baptism that I am baptized with," in later uncials, but not in B, ℵ, D, L, Z, is taken from Mark x, 38. In Matt. v, 44, "bless them that curse you, do good to them that hate you," and the words "them that despitefully use you," are transferred from Luke vi, 27, 28. In Luke v, 38, "and both are preserved," is from Matt. ix, 17. In xxvii, 35 the whole verse, after the words "casting lots," is from John xix, 24. The same tendency to supplement one account by another, or to harmonize two accounts of the same occurrence, is seen in Acts ix, 5, 6, where all from *σκληρον* in ver. 5 to *προς αυτον* in ver. 6 is from xxvi, 14, 15.

Supplementing of quotations from the Old Test. only partially cited by the sacred writer: Matt. xv, 8, where "This people honoreth me with their lips" (omitting "draweth nigh unto me with their mouth") is the true reading; and Mark i, 2, "shall prepare thy way" (omitting "before thee"). Scrivener (*Manual of Text. Crit.* p. 12) notes the following supplements: Luke iv, 18, "to heal the broken-hearted;" Acts vii, 37, "him shall ye hear;" Rom. xiii, 9, "thou shalt not bear false witness;" Heb. ii, 7, "and didst set him over the works of thy hands;" xii, 20, "or thrust through with a dart."

Other supplementary additions came into the text from the margins of MSS. fitted for reading the church lessons, and from lectionaries, church rituals, and liturgies. It was necessary to prefix to each lesson its proper title, or an introductory clause, or the name of the person or class addressed or speaking. In Acts iii, 11, the title of the lesson, *του ιαθεντος χωλου*, has come in place of the original *αυτου*. The latter is the reading of A, B, ℵ, C, D, E; the former is found in the later uncial P and in cursives. In Luke vii, 31 it was necessary to prefix to the lesson the introductory clause *ειπε δε ὁ κυριος*; found in cursives and the later

uncial M, wanting in A, B, ℵ, D, L, X, Δ. The name of the one addressed, or speaking, or acting, must often be inserted. Hence *Ιησου*, in place of *αυτου*, Matt. viii, 5; *Ιησους* added, iv, 18; xiv, 22; transferred from the last clause to the first in John i, 44. In Acts viii, 37, without doubt a marginal note came in from the baptismal formula of a church ritual; wanting in the early MSS. A, B, ℵ, C, H, L, P, and feebly accredited otherwise. In 1 John v, 7, 8, from *εν τω ουρανω* to *εν τη γη* is now regarded as spurious by all textual critics. "They were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 8" (Scrivener, *Manual of Text. Criticism*, 2d ed. p. 556, who reviews the controversy respecting the passage, with a full statement of the evidence on both sides). In Matt. vi, 13, from *ὁτι σου* to the end, the doxology is wanting in the oldest uncials, B, ℵ, D, Z (A, C, P are defective here), and on other diplomatic grounds is discredited by most textual critics. It probably originated in the early liturgies of the Church. The passage in John vii, 53–viii, 11, bracketed as doubtful in some critical editions and omitted in others, is regarded as authentic history, the record of an actual occurrence in the life of Jesus. The question of its genuineness is fully discussed by Lange (*Commentary*, Amer. ed. p. 268–271, and the chief authorities on both sides are stated by Dr. Schaff, p. 267). The passage in Mark xvi, 9–20, omitted in B (though a column is significantly left vacant) and in ℵ, is found in A, C, D, E, F, G, H, M, S, U, V, X, Γ, Δ, Π (see the full statement of the question of its genuineness in Scrivener, *Introd. to Text. Crit.* p. 507–513).

Of variations on doctrinal grounds, or in favor of current opinions, no decisive case has been adduced; yet subjective considerations might influence the choice among different extant readings. In Acts xx, 28 is the reading *εκκλησιαν του Θεου* (B, ℵ) for *εκκλησιαν του κυριου* of A, C, D, E. The former being, as Meyer suggests, Paul's invariable usage (once *Χριστου*, never *κυριου*), it was written parallel with the latter in the margin, and thence passed into the text. For the substitution of *Θεος* in place of *υιος*, John i, 18, other causes may be assigned more probable than a purposed change of the text from doctrinal preference (see Schaff's exhaustive note on the passage in his edition of Lange's *Commentary*, and Tischendorf's 8th ed.). Tregelles edits the reading *Θεος*; Tischendorf, with a truer critical sense and appreciation of evidence, retains the correct reading *υιος*. To a reverent feeling are probably due such variations as *Ιωσηφ* and *ὁ πατηρ αυτου*, Luke ii, 33; *Ιωσηφ και ἡ μητηρ* and *οἱ γονεις*, ver. 44.

A case of special historical interest, not falling under any of the above classifications, occurs in Rev. xv, 3 (Engl. version), "just and true are thy ways, thou King of saints." But the MS. from which the book was first printed (professedly) reads, "thou King of the nations" (*των ἐθνων*); appropriately here (comp. the next verse). This is also the reading of A, B of the Apoc. and P (Porphyrian palimpsest). But ℵ and C read "King eternal" (*αιωνων*, as in 1 Tim. i, 17), Lat. Vulg. *sæculorum* (Cod. Am. *cælorum*). It is probable, as suggested by Tregelles (*The Revelation in Greek, Edited from Ancient Authorities*, p. 95), that the true reading, ΕΘΝΩΝ, was in some MSS. written ΑΙΘΝΩΝ (see above, I, 2), then ΑΙΟΝΩΝ = ΑΙΩΝΩΝ. Instead of the true reading in his MS., Erasmus followed a corruption of the Vulg. reading *sæculorum*, its MS. abbreviation *sclorum* being easily mistaken for *sctorum*, the abbreviation of *sanctorum*. Thus the reading of the current Greek text, and of the English version of it, rests solely on a mistaken abbreviation in the Latin Vulg.

To an error of sight and of *itacism* we owe that wonderful beast of the Apocalypse (xvii, 8) "that was, and is not, and yet is." The above-named MS. reads *και παρεστι* (*εστι* slightly removed from the preceding syllable, as often in MS.), with a distinctly written *α* in that syllable, and the accentuation of *καὶ πάρεστι*. The reading is undoubtedly that of the ancient MSS.: ℵ *παρεστε* (=*παρεσται*), A (C is defective here), B of the Apoc., and P, which have *παρεσται*. Erasmus's copyist, mistaking *α* for *ε* in *παρ*, and making a false division of syllables, wrote *καίπερ ἔστι*; hence that beast, so long the *crux interpretum*.

II. *Value.*—Only readings attested by uncial MSS. are now recognised by most critics; while others, well attested by the best cursives, are not taken into account, these later MSS., dating from about the 10th century and onward, being appealed to only as corroborative of earlier authorities, or in cases where these disagree. But as the character of a MS., tested by comparative criticism, is often entitled to as much consideration as its age, it is not improbable that the most approved will yet be allowed their due weight claimed for them by Scrivener, their strenuous and able advocate (see his *Manual of Text. Crit.* [2d ed.], p. 465, and ch. ix).

Comparative criticism is "that delicate and important process whereby we seek to determine the *comparative* value and trace the mutual relation of authorities of every kind upon which the original text of the New Test. is based" (Scrivener, *ut sup.* p. 462). It has already been employed to a certain extent with highly satisfactory results; but its laws, and their proper application, are yet to be fully developed. See CRITICISM, BIBLICAL.

III. *Number.*—The number of various readings is not easily ascertained. Since the time of Mill, when they are estimated to have been about thirty thousand, it has been greatly increased by the numerous MSS. since discovered and the more thorough collation of those then known. As it often happens that of several readings one gives the clue to the origin of them all, reducing all to one (*Canons of Criticism*, ii, 2), so a new reading may be welcomed as supplying that which is sought. For a long time the utmost diligence has been used in searching through MSS. and recording every deviation from a common printed text, even to the slightest peculiarity in spelling, till the number is increased fourfold. Of these at least a fifth part respect only clerical errors, differences in spelling, in the form of a tense or a case, in the order of words, and the like; while of doubtful readings that affect the sense the number is far less, and those that affect a doctrine or a duty are few, if any.

Attention was directed to discrepancies in the MSS. of the New Test. by the controversies between Erasmus and Stunica on the respective merits of the Complutensian and Erasmian texts. (For the earliest allusions to them in patristic writings, see NEW TESTAMENT, II, 3, 4, ¶ 3). A formal comparison of different readings and their value was first made, though unsatisfactorily, in Stephens's third or royal edition (1550). His text, very negligently and often capriciously formed, became the current Greek text in England and America. The Elzevir editions (1624, fol.), formed chiefly from Beza's and the third of Stephens, adding nothing of critical value, became the current Greek text on the continent of Europe. Various readings of the *Codex Alexandrinus*, and a digest of numerous others in Walton's Polyglot Bible (1654–57), are the first collection of any value. Of subsequent contributions to textual criticism the following may be named as having made epochs in the progress of the science [for a full account of the printed editions of the New Test., see CRITICISM B]: Mill's *Greek Test.* (1707; 2d ed. by Kuster, 1710), with various readings from all sources then accessible, was the first attempt for a complete critical apparatus. Bengel (1725–34) led the way in the classification of MSS. and versions, relying on the oldest authorities. Wettstein's *New Test.* (1751–52) added much to the materials for textual criticism, in-

creasing the collection of various readings from MSS. not before or imperfectly collated. With the labors of Griesbach (*Symbolæ Criticæ* [1785–93]; *New Test.* [2d ed. 1796–1806]) began the strictly critical treatment of the text itself, then for the first time corrected throughout from MSS. and other ancient authorities. The labors of Tischendorf (1841–73) have made a new æra in the science. By his numerous collations and printed texts of MSS., with elaborate prolegomena, notes, and fac-similes—his discovery of the *Codex Sinaiticus* and imperial edition of it, with specimens in fac-simile, prolegomena, and full notes, in 1862, preceded by its best representative in lithographed fac-simile, the *Codex Friderico-Augustanus*, with prolegomena and illustrative comments, in 1846; his eight critical editions of the *New Test.*—he has far exceeded all who have labored in this field before him, and won for himself the first place among Biblical critics.

On the subject of various readings, see Griesbach, *Symbolæ Criticæ* (1785–93) and *Prolegomena ad Nov. Test.* (2d ed. 1786); Lachmann, *Prolegomena ad Nov. Test.* (1842); Tregelles, *Account of the Printed Text of the New Test.* (1854) and *Introd. to the Text. Crit. of the New Test.* (1856); Tischendorf, *Prolegomena ad Nov. Test.* (7th ed. 1859); Scrivener, *Plain Introd. to the Criticism of the New Test.* (2d ed. 1874); Delitzsch, *Handschriftliche Funde* (1861–62); Conant, *Greek Text of the Apocalypse*, in the *Baptist Quarterly*, 1871; Smith, *Bible Dictionary* (Eng. ed. 1860; Amer. ed. 1870), p. 2125–2128. (T. J. C.)

VARIOUS READINGS OF THE OLD TEST. It is now universally admitted that the text of the Old Test. has not come down to us without mistakes. Like all other ancient books, the Bible has suffered from the errors of transcribers; and thus, in the course of repeated copying, many small variations crept into the text, and various readings came into existence. These *variæ lectiones* may be assigned to two sources. They were made unintentionally or purposely.

I. *Accidental Mistakes.*—By far the greater number of existing various readings owe their origin to accident, and may be traced back to the following sources:

1. Transcribers *saw* amiss, and therefore they *confounded* letters similar in shape. Beth and Kaph, Gimel and Nun, Daleth and Resh, He and Cheth, are so like that they were exchanged. Thus, in Neh. xii, 3 we read שכניה, but in ver. 14 שבניה; 1 Chron. ix, 15, זכרי, but Neh. xi, 17, זבדי; Gen. x, 3, ריפת, but 1 Chron. i, 6, דיפת; Gen. x, 4, דודנים, but 1 Chron. i, 7, רודנים; xviii, 12, מאדם, but 2 Sam. viii, 12, מארם, etc. From the same cause the copyists *transposed* letters, words, and sentences. Thus we read,

Josh. xxi, 27, גלון, but in 1 Chron. vi, 56, גולן.

1 Sam. i, 1, בן־תחו, but in 1 Chron. vi, 19, בן־תוח.

2 Sam. xxiii, 31, חברחמי, but in 1 Chron. xi, 33, חבחרומי.

1 Kings x, 11, אלמגים, but in 2 Chron. ix, 10, אלגומים.

Psa. lviii, 46, ויחגרו, but in 2 Sam. xxii, 46, ויחגרו.

" xviii, 50, בגוים יהוה, but in 2 Sam. xxii, 50, יהוה בגוים.

" " 45, לשמע אזן ישמעו לי בני נכר יכחשו־לי, but in 2 Sam. xxii, 45, בני נכר יכחשו־לי לשמוע אזן ישמעו לי.

Comp. also Psa. xcvi, 9–11 with 1 Chron. xvi, 30–32.

From the same cause they *omitted* letters, words, and sentences, especially when two periods or clauses terminated in the same way. Thus Neh. xi, 5, מעשיה, but 1 Chron. iv, 36; vi, 15, עשיה; Psa. xviii, 42, ישועו, but 2 Sam. xxii, 42, ישעו. Words were omitted: as in 1 Sam. i, 3, where, after מעירו, probably מן־רמתים (Sept. ἐκ πόλεως αὐτοῦ ἐξ Ἀριαθαίμ) was left out. The omission of clauses or sentences we notice, e. g. 1 Sam. v, 3, where, after מימחרת, the words וירבאו בית דגון וירא were omitted, for the Sept. reads καὶ εἰσῆλθον εἰς οἶκον Δαγὼν καὶ εἶδον. The last two examples of omission bear the technical name of *ὁμοιοτέλευτον*.

2. Transcribers *heard* amiss, and fell into mistakes. Here the same observations can be made as above. Thus—

1 Sam. xvii, 34, we find זה, as in several codd., instead of שה.

" xxii, 18, דויג, but the Keri, דואג.

2 Kings xx, 4, העיר, " " " חצר.

Psa. xcvi, 12, יעלז, but 1 Chron. xvi, 32, יעלץ.

Isa. lxv, 4, פרק, but Keri, מרק.

To this cause must be ascribed the seventeen identifications of לא with לו noted in the margin of the Bible.

3. Transcribers made mistakes from *memory*. Where the copyist trusted too much to his memory, he confounded synonymous terms, as in Lev. xxv, 36, אל with בל; in 2 Kings i, 10, וידבר with ויאמר, and יהוה with אדוני; or he altered the word, after the more frequent forms, in parallel passages. Thus, in Isa. lxiii, 16, some have למען שמך instead of מעולם שמך, because the former is the more common.

4. Transcribers made mistakes in *judgment*. They misapprehended the text before them, and therefore divided words badly, misunderstood abbreviations, and blundered with regard to the letters called *custodes linearum*, as well as marginal notes. One word was improperly separated into two, or two combined into one. An example occurs in Psa. xlviii, 15, where the text has על מות instead of עלמות, *unto death* instead of *forever*. The latter reading is found in many MSS. and editions; Sept. εἰς τοὺς αἰῶνας; Vulg. *in sæcula*. On the contrary, lv, 16, ישימות, the textual reading, denoting *desolations*, is directed by the Keri to be divided into ישי מות, *let death seize*. This is adopted by many MSS., editions, and old translators, as Sept., Vulg., Aquila, Symmachus, Syriac, Arabic, Jerome.

Abbreviations were usually made by writing the first letter of a word and appending a small stroke or two to indicate the omission of some letters. Hence the omission was sometimes erroneously supplied, or the abbreviated word was considered complete in itself. Thus, יהוה was shortened into י׳ or ״. In Isa. xlii, 19, the Sept. has translated כעבד יהוה by ὁ δοῦλός μου, showing that they mistook י׳ כעבד for כעבדי. So also in Jer. vi, 11, חמת יהוה, *the fury of Jehovah*, is translated by the Sept. θυμόν μου, showing that they mistook י׳ חמת for חמתי; Psa. xxxi, 7, שנאתי, *I hate*, all ancient translators understood for שנאת יהוה, *thou, Lord, hatest;* and this reading is found in Cod. 170. It is well known that the Jews did not divide a word between two lines. When there was a vacant space at the end of a line too small to contain the next word, they added letters to fill it up and preserve the uniform appearance of the copy. These supernumerary letters were generally the initials of the following word, though it was written entire in the next line. Ignorant transcribers may have taken these superfluous letters, called *custodes linearum*, "keepers of the lines," into the text. Thus it is thought by some that in Isa. xxxv, 1, the common reading רישוש מדבר arose from רישו ש מדבר, by joining the superfluous מ to the end of the verb. On the other hand, transcribers suspected the existence of these *custodes linearum* in places where they did not occur, and omitted part of the text. So in Exod. xxxi, 8 the word כל, "all," appears to have been omitted be-

cause of the following כלו. The omitted word is found in the oldest versions. Errors also arose from taking marginal annotations into the text. Probably Isa. vii, 17 furnishes an example, for the clause את מלך אשור *is* unsuitable. To such marginal annotations must be ascribed those passages in which to one word a second or even a third translation is added. Thus in 1 Sam. xii, 14 the Sept. reads, for ולא רצותנו, *καὶ οὐ κατεδυάστευσας ἡμᾶς* (*καὶ οὐ ἔθλασας ἡμᾶς*).

In some cases the MS. itself may have been the cause of errors, be it that it was illegible or that some letters were obliterated. After all, it must be obvious that no intentional errors were made, and the existence of various readings is purely accidental.

II. *Intentional Errors.*—After what has been said, it would be useless to speak of *intentional errors* were it not for the very fact that Church fathers, Mohammed, and scholars of renown have brought such a charge against the Jews. But the charge has not been substantiated. Their veneration for the sacred books was too great to allow them to make alterations, knowing them to be wrong. Josephus (*Cont. Apion.* i, 8) says, Τοσούτου γὰρ αἰῶνος ἤδη παρῳχηκότος, οὔτε προσθεῖναί τις οὐδὲν, οὔτε ἀφελεῖν αὐτῶν, οὔτε μεταθεῖναι τετόλμηκεν; and Eusebius (*Præp. Evang.* viii, 6) cites from Philo: Μὴ ῥᾳμά γε αὐτοὺς μόνον τῶν ὑπ' αὐτοῦ (Moses) γεγραμμένων κινῆσαι, ἀλλὰ κἂν μυριάκις αὐτοὺς ἀποθανεῖν ὑπομεῖναι θᾶττον, ἢ τοῖς ἐκείνου νόμοις καὶ ἔθεσιν ἐναντία πεισθῆναι. Like the Samaritans, the early Christians brought the accusation of corrupting the text against the Jews. But these were not competent witnesses or righteous accusers. For when the Jews quoted from the Hebrew Bible passages differing from the Sept., which some of the fathers regarded as inspired, it was very easy to say that the Jews had corrupted Scripture in such places. This was all the reply they could make, being themselves ignorant of the Hebrew original. It was different with Mohammed (see the Koran, sura ii, 73, 176–178; iii, 188; v, 17). His charge is equally directed against Christians as against Jews, because of his inability to find any support in the Scriptures for his prophetical pretensions.

The earliest among Christians who made the charge against the Jews of corrupting the text was Justin Martyr (comp. *Trypho*, c. 71, 72, 73), who was followed by Irenæus, Tertullian, and others. All these fathers knew nothing of Hebrew; they had to avail themselves of the Sept. Of more importance is the testimony of Origen and Jerome, because they knew Hebrew. It is true that Jerome, in his *Commentary on Galatians iii*, appears, indeed, to charge the Jews with erasing the word כל in Deut. xxvii, 26; for he says, "Incertum habemus utrum LXX interpretes addiderint Deut. xxvii, 26 *omnis* homo et in omnibus, an in veteri Hebræo ita fuerit et postea a Judæis deletum sit. . . . Quam ob causam Samaritanorum Hebræa volumina relegens inveni כל scriptum esse et cum LXX interpretibus concordare. Frustra igitur illud tulerunt Judæi, ut viderentur esse sub maledicto, si non possent omnia complere quæ scripta sunt: cum antiquiores alterius quoque gentis literæ id positum fuisse testentur." But this charge does not appear to have been his deliberate opinion, as can be seen from his *Commentary on Isaiah*, ch. vi, where he says, "Quodsi aliquis dixerit, Hebræos libros postea a Judæis esse falsatos, audiat Origenem, quid in octavo volumine explanationum Esaiæ huic respondeat quæstiunculæ: quod nunquam Dominus et Apostoli, qui cætera crimina arguunt in scribis et Pharisæis, de hoc crimine, quod erat maximum, reticuissent, sin autem dixerint post adventum Domini Salvatoris et prædicationem Apostolorum libros Hebræos fuisse falsatos, cachinnum tenere non potero, ut Salvator et Evangelistæ et Apostoli ita testimonia protulerint, ut Judæi postea falsaturi erant." In spite of this important testimony, there were not wanting some who renewed the old charge. Foremost among them were Isaac Vossius, W. Whiston, J. Morinus, etc., who again were refuted by Carpzov, De Muis, Teglor, Boote, Cocceius, Grabe, Trigland, Bellarmine, R. Simon, Glassius, Capellus, and a host of others, who, examining the question *sine studio et ira*, were not apt to let their sober reason run astray.

There are two or three places in which the charge of intentional corruption has a plausible appearance, viz. Psa. xvi, 10; xxii, 17; and Zech. xii, 10; but, without entering upon an examination of these passages, as beyond the province of this article, we may state that a close examination proves the folly of the charge.

With regard to the other classes of alterations arising from a well-meaning desire on behalf of the text, we see no good reason to doubt that readings apparently easier or less objectionable were occasionally substituted for others; that supposed mistakes were rectified; places, where something appeared to be wanting, filled up; and passages made conformable to parallel ones. Examples of this kind are found in Gen. ii, 2, where, for השביעי, the Samaritan, Sept., and Syriac have ששי; Numb. xxvii, 7, where, instead of אביהם, various MSS. with the Samaritan read אביהן with the feminine suffix; Judg. xviii, 30, where, for משה, was put מנשה; 1 Chron. ii, 48, where, for ילד, several MSS. read ילדה in the feminine; Psa. xxxvi, 2, where, for לבו, many MSS. and versions read לבו. In like manner מבזר, in Deut. xxiii, 2, was separated into מום זר; and עז למו, in Psa. xxviii. 8, was changed in some MSS. into עז לעמו, the latter taken, perhaps, from xxix, 11.

After all, it must appear that all readings must be ascribed to purely accidental causes, such as have been enumerated above. See Keri and Kethib. (B. P.)

Varisuus is the name of a supposed early heretic, mentioned by Ittigius (*De Hæresiarchis*, iii, 1, Appendix xii) as being named in an anonymous commentary on St. Matthew. It is thought the true reading is *Barjesu*, and that the person intended is Elymas the sorcerer, who is so called in Acts xiii, 6. See Burton, *Bampton Lectures*, p. 495.

Varlet, Dominique Marie, a French prelate, was born in Paris, March 15, 1678. His father, who eventually became a hermit of Mount Valerian, had early destined him for the Church, and he entered the seminary of St. Magloire, where in 1706 he received ordination and the diploma of doctor. He served soon after as curate of Conflans-Charenton; but, becoming attached to the doctrines of the Port-Royalists, he opposed the bull *Unigenitus*, and in consequence left for America in 1711, where he instructed the inhabitants of Louisiana. He was recalled to Europe, and appointed bishop of Ascalon and coadjutor of the bishop of Babylon (Sept. 17, 1718); and after consecration (Feb. 19, 1719) he sailed from Amsterdam, crossed Russia, and took up his residence at the court of Persia, in Hamadan. He was soon deposed by the pope, however; and after settling in Amsterdam (1720) he finally appealed from the bull of the pope (Feb. 15, 1723), but, nevertheless, gave ordination to four recusant ecclesiastics at Utrecht, publishing in his defence his *Apologies* (Amst. 1724–27). He died at Rhynwick, near Utrecht, May 14, 1742. See Hoefer, *Nouv. Biog Générale*, s. v.

Varnell, John M., a minister in the Methodist Episcopal Church, South. No record of his birth or early life is preserved. He was converted in 1847, received into the Holston (East Tenn.) Conference in 1849, and labored with zeal and fidelity until his death, in 1857. Mr. Varnell was a devout, energetic young man. See *Minutes of Annual Conferences, M. E. Church, South*, 1857, p. 753.

Varotari, Alessandro (*Il Padovanino*), an eminent Italian painter, was born at Padua in 1590. He received instruction in painting, and began in childhood

to study and imitate the works of Titian, which were at Padua. He was sent, while young, to Venice, where he continued the study of Titian so assiduously as to be considered among the foremost of his disciples. His pictures abound in Venice and Padua, but are rarely met with elsewhere. The principal are, *The Dead Christ* (now at Florence):—*The Supper at Cana*, in the chapter of La Carità at Venice:—four histories of the life of *S. Domenico*. He died in 1650. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Varro, Marcus Terentius, a learned Roman antiquarian, was born in the Sabine town of Reate, B.C. 116. He was descended from an ancient family of senatorial rank, and was first instructed by L. Ælius, afterwards by Antiochus, an Academic philosopher. Varro was very prominent in the political history of his time, adhering to the cause of Pompey, and performing the duties of general in Spain. He withdrew from public life after the defeat of Pompey, and was reconciled to Cæsar. He was one of the most extraordinary men that ever lived; said to be the most learned of the Romans. His learning extended to almost every department of knowledge. His writings embraced grammar, rhetoric, poetry, geography, history, philosophy, jurisprudence, and husbandry, amounting in all to 74 different works, containing 620 books, 170 of which were in metrical form. Only two of his works remain, *De Lingua Latina* and *Rerum Rusticarum Libri III*. Augustine (*De Civitate Dei*, lib. vii) gives an account of his book on *Antiquities*, with copious extracts. Varro distinguished three kinds of religion—*mythical*, which the poets chiefly use; *physical*, which the philosophers use; and *civil*, which peoples use. He spoke in positive disapproval of the myths and legends of the popular faith. Augustine says he went as far as he dared in that direction. The natural philosophy in the various schools he describes without censure. Civil theology, or that ordained by the State, is minutely described and commended. Varro died B.C. 27. See Ueberweg, *Hist. of Philos.* i, 189; Fisher, *Beginnings of Christianity* (N. Y. 1877), p. 128; Smith, *Dict. of Class. Biog.* s. v.

Vartabeds, an order of celibate priests in the Armenian Church (q. v.), who are attached to the churches as preachers (the married priests do not usually preach), and from among whom the bishops and higher clergy are taken. It is a degree of honor corresponding very nearly to our doctor of divinity, and is given with the same solemnity as holy orders.

Varty, John, an English Congregational minister, was born in London, Nov. 29, 1798. He was educated at Hoxton Academy, and ordained at Mitcham, Surrey, in 1823. In 1839 he accepted an invitation to the Church at Fareham, and for twenty-three years faithfully labored with that people. Mr. Varty was a decided and earnest Christian, and a man of strong piety and large Christian influence. He died April 16, 1873. See (Lond.) *Cong. Year-book*, 1874, p. 358.

Varuna, in Hindû mythology, is one of the highest and most powerful of the gods, yet one of the most vague and least known of all deities. In the Vedas this divinity is often confounded with Indra and Agnî. See Lenormant, *Chaldæan Magic*, p. 131; Müller, *Chips from a German Workshop* (see Index).

Varus, P. Quintilius, proconsul of Syria for several years (between B.C. 13 and A.D. 7), after Sentius Saturninus, an office which he administered with such rapacity that Velleius Paterculus says of him (ii, 117), "As a poor man he entered the rich country, and as a rich man he left the country poor." Some of his governmental acts are rehearsed by Josephus (*Life*, 11; *Ant.* xvii, 5 sq.; *War*, i, 21, 5; ii, 3, 1; 5, 2). He subsequently sustained a notable defeat in Germany. See Smith, *Dict. of Class. Biog.* s. v. See Governor.

Vas (or **De Vas**), Petrus, a Dutch minister of the Reformed Church, born about 1658. He is mentioned as a candidate at Gravelant, Holland, in 1699; pastor at Kingston, N. Y., from 1710 to 1756; and often officiated at Rhinebeck, having organized that Church. See Corwin, *Manual of the Reformed Church in America*, s. v.

Vasa, Gustavus. See Gustavus I (Vasa).

Vasari, Giorgio, an Italian author and painter, was born at Arezzo, in Tuscany, in 1512. He studied art, architecture, and painting practically; became the pupil and friend of Michael Angelo; and obtained the patronage of such distinguished persons as cardinal Ippolito de' Medici, pope Clement VII, and the dukes Alessandro and Cosmo de' Medici. He painted numerous works in various parts of Italy, among them several noted pictures in the Palazzo Vecchio in Florence, and in the Sala Regia in the Vatican. As an architect Vasari attained greater excellence than as a painter. He built the church of Abbadia in Arezzo; a great part of the palace of Julius III at Rome; and the Palazzo Uffizi in Florence, commenced in 1561 and completed, after his death, by Alfonso Parigi. This last is considered by critics to be his best architectural work. Many other buildings and parts of structures are ascribed to him; and he was chiefly instrumental in re-establishing the Florentine Academy of Design. He died in Florence, Jan. 27, 1574. As a writer on art Vasari attained considerable celebrity. He entered upon his work at the suggestion of cardinal Farnese, and subsequently enlarged the scope and plan of his book. It is entitled *Vite de' più Eccelenti Pittori, Scultori, e Architetti*, and was first published in Florence in two volumes (1550). In 1556 he undertook a new tour to prepare materials for a second edition, which appeared in 1568. Several subsequent editions appeared from time to time, a recent one in Florence, in thirteen volumes (1846–57). It has been translated into English and published in Bohn's Standard Library. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vase. See Basin; Bottle; Bowl; Chalice; Cup; Urn, etc.

Vasey, Thomas (1), was an orphan ward of a wealthy and childless uncle, who disowned him on Vasey's becoming a Methodist. He began his ministry in 1776; travelled in the Dales in 1782, Liverpool in 1783; and in 1784 he was ordained a presbyter of the Church of England by Wesley, and sailed with Dr. Coke to America, where he shared the toils and perils of Francis Asbury. He was here ordained by bishop White, and afterwards returned to England, and, with Wesley's consent, accepted a curacy. In 1789 he resumed the itinerant work, and continued therein until 1811, when he was appointed to perform the liturgical services in the City Road Chapel. In 1826, with a pension from the trustees, he retired to Leeds, where he died very suddenly, Dec. 27, 1826, in his eighty-first year. See Stevenson, *Hist. of City Road Chapel* (Lond. 1872, 8vo), p. 152; *City Road Magazine*, 1871; *Wesl. Meth. Mag.* 1827, p. 142; May, 1830 (portrait); Stevens, *Hist. of Methodism*, iii, 467; *Hist. of Meth. Episc. Church*, ii, 155, 166; Smith, *Hist. of Wesl. Methodism* (see Index, vol. iii).

Vasey, Thomas (2), an English Wesleyan minister, was born in 1779. He was converted in 1794; commenced to preach in 1801 at Barrow and Epworth; was ordained in 1804; labored, among others, on the Sunderland, Whitby, Darlington, and Colne (1815) circuits. He died of inflammatory fever, May 5, 1818. Many were converted through his earnest and godly ministry. See *Wesl. Meth. Mag.* 1820, p. 401, 481.

Vash'ni (Heb. *Vashni'*, וַשְׁנִי, *my strength*, or *strong*; Sept. Σαυί; Vulg. *Vasseni*), the first-born of Samuel according to 1 Chron. vi, 28 [Heb. 13]; but 1 Sam. viii, 2 shows that the true reading should be וְשֵׁנִי, "the second," and that the name of Joel, the eldest son, has dropped out. See Samuel.

Vash'ti (Heb. *Vashti'*, וַשְׁתִּי, Pers. *beautiful* wom-

an; Sept. *Ἀστίν*; Josephus *Οὐάστη*; Vulg. *Vasthi*), the "queen" (חַמַּלְכָּה) of Ahasuerus (Xerxes), who, for refusing to show herself to the king's guests at the royal banquet, when sent for by the king, incurred his wrath, and was repudiated and deposed (Esth. i), when Esther was substituted in her place. B.C. 483. Many attempts have been made to identify her with historical personages; as by Usher with *Atossa*, the wife of Darius Hystaspis, and by J. Capellus with *Parysatis*, the mother of Ochus; but, as was said of Esther (like the "threescore queens" in Cant. vi, 8, 9; comp. Herod. i, 135), it is far more probable that she was only one of the inferior wives, dignified with the title of queen, whose name has utterly disappeared from history. See ESTHER. This view of Vashti's position seems further to tally exactly with the narrative of Ahasuerus's order, and Vashti's refusal, considered with reference to the national manners of the Persians. For Plutarch (*Conjug. Præcept.* c. 16) tells us, in agreement with Herod. v, 18, that the kings of Persia have their legitimate wives to sit at table with them at their banquets; but that, when they choose to riot and drink, they send their wives away and call in the concubines and singing-girls. Hence, when the heart of Ahasuerus "was merry with wine," he sent for Vashti, looking upon her only as a concubine; she, on the other hand, considering herself as one of the *κουριδίαι γυναῖκες*, or legitimate wives, refused to come. Josephus's statement (*Ant.* xi, 6, 1) that it is contrary to the customs of the Persians for their wives to be seen by any men but their own husbands is evidently inaccurate, being equally contradicted by Herodotus (v, 18) and by the book of Esther itself (v, 4, 8, 12, etc.).

Vasishtha (superlative of Sanscrit *vasumat*, "wealthy") is the name of one of the most celebrated Vedic Rishis, the author of several hymns of the Rigveda, and a personage important in the early history of the Brahmanic or priestly caste of the Hindûs. All that is certainly known of him is that he was a sage of high reputation, and a priest jealous of the privileges and the position of his caste, and ever ready to assert its superiority over the second, or military and royal, caste. See Muir, *Original Sanscrit Texts* (Lond. 1858); Müller, *Chips from a German Workshop*.

Vasquez, Alonso, a Spanish painter, was born at Ronda about 1589. He studied at Seville under Antonio Arfian, and acquired considerable reputation as a historical painter. His principal works are in the monastery of the Barefooted Carmelites at Seville. He died about 1645. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vasquez, Dionysius, a Spanish monk, was born June 5, 1500, at Toledo. He was a very learned man, and one of the first who undertook the edition of the *Biblia Complutensia*, which cardinal Ximenes proposed. He died June 1, 1539. His writings, in Latin and Spanish, are mostly in MS. See Antonii *Biblioth. Hispanica*; Gandulphus, *De 200 Scriptoribus Augustinianis*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vasquez, Gabriel, a Spanish Jesuit, was born in 1551 at Belmonte. For twenty-nine years he was professor at Alcalá, where he died, Sept. 23, 1604. He wrote, *Comment. in Epp. Pauli: — Comment. in Th. Aquinatis Theologiam:—Metaphys. Disquisitionum de Cultu Adorationis Libri Tres* (Mayence, 1600). His works were published in 10 vols. fol. (Lyons, 1620). See Antonii *Biblioth. Hispanica*; Allegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vasquez, Juan Bautista, a Spanish painter and sculptor, was born at Seville in the 16th century. His best painting is a picture of the *Virgin and Infant*, at the altar of the Church of Our Lady of Granada. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vassar, John E., a missionary colporteur of the American Tract Society, commonly called "Uncle John Vassar." Vassar was born Jan. 13, 1813, and for many years was foreman in the great brewery of his cousin, Matthew Vassar, the founder of the college at Poughkeepsie. John was converted about the year 1843, when he rejected an offer of large wealth from his cousin and entered vigorously into the temperance reform movement. He was among the first colporteurs the Tract Society sent to the then Far West. He began his labors about 1848 in the wilderness of Illinois, and he continued in that capacity, with slight interruption, until his death. He had a peculiar fitness for his work. Thoroughly armed with Gospel texts, and full of earnestness and unselfish love, he pressed the truth upon all; and he was almost invariably received with kindness by all. He was equally at home among cultured families, from Boston to San Francisco, as among other classes—farmers, mechanics, lumbermen, miners, soldiers, and freedmen. He was specially useful in the late war; among whole brigades of soldiers in the army he was "Uncle John," loved and honored by all. He not only held religious meetings, but he did hospital duty, dug graves for the dead, and then performed religious services and communicated with the relatives of the deceased. Once he was taken a prisoner of war; but, to escape his ceaseless religious importunity, he was soon set at liberty. His labors were instrumental in the conversion of multitudes. Vassar College is a monument worthy of the memory of its founder; but more enduring is the monument of the noble Christian deeds that marked the life of this honored and successful missionary. He died at his home in Poughkeepsie, Dec. 6, 1878. (W. P. S.)

Vassar, Matthew, a well-known layman of the Baptist denomination, and founder of the college for females which bears his name, was born in East Dereham, Tuddenham Parish, County of Norfolk, England, April 29, 1792. In 1796 his father came to America, and took up his residence at Wappinger's Creek, near Poughkeepsie, N. Y., where he established a brewery. The enterprise did not prove successful, and, after various reverses of fortune, he became a farmer, in a small way, in the vicinity of Poughkeepsie. The subject of this sketch, then quite young, commenced the manufacture of ale on a small scale. The business grew on his hands, until at last it reached such proportions as surpassed the most sanguine expectations of Mr Vassar. For fifty years, until 1866, he continued in this business and accumulated a large fortune. His mind was now much occupied with the question as to the best disposition he should make of his great gains. He concluded to establish a college for females where the opportunities for obtaining an education should be equal to those furnished for males. In 1861 he procured from the New York Assembly a charter for Vassar College, and in February of that year he conveyed to the board of trustees bonds and securities to the amount in cash value of four hundred and eight thousand dollars to be used for the purposes of the college. He also gave the grounds on which the college was built. The college was opened in 1865, and from the beginning has been largely patronized. The gifts of its founder continued to be bestowed as the necessities of the new institution demanded until they reached the munificent sum of over eight hundred thousand dollars. While addressing the trustees at the anniversary of the opening of the college, Mr. Vassar died, June 23, 1868. See *Appletons' Annual Cyclop.* viii, 755. (J. C. S.)

Vassilacchi, ANTONIO (*L'Aliense*, or *Aliense da Milo*), a painter, was born in the island of Milo, in the Grecian Archipelago, in 1556. He was sent to Venice when quite young, and placed under the instruction of Paul Veronese, with whom he made such progress and revealed such genius as to excite the jealousy of his master, who dismissed him from the studio with the advice that he should confine himself to small paint-

ings. Suspecting the cause of his dismissal, and confident in his own powers, the young artist redoubled his efforts to attain excellence. He acquired great distinction, was patronized by the doge and principal nobility of Venice, was invited to the court of Spain by Philip II, and Sigismund, king of Poland, earnestly solicited him to enter his service; but he declined these honors and remained in Venice. He executed many works for the churches and other public buildings of Venice and in other Italian cities. Among his best productions are, *Abraham Sacrificing Isaac*:—*Cain Slaying Abel*:—the *Brazen Serpent*, in the Church of the Holy Apostles:—and the *Destruction of Troy*, in the Sala della Scrutino. He died at Venice in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vassor, Michel le, a French theologian and historian, for a number of years a member of the Priests of the Oratory, went to England in 1695, where he died in 1718, after having joined the Protestant Church. He is the author of *Traité de la Manière d'Examiner les Différences de la Religion* (Amst. 1697). See Winer, *Handbuch der theol. Literatur*, i, 341, 668; Fürst, *Bibl. Jud.* iii, 469. (B. P.)

Vassy, Massacre of. Vassy is a town of France in Haute-Marne, on the Blaise, twenty-eight miles north-northwest of Chaumont, and is celebrated for the massacre of the Protestants by order of Guise. On Sunday morning, March 1, 1562, the Duke of Guise, with a retinue of nobles and soldiers, arrived at Vassy, on his way to Paris. The Protestants were holding their meeting in a large barn, to which the duke sent some of his soldiers, who provoked a conflict. The rest of the soldiers came to their aid, broke open the door, slaughtered a large number of the defenceless congregation, and plundered their houses. After this bloody deed, the duke was received at Paris with acclamations, while the Protestants throughout France considered it a wanton and atrocious violation of the Religious Peace, and flew to arms, inaugurating a series of wars which only terminated with the accession of Henry IV to the throne. See Fisher, *Hist. of the Reformation* (N. Y. 1873), p. 267 sq.

Vat. See Wine-fat.

VAT, a cistern or vessel; a term frequently found in the inventories of religious houses.

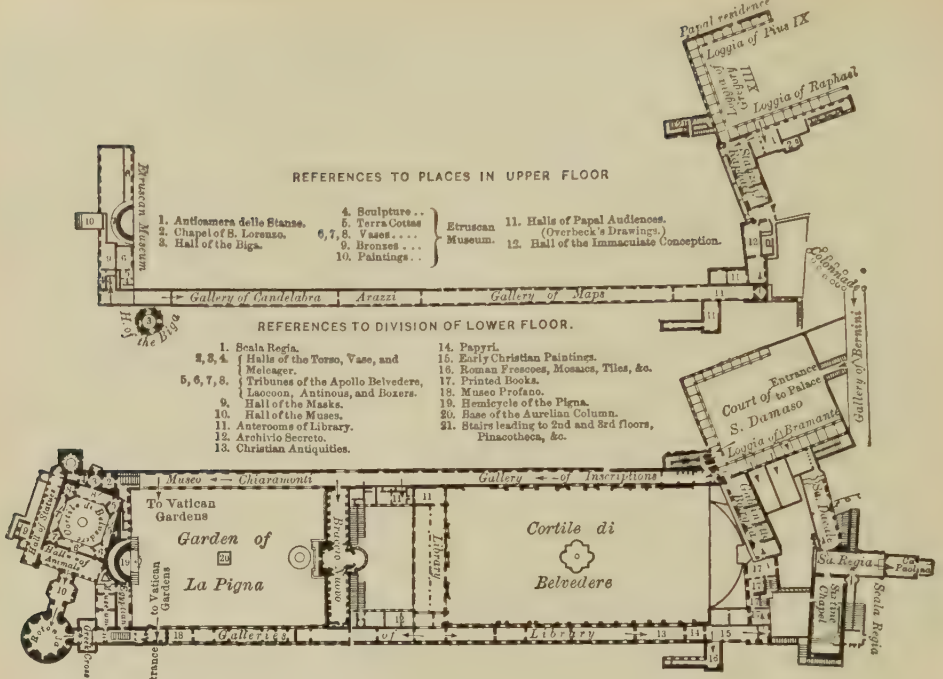
VAT for Holy Water, a vessel for holding holy water (q. v.).

Vatable (*Vateblé, Vastebled, Guastebled*), François, a learned Frenchman, was a native of Gamache, in Picardy, and served as pastor of Bramet, in Valois, until Francis I made him professor of Hebrew in the newly founded Collége Royal at Paris. He was abbé of Bellozane when he died, March 16, 1547. His learning was comprehensive and his delivery attractive. He may be considered the restorer of the study of Hebrew in France. He wrote nothing for publication. A Latin version of the *Parva Naturalia* made by him is appended to Duval's edition of Aristotle; and Robert Stephens printed notes on the Old Test. said to be by Vatable, which obtained considerable fame. The notes, however, correspond in part with those of Calvin and other Protestant writers, and were condemned as heretical by the doctors of the Sorbonne, thus involving both Stephens and Vatable in trouble. Stephens's Bible, alleged to be by Vatable, contained the Vulgate, Leo Juda's translation, and the notes already mentioned, and appeared in a first edition in 1545, 8vo, and in a second edition in 1547, folio. The latest edition is that of Nicholas Henry (Paris, 1729–45, 2 vols. fol.). Stephens published a separate edition of the book of Psalms with yet more extended notes (Geneva, 1556 sq.), from which G. J. B. Vogel republished them, together with those of Grotius (Hal. Magd. 1767, 8vo), and they were again reprinted in the *Critici Sacri*. They are characterized by special regard for the grammar and idioms of the Hebrew language. See the *Biographie Universelle*, lxvii, 569 sq.; Jöcher, *Gelehrten-Lexikon* (Col. 1466), vol. iv. The latter refers to Adam, *Vitæ Eruditorum*; Samarthan, *Elogia Gallorum*; Teissier, *Eloges des Savans*; and Blount, *Censura Celebrium Auctorum*, as his sources. — Herzog, *Real-Encyklop.* s. v.

Vater, Johann Severin, a German doctor and professor of theology, was born May 27, 1771, at Altenburg. He studied theology at Jena, but more especially Oriental languages. From 1792 to 1794 he studied classical philology under Wolf at Halle, and was promoted in 1794 as doctor of philosophy. In 1796 he commenced lecturing as privat-docent at Jena, was made professor of Oriental languages in 1798, and was called to Halle in 1800 as professor of theology and Oriental languages. When this university was abandoned in 1810, he went to Königsberg, to return again to Halle in 1820, where he died, March 15, 1826. Vater belonged to the rationalistic school, and his work on the Pentateuch is deeply tainted by rationalistic influences; but his works deserve notice for their learning. He published, *Hebr. Sprachlehre* (Leips. 1797; 2d ed. 1812):—*Kleinere Hebr. Sprachlehre* (ibid. 1798; 3d ed. 1816):—*Hebr. Lesebuch* (ibid. 1799; 2d ed. 1809):—*Handbuch der hebr., syr., chald., und arab. Grammatik* (ibid. 1802; 2d ed. 1817):—*Arab., syr., und chald. Lesebuch* (ibid. 1802):—*Commentar über den Pentateuch* (Halle, 1802–5, 3 pts.):—*Amosi Oracula* (ibid. 1810):—*Lectionum Versionis Alexandrinæ Jobi nondum satis Examinatarum Specimen* (Königsberg, 1810):—*Synchronistische Tafeln der Kirchengeschichte* (Halle, 1803; 6th ed. by Thilo, 1833):—*Kirchengeschichte des 18. und 19. Jahrhunderts* (Brunswick, 1823 sq., forming pts. v–viii of Henke's *Kirchengeschichte*):—*Anbau der neuesten Kirchengeschichte* (Berl. 1820–22, 2 vols.). See *Theolog. Universal-Lexicon*, s. v.; Niemeyer's biography of Vater appended to the 5th ed. of the *Synchronist. Tafeln* (1828); Fürst, *Bibl. Jud.* iii, 469; Steinschneider, *Bibliogr. Handbuch*, s. v.; Winer, *Handbuch der theol. Literatur*, i, 45, 100, 115, 197, 218, 223, 226, 370, 388, 406, 537, 544, 581; ii, 23, 326, 814. (B. P.)

Vatès is a term used among the ancient Romans with the double signification of *poet* and *prophet*, the two being regarded as identical. By a law of Constantius in the *Theodosian Code*, they were reckoned among those who practice forbidden arts, such as soothsayers, astrologers, augurs, and magicians, and were condemned to die as guilty of a capital crime and offence against religion. See Bingham, *Christ. Antiq.* bk. xvi, ch. v.

Vatican, the papal palace at Rome, so called from its situation on the Mons Vaticanus, at the extreme north-western part of the city. It is an immense pile of buildings, composed of parts constructed at different times, and often without due regard to the harmony of the entire structure. There existed a palace adjoining the basilica of St. Peter's probably as early as the time of Constantine, but certainly in the 8th century. In the 12th century this palace was rebuilt by Innocent III, and in the following century it was enlarged by Nicholas III. It became the papal residence on the removal of the see from Avignon to Rome in 1377, when Gregory XI adopted it as the pontifical palace on account of its greater security over the Lateran (which had been the residence of the popes for one thousand years) by the nearness of the Castle of St. Angelo. John XXIII increased this security by building a covered gallery connecting the palace with the castle. Nicholas V, in 1450, began to improve it on a magnificent scale, but died before completing his design. Alexander VI finished the older portion of the edifice nearly as we now see it. No part of the palace except the private chapel of Nicholas V, called the Chapel of San Lorenzo, is older than the time of Alexander VI (1492–1503). The part constructed by Alex-



Plan of the Vatican Palace at Rome.

ander VI is known as the Old Palace, in distinction from the later works. To this structure Sixtus IV, in 1474, added the Sixtine Chapel. Innocent VIII, about 1490, erected the villa Belvedere, and Julius II (1503–13) connected it with the palace by the celebrated *Loggia* and a terraced court. In the gardens of the Belvedere, Julius laid the foundations of the Vatican museum. After the death of Julius, Leo X completed the Loggia under the direction of Raphael. Paul III built the Sala Regia and the Pauline Chapel (1534). Sixtus V, near the close of the 16th century, began, and Clement VIII carried to completion, a new and more imposing palace on the eastern side of the court of the Loggia, which is now the ordinary residence of the pope and is by far the most conspicuous of all the Vatican buildings. Numerous alterations and improvements were made by succeeding pontiffs. Urban VIII (1623–44) had the celebrated staircase, Scala Regia, constructed from designs by Bernini. Clement XIV (1769–74) and Pius VI (1775–99) built a new range of apartments for the Museo Pio-Clementino. Pius VII (1800–23) added the Braccio Nuovo, running parallel with the library. Leo XII (1823–29) began a series of chambers for the gallery of pictures. Gregory XVI (1831–46) completed these and placed the Etruscan Museum in its present position. Pius IX (1846–77) enclosed the Loggia in glass, removed the gallery of pictures to the upper part of the palace, erected the magnificent stairs leading to the state apartments, and decorated the apartments formerly occupied by the pictures with frescos to serve as reception-rooms for ladies. It will be seen from this account that the Vatican is rather a collection of separate buildings than one regular structure. It occupies a space 1151 by 767 feet, and has 8 grand staircases, 200 smaller ones, 20 courts, and 4422 rooms.

The *Scala Regia*, the great staircase by Bernini, consists of two flights; the lower decorated with Ionic columns, and the upper with pilasters. It leads from the extremity of the right-hand portico of Bernini to the *Sala Regia* built during the pontificate of Paul III, as a hall of audience for the ambassadors, and covered with frescos illustrating various events in the history of the popes. It also serves as an ante-hall to the Sixtine and Pauline chapels.

The *Capella Sistina*, or *Sixtine Chapel*, is a lofty oblong hall, 146½ feet long by 50½ wide, and decorated with a series of frescos representing the principal events in Scripture history. It also contains, on the end wall opposite the entrance, the great fresco *The Last Judgment*. Near the Sixtine Chapel is the *Capella Paolina*, which is only used in great ceremonies, chiefly during Holy Week. It is noted for two frescos by Michael Angelo, *The Conversion of St. Paul* and the *Crucifixion of St. Peter*. The great hall leading from the Sala Regia to the Loggia of Bramante is called the *Sala Ducale*, formerly used by the popes for giving audience to princes, now used for holding the public consistories when the newly created cardinals are admitted into the sacred college.

The Museum is entered at the extremity of the lower Loggia, to the left on leaving the Sala Ducale. It contains numerous apartments. The *Gallery of Inscriptions* is a corridor 690 feet in length, containing upwards of 3000 specimens of ancient sepulchral inscriptions and monuments. At the extremity of this gallery is the *Museo Chiaramonti*, which constitutes the second division of the gallery, and, exclusive of the *Braccio Nuovo*, or new wing, contains more than 700 specimens of ancient sculpture, arranged in thirty compartments. The *Braccio Nuovo* was erected by Pius VII in 1817, and is a fine hall 260 feet in length, and well lighted from the roof. In this hall are to be seen the famous statue of *Augustus the Athlete* and many others. The *Museo Pio-Clementino*, so called from Clement XIV and Pius VI, from whom it received its most important accessions, is the most magnificent museum of ancient sculpture in the world. It contains the collections formed by Julius II, Leo X, Clement VII, and Paul III. In this museum may be named, among others, the following apartments: *Round Vestibule, Hall of Meleager, Cortile di Belvedere, Hall of the Animals, Gallery of Statues, Hall of the Muses.* The *Gallery of the Candelabra* is a fine hall about 300 feet long, erected by Pius VI, and derives its name from several ancient candelabra placed in it. It is situated on the upper floor. The *Etruscan Museum*, or *Museo Gregoriano*, so called from its found-

er, Gregory XVI, is devoted to the preservation of the Etruscan antiquities accumulated by his predecessors, and is very rich in specimens belonging to this department. The *Egyptian Museum* is entered from the Museo Chiaramonti, and contains Egyptian antiquities of great interest. From the Gallery of the Candelabra we reach the *Arazzi*, or *Tapestries of Raphael*. Then comes the *Gallery of the Maps*, a fine hall 500 feet long, and celebrated for its series of maps of Italy and its islands, painted for Gregory XIII (1572–85). The *Stanze of Raphael* are a series of four chambers opening out of the second range of Loggie, so called from the fact that the great life-work of Raphael was the decoration of their walls. The chambers are called respectively, *Stanza of the Incendio del Borgo*, *Camera della Segnatura*, *Stanza of Heliodorus*, *Sala of Constantine*.

The *Capella di San Lorenzo*, built by Nicholas V as his private chapel, is interesting for its frescos by Fra Angelico da Fiesole; it is also interesting as being the only decorated portion of the Vatican older than the time of Alexander VI. The *Pinacoteca*, or *Gallery of Pictures*, contains a small number (less than fifty) of pictures; but they are among the rarest treasures of art to be found in the world. *The Transfiguration*, the *Madonna da Foligno*, and the *Communion of St. Jerome* may be mentioned as examples of these rare works.

The *Library* was founded by Nicholas V (1447), by transferring to his new palace the MSS. which had been collected in the Lateran; and, at his death, it is said to have contained 9000 MSS. In 1600 there were 10,660 MSS., of which 8500 were Latin and 2160 Greek. It received important accessions in 1621, presented by duke Maximilian of Bavaria; in 1658, the library of Urbino; in 1690, the collection of Christina, queen of Sweden; in 1746, the library of the Ottobuoni family. The Vatican Library is one of the most valuable in the world, though not very large as compared with many others. There are 23,580 MSS. and 30,000 volumes.

Vatican Council, the nineteenth and last œcumenical council of the Roman Catholic Church, assembled in the Vatican at Rome Dec. 8, 1869, and continued nearly a year. It was called by pope Pius IX, in the twenty-third year of his pontificate, by an encyclical dated June 29, 1868. The attendance was larger than on any previous council. At the opening there were 719 prelates from all parts of the globe, including 49 cardinals, 9 patriarchs, 4 primates, 121 archbishops, 479 bishops, 57 abbots and generals of monastic orders. This number afterwards increased to 764; but after the outbreak of the Franco-Prussian war it dwindled down to less than 200. The whole number of prelates invited and entitled to a seat in the council was 1037. Of those present a large majority were Italian, while the French and German were least in number, although strongest in learning and importance of the dioceses they represented. The deliberations of the council were conducted in strict secrecy, and the results solemnly proclaimed in *four* public sessions. The proceedings were made public only through information obtained from members of the council by their friends.

The management of the council was entirely in the hands of the pope and his cardinals and advisers. The proceedings were entirely in Latin, the official language of the Roman Catholic Church. The subjects for consideration were classified under four heads, or divisions, and each division assigned to a *congregatio*, or commission, of twenty-six prelates, presided over by a cardinal appointed by the pope. The divisions were *faith*, *discipline*, *religious orders*, and *rites*. The decrees were prepared by a commission of the most eminent prelates and theologians of the Catholic world, previous to the assembling of the council, in the form of *schemata*, or programmes; and on the basis of these the different commissions presented decrees for the adoption of the council. These were discussed and adopted in secret session and the results proclaimed publicly.

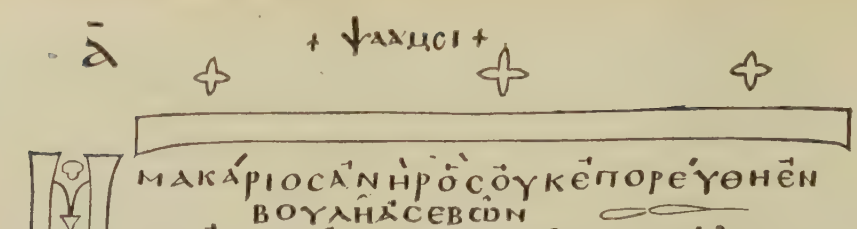
The chief object of the council was to protest against modern infidelity and settle the question of papal infallibility (q. v.). The first two public sessions were held Dec. 8, 1869, and Jan. 6, 1870. The third was held April 24, 1870, and it was here that the "decrees on the dogmatic constitution of the Catholic faith" were unanimously adopted. These decrees are directed against modern rationalism, pantheism, materialism, and atheism, and proclaim the orthodox doctrine of God, the creation, and the relations of faith and reason. At the fourth "solemn session," which was held July 18, 1870, the "decrees on the dogmatic constitution of the Church of Christ" were adopted with two dissenting voices. These decrees set forth the doctrine of papal absolutism and infallibility, and caused much discussion and the departure of a number of bishops before the public vote. The council was adjourned and indefinitely postponed Oct. 20, 1870, on account of the Franco-Prussian war, and the occupation of Rome by Italian troops.

See Manning, *Petri Privilegium* (Lond. 1871); Gladstone, *The Vatican Decrees* (1874); id. *Vaticanism* (1875); Bacon, *An Inside View of the Vatican Council* (1872).

Vatican Hill. See Rome.

Vatican Manuscript (1) (Codex Vaticanus, designated as B) is one of the oldest and most valuable MSS. of the Greek Testament, numbered 1209 in the library of the Vatican at Rome, where it seems to have been brought shortly after the establishment of the library by pope Nicholas V (who died in 1455); but nothing is known of its previous history. It is a quarto volume of 146 leaves, bound in red morocco, ten and a half inches high, ten broad, and half an inch thick. It once contained the whole Bible in Greek, i. e. the Old Test. of the Sept. version, excepting Gen. i–xlvi (the MS. begins at *πάλιν*, Gen. xlvi, 8), and Psa. cv–cxxxvii, together with the New Test. complete down to Heb. ix, 14, *καθα*; the rest of the Epistle to the Hebrews, the four Pastoral Epistles (the Catholic Epistles had followed the Acts), and the Apocalypse being written in a later hand. The MS. is on very thin vellum; the letters are comparatively small and regularly formed; three columns are on each page (except in some of the poetical parts of the Old Test., which are written stichometrically, and with but two columns); each column contains about forty-two lines, and each line from sixteen to eighteen letters, with no intervals between the words, a space of half a letter being left at the end of a sentence, and a little more at the conclusion of a paragraph. It has been doubted whether any of the stops are by the first hand; and the breathings and accents are now generally allowed to have been added by a second hand. This hand, apparently about the 8th century, retraced, with as much care as such an operation would admit, the faint lines of the original writing (the ink whereof was, perhaps, never quite black), the remains of which can even now be seen; and, at the same time, the reviser left untouched such words or letters as he wished, for critical purposes, to reject, and these still express the original condition of the MS., being unaccented. The initial capitals are also due to the later hand, being in blue or red, as also the broad green bar surmounted with three red crosses at the head of each book. Fewer abridgments than usual occur. The form of the letters points to the 4th century as the date of the MS.

The Gospels contain neither the Ammonian sections nor the Eusebian canons, nor yet the larger chapters; but they are divided into numbered *sections*; Matthew having 170, Mark 61, Luke 152, and John 80. Those in the Acts and Catholic Epistles differ from the Euthalian, and amount to 79. Paul's Epistles are treated as one book, the sections running on continuously. Thus, the last section in Galatians is numbered 58, and Ephesians begins with 70 (showing an omission of 11 sections); but after 2 Thessalonians (the last division of which is marked 93), Hebrews begins with section 59, showing that it once occupied the above gap between



Specimen of the *Codex Vaticanus* (containing Psa. i, 1–3: *μακάριος ἀνὴρ ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν | καὶ ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη | καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισε | ἀλλ᾽ ἢ ἐν τῷ νόμῳ κῦ τὸ ἐθλημα αὐτοῦ | καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσε | ἡμέρας καὶ νυκτός | καὶ ἔσται ὡσ τὸ ξύλον τὸ πεφυτευ*), taken from Sylvestre's *fac-simile*, No. 60, to the imperfection of which some of the errors in spelling and punctuation are probably due.

Galatians and Ephesians (it now ends with section 64, the last four and a half chapters, which are lost, having made up the rest).

The jealousy and illiberality of the papal authorities have greatly obstructed the public knowledge of this valuable MS. Imperfect collations were early made by Bartolocci, two for Bentley (by Mico and Rulotta), and again by Birch. Tischendorf, Tregelles, and other scholars were unable to secure the privilege of more than a brief inspection of the MS. At length cardinal Mai prepared the New Test. in several forms, which were published after his death (ed. Vercellone, 1857, 4 vols. 4to; 1859, 8vo); but so imperfectly and uncritically that no good representative existed until Tischendorf's revision (Leips. 1867, 8vo). In 1868, however, the Roman government itself undertook a splendid edition of the New Test. portion, with so-called fac-simile type (originally cast for Tischendorf's ed. of the *Cod. Sin.*), followed by a similar edition of the Old Test. portion in 4 vols. 4to. See Tregelles, in Horne's *Introd.* new ed. iv, 158 sq.; Scrivener, *Introd. to the New Test.* p. 84 sq.; Schulz, *De Cod. Vat.* (Lips. 1827); *Brit. Quar. Rev.* Oct. 1858; *Brit. and For. Evang. Rev.* Jan. 1859; *Christian Remembrancer*, April, 1859; *Stud. u. Krit.* 1860, iii. See MANUSCRIPTS, BIBLICAL.

VATICAN MANUSCRIPT (2) (*Codex Vaticanus*) is also the conventional designation of the Greek MS. 354 of the four gospels in the Vatican Library, usually denoted as S. The subscription says that it was written by Michael, a monk, in the year 949. It is a folio of two hundred and thirty-four leaves, written in large, oblong, or compressed uncials. The Epistle to Caspianus and the canons of Eusebius are prefixed, and it contains many later corrections and marginal notes. Birch collated it with considerable care, and Tischendorf and Tregelles cursorily inspected it. See Tregelles, in Horne's *Introd.* iv, 202; Scrivener, *Introd. to the N. T.* p. 115. See MANUSCRIPTS, BIBLICAL.

Vaticānus, also **Vagitānus**, in Roman mythology, was a deity who directed the first lispings of little children.

Vaudois. See WALDENSES.

Vaughan, Henry, a clergyman of the Church of England, was born at Mitchelmersh, Hampshire, Jan. 6, 1806. He was remarkable from childhood for his gentle manners and amiable disposition. At the age of sixteen he became a candidate for a scholarship at Corpus Christi College, Oxford; but, proving unsuccessful, he, after two years of private study, entered Wadham College. Subsequently he obtained a scholarship at Worcester College. An ardent ambition for scholastic distinction was now the most prominent feature of his character, and by his overwork he made himself sick and brought himself to the verge of death, which resulted in his conversion. He returned to college with earnest devotion for a ministerial preparation. In 1829 he was ordained to the sacred office, and began his labors as reader of the English service at Llangenny, a romantic village in the vale of Usk, Wales. Here he also did great service, and greatly endeared himself to the people as pastor. In 1830 Mr. Vaughan was appointed to the curacy of Crickhowell, Brecknockshire, and in 1832 vicar, which office he held during life. He died Jan. 21, 1837. Mr. Vaughan was a great lover of children, a tender pastor, an able and promising young preacher. He published several *Sermons*, and a work on the *Fruits of the Spirit* (Lond. 1841, 8vo). See *Christian Guardian*, 1846, p. 481, 489, 513; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Vaughan, Isaac, an English Congregational minister, was born at Gleadless, March 9, 1813. He was educated at Rotherham College, and in 1833 settled at Olney; in 1850 he became pastor of the New Tabernacle, London, and in 1858 removed to Masborough. He died July 24, 1866. Mr. Vaughan was a clear, practical preacher; his theology was sound and full, and his ecclesiastical principles settled and uncompromising. See (Lond.) *Cong. Year-book*, 1867, p. 323.

Vaughan, John A., D.D., a clergyman of the Protestant Episcopal Church, died at Philadelphia, Pa., June 5, 1864. For a long time he was professor in the Divinity School, Philadelphia. See *Amer. Quar. Church Rev.* July, 1865, p. 323.

Vaughan, Martin, an English Wesleyan minister, entered the work in 1796, and died Nov. 4, 1846, in the eighty-fifth year of his age. He was a faithful and affectionate minister, of a retiring disposition, and of few words. See *Minutes of Wesl. Conferences*, 1847.

Vaughan, Robert, D.D., an English Congregational minister, was born at London in 1795. He studied for the ministry with Rev. William Thorp. He always lamented his want of early educational advantages. The self-made student, the self-made historian, became the self-made and accomplished theologian. His first pastorate was at Worcester (1819), where he labored for six years. But it was after his removal to Kensington that he became more extensively known. He addressed himself chiefly to men of intelligence and culture, and by them his ministry was highly appreciated. During his ministration at Kensington, he was for six years professor of modern history at the London University. From 1843 to 1857 he held the principal-

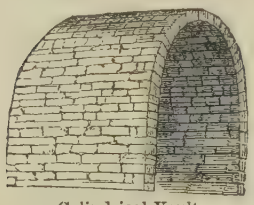
ship of Lancashire Independent College. Dr. Vaughan died at Torquay, June 15, 1868. The following are his published works: *The Life of Wycliffe:—Memorials of the Stuart Dynasty:—Religious Parties in England:—Congregationalism and Modern Society:—The Modern Pulpit:—Revolutions in English History:*—and *Memorial of English Nonconformity.* Dr. Vaughan originated and edited for twenty years the *British Quarterly Review*, a work which gave Congregational dissent a new position in the literary world. "His zeal in the cause of evangelical truth, in the support of the great doctrines of Christian divinity and atonement, was very great; and not only as a theologian, but as a Christian, he felt the need of believing those Gospel truths for the life and comfort of his own soul." See (Lond.) *Cong. Year-book*, 1869, p. 288.

Vaughan, Robert Alfred, an Independent minister, son of Dr. Robert Vaughan, was born at Worcester, England, March 18, 1823. He graduated at London University in 1842, and at the Lancashire Independent College in 1846, then studied theology at Halle. He was colleague of Rev. William Jay as pastor of Argyle Chapel, Bath, 1848–50, and pastor at Birmingham, 1850–55. He died in London, Oct. 26, 1857. He published, *The Witch of Endor and Other Poems* (1844):—*Hours with the Mystics, a Contribution to the History of Religious Opinions* (1856, 2 vols.):—*Essays and Remains* (posthumously, with a *Memoir* by his father, 1858, 2 vols.).

Vaughan, Thomas, a writer on magic and sometime minister of the Church of England, was born at Newton St. Bridget, Brecknockshire, in 1621. He was educated at Jesus College, Oxford, of which he subsequently became fellow. He officiated as rector of St. Bridget, Brecknockshire, afterwards retiring to Oxford, where he became famous as a disciple and teacher in the school of Cornelius Agrippa. He gave most of his time to alchemy and kindred subjects. He died at Oxford, Feb. 27, 1665. His principal works are, *Anthroposophia Theomagica:—Anima Magica Abscondita:—The Fame and Confession of the R. C., commonly of the Rosie Cross.*

Vaughan, William B., a Methodist Episcopal minister, was born in Sullivan County, Tenn., May 21, 1851. He was converted in 1872 while attending King's College, and joined the Virginia Conference in 1873. Subsequently he entered Drew Theological Seminary, where his application as a student brought on the malady which caused his death. He died in Carroll County, Va., Feb. 3, 1876. Few young ministers have given greater hopes for future usefulness than Mr. Vaughan. He was earnest, manly, efficient; ready for work on earth or for rest in heaven. See *Minutes of Annual Conferences*, 1876, p. 16.

Vault (Fr. *voûte*, Lat. *volutus*). The simplest and most ancient kind used over a rectangular area is the *cylindrical*, called also a *barrel*, and sometimes *wagon-vault;* this springs from the two opposite walls, and presents a uniform concave surface throughout its whole length. The term "cylindrical" properly implies the form of a segment of a cylinder, but it is applied to pointed vaults of the same description. Vaults of this character were used by the Romans, and also by the builders in England to the end of the Norman style. The Romans also first introduced groining, formed by the intersection of vaults crossing each other at right angles, and some of their constructions of this kind were of very large size. In groined vaults the arches which cross each other do not always correspond in width; in such cases they sometimes spring from the same level, and consequently are of unequal heights; and sometimes the springing of the narrower vault is raised so that the tops are on the same level. Domical, or hemispherical, vaulting over a circular area was likewise practiced by the Romans, of which the Pantheon at Rome exhibits a magnificent example of one hundred and forty-two feet in diameter. The decorations employed on Roman vaulting consist chiefly of panels, and flat bands of ornament following the curve of the arch: the application of ribs at that period was unknown.



Cylindrical Vault.

Groined Vault.

In the Norman style cylindrical or barrel vaulting, as well as groined vaulting, is used; the former of these is either perfectly devoid of ornament, as in the chapel in the White Tower of London, or has plain and massive ribs at intervals following the direction of the curve of the arch. In groined vaulting the cross-vaults are not unfrequently surmounted, or stilted, when they are of narrower span than the main vault, though sometimes in such cases they are both made to spring from the same level; but in general the parts of the building are so arranged that both vaults are of nearly or quite the same breadth.

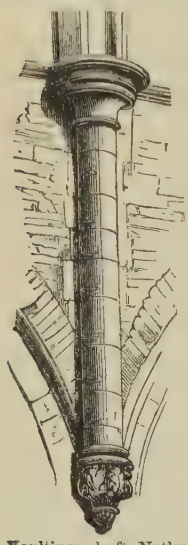
In the Early English style, when the use of the pointed arch was permanently established, the same form was also given to the vaulting; and groined vaults at this period were universally adopted. In buildings of this date ribs are invariably employed, especially on the groins. The simplest arrangement of them consists of the diagonal or groin ribs, cross-springers, and the longitudinal and transverse ribs at the apex of the main and cross vaults; but these two last in some examples are omitted. Additional ribs are sometimes introduced between the diagonals and cross-springers. In some buildings in England, and in many on the Continent, the vaulting is constructed with the main vault double the width of the cross-vaults, with the diagonal ribs embracing two bays or compartments of the cross-vaults, as in the choir of Canterbury Cathedral.

Decorated vaults, for the most part, differ but little from those of the preceding style. The longitudinal and transverse ribs are occasionally, but not often, omitted, and the number of those on the surface of the vaulting is sometimes increased; and in some examples ribs are

Westminster Abbey, cir. 1260.

introduced crossing the vaults in directions opposite to their curves, so as to form in some degree an appearance of net-work upon them. The short ribs which connect the bosses and intersections of the principal rib and ridge-ribs, but which do not themselves either spring from an impost or occupy the ridge, are termed *liernes*, and the vaults in which they occur *lierne vaults*.

In the Perpendicular style the general construction is much the same as in the Decorated, but the ribs are often more numerous, and pendants are not uncommon. Towards the latter part of this style fan-tracery vaulting was commonly introduced; this has no groins, but the pendentives are circular on the plan, and have the same curve in every direction, resembling inverted curvilinear conoids, and are generally covered with ribs and tracery branching out equally all round them. The middle of the upper part of the vault, between the pendentives, is usually domical in construction, and frequently has a pendant in the centre of each compartment.



Vaulting-shaft, Netley Abbey, cir. 1300.

Vaulting-shaft, a term proposed by Prof. Willis for a shaft, small column, or pillar which supports the ribs of a vault. Shafts of this kind sometimes rise from the floor, and sometimes from the capital of a larger pillar, or from a corbel or other projection. The most usual arrangement is that shown in the example here given, where the shaft rises between the springings of the arches of the nave.

Vavasseur, François, a Jesuit of France, eminently distinguished for his accomplishments in belles-lettres, was born in 1605 at Paray. He entered the Society of Jesuits in 1621, and taught polite literature and rhetoric for seven years. In 1645 he was called to Paris to teach Holy Scripture, and died there Dec. 16, 1681. He understood the Latin tongue very exactly. He wrote, *Jobus, sive de Patientia, Libri IV* (printed very often, last edition 1679):—*Theurgicon, sive de Miraculis Christi, Libri IV*:—*De Forma Christi Dissertatio*, etc. His works were published in 1709 at Amsterdam. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Blount, *Censura Celebrium Auctorum; Acta Eruditorum Latinorum;* Niceron, *Mémoires;* Le Long, *Bibliothèque Historique de France;* Winer, *Handbuch der theol. Literatur*, i, 562. (B. P.)

Vayer, François de la Mothe le. See Mothe le Vayer.

Vayu (Sanscrit *va*, "blow"), in Hindû mythology, a deity which originally held an equal rank with Indra, but which much more rarely occupies the imagination of the poets than Indra or Agni. See Muir, *Contributions to a Knowledge of the Vedic Theogony and Mythology*, in the *Journal of the Royal Asiatic Society*, 1864.

Ve, in Norse mythology, was a brother of Vile and Odin, which three together created the first parents, Ask and Embla.

Veal, Edward, A.M., an English Dissenting minister and tutor, was born in 1631. He was educated at Christ Church, Oxford; went to Dublin and became senior fellow of Trinity College; returned to England for ordination; went again to Ireland and preached there for several years; but was afterwards stripped of his fellowship and returned to England. On the passage of the Uniformity Act he gathered a congregation of Dissenters at Wapping, and continued to preach to them until advanced age compelled him to resign. He was for a time professor of a Dissenting academy, and trained up several excellent ministers. He died in 1708. See Bogue and Bennett, *History of Dissenters*, i, 336.

Veasey, Thomas, B.D., a clergyman of the Church of England, was born in 1753. No record remains of his early life. He was some time tutor, and for upwards of sixty years fellow, of St. Peter's College, Cambridge. At the time of his death, May 22, 1839, he was the oldest resident member of the university, and had proceeded to the degree of A.B. in 1778; A.M. in 1781; and B.D. in 1794. See *Christian Remembrancer*, 1839, p. 376.

Vecchi, Giovanni de', an Italian painter, was born at Borgo San Sepolcro in 1536. He studied at Rome under Raffaellino della Colle, and afterwards with Taddeo Zuccaro, who was at that time engaged in embellishing the palace of the cardinal Alessandro Farnese at Caprarola. Here he was rather the competitor than the pupil of Zuccaro, and executed several important works. His best productions are in the palace at Caprarola, in the Church of San Lorenzo in Damaso, and in the Church of Santa Maria d'Ara Cœli. Among the latter are the *Four Doctors of the Church*, and several histories of *St. Jerome*. He also frescoed the cupola of the Chiesa del Gesù. He died at Rome in 1614. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vecchia, Pietro, a Venetian painter, was born in 1605. He was educated in the school of Alessandro Varotari (q. v.), but did not follow the style of that master. He studied to imitate the works of Giorgione and Pordenone, and acquired such skill in this direction that his paintings have been mistaken for the productions of those masters, even by competent critics. He also imitated Titian and other masters with great accuracy, on account of which he was often employed in restoring old paintings. He copied in oil several of the historical mosaics in the Church of St. Mark, Venice, and painted, among others, two altar-pieces from his own designs in the same edifice, *The Crucifixion* and *Christ Driving the Money-changers from the Temple*. He died in 1678. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vecchietta, Lorenzo di Pietro (*da Siena*), an Italian painter and sculptor, was born at Sienna in 1424. His pictures are characterized by hardness of style, and but few of them remain. He probably studied sculpture under Donatello, and gained great distinction in this department. He obtained the commission to execute the bronze tabernacle of the grand altar in the Cathedral of Sienna, with the marble ornaments. The beauty of this work gained for him commissions for various works in sculpture in the buildings of Sienna, among which are two statues of *St. Peter* and *St. Paul*, in the Loggia del Banco, delicately executed:—a statue of *Christ*, in the hospital of the Scala:—and several works in bronze for the baptistery of San Giovanni. He died in 1482. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vecelli (or **Vecellio**), Francesco, an Italian painter, brother of Titian, was born at Cadore, in the Friuli, in 1483. He was instructed by his brother, and showed such talents as to excite the jealousy of Titian, who is said to have persuaded him to engage in other pursuits. He then entered the army and led a military life until the restoration of peace in Italy, when he returned to Venice and resumed painting. He now executed some altar-pieces and portraits in the style of Titian, possessing so much merit as to excite the alarm of the master, who induced him to devote his attention to the decoration of cabinets with small paintings, for which there was a great demand at that time. In 1531 he relinquished painting entirely, and gave his attention to merchandising. The duplicity and illiberality of Titian towards his brother Francesco are denied by many, on the ground that they are incredible. Moreover, it is claimed that Francesco was an "erratic and wayward genius" who became dissatisfied with an occupation that

merely gained him his bread, and joined the army. When the army disbanded he returned to painting again for a time, then became a merchant, and finally threw away his time and money in the vain pursuit of alchemy. His best works are, *The Transfiguration*, in the Church of San Salvatore at Venice:—and *The Nativity*, in the Church of San Giuseppe at Belluno:—besides some of his cabinet pieces. The time of his death is not known. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vechner, David, a Protestant theologian of Germany, was born March 13, 1594, at Freystadt, in Silesia. He studied at various universities, and was appointed professor of logic at Beuthen. For five years he had to leave the country, and after his return he was appointed rector at Sprottau. In 1643 he was made deacon at Görlitz, and in 1662 *pastor primarius*, and died Feb. 15, 1669. He wrote, *Breviarium Germaniæ:—Spyridion seu Sportella Textuum evangel. Domin.* etc. See Funcken, *Lebensgeschichte der geistlichen Personen zu Görlitz*; Grosser, *Lausitzer Merkwürdigkeiten*; Witte, *Diarium Biographicum*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vechner, Georg, brother of David, was born at Freystadt in 1590. In 1618 he was promoted as doctor of theology at Frankfort, and acted for some time as professor at the gymnasium in Beuthen. In 1646 he was called to the pastorate at Brieg, and died Dec. 24, 1647. He wrote, *Palus Pauli in 2 Cor. xii:—Sinus Abrahæ:—Regia Animi Professio a Davide facta ex Psalm.* 101, etc. See Witte, *Diarium Biographicum*; *Allgemeines Historisches-Lexikon*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Veda (from the Sanscrit *vid*, "to know," literally meaning *knowledge*) is the general name applied to those ancient Sanscrit writings on which the early Hindû religion was based. The oldest of these works is the *Rig-veda*; next to it are the *Yajur-veda* and *Sama-veda*; and the latest is the *Atharva-veda*. The first three are called, collectively, *trayi*, or "the threefold," and all are thought to be divinely inspired. Each of the Vedas consists of two distinct parts—a *Sanhita*, or collection of hymns or *mantras*, and a *Brahmana*. A *mantra* (Sanscrit *man*, "to think") is a prayer, or else a thanksgiving, adoration, or praise addressed to a deity. If such a mantra is metrical and intended for recitation aloud, it is called *Rich* (praise); whence the name *Rig-veda*, or the Veda containing such metrical mantras. If it is in prose, it must be muttered inaudibly, and is called *Yajus* (*yaj*, "sacrifice"); hence the name *Yajur-veda*. If it is metrical and intended for chanting, it is called *Saman*; hence the name *Sama-veda*. No special name is applied to the mantras of the *Atharva-veda*. The *Brahmana* (*Brahman* neuter) designates that portion in prose of the Vedas which contains either commandments or explanations, or which gives injunctions for the performance of sacrificial acts, explains their origin, and the occasions on which the mantras had to be used, by adding illustrations, legends, or philosophical speculations. The Brahmana portion of the Vedas constitutes the basis on which the Vedic ritual rests, and the source from whence the *Upanishads* (q. v.) and philosophical doctrines were developed.

Though Brahmanas and mantras were claimed at a later period of Hinduism to have existed from eternity, it is certain that the Brahmana portion of each Veda is later than some portion, at least, of its Sanhita, for it refers to it; and, from the bulk and character of the works, they must have been the product of a considerable period of time. Tradition records that Vyasa (q. v.), after having compiled and arranged the Vedas, handed each of them to four disciples, and that these disciples taught them to their disciples, and so on down to distant ages. Thus the mantras and Brahmanas passed through a large number of schools, called *sakhas*, and, as a natural result, discrepancies gradually arose between these schools, both as regards the Vedic texts and the manner of interpreting them, which in the lapse of time became very great. The differences between these sakhas did not consist in their various readings of the text alone, but in the arrangement as well. The number of these sakhas was very large, as may be inferred from a statement ascribed to the ancient writer Saunaka, in which mention is made of five sakhas of the *Rig-veda*, eighty-six of the *Yajur-veda*, one thousand of the *Sama-veda*, and nine of the *Atharva-veda*. But of all these schools the *Rig-veda* is now extant only in one, the *Yajur-veda* in three (and partially in four), the *Sama-veda* in two, and the *Atharva-veda* in one. The MSS. now in existence are of no great age or authority; and in cases of disputed authenticity appeal is made to the *pandits* of greatest repute.

For the religious ideas contained in the Vedas, see HINDUISM.

The social condition of the Hindûs, as reflected from the hymns of the *Rig-veda*, is not that of a pastoral or nomadic people, but of a people somewhat advanced in civilization. Frequent allusion is made to towns and cities, powerful kings and their enormous wealth. Besides agriculture, they mention various useful arts, such as weaving, melting precious metals, fabricating cars, golden and iron mail, and golden ornaments. The employment of the needle and the use of musical instruments were known to them. The Hindûs of that period were familiar with the ocean, and sometimes went on naval expeditions. They had some knowledge of medicine, had made some advance in astronomical calculation, and even employed the complicated law of inheritance. The institution of caste, however, seems at that time to have been unknown.

The only recension in which the Sanhita of the *Rig-veda* has been preserved to us is that of the *Sakala* school; and the hymns are arranged according either to the material bulk or their authorship. According to the former arrangement, the whole Sanhita consists of 8 *ashtakas*, or eights; these are divided into 64 *adhyayas*, or lessons; these into 2006 *vargas*, or sections; and these again into *richs*, or verses, numbering 10,417. According to the other method, the Sanhita is divided into 10 *mandalas*, or circles; these into 85 *anuvakas*, or sections; these into 1028 *suhtas*, or hymns; and the hymns into *richs*, of the same number, of course, as in the former arrangement. The number of words is said to be 153,826 in this Sanhita.

The Brahmana portion of the *Rig-veda* is preserved in two works—the *Aitareya Brahmana* and the *Sankhayana*, or *Khanshitaki Brahmana*. The former consists of 8 *panchikas*, or pentades; each of these comprising 5 *adhyayas*, or lessons; and the 40 adhyayas 285 *khandas*, or portions. The latter contains 30 *adhyayas*, divided into a number of *khandas*.

The precise date of the composition of the *Rig-veda*, much the oldest of the Vedas, is not known. By the methods of modern criticism, an approximate date has been assigned. Internal evidence, based upon a comparison of the older with the later portions, and coupled with such facts as the dispersion of the Aryan race and the historical rise of Buddhism, leads to the conclusion that the mantras of the *Rig-veda* were composed by a succession of poets between the 15th and 12th centuries B.C.

The *Sama-veda* was compiled chiefly for the performance of those sacrifices of which the juice of the Soma plant is the chief ingredient; and of these sacrifices the *Jyotishtoma* is the most important. At the performance of such Soma sacrifices the verses of the *Sama-veda* were chanted; and there are special books which teach the proper manner of chanting them. The Sanhita of the *Sama-veda* is preserved in two recensions, and consists of two parts—the *Chhandograntha*, or *Archika*, or *Purvarchika*, and the *Staubhika*, or *Uttaragrantha*, or *Uttararchika*. The first part consists of fifty-nine *dasati*, or decades, which are divided into *prapathakas*, or chapters; and these again into *ardhaprapathakas*, or half-

chapters; the entire part containing 585 verses. The second portion is divided in a similar manner, and contains 1225 verses. The number of Brahmanas relating to this Veda is probably ten, including one of the *Upanishads* and a later Brahmana.

There are two *Yajur-vedas*, resulting from a dissension between its schools, known as the *Black* and the *White*. The *Black Yajur-veda* is the older of the two, and lacks that complete separation of the Sanhita and Brahmana portions which exists in all the others; but this defect is remedied in the *White Yajur-veda*. The contents of both are similar in many respects. The text of the Sanhita of the *Black Yajur-veda* is extant in two recensions, one of which consists of 7 *khandas*, or books, comprising 44 *prapathakas*, or chapters, subdivided into 651 *anuvakas*, or sections, and containing 2198 *khandikas*, or portions. The Sanhita of the *White Yajur-veda* exists also in two recensions, and contains 40 *adhyayas*, divided into 303 *anuvakas*, and subdivided into 1975 *khandikas*.

The object of the *Atharva-veda* is to teach how to appease, to bless, to curse, etc. Prof. Whitney (*Journal of the Amer. Orient. Soc.* iii, 308) says, "The most prominent characteristic feature of this Veda is the multitude of incantations which it contains; these are pronounced either by the person who is himself to be benefited, or, more often, by the sorcerer for him, and are directed to the procuring of the greatest variety of desirable ends. Most frequently, perhaps, long life, or recovery from grievous sickness, is the object sought; then a talisman, such as a necklace, is sometimes given; or, in very numerous instances, some plant endowed with marvellous virtues is to be the immediate external means of the cure; further, the attainment of wealth or power is aimed at, the downfall of enemies, increase in love or in play, the removal of petty pests, and so on, even down to the growth of hair on a bald pate." The adherents of this Veda attach great importance to it. They claim that the other Vedas enable a man to fulfil the *dharma*, or religious law, but that the *Atharva-veda* helps him to attain *moksha*, or eternal bliss. The text of this Veda is preserved only in the Saunaka school. The Sanhita portion consists of twenty *khandas*, or books, some of which are divided into chapters, containing, in all, one hundred and ten sections.

Of all the Vedas the *Rig-veda* is by far the most important, and carries the greatest weight of authority.

The literature of the Vedas is quite extensive. The text of the *Rig-veda* has been edited in Roman characters by Prof. Aufrecht (Berlin, 1861); in Sanscrit, with the commentary of Sayana (A.D. 1400), by Max Müller (1849–62); the text of the *Sama-veda* by Dr. J. Stevenson (Lond. 1842–43) and Prof. Benfey (Leips. 1848); the text of the *Yajur-veda* by Prof. A. Weber (Berlin, 1852); the text of the *Atharva-veda* by Profs. R. Roth and W. D. Whitney (ibid. 1856). The first complete translation of the *Rig-veda* was made by Prof. H. H. Wilson (Lond. 1850–56, 4 vols.). See Roth, *Zur Literatur und Geschichte des Weda* (Stuttgart, 1846); Weber, *Akademische Vorlesungen über indische Literaturgesch.* (Berlin, 1852); Müller, *Hist. of Ancient Sanscrit Literature* (Lond. 1859); id. *Chips from a German Workshop* (N. Y. 1870); Whitney, *Oriental and Linguistic Studies* (ibid. 1872); Muir, *Original Sanscrit Texts* (1867–72, 5 vols.); Kaegi, *Der Rigveda* (Zurich, 1878). For additional references, see HINDUISM.

Ve'dan (דְּדָן, *Vedân*; Sept. omits, but some copies have Δάν, others Δεδάν; Vulg. *Dan et*; A. V. "Dan also"), an Arabian city, whence wrought iron, cassia, and calamus were brought to Tyre (Ezek. xxvii, 19). The Javan mentioned in the same connection apparently designates Jawan, a town in Yemen, and Vedan probably refers to the city and mart *Aden*, on the southern shores of Arabia, in the province of Yemen. Edrisi not only mentions Aden with its port on the Red Sea, whence ships sailed to India and China, but also enumerates among its articles of merchandise the very wares mentioned by the prophet. This important place, situated on the west coast of the Strait of Babel-mandeb, commands the Red Sea and the Sea of Arabia, as Gibraltar does the Mediterranean and a portion of the Atlantic; hence Aden has been styled "the Gibraltar of the East." It lies at the base of a mountain which rises to the height of 1776 feet. It was called *Eden* (Paradise) by the Arabs because of its splendid climate and rich trade. The town is in a hollow formed by the vast crater of an extinct volcano, and has a capital harbor. It was a flourishing entrepôt in the ancient commercial world, being known to the Greeks and Romans under the name of *Adana* or *Athana*. The town played an important part under the Himyaritic, Abyssinian, and Sassanide dynasties, was long the capital of Yemen, and the greatest emporium of Arabia for the products of Southern Asia and Eastern Africa. It first began to decline under Turkish rule (1538–1630), and continued to do so under all changes until it passed into the hands of the English in 1839. It is now a strong garrison, a coal depot for the Indian steamers, and a station of the Indo-European telegraph line. It is rapidly increasing in trade and population. The opening of the Suez Canal in 1869 gave a strong impetus to its growth, so that it has now a population of about 36,000. An extensive range of rock-cisterns was lately discovered in it, capable, it is estimated, of containing 30,000,000 gallons. See ARABIA.

Vedanga (from *Veda* [q. v.] and *anga*, "limb"), the name of six Sanscrit works, the object of which is to teach how to read and understand correctly the Vedic texts, and how to apply them correctly to sacrificial purposes. Their titles are as follows: (1.) *Siksha*, or the science of proper pronunciation. It explains the nature of letters, accent, and pronunciation, and is ascribed to Panini (q. v.). (2.) *Chhandas*, or a work on meter, which is ascribed to Pingala. (3.) *Vyakarana*, or grammar, by which native authorities understand the celebrated work of Panini. (4.) *Nirukta*, or explanation, which explains difficult Vedic words, and is the work of Yaska, who was a predecessor of Panini. (5.) *Jyotisha*, or astronomy, the chief object of which is to convey such a knowledge of astronomy as is necessary for fixing the days and hours of the Vedic sacrifices. (6.) *Kalpa*, or works on the Vedic ceremonial which systematize the ritual taught by the Brahmana portion of the Veda, but omitting all legendary or mystical detail. At a later period these works were supplemented by a similar class of works which merely describe the domestic ceremonies, such as the marriage rite, ceremonies at the birth of a child, naming the child, cutting his hair, etc. See Müller, *Ancient Sanscrit Literature*.

Vedanta (Sanscrit *Veda* [q. v.] and *anta*, "end;" literally the end or ultimate aim of the Vedas) is the second great division of the Mimansa (q. v.) school of Hindû philosophy. It is chiefly concerned in the investigation of Brahman, or the supreme spirit, and the relation of the universe and the human soul to it; and in contradistinction from the *Purvami-mansa*, or the investigation of the former part of the Vedas, it is called *Uttara-mansa*, or the investigation of the latter part of the Vedas, i. e. the *Aranyakas* and *Upanishads* (q. v.), which treat of (the neuter) Brahman, or supreme spirit.

The Vedanta endeavors to prove that the universe emanates in a successive development from a supreme spirit or soul, which is called Brahman or Parmatman; that the human soul is therefore identical in origin with Brahman; that the worldly existence of the human soul is merely the result of this sameness between itself and the supreme spirit; and that its final liberation or freedom from transmigration (q. v.) is attained by a removal of this ignorance, that is, by a proper understanding of the Vedanta doctrine. See Ballantyne, *A Lecture on the Vedanta, embracing the Text of the Vedanta Sara* (Allahabad, 1850); *Bibliotheca Indica* (Calcutta, 1863).

Vedder, Hermanus, a minister of the Reformed (Dutch) Church, was born at Rotterdam, N. Y., Nov. 17, 1777. He graduated at Union College in 1799, and having studied theology privately, was licensed by the Classis of Albany, Sept. 29, 1801. He was pastor at Greenbush and Taghanic, N. Y., 1803–50; supplied Linlithgo, 1806–14; and was pastor at Greenbush (Gallatin), 1850–64. He died June 29, 1873. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vedel, Nicolaus, a Protestant divine of Germany, who died in 1642, at Franeker, as doctor and professor of theology, is the author of *Arcana Arminianismi* (Leyden, 1632–34, 4 pts.):—*Rationale Theologicum* (Geneva, 1628):—*Comment. de Tempore utriusque Episcopatus Petri, seu Historia Episcopatus Antiocheni et Romani Petri Refutata* (ibid. 1624, lib. ii; Franeker, 1640). See Winer, *Handbuch der theolog. Literatur*, i, 353, 373, 565. (B. P.)

Vedius, or **Vejovis,** in Roman mythology, was an adopted god of the Tuscans, of dangerous activity. His frightful thunderbolts were preceded by deafness to those whom they would strike. His temple was at Rome, between the Capitolium and the Tarpeian castle. His statue represented a youthful god armed with arrows. His festival was celebrated before March 7. Goats were sacrificed to him.

Vega, Andreas, a Franciscan of Segovia, who was present at the Council of Trent, and died in 1557, is the author of a large work *De Justificatione*, printed at Cologne in 1572. He also wrote, *Comment. in aliquot Concilii Tridentini Decreta:—Expositio in Regulam S. Francisci:—Comment. in Psalmos*, etc. See Antonii *Bibliotheca Hispanica;* Wadding, *Bibliotheca Scriptorum Minorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theolog. Literatur*, i, 446. (B. P.)

Vega, Christopher de la, a Spanish Jesuit, was born in 1595 at Tafalla, in Navarre; joined the Jesuits in 1612, and acted for a number of years as professor of philosophy and moral theology at the college in Tarazona; then at Valencia, where he died, June 18, 1672. He wrote, *Theologia Mariana:—Comment. in Lib. Judicum:—De Maximo Malorum Malo:—Casus Varii Confessionis*, etc. See Winer, *Handbuch der theolog. Literatur*, i, 479; Antonii *Bibliotheca Hispanica;* Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vega, Emanuel de, a Spanish Jesuit, who acted as professor of theology at Wilna, in Lithuania, and died at Rome, Jan. 27, 1640 or 1648, wrote, *De Eucharistia:—De Missa:—De Cultu Imaginum et Invocatione Sanctorum:—De Vita et Miraculis Lutheri, Calvini et Bezæ:—De Principiis Fidei:—De Distributione Eucharistiæ sub Una Specie:—Defensio Æternæ Christi Generationis Veræque Deitatis:—Quæstiones Selectæ de Libertate Dei et Hominis, de Prædestinatione, de Concordia Summorum nostri Temporis Theologorum* (Rome, 1649). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Antonii *Bibliotheca Hispanica;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Veiel, Elias, a Protestant theologian of Germany, who died as superintendent and librarian at Ulm, Feb. 23, 1706, where he was born, July 20, 1635, is the author of *Historia et Necessitas Reformationis Evangel. per Luther. Institutæ, ex Scriptis Georgii Princip. Anhalt. Exposita cum Narratione de Conversione ad Salutarem Aug. Confess. Doctrinam*, etc. (Ulm, 1692). See Winer, *Handb. der theol. Literatur*, i, 741. (B. P.)

Veil (or **Vail** [q. v.]) is an essential article of female apparel in the East. See Dress.

I. *Original Terms.*—These may be divided, for the sake of convenient and clear treatment, into several classes.

(I.) *General.*—The following words (which, however, are the only ones rendered "vail" or "veil" in the A. V. as an article of dress) may be explained to be rather shawls, or mantles, which might at pleasure be drawn over the face, but not designed for the special purpose of veils, or for concealment of the features alone.

1. *Mitpáchath* (מִטְפַּחַת, from טָפַח, *to expand*) denotes the wide outer and upper garment of a female (see Schröder, *De Vestit. Mulier. Heb.* c. 16), and is rendered "vail" in Ruth iii, 15; "wimple" in Isa. iii, 22. It evidently was one of the wrappers of different kinds in which the Eastern women envelop themselves when they quit their houses. These are of great amplitude, and, among the common people, of strong and coarse texture, like that in which Ruth carried home her corn (Ruth iii, 15). The illustration will show how sufficient the out-door veils of the Eastern women are for such a use. See Wimple.

Oriental Out-door Veils.

2. *Radid* (רַדִיד, from רָדַד, *to stamp* out), rendered "veil" in Cant. v, 7; "vail" in Isa. iii, 23, apparently was another large and loose upper covering, probably of finer materials, from the manner in which it is mentioned in these texts. The former passage shows that it was an out-door veil, which the lady had cast around her when she went forth to seek her beloved. See Apparel.

3. *Tsa'yiph* (צָעִיף, from צָעַף, thought by Gesenius to be = עָטַף, *to cover* up), invariably rendered "vail," is mentioned in Gen. xxiv, 65; xxxviii, 14, 19, under circumstances which show that it was one of those ample wrappers which women wore out of doors. The etymology, referred by some to the Arabic, *subduplicavit*, suggests that it was "doubled" over the shoulders, or folded about the body, in some peculiar manner which distinguished it from other veils. It is clear that it concealed the face, as Judah could not recognise Tamar when she had wrapped herself in a *tsa'yiph*. See Robe.

4. *Masvéh* (מַסְוֶה, from סָוָה, *to hide*), invariably rendered "vail," is only used of the veil which Moses assumed when he came down from the mount (Exod. xxxiv, 33–35). In 2 Cor. iii, 13–16 Paul designates it by the corresponding Greek word *κάλυμμα*, a *covering*. A cognate word, *sûth* (סוּת, A. V. "clothes"), occurs in Gen. xlix, 11 as a general term for a man's raiment, leading to the inference that the *masvéh* also was an ample outer robe which might be drawn over the face when required. The context, however, in Exod. xxxiv is conclusive as to the object for which the robe was assumed, and, whatever may have been its size or form, it must have been used as a veil. See Moses.

5. *Massekâh* (מַסֵּכָה, from מָסַךְ, *to screen*) is a general term for a *covering* of any kind ("vail," Isa. xxv, 7; "covering," xxviii, 20).

6. The words כְּסוּת עֵינַיִם, *kesûth eynáyim*, literally rendered "a covering of the eyes" (Gen. xx, 16), are rendered by some interpreters "a veil for the eyes," i. e. *a complete veil*, to conceal Sarah's beauty, and that she might in future be known to all as a married wom-

Oriental In-door Veils.

an. But the phrase "a covering of, or for, the eyes" is used in the sense of a present offered as an expiation for some fault, in order that one may *shut his eyes* upon it, connive at it, or take no more notice of it: "Behold, this (the thousand pieces of silver) is to thee a penalty for all which has happened with thee and before all men" —a *compensation* for the wrong Abimelech did to Sarah by forcibly depriving her of her liberty, and a public declaration of his honor and her innocence. There can be no doubt that the veil for concealing the face is of very remote antiquity; but we have no evidence that it was a general article of female attire in the time of Sarah, either in Egypt or Palestine. From the monuments of Egypt, it seems not to have been worn by the females of that nation, as the women in the reign of the Pharaohs exposed their faces and were permitted as much liberty as the ladies of modern Europe. This custom was not changed till the conquest of Egypt by the Persians. See COVERING OF THE EYES.

7. The Greek word ἐξουσία, literally translated "power" in 1 Cor. xi, 10, seems to denote metaphorically a kind of head-gear, a veil, or the ancient *couvrechef* (kerchief); hence the emblem of subjection to the power of a husband. But the apostle, in pointing out certain irregularities in the Christian assemblies, observes that "every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," i. e. her husband. Hence, as the woman is to be in subjection to her husband, the apostle enjoins, "For this cause ought the woman to bring *honor* upon her head (i. e. upon her husband) for the sake of the angels," i. e. the ministers, that they may not be put to the trouble of adverting to any such irregularities in the assemblies of the faithful (ver. 3–16). See WOMAN.

(II.) *Special.*—Another class of coverings which alone offer any resemblance to the veils used among us are those which the Eastern women wear indoors, and which are usually of muslin or other light texture, attached to the head-dress and falling down over the back. They are of different kinds and names, some descending only to the waist, while others reach nearly to the ground. The Heb. terms that follow appear to designate some of these, but they are never rendered "vail" or "veil" in the A. V.

1. *Mispechâh* (מִסְפָּחָה, from סָפַח, *to pour out*) is used of the veils which the false prophets placed upon their heads (Ezek. xiii, 18, 21; A. V. "kerchiefs"). The word is understood by Gesenius (*Thesaur.* p. 965) of cushions or mattresses, but the etymology of it is equally, if not more, favorable to the sense of a *flowing* veil, and this accords better with the notice that they were to be placed "upon the head of every stature," implying that the length of the veil was proportioned to the height of the wearer (Fürst, *Lex.* s. v.; Hitzig in *Ezek.* loc. cit.). See KERCHIEF.

2. *Râal* (plur. *realôth*, רְעָלוֹת, from רָעַל, *to flutter*) is used of the light veils worn by females (Isa. iii, 19; A. V. "mufflers"), which were so called from their rustling motion. The same term is applied in the Mishna (*Sab.* vi, 6) to the veils worn by Arabian women, meaning a slender piece of dress fastened above the eyes in such a manner that one part was thrown over the head and fell down upon the back, while the other shaded the face and dropped on the breast; which perhaps approached as near as any other article of antiquity to the modern veil. See MUFFLER.

3. *Tsammâh* (צַמָּה, from צָמַם, *to cover*) is understood by the A. V. of "locks" of hair (Cant. iv, 1, 3; vi, 7; Isa. xlvii, 2); but the contents of the passages in which it is used favor the sense of veil, the wearers of the article being in each case highly born and handsomely dressed. As these passages refer to the effect of the veil as connected with the head-dress, it may perhaps have been one of those veils which have been already described as a part of in-door dress, although it must be admitted that the expressions are almost equally applicable to some kind of street-veil. See HEAD-DRESS.

II. *Use.*—In ancient times the veil was adopted only in exceptional cases, either as an article of ornamental dress (Cant. iv, 1, 3; vi, 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. xxiv, 65; xxix, 25) [see MARRIAGE], or, lastly, by women of loose character for purposes of concealment (xxxviii, 14). But, generally speaking, women both married and unmarried appeared in public with their faces exposed among the Jews (xii, 14; xxiv, 16; xxix, 10; 1 Sam. i, 12). At present females are rarely seen without a veil in Oriental countries, so much so that in Egypt it is deemed more requisite to conceal the face, including the top and back of the head, than other parts of the person (Lane, *Mod. Egypt.* i, 72). Women are even delicate about exposing their heads to a physician for medical treatment (Russell, *Aleppo*, i, 246). In remote districts and among the lower classes the practice is not so rigidly enforced (Lane, i, 72). Much of the scrupulousness in respect to the use of the veil dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives (Koran, xxxiii, 55, 59). Mohammedanism has introduced a very marked change in this respect wherever its influence has extended. The change, as Mr. Lane has remarked (*loc. cit.*), is peculiarly observable in Egypt. The *burko*, or face-veil, a long strip of muslin, concealing the whole of the face except the eyes, and reaching nearly to the feet, which is now a regular part of an Egyptian lady's walking attire, is never represented in the ancient paintings and sculptures of Egypt, and may certainly be inferred not to have been worn. And if not in Egypt, still less likely in Canaan. It is probable that in both countries alike the chief head-covering of the women, besides the loose mantle or kerchief occasionally thrown over it and drawn to some extent upon the face, was the long plaited hair, which appears from the Egyptian remains to have often consisted of a number of strings of hair

An Egyptian Woman Veiled with the *Milayah*.

reaching to the bottom of the shoulder-blades, the ends being left loose, or with two or three plaits fastened together at the extremity by woollen strings of corresponding color (Wilkinson, *Anc. Egypt.* iii, 369). Long hair, perhaps similarly done up, certainly often plaited, was used by the Greek females; thus very commonly they appeared in public. Hence, also, Paul contends, in Church meetings they should have a head-covering, formed either of a mantle or shawl (*peplum*) drawn somewhat over the countenance, or a veil in the stricter sense (κατακαλύπτω, 1 Cor. xi, 5, 6). Such a partial covering seemed to become females in public assemblies; and for Christian women to have departed in such a matter from the general practice of the countries where they resided would inevitably have brought reproach upon the Christian name. The attempt of some, therefore, at Corinth to do so was wisely discountenanced by the apostle as implying an assumption of equality with the other sex; and he enforces the covering of the head as a sign of subordination to the authority of the men (ver. 5–15). The same passage leads to the conclusion that the use of the *talith* [see FRINGE], with which the Jewish males cover their heads in prayer, is a comparatively modern practice,

A Syrian Veiled Woman.

inasmuch as the apostle, putting a hypothetical case, states that every man having anything on his head dishonors his head, i. e. Christ, inasmuch as the use of the veil would imply subjection to his fellow-men rather than to the Lord (ver. 4). In modern times, as already observed, Oriental females are veiled with great strictness. Their ideas of decency forbid a virtuous woman to lay aside, or even to lift up, the veil in the presence of men. The female who ventures to disregard this prohibition inevitably ruins her character, and is regarded as a woman of easy virtue. To lift up the veil is reckoned a gross insult; and when females are out of doors propriety requires a man to let them pass without seeming at all to observe them. Some of the face-veils worn by modern Syrian, Arab, and Egyptian ladies are made of white muslin richly embroidered with colored silks and gold, and hanging down behind nearly to the ground. Sometimes they are made of black crape, and often ornamented with spangles, gold coins, false pearls, etc. The mere size and shape of the veils differ in different parts of the East. The outer garment, when out of doors, is a large piece of black silk for a married lady, of white silk for the unmarried; for the poorer females white calico, which completely conceals every part of the dress excepting a small portion of a very loose gown and the face-veil. The ladies of Syria often have the veil gracefully thrown over the *tantûr*, or horn (q. v.). See Hartmann, *Hebräerin*, ii, 316 sq., 334 sq., 428 sq.; Jahn, *Archäol.* I, ii, 130 sq.; Thomson, *Land and Book*, i, 33 sq.; Van Lennep, *Bible Lands*, p. 537. See ATTIRE.

VEIL, ECCLESIASTICAL. Coverings of this kind have been used in various ages of the Church and for various purposes.

1. In the Greek Church the nave was separated from the chancel by a partition of lattice-work with a curtain, and the entrance to the choir was by folding-doors in this partition. The doors were provided with a curtain called καταπέτασμα, which was drawn aside during the celebration of the eucharist, and, in the earlier times, during the delivery of a sermon. Generally, however, these veils were drawn, and concealed this part of the Church from catechumens and unbelievers, and covered the eucharist during consecration.

2. A veil or curtain was hung in front of the church-door in early times. Jerome tells us that Nepotian was very careful to see it in its place.

3. Bankers were placed at the sides of the altars, let down when the priest entered the sanctuary, and raised every Saturday during Lent when the Sunday office began. Dorsals and frontal veils were also used at the high altars of large churches until the end of the 16th century.

4. Curtains of great richness were used only in Lent, one to veil the altar, a second the sanctuary, and a third the choir. They were succeeded by permanent screens; hence in Spain, as marriages were permitted or forbidden, such seasons were called "veilings open or shut."

5. A white veil or coif, called *velamen dominicale*, was worn by females at the time of receiving the eucharist during the 5th and 6th centuries. These veils were ordered by the councils of Autun (578) and Angers.

6. The *velamen nuptiale* was always used at the marriage ceremony, and during one part of the service was spread over both bridegroom and bride. It was worn by the bride as a symbol of maiden modesty and obedience to her husband.

7. A nun's veil was an ornament used in the time of St. Gregory (740), given only to a woman twenty-five years of age, and, except in cases of extreme sickness, at no time but Epiphany, an apostle's day, or Low Sunday. The color was sometimes purple or flame-color.

8. A cloth called the white *birrus*, shot with red thread in memory of Christ's Passion, was worn like a crown, to preserve the chrism, by the baptized, and was laid aside with the alb. It fell into disuse in 1090, when the chrism was wiped off with some light material like silk.

9. At a solemn high-mass the subdeacon muffles his arms and shoulders in a scarf or veil in token of humility and reverence when he elevates the paten to announce the time of communion. The priest also used it to envelop his hands at the time of the benediction.

10. Female penitents wore veils (the *velamen penitentiæ*) and cut their hair short or let it hang loosely about their shoulders. The third Council of Toledo (531) expressly enjoined the use of these veils.

11. Veils were also worn by females at confirmation.

12. A black veil for the head was used by Greek priests in reading the prophecies, in allusion to 2 Cor. iii, 13–16.

13. A white damask with fringe, called the *churching-cloth*, was used in the latter half of the 17th century at the churching of women in England.

14. At Christmas and Easter, formerly, in France, three veils were laid upon the altar and then removed —the first, black, to represent the time before the law; the second, pale, to signify the time of the law; and the third, red, to show the time of grace. One was removed at each nocturn of Christmas.

15. The covering for the cross and images used in

England during Lent is called a veil. It signified variously, according to the different authorities, "the darkness of infidelity which covered the face of the Jews in the Old Test.," "the mourning and lamentation of sinners for their ungodly manners."

16. A covering of silk, embroidered and of the color of the season, was used for placing over the chalice and paten when prepared for the Christian sacrifice, and for the same purpose when the sacrifice was completed. This is called the veil for the chalice. The "white linen cloth" of the Church of England communion-service is also called the veil for the chalice.

17. At Winchester College a canopy of linsey-woolsey powdered with stars of gold was used to fall over the pyx on Palm-Sunday and Corpus Christi. This was called Sindon, pyx, or Corpus Christi cloth.

18. A veil or curtain of silk, satin, velvet, or cloth of gold or silver is used to enclose the tabernacle for the Blessed Sacrament when reserved in the Roman Catholic Church. It is called the *veil for the tabernacle*, and came into use most probably when the setting-up of tabernacles became general.

Taking the veil is a term used to designate the act of consecration to the Church, when a female takes upon herself vows, after which she never appears in public unveiled. See NUN.

VEIL OF THE TABERNACLE, TEMPLE. See VAIL.

Veil, DE (also *Duveil*), is the name of two Jewish converts, who have become known by their writings in the republic of learning.

1. CHARLES MARIA was born at Metz about 1625. He received an excellent Hebrew education, and embraced the Roman Catholic faith about 1655 (?). His learning and great abilities soon secured for him a high position in his Church, of which he was a distinguished preacher. He became canon in the Order of St. Geneviève, was made doctor of theology by the University of Anjou, and was also prior of the monastery in Metun. He devoted his time to the exposition of the Scriptures in the different positions which he occupied. He published in Latin a *Commentary on the Gospels of Matthew and Mark* (Angers, 1672):—a *Commentary on the Song of Songs* (Paris, 1673):—and a *Commentary on Joel* (ibid. 1676). In these writings De Veil proved himself such a stanch champion of Romanism that he was requested to hold a controversy with the Huguenots, at that time the great opponents of the Roman Church in France. But his diligent inquiry into the points of difference between Romanism and Protestantism brought about a very favorable impression of the latter, and the former foe became now a friend of the Huguenots. He was obliged to escape from France. In Holland he openly abjured Romanism in 1678, and soon after he went to England, where he not only formed a friendship with men like Stillingfleet, Sharp, Tillotson, Patrick, etc., but also received the appointment of chaplain and tutor to a noble family. He now published new editions of his commentaries, discarding therefrom and refuting therein the doctrines of Rome. He also published a *Commentary on the Minor Prophets* (Lond. 1680). These commentaries soon became the text-books of the clergy at home and the Reformed churches abroad. Dr. Compton, bishop of London, encouraged him to prosecute his Biblical labors, and gave him free access to his library at all times. Discovering in this library some works of the English Baptists, De Veil inquired into the controversy, which resulted in his joining this denomination, to the loss of all his friends, with the honorable exception of Tillotson. De Veil gave to the public, as the result of his researches, a *Commentary on the Acts* (ibid. 1684), in which he defended the Baptists' principle. This commentary he translated himself from the Latin into English, and published it in 1685 (new edition, 1851). De Veil's commentaries are still very valuable. See Fürst, *Bibl. Jud.* iii, 470; Kitto, *Cyclop.* s. v.; Kalkar, *Israel u. die Kirche*, p. 53; Wolf, *Bibl. Hebr.* i, 1007; iii, 973; iv, 964. See DUVEIL.

2. LOUIS DE COMPIÈGNE, brother of the former, was called under Louis XIII as rabbi to Compiègne, where he embraced Christianity, in 1655. He studied theology at the Sorbonne, and afterwards went to England, where he became librarian to the king. He translated into Latin many sections of Maimonides' *Jad Hachezaka*; the catechism of Abr. Jagel, לקח טוב (Lond. 1679); the *Introduction of Abrabanel to Leviticus* (ibid. 1683). He published, *Oratio de Origine et Præstantia Ling. Hebr.* (Heidelb. 1671). See Fürst, *Bibl. Jud.* i, 184 sq.; iii, 470; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* p. 2699; id. *Bibliogr. Handbuch*, p. 143; Bartolocci, *Bibl. Jud.* iii, 843; Kalkar, *Israel u. die Kirche*, p. 52. (B. P.)

Veillodter, VALENTIN KARL, a Protestant theologian of Germany, was born March 10, 1769, at Nuremberg. He studied at Altdorf and Jena, and was appointed, in 1793, preacher in his native city. He now rapidly advanced, and in 1817 the Erlangen University honored him with the doctorate. He died April 9, 1828, in his native city. Veillodter was one of the most prominent pulpit orators. His printed sermons occupy several volumes. Besides sermons, he published, *Kommunionbuch für gebildete Christen* (13th ed. Nuremb. 1852):—*Ideen über Tod und Unsterblichkeit* (4th ed. ibid. 1852):—*Gebete am Morgen und Abend* (4th ed. ibid. 1837). See Zuchold, *Bibl. Theolog.* ii, 1376 sq.; Döring, *Die deutschen Kanzelredner des 18ten und 19ten Jahrhunderts*, p. 556 sq.; Winer, *Handbuch der theol. Literatur* (Index). (B. P.)

Vein (מוֹצָא, *motsâ*, a *source*, as often), a *mine* (q. v.), as of silver (Job xxviii, 1).

Veitch, ELDRIDGE R., a minister in the Methodist Episcopal Church, South, was born in Alexandria, Va., in 1810. Nothing definite remains concerning his education, conversion, or call to the ministry. In 1831 he entered the travelling connection in the Baltimore Conference, and for thirty-seven years led a devoted, arduous life, dying Feb. 10, 1867. Mr. Veitch was sound and forcible in doctrine as a preacher, original in thought and expression. As a counsellor he was wise, able, and safe. See *Minutes of Annual Conferences, M. E. Church, South*, 1867, p. 97.

Veith, JOHANN EMMANUEL, a Roman Catholic divine, was born of Jewish parentage, July 10, 1787, at Kuttenplan, in Bohemia. He studied medicine at Prague, and continued the same at Vienna, where, in 1810, he embraced Christianity. As a physician he occupied the highest civic and military positions, which he soon exchanged for the study of theology. The learned professor of medicine became a student of theology, and in 1820 he joined the Order of the Redemptorists, and in 1821 received holy orders. He now commenced preaching, and his church was thronged with eager listeners. But the liberal man, with his great independent spirit and witty humor, did not exactly agree with the strict order, and in 1831 he was appointed preacher of St. Stephen's. Here he attracted all ranks of society, and exerted a great power. It was remarkable how Veith, whose outward appearance was the least attractive, influenced all classes of Vienna society, from the highest to the lowest. In 1845 bodily infirmities obliged him to retire from his high position, and in 1847 cardinal-prince Schwarzenberg made him honorary dean of his cathedral at Prague. In 1848 the University of Vienna honored him with the doctorate of theology. He died Nov. 5, 1876. Besides some medical works, Veith published a great many homiletical and ascetical works, as *Die heiligen Berge* (Vienna, 1833–35, 2 vols.):—*Die Erweckung des Lazarus* (ibid. 1842):—*Lebensbilder aus der Passionsgeschichte* (ibid. 1830):—*Der verlorene Sohn* (ibid. 1838):—*Das Vater Unser* (3d ed. ibid. 1842):—*Homiletische Vorträge für*

Sonn- u. Festtage (2d ed. 1835-37, 3 vols.):—*Weltleben u. Christenthum* (ibid. 1851):—*Die Worte der Feinde Christi* (ibid. 1829, etc.). See Rosenthal, *Convertitenbilder*, i, 217 sq. (Schaffhausen, 1871); Brühl, *Gesch. d. kathol. Literatur Deutschlands*, p. 410; *Literarischer Handweiser für das kathol. Deutschland*, 1876, p. 532 sq.; Delitzsch, *Saat auf Hoffnung*, 1877, p. 25 sq. (B. P.)

Vela, Cristobal, a Spanish painter, was born at Jaen in 1598. He studied under Pablo de Cespedes and Vincenzio Carducci, and afterwards settled at Cordova, where he was occupied in painting for the churches and convents. Most of his works have perished, or been injured by unskilful restoration. There remain, however, in the convent of St. Augustine at Cordova a series of the prophets by him, well designed. In 1658 he fell into the well of his own house at Cordova and was drowned. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Velasco, *Don* Acislo Antonio Palomino de Castro y, an eminent Spanish painter, was born at Bujalance, in Valencia, in 1653. His parents removed to Cordova, where he was educated for the Church; but, having a passion for painting and some knowledge of the art, he placed himself under the instruction of Juan de Valdes in 1672. He became intimate with Juan de Alfaro in 1675, and went with him to Madrid, in 1678, to assist him in some of his works. He was next employed in painting the ceiling of the Queen's Gallery at the Alcazar, which he did with so much satisfaction that he was appointed one of the king's painters. In 1690, on the marriage of Charles II, he designed the arches and other decorations for the bridal entry into the city. This confirmed him in his office of painter to the king. In 1692 he gave assistance to Luca Giordano in the great works he was about to execute. In 1697 he went to Valencia, where he executed some important works, principally the frescos in the Church of San Juan del Mercado. In 1705 he decorated the Convent of San Esteban at Salamanca, with some frescos representing the *Church Militant* and *Church Triumphant*. In 1715 he published the first volume of his *Museo Pictorico*, and in 1724 the second volume. It is by this work that he is chiefly known abroad. Among the paintings not already mentioned are the works in the Carthusian Convent of Granada, five pictures for the grand altar at Cordova, and the hieroglyphics which adorned the funeral of Doña Maria Luisa de Saboya. Velasco died at Madrid in 1726. He is known among foreign writers chiefly by the name of *Palomino*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Velasco, Cristobal de, a Spanish painter, was a native of Toledo. He received instruction from his father, whose precepts he followed. In 1598 and following years he did some painting for the archduke Albert and Philip III. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Velasco, Matias de, a Spanish painter, son of Cristobal de Velasco, was born at Toledo about the beginning of the 17th century. He was instructed by his father, and accompanied the court of Philip III to Valladolid, where he was employed to paint several histories of the Virgin for the Royal Nunnery of the Carmelites. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Velasquez, Alexandro Gonzales, a Spanish painter and architect, was born at Madrid in 1719. He studied in the Academy of his native city, and made such rapid progress that at the age of nineteen, in connection with his brother Luis, he was employed to paint the decorations of the theatre of the Retiro. In 1744 he superintended the painting and sculpture at San Ildefonso, and afterwards was employed for three years in making the plans and elevations of the palace at Aranjuez. In 1752 he was elected subdirector of the Academy in the department of architecture, and in 1762 he was chosen for the same office in that of painting. Among his architectural works at Madrid is the modernizing of the church *Las Ballecas*. He instructed many pupils, and died in 1772. See Michaud, *Biographie Universelle;* Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Velde, Adriaan van der, an eminent Dutch painter, was born at Amsterdam in 1639. He early discovered a talent for drawing pictures, and was placed under the instruction of John Wynants. He learned from this master to sketch from nature, and practiced it all his life. He executed several works for the Roman church at Amsterdam, the subjects of which were taken from the life and passion of Christ. The chief of these is the *Descent from the Cross*. His pictures are held in high estimation, and are to be found only in the finest collections. One, a *Mountainous Landscape*, in which Jacob, his family, and his servants appear conducting their flocks and herds, was sold in 1765 for $630, and in 1811 for $4600. Van der Velde died at Amsterdam in 1672. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Veli, Benedetto, a Florentine painter, flourished about 1650. Little is known of him except that he painted the *Ascension of Christ*, which is placed at the entrance of the presbytery in the Cathedral of Pistoja, as the companion to the *Pentecost*, by Gregorio Pagani. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Velthem (or **Veltheim**), Valentin, a Protestant theologian of Germany, was born March 11, 1645, at Halle, in Saxony. He studied at Jena, where he was made professor of moral philosophy in 1672, and professor of theology in 1683. He died April 24, 1700. He was a voluminous writer, and a catalogue of his writings is given by Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. See also Zeumer, *Vitæ Professorum Jenensium;* Pipping, *Memoriæ Theologorum*. (B. P.)

Velthusen, Johann Caspar, a Protestant theologian of Germany, was born Aug. 7, 1740, at Weimar. He studied at Göttingen under Walch, Michaelis, and Heyne. From Göttingen he went as private tutor to Bremervorde, and from thence, in 1767, as deacon to Hameln. In 1770 he was called as chaplain to London. In 1775 he went as professor of theology to Kiel, having shortly before received the doctorate from Göttingen on account of his *De Legibus Divinis haud quaquam Arbitrariis*. In 1778 he was called to Helmstädt as professor of theology, general superintendent, and pastor of St. Stephen's. At the same time he was appointed abbot of Marienthal. In 1789 he was called to Rostock as first professor of theology and rector of the university. In 1791 he went to Stade as general superintendent of the duchies of Bremen and Verden, where he died April 13, 1814. Velthusen was a voluminous writer, and his writings comprise almost all theological branches. They are given by Döring, *Die Gelehrten Theologen Deutschlands*, iv, 577-582; Winer, *Handb. der theol. Literatur*, i, 13, 15, 138, 214, 847; ii, 203, 221, 227, 245, 280, 354, 382; Fürst, *Bibl. Jud.* iii, 471. (B. P.)

Venable, Henry Isaac, a Presbyterian minister, was born June 28, 1811, in Shelby County, Ky. He was prepared for college at Shelbyville under the tuition of the Rev. Andrew Shannon; graduated from Centre College in 1830; and, while a student in college, united by profession with the Church in Danville at about eighteen years of age. He then taught school one year in Clark County, and entered Princeton Seminary, N. J., in 1831. After remaining there one year, he went to the Union Theological Seminary, in Virginia, where he remained two years, and graduated. He was licensed by West Hanover Presbytery April 19, 1834, and was ordained Oct. 10, 1834, by the Transylvania Presbytery, Ky., as an evangelist. Having devoted himself to the work of foreign missions, he embarked at Boston, Dec. 3, 1834, for Zululand, in South Africa, where he labored with great earnestness and self-denial until he was driven from his field by war, when he returned to the United States in March, 1839.

He then supplied the Church at Paris, Ill., from Oct. 1, 1839, until Dec. 1, 1841. At the latter date, he founded the Edgar Female Academy at Paris, and devoted his time and labors wholly thereto until 1850. This academy grew and flourished, expanding into the Edgar Collegiate Institute. From 1853 to 1856 he supplied the Church at Charleston, Ill.; then Oakland (otherwise called Bethel) Church from April 1, 1856, to May 1, 1860. At the latter date, having accepted a call, he was installed pastor of Oakland Church. This relation was dissolved, because of inadequate support, April 18, 1865, after which he supplied the Church at Newton from 1865 to 1867, then Carlisle and Claiborne churches thirteen months, and York Church (all in Illinois) for one year. In September, 1870, by earnest request of the parties interested, he became principal of the Edgar Collegiate Institute, which he had founded nearly thirty years before, and continued in charge of it until, not long before his death, he was compelled to desist from all labor. He died at Paris, Edgar Co., Ill., May 22, 1878. His death was peaceful, trustful, and without fear. He was a truly godly man, an earnest and faithful minister of the Gospel, a true and sincere friend, and universally esteemed and loved by his brethren. (W. P. S.)

Venantius, Honorius Clementianus Fortunatus. See Fortunatus.

Venanzi, Antonio (also called *Giovanni, Giovanni Battista*, and *Francesco*), an Italian painter, was born about 1627. He was first instructed by Guido, and then entered the school of Simone Cantarini. He painted two histories of *St. Anthony* in the church of that saint at Pesaro, and the *Descent of the Holy Ghost* in one of the churches of Bologna. It is said that he was employed at the court of Parma. He died Oct. 2, 1705. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Venatorius, Thomas, whose real name was *Gechauff*, takes rank as the earliest Protestant writer in the department of ethics. He was born about 1488 at Nuremberg, and received a liberal education at several universities. His earliest essay in literature was the publication, in 1514, of the works of Archimedes, and this was followed in 1531 by a metrical translation of the *Plutus* of Aristophanes and by an issue of Pirkheimer's *Anabasis*. After completing his university course, he entered the Order of Dominican monks, and in 1520 took up his abode at Nuremberg, where he gave himself zealously to the work of promoting the reformatory movements then rife. He became preacher in the Hospital and the Dominican churches in 1523, and ten years later pastor of the Church of St. James. In 1524 he helped to introduce Osiander's *Guten Unterricht . . . aus göttlicher Schrift;* in 1525 he participated in the religious colloquy which determined the case of the Gospel in Nuremberg; and in 1526 he began the issue of that series of theological works for which he is chiefly noted with the book *Axiomata Rerum Christianarum*. His next work was a *Defensio pro Baptismo et Fide Parvulorum*, directed against the Anabaptist theories (1527). The most important work of Venatorius is the *De Virtute Christiana* (1529), in three books. Its starting-point is the Osiandrian idea of faith [see Osiander], and the line of its argument is to show that faith is the centre and sum of Christian virtue and the principle from which springs the performance of all good works. The success of the work was hindered by the dogmatic opposition of Lutheran theology and the author's Osiandrian leanings; but it deserved notice for its real value as well as for the reason that it was unquestionably the earliest independent Protestant essay in the field of ethics. In 1534 Venatorius wrote an *Epistola Apologet. de Sola Fide Justificante*, etc., which shows that he had come over to the orthodox Lutheran view of justification, though he still continued his relations of friendship with Osiander. After a temporary sojourn at Rothenburg in the interest of the Reformation, in 1544, he returned to his Nuremberg parish, and remained in the exercise of his pastoral functions and literary labors until he died, Feb. 4, 1551. See Will, *Nürnberg. Gelehrten-Lexikon*, iv, 83 sq.; and an art. in the *Stud. u. Krit.* 1850, No. 4; also Herzog, *Real-Encyklop.* s. v.

Vence, Henri François de, a French Hebraist, was born about 1675 at Pareid, in Voivre (Barois). Having entered the monastic ranks, he graduated at the Sorbonne; and after being preceptor to the children of Leopold, duke of Lorraine, he was rewarded by being appointed provost of the Church of Nancy. He superintended the printing of the *Bible* of De Carrières (Nancy, 1738–43, 22 vols. 12mo), and added numerous dissertations, which were afterwards inserted in Calmet's *Bible* (1748–50, and later). He died at Nancy, Nov. 1, 1749. See Hoefer, *Nouv. Biog. Générale*, s. v.

Vendidad, in the Parsee philosophy, is the twentieth *nosk*, or division, of the Zendavesta (q. v.). It is in the form of a dialogue between Ormuzd (q. v.) and Zoroaster (q. v.).

Venefĭci (*poisoners, sorcerers*) were magicians who practice their arts against the lives of men. In the laws of the early Christian emperors of Rome, which granted indulgence to criminals at the Easter festival, the *Venefici* were always excepted as guilty of too heinous a crime to be comprised within the general pardon granted to other offenders. See Bingham, *Christ. Antiq.* bk. xvi, ch. v, § 5.

Venema, Herman, D.D., a learned Dutch divine, was born at Wildervank in 1697. He was successively pastor at Dronryp, and professor of theology and university preacher at Franeker. He died in 1787. He was a voluminous writer in all departments of sacred science. He published, *Institutiones Historiæ Ecclesiæ Veteris et Novi Testamenti* (1777):—*Dissertationum Sacrarum Libri Tres* (1731):—*Commentarius ad Librum Eleutico-propheticum Malachiæ* (1759):—*Dissertationes ad Librum Geneseos* (1747):—*Commentarius ad Psalmos* (1762–67):—*Commentarius ad Librum Prophetiarum Jeremiæ* (1765):—*Lectiones Academicæ ad Ezechielem* (1790):—*Dissertationes ad Vaticinia Danielis Emblematica* (1745):—*Commentarius ad Daniel.* (1768):—*Sermones Academici vice Commentarii ad Librum Prophetiarum Zachariæ* (1787):—*Opuscula Inedita* (1781):—*Prelectiones de Methodo Prophetica.*

Venerable is the title given to *archdeacons* in the English Church.

VENERABLE Bede. See Bede.

Venĕta Versio. The Library of St. Mark's, at Venice, is in possession of a MS. containing a Greek version, by some unknown author in the Middle Ages, of various books of the Old Test.—namely, the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, and Daniel. The Pentateuch was edited by Ammon (Erlang. 1790–91, 3 vols.); the other parts by John Casp. d'Ansse de Villoison (Strasb. 1784, 1 vol. 8vo). There is no evidence that Holmes even used it in his edition of the Sept. De' Rossi, in his *Variæ Lectiones*, has given some readings of it; but so long as the whole was not published, no certainty as to its merits or demerits could be given. Since 1875 the entire version has been given to the public in the edition published by Gebhardt. From the introduction of the editor, and the preface by Delitzsch, we see that the translation was made in the 14th century by a certain Elissæus who lived at the court of Murad I at Brusa and Adrianople. The translator was a Jew, perhaps a Jewish convert, as Gebhardt thinks. See Greek Versions.

The internal character of the version shows that it was made directly from the Hebrew. It is slavishly literal, word for word of the original being rendered into Attic Greek. In the Chaldee sections of Daniel the Doric is used. As it is impossible to adhere with rigid exactness to the words of the original, and at the same time present the elegancies of the Attic Greek, it is ob-

vious that gross barbarisms must pervade the diction. That the Masoretic text was the basis of the translation cannot be denied. No important readings have been discovered in it which are not in existing Masoretic MSS., nor any peculiar to it which are preferable to the common text. A great many variations may be traced to the confusion from the similarity of letters, others to the grammatical ignorance of the translator. Whether the MS. he used was divided throughout, like our modern copies, by accents, or furnished throughout with the present vowel system, since there are many departures from the accents and vowel-points, cannot be stated with certainty. That the translator consulted the Sept. and other Greek versions has been shown beyond a shadow of doubt by Gebhardt. Above all, he followed David Kimchi's *Liber Radicum*, ספר השרשים, which he consulted in the interpretation of words, and to which, as Gebhardt states, "pæne omnia quæ Venetæ versionis propria sunt in textu Hebraico interpretando originem trahunt." Now, as D. Kimchi flourished in the 13th century, Davidson's statement that "the version must be placed after the 9th century" must be given up. Whether the copy in the Library of St. Mark's was copied from another much older, as Davidson thinks, or whether it is the original as presented by cardinal Bessarion in 1468, who, according to Delitzsch, was a pupil of Plethon, better known as Georgius Gemistus, a pupil and friend of Elissæus the translator, will depend solely upon the fact as to who the author of the version was. Delitzsch himself calls his hypothesis a conjecture, or, to use his own words, "Jam animum despondebam, quum in conjecturam incidi, quam modeste, ut decet, arbitrio legitimorum existimatorum committo." He then goes on to show the probability of Elissæus, who lived in the 14th century, being the translator. Dr. Frankl, in reviewing Gebhardt's edition in Grätz's *Monatsschrift*, 1875, p. 372 sq., thinks that Shemaria of Negroponte was the author of the version. Now, admitting this *quid pro quo*, the version would still belong to the 14th century, and the probability is against Davidson, that the copy preserved in St. Mark's was copied from another much older.

For the interpretation of the text and the history of hermeneutics the Veneta is very important. As for the linguistic peculiarities of this version, it contains a great many words not found in dictionaries; thus:

ἀγκυρίς=קרס, Exod. xxvi, 6, 11, 33; xxxv, 11.
ἀγριαλεκτορίς=דוכיפת, Deut. xiv, 18.
ἀγριόβους=תאו, Deut. xiv, 5.
ἀκρόποσθος=ערל, Gen. xvii, 14.
ἀναθεμάτισις=חרמה, Numb. xxi, 3.
ἀποφλοίωσις=מחשוף, Gen. xxx, 37.
βραχύθυμος=קצר אפים, Prov. xiv, 17.
γνωστότης=מודעת, Ruth iii, 3.
δεκαμέδιμνος=חמר, Lev. xxvii, 16.
ἐπιπλέγμα=צמיד, Numb. xix, 15.
εὐωνυμίζω=השמאיל, Gen. xiii, 9.
ζηλοτυπόω=הקניא, Deut. xxxii, 16, 21.
κάθεδρος=ישב, Gen. xix, 25.
λιθόσωρος=גגר, Gen. xxxi, 47.
μαρτύρησις=תעודה, Ruth iv, 7.
μητροπόρπη=כומז, Numb. xxxi, 50.
νεανισκότης=בחורות, Eccles. xi, 9; xii, 1.
ὀλίγωμα=מעט, Lev. xxv, 16.
περίξυστος=חטוב, Prov. vii, 16.
ξάντιστρον=מזרה, Exod. xxvii, 3; xxxviii, 3.
συγγνωμόνημα=כפר, Numb. xxxv, 31.
ταλαρόθετέω=סלסל, Prov. iv, 8.
ὑποψοία=כסל, Lev. iii, 4, 10.
φορυτώματα=גלולים, Lev. xxvi, 30.
χαλαζωτός=ברד, Gen. xxxi, 10.
ψάχνιμα=מספחת, Lev. xiii, 7, 8.
ὦσμα=מדחה, Prov. xxvi, 28.
ὠτοθετέω=האזין, Gen. iv, 23.

Besides these words, the number of which could greatly be increased, there are peculiarities in the pronunciation of the Hebrew alphabet, especially of proper nouns. Thus א is pronounced like a *spiritus lenis*, but, when followed by an ל, like a *spiritus asper*. Thus אלישה is =ἐλίσας; אלסר=ἐλαξάρης.

ב, ג, ד are like β, γ, δ.

ה is mostly like a spiritus lenis, very seldom like a spiritus asper.

ו is generally =υ, rarely =β; thus חוילה=χαυιλά; חיה=χαβά.

ז is ζ, בוז=βοῦζος.

ח is generally=χ, often also=spiritus asper, as חמת =ἀμάθη.

ט is τ.

י is ι, but ι before ר, as ירושלם=ἱερουσαλάμη.

כ is κ and χ.

ל, מ, נ=λ, μ, ν.

ס is ξ, as סדם=ξεδόμη, יסף=ἰωξέφης.

ע is either spiritus lenis or asper, but omitted when in the middle of a word.

פ is π and φ, as פישון=πισών; פוט=φούτης.

צ is σ.

ק is κ and χ.

ר is ρ.

ש is σ, in a few cases like ξ.

ת is θ and τ.

Some peculiarities may also be observed in the pronunciation of the vowels. Thus:

ַ ֲ ָ ֶ are expressed by ε and α.
ִ ֵ ֳ =α, ο, ω.
ֱ =ε, α, αι.
ְ =ε, η, α, αι, ει.
ֻ or ר =ι, ε, υ, η, ει, οι.
ֹ or וֹ =ω, ο, ου.
וּ or ֻ =ο, υ, ω.

It will be seen that no definite rules can be laid down. Thus בִּרְשָׁע is *βιρσάος*, but מְרָיִם is *μεριάμη*; אַשּׁוּרִים is *ἀσσύριοι*, but פַּתְרֻסִים is *παθρῶξοι*. The Versio Veneta does not comprise all the books of the Old Test., but only the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, and Daniel. Gebhardt's *Græcus Venetus* contains in the introduction all the necessary information, and whatever we read on this version in the so-called introductions to the Old Test. must be supplemented from the same. To give the reader an idea of this version, we subjoin the following specimens, placing in juxtaposition, by way of contrast, the same passages from the Sept.:

	Veneta. Gen. ii, 4 sq.	*Septuagint.*
4.	Αἰδὶ γεννήσεις τοῦ οὐρανοῦ καὶ τῆς γῆς ἐν τῷ ἐκτίσθαι σφε, ἐν ἡμέρᾳ τοῦ ποιεῖν τὸν ὑντωτὴν τὸν θεὸν γῆν ὑνρα-	Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο· ᾗ ἡμέρᾳ ἐποίησε Κύριος ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν καὶ
5.	νόν τε, καὶ πάντα χόρτον τοῦ ἀγροῦ πρὶν ὑπάρξειεν ἐν τῇ γῇ, καὶ πᾶσαν βοτάνην τοῦ ἀγροῦ πρὶν φύσειεν· οὐ γαρ ἔβρεξεν ὁ ὑντωτὴς ὁ θεὸς ἐπὶ τῆς γῆς, καὶ ἄνθρωπος οὐκ ἦν ὡς ἐργάζοιτο τὴν γῆν.	πᾶν χλωρὸν ἀγροῦ πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς, καὶ πάντα χόρτον ἀγροῦ πρὸ τοῦ ἀνατεῖλαι· οὐ γὰρ ἔβρεξεν ὁ Θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι αὐτήν.
6.	νεφέλη δ' ἀναβαίνοι πρὸς τῆς γῆς καὶ ἄρδοι ξύμπαν τὸ προσωπον τῆς γῆς.	Πηγὴ δε ἀνέβαινεν ἐκ τῆς γῆς, καὶ ἐπότιζε πᾶν τὸ πρόσωπον τῆς γῆς.

DAN. V.

1. Βελτεσασὰρ ὁ βασίλευς ἐποίησεν ἐστίασιν μεγάλαν τοῖσι μεγιστάνεσσιν εὖ χιλίοις, ἐνώπιον τε τῶν χιλίων ἄκρατον ἔπινε.
2. βελτεσασάρος ἔφα ἐν γεύσει τῷ ακράτῳ ἐνεγκεῖν ἄγγεα τὰ χρύσεα τὰ τ' ἀργύρεα, τάπερ ἐξήνεγκε νεβουχαδνεσάρος ὁ πήνω πατὴρ ποτι τῷ νεῷ τῷ ἐν ἰερουσαλάμμ, καὶ πίνοιεν ἐν αὐτοῖς ὁ βασίλευς οἵ τ' αὐτῷ μεγιστᾶνες, ἃ ἄκοιτίς οἱ χὰ παλλακά οἱ.

Βαλτάσαρ ὁ βασιλεὺς ἐποίησε δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ ἀνδράσιν χιλίοις, καὶ κατηναντι τῶν χιλίων ὁ οἶνος, καὶ πίνων.
Βαλτάσαρ εἶπεν ἐν τῇ γεύσει τοῦ οἴνου, τοῦ ἐνεγκειν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκε Ναβουχοδονόσορ ὁ πατὴρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ ἐν Ἰερουσαλὴμ, καὶ πιέτωσαν ἐν αὐτοῖς ὁ βασιλευς καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ.

(B. P.)

Veneto-Greek VERSION. See VENETA VERSIO.

Venetus, GEORG, a Lutheran theologian of Germany, was born at Venedig, in Prussia, whence he is also called *Venediger*. He studied at Königsberg and Wittenberg; was promoted in 1550 as doctor of theology; and appointed in 1552 professor of theology at Königsberg. Being opposed to the doctrines of Osiander, he had to leave his professorship, and went to Rostock as professor of theology and pastor of St. Nicolaus. In 1558 he was made superintendent at Colberg, in Pomerania; returned again, in 1567, to Prussia; was appointed bishop of Pomezan; and died at his episcopal see in Liebenmühl, Nov. 3, 1574. He wrote an exposition on the Epistle to the Romans in sermons, and a paraphrase on the Lord's Prayer. See Arnold, *Historie der königsbergischen Universität;* Freher, *Theatrum Eruditorum;* Rollins, *Bibliotheca Nobilium Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Venezia, LORENZO DA, a Venetian painter of the 14th century, is commended by Zanetti for his altarpiece in the Church of St. Anthony of Castello, for which he was paid three hundred gold ducats. Lanzi attributes to him a fresco, representing *Daniel in the Lion's Den*, in the Church of Mezzaratta, near Bologna, which appears to have been completed about 1370. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Veneziano, AGOSTINO, a celebrated Italian engraver, was born in Venice near the close of the 15th century. He studied with Marcantonio Raimondi until the death of Raphael, in 1520, when he worked for himself. The large print of the *Skeletons*, or *Burying-place*, after Baccio Bandinelli, is his masterpiece. Among his other works are, *The Israelites Gathering the Manna* (Raphael):—*The Four Evangelists*, and a *Nativity* (after Julio Romano):—*Massacre of the Innocents* (Bandinelli):—*The Last Supper* (copied from a wood-cut of Albrecht Dürer. Nothing is known of him after 1536.

Vengeance (Gr. *Δίκη*), the heathen goddess of retribution (Lat. *Justitia*), described as the daughter of Zeus (Hesiod, *Op.* 266) and Themis (*Theog.* 902) and the coadjutor (*πάρεδρος*) of the former (Sophoc. *Œd. Col.* 1384; Arrian, *Alex.* iv, 9; see Montfaucon, *Antiq.* I, ii, 8). The punishment of murderers is particularly ascribed to her; and, therefore, besides being the goddess of punishment in a general sense, she is often to be considered the same as Nemesis or Vengeance (Eurip. *Med.* 1390; Dion Halic. xi, 37; see Mitscherlich, *ad* Horace, *Od.* iii, 2, 32; Palaiset, *Observ.* p. 347). The word occurs in Acts xxviii, 4, but its significance is there disguised in the A. V., which renders it "justice." See REVENGE.

Veni, Creātor Spiritus (*Come, Creator Spirit*), is the beginning of a grand Pentecostal hymn, generally ascribed to Charlemagne. The original runs thus:

"Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

"Qui Paraclitus diceris
Deique donum altissimi,
Fons vivus, ignis, caritas
Et spiritalis unctio.

"Tu septiformis munere,
Dextræ Dei tu digitus,
Tu rite promissum Patris
Sermone ditans guttura.

"Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

"Hostem repellas longius
Pacemque dones protinus,
Ductore sic te prævio
Vitemus omne noxium.

"Per te sciamus, da, Patrem,
Noscamus atque Filium,
Te utriusque Spiritum
Credamus omni tempore.

"[Sit laus Patri cum Filio,
Sancto simul Paracleto,
Nobisque mittat Filius
Charisma Sancti Spiritus.]"

This hymn holds a peculiar place among the treasures which the ancient Church has transmitted to our service of song. It is not only a precious heirloom, but marks a period in the history of the Church, when, a great contest decided, the truth vindicated entered into the very life of the Church, and rang forth in gladsome accents of praise. Therefore it is, and ever will continue, the grand Pentecostal hymn—not merely from its contents, sublime as these are, but as the earliest full expression, in the language of praise, of the scriptural doctrine concerning the work and the person of the Holy Ghost, attained after long and bitter fight. But that battle has rolled away; not even its most distant echoes are heard in the hymn; and the *Veni Creator* is not a battle-song, not even one of victory, but of triumph and praise in the enjoyment of the fruits of victory. Occupying the most advanced position, and, indeed, the key to the whole, in the doctrine of the procession of the Holy Ghost from the Father and Son, holding it securely against all adversaries, the Church bursts forth in prayer for his coming and for his working, and in praise to his person, in that grand, full-toned Pentecostal hymn of the *Veni Creator*.

As already stated, popular tradition has ascribed the *Veni Creator* to Charlemagne, but this view is wholly untenable. The learned Mone (*Hymni Lat. Med. Ævi*, i, 241) states that this hymn existed in MSS. prior to the date of Charlemagne. Besides, that emperor was by no means sufficiently master of Latin—not to speak of Greek—to compose such a hymn in classical metre, so strictly observed as in this case. On the other hand, the evidence in favor of its composition by Gregory the Great is quite preponderating. Its contents and its form alike remind us of this author. To at least seven out of its twenty-four lines we can append strictly parallel passages and expressions from the undoubted writings of Gregory. Besides, it resembles not only in character, but in the use of certain peculiar words and terms, the other hymns of Gregory, of which eight are contained in the Benedictine edition of his works, while the learned Mone traces no fewer than twelve to his pen. Again, the character of prayer mingled with praise, and the classical metre with partial rhymes, are also peculiar to Gregory. The writer evidently knew Greek, as appears from the correct quantity in the word *Paraclitus*, in line 5, whereas it is incorrectly given in line 26. Hence the whole of this concluding stanza, which we have put in brackets, is evidently a spurious addition. It is needless in itself, since the doxology is already contained in the four previous lines; and it differs from the rest of the hymn in its wrong metrification, and by its regular rhyme. Lastly, Gregory, in his hymns, not unfrequently borrows from Ambrose, and this is also notably the case in the *Veni Creator*. Not to speak of several imitations, lines 15 and 16 are taken word for word from a hymn of Ambrose, the *Veni Redemptor Gentium* (q. v.).

The historical position of *Veni Creator* in regard to the great doctrine of the procession of the Holy Ghost

may in some measure account both for the place which it occupied in the services of the Church and for the extravagant language in which mediæval writers refer to it. Anciently it was sung not only at Whitsuntide, but, as still in the Roman Catholic Church, on the most solemn occasions—at the election of a pope and of bishops, at the coronation of kings, at synods, and at the elevation and translation of the relics of saints. Its "more than ordinary worth and dignity" have been recognised by the Church of England, "when, dismissing every other hymn, she has yet retained this in the offices for the ordaining of priests and the consecrating of bishops." It is certainly one of the most magnificent compositions, mingling prayer with praise—grand, full-chorded, rich in tone and melody, and at the same time soft, sweet, and touching. In a singular manner it unites the doctrinal with the practical—the full-rounded statement of scriptural truth with conscious need and joyous assurance.

This hymn has been translated repeatedly into English and German. The following in English is a free rendering by an unknown hand, first introduced into the office for the ordination of priests upon the revision of the liturgy of the Church of England in 1662, and runs thus:

"Come, Holy Ghost, our souls inspire
And lighten with celestial fire.
Thou the Anointing Spirit art,
Who dost thy sevenfold gifts impart.

"Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

"Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes; give peace at home.
Where thou art guide, no ill can come.

"Teach us to know the Father, Son,
And thee of both, to be but One.

"That through the ages all along
This may be our endless song:
'Praise to thy eternal merit,
Father, Son, and Holy Spirit.'"

In German it is found in the collections of Bässler, Simrock, Königsfeld, Rambach, etc. (B. P.)

Veni, Redemptor Gentium (*Come, Redeemer of the nations*), is the beginning of the famous Advent hymn written by St. Ambrose. It is "the best of the Ambrosian hymns, full of faith, rugged vigor, austere simplicity, and bold contrasts." The German hymn-book is indebted to this immortal hymn of St. Ambrose for one of its choicest treasures: namely, John Frank's Advent hymn, commencing—

"Komm, Heidenheiland Lösegeld,
Komm, schönste Sonne dieser Welt,
Lass abwärts flammen deinen Schein,
Denn so will Gott geboren sein."

"It is not a translation," says Trench, but "a free recomposition of the original, beside which it is well-nigh worthy to stand." The first lines of the original run thus:

"Veni, Redemptor gentium,
Ostende partum Virginis;
Miretur omne sæculum:
Talis decet partus Deum.
Non ex virili semine,
Sed mystico spiramine,
Verbum Dei factum est caro,
Fructusque ventris floruit," etc.

It has been translated into English by Mrs. Charles Neale and others. The latest is that of Dr. R. Palmer, and given in Schaff's *Christ in Song:*

"O thou Redeemer of our race!
Come, show the Virgin's Son to earth;
Let every age admire the grace;
Worthy a God thy human birth!
'Twas by no mortal will or aid,
But by the Holy Spirit's might,
That flesh the Word of God was made,
A babe yet waiting for the light," etc.

It was also translated into German as early as the 15th century. It became better known through Luther's translation, *Nun komm der Heiden Heiland* (Eng. transl. in Pick, *Luther as a Hymnist*). It is also found in the collections of Latin and German hymns of Bässler, Simrock, Königsfeld, and others. (B. P.)

Veni, Sancte Spiritus (*Come, Holy Spirit*). This hymn, which Trench declares to be the loveliest of all the hymns in the whole circle of Latin sacred poetry, and which dean Stanley calls "the most beautiful of all Latin hymns," is generally ascribed to Robert II, king of France. Whether he really was its author or not cannot now be ascertained. Trench does not hesitate to ascribe it to him. But whoever was its author, the Church has reason to be thankful for this precious jewel of sacred poetry. This hymn, which is appointed in the Roman Church for Whitsuntide, and is contained in Luther's *Form of Ordination*, runs thus in the original:

"Veni, Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.
Veni, Pater pauperum,
Veni, Dator munerum,
Veni, Lumen cordium:

"Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium:
In labore requies,
In æstu temperies,
In fletu solatium.

"O lux beatissima,
Reple cordis intima
Tuorum fidelium.
Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

"Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium:
Flecte quod est rigidum,
Fove quod est languidum,
Rege quod est devium.

"Da tuis fidelibus
In te confidentibus
Sacrum septenarium;
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium."

It has very often been translated into English, and one of the latest is the translation made by dean Stanley, running thus:

"Come, Holy Spirit, from above,
And from the realms of light and love
Thine own bright rays impart.
Come, Father of the fatherless,
Come, Giver of all happiness,
Come, Lamp of every heart;

"O thou, of comforters the best,
O thou, the soul's most welcome guest,
O thou, our sweet repose,
Our resting-place from life's long care,
Our shadow from the world's fierce glare,
Our solace in all woes.

"O Light divine, all light excelling,
Fill with thyself the inmost dwelling
Of souls sincere and lowly;
Without thy pure divinity,
Nothing in all humanity,
Nothing is strong or holy.

"Wash out each dark and sordid stain,
Water each dry and arid plain,
Raise up the bruised reed.
Enkindle what is cold and chill,
Relax the stiff and stubborn will,
Guide those that guidance need.

"Give to the good, who find in thee
The Spirit's perfect liberty,
Thy sevenfold power and love.
Give virtue strength its crown to win,
Give struggling souls their rest from sin,
Give endless peace above."

As this hymn has held a place with the most esteemed in both the Romish and the Protestant Church, it could not fail that Germany should also contribute her

share in its translation; and thus, as early as 1541, it was translated by Witzel: *Komm, heiliger Geist, wahrer Gott*, and has ever since found its admirers. (B. P.)

Venia (*favor*) is an ancient term, signifying a monastic token of reverence, respect, or greeting, with which strangers and dignitaries were received on visiting the monastery.

Venial Sin is a sin which, according to the theology invented by the schoolmen and adopted by the Church of Rome, does not bring spiritual death, or does not turn it away from its ultimate end. As a violation of the law of God, such a sin is somewhat subversive of its true end; nevertheless, it is too small and insignificant to wholly subvert it, and therefore pardonable. These sins are divided into *objective* venial sins, where the matter of the sin is very small, and *subjective* venial sins, where the sinner commits the transgression without full advertence or consent. It is certain that, as the smallest sins contain in them rebellion against the supreme authority of God, they must be in their own nature mortal, or deserving of death; and, on the other hand, there is no sin so great that it will not be forgiven on repentance and faith in the atonement. Hence the distinction between *venial* sins and *mortal* sins will not hold. See Mortal Sin.

Venice, Council of (*Concilium Venĕtum*). Venice is a fortified city of Italy, capital of the province of the same name, situated in the lagoons of Venice, on eighty islands, at the head of the Adriatic. An ecclesiastical council was held here in 1177 by pope Alexander III, assisted by his cardinals and several bishops from Italy, Germany, Lombardy, and Tuscany. The emperor Frederick, who had previously renounced the schism and made peace with Alexander, was present. The pope pronounced sentence of excommunication against all troublers of the peace. See Mansi, *Concil.* x, 1481.—Landon, *Manual of Councils*, p. 674.

Venier, Pietro, an Italian painter, was born in Udine in the latter part of the 17th century. He studied at Venice and executed many works, both in oil and fresco. His best works are said to be some frescos in the ceiling of the Church of San Jacopo at Udine. He died in 1737. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Venilia, in ancient Italian mythology, was a sister of Amata (queen of the Latins and mother of Lavinia), mother of Turnus. She is thought to have been the wife of Faunus.

Venison (צַיִד or צֵידָה, *hunting* [as often], hence the product of the chase, i. e. food), the flesh of any wild animal (Gen. xxv, 28; xxvii, 3–31). See Hunting.

Venīte Adorēmus (*Oh come, let us worship*) is the refrain of the hymn *Adeste Fideles*, sung at Christmas-tide.

Venīte Exultēmus Domĭno (or *Venite*, "O, come ye"), a psalm (the 95th) or canticle appointed to be sung in the matins service of the Church of England immediately before the psalms of the day, except on Easter-Sunday and on the 19th day of the month, when it is sung in the ordinary course of the psalms. In the English Prayer-book the *Venite* comprehends the whole of the 95th Psalm. But the latter part, being considered as referring chiefly to the Jews, has been omitted in the American revisal, and its place supplied by two verses from the following psalm. In the form of prayer for the visitation of prisoners, and in that for Thanksgiving-day, a substitute is provided to be used instead of the *Venite*.

Venius (or **Van Veen**), Otho, an eminent Dutch painter, was born at Leyden in 1556. He received a classical education, and was instructed in design by Isaac Nicholas, and in painting by Jodocus Van Winghen. On account of the civil wars, he retired to Liege, and, through the influence of cardinal Grosbeck, he went to Rome, where he entered the school of Federigo Zuccaro, at the same time studying diligently the works of the masters. He remained several years in Italy, and then set out for home. He stopped on the way at Vienna in the service of the emperor, and at Munich and Cologne, where he executed several works for the duke of Bavaria. On his arrival at Brussels, he entered into the service of Alessandro Farnese, prince of Parma, at that time governor of the Netherlands. He painted the portrait of the prince and several historical works, which established his reputation as one of the foremost artists of his time. After the death of Farnese, he went to Antwerp, where he was employed to execute some works for the churches and public edifices, and opened an academy in which he had the honor of instructing Rubens. He afterwards went to Brussels in the service of the archduke Albert, where he remained until his death, in 1634. Among his most important paintings are the *Last Supper*, in the Cathedral of Antwerp:—the *Marriage of St. Catherine*, in the Church of the Capuchins at Brussels:—the *Resurrection of Lazarus*, at Ghent:—and the *Adoration of the Magi*, at Bruges. He was also distinguished in literature. He published, among others, the *War of the Batavians*, from Tacitus:—*Horace's Emblems, with Observations:*—*Life of Thomas Aquinas:*—and *Emblems of Love, Divine and Profane*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Venn, Henry, a pious clergyman of the Church of England, was born at Barnes, Surrey, March 2, 1724. He was descended from a long line of ancestry who had been clergymen in the English Church, and was early destined by his parents to perpetuate the succession. Accordingly, he was educated at Bristol and at Jesus College, Cambridge, where he graduated in 1745; he also obtained a Reestat fellowship in Jesus College, where he remained until 1749. He took holy orders in 1747, but was not yet converted. Upon due meditation, however, he was led to see his true condition, and sought and obtained rest for his soul. He was ever after a pious and devoted Christian. In 1750 he accepted the curacies of Friday Street, London, and West Horsley, Surrey; and in 1754 he was appointed curate of Clapham, which he served five years, preaching the doctrines of grace for which his labors were so famous. He became vicar of Huddersfield in 1759, and rector of Yelling, Huntingdonshire, in 1770. He died at Clapham, June 24, 1797. His last rectory was in an obscure country parish; but Mr. Venn had access to the students of Cambridge, and exercised a highly beneficial influence in infusing into their minds evangelical principle and holy aspirations. Such were Robinson of Leicester, Simeon of Cambridge, Prof. Farrish, and others. Among other works, he published *The Complete Duty of Man, or a System of Doctrinal and Practical Christianity* (1763), a work which has obtained great popularity. His *Life and Letters* were published in 1834, edited by his grandson, Rev. Henry Venn. See *Church of England Magazine*, i, 390; *Christian Guardian*, p. 401, 441; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Venn, John, a clergyman of the Church of England, son of Henry Venn of Barnes (q. v.), was born at Clapham in 1759. He was educated at Sidney Sussex College, Cambridge; instituted to the living of Little Dunham, Norfolk, in 1783; became rector of Clapham in 1792. He died at Clapham, July 1, 1813. His *Sermons*, with *Memoir*, were published in three volumes (1814–16). He also contributed many valuable articles to the *Christian Observer*, and wrote some minor works. See *Christian Observer*, 1813, p. 479; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Venning, Ralph, a Nonconformist divine, was born about 1620, and educated in Emmanuel College, Cambridge. He does not seem to have had any preferment

in the Church, except the lectureship of St. Olave's, Southwark, from which he was ejected for Nonconformity. Much of his time was given to literary pursuits. He died March 10, 1673.

Ventidius (fully P. Ventidius Bassus), a Picenian who had been taken captive by the Romans, and afterwards rose through many low employments to the rank of consul in consequence of his military aid during the wars of the triumvirate. He was sent by Marc Antony as his legate into Asia (B.C. 39), and in the end took possession of nearly the entire country, defeating the Parthians, and finally gaining a triumph at Rome, B.C. 36. These exploits are recited by Josephus (*Ant.* xiv, 15 sq.) and the Roman historians. See Smith, *Dict. of Class. Biog.* s. v.

Ventura, Gioacchino, an Italian philosopher of the scholastic type, was born at Palermo, Dec. 8, 1792. He early became a member of the Order of Theatines, of which he was soon elected superior-general, and held a high position in the Church. He was a prominent supporter of the reforms inaugurated by Pius IX, and a warm champion of popular rights. But in philosophy he maintained the fundamental idea of scholasticism, placing the authority of the Church above reason, human conscience, or any other sovereignty. He died at Versailles, Aug. 3, 1861. The following are his chief works: *De Methodo Philosophandi* (1828):—*De la Vraie et de la Fausse Philosophie* (1852):—*La Tradition et les Semipélagiens de la Philosophie* (1854):—*La Raison Philosophique et Catholique* (1854):—*La Philosophie Chrétienne* (1861). See Ueberweg, *History of Philosophy*, ii, 511.

Venturini, Gasparo, a painter of Ferrara, flourished about 1594. He first studied under Domenico Mona, and then went to Genoa, where he became the disciple of Bernardo Castelli. He executed some works for the churches, but wrought mostly for individuals. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Venturini, Karl, a Protestant theologian of Germany and doctor of philosophy, was born at Brunswick, Jan. 30, 1771, and died in 1849. He is the author of, *Geist der kritischen Philosophie in Beziehung auf Moral u. Religion* (Altona, 1796–97):—*Natürliche Geschichte des grossen Propheten von Nazereth* (1800–2, 3 pts.):—*Nachtrag dazu* (Copenhagen, 1802):—*Geschichte des Urchristenthums im Zusammenhang mit der natürlichen Geschichte des grossen Propheten* (ibid. 1807–9, 2 vols.). Under the name of Phosphor he published *Vom religiösen Schwindel, wie solcher sich neuerlich in dem Streite der preussischen Regierung mit der römischen Curie zur Schau gestellt hat* (Brunswick, 1839). See Winer, *Handbuch der theolog. Literatur*, i, 284, 379; ii, 203; Zuchold, *Bibl. Theolog.* ii, 995; *Theologisches Universal-Lexikon*, s. v. (B. P.)

Venŭlus, in ancient Italian mythology, was a Latinian whom Latinus fruitlessly sent to Diomede, in Arpi, to secure help against Æneas.

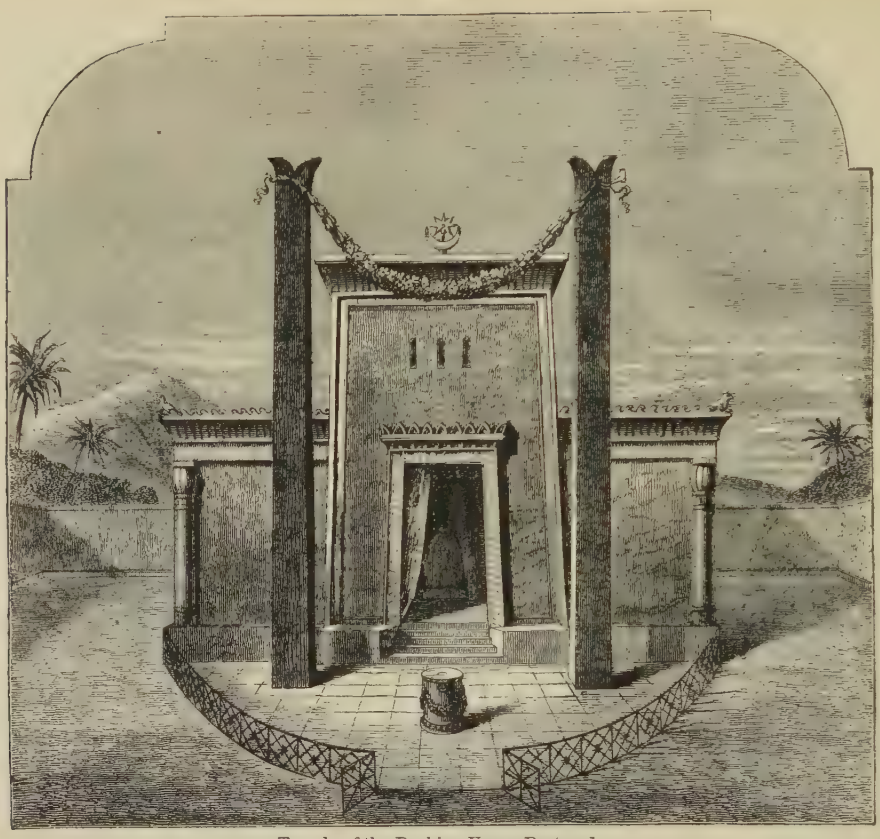
Venus, the goddess of (sexual) love among the Romans, corresponding to *Aphrodite* among the Greeks, and in later times confounded with the Oriental deities represented by Mylitta, Ashtoreth (q. v.), etc. The popular myths concerning her origin are various. By some she is represented as the daughter of Jupiter and Dione, but she was poetically said to have sprung from the foam of the sea. She became the wife of Vulcan, but her amours with nearly all the gods and with many mortals were the scandal of heaven and earth. She is depicted under various aspects, but mostly those of unchastity.

As the creatress of the world, called *genetrix*, the Venus Urania of the Romans and Greeks was sometimes depicted as Androgyne, and even in a manner still more offensive; and this symbolism seems to typify the fact that Venus was feminine, but powerless if alone. When she was delineated with a mural crown, the idea embodied was that she became a mother by her own inherent power. Her frequent symbol was the crescent moon. See Queen of Heaven. Layard (*Nineveh*, ii, 345) identifies her with the Hera of classical antiquity, and states that among the Assyrians she sometimes held a serpent in one hand, as in an Egyptian tablet. As a female winged figure, partly naked, and presiding over generation, she is introduced into embroideries of robes in the most ancient palace of Minerva. But the absence of her obscene symbols in the Assyrian monuments in general is in remarkable contrast with representations in other Asiatic religions. Rude images of this goddess in baked clay have been disinterred among the ruins of Bagdad (Layard, *Babylon*, p. 407).

Figures of the Assyrian Venus.

Her worship was of general prevalence among the pagan nations of antiquity, and meets us at two or three points of special Biblical interest. It was an impure form of the same worship which presented its more scientific aspect in that of the temple at Ephesus (q. v.)—the personification of the productive powers of nature; and there seems to have been the same relation between the rites at Ephesus and Sardis and those at Paphos that exists even at this time between what is called the right-handed and the left-handed worship of the goddess Parvati in India. Among many proofs of this, the image of the idol itself may be adduced. It was not a human figure. Tacitus (*Hist.* ii, 3) describes it as conical, and states that the reason why Venus should be worshipped under such a form was not clear. Maximus Tyrius (*Diss.* viii, 8) speaks of it as a white pyramid; and there can be no doubt that it was intended to represent the same idea as the conical stone of which, in later times, Heliogabalus announced himself to be the priest. Artemis at Ephesus, the sun at Emesa, and Aphrodite at Paphos were symbols or personifications of the same attribute—the universal mother; the plastic or all-forming deity, and the productive impulse of nature, were all middle terms for the divine creating energy. Unhappily the impurities of the East were transferred to Paphos (q. v.), and the worship of Venus became a scandal even to the pagan world. The temple at this city was like that of Astarte at Carthage, and the episode of Thammuz was introduced into the myth with a change of name to Adonis. It appears, too, that models of the sacred image were sold at Paphos, just as silver shrines were at Ephesus; and Athenæus (xv, 18) tells a story of one Erostratus who was saved from shipwreck through the possession of such an image.

VENUS (*Frau*), in Northern fable. In Thuringia there is said to have lived a feen-queen named Frau Venus, who chose the Hörselberg as her province. About her she collected a ravishing court of joy and bliss, and they who became her subjects were overloaded with all the happiness and enjoyment which the most licentious passions might desire; but they, however, lost their soul's salvation thereby. Among the thus living persons, the fabulous stories make mention



Temple of the Paphian Venus Restored.

especially of one Tannhäuser, a warrior, who, after having lived a number of years in Venusberg, was suddenly seized with a feeling of repentance, and accordingly went to the pope of Rome to do penance and ask for mercy. The pope called his attention to his staff, and said that when that staff should again begin to bear leaves and blossom, then should he receive forgiveness. Tannhäuser left the presence of the pope discouraged, but in the course of a few days the staff began to grow green and bear blossoms. Then the pope sought for Tannhäuser everywhere; but he was not to be found, for he had returned again to Venusberg, where he will remain in all the ages of eternity (comp. Eckhardt). It is only since the 14th century that the first stories of the Venusberg appear. At about this time, therefore, it seems that the German *Holda-Frigga* was changed into Venus.

Venusti, Marcello, an Italian painter, was born at Mantua in 1515. He studied under Pierino del Vaga in his native city, and afterwards went to Rome, where he entered into the service of Michael Angelo, from whom he received instruction. He imitated the style of that great master with excellent success, and executed many of his designs. Besides these, he planned and executed many works for the churches of Rome, both in oil and fresco, which are admired for the grandeur of their composition, elegance of design, beauty of coloring, and neatness of finish. He died in 1576. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Veracini, Agostino, a Florentine painter of the 18th century, studied under Sebastiano Ricci. He executed some works for the churches of Florence, which gained him considerable reputation. He died in 1762. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Veracity of God is his truth, or an exact correspondence and conformity between his Word and his mind. Moses says, "He is a God of truth." He is true in and of himself; he truly and really exists; he is the true and living God; all his perfections are true and real; truth is essential to him; it is pure and perfect in him; it is the first and original in him; he is the fountain of truth; all his works in creation, providence, and grace are according to truth. See Truth.

Verbal Inspiration. See Inspiration.

Verberic, Councils of (*Concilium Vermeriense*). Verberic is in the diocese of Soissons, a fortified town of France, department of Aisne, twenty miles south-west of Laon, on the left bank of the Aisne. Two ecclesiastical councils were held here, as follows:

I. Was held in 753, by order of king Pepin. This council was, properly speaking, a national assembly. Twenty-one canons were published, chiefly relating to the subject of marriages.

1. Declares that the marriages of relatives to the third degree of consanguinity are utterly null, so that the parties so married are at liberty, after penance, to marry others. That those who are related only in the fourth degree shall not be separated if married, but be put to penance.

3. Forbids a priest to marry, under pain of losing his rank. Forbids any one to marry the wife of a man who has been made priest.

5. Permits a man whose wife has conspired to murder him to put her away, and to marry another.

6. Permits those persons who have married slaves, under the idea of their being free, to marry again.

9. Declares that in cases in which men are absolutely obliged to leave their place of abode to go to live elsewhere, if their wives refuse to go with them for no other reason than their affection for their country, or relations, or property, it shall be lawful for the husband to marry another, but not for the wife who remains behind.

14. Forbids bishops, when travelling out of their own

diocese, to ordain priests, and orders that persons so ordained, if they be really worthy of the priesthood, shall be ordained again.

15. Allows a degraded priest to baptize a sick person in case of necessity.

16. Forbids clerks to wear arms.

19. Forbids married slaves who are sold separately to different masters to marry others, although they have no hope of ever being united again.

21. Enacts that a husband who has permitted his wife to take the veil shall not marry another.

See Mansi, *Concil.* vi. 1656.

II. Was held in 869, twenty bishops being present, with Charles the Bald. Hincmar of Laon was accused, and appealed to the pope. He, at the same time, demanded leave to go to Rome, which, at the instigation of his uncle, was refused, but the proceedings against him were suspended. See Mansi, *Concil.* viii, 1527.

Verbiest, Ferdinand, a Belgian missionary and astronomer, was born at Pitthem, West Flanders, Oct. 9, 1623. He studied at Coutrai and Louvain, and graduated at Seville in 1655. Having entered the Order of the Jesuits, he studied astronomy under Tarquet and Schall, and then set out to preach in China in 1657. There he underwent various fortunes, travelling and writing astronomical and other works, chiefly employed by the Chinese emperor, until his death, at Pekin, Jan. 23, 1688. See Hoefer, *Nour. Biog. Générale*, s. v.

Verbrugge, Otto, a German doctor and professor of theology and Oriental languages, who flourished towards the middle of the 18th century at Gröningen, is the author of *Dissertatio de Trichotomia in Libros Mosaicos*, etc. (Lingen, 1713):—*Observationes Philologicæ de Nominum Hebræorum Plurali Numero* (Gröningen, 1730; 2d ed. Erlangen, 1752):—*Oratio de Statu Judæorum Tempore Exilii Babylonici* (Gröningen, 1730). See Fürst, *Bibl. Jud.* iii, 472; Winer, *Handb. der theol. Lit.* i, 119; Steinschneider, *Bibl. Handb.* s. v. (B. P.)

Verbruggen (or **Terbruggen**), **Henry,** a Dutch painter, was born at Utrecht in 1588. He first studied under Abraham Bloemaert, and then went to Italy, where he studied ten years at Rome and Naples. He acquired considerable reputation there, and executed several works for the churches, one of the best of which was a *Deposition from the Cross*, in one of the churches of Naples. He afterwards went to Holland and settled at Middelburg. He was admired by Rubens. He died at Utrecht in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Verbruggen, Henry Francis and **Peter,** two sculptors and wood-carvers of Antwerp, whose date and history are not known, are said to have executed various excellent works in the cathedral and churches of Antwerp, such as pulpits and confessionals, besides many carved decorations in noble mansions of Belgium. During the civil commotions, some of their works were sold and sent to England. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Verbryck, Samuel, one of the progressive clergymen of the Reformed (Dutch) Church in America, who established its independence of the Church in Holland, studied under dominies Leydt, Goetschius, and Vanderlinde. He was licensed by the Cœtus, or American Classis, in 1749, and was settled at Tappan and New Hempstead (now Clarkstown), N. Y., from 1750 to 1784. He was an ardent friend of ministerial education in this country. His efforts to get a charter from the governor of New Jersey in 1761 for an academy so offended many of his people that they refused to pay his salary. The Conferentie party presented him to the Classis of Amsterdam for ecclesiastical censure, complaining that if he procured the charter for an academy, it would only multiply just such ministers as himself. But he outlived all this, and saw the full fruit of his labors and those of his noble coadjutors in the establishment of Queen's College in 1770, of which he was one of the first trustees appointed by the charter itself. Such names and services deserve remembrance. Mr. Verbryck was a godly minister, and of good repute among all but his adversaries in these ecclesiastical and educational conflicts. He died in 1784. See Corwin, *Manual of the Ref. Church*, s. v. (W. J. R. T.)

Vercellesi, Sebastiano, an Italian painter who lived about the middle of the 17th century, was born at Reggio. He was a disciple of Lionello Spada, and executed some works for the churches of his native city, but was mostly employed by private individuals. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vercelli, Council of (*Concilium Vercellense*). Vercelli is a city of Italy, in Piedmont, province of Novara. An ecclesiastical council was held here in September, 1050, by pope Leo IX. Bishops attended from various nations. Berenger was cited to appear, but refused to attend. His errors were condemned, and the book of John Scotus upon the eucharist was burned. See Lanfranc, *De Corp. Dom.* lib. 4; Mansi, *Concil.* ix, 1055.

Vercellone, Carlo, a Roman Catholic divine of Italy, was born Jan. 14, 1814, at Sordevolo, in Piedmont. In 1829 he joined the Barnabites at Turin, studied philosophy there, and afterwards theology at Rome. He was appointed president of the College of the Barnabites, and died Jan. 19, 1869. He is well known for his critical labors on the Vulgate, and published, *Variæ Lectiones Vulgatæ Latinæ Editionis Bibliorum* (Rome, 1860–64, 2 vols.):—*Dissertazioni Accademiche di Vario Argomento* (ibid. 1864), with the following contents:

i. Di un Biblico Codice Palimpseste della Biblioteca Vaticana proveniente dal Monasterio di Bobbio, p. 1.
ii. Frammenti dell' Antica Italia scoperti in un Codice Vaticano, p. 17.
iii. Dei Correttori Biblici della Bibliot. Vat. p. 35.
iv. Studii fatti in Roma e Mezzi Usati per Correggere la Bibbia Volgata [con Documenti], p. 37.
v. Sulle edizioni della Bibbia fatte in Italia nel Secolo XV, p. 97.
vi. Dell' Antichissimo Codice Vatic. della Bibbia Greca (con un Appendice dal cav. G. B. de' Rossi ed una Tavola Litograf.), p. 115.
vii. Avvertenze Critiche sulla Versione Greca dell' Antico Testam. fatta da Aquila, p. 143.
viii. La Tradizione e la Bibbia, p. 179.
ix. De Hebraica Voce "Almah" ap. Isa. vii, 14, p. 203.
x. Della Coltura Filosofica degli Antichi Ebrei, p. 219.
xi. Sulle Moderne Instituzioni Filosofiche, p. 235.
xii. Dottrine Filosofiche di Sant' Agostino per un Riscontro alla Ideologia delle Scuole Moderne, p. 259.
xiii. Sullo Studio della Lingua Punico-fenicia, p. 305.
xiv. Sulla Iscrizione Fenicia Scoperta a Marsiglia nell' Anno 1845, p. 321.
xv. Di Bubaste a Proposito di un Epigrafe Ostiense, p. 339.
xvi. Gli Ultimi Quattro Anni della Vita del Card. Gerdil, p. 365.
xvii. Di Alcuni Scritti Biblici del L. M. Ungarelli Barnabita, p. 385.
xviii. Appendice: (1.) Præfatio ad Biblia Græca, ed. Rom. anno 1857, p. 407. (2.) Præfatio ad Nov. Testam. Græce, ed. Rom. anno 1859, p. 427. (3.) Præfatio ad Biblia Vulgata, ed. Rom. anno 1861, p. 431. (4.) Præfatio ad Nov. Testam. Vulg. ed. Rom. anno 1861, p. 437-440:—*La Storia dell' Adultera nel Vangelo di S. Giovanni, Dissertazione Critica* (ibid. 1867):—*Ulteriori Studii sul N. T. Greco dell' Antichissimo Cod. Vat.* (ibid. 1866). (B. P.)

Verdour is an old English word signifying *hangings* for a room or bed, on which are represented trees, flowers, and grasses; also an altar-hanging, powdered with green leaves and flowers.

Verdun, Council of (*Concilium Virdunense*). Verdun is a town of France, twenty-eight miles north of Bar-le-Duc, on the Meuse, at the head of navigation. An ecclesiastical council was held there in November, 947, by seven bishops, who confirmed Artaldus in the possession of the see of Rheims, which Hugo disputed with him. See Mansi, *Concil.* ix, 622.

Verēna, a virgin who is said to have accompanied the Thebaic legion of Mauritius, in the 3d century, from

Upper Egypt to the West, either as the kinswoman of Mauritius or as the bride of Victor, who was one of the soldiers. She tarried at Milan in the house of a certain Maximus, and there learned the fate of the legion, but, nevertheless, followed it to Helvetia. She settled in the vicinity of Solothurn, obtaining a livelihood by personal labor, and aiding, not without the performing of many wonders, in the work of converting the Alemanni. Her zeal in this latter work led to her imprisonment by a Roman prætor; but her confinement was cheered by a visit from the sainted Mauritius, and the prætor himself was soon compelled to seek relief from a severe illness at her hands. After liberation she removed to the junction of the Aar and the Rhine, and by her miraculous power expelled every snake from an island which these reptiles had overrun. She died at Zurzach, near Costnitz, where her remains yet repose. The legend is wholly dependent on the thoroughly mythical tradition of Mauritius and the Thebaic legion (q. v.). See Rettberg, *Kirchengesch. Deutschlands*, i, 108 sq.; also *Martyrol. Notkeri* in Canisius, *Lect. Antiq.* ii, 3, p. 170, and the Bolland. *Acta SS.* i, in each case under Sept. 1.—Herzog, *Real-Encyklop.* s. v.

Verga, Solomon Ibn-, a Jewish historian, was born in Spain in 1450, where he practiced medicine. He is the author of שבט יהודה, *the Sceptre of Judah*, a Jewish history, composed in part from notes left by his father, and afterwards continued by his son, rabbi Joseph ben-Solomon, of Adrianople. The book itself tells us that its author was employed by the Spanish synagogues in several difficult negotiations during the later years of his residence in the Peninsula. We have but few particulars of his life, after he shared in the banishment of his brethren; even the year of his death is unknown. The *Sceptre of Judah*, which was published first in Adrianople in 1544, and often since, was translated into Jewish-German in 1591, and often; into Spanish by Meïr de Leon (Amsterdam, 1640); into Latin by Gentius (ibid. 1651); but the best translation is the German of M. Wiener (Hanover, 1855, 1856, 2 vols.). Extracts in German are also given by Eisenmenger in *Neuentdecktes Judenthum*, vol. i; by Schudt, *Jüdische Denkwürdigkeiten*, vol. i; and by Zedner, *Auswahl historischer Stücke aus hebr. Schriftstellern* (Berlin, 1840), p. 96 sq. See Fürst, *Bibl. Jud.* iii, 473 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 326; Finn, *Sephardim*, p. 456; Steinschneider, *Jewish Literature*, p. 251; Da Costa, *Israel and the Gentiles*, p. 398 sq.; Grätz, *Gesch. d. Juden*, ix, 343 sq. (B. P.)

Vergara, Jose, a Spanish painter, was born at Valencia in 1726. He displayed fine artistic powers at an early age. He adopted the style of the prints of Spagnoletto, and studied the works of Coypel and Paolo de Matteis. He painted many portraits and numerous pictures for the churches of Valencia and neighboring cities, in oil, fresco, and distemper. The most noted of his paintings are the *Conception of the Virgin*, in the Convent of San Francisco, at Valencia; and *Telemachus* and *Mentor*, in the Academy of San Ferdinando. He was chosen director of the Academy of San Carlos, at Valencia, and held the office until his death, in 1799. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vergara, Juan de, a Spanish artist, son and pupil of Nicolas, was born at Toledo about 1540. He was distinguished as a painter, sculptor, and architect, and assisted his father and brother in the execution of the glass paintings in the cathedral, which occupied about forty years. After his father's death he directed the works in painting and sculpture in the cathedral. He was very intimate with El Mudo. He died in 1606. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vergara, Nicolas de (*the Elder*), a Spanish painter and sculptor, was born at Toledo about 1510. His works are to be found chiefly in the Cathedral of Toledo, where he directed the painting and sculpture from 1542, for a period of thirty-two years. He also executed a part of the paintings on glass in the same edifice, which were continued and completed by his sons, Nicolas and Juan. He died in 1574. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Verge (Lat. *virga*) is a *staff* of wood or metal, surmounted with a figure, emblem, or device, borne before a bishop, dean, rector, or vicar, in entering or leaving church, and on other public occasions. Several specimens of verges of the period of the Restoration, made of precious metals, exist in some of the churches of London. The term is also used for a rod or staff carried as an emblem of authority; also a stick or wand with which people are admitted tenants, by holding it in the hand and swearing fealty to the owner.

Verger (*viagifer*, *bastinarius*) is an officer of the Church of England and Continental churches, who carries the verge (q. v.) before the bishop, dean, or other dignitary. On the Continent they are sometimes fantastically dressed.

Verger (or **Vergier**), de Haurene. See Duverger.

Vergerius, Peter Paul (*the Younger*), an Italian jurist, priest, and Reformer, ranks as one of the most noteworthy personages produced by the 16th century. He was born of noble parents in 1498, at Capo d'Istria, and was educated for the law at Padua. After graduation and the subsequent practice of his profession in different Italian cities, he went to Rome, and was appointed, under pope Clement VII, papal nuncio to Germany, for the purpose of preventing the convoking of a national council. A similar mission was intrusted to him by Paul III, in connection with which he had interviews with Luther and the elector John Frederick. His services were rewarded with the dignity of titulary bishop of Madrusium, in Croatia, and afterwards, in 1536, with the bishopric of his native town. The curious feature is mentioned in this connection that Vergerius spent ten years in Capo d'Istria before he obtained consecration to the priesthood and the episcopacy; and no light is thrown upon his occupations or the mode of administering his diocese during that period. In 1540 he visited Worms and took part in the colloquy there held, delivering, during its progress (Jan. 1, 1541), a pacific address in the interests of a general, and against the holding of a national, council, which was censured at Rome as being too conciliatory. He at once returned home, and entered on the study of the writings of the Lutherans, in order that by refuting them he might demonstrate the soundness of his own orthodoxy; but he was himself converted by their arguments, and his brother Giovanni Battista, bishop of Pola, came to share his views. Both prelates now began to labor zealously for Christ, instructing the people publicly and in private, and urging them to lead godly lives. In Capo d'Istria, particularly, reforms in the monastic institution were energetically prosecuted; superstitions like the invoking of the aid of St. Rochus against pestilence, and of St. Anthony against erysipelas, were condemned; and traditional beliefs like the legends of St. George and St. Christopher were declared to be mythical. The consequence was that an investigation of the diocese was undertaken by a papal commission in 1545, and that the brothers Vergerius were cited before the legate Della Casa, patriarch of Aquileia. They protested and appealed to the Council of Trent, then just opened, and Peter Paul placed himself under the protection of cardinal Gonzaga of Mantua; but afterwards visited Trent, where his request to be permitted to speak in his defence was not allowed. A commission found him guilty of heresy. Soon afterwards he went to Padua, and visited the unhappy apostate Francis Spiera (q. v.) repeatedly, with the result to himself that he was confirmed in his devotion to the Gospel. He handed an apology to the suffragan of Padua, Dec. 13, 1548, in which, while not explicitly con-

ceding his adherence to the Reformation, he yet declares that the truth must be defended despite every inquisition. He then went to Basle. His brother had previously died, probably of poison.

The earliest field of Protestant labor for Vergerius was the villages in the Veltlin, in the Grisons, and he became pastor of the little village of Vicosoprano. His powerful sermons, in some instances, led the people to instantaneously abolish the mass and destroy their images. The field was not, however, commensurate with his desires, and his situation became unpleasant. He was obliged to take part in negotiations with the adherents of Servetus and Socinus among the immigrants from Italy; the region where he labored was predominantly and immovably on the side of Rome; he was dissatisfied with the established form of government in the Zwinglian churches, and incurred the charge of ambitious meddling, and also excited strong feeling by his advocacy of the Calvinian doctrine of the Lord's supper. In 1553 a synod framed a confession for the Grisons, and directed that all who would not subscribe to its tenets should be excluded from fellowship in the Church; and, though Vergerius had been the successful means of winning eight congregations from Rome to the Gospel, he was obliged to leave the country. He found a refuge with duke Christopher at Tübingen, and in a few months returned to his late home with the title of counsellor to that patron, after which he definitely established himself at Tübingen in September, 1553. Thenceforward he lived in privacy, except when employed in some bold missionary enterprise to unreclaimed countries. Poland was his favorite field, and was much indebted to him on account of his earnest evangelical labors. He also visited king Maximilian at Vienna in 1558, and presented him with practical evangelical writings, and was successful in inclining him to favor the Reformation. He revisited the Grisons on both evangelical and diplomatic missions, being especially influential in preparing for a renewal of the treaty between that canton and France. In addition to such labors, he occupied himself with the writing of numerous works—polemical, didactic, and exegetical. Among other works, he published the Bohemian confession of 1535; and, at about the same time, he showed inclination to connect himself with the Bohemian Church, having written in 1561 to its senior, in Little Poland, for admission to its fellowship. He was, however, deterred from consummating the arrangement by an unwillingness to make so important a change at the advanced age he had now reached. His motive had been the growing intolerance of the Lutheran Church, which denied peace and comfort to all who held the milder Melancthonian views. His request to be sent to the colloquy of Poissy in 1561, as the delegate of the German churches, was denied by the duke, because the Council of Trent would grant no safe-conduct unless Vergerius should recognise the Romish Church. The greatest fault of Vergerius was a disposition to participate in every undertaking and to assert his own authority. He thus excited much opposition against himself. Many of his coreligionists of early times, as Della Casa and others, were guilty of unworthy assaults upon him; but many of the most prominent personages of the Papal Church gave him an excellent reputation. He died at Tübingen Oct. 4, 1565, and Andreä delivered a panegyric over his remains. See Sixt, *P. P. Vergerius*, etc. (Brunswick, 1855); and Herzog, *Real-Encyklop.* s. v.

Vergil, Polydore, a priest of the Roman Church and an ecclesiastical historian, was born at Urbino, Italy, about 1470. He acquired a considerable literary reputation by his *Proverbiorum Libellus* (1498) and *De Rerum Inventoribus* (1499). In 1501 he was sent to England by pope Alexander VI, to collect the papal tribute called Peter's pence, and was the last to hold that office. He remained in England the greater part of his life; became rector of Church-Langton, in Leicestershire; archdeacon of Wells in 1507; and a prebendary of Hereford and Lincoln the same year; then prebendary in St. Paul's, London, in 1513. When he had been in England nearly fifty years, he returned to Italy, having received a present of three hundred crowns and leave to hold his archdeaconry of Wells and his prebend at Hereford during life. He died in Italy about 1555. He was the friend of Erasmus, and wrote several works of value. His principal work is a voluminous Latin History of England, *Historiæ Anglicæ Libri XXXVI* (Basle, 1533, fol.). Two volumes of an old English edition of this work were edited by Sir Henry Ellis for the Camden Society (1844–46). The Agathynian Club published (N. Y. 1868) a translation of his *De Rerum Inventoribus*, by John Langley, with an *Account of the Author and his Works*, by Dr. W. A. Hammond.

Verhaghen, Pieter Jozef, a Flemish painter, was born at Aerschot, South Brabant, about 1728. He studied with great diligence, and soon gained the patronage of prince Charles of Lorraine. He visited France, Sardinia, and Italy at the expense of the government; and while at Rome he painted two pictures which gained him considerable notoriety, one representing *Christ Crowned with Thorns*, and the other *Christ with the Disciples at Emmaus*. Through the fame of the latter he gained an audience with pope Clement XIV, who presented him with two gold medals. He afterwards visited Vienna, where he was patronized by the empress Maria Theresa, to whom he gave the picture of *Christ at Emmaus*. He returned to Louvain in 1773, where he was honored by the citizens with a public reception. He executed many works for the churches and convents of his country, and died in 1811. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Veri, Anthony. See Verjus, Antoine.

Veringer, Andreas, a Protestant theologian of Germany, was born at Herrenberg, Würtemberg, in the year 1553. In 1588 he was appointed deacon at his native place; was called in 1590 as pastor to Chemnitz, in Hungary, and in 1595 to Feldsperg, in Austria. When the Lutherans had to leave the country, he returned to his native land; was in 1601 pastor at Rosenfeld; advanced in 1603 as superintendent at Freudenstadt; was called in 1608 to Stuttgart; advanced there in 1609 as member of consistory and court-preacher; and died as abbot of Alpirspach Nov. 15, 1609. See Firchlin, *Memoria Theologorum Wurtembergensium*; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Veritas, in Roman mythology, was the goddess of *truth*, whom the Greeks called Ἀλήθεια, a daughter of Jupiter or Saturn. She is also the mother of Virtue and Justice. She is represented as dressed in white.

Verjus, Antoine, a French Jesuit, brother of the diplomate Louis, was born in Paris, Jan. 22, 1632. Being admitted into that order at the age of nineteen, he taught the humanities for some time in Brittany, and then, by the royal order, joined the count of Crécy (his brother) in Germany (1672), where he was useful in diplomatic services. The remainder of his life was spent in laborious missionary work in India. He finally died in Paris, May 16, 1706, leaving a number of historical and other works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Verjus, François, a French ecclesiastic, nephew of the preceding, was a priest of the Oratory, and was nominated bishop of Grasse. He died Dec. 7, 1710.

Verjus, Jean, a French preacher, brother of Antoine, was early educated for the Church, and, under the direction of the Jesuits, made such rapid progress in his studies that he was made doctor by the Sorbonne and sent to Rome, where he was engaged in literary labors under the protection of cardinal Retz. He died in Paris in 1663, at the age of thirty-three.

Vermeule, Cornelius C., D.D., a minister of the Reformed (Dutch) Church, was born in 1786. He graduated at Queen's College in 1812, and at New Bruns-

wick Theological Seminary in 1814; was licensed by the Classis of New Brunswick in 1814; and was tutor in Rutgers College, 1812–14; professor of languages in Queen's College, 1814–15; and pastor at Harlem, N. Y., 1816–36. He died Jan. 15, 1859. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vermeyen, Jan Kornelis, a Dutch painter, was born at Beverwyk, near Haarlem, in 1500. He was probably instructed by his father, Cornelius, an obscure painter. The emperor Charles V appointed him his principal painter, and he attended the monarch in all his expeditions, battles, sieges, and designed on the spot all the memorable events of the war by sea and land. In 1535 he was present at the siege and capture of Tunis, and made designs of the principal events, from which he afterwards executed cartoons for the tapestry of the Escurial. But most of the works which he executed for the emperor are supposed to have perished in the conflagration of the Prado. The latter part of his life he spent at Brussels, where he executed many works for the churches and public edifices. These are highly commended by Van Mander. In the Church of St. Gery are two of his pictures, the *Nativity* and the *Resurrection*. He was also an engraver, but did not achieve great distinction in this department. He often received the names *Johannes Barbatus, Barbalonga, Barbato*, and similar titles, from the fact that he had a very long beard, which he is said to have cultivated with such care that it grew to his feet; and the emperor, in his merry moods, would tread upon it. He died in 1599. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vermigli (Lat. *Vermulius*), ordinarily known as *Peter Martyr* from his baptismal names, was the most learned and celebrated of Italian Protestants in the 16th century. He belonged to a patrician family of Florence, where he was born Sept. 8, 1500. He entered the Augustine convent at Fiesole in 1516. His father had destined him for the service of the State, and disinherited him when he entered the monastery. In 1519 he went to Padua to complete his studies. He studied Greek without a teacher, made himself acquainted with the Aristotelian philosophy, and developed considerable dialectical ability. In theology he passed beyond the narrow limits of the scholastic curriculum, and read several of the Church fathers. When twenty-six years of age, he was sent out to preach in different towns of Italy. He also lectured on literature and philosophy in various convents of his order. He read the New Test. in the original, and employed a Jewish physician at Bologna to teach him the Hebrew language. He became abbot of Spoleto and prior of St. Peter's ad Aram in Naples. Here he was introduced into the circle which Juan Valdes (q. v.) had gathered about him; and the evangelical influence of that association and of the eloquent Ochino (q. v.), whom he met in 1539, decided his future course. He attained to faith in the justification of man through Christ, and taught this and other doctrines of the Reformers in the school and the convent. In 1541 he was elected visitator of his order. His strictness in the performance of the duties of that office drew upon him the dislike of the monks, and led to his being transferred to Lucca as prior of San Frediano. He now invited a number of scholars who were inclined to accept the Gospel to aid in training the novices joined with them in the study of the writings of the Reformers in Germany and Switzerland, preached and taught in the same spirit—as did also his vicar and Don Constantine, the prior of Fregionara—and organized a congregation of evangelical Christians. At this juncture the Inquisition interfered; several of Martyr's friends were apprehended, and he fled to Switzerland, pausing at Pisa to write a letter of separation from the papacy, which he couched in the form of an exposition of the Apostles' Creed. After a brief delay he obtained the situation of professor of the Old-Test. Scriptures, and speedily obtained a high reputation as a teacher. He was learned, acute, clear, and precise in expression, mild and amiable in his manners; he possessed a pure and classical Latin style and a vivid eloquence. In theology he became a pronounced predestinarian; with respect to the sacraments, he adopted the prevailing (Swiss) view.

In 1547 Vermigli went to England with a view to assist Cranmer in establishing the Reformation. He was given a professorship at Oxford, and began his work with a course of lectures on 1 Corinthians, which he published in 1551. In this work he discussed controverted questions, like the right of priests to marry and the nature of the sacrament of the Lord's supper; on the latter question assuming a mystical union with the substance of Christ, effected by faith and involving no physical contact, and yet so complete that even the flesh, man's physical nature, is strengthened, and the whole man brought into fellowship with the Lord. In the advocacy of this view he carried on an extensive correspondence with Calvin, and engaged in repeated discussions with the other Oxford professors, particularly Richard Smith. In 1550 he lectured on the Epistle to the Romans, laying out his strength on the demonstration of the doctrine of predestination, particularly as against the objections of Albert Pighius. These lectures were published in 1558 at Basle, and afterwards repeatedly. The confession formulated by the Synod of London in 1552 stated the doctrines of original sin, election by grace, and justification, substantially in harmony with his presentation of them. Bucer having in the meantime been appointed to Cambridge, both he and Peter Martyr participated in the discussions of the time respecting the liturgy of the English Church. Vermigli lost his wife by death in 1553, and he was only restrained from returning to Strasburg after that event by being charged with a participation in the revision of the laws of the Church. On the accession of Mary to the throne, he escaped to the Continent with difficulty, and was restored to his former position at Strasburg, though the growing Lutheran narrowness obliged him to declare his readiness to receive the Augsburg Confession, rightly interpreted, and his determination to avoid controversy respecting the Lord's supper. In 1555 he wrote to the Church at Lucca to encourage it to firmness under the tyranny of the Inquisition, and to the Church in Poland an opinion respecting the conflicting teachings of Osiander and Stancarus (q. v.). The Lord's-supper controversy eventually compelled him to seek a new home in Zurich. He preached there occasionally in the Italian Church, and corresponded with the leaders of the Anglican Church on matters of worship and Church government. In 1559 he published against bishop Gardiner a large work entitled *Defensio Doctrinæ Veteris et Apostolicæ de S. Eucharistiæ Sacramento;* and also against Richard Smith a *Defensio . . . de Cœlibatu Sacerdotum et Votis Monasticis.* In 1560 and 1561 he sent two circular letters, on the Trinity and the two natures in Christ, to Poland. He defended predestination against Bibliander at Zurich; wrote a *Dialogus de Utraque Christi Natura* against Brentius and the doctrine of Christ's ubiquity in the body; and was successful in each essay. In 1561 he received, for the second time, an invitation to Heidelberg, which he declined; but he attended the Colloquy of Poissy, and spoke in defence of the evangelical doctrines and attitude. After his return to Zurich he gave an opinion sustaining Zanchi (q. v.) at Strasburg, in a dispute on predestination and the Lord's supper, which has been justly regarded as the confession of Zurich respecting these docrines. He was engaged on a new refutation of Brentius when he died, Nov. 12, 1562. After his death his friends published his commentaries on Samuel, Kings, part of Genesis, and Lamentations, and on Aristotle's *Ethics;* also a collection of prayers taken from the book of Psalms. In 1575 Robert Massov, French preacher in London, collected four books of *Loci Communes* from Vermigli's published works,

i. e. passages having a bearing upon dogmatics, ethics, and polemics (Lond. fol.). In a revised and enlarged form, this work became one of the most important sources for the Reformed theology of the 16th century. See Simler, *Oratio de Vita et Obitu D. Petri Martyris* (Zurich, 1562, 4to); Schlosser, *Leben des Theodor Beza u. P. M. Vermigli* (Heidelberg, 1807); *Leben d. Väter u. Begründer d. reformirten Kirche* (Elberfeld, 1858), vol. vii; Herzog, *Real-Encyklop.* s. v.

Vermiglio, GIUSEPPE, an Italian painter, was born at Turin in the 17th century. Little is known of him except by his works. Lanzi says of his picture of *Daniel in the Lions' Den*, in the Library della Passione at Milan, that "for correctness of design, beautiful forms, expression highly studied, and colors warm, varied, and lucid, it is one of the most valuable pictures painted at Milan since the time of Gaudenzio Ferrari." He executed with eminent success several other works for the churches at Milan, Mantua, Alessandria, and Novara. He enriched the background of his pictures with fine architecture and beautiful landscapes. The latest date known of him is 1675. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vermilion (שָׁשֵׁר [in pause שָׁשָׂר], *shashêr*, accord. to Gesen. from its *versicolor*, but *red* accord. to Fürst, who compares the Sanscr. *har*), prob. *red ochre* (Vulg. *sinopis*, i. e. *rubrica Sinopensis*, which was the best [Pliny, *Hist. Nat.* xxxv, 5, 13]; Sept. μίλτος, which in Homer is i. q. *rubrica*), or (according to the Heb. interp.) *cinnabar*. This well-known metallic paint was first brought into use by the Phœnicians, who imported large quantities of it in the form of a reddish sand from their colonies in Northern Africa. Its bright-red color recommended vermilion to those who were engaged in decorating temples (Jer. xxii, 14); hence, whenever it was mentioned in Scripture, it was usually associated with idolatry. Thus Ezekiel, reproving the apostasy of his times, declares that Aholibah "added to her idolatries, for she saw men portrayed upon the wall, images of Chaldæans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, after the manner of the Babylonians, even of Chaldæa" (Ezek. xxiii, 14). He adds, "and she doted upon them as soon as she cast her eyes on them." These were, in fact, the representations of the Chaldæan idols, which many of the Jews were seduced into worshipping. The author of the apocryphal Book of Wisdom also alludes to this custom: "The carpenter taketh the very refuse of his timber, being a crooked piece of wood, and full of knots, and carving it diligently when he had nothing else to do, and fashioning it into the image of a man, or like some wild beast, laying it over with vermilion and with paint, coloring it red, and covering every spot therein" (xiii, 14). The accuracy of the prophet is corroborated by the recently exhumed Assyrian monuments. M. Botta noticed several figures on the walls of Khorsabad yet retaining a portion of the vermilion (Bonomi, *Nineveh*, p. 206). There is in the British Museum, among the marbles sent from Nimrûd by Mr. Layard, a large slab with a figure of the king standing, holding in his right hand a staff, and resting his left on the pommel of his sword, still having the soles of his sandals *colored red*. See COLOR.

Vermilye, Isaac D., a clergyman of the Protestant Episcopal Church, died at Armonk, N. Y., Aug. 24, 1864, aged forty-five years. At the time of his death he was rector of St. Stephen's Church, North Castle, N. Y. See *Amer. Quar. Ch. Rev.* Oct. 1864, p. 484.

Vermilye, Robert George, D.D., a Congregational minister, was born in New York city, March 2, 1813. He graduated from Columbia College in 1831; was teacher in the college grammar-school until 1835; classical instructor during the two years following; and from 1837 to 1843 was adjunct professor, with Dr. Charles Anthon, of Greek and Latin. July 25, 1843, he was ordained pastor of the Presbyterian Church, German Valley, N. Y., and was dismissed in 1846. In June of the latter year he was installed over the Congregational Church in Clinton, N. Y., and remained in charge until 1857, in which year he became professor of theology in East Windsor Theological Seminary. He died in East Lyme, Conn., July 4, 1875. See *Cong. Quar.* 1876, p. 436.

Vermond, MATTHIEU JACQUES DE, a French ecclesiastic, was born about 1735, and was at first a surgeon in a country village, but devoted himself to the study of theology, and in 1757 was made doctor by the Sorbonne. He thereupon became librarian of the college of Mozain; but in 1769 went to Vienna to superintend the education of Marie Antoinette, and after her marriage with the dauphin he remained her reader. He became involved in the dismal Revolutionary times that followed; and after various reverses died in obscurity at Vienna at the close of that century. See Hoefer, *Nouv. Biog. Générale*, s. v.

Vermule, C. C., a Presbyterian minister, was licensed in 1814 by the Classis of New York, and became pastor of the Church at Harlem, N. Y., where he labored until 1837. He died in 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 204.

Vernacle is an old English term for the *Vera Icon*, or true image of our Lord's face and features, as miraculously delineated on the napkin of St. Veronica (q. v.).

Vernacular, the dialect or language of a country, especially of the common people as distinguished from any tongue of the learned. The evidence of Scripture is entirely in favor of a service in the vernacular. The "tongues of fire" (q. v.) (Acts ii, 5), Paul's injunction in regard to public service (1 Cor. xiv, 16), and other passages clearly point to the same result. The Jewish Church was careful to make the law and the prophets familiar by vernacular translations (Neh. viii, 8), and the practice of making translations of the Scriptures into the vernacular of all nations has been practiced from the earliest ages of the Christian Church. There seems to be no good reason why a Church should employ a ritual in a dead language; but the Roman Catholic Church in all countries uses the Latin tongue in its liturgies to the exclusion of all others. The Council of Trent (in 1562) ordained as follows: "Although the mass contains much to edify the people, the fathers did not judge it right that it should be celebrated in the vulgar tongue, and the Roman Church has preserved the use; nevertheless, the clergy should at times, and especially on festivals, explain to the people some part of what they have read to them." It is worthy of remark that all the original liturgies were composed in the language of the country in which they were first used; e. g. the Greek, Roman, Syriac, etc. Therefore the allusion, in the above canon, to the practice of the fathers is rather unfortunate for the doctrine of an exclusively Latin ritual. See LATIN, USE OF.

Vernet, JACOB, a Swiss theologian, was born at Geneva, Aug. 29, 1698, of a family originally from Seyne, in Provence, who had fled, on account of their religion, to Geneva about 1680. He was early left an orphan, being the sixth of nine children; but under the care of his maternal uncle, Daniel Leclerc, he made rapid progress in study. He spent eight years at Paris, and then travelled in Italy. He began his ministerial career in 1722, and served successively the parishes of Jussey (1730), and Sacconex (1731), and finally at Geneva (1734). In 1737 he was chosen rector of the Academy in his native city, and taught, at first, belles-lettres and history, and from 1756 theology. He died there March 26, 1789. He wrote numerous works of a practical religious character, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Verneuil, COUNCIL OF (*Concilium Vernense*). Verneuil is a town of France, in Eure, on the Avre, twenty-four miles south-southwest of Evreux. An ecclesiastical council was held here in December, 844. Ebrouin,

archchaplain of Charles the Bald and bishop of Poitiers, presided, with Venilon, archbishop of Sens. Twelve canons were published, addressed to Charles the Bald.

1. Contains an exhortation to the king.
2, 3. Contain an entreaty that he would send forth a commissioner to set in order what was irregular, and to repress crime, etc.
7. Renews the canon of Gangra against certain female religious who, under pretext of higher perfection, had taken to wearing male attire.
8. Directs that when bishops are excused from going to the wars, either by infirmity or by the kindness of the prince, they shall appoint fit men to lead their people.

See Mansi, *Concil.* vii, 1805. See VERNUM, COUNCIL OF.

Vernon, J. W. M., a Methodist Episcopal minister, was born in Indiana, Dec. 7, 1819. He was left to the care of his widowed mother at the age of six; embraced religion when very young; received license to preach in 1851; and was admitted to the Illinois Conference and appointed to Carmi Circuit. In 1856 he was transferred to the West Wisconsin Conference, and appointed to Portage City Mission. After serving this Conference in several localities, he, in 1861, was transferred back to the Illinois Conference. His last charge was Augusta Circuit, where he died, Feb. 13, 1863. Mr. Vernon was a superior preacher; manly, agreeable, diligent, devout. See *Minutes of Annual Conferences*, 1863, p. 230.

Vernon, Thomas, Rev., M.D., a Congregational minister, was born in Newport, R. I., Dec. 20, 1797. For five generations his ancestors had been represented in that city. He graduated at Brown University, with high rank as a scholar, in the class of 1816. He commenced and prosecuted the study of law for about one year in the city of New York, when he decided to enter the Christian ministry. He became a pupil of the celebrated Dr. John M. Mason, with whom he remained not far from two years, and was then ordained pastor of the Church in Rehoboth, Mass., where he remained for about sixteen years (1819–35). Loss of voice obliged him to retire from the pulpit. He removed to Kingston, R. I., and for several years was engaged as a teacher of young men, supplying, as he was able, the pulpit of the Congregational Church in that village. Abandoning all hope of ever being able to preach, he decided to study medicine; and, having fitted himself for his new profession, he received the degree of M.D. from the University of Pennsylvania in 1852, and settled in Perth Amboy, N. J., where he resided for sixteen years (1852–68). After a year spent at the South for his health, he took up his residence in Providence, R. I., where he resided for the remaining five or six years of his life, rendering such service as he was able, both as minister and physician, especially to the poor with whom he was brought in contact. He died in Providence, May 9, 1876. The acquirements of Dr. Vernon "were varied and thorough, and his spirit and manners were always genial and attractive." He was a trustee of Brown University sixteen years (1844–60). See *Cong. Quar.* 1877, p. 427. (J. C. S.)

Vernuil, JOHN, a French refugee, was born at Bordeaux in 1583, and educated in the University of Montauban. He fled the country for the sake of his religion; entered Magdalen College, Oxford, in 1608; and in 1625 was incorporated master of arts, being then second keeper of the Bodleian Library, in which, Wood says, his services were valuable. He died at Oxford in September, 1647.

Vernum, COUNCIL OF (*Concilium Vernense*). A council was held in 754 at a place in France named in Latin *Vernum*. Some doubt exists as to its locality. Fleury and Le Cointe say that it is *Vernon-sur-Seine;* Pagi, following Mabillon, says *Verneuil-sur-Oise;* Lebeuf and Bouquet maintain that it is a place called *Ver*, or *Vern*, a royal seat, situated between Paris and Compiègne. See VERNEUIL, COUNCIL OF.

The council was assembled by order of king Pepin, and the bishops of all the Gallican provinces attended. The object was to re-establish discipline, and they agreed to remedy at once the most grievous abuses, and to leave lesser matters till a more favorable opportunity. Twenty-five canons were published.

1. Enacts that no bishop shall hold more than one see.
3. Gives to the bishop authority to correct both the regulars and seculars within his diocese.
4. Orders that two synods be holden annually in France.
5. Leaves to the bishop the reform of the religious houses in his diocese. If he cannot effect it, he is directed to apply to the metropolitan, and lastly to the synod.
7. Forbids to erect baptisteries without the bishop's permission.
8. Orders priests to attend the synod of bishops, and forbids them to baptize or to celebrate the holy office without their permission.
13. Forbids itinerant bishops (who have no diocese) to perform any function.
14. Forbids all work on Sundays save such as is absolutely necessary (3 *Council of Orange*, can. 28).
17. Forbids to leave a bishopric vacant for more than three months.
18. Forbids clerks to carry their causes before lay tribunals.
24. Forbids simony.

See Mansi, *Concil.* vi, 1664.

Verocchio, ANDREA, a celebrated Italian painter, sculptor, and goldsmith, was born at Florence in 1432. He first distinguished himself as a goldsmith at Florence and Rome, and then devoted himself to sculpture in bronze and marble. His first work in marble was a monument in the Minerva at Rome to the wife of Francesco Tornabuoni, which is now in the Florentine Gallery. His next effort was a colossal bronze figure of David, also in the Florentine Gallery. Among his other works in this department was the *Incredulity of St. Thomas*, in the Church of Or San Michele at Florence, which was finished in 1483. Vasari tells us that he left nothing to be wished for in this work. After this Verocchio began to turn his attention to painting. His work in sculpture had made him a good designer, and many pupils visited his academy, among whom were Pietro Perugino and Leonardo da Vinci. But the work of Da Vinci so far surpassed that of Verocchio that the latter relinquished painting entirely and devoted himself to sculpture. He was engaged to cast an equestrian statue of the celebrated general Bartolomeo Colleoni for the city of Venice. He completed the model, but, in casting the statue, caught cold, and died in a few weeks (1488), before the statue was finished. The work was completed by Alessandro Leopardi in 1490. Verocchio's remains were taken by his disciple, Lorenzo di Credi, to Florence and deposited in the Church of St. Ambrogio. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Véron, FRANÇOIS, a French controversialist, was born in Paris about 1575, of an honorable family. In 1595 he was admitted to the Order of the Jesuits, and applied himself to studies in opposition to the Reformation, and he spent his life in public debates and writings on that side. He died at Charenton, near Paris, Dec. 6, 1649. For his works, see Hoefer, *Nouv. Biog. Générale*, s. v.

Verona, COUNCIL OF (*Concilium Veronese*). Verona is a fortified city of Italy, capital of the province of the same name, on the Adige, twenty-two miles N.N.E. of Mantua. An ecclesiastical council was held here on Aug. 1, 1184, for the purpose of reconciling those who had been ordained by the antipopes. Pope Lucius III published a constitution against the heretics in the presence of the emperor Frederick. The object was to repress the fury of the Cathari, Paterini, and the other heretics of that period. In this council, we perceive the commencement of the system of inquisition, since the bishops are ordered, by means of commissaries, to inform themselves of persons suspected of heresy, whether by common report or private information. A

distinction is drawn between the suspected and convicted, the penitent and relapsed, and different degrees of punishment are accordingly awarded. After all the spiritual penalties of the Church have been employed in vain, it is ordered that the offenders be given up to the secular arm, in order that temporal punishments may be inflicted. See Mansi, *Concil.* x, 1737, 1741.

Verona, Fra Giovanni da, an Italian monk, was born at Oliveto in 1496. He became celebrated for his decorations of the choirs and sacristies with inlaid work of wood. He practiced the art in various cities of Italy, including Rome, where he was employed by pope Julius II. At first woods of different colors were used, and large edifices, colonnades, and architectural views were represented. The art was afterwards improved by employing artificially stained as well as natural wood, and by adding figures. Verona died in 1537. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Verona, Jacopo da, an Italian painter of the 14th century, was born at Verona. He is only known by his numerous frescos in the Church of San Michele, at Padua, some of which still remain entire. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Verona, Maffeo da, an Italian painter, was born at Verona in 1576. He studied under Luigi Benfatto, but copied the works and adopted the style of Paul Veronese. Besides painting several works for the churches of his native city and for the Cathedral of Udine, he executed many works for the churches of Venice, among which may be named two altar-pieces, representing the *Descent from the Cross* and the *Resurrection*, in the Church of San Marco, and *Christ Bearing the Cross* and the *Crucifixion*, in the Chapel of St. Isidore in the same church. He died in 1618. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Veronese, Agostino. See Turchi.

Veronese, Paul. See Paolo Veronese.

Veronīca, St. (also *Berenīce*, *Beronīce*, and *Verenīce*), is described by tradition to have been a pious woman of Jerusalem, who was moved with pity on beholding the bloody and perspiring face of our Lord when on the way to crucifixion, and manifested her sympathy by giving him her head-cloth to wipe off the perspiration. In response to her kindness, the Saviour imprinted his features, all distorted as they were with pain and suffering, on the cloth, and gave it back to her for a memorial and token of his love. This is declared to be the origin of one of the oldest of those representations of Christ's features which are said to have not been made with hands (*εἰκόνες ἀχειροποίητοι θεότευκτοι*), and which have given rise to the Christs of Correggio and other famous painters of the Middle Ages, and also to the class of hymns which are addressed to the head of Jesus, e. g. the very ancient sequence *Salve Sacra Facies*, St. Bernard's *Salve Caput Cruentatum*, Paul Gerhard's *O Haupt voll Blut und Wunden*, etc.

Various modifications of the legend are: 1. Veronica (or rather Βερονίκη) was the woman who had the issue of blood and was healed by touching the hem of Christ's garment (Matt. ix, 20 sq.). She is said by Eusebius (*H. E.* vii, 17 sq.) to have subsequently erected a statue to Jesus in her native town of Paneas, in Syro-Phœnicia. This is the statement of John Malala, about A.D. 600, in his *Chronographia*, p. 305. 2. Veronica was a niece of Herod the Great by Salome—an evident confounding of Berenice, the mother of Herodius and grandmother of Salome, with Veronica. 3. Veronica died as a martyr at Antioch, in company with fifty other virgins (Bede and others). 4. Veronica was beloved of Amatus, who was described as "famulus S. Virginis Mariæ et Josephi, et Dominus bajalus ac nutritius." Amatus accompanied her in later years to Rome, and thence in the train of St. Martial to Gaul, where he led a holy life in imitation of the hermits of Mount Carmel,

St. Veronica. (From a sculpture by Andrea Sacchi in the chapel of the saint in St. Peter's at Rome.)

and died in A.D. 75. 5. The tradition usually received in the West states that the emperor Tiberius ordered Veronica to Rome that the touch of her sweat-cloth might cure his leprosy, and that when the cure was effected she persuaded Tiberius to exile Pilate in punishment for having sentenced Jesus to death. Veronica afterwards remained in Rome with her wonderful *sudarium*, and in her will gave the cloth to Clement, the successor of Peter, by whom it was transmitted to succeeding popes. The Church of Santa Maria Maggiore boasted its possession since pope John VII (705), but it is now claimed by St. Peter's at Rome. Only persons of princely degree who have been admitted to the rank of titulary canons of St. Peter's are permitted to look upon it. Milan, and Jaen, in Spain, however, both assert that the cloth is in their possession (see Benedict XIV [Lambertini], *De Servorum Dei Beatificat.* etc. iv, 2, 31). Down to the 13th century the cloth itself, and not the woman, was called Veronica, a fact which throws doubt upon the authenticity of the legend as a whole. Papebroch, Mabillon, and others reached the conclusion that Veronica was originally a corruption of the words (part Latin, part Greek) *vera icon* (εἰκών), and signifies simply *a true, authentic likeness*, and many modern critics adopt that view. Grimm (*Sage vom Ursprung der Christusbilder*, p. 86) says that the legend of Veronica is simply the Occidental version of the Eastern tradition of Abgarus (q. v.) of Edessa, which narrates that Christ sent both an autograph letter and an authentic portrait of himself to that prince. The traditional dwelling of Veronica in Jerusalem was shown, situated by the way from the house of Pilate to Calvary, in very recent times.

See Bolland, *Acta SS.* Feb. 4, i, 449 sq.; Baronius, *Annal. ad An.* 34, No. 138; Gretser, *Syntagma de Imaginibus non Manu Factis* (Ingolst. 1622); Chifflet, *De Linteis Christi Sepulchr. Servatis Crisis Historica* (Antv. 1624); Beausobre, *Des Images de Main Divine*, in the *Biblioth. German.* xviii, 10; Tillemont, *Mémoires*, i, 471 sq.; Gieseler, *Kirchengesch.* i, 86; Herzog, *Real-Encyklop.* s. v.

VERONICA (Lat. *vera*, true; Gr. *icon*, image), a napkin or handkerchief with which a Jewish woman, named Prounice or Berenice (Lat. *Veronica*), who had been cured of the issue of blood (Matt. ix, 20-22, and parallels), is said to have wiped the face of our Lord when going to the crucifixion by the Way of Sorrows. Wet with blood and other fluids, his likeness was stamped upon its triple folds, and the napkin was brought in a wooden coffer from Palestine to Rome, and eventually placed by Urban VIII in an upper

chapel adjoining one of the great piers in St. Peter's Church, where it is still preserved under the charge of the canons. It is exhibited in a silver case ten times in the year to the pope, cardinals, and faithful who are placed in the nave. As early as the 14th century, painters represented a woman holding a linen cloth, on which is a radiating face, surrounded by a halo, with the cross. Since that time the attribute has become the subject. The inanimate substance has taken life, and the woman is only known as Veronica. There were *icons*, or veils, preserved at Laon, Cologne, and Milan. See Walcott, *Sacred Archæol.* s. v.; Barnum, *Romanism As It Is*, p. 491.

Portrait of Christ on St. Veronica's Handkerchief.

Veronius (*François Véron*), a French Jesuit, was born about 1575, in Paris. At the age of twenty he joined the Jesuits, received holy orders, and labored as a missionary among the Protestants of France. In 1622 he received permission to preach and discuss in the streets and in market-places, as *prédicateur du Roi pour les controverses*, while the French clergy gave him the jurisdiction and an annual pension. He died as pastor in Charenton, Dec. 6, 1649. He is said to have been well qualified for missionary work, but, on the whole, he was very moderate. At the colloquy at Cadom, in 1628, he discussed with Bochart and published the acts thereof. Bochart also published the same (Saumur, 1639) because Véron had falsified them. He wrote, *Méthodes de Traiter des Controverses de Religion* (Paris, 1638, 2 vols.):—*Règle de la Foi Catholique* (ibid. 1645; Latin in Migne, *Cursus Theologicus*, i, 1035 sq.): —*Baillon des Jansénistes*, against the Jansenists:—he also published a revised edition of the Louvain French Bible (1647). See Schröckh, *Kirchengeschichte seit der Reformation*, iv, 251; *Biographie Universelle*, s. v.; Henke, *Calixtus und seine Zeit*, II, i, 157 sq.; *Theolog. Universal-Lexikon*, s. v. (B. P.)

Verpoorten, Albrecht Meno, a Protestant theologian of Germany, was born at Gotha, Oct. 13, 1672. He belonged to a family which left the Netherlands under the persecutions of the duke of Alba. He studied at Giessen and Wittenberg. In 1699 he was appointed pastor at Sonnenberg, and in 1708 superintendent at Neustadt. In 1724 he was called as rector of the academic gymnasium at Coburg, having received the doctorate in the same year. In 1731 he went as rector and professor to Dantzic, at the same time acting as pastor of Trinity Church, where he died, June 3, 1752. Verpoorten was an excellent theologian. In numerous Latin treatises he wrote on exegesis and criticism of the New Test., on Church history, and patristics. The main results of his studies are found in *Fasciculus Dissertationum ad Theologiam maxime Exegeticam et Philologiam Sacram Pertinentium* (Gedani, 1739):—*Positiones Theologiæ ex Articulis Augustanæ Confessionis*, edited by his son (ibid. 1751). The number of his larger and smaller works amounts to seventy-six, for which see Döring, *Gelehrte Theologen Deutschlands im 18ten und 19ten Jahrhundert*, iv, 586–588; the works pertaining to the Old Test. are given by Fürst, *Bibl. Jud.* iii, 475. (B. P.)

Verpoorten, Wilhelm Paul, a German theologian, son of Albrecht Meno, was born Sept. 4, 1721, at Neustadt. Having graduated at Dantzic with the treatise *De Auctore Secundæ Tertiæque Epistolæ Johannis* (1741), he went to Jena, where he publicly spoke (1743) on *Calor sub Nube Torrente Esa. xxv, 5, in Versione Hieronymi Vulgataque Obvius, ad Textum Hebræum Reique ipsius Naturam Expensus.* In the same year he went to Leipsic, where, on account of his dissertation *De Concilio Œcumenico Secundo, Constantinopolitano Primo* (1745), he received the privilege of lecturing. But bodily infirmities of his father called him home, where he prepared himself for the ministry. In 1751 he was appointed pastor at Stüblau, near Dantzic; in 1762 he was called as second deacon to Dantzic; and in 1770 he was placed at the head of the gymnasium there, where he died, Jan. 17, 1794. Besides the dissertations already mentioned, he wrote, *Diss. Inaug. de Habitu Legis ad Pœnitentiam et Fidem* (presented to the Königsberg University for the degree of doctor of divinity, 1770):—*Progr. de Præsidiis Theologo ex Historia Ecclesiæ Petendis* (Gedani, 1770):—*Diss. de Resurrectione Impiorum Merito Christi non Impetrata* (ibid. 1774):—*Diss. de Vindiciis Doctrinæ de Suppliciis Damnatorum Æternis* (ibid. 1774). For his other writings see Döring, *Gelehrte Theologen Deutschlands im 18ten und 19ten Jahrhundert*, iv, 592 sq. (B. P.)

Verrio, Antonio, a Neapolitan painter, was born at Lecce about 1639. After making considerable progress in the art, he visited Venice to study the coloring of the Venetian school. After some time he returned to Naples, where he gained much notoriety through the execution of certain gay paintings. In 1660 he painted a large picture in fresco of *Christ Healing the Sick*, in the College of the Jesuits, which was marked for its fine coloring. He next went to France and painted the high-altar of the Carmelites at Toulouse. Shortly after this he went to England in the service of Charles II, who desired him to direct the manufacture of tapestry at Mortlake; but the king changed his mind, and Verrio was employed on the frescos of Windsor Castle. After the accession of James II he was again employed at Windsor in "Wolsey's Tomb-house," then to be converted into a Roman Catholic chapel. Refusing for a time to enter the service of William III, he painted for the nobility, but afterwards was induced to paint for the king. He was granted an annual pension of £200 by queen Anne, but died in 1707. He is described by Walpole as "an excellent painter for the sort of subjects on which he was employed, that is, without much invention, and with less taste; his exuberant pencil was ready at pouring out gods, goddesses, kings, emperors, and triumphs, over those public surfaces on which the eye never rests long enough to criticise, and where one should be sorry to place the works of a better master; I mean ceilings and staircases. The New Testament or the Roman history cost him nothing but ultramarine; that and marble columns and marble steps he never spared."

Verschorists, a sect that derived its denomination from Jacob Verschoor, a native of Flushing, in the Netherlands, who in the year 1680, out of a perverse and heterogeneous mixture of the tenets of Cocceius and Spinoza, produced a new form of religion, equally remarkable for its extravagance and impiety. His disciples and followers were called *Hebrews*, on account of the zeal and assiduity with which they all, without distinction of age or sex, applied themselves to the study of the Hebrew language. Their sentiments were nearly the same as those of the Hattemists (q. v.). See Mosheim, *Hist. of the Church*, bk. iv, cent. xvii, § ii, pt. ii, ch. ii.

Verschuir, Johann Heinrich, a Protestant theologian of Germany, and professor of Oriental languages at Franeker, who died May 20, 1803, is the author of, *Dissertatio de Paronomasia Orientalibus multum Adamata, quæ est Octava in ejusdem Dissertationibus Philologico-exegeticis* (Franeker, 1773):—*Dissertatio Critica, qua Lectio Codicis Hebræi in Loco Celebri Deut. xxvii, 4 Defenditur, et Lectio Samaritani Textus tanquam Spuria Rejicitur* (ibid. 1767):—*Dissertationes Philologico-exegeticæ* (ibid. 1773). See Fürst, *Bibl. Jud.* iii, 475; Steinschneider, *Bibliographisches Handb.* s. v.; Winer, *Handb. der theol. Literatur*, i, 221. (B. P.)

Verse, as a written or typographical division in the text of the Bible, has a historical and literary interest which justifies its full treatment here.

I. *In Manuscripts.*—Under this head we consider the members of rhythmical passages, the logical divisions in the prose books peculiar to the versions, and the logical divisions in the original texts.

1. The term *verse* (*versus*, from *verto*, "to turn"), like the Greek στίχος, was applied by the Romans to lines in general, whether in prose or verse, but more particularly to the rhythmical divisions, which generally commenced the line with a capital letter. The custom of writing poetical books in stanzas was common to the Greeks, Romans, Arabians, and Hebrews. The poetical books (viz. Job, Psalms, Proverbs, Ecclesiastes, and Canticles), in the oldest Hebrew MSS., as the Paris, Bodleian, Cassel, and Regiomontanus, are also thus divided; and some poetical passages in the historical books are still given in this form in our printed Hebrew Bibles. The Alexandrian MS., and those of the Italic version, are equally so written; and this division is found in the Psalterium Turicense, the Verona and St. Germain Psalters, and in Martianay's edition of Jerome. Athanasius applied the term στίχος to the passage in Psa. cxix, 62, "I arose at midnight to praise thee for the judgment of thy righteousness;" and Chrysostom observes, on Psa. xlii, that "each stich (στίχος) suffices to afford us much philosophy." He also uses the term ῥῆσις in the same sense. The poetical books are called by Epiphanius the five στιχηρεῖς.

It is not improbable that this division may have come from the original authors, which the nature of the subject, and especially the parallelism of the sentences, seems to require (Jebb, *Sacred Literature*). In the Cod. Alex. are equally divided in this manner the songs of Moses and of Hannah; the prayers of Isaiah, of Jonah, of Habakkuk, Hezekiah, Manasses, and Azarias; the Benedicite; and the songs of Mary (Θεοτόκος), Simeon, and Zachariah in the New Test.; to which is added the Morning Hymn, or Gloria in Excelsis.

2. A similar metrical division is found in the Latin version. Jerome (*Ep. ad Sunn. et Fret.*) applies the term *versiculus* to the words "grando et carbones ignis" (Psa. xviii, 13), assigning as a reason why the Greeks had not this versicle after the interposition of two verses, that it had been inserted in the Sept. from the Hebrew and Theodotion's version (with an asterisk). He also observes that it was not easy to reply to the question why Paul, in citing Psa. xiii, added eight verses not found in the Hebrew. Martianay remarks that these eight verses, which form but three divisions in the Latin psalters, are thus found in an ancient psalter of the κοινή and the Italic, in the Abbey of St.-Germain-des-Prés:

Sepulchrum patens est guttur eorum
Linguis suis dolose agebant [Psa. v, 9].
Venenum aspidum sub labris eorum [cxi, 3].
Quorum os maledictione et amaritudine plenum est [x, 7].
Veloces pedes eorum ad effundendum sanguinem
Contritio et infelicitas in viis eorum
Et viam pacis non cognoverunt [Isa. lix, 7, 8].
Non est timor Dei ante oculos eorum [Psa. xxxvi, 1].

We need scarcely add that these eight stichs, although found in Justin Martyr, in the Vatican MS., and in the Vulgate, Arabic, and Ethiopic versions, are an early interpolation from Rom. iii, 15–18. They are wanting in the Cod. Alex.

Jerome observes (*Præf. ad Job*), that the book of Job commences with prose, glides into verse, and again ends with a short *comma* in prose from the verse "Idcirco me reprehendo, et ago pœnitentiam in cinere et favilla" (the form assumed also by the text of the oldest Hebrew MSS.). He adds that there were seven hundred or eight hundred verses wanting in the old Latin version of this book, and makes mention of "three short verses" in Ezek. xxi and Isa. lxiii. That a stichometrical arrangement pervaded the whole Latin Bible is further evident from the *Speculum Scripturæ*, attributed to Augustine, which contains extracts from Psalms, Canticles, Ecclesiastes, Job, Hosea, Amos, Micah, Zephaniah, Malachi, Isaiah, Jeremiah, Ezekiel, Wisdom, Ecclesiasticus, the four evangelists, 2 Corinthians, Philippians, Timothy, 1 John, and Hebrews. All these passages will be found extracted in the *Christian Remembrancer*, 1842, p. 676–683; and although the first editors of the *Speculum* seem to have misunderstood Augustine's meaning (Simon, *Hist. Critique*), it is beyond a doubt that the verses in the *Speculum* (one of which was "Populus ejus et oves pascuæ ejus") were of the character which we are now describing. Jerome has not followed any of the divisions of the present Hebrew text, except in those passages where he could not well have avoided it—viz., the alphabetical division in the book of Lamentations, and the alphabetical Psalms; but even here he differs from the present divisions (Morini *Exerc. Bibl.* ii, 2).

Jerome introduced a similar division into the prophetical books and the books of Chronicles. To this division he, in the prophetical books, applies the terms *cola* and *commata* (or "stanzas" and "hemistichs"), while in the Chronicles he only employs the colon, or longer period. "No one," he observes, "when he sees the prophets divided into verses (*versibus*), must suppose that they are bound by metrical lines, or that in this respect they resemble the Psalms and the books of Solomon; but as the works of Demosthenes and Tully are divided into colons and commas, although written in prose and not verse, we have, for the convenience of the reader, also distinguished our new version by a new species of writing." The Chronicles, he says, he divided into members of verses (*per versuum cola*), in order to avoid an "inextricable forest of names."

The following specimens of Jerome's divisions are from Martianay:

[Job iii.]

"Pereat dies in qua natus sum
et nox in qua dictum est: Conceptus est homo.
Dies illa vertatur in tenebras
non requirat eum Deus desuper
et non illustretur lumine."

[Isaiah xl.]

"Consolamini, Consolamini, populo meus,
dicit Deus vester.
Loquimini ad cor Jerusalem, et advocate eam:
Omnis vallis exaltabitur,
et omnis mons et collis humiliabitur,
Et erunt prava in directa,
et aspera in vias planas.
Et revelabitur gloria Domini,
et videbit, etc.
Vox dicentis: Clama.
Et dixi:
Quid clamabo?
Omnis caro fœnum,
et omnis gloria ejus quasi flos agri."

[1 Chron. xiv.]

"Misit quoque Hiram rex Tyri nuntios ad David, et ligna cedrina, et artifices parietum, lignorumque, ut ædificarent ei domum.
Cognovitque David quod confirmasset eum Dominus in regem super Israel, et sublevatum esset regnum suum super populum ejus Israel.
Accepit quoque David alias uxores in Jerusalem: genuitque filios et filias."

A division of the prophetical books into *cola*, or stichs, has been considered by some to have had its origin before the time of Jerome. Eusebius acquaints us (*Hist. Eccles.* vi, 16) that Origen, in his *Hexapla*, divided the Greek and other versions into κῶλα, which, however, bishop Christopherson (in *Euseb. Eccles. Hist.*) supposes to be the columns containing the different texts into which Origen's *Polyglot* was divided. Hesychius, who died in A.D. 433, also published his στιχηρεῖς of the twelve prophets, which he calls an invention of the fathers, in imitation of David and Solomon, who had thus divided their rhythmical compositions. He observes that he had found a similar division in the apostolical books. In this case such division must have been anterior to the stichometrical edition of Euthalius, if the date assigned to his publication be correct, viz., A.D. 450. It is not improbable that the work of Hesychius was but an adaptation of Jerome's *cola* and *commata* to the Greek text. This is also the opinion

of Martianay. Epiphanius (*De Orth. Fid.* iv) adds the two books of Wisdom to the poetical books thus arranged.

3. We have seen that Jerome imitates the mode of writing the works of Demosthenes and Cicero in his divisions of Chronicles. This custom of writing *κατὰ στίχους* appears to have been usual among profane writers. Josephus observes that his own *Antiquities* consisted of sixty thousand *στιχοι*, although in Ittig's edition there are only forty thousand broken lines. Diogenes Laertius, in his *Lives of the Philosophers*, recounts the number of stichs which their works contained. There have, however, existed doubts as to what the *στίχοι* really were; some supposing them to be simply lines, or lines consisting of a certain number of words or letters, as in our printed books, while others have maintained them to be lines of varied length regulated by the sense, like the *cola* and *commata* of Jerome. The fact is that there are MSS. written in both kinds of verses or stichs, with the number of the stichs placed at the end of each book; and this is what is called *stichometry*, or the enumeration of lines. The introduction of lines regulated by the sense into the New Test. is supposed to have been a rude substitute for punctuation. The second mode, resembling our printed books, is also common; it is that adopted in the Charlemagne Bible, at the close of each book of which will be found the number of verses—that is, lines of equal length—but without any regard to the number of words or letters.

We are not aware at what time or by whom stichometry was adapted to the Gospels, but not long after the time of Euthalius we find it in common use. The Cod. Bezæ (C) and the Clermont MS. (D) are thus written. The following is from C (John i):

Εν αρχη ην ὁ λογος και ὁ λογος ην προς τον Θεον
Και Θεος ην ὁ λογος. ουτος ην εν αρχη προς τον Θεον
Παντα δι αυτου εγενετο και χωρις αυτου
Εγενετο ουδε ἑν ὁ γεγονεν˙ εν αυτῳ
Ζωη ην και ἡ ζωη ην το φως των ανθρωπων
Και το φως εν τῃ σκοτιᾳ φαινει
Και ἡ σκοτια αυτο ου κατελαβεν
Εγενετο ανθρωπος απεσταλμενος
Παρα Θεου, ονομα αυτου Ιωαννης.

The following is from Acts xiii, 16, in Greek and Latin (Kipling, p. 747):

Αναστας δε ὁ Παυλος—Cum surrexisset Paulus
Και κατασεισας τῃ χειρι ειπεν—Et silentium manu postulasset, dixit,
Ανδρες Ισραηλιται, και οἱ φοβουμενοι τον Θεον—Viri Istraheliti, et qui timetis Deum
Ακουσατε—Audite.
Ὁ Θεος του λαου τουτου, κ. τ. λ.—Deus populi hujus, etc.

Afterwards, in order to save parchment, it became usual to write the stichometrical books continuously, separating the stichs by a point, but still placing their numbers at the end of each book. The following is a specimen from the Cod. Cypr.:

Ὁ δε εγερθεις. παρελαβε το παιδιον. και την μητερα αυτου. και ηλθεν εις γην Ισραηλ. ακουσας δε. ὁτι Αρχηλαος βασιλευσε επι της Ιουδαιας. αντι Ηρωδου του πατρος αυτου. εφοβηθη εκει απελθειν.

Sometimes, instead of the point, the stichs commenced with a capital, as in the Cod. Boerner., which, however, seems to have been written by an ignorant Irish scribe, unacquainted with the languages in which the MS. was written:

Ut	non	quasi	ex necessitate	t em	bonum	tuum	sit.
Ινα.	μη	ως	καταναγκην		το αγαθον	σου	η.
Sed	voluntarium		forsitan	enim	ideo	t propterea.	
Αλλα	κατεκουσειον.		Ταχα	γαρ.	Δια	τουτο.	
		Ad	horam	t ad tempus	ut	æternum	
Εχωρισθη.		προς	ωραν		Ινα.	αιωνειον	
illum	t eum	recipias	non	jam	quasi	servum	
αυτον		απεχης	ουκ	ετει	ως	δουλον.	
fratrem	dilectum		maxime	mihi	quanto	autem	
Αδελφον.	Αγαπητον.		Μαλλιστα	εμοι	Ποσω.	δε	
magis	tibi	et	in carne	et	in	dño	si
μαλλον	σοι	και.	εν.	σαρκει	και	εν	κω̄	ει
igitur	t ergo	me	habes	socium	accipe	illum	
ουν		με	εχεις	κοινωνον	Προσλαβοι	αυτον	
sicut	me. 77. Si	autem	aliquid	nocuit	t læsit	te	
ως	εμαι.	Ει δε	.τι.	ηδει-	κησεν	σε	
aut	debet	hoc	mihi	imputa	ego	paulus	
η.	οφειλειται.	Τουτο	μοι	ελλογα	Εγω	παυλος.	
scripsi	mea	manu	ego	reddam	ut	non	
εγραψα	τη.	εμη	χιρει.	Εγω	αποτεισω.	Ινα	μη
dicam	tibi	quod	et	te	ipsum	mihi	debes
λεγω	σοι.	οτι	και	σε	αυτον.	μοι.	προσοφιλεις.
ita	t utique	frater	ego	te	fruar	in	dño.
Ναι.	Ηαι	αδελφε.	Εγω	σου.	οναιμην.	εν.	κω.

[Philem. 14–20.]

The stichs were sometimes very short, as in Cod. Laud. (E), in which there is seldom above one word in each. The Clermont MS. (D) contains a list of the stichs in all the Greek books of the Old and New Tests., and the *Stichometry* of Nicephorus contains a similar enumeration of the canonical books—the antilegomena of the Old and New Tests.—and of the Apocryphal books, as Enoch, the Testaments of the Patriarchs, etc.

Hug (*Introd.*) observes that the Cod. Alex. might be easily mistaken for the copy of a stichometrical manuscript, from the resemblance of its divisions to the *στίχοι*, as, *ηκουσα δε φωνης λεγουσης μοι. αναστας Πετρε. θυσον και φαγε.*, but these occur only in occasional passages.

Instances occur in other MSS. in which the stanzas are numbered in the margin, as in the Song of Moses, in Greek and Latin in the Psalter of Sedulius of Ireland, who flourished in the 9th century. The song consists of forty-two commas or stichs, comprised in seven colons or stanzas, with a Roman numeral prefixed to each—all in the handwriting of Sedulius. The Latin is Ante-Hieronymian (Montfaucon, *Palæogr. Græc.*; also *Christian Remembrancer*, ut sup., p. 687).

There is a Greek stichometrical manuscript of Isaiah, probably of the 9th century, in the Bibliothèque du Roi (1892), in which the stichs do not commence with the line; but there is a Greek numeral letter attached in the margin opposite each stich, the enumeration recommencing at the end of every hundred lines, in this form:

1. The vision of Isaiah, the son of Amoz, which he saw
concerning Judah and Jerusalem, in the days of Uz-
ziah, Jotham, Ahaz, and Hezekiah, kings of
2. Judah. Hear, O heavens, and
3. give ear, O earth: for the Lord hath spoken.
4. I have nourished and brought up children, and they
5. have rebelled against me. The ox knoweth
6. his owner, and the ass his master's crib:
7. but Israel doth not know, my people
8. doth not consider. O sinful nation,
9. a people laden with iniquity, a seed
10. of evil-doers, children that are corrupters; they have
forsa
11. ken the Lord, they have provoked the ho
ly one of Israel to anger; they are gone away
backward. Ye will revolt more and more, etc.
12. Why should ye be stricken any more?

Hug is of opinion that the stichometrical system gave rise to the continuous and regular grammatical punctuation. Attempts at interpunction for the sake of the sense were, however, of much greater antiquity in profane authors than the æra of stichometry. Grammatical points are said to have been first introduced by Aristophanes of Byzantium about two centuries before the Christian æra. We have already seen that interpunction was in use in MSS. of the New Test. before Euthalius, as in the Cod. Alex. Isidore of Spain informs us that the only note of division in his time was a single point, which, to denote a *comma*, or short pause, was placed at the bottom; to denote a *colon*, or larger pause, in the middle; and to denote a full pause, or period, was placed at the top of the final letter of the sentence. Manuscripts of the New Test., as the Zurich Cod. Bas. E, have come down to us thus pointed. In others, as the Cod. Alex. and Cod. Ephrem., the point is placed indifferently at the top, bottom, or middle of the letter (Tischendorf, *Cod. Ephrem.*). Others, as L, use a cross for the purpose of marking a period, and Colb. 700 makes use of no other mark. Hupfeld, however (*Stud. u. Krit.*), doubts whether the points in Cod. Cy-

prius are notes of the stichs, and denies any distinction between grammatical and other interpunction.

Originally there were no spaces between the words, but in the 8th or 9th century they began to be separated either by spaces or by points. About the same period the present marks of punctuation began to be gradually and imperceptibly adopted, and had become universal in the 10th century. Michaelis (*Introd.* ch. xiii) says "that Jerome introduced the comma and colon;" but this was not for the purpose of dividing sentences. Cod. V, however, in Matthæi, of the 8th century, has the comma and the point, and Cod. Vat. 351 the colon. The Greek note of interrogation came into use in the 9th century. After the invention of printing, the Aldine editions fixed the punctuation, which was, however, varied by Robert Stephens in his different editions of the Bible. It is scarcely necessary to observe that the punctuation of the Bible possesses no authority, and that no critic hesitates to dissent from it. The accents, or the writing *κατὰ προσῳδίαν*, which were already in use in the Old Test., were added by Eusebius to his edition, but were not in general use before the 10th century.

4. The Hebrew MSS. all contain a versicular division, marked with the accent called *silluk*, and the *soph pasuk* (end of the verse). The word *pasuk*, פסוק, is found in the Talmud, where it denotes some division of this kind; but whether the Talmudical *pesukim* are identical with those in the manuscripts has been strongly contested. It is said in tract *Kiddushin* (xxx, 1), "Our rabbins assert that the law contains 5888 [or, according to Morinus, 8888] *pesukim*," while, according to the division in our Bibles, there are 5845 verses. "The Psalms have eight more." There are at present 2527. "The Chronicles eight less." This division rather resembles the *στίχοι* in the Sept., of which the Psalms contain 5000. In the Mishna (*Megillah*, iv, 1) it is said, "He who reads the law must not read less than three *pesukim*. Let not more than one be read by the interpreter, or three in the prophets." The passage in Isa. lii, 3–5 is reckoned as three *pesukim*. In *Taen* (iv, 3) a precept is given for reading the history of the creation according to the parashes and the verses in the law; and in the Bab. Talmud (*Baba Bathra*, xiv, 2) the passage in Deut. xxxv, 5–12 is called "the last eight verses (*pesukim*) in the law." It is evident, therefore, that some at least of our present verses correspond with the Talmudical. The term פרסוקים, *pisukim*, is also applied in the Gemara, as synonymous with טעמים, to reading lessons in general, and sometimes to short passages or half-verses. But no marks appear to have existed in the text to distinguish these divisions, which were doubtless preserved by oral teaching. The first notice of such signs is found in *Sopherim* (iii, 7), in these words: "Liber legis, in quo incisum est, et in quo capita incisorum punctata sunt, ne legas in illo." No such marks occur in the synagogue rolls. The Sept. and Vulg. differ both from the Hebrew and from each other in divisions of this character (Psa. xliii, 11, 12; xc, 2; Lam. iii, 5; Jonah ii, 6; Obad. 9; *Vulg.* Cant. v, 5; Eccles. i, 5). The *pesukim* of the Talmud, which are there said to have descended from Moses, may have been possibly separated by spaces. From a Targum on Cant. v, 13, it appears that the decalogue was originally written in ten lines (*tammim*). All the pointed or Masoretic MSS. contain the present verses, divided by the *soph pasuk* (׃). We have already referred to the practice of the Masorites in numbering these verses, which was done at the end of each book. Thus at the end of Genesis, "Genesis has 1534 verses," etc.; and at the end of the Pentateuch, "The number of verses (*pesukim*) in the book of Deuteronomy is 955, its sign הגץ [which represents the same number]; the middle verse is, 'And thou shalt do according to the sentence' (xvii, 10); the number of parashes is ten, and of *sidarim* twenty-seven; and the number of verses in the entire Pentateuch is 5245 [5845?]. . . . The number of verses in the Psalms is 2527, the sign אאכזך; the middle verse, 'Nevertheless they flattered thee with their mouth' (lxxviii, 36); the number of *sidarim* nineteen, and the number of psalms 150." The Venice edition of Ben-Chaijim, from which these divisions are taken, omits them in Chronicles, but they are supplied by two MSS. In the Pentateuch the number of verses in the greater sections, or those marked by פ פ פ and ס ס ס, is also indicated at the end of each section, thus: "Bereshith has 146 verses, sign אמצירה; Noah has 153 verses, etc. The entire number of verses is 23,206." Before the Concordance of rabbi Nathan, in the 15th century, the Jews made their references by citing in the Pentateuch the first two words of the Sabbath lessons, making no use of the shorter *sidarim*, or of the open or shut parashes. Of these, which are confined to the Pentateuch, there are 290 open and 379 shut. Of the larger parashes, or Sabbath lessons, Genesis contains twelve; Exodus eleven; Leviticus, Numbers, and Deuteronomy ten each. Of the lesser *sidarim* Genesis contains forty-two, etc. These always commence in the Pentateuch with an open or closed section. From the time of cardinal Hugo's *Concordance* citations began to be made by chapter and letter. All MSS. of the Vulg. after this period began to be thus marked, and we find Nicholas de Lyra in the 14th century frequently citing them in this manner. The citation of chapter and verse was a Jewish improvement of the succeeding century. See SCRIPTURES, HOLY.

The ancient Greek MSS. which have descended to our times also contain a division into short sentences, which have been sometimes called *στίχοι* and *verses*. They are regulated by the sense, and each constitutes a full period. They are frequently double or treble the length of the verses in our present New Test., although sometimes they are identical with them. The Alexandrian, Vatican, Cambridge, Dublin, and other ancient MSS., all contain similar divisions. The following is from the Cod. Ephremi (1 Tim. iii, 12–16):

Διακονοι εστωσαν μιας γυναικος ανδρες· τεκνων καλως προϊσταμενοι και των ιδιων οικιων· οι γαρ καλως διακονησαντες· βαθμον εαυτοις καλον περιποιουνται· και πολλην παρρησιαν εν πιστει τη εν Χω. Ιυ·

Ταυτα σοι γραφω ελπιζων ελθειν προς σε εν ταχει· εαν δε βραδυνω· ινα ειδης πως δει εν οικῳ θεου αναστρεφεσθαι· ειτις εστιν εκκλησια θεου ζωντος· στυλος και εδραιωμα της αληθειας·

Και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον· ος [?] εφανερωθη εν σαρκι· εδικαιωθεν πνι· ωφθη αγγελοις· εκηρυχθη εν εθνεσιν· επιστευθη εν κοσμῳ· ανελημφθη εν δοξῃ·

II. *In the Printed Bibles.*—1. In these the numerical notation is generally attributed to Robert Stephen, or Stephens (*Etienne*). The origin is, notwithstanding, involved in obscurity. Even those who attribute the invention to Stephens are not agreed as to the date. "We are assured," observes Calmet (*Pref. to the Bible*), "that it is Robert Stephens who, in his edition of 1545, divided the text by verses, numbered as at present." This division passed from the Latins to the Greeks and Hebrews. "Robert Stephens," says Du Pin (*Proleg.*), "was the first who followed the Masorites in his edition of the Vulgate in 1545." "Verses," says Simon (*Hist. Critique*), and after him Jahn (*Introd.*), "were first introduced into the Vulgate and marked with figures by Robert Stephens in 1548." Morinus (*Exercit. Bibl.*), who is followed by Prideaux (*Connection*), attributes the verses to Vatablus, without naming a date, while Chevillier (*Hist. de l'Imprimerie*) and Maittaire (*Historia Stephanorum*) assert that Stephens divided the chapters into verses, placing a figure at each verse, in the New Test. in 1551, and in the Old in 1557. Chevillier adds that James Faber of Estaples had introduced the practice in his edition of the Psalms printed in 1509 by Henry, father of Robert Stephens; and he is followed by Renouard (*Annales des Etienne* [Paris,

1843]), in supposing that Stephens took his idea from this very work. But, not to multiply instances, Horne (*Introd.* vol. ii, pt. i, ch. ii, s. iii, § 1) gives the following account of their introduction: "Rabbi Mordecai Nathan . . . undertook a similar concordance [to that of Hugo] for the Hebrew Scriptures; but, instead of adopting the marginal letters of Hugo, he marked every fifth verse with a Hebrew numeral, thus, א 1, ה 5, etc.; retaining, however, the cardinal's divisions into chapters. . . . The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam [1661], . . . with the figures common in use, except those which had previously been marked by Nathan with Hebrew letters in the manner in which they at present appear in the Hebrew Bibles. By rejecting these Hebrew numerals, and substituting for them the corresponding figures, all the copies of the Bible in other languages have since been marked." "The verses into which the New Test. is now divided are much more modern [than the στίχοι], and are an imitation of those invented for the Old Testament by rabbi Nathan in the 15th century. Robert Stephens was the first inventor." In another place (§ 2), Horne has observed that the Masorites were the inventors of verses, but without intimating that they are the same with those now in use. Doubts were entertained on this subject so early as the 16th century. "Who first," observes Elias Levita, "divided the books of the Old and New Testaments into στίχοι? There are even some who entertain doubts respecting a matter but recently come into use, viz., who the person was who introduced the division of verses into the Greek and Latin Bibles." Serrarius (*Proleg.*) makes the following allusion to the circumstance: "I strongly suspect that it is far from certain who first restored the intermitted division into verses. Henry Stephens, indeed, having once come to Würzburg, would fain have persuaded me that his father, Robert, was the inventor of this distinction in the New Testament; and I afterwards observed this same statement in his preface to his *Greek Concordance*, with the addition that it was on his way from Paris to Lyons that he made the division, a great part of it while riding on horseback" (*inter equitandum*). "This may, after all, be an empty boast; but supposing it true, as Catholics have used the versions of Aquila, Symmachus, and Theodotion, who were apostates or heretics, so may we use this division of Robert Stephens;" and, not able to conceal his mortification that the honor should belong to a Protestant, he significantly observes that Seneca had found the best scribes (*notarii*) among the vilest slaves. Henry Stephens, in the preface to his *Concordance*, thus expatiates on his father's invention: "As the books of the New Testament had already been divided into the sections (*tmemata*) which we call chapters, he himself subdivided them into those smaller sections, called by an appellation more approved of by others than by himself, *versicles*. He would have preferred calling them by the Greek *tmematia*, or the Latin *sectiunculæ;* for he perceived that the ancient name of these sections was now restricted to another use. He accomplished this division of each chapter on his journey from Paris to Lyons, and the greater part of it *inter equitandum*. A short time before, while he thought on the matter, every one pronounced him mad, for wasting his time and labor on an unprofitable affair which would gain him more derision than honor; but lo! in spite of all their predictions, the invention no sooner saw the light than it met with universal approbation, and obtained such authority that all other editions of the New Testament in Greek, Latin, German, and other vernacular tongues, which did not adopt it, were rejected as unauthorized." Henry Stephens had already stated the same fact, in the dedication to Sir Philip Sidney, prefixed to his second edition of the Greek Testament (1576). We now proceed to Stephens's own statements.

Upon leaving the Church of Rome, and embracing Calvinism in 1551, in which year he took refuge in Geneva, he published his fourth edition of the Greek Testament, containing also the Vulgate and the Latin version of Erasmus, with the date in the title MDLXI, an evident error for MDLI. The X has been, in consequence, erased in nearly all the copies. In the preface he observes, "As to our having numbered this work with certain versicles, as they call them, we have herein followed the most ancient Greek and Latin manuscripts of the New Testament, and have imitated them the more willingly that each translation may be made the more readily to correspond with the opposite Greek." Bishop Marsh (notes to Michaelis), and after him Horne (*ut sup.*), asserts that "Beza split the Greek text into the verses invented by Robert Stephens;" but the bishop is evidently mistaken, as Stephens's fourth edition is divided into these breaks as well as Beza's (see facsimile in *Christian Remembrancer*, ut sup.). Each verse commences the line with a capital, the figures being placed between the columns.

The fourth edition of the Greek Testament was followed in 1555 by the seventh of the Latin Vulgate, in 8vo, containing the whole Bible, having the present verses marked throughout with numerals, and the following address to the reader: "Here is an edition of the Latin Vulgate in which each chapter is divided into verses, according to the Hebrew form of verses, with numerals prefixed, corresponding to the number of the verse which has been added in our new and complete Concordance, after the marginal letters A, B, C, D, E, F, G, that you may be relieved from the labor of searching for what these figures will point out to you as with the finger." The title-page bears Stephens's olive; and the name of the printer, Conrad Badius, the son-in-law of Stephens, with the date, 8 *idibus Aprilis*, 1555, shows where and when it was printed. It was the first edition of the entire Bible printed by Stephens since he left the Church of Rome. The text is continuous, the verses being separated by a ¶, with the figures in the body of the text. The next edition of the Bible by Stephens is that of 1556–57, in 3 vols. fol., containing the Vulgate, the version of Pagninus, and Beza's Latin version of the New Test., now first published. The notes are those commonly ascribed to Vatablus, with those of Claude Badwell in the Apochryphal books. The text is broken up into divisions, and there is a notice to the reader apprising him that this edition contains the text divided into verses, as in the Hebrew copies.

Again, in the preface to Stephens's Latin and French New Test., published at Geneva in 1552, which is also thus divided, but which we have never seen cited, he observes: "Et a fin de plus aisement pouoir faire la dicte collation et confrontement, avons distingué tout iceluy Nouveau Testament comme par vers, a la façon et manière que tout le Vieil a este escript et distingué, soit par Moyse et les prophetes compositeurs et autheurs, ou par scavans Hebrieux succedans, pour la conservation des dictes Escriptures, suyuans aussi en ce en partie la manière de ceux qui ont escript les premières exemplaires Grecs, et les vieulx escripts de la vielle tralation Latine du dict Testament, qui de chasque sentence, ou chasque moitié de sentence, voire de toutes les parties d'une sentence en faisoyent comme des versets. Et en la fin de chasque livre mettoyent le nombre d'iceulx versets: possible a fin que par ce moyen on n'en peust rien oster, car on l'eust apperceu en retrouvant le contenu du nombre des dicts versets." Stephens adds that he has also given references to the verses in indexes and concordances, not omitting the letters (*lettrines*) by which the chapters had been divided by his predecessors into four or seven parts, according to their length, for the purpose of a concordance. He makes reference to the chapters and verses in his *Harmonia Evangelica*, taken from the work of Leo Judah, and placed at the end of his edition of the New Test. (1551).

Henry Stephens, in his preface to his *Concordance*,

states that it was this division which first suggested to his father's fertile mind the idea of a Greek and Latin concordance to the New Test., in imitation of his Latin concordance, *Concordantiæ Bibl. utriusque Testamenti* (vii Cal. Feb. 1555, fol.); in the preface to which he says that he has followed the Hebrew mode of numbering the verses. In the title-page he makes an appeal to his brother printers not to "thrust their sickle into his harvest," not that he "feared such plagiary from well-educated printers, but from the common herd of illiterate publishers, whom he considered as no better than highway robbers, no more capable of Christian integrity than so many African pirates." "Whether his apprehensions were well founded," continues his son, "let the experience of others tell." Owing to Stephens's death, in 1559, his *Concordance* was published by Henry Stephens in 1594.

But it is far from being true that Stephens, as has commonly been believed, was the first who either followed the Masorites, or divided the chapters into verses, or attached figures to each verse. This had been done, not only, in regard to the Psalms, by James Le Fèvre, in his *Psalterium Quincuplex* in 1509, but throughout the *whole Bible* by Sanctes Pagninus in 1528. The *Psalterium* was beautifully printed by Henry, father of Robert Stephens, each verse commencing the line with a red letter, and a number prefixed; and we may here observe that the book of Psalms was the first portion of the Scriptures to which numbers were attached by designating each separate psalm by its number. Some ascribe this numeration to the Septuagint; it is, we believe, first referred to by St. Hilary (*Præf.*), and is found in the manuscripts of the Sept. Whether they were so numbered at the Christian æra is somewhat doubtful. In Acts xiii, 33, the *second* psalm is cited by its number, but in some of the best manuscripts the reading here is the *first* psalm. In ver. 35 "in another" is said without reference to its number; and Kuinöl is of opinion that the true reading in ver. 33 is simply ἐν ψαλμῷ, "in a psalm."

In the year 1528 the Dominican Sanctes Pagninus of Lucca published at Lyons, in quarto, his accurate translation of the Bible into the Latin from the Hebrew and Greek. This edition is divided throughout into verses marked with Arabic numerals in the margin, both in the Old and the New Test. The text runs on continuously, except in the Psalms, where each verse commences the line. There was a second edition, more beautifully executed, but without the figures and divisions, published at Cologne in 1541. The versicular divisions in the Old Test. are precisely the same with those now in use—viz. the Masoretic. Each verse is separated by a peculiar mark (¶).

Masch (*Biblioth. Sac.*), in reference to Stephens's statement that he had followed the oldest Greek manuscripts, says that this assertion was made by Stephens to conciliate those who were taking all methods of blackening him, whereas the ancient divisions were quite different. The reader will judge from Stephens's preface to his French translation above cited whether this assertion is borne out. Stephens there asserts that the authors of the ancient (stichometrical) division reckoned by whole books, and he only professes to imitate them *in part*, as well as the Hebrew copies; which he did by making a versicular division of each chapter, and prefixing a figure to each verse (as in Nathan's *Concordance*), instead of adding the amount at the end of each book. Hug observes that it is really true that ancient manuscripts of the New Test. are sometimes divided into smaller sections, which have some analogy to our verses, instancing the Alexandrine, Vatican, and others.

It is, however, only in the canonical books of the Old Test. that Stephens follows Pagninus. In Matthew's gospel, Pagninus has 577 verses and Stephens 1071. The number of verses in each chapter in Stephens is often double, frequently treble, that in Pagninus. In John v, for instance, Pagninus has 7 and Stephens 22 verses. In the deutero-canonical books, into which no Masoretic distinction had found its way, Stephens has also a different division; thus in Tobit he has 292 verses, while Pagninus has but 76; and the same proportion prevails throughout the other books, only Pagninus has not the third and fourth books of Esdras, the prayer of Manasses, nor the addenda to Daniel.

The next edition containing this division into verses is Stephens's eighth and last edition of the Vulgate, 1556–57, 3 vols. fol. This is one of the editions called Vatablus's Bibles, of which there are three, viz. Stephens's nonpareil (1545), his eighth edition of which we are now treating, and the triglot edition published at Heidelberg in 1599. It is the Bible which Morinus (*Exercit. Bibl.*), Prideaux (*Connect.* vol. i), and so many others conceived to have been the first containing the division of verses. Prideaux observes that Vatablus *soon after* published a Latin Bible after this pattern, viz. that of rabbi Nathan (1450), with the chapters divided into verses. "Soon" after, however, meant about a century; Vatablus died March 16, 1547. It is evident also, from Prideaux's note, that he was not aware that Vatablus's Bible was no other than Stephens's eighth edition.

There was a beautiful edition of the Psalter published in 1555 by Robert Stephens containing the Latin of Jerome, with that of Pagninus, the numerals attached to each verse being placed in the centre column between perpendicular rubricated lines. It is entitled *Liber Psalmorum Davidis, Tralatio Duplex, Vetus et Nova. Hæc Posterior Sanctis Pagnini, partim ab ipso Pagnino Recognita partim et Francisco Vatablo, in Prælectionibus Emendata et Exposita.* The title bears the date MDLV., but in the colophon is the subscription "Imprimebat Rob. Stephanus, in suâ officinâ, Anno MDLVII, Cal. Jan."

The form of printing the Bible in verses, with numerals, now became established. It appeared in 1556 in Hamelin's French version. It found its way the next year into the Geneva New Test. (English), printed by Conrad Badius, of which a beautiful fac-simile has lately issued from the press of Mr. Bagster. It was adopted, by marking every fifth verse with a Hebrew numeral, into the Hebrew Pentateuch, printed that same year (1557) at Sabionetta. In 1559 Hentenius introduced Stephens's division and figures into his correct Antwerp edition of the Vulg., which was followed by that of Plantin in 1569–72, and passed into the Antwerp Polyglot (1569).

The Sixtine edition of the Vulgate (1590) having adopted this division, it was continued in the Clementine (1592), and has ever since been used in all editions and translations in the Roman Catholic Church. Hentenius, however, having printed the text continuously, with the figures in the margin, and a mark (thus, ♀) at the commencement of each verse, this plan was followed in the Clementine and Sixtine editions, in which the verses are marked with an asterisk, capitals being used only at the commencement of a period, while the Protestant Bibles of Basle and Geneva commence the verse with the line and with a capital letter. In the Roman editions the only exceptions are the metrical books of Psalms, Job, and Proverbs, from the tenth chapter.

This division appeared in the Geneva (English) Bible in 1560 and 1562, the Bishops' Bible in 1568, and passed into the Authorized Version in 1611. Some of the Protestant editions followed the Roman in adopting a continued text, of which it will be sufficient to name the beautiful Zurich edition of Osiander, in which each verse is distinguished by an obelus in the body of the text; and it is to be regretted that this practice has not been generally continued either in Protestant or Roman Catholic Bibles. We may add that Pagninus, Stephens, Frellon, and the Roman editions, all slightly vary among each other, both in the divisions and the

placing of the figures. Nor do the chapters, owing to a diversity in the manuscripts, invariably coincide, as the versicular divisions of the Psalms in the Sept. and Vulg. are not always the same with the Hebrew; Stephens's figures sometimes occur in the middle of a verse in the Roman editions.

The Roman edition of the Sept. (1587 and 1589) was printed without any division or figures; and the present notation first appeared in Plantin's edition of the deutero-canonical books (Antwerp, 1584), from Tobit iv, 24 (the commencement to iv, 23 being marked by decades). The Frankfort edition of the Sept. (1597) has the present numeration throughout, but without any notice of the fact by the editors. The numbers are placed in the margin, but each verse commences with a capital, while in Plantin they are separated by spaces only.

2. Having now succeeded in detecting the errors of former writers, we are arrived at the more difficult task of eliciting the truth out of so many contradictory statements. Our limits will not allow us, however, to do more than offer the following view as the result of our inquiries.

Rabbi Nathan having in his *Concordance* (in 1450) commenced the practice of referring to a versicular division of each of the Latin chapters by the number of each Masoretic verse in the chapter, Arabic figures were, after the example of Le Fèvre's edition of the Psalms, affixed to each verse by Pagninus in his Latin Bible in 1528. Pagninus introduced a somewhat similar division into the New Test. and Apocryphal books. His system was adopted by Robert Stephens in the New Test. in 1551, and in the whole Bible in 1555, with scarcely any alteration except in the deutero-canonical books and the New Test., wherein he introduced a different division. This division was partly founded on the practice of ancient manuscripts, and was partly his own. But, as his object was to adapt his division to his *Concordance* without any reference to the sense, he unfortunately introduced a much worse division than he found in any of his models. It is to be lamented that his "wild and indigested" system of breaking up the text into what appear to the eyes of the learned and to the minds of the unlearned as so many detached sentences (Michaelis, *Introd.*) has had a deleterious effect on the sense of Scripture, and perhaps given rise to some heresies (see *Pref. to Bishop Lloyd's Greek Test.*). Michaelis supposes that the phrase "inter equitandum" does not mean that Stephens accomplished his task while actually riding on horseback, but that during the intervals of his journey he amused himself by doing it at his inn. If his division was a mere modification of that of Pagninus (see "Bible" in Taylor's ed. of Calmet's *Dict.*), it might easily have been done "inter equitandum;" a phrase which, however we understand it, not inaptly represents the post-haste expedition with which his work was executed. Whether Pagninus himself adopted his division in the New Test. from manuscripts, or what his design was in introducing it, must be the result of an investigation which we cannot now enter upon. Stephens, it is true, never once refers to Pagninus's system; but we could hardly suppose that he was unacquainted with it, even had we no evidence to this effect. The evidence, however, does exist, for we find that Stephens in 1556 had in his possession two copies of Pagninus's Bible. The preface to his edition of 1557 contains the following words: "In exteriori autem parte interpretationem Sanctis Pagnini (quam potissimum, ut maxime fidam, omnes uno ore laudant), crassioribus litteris excusam damus: sed hanc quidem certe multis partibus ea quam in aliis editionibus habes, meliorem. *Nacti enim sumus duo ex prima illius editione exemplaria*, in quibus non solum typographica errata non pauca, nec levia, manu propria ipse author correxerat, sed multos etiam locos diligentius et accuratius quam antea examinatos, recognoverat."

Croius (*Observat.*) states that he had seen very ancient Latin MSS. containing Stephens's division, with the first letter of each verse rubricated, but he does not designate his MSS. We believe this was a biassed assertion. There are Latin MSS. with periods so marked, but they are not the same with Stephens's verses. There is in the British Museum also a MS. of part of the Sept. (Harl. 5021), dated in 1647, which is versiculated throughout, and marked with figures, but the verses are much longer than those of Stephens's. Latin MSS. are found divided in the same manner as the Greek, one of which is the *Cod. Bezæ*, which was collated by Stephens for his edition of 1550. Dr. Laurence's book of Enoch is divided into verses, with numbers attached, as well as into chapters called *kefel*. Dr. Laurence says that these divisions into verses are arbitrary, and vary in the different Ethiopic MSS. of Enoch. The numbers, we presume, were added by the translator. By a letter from Dr. Bandinel, keeper of the Bodleian Library, we learn that that library possesses an Ethiopic MS. of the New Test. divided into sections and paragraphs entirely different from ours, not numbered, but separated by a peculiar mark. The verses in the Gospel of the Templars [see GOSPELS, SPURIOUS], instead of spaces or figures, are separated by a horizontal line [—] (Philo, *Cod. Apoc.*).

The MS. of the Syriac New Test. in the British Museum (No. 7157), written at Bethkuko, A.D. 768 (see Wright, *Seiler*, p. 651, note), contains a numerical division in the Gospels, with the numbers in rubric inserted by a coeval hand into the body of the text. Attached to each number is another in green, referring to a canon of parallel passages on the plan of that of Eusebius, but placed at the foot of each page. The sections, which are called *versiculi* in the *Catalogue*, and have been mistaken for verses, are more numerous than the Ammonian, Matthew containing 426, Mark 290, Luke 402, and John 271. There is a complete capitulation also throughout all the books, the chapters being separated in the text by a peculiar ornament, with the number in the margin: of these chapters Matthew has 22, Mark 13, Luke 22, John 20, Acts 25; of the Catholic epistles, James 1 and [i] John 6, and the Pauline have 54. After the first Gospel there is a double number, by which the former are recapitulated, and a treble number from the Acts to the end.

The numerical divisions into chapters and verses were first adapted to liturgical use in the Anglican Church—the chapters in Edward VI's first Book of Common Prayer (1549), and the verses in the Scotch Liturgy (1637), whence they were adopted into the last revision (1662). See BIBLE.

VERSE, in *poetry*, is a line consisting of a certain number of metrical syllables; also a separate division of a hymn or anthem, sung in divine service. See VERSICLE.

Versé, NOËL AUBERT, *Sieur de*, a French controversialist, was born at Mans about 1650. He studied medicine at Paris, but afterwards turned his attention to theology. Having entertained doubts as to the Trinity, he abjured Roman Catholicism, on which account he was persecuted, and escaped to Holland, where he was enrolled among the citizens of Amsterdam, and began the practice of medicine; but this proving an insufficient support, he engaged in literary labors. He died in Paris in 1714. For a list of his numerous writings, which are chiefly of a doctrinal and historical and personal character, see Hoefer, *Nouv. Biog. Générale*, s. v.

Versicle is a brief and terse exclamation, commonly consisting of a single sentence, with a corresponding response, which is used in various services of the Church, especially in the Church of England; also a short antiphon sung towards the altar; also the prayer or acclamation at the beginning of the Hours.

Versions OF THE BIBLE, a general name for translations of the Holy Scriptures into other languages than the original.

I. *Origin.*—After the Hebrew had ceased to be spoken, and had become a dead language in the 2d century before Christ, and still more after the spread of Christianity, translations of the Hebrew Scriptures into the prevailing languages of the age became a thing of necessity, both to Jews and Christians, in Palestine and in other countries. Accordingly, almost every language then current received at least one version, which became of ecclesiastical authority, and was used instead of the original Hebrew text. In this way there arose, almost contemporaneously, the Alexandrine version for the Grecian and Egyptian Jews, and the earliest Chaldee versions for those who dwelt in Palestine and Babylonia. After the introduction of Christianity, the Christians adopted at first the Sept.; but in the 2d century there appeared three or four other Greek versions from the hands of Jewish and Christian translators, the object of which was to supersede the Sept. In this, however, they did not succeed, and these works are now mostly lost. About the same time, the Syrian Christians made the Syriac version, and the Latin Christians procured a Latin version of the Sept., which at the close of the 4th century gave place to the version of Jerome, the present Vulgate. After the wide extension of the Arabic language in the 7th century, both Jews and Christians began to translate the Scriptures into Arabic also—the Jews out of the original Hebrew, and the Christians from the Sept. Indeed, this latter is the case with all translations of the Old Test. made by the Christians into the Oriental languages.

In the case of the New Test., there did not for a long time exist any occasion for a translation, as the Greek language, in which it was written, was universally prevalent in the civilized world at the time of the promulgation of the Gospel. In certain provinces of the Roman empire, however, the Latin soon came into common use, especially in North Africa, and hence the old Italic and afterwards the Vulg. arose. Still earlier a Syriac version was made for the use of the Oriental Christians, to whom that language was vernacular. See PESHITO.

II. *Literary Character.*—The versions of the Scriptures are usually divided into the *immediate*, or those made directly from the original text, and the *mediate*, or those made from other versions. The latter are also sometimes called *daughters* of the former. It is only those of the first species which have any hermeneutical value; those of the latter kind can only serve for aid in the verbal criticism of the versions from which they have flowed, and are indeed of no special importance even here, except in the case of the Sept., the text of which has been so much corrupted.

The ancient translators possessed neither grammatical nor lexicographical helps, and followed, therefore, everywhere exegetical tradition. As their object, too, was always a practical, rather than a learned or scientific one, they are often apt to fail in the requisite degree of exactness, and sometimes also they interweave their own views and impressions in their versions. This last circumstance renders these versions less available as respects exegesis, but makes them so much the more important as historical documents in regard to the views of the age and of the sect to which they belong. See CRITICISM.

III. *Classification.*—In this *Cyclopædia* (including the Supplement) the reader will find a concise account of all the versions of the Holy Scriptures made in ancient and modern times, under the alphabetical order of the various languages. In general all the tongues of this "babbling earth" may be arranged as follows:

A. *Monosyllabic Languages.*—These are referable, geographically and philologically, to three grand divisions, viz.: 1. Languages of China; 2. Languages of the Transgangetic peninsula or of the Indo-Chinese; 3. Languages of Thibet and the Himalayas.

B. *Shemitic Languages*, comprising: 1. Samaritan, originally identical with Hebrew; 2. Ancient Syriac and Chaldee, which, however, have their representative in modern Syriac; 3. Pehlvi, the ancient tongue of Media, a compound probably of Chaldee and Syriac with Zend; 4. Various Arabic dialects; Himyaritic, the parent of Ekhkili; 5. Gheez, or Ethiopic, now superseded by its modern dialects, Tigré and Amharic.

C. *Indo-European*, with different branches: 1. Medo-Persian, including the Persian, Pushtoo, Beloochee, Kurdish, Ossitinian, and Armenian; 2. Sanscrit, subdivided into (*a*) languages of Sanscritic origin, as Hinduwee, Bengalee, Assamese, Uriya, Nepalese, Palpa, Kumaon and Gurishal, Cashmerian, Dogura or Jumboo, Punjabee, Moultan or Ooch, Sindhee, Cutchee and Gujerattee, Kunkuna, and Mahratta; (*b*) languages of India of non-Sanscritic origin, as Tamul, Telinga, Canarese, Cingalese, and Maldivian; (*c*) rude and unwritten languages of non-Sanscritic origin, as Gondee or Goandee; 3. Indo-European languages of Europe, subdivided into the different families, as Celtic, Teutonic, Græco-Latin, Traco-Illyrian, and Slavonic.

D. *Ugro-Tartarian.*—To this class belong all the languages of Europe and Asia which are not either Shemitic or Indo-European, including the Finnish and Samoiede languages in the North; the Georgian and other languages of the Caucasus region; the Turkish, Mongolian, and Tungusian families of Central Asia; the Japanese, Loochooan, and Corean in Western Asia; and the Euskarian, or Basque, in Western Europe.

E. *Polynesian Languages*, including two varieties, the Polynesian and Negritian.

F. *African Languages*, with four varieties: Coptic, Berber, Nigro-Hamitic, and Nilo-Hamitic languages, with their various dialects.

G. *American Languages*, with numerous groups or families.

A different classification is adopted by A. H. Sayce, in his *Introduction to the Science of Languages* (Lond. 1880), ii, 33 sq., following the results of Friedrich Müller, in his *Grundriss der Sprachwissenschaft* (Vienna, 1876). The following passage from Sayce's work (*loc. cit.* p. 32) will be of interest: "The test of linguistic kinship is agreement in structure, grammar, and roots. Judged by this test, the languages at present spoken in the world probably fall, as Prof. Friedrich Müller observes, into 'about one hundred different families,' between which science can discover no connection or relationship. When we consider how many languages have perished since man first appeared on the globe, we may gain some idea of the numberless essays and types of speech which have gone to form the language-world of the present day. Language is the reflection of society, and the primitive languages of the earth were as infinitely numerous as the communities that produced them. . . . So far as the available data allow, the existing languages of the world may be classified as follows" (referring to the seventy-six heads adopted), "though it must be remembered that in many cases our information is scanty and doubtful, and languages here grouped under a single head may hereafter turn out to be distinct and unrelated." See TONGUES, CONFUSION OF.

IV. *History of Modern Efforts.*—At the beginning of the present century there existed a number of versions, which formed a stock for the newly established Bible societies to commence upon. There were translations into nearly all the languages of Europe, into a few spoken in the adjacent parts of Asia and Africa, and into four only of countries lying beyond. Some of these old versions were not adopted; others were printed for use until something better could be provided—for it is better to give a starving man stale bread than keep him waiting while you are baking; and others, again, have been employed without material change up to the present time. In some countries a single version has been accepted, as in England; elsewhere, as in France and Germany, use has been made of more than one; and in cases where important sections of the people have refused one version, it has been the practice of most Bible societies to permit them to purchase a version they would receive; provided, always, that it was substantially faithful and revealed clearly the way of salvation.

New translations have been made since 1804 in about *two hundred and twenty-six languages.* To state how many have been due to the labors of any particular body of missionaries would not be easy, inasmuch as,

in many cases, various missions have been engaged. The same difficulty applies, in a measure, to the work of the Bible societies, two or more having often published in the same language. Still the following may be taken as an approximate statement, though the correctness of the figures is not guaranteed:

The British and Foreign Bible Society has published or assisted to publish new versions in	187	languages.
The American Bible Society	41	"
The National Bible Society in Scotland	5	"
The Bible Translation Society	14	"
The Society for Promoting Christian Knowledge	17	"
The Trinitarian Bible Society	3	"
The Netherlands Bible Society	11	"
The Bible societies of Germany (viz. the Prussian Bible Society, 4; the Würtemberg Bible Society, 4; and the Bremen Bible Society, 1)	9	"
The Bible societies of Switzerland	9	"
The Bible societies of Denmark, Sweden, and Norway	6	"

Many of the above translations extend only to a part of the Scriptures. The entire Bible has been rendered during the present century into about *fifty-five languages*, the New Test. into *eighty-four*, and parts only into *eighty-seven*. It may surprise the reader to learn that the work should, in so large a proportion of cases, be incomplete; but no one will wonder who realizes the prodigious labor involved in making a translation of the whole Bible. The Burmese version of Judson occupied nineteen years; the Bengali of Dr. Carey, at least fifteen years; the Tahitian, twenty years; the Arabic, sixteen years; the Turkish of Dr. Schauffler, fourteen years; the Mandarin Colloquial of the Old Test., by Dr. Schereschewsky, fifteen years; and, after nearly forty years of study and of missionary labor, Dr. Williamson and Dr. Riggs completed their Dakota version of the Bible, and one of them estimates that he has spent on an average fully thirty minutes on each verse he has translated. How could it be otherwise? We can imagine the labor it would cost simply to transcribe the book from Genesis to Revelation; but how much greater must have been the labor of men like Eliot or Moffat, who had to note down phonetically the words used by the natives, mould them by degrees into a written language, and then cast into that rough mould the elevated spiritual conceptions of the Bible! How difficult to find the equivalents for *sin*, *atonement*, *righteousness*, in languages possessing, perhaps, a dozen words for *murder*, according as mother, child, or other relative is despatched, but none for *gratitude* or *forgiveness*, because such affections are unknown!

Considering the varied difficulties of the work, the marvel is that so much has been translated, and translated so well. As language, especially the foreign, becomes better known in the course of time, the necessity of revision is felt, and by none perhaps so much as by the translator himself; and thus it happened that many versions were revised at different times, in order to produce one Bible for the converts and to avoid the evil of varying versions. (B. P.)

Versmann, Ernst Friedrich, a Lutheran theologian of Germany, was born July 14, 1814, at Tönning, on the Eider. From 1833 to 1837 he studied theology at Kiel and Berlin; in 1840 he was made deacon at Itzehoe, in 1857 pastor primarius and provost, in 1868 member of the Lutheran consistory at Kiel, and died Aug. 2, 1873. Versmann belongs to the most prominent theologians of Sleswick-Holstein. Besides sermons and other ascetical writings, he published *Das Leben Jesu in 12 Vorträgen* (Itzehoe, 1865). See Zuchold, *Bibl. Theol.* ii, 1384. (B. P.)

Vert, Claude de, a French liturgist, was born in Paris, Oct. 4, 1645, educated by the canons of St. Geneviève at Nanterre, entered the Order of St. Benedict, and became bishop of Gap. After travelling in Italy, he was made treasurer to the Abbey of Clugny, visitor of the order, and vicar-general in 1694. In 1695 he obtained the priory of St. Peter at Abbeville, and died there May 1, 1708. He made the ceremonies of the Church his particular study, and tried to explain them both literally and historically. For his works, see Hoefer, *Nouv. Biog. Générale*, s. v.

Vertabiets. See Vartabeds.

Verticordia, in Roman mythology, is a surname of Venus, the *directrix of the heart*. There was a temple erected to her when three vestal virgins had fallen at the same time, so that she might turn the hearts of women from unchastity. To dedicate this temple and to erect the statue of the goddess, there were selected by lot, out of one hundred of the most virtuous women, ten, who then named one of their number (Sulpicia, wife of Fulvius Flaccus) for the performance of that duty.

Vertot, René Aubert de, a French historiographer, was born in the Castle Bennetot, in Normandy, Nov. 25, 1655. In 1671 he joined the Capuchins, but, unable to carry out their austere regulations, he joined, in 1677, the Premonstratensians at Val-Serry, in the diocese of Soissons. In the same year he was called to Prémontre, in the diocese of Laons, as professor of philosophy, but in 1683 he went as prior to Joyenval, in 1687 to Croissy, and in 1693 as pastor to Freville, to leave it soon for Paris, where he intended to pursue his studies. In 1701 he was made member of the Académie des Inscriptions et Belles-lettres, and in 1715 historiographer of the Order of Malta, and died June 15, 1735. He wrote, *Histoire des Chevaliers Hospitaliers de S. Jean de Jérusalem, appellés depuis les Cheval. de Rhodes, et Aujourd'hui les Cheval. de Malte* (Paris, 1727, 5 vols.). Besides, there are a number of dissertations published in the *Mémoires de l'Académie des Inscriptions* and in the *Journal des Savans*. See Winer, *Handbuch der theol. Literatur*, i, 728; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Vertumnus, in Roman mythology, was a god of very doubtful significance, of whom nothing certain is known save that in Rome, where the Tuscan street leads to the Forum, his statue was erected; and that a feast, Vertumnalia, was held on Aug. 27 in honor of him; also that Pomona, the goddess of fruit, was thought to have been his wife. Some call him god of the seasons, others god of trade; some say he came from the Tuscans, others from the Sabines.

Verulam, Councils of (*Concilium Verulamiense*). Verulam, or Verulamium, was an ancient town of England, County of Hertford, the site of which is now occupied by the city of St. Albans, which is twenty miles northwest of London. Two ecclesiastical councils were held here as follows:

I. (Called also *Council of St. Albans*) Was held A.D. 429 by SS. Germanus and Lupus against the Pelagian heresy. The authors of this detestable heresy, writes Constantius, came to the council glittering with pomp and fine dresses, and surrounded by their partisans. An immense concourse of people—men, women, and children—were assembled; leave was given to the Pelagians to speak first, which they did, and at much length; after which the venerable bishops poured forth, in answer, the torrent of their eloquence, supporting their own assertions by divine testimonies. Their opponents testified by their silence that they could not withstand them, and the assembled multitude with loud shouts proclaimed the victory of the Catholics. See Wilkins, *Concil.* i, 3.

II. Was held A.D. 793, attended by king Offa, archbishop Humbert, and a large concourse, before whom the foundation of the Abbey of St. Alban was discussed, and the king recommended a journey to Rome. See Mansi, *Concil.* xiii, 861; Wilkins, by Haddan and Stubbs, iii, 470.

Vervactor, in Roman mythology, was a god of the fields, who was said to give the fallow ground its fruitfulness again.

Very Reverend is a title given by custom to certain clergymen in priests' orders who have attained to positions of dignity. In the Church of England it is usually reserved for deans and provosts of cathedrals and collegiate churches. In the Anglo-Roman communion it is applied to canons of cathedrals, to certain doctors of divinity, and others.

Vesalia, JOHN DE, a celebrated preacher and doctor of theology at Erfurt and Worms, often confounded with John Wessel (q. v.), with whom he held nearly the same sentiments, was condemned for his theological opinions at Mentz in 1479, and cast into prison, where he soon died. A Catholic who witnessed the trial says he advanced nothing but what might be defended, except in regard to the procession of the Holy Spirit, in which he agreed with the Greeks. See Mosheim, *Hist. of the Church*, bk. iii, cent. xv, pt. ii, ch. ii.

Vesey, WILLIAM, an American Episcopal clergyman, was born at Braintree, Mass., in 1674. He graduated at Harvard College in 1693, and pursued his theological studies under the direction of the Rev. Samuel Myles, rector of King's Chapel, Boston. Under a call from the members of the Episcopal communion of the city of New York, he embarked for England in the spring of 1697 to receive holy orders, and was ordained by Dr. Henry Compton, bishop of London, Aug. 16 of the same year. He returned to New York, and was inducted, under command of the governor, into his office by Rev. Henricus Selyns of New York, Rev. Johannes Petrus of Kingston, Thomas Wenham and Robert Lurting, church-wardens, in the Dutch Church, on Christmas, 1697. Mr. Selyns and Mr. Vesey preached alternately in this church—the one in Dutch, the other in English—for about three months. Mr. Vesey was married to a Miss Reade early in March following. Meanwhile Trinity Church, the edifice under construction for the Episcopal society of New York, was approaching completion, and was formally opened for public worship on Sunday, March 13, 1698. Mr. Vesey was rector of this Church from that time until he was removed by death. In 1712, or about that time, he was appointed commissary to the bishop of London, which office he also held during the remainder of his days. His life, combining the two offices of rector and commissary, was a very active and laborious one, and it seems that the work of God prospered in his hands. He was largely aided in his labors by schoolmasters and catechists provided for his assistance, and by regularly appointed assistants at different periods, viz. Rev. Robert Jenny, Rev. James Wetmore, Rev. Thomas Colgan, and Rev. Robert Charlton. Mr. Vesey was a man of eminent piety as well as industry, and saw the fruits of his labors and example ripen in an abundant harvest. He died July 18, 1746, after a ministry of over forty-eight years in the same place. See Sprague, *Annals of the Amer. Pulpit*, v, 13 sq.

Vesĭca Piscis (*bladder of a fish*), a name applied by Albert Dürer to a pointed oval figure, formed by two equal circles cutting each other in their centres, which is a very common form given to the *aureole*, or *glory*, by which the representations of each of the three Persons of the Holy Trinity and the Blessed Virgin are surrounded in the paintings and sculptures of the Middle Ages. It has been conjectured that it was adopted from the idea that this figure is symbolical, and significant of the Greek word ἰχθύς (a *fish*), which contains the initial letters of the name and titles of the Saviour, Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ. This form, however, is by no means always given to the aureole, and the idea of any peculiar symbolical meaning being attached to it appears to have been adopted almost exclusively by English antiquaries. This form is sometimes found in panels and other architectural features, and is extremely common in mediæval seals, especially those of bishops and monastic establishments.

Vesica Piscis, Ely Cathedral.

Vespasian, TITUS FLAVIUS, a Roman emperor, was born Nov. 17, A.D. 9, near Reate, a Sabine village, where his father was tax-gatherer. He became a successful soldier, and after serving in Britain and elsewhere, was sent by Nero to Palestine in 66. He began the conquest of that country by the storming of Sepphoris and Jotapata in 67; and in 68, after hearing of the revolt of Vindex against the emperor, he hastened the operations of his army until he had taken and destroyed all the towns in his way before he reached the neighborhood of Jerusalem itself. At this juncture he was chosen emperor by the army in Mœsia, and subsequently by the entire East. In 71 he celebrated, in company with his son Titus, the triumph which marked the complete destruction of the Jewish polity and nation. He afterwards sent Bassus to put down the last remnant of the revolt, and to take measures that no towns of Palestine should be rebuilt; but he discountenanced cruelty and the abuse of power in dealing with the subjugated people. The restless agitations of the zealots compelled him, nevertheless, to put down their rebellious spirit by force in Egypt and Cyrene, and led to his order that the Temple of Onias, near Leontopolis, should be destroyed. He furthermore compelled the entire nation of the Jews to render into the Temple of Capitoline Jupiter a tribute equal to the tax they had been accustomed to pay to the Temple

Coin of Vespasian.

at Jerusalem. He is, however, to be credited with having displayed, from his point of view, a spirit of fairness and mildness towards that unhappy people of which numerous illustrations may be found.

Christianity was made to suffer persecution in the reign of Vespasian only because, and only so far as, it was identified with Judaism, and its troubles cannot be laid to the charge of the emperor, though Sulpicius Severus, in his *Chronicle* (beginning of the 5th century), decides otherwise. Vespasian died June 24, A.D. 79, being the second emperor of Rome to die a natural death, and the first to transmit the empire to his son. See the histories, and Herzog, *Real-Encyklop.* s. v.; also Smith, *Dict. of Gr. and Rom. Biog.* s. v.; and the monographs cited by Volbeding, *Index Programmatum*, p. 95.

Vesperal is a division of the antiphonarium containing the chants for vespers (q. v.).

Vespers (*even-song*; Lat. *vespera, officium vespertinum, lucernarium*; Gr. λυχνικόν) is the worship canonically assigned to the hour of sunset or of lamplighting, being the last but one of the seven canonical hours (q. v.). In significance the vesper service corresponds with the daily evening sacrifice of the Old-Test. cultus, but also with the descent of Christ from the cross, and it is supposed to coincide in time with the hour when the Lord's supper was instituted. From the fact that it is mentioned by the most ancient fathers, it is probable that the custom of holding an assembly for public worship at this time of the day is of very high antiqui-

ty. In the 4th century—perhaps in the 3d—there was public evening service in the Eastern churches, as we learn from the *Apostolical Constitutions*. Cassian, in the beginning of the 5th century, refers the evening and nocturnal assemblies of the Egyptians to the time of St. Mark the Evangelist. Vespers is the first addition to the original three hours of prayer known to Cyprian—*tertius, sextus*, and *nonus* (see Cyprian, *De Orat. Dominica*, s. fin.; Chrysostom, *Hom.* 59 *ad Pop. Antioch.*; and Jerome, *Ep.* 22 *ad Eustoch.* c. 37; comp. Dan. vi, 11; Acts ii, 15; iii, 1; x, 9). The monastic rules of the 6th and 7th centuries had already increased the number of canonical hours of prayer to eight. The original form of the vesper service consisted of the singing of twelve psalms. This number was afterwards reduced to seven, four of which were assigned to the vesper service proper, to be sung antiphonally, and three to the *Completorium*. Benedict of Nursia (q. v.) adds to these psalms the reading of a chapter of Scripture, a responsorium, the Ambrosian hymn and connected versicle, the *Magnificat*, and the Litany, the Lord's Prayer, and the closing prayer as constant elements of the vesper service. The non-monastic liturgy of the Western Church has a similar service, five psalms being prescribed instead of four—the number having reference to the five senses in man, and denoting also the inferior degree of perfection possessed by the secular clergy and the laity. The Roman *Breviary* makes vespers the exact counterpart of the *Lauds* (q. v.): five psalms with antiphones, a chapter from the Bible, a hymn, a versicle with responsorium, the *Magnificat* with antiphone, the daily prayers, with occasional commemorations, suffrages, and *proeces*. Vespers is the only portion of the canonically prescribed worship for each day which is constantly celebrated in the public services of the Romish Church. In the evangelical churches voices have been heard asking for a liturgical vesper service, particularly on great occasions, and especially in the Lutheran Church, and the demand has not been altogether unheeded in many quarters. See *Evangel. Kirchenzeitung*, 1861, p. 349 sq., 487 sq.; Hengstenberg, *Vespergottesdienste* (Berlin, 1861); Diedrich, *Breviarium* (ibid. s. a.); Herzog, *Real-Encyklop.* s. v.

VESPERS, Sicilian, a term applied to the massacre of the French residents in Sicily by the natives on Easter-day, 1282. The tyranny of the French had become intolerable to the Sicilians, and a plot was formed for their extermination. It was arranged that the massacre should begin at the tolling of the bell for evening vespers, and the work was so thoroughly done that very few of the French escaped. Neither rank, age, nor sex received any quarter. It is said that pope Nicholas III was made acquainted with this plot, but died before its execution.

Vespillōnès were the undertakers or gravediggers who formed one class of subordinate servants of the early Church, and were so called probably from their carrying out the dead in the night. Some trace the word to *vesperus*, the evening.

Vessels, Sacred, *of the Altar*, is a general name for the vessels used in the sacramental and other rites of the Church. These are more numerous in the ritualistic churches than in others, and anciently were held very sacred. By the Council of Laodicea, subdeacons were forbidden to handle the plate or to enter the sacristy; by the second Council of Rome, a reader or ostiarius received a like restriction; and by the Council of Agde, all not in orders were so prohibited. The principal vessels and appertaining articles are the following: *ampulla*, or vessel for holding consecrated oil, or the large flagon used for a cruet in the holy sacrament; *censer*, or vessel for holding burning incense; *chalice*, the vessel for the sacramental wine; *ciborium*, either a canopy over the altar or a box or vessel to contain the bread in the celebration of the eucharist, *corporal*, a square piece of cloth for holding the body of Christ at communion; *columba*, a dove-shaped vessel to contain the eucharist suspended over the altar by a chain from the roof; *cruets*, two small flagons for containing the wine and water at holy communion; *holy-water pot*, a vat or pot to hold the holy water; *monstrance*, a transparent vessel for showing the eucharist in the form of bread to the people; *paten*, the plate on which the bread is placed at holy communion; *pall*, a covering for the chalice in certain portions of the mass; *purificator*, a piece of lawn or fine linen for cleansing the chalice and paten; *pyx*, a box or vessel in which to preserve the eucharist, in the form of bread, for the sick and other communicants who cannot be present in the church; *pyx-cloth*, a cloth or veil for covering the pyx; *thurible*, a vessel in which incense is burned. See each word in its place. See also Ornaments, Ecclesiastical.

Vessels for Holy Oil. These, in mediæval churches, were arranged like three towers around a central crown-topped spire, with which they were connected. Each contained a small phial, which could be detached when wanted, and a spoon. One of these phials held the oil for baptism; a second, chrism for confirmation; and a third, oil for the sick. They were made of copper or silver gilt. The *ampulla*, for chrism, was sometimes made of ivory and crystal, to distinguish it from the vessels containing the oils. See Oil.

Vesta, an ancient Latin divinity, the fire-goddess, identical with the Greek *Hestia*. She was the embodiment of the idea that the State was the great family, and occupied a prominent rank among the *Penates*, or household gods, on which account she was called *mater*, or mother. Each community had its public altar to Vesta, the central one for the whole Latin people being at Lanuvium, about twenty miles from Rome, on the Appian Way, where the Roman consuls and other officers offered sacrifices on entering upon their offices. The Vesta of Rome had her temple in the Forum, near that of the Penates, where she was served by her own priestesses the Vestals (q. v.), and where was deposited the celebrated *Palladium*, or statue of Pallas, the pledge of the safety of the empire. The fire continually burned upon the hearth in the Temple of Vesta, and was annually renewed on March 1, and at the same time was renewed the laurel-tree which shaded her hearth. The statues of Vesta before which the devout Romans daily sacrificed were placed in front of the doors of their houses, which, according to some, were hence called *vestibules*. An oath in her name was considered most sacred and inviolable. See Vestalia; Vestals.

Figure of Vesta.

Vestal Virgins. See Vestals.

Vestalia, an annual festival, held on June 9 by the ancient Romans, in honor of Vesta (q. v.), on the occasion of which none but women walked to the temple of the goddess, and that with bare feet.

Vestals, in the Roman religion. These maiden priestesses of Vesta (q. v.) were held in high esteem and

enjoyed great privileges. They possessed, for instance, the right to make a testament as soon as they stepped into the service of the goddess (they were required to be ten years old upon entrance). They were further allowed a lictor, to announce their coming; and they had the right of pardoning a condemned criminal when they met him. They also sat in seats of honor at the theatre. But they were also subject to very strict observances, and incurred frightful punishments in case of any failure. The conditions of their acceptance were: they and their parents must be free-born; both parents were required to be living and residing in Italy, and carrying on an honorable business. When an election was necessary, twenty girls were selected, who cast lots in public meetings. But this was not necessary when a father lawfully offered, of his own free will and accord, his daughter free from all bodily imperfections. The number of Vestals was at first two, afterwards four, and from Servius Tullius's time six. Ten years long they were to learn the service, ten years they were obliged to serve, and ten years they were required to teach the probationers. After the expiration of this term of years they were permitted to marry, but this was not looked upon as honorable. Their duties were, the performance of the sacrifices, care of the sacred vestibules, preservation of the eternal fire, and the strictest virtues, especially chastity. If the fire became extinguished, the guilty one was beaten with switches; if one was found unchaste, she was buried alive. Such an occurrence was looked upon as a dreadful sign of the wrath of the gods, and the whole city went into mourning. The clothing of the Vestals was composed of a long white dress, a priestly fillet, and a veil; still it was not forbidden them to adorn themselves.

Vestibule, a hall or antechamber next to the entrance, from which doors open to the various rooms or passages of a house. This is the Vitruvian and the modern sense; but the latter includes any lobby, porch, or anteroom through which a larger apartment or a house, etc., is entered. *Vestibulum*, in mediæval Latin, is also used for the *vestiarium*, or *vestry*, and sometimes for the nave, the *ecclesia* being strictly the choir only. The origin of the word is disputed, but it is probable that it first signified the entrance-chamber to the baths, where the clothes of the bather were laid aside; and hence the entrance to a house or any public edifice.

Vestment, The, a term usually applied to the chasuble, which is the eucharistic vestment, and is used in the same manner as the expression *the sacrament* in reference to the Lord's supper. In mediæval times, however, it included a complete set of eucharistic vestments—viz., chasuble, amice, stole, and maniple. See Vestments.

Vestment Board is a table sometimes placed in the sanctuaries of churches in ancient times, on which a bishop's vestments were placed before assuming them, and after taking them off.

Vestments, Clerical, are those official garments which are worn by the clergy in divine service. The following list comprises all the vestments in common use, and many that have been used occasionally in different ages and places:

1. The *alb* is a long linen garment with tight sleeves, and is confined at the waist by a girdle.
2. The *almuce*, or *almutium*, was a hood of fur worn anciently while reciting the offices by canons, and afterwards by other distinguished ecclesiastics, as a protection against cold.
3. The *amice*, or *amictus*, was an oblong piece of fine linen with strings, worn by all clergy above the minor orders over the cassock; and was placed first on the head, then being adjusted round the neck formed the collar.
4. *Bands*, two falling pieces of lawn, edged with a hem of the same material, worn in front of the neck.
5. The *biretta*, or *biretum*, is a cap worn by Western ecclesiastics of all grades.
6. The *cassock*, or *pellicia* (*pellis*, fur, the lining of the garment anciently), is a garment which fits the body closely, but is loose and flowing below.
7. The *chasuble* was a circular or elliptical piece of cloth with a hole in the centre to admit the head, and when worn completely covered the body.
8. The *chimera*, or *chimere*, is a short sleeveless cloak worn over the rochet as the ordinary dress of prelates.
9. The *cincture* is a flat band, usually about three yards long and four inches wide, used to confine the cassock around the waist.
10. The *colobium* was like the tunic, except that it was without sleeves.
11. The *cope* is an exact semicircle, like a cloak, attached to which is a hood, now used merely for ornament.
12. The *cotta* is a short surplice either with or without sleeves.
13. The *cowl* is a monastic head-dress in the form of a capacious hood attached to the back of the neck of the ordinary dress.
14. The *dalmatica* is a long robe with sleeves, open up the sides about two feet, and was for many centuries regarded as the peculiar garment for deacons at the Christian sacrifice.
15. The *girdle*, or *cingulum*, is a cord of linen, silk, or other material, with tassels at the extremities, by which the alb is bound about the waist. It is fastened on the left side.
16. The *gown* is a long loose upper garment.
17. The *hood* was a monastic covering for the head.
18. The *maniple* was anciently a mere strip of very fine linen attached to the left arm of the priest with which to wipe the chalice previous to the first oblation, but afterwards it came to be an ornament of great richness worn by the priest and his assistants at the Eucharist.
19. The *mitre* was a hierarchical head-covering originating with the Jews, and worn by Christians of certain sects from very early ages. It was of various shapes.
20. The *pallium* was an ancient ecclesiastical vestment made of white lamb's-wool, signifying metropolitical jurisdiction.
21. The *rochet* is a frock of fine lawn with tight sleeves.
22. The *scapular*, or *scapulary*, consisted of two bands of woollen stuff, one hanging down the breast and the other down the back.
23. The *scarf* is a band of silk about a foot wide and ten feet long, various sorts of which are in common use in the Church of England.
24. The *stole*, or *orarium*, is a narrow band of silk or other material, fringed at the ends, and sometimes adorned with jewels, worn on the left shoulder of deacons, and round the neck of priests and bishops, pendent on each side nearly to the ground.
25. The *surplice* is a loose flowing vestment of linen, reaching almost to the feet, having sleeves broad and full.
26. The *tiara* is the triple crown of the pope.
27. The *tippet* is a narrow garment or covering for the neck and shoulders.
28. The *tunic* and *tunicle* are only different names for the *dalmatica*.

Besides the above-named vestments, the following ornaments and appendages deserve mention, as belonging to the complete outfit of the officiating ecclesiastic on certain occasions:

1. The *crosier* was a badge of dignity or authority in the form of a shepherd's crook, curved at the upper end and pointed beneath.
2. The *pastoral staff* is the same as the *crosier*.
3. The *pectoral* is a square plate of gold or silver, either jewelled or enamelled, sometimes worn by English and other bishops on the breast, over the chasuble, at mass.
4. The *pectoral cross* is a cross suspended from the neck by a golden chain, worn by Roman Catholic bishops and others, indicating jurisdiction.
5. The *ring* was generally adopted about the 4th century by bishops, although sometimes used before that time. It was first worn on the middle finger of the right hand, but afterwards was placed on the fourth finger.

The foregoing objects are treated more fully under their appropriate titles in other parts of this work. Illustrations of many of them will be found under the article Ornaments.

Vestments are worn in the ritualistic churches, such as the Roman Catholic, the Greek, the Episcopal of England and America, and others. They belong to bishops, priests, deacons, subdeacons, acolytes, servers, and, in the Church of England, to choristers. In the English cathedrals, and in many of the parish churches, the singers, men and boys, are vested in cassock and surplice, and sit in a part of the church called the choir, between the presbytery and the nave. The eucharistic

vestments are the amice, the alb, the maniple, the eucharistic stole, and the chasuble. The deacon wears over his alb a dalmatica, and the subdeacon a tunicle, but no chasuble, which is reserved exclusively to the celebrant. The deacon wears his stole over the left shoulder, with the ends brought together and fastened under the right arm. The stole is not worn by the subdeacon. In the Western churches acolytes at high mass wear albs and amices; at low mass when there are neither ministers nor choir, but only a single priest with a server, the server wears a cotta or rochet over a crimson cassock. In the Greek Church the priest is always attended by a deacon vested in alb and dalmatica. When a bishop is the celebrant, he wears a dalmatica in addition to the priestly vestments, to signify that all the offices of the ministry are united in his person.

In the Roman churches the color of the cassock is for choristers, servers, or acolytes, crimson; for the principal acolyte sometimes purple. Subdeacons, deacons, and priests wear black, bishops purple, and cardinals crimson. The pope alone wears white. The surplice, cotta, rochet, alb, and amice are properly made of white linen, though in the Western churches all except the amice are sometimes made of lace. The maniple, stole, tunicle, dalmatica, and chasuble vary in their colors, following the *sequence of the seasons*. The Roman sequence, which is now generally followed by the Western churches, gives *white* for Christmas, Easter, and saints' days; *purple* for Advent and Lent; *red* for Pentecost and feasts of martyrs; *black* for Good-Friday, and green for ordinary days. The color for *ferias*, or week-days, usually follows that of the preceding Sunday. The English or Salisbury sequence differs from the Roman in employing more colors, and in the order in which they are used. Brown or gray is allowed instead of purple, blue instead of green, and yellow instead of white on the feasts of confessors. According to this sequence, all Sundays at the festal seasons are white, and all other Sundays are red. White Sundays are followed by white *ferias;* but at seasons of Advent and Lent the *ferias* are purple; and at the seasons of Epiphany, after the octave, and Trinity, they are blue or green. The Eastern calendars are numerous and complicated, and they do not appear to recognise any uniform sequence of colors.

The origin of the vestments may be attributed to various sources. The linen ones, doubtless, were adopted by the early Christians from the Jews; while the others were adopted from garments worn in daily life, either as the ordinary dress, or as the vestments of kings and noblemen. In the early ages emperors and kings were allowed to wear the chasuble, and afterwards the tunicle and dalmatica, at their coronations and when assisting at high-mass. It is thought by Mr. Marriott (*Vestiarium Christianum*) that most of the vestments now in use were introduced into the Church during the period between the 9th and 12th centuries. The vestments used in the Greek Church are the same as those enumerated, but are known by the corresponding Greek names. The alb is called a *chitonion;* the maniple, an *epimanika;* the stole, an *orarion;* the chasuble, a *phelonion;* the dalmatica, a *stoicharion;* the pallium, an *omophorion*.

The natural effect of the religious changes of the 16th century was to put aside the costume at the same time and on the same grounds as the existing ceremonies. This was done by the different churches of the Reformation in various degrees. The Calvinistic worship dispensed with vestments altogether. The Lutherans generally retained with the cassock the alb, and in some countries the chasuble. In the English Church a variety of practice has existed. The disputes about the surplice were very bitter. The Puritans objected to its use on the ground of its being a relic of popery. As to the rest of the costume, the first Prayer-book retained the Roman vestments with little change; and, since the rubric of this Prayer-book has not been formally repealed, a ritualistic movement in the English Church has reintroduced, in some places, almost every detail of the Roman costume in the communion and other services—an innovation which has given rise to vigorous resistance in many instances, and some very bitter controversies.

See Marriott, *Vestiarium Christianum;* Rock, *Hierurgia;* Neale, *Holy Eastern Church;* Blunt, *Annotated Book of Common Prayer;* also the monographs cited by Volbeding, *Index Programmatum*, p. 171.

Vestry (מִלְתָּחָה, *meltachâh*, from an obscure root לִחַת, *to spread* out as clothing; Sept. οἶκος v. r. μεσθάλ; Vulg. *vestes*), the *wardrobe* chamber of a temple, e. g. that of Baal (2 Kings x, 29); containing, doubtless, the fine official apparel of the priests.

VESTRY, in ecclesiastical phraseology, is a room attached to a church in which to keep the vestments and sacred vessels. The ordinary place of the vestry was at the north side of the chancel at the east end. There was not unfrequently an altar in the vestry; and sometimes it was arranged with an additional chapter so as to form a *domus inclusa* for the residence of an officiating minister.

From their meeting in this room certain assemblies of the parishioners, for the despatch of the official business of the parish, are called vestries or vestry meetings. Such meetings, however, may be held elsewhere in the parish as well as in the vestry, provided the proper notice of time, place, and purpose of the meeting be given. The officiating minister, whether he be curate or vicar, is *ex officio* chairman of the meeting. All persons rated to the relief of the poor, whether inhabitants of the parish or not, are entitled to attend the vestry and vote; and this right is also extended to all inhabitants coming into the parish since the last rate for the relief of the poor, if they consent to be rated. But no person is entitled to vote who shall have neglected or refused to pay any rate which may be due and shall have been demanded of him, nor is he entitled to be present at any vestry meeting.

In the year 1831 an act was passed by the British Parliament, which has been very generally adopted, entitled "An Act for the Better Regulation of Vestries, and for the Appointment of Auditors of Accounts, in Certain Parishes of England and Wales." This act does not alter the law in any parish by which it is not adopted by a majority of the rate-payers, nor does it interfere with parishes governed by select vestries. The most important provisions are that, in all parishes adopting the act, the vestry shall consist of twelve vestrymen for every parish in which the number of rated householders shall not exceed one thousand; twenty-four where they exceed one thousand, thirty-six where they exceed two thousand; and so on in the proportion of twelve more vestrymen for every thousand rated householders; but in no case is the number to exceed one hundred and twenty. The rector, district rector, vicar, perpetual curate, and church-wardens are to constitute part of the vestry, and vote in addition to the vestrymen so elected; but no more than one such minister is *ex officio* to be a part of, or vote at, any vestry meeting. One third of the vestrymen go out of office annually, and others are elected in their stead. Select vestries have arisen from a practice which obtained in large and populous parishes, especially in and about the metropolis, of choosing a select number of the chief and most respectable parishioners to represent and manage the concerns of the parish for one year. The practice has been held by the courts of law to be a good and reasonable custom.

In the Protestant Episcopal Church in America the vestry is a committee chosen annually by the parish, who, in conjunction with the church-wardens, manage its temporal concerns.

The term *vestry* is also applied, by accommodation,

in other churches, to the rooms provided for lectures, prayer-meetings, and other week-day services.

Vestryman, a member of the vestry (q. v.).

Vestry-press, a cupboard to hold the eucharistical and other vestments belonging to a church.

Vestry-trunk, a box, originally made out of the trunk of a tree, hollowed, in order to contain the ecclesiastical vestments belonging to a church.

Vesturer, a sacristan (q. v.), or sexton (q. v.), a keeper of the vestments; a sub-treasurer of a collegiate church or cathedral.

Vetch, James Edwards, A.B., an English Congregational minister, was born at Zacatecas, Mexico, Aug. 17, 1836. Mr. Vetch graduated at New College, and commenced the work of the ministry in Australia in 1858—first at Melbourne, and latterly at Woolhara, near Sydney—and won the respect and affection of men of every denomination. He died June 17, 1870. "His character was that of an exemplary Christian gentleman, and ever preferred principle to prosperity." As a preacher he was thoughtful and instructive; as a pastor and friend he was respected and beloved as few men are. See (Lond.) *Cong. Year-book*, 1871, p. 358.

Vethym, an old form of the word *fathom*, a measure of six feet in length.

Veto Act is the popular designation of the celebrated act on calls passed by the General Assembly of the Church of Scotland, May 31, 1834. and which, being afterwards declared by the courts of law and the Supreme Legislature to be illegal and beyond the powers of the Church to enact, gave rise to a collision between the Church and State, and led to the formation, in 1843, as a separate denomination, of the Free Church of Scotland. The act originated in the motion of Dr. Chalmers, which was seconded by lord Moncrieff. This motion is given in full under the article Non-Intrusionists (q. v.). The act runs as follows:

"The General Assembly declare that it is a fundamental law of this Church that no pastor shall be intruded on any congregation contrary to the will of the people; and, in order that this principle may be carried into full effect, the General Assembly, with the consent of a majority of the presbyteries of this Church, do declare, enact, and ordain, That it shall be an instruction to presbyteries that if in the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation and in full communion with the Church, shall disapprove of the person in whose favor the call is to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all concerned; but that if the major part of the said heads of families shall not disapprove of such person to be their pastor, the presbytery shall proceed with the settlement according to the rules of the Church. And they further declare that no person shall be held to be entitled to disapprove as aforesaid, who shall refuse, if required, solemnly to declare, in presence of the presbytery, that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual interests of himself or the congregation."

See Patronage; Riding Committees; Settlements, Violent.

Vevers, William, an English Wesleyan minister, commenced his itinerancy in 1813 on the Gateshead Circuit. He travelled some of the principal circuits, such as Glasgow (1821), Halifax (1824), York (1827), Deptford (1832), Leeds (1835), Liverpool (1840), Derby (1842), Hull (1845), etc. He had an active and vigorous mind, and often evinced great skill in circuit finance. He died at the Wesleyan Theological Institution (of which he was governor and chaplain) at Taunton, Sept. 8, 1850, in the fifty-ninth year of his age. He wrote, *An Appeal to the Wesleyan Societies on the Attempt now made to Subvert their Constitution* (referring to the Warren agitation) (Lond. 1834, 8vo):—*A Second Appeal, Containing a Reply to a Pamphlet entitled An Affectionate Address of the United Wesleyan Methodist Association* (1835, 8vo):—*A Letter to the Rev. Walter F. Hook, D.D., Vicar of Leeds, on his Inaugural Discourse* (2d ed. 1836, 8vo):—*An Essay on the National Importance of Methodism* (1831, 8vo). See *Minutes of Wesleyan Conference*, 1851; Stevenson, *Wesleyan Hymn-book and its Associations*, p. 365.

Vex is used in the A. V. only in the old Lat. acceptation (from *veho*, to carry, hence to toss about), as a rendering of many Heb. and Greek words, in the sense of *agitate* or disturb greatly, especially to torment or afflict.

Vexilla Regis, a hymn which takes its name from the first words, *Vexilla Regis proderunt* ("The kingly banners forward go"), sung in procession on Good-Friday before the Mass of the Presanctified. It was composed by Venantius Fortunatus (q. v.) on the occasion of the reception of certain relics of St. Gregory of Tours and St. Radegund, prior to the consecration of a new church at Tours. It is strictly a processional hymn, but was afterwards adapted for use in the Western Church during Passion-tide, and is now used, in an English version, very generally in the Church of England.

Vexillum (*a banner*) is the crucifix carried before the pope, with the figure towards him, to remind him that he should have Christ crucified ever before his eyes.

The word *vexillum* also denotes a flag or pennon of silk or linen attached to the upper part of a bishop's pastoral staff by a cord. This pennon is then folded round the staff, so as to avoid the inconvenience which might arise from the moisture of the hand staining the metal of which the staff is made. Many examples of the vexillum are represented in illuminated MSS., and some are to be found on memorial brasses and incised slabs.

Vexillum.

Vezelay, Council of (*Concilium Vezeliacum*), was held in 1146, after the capture of Edessa by the Saracens. Louis VII, the archbishop, bishops, abbots, and many of the nobility of France, attended. St. Bernard, who was present, urged the king, with great eloquence, to succor the Christians against the Turks. The monarch was among the first to assume the cross, together with his wife, Eleanor. After them Alphonso, count of St. Gilles; Thierry, count of Flanders; count Guido, and many others of the nobility, took the vow. See Mansi, *Concil.* x, 1100.

Via, Alessandro della, an Italian engraver, flourished at Venice about 1730. He engraved some portraits and other subjects in an indifferent style, among which is one of the Virgin and Infant Christ, with St. Sebastian and other saints, after Paul Veronese. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Via Dolorōsa. See Jerusalem.

Via Media (*the middle path*), a name which Anglican High-Churchmen claim for themselves, as holding a middle position between popery and ultra-Protestantism. See Oxford Tracts; Tractarian.

Viaixnes, Thierri Fagnier de, a French controversialist, was born at Chalons-sur-Marne, March 18, 1659. He was brought up by the Jesuits, and, having entered the Order of St. Benedict (1677) and completed his studies, he was ordained priest (1683), and divided his attention between preaching and study. In 1689 he fell into disgrace with his superiors for opposing their orders, and was exiled to the abbey of St. Michael

in Thierache, but he was soon released through the influence of his father. After various adventures, he became (1696–1703) director of an academy at Hautvilliers (diocese of Rheims); but, continuing his opposition to papal authority, he was imprisoned (1704–14) at Vincennes and finally banished. He retired to Belgium, and thence to Holland, where he spent the rest of his checkered life in the preparation of a few ecclesiastical works, which are recited in Hoefer, *Nouv. Biog. Générale*, s. v. He died at Rhynwick, near Utrecht, Oct. 31, 1735.

Vial is the rendering, in the A. V., of פַּךְ, *pak* (from פָּכַח, *to distil*), a bottle or *flask*, e. g. of oil (1 Sam. x, 1; "box," 2 Kings ix, 1, 3); and φιάλη (1 Esdr. ii, 13; Rev. v, 8, etc.), a *bowl* (q. v.).

Vian. See Van Viane.

Vianagium is a term frequently found in Dugdale's *Monasticon* to designate the payment of a certain quantity of wine in lieu of rent to the chief lord of the vineyard.

Viani, Antonio Maria (called *Il Vianino*), an Italian painter, native of Cremona, flourished in the latter part of the 16th century. He acquired a knowledge of the art from the eminent painters of Cremona, the Campi, and was then invited by the duke Vincenzio Gonzaga to Mantua, where he executed several pictures for the churches, among which were *St. Michael*, in the Church of Sant' Agnese, and the representation of *Heaven*, at the Orsoline, both in the style of his instructors. Besides his work in the churches, he was employed in many other edifices; and after the death of the duke remained in the employ of his three successors. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Viani, Domenico Maria, an Italian painter, son of Giovanni Maria, was born at Bologna in 1668. He received a thorough education in the art from his father, and then went to Venice, where he studied the old Venetian masters. Some prefer him to his father, but this preference is not entertained by most critics. He succeeded his father in the school which he had established at Bologna, and instructed several pupils. He executed many works for the churches of Bologna, Bergamo, Pistoia, and other neighboring cities. The principal at Bologna are a series representing the *Prophets* and *Evangelists*, in the Church of the Nativity, and *Christ Healing a Pilgrim*, in the Church of the Servi. He died at Pistoia in 1711. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Viani, Giovanni Maria, an eminent Italian painter, was born at Bologna in 1637. He studied along with Pasinelli in the school of Flaminio Torre. He executed many works for the churches of Bologna, as well as for other public edifices. He opened a school opposite to that of Cignani, in which he instructed several pupils. Besides his work as painter, he executed several spirited etchings from his own designs and after Caracci. He died in 1700. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Viatĭcum (literally, *preparation for a journey*) is a term corresponding to the Greek ἐφόδιον, and used to designate the sacraments of baptism and the Lord's supper, because they were deemed the necessary provision and armor of Christians to sustain and conduct them safely on their journey through this world to eternal life. More strictly, however, the term viaticum denoted the eucharist given to persons in immediate danger of death, in which sense it is still occasionally used. Death was a journey to the eternal world, and this sacrament was deemed the necessary provision for that journey. The elements were sometimes placed in the coffin of the deceased. The 13th canon of the Nicene Council provides that none "be deprived of his perfect and most necessary viaticum when he departs out of this life." Several other canons of various councils are to the same effect, providing also for the giving of the viaticum under peculiar circumstances, as to persons in extreme weakness, delirium, or subject to canonical discipline.

Vibert, Charles W., an English Wesleyan minister, was born at Penzance, Cornwall, April 3, 1803. He united with the Church in his fifteenth year, was received into the ministry in 1826, and, in the midst of preparations for removing to South Petherton Circuit, he was attacked with paralysis and died in four hours, at Bromsgrove, Aug. 26, 1854. He was a man of unobtrusive piety, unimpeachable integrity, and conscientiously devoted to his work. See *Minutes of Wesleyan Conferences*, 1855.

Vicar is one who supplies the place of another. Anciently, when a church was appropriated to any of the religious houses, the monks supplied the cure by one of their own brotherhood, and received the revenues of the Church to their own use. Afterwards, in almost all appropriate churches, it became customary that they should be supplied by a secular clerk, and not a member of their own house, from which fact and duty he received the name of *vicarius;* and for the maintenance of this vicar about a third part of the tithes was set apart, the rest of the tithes being reserved to the use of those houses. The tithes set apart for the maintenance of the vicar were called lesser or vicarial tithes, and the others were called great or rectorial tithes. After the religious houses were dissolved, the king became possessed of that share which belonged to the monasteries, who granted them to divers persons, now termed lay improprietors, to whom ordinarily belong the whole of the great tithes. In the Anglican Church the vicar is a clergyman who is the incumbent of a parish under a *rector*, the former receiving the great tithes, and the latter the lesser tithes. The vicar is superior in rank to the *curate*, but in France the opposite usage obtains.

VICAR Apostolic is a bishop who possesses no diocese, but who exercises jurisdiction over a certain appointed district by direct authority of the pope. Such officers have been appointed from time to time in various parts of the Latin Church. There were vicars apostolic in France, Spain, and Italy in the 7th and 8th centuries, and officers possessing similar powers have been appointed from Rome in different countries ever since. In England, Dr. William Bishop was consecrated to this office by the title of bishop of Chalcedon, June 4, 1623. In 1688 *four* districts were created by pope Innocent XI; and to these *four more* were added by pope Gregory XVI, July 30, 1840. In place of this a new hierarchy was established in England by pope Pius IX in 1850.

VICAR Apostolic *of the North Pole* is a priest of the Romish Church possessing certain episcopal jurisdiction in Orkney, Shetland, Iceland, and the adjacent islands.

VICAR Capitular is the administrator of a diocese chosen by the chapter in case of vacancy. He can perform acts for the government of the diocese, but has no episcopal authority.

VICAR Choral is a minor canon attached to a cathedral or collegiate church; also a layman appointed to assist in chanting divine service in cathedral and collegiate churches.

VICAR of Christ is a term by which Roman Catholics sometimes designate the pope.

VICAR Episcopal is an officer of the Roman Church corresponding to the English *archdeacon* or the Greek *chorepiscopos*. In Africa the city priest was one of the cathedral body, who ministered in the adjoining villages. According to Sidonius, he was the bishop's chaplain, vidam, notary, treasurer, theologian, and steward.

VICAR FORANE (*vicarius foraneus*, lit. "vicar out of doors") is the delegate of a bishop who exercises certain episcopal rights in a part of the diocese only. Such officers are not provided for all dioceses.

VICAR GENERAL is a principal official, now called chancellor of the diocese; an ecclesiastical judge in the bishop's court, as the official belonging to the archdeacon.

VICAR OF THE HOLY SEE is an officer who has been from time to time appointed by the pope to exercise quasi-episcopal jurisdiction in certain dioceses. His functions and duties are almost precisely the same as those of the vicar apostolic (q. v.). Vicars of the Holy See were first appointed in Gaul by pope Zosimus in 417.

VICAR OF PETER is a term by which the pope of Rome is sometimes designated.

Vicarage (or VICARAGE HOUSE) is the official house of residence for the vicar of a parish.

Vicarial Tithes are the lesser tithes (q. v.) belonging to a benefice. See VICAR.

Vicariate, one having delegated power as a vicar.

Vicarii is a name given to certain officers ordered to be appointed by pope Innocent III in 1215, who were to have the care of souls in the larger dioceses neglected by the worldly-minded bishops. The name was employed to distinguish them from the *officiales*, who had simply a coercive jurisdiction.

Vicarious Suffering OF JESUS CHRIST. Under the head of ATONEMENT we have given a historical review of opinions on this subject, and in the article MEDIATION we have discussed the character and extent of the expiation effected; it remains to consider the ultimate ground or virtue of such a redemptive act. Why was it necessary that any victim should suffer in man's stead? The real need, as we conceive, lies not altogether in God's disposition, but quite as imperatively in that of the sinner himself. As the divine law—being a transcript of the moral attributes of Deity, and therefore of all moral intelligences—was but the product or creature (so to speak) of God himself, he may be conceived as having the sovereign right—so far as his own attitude or interests are concerned—to abrogate, waive, or suspend it or its penalty in any case upon his own terms or at his simple pleasure. But he could not do this arbitrarily, or in such a way as to contradict his own nature—that is, in such a manner as to countenance sin, to which he is essentially, absolutely, and forever opposed. Human sin, be it borne in mind, consists not so much in contravening God's express command as in violating the inherent prescriptions of the moral sense of the universe, including man himself. If, therefore, God should be so weak as to overlook or condone man's crimes, without the fulfilment of such conditions as should conserve that moral instinct, he would incur the contempt of the criminal himself. In other words, man, if pardoned at all, and if so as to feel himself really and justly forgiven, must be pardoned in accordance with the ordinance graven on his own moral constitution. That ordinance may be summed up, if we may interpret it by consciousness, by the analogies of parental conduct and social release, and by the explicit terms of Holy Writ, in the one essential requirement of such a state of mind, on the part of the culprit, as warrants the presumption of voluntary non-repetition for the future of a like offence; that is, in one word, *repentance*. Without this no one feels that he can properly for himself, or safely for others, either forgive or be forgiven any fault. The question now is, How can this state of mind most certainly, effectually, and permanently be produced? That God could infallibly bring it about by a direct influence upon man's mind no one can doubt, and some have gone so far as to assert that this is the actual and invariable fact; but this is to deny free agency, and to stultify the whole course of the divine procedure in permitting any sin whatever. We know of no means so likely to reduce the natural rebellion and corruption of the human heart as that which God has actually adopted, namely, by the presentation, in the person of the Redeemer, of a specimen of perfect holiness suffering the penalty due to the sinful race from pure motives of philanthropy and piety. This spectacle at once enhances the majesty of law, puts sin to the blush, and enkindles the least spark of magnanimity remaining in man's bosom. There have been instances of similar devotion among friends on earth, and these have stirred the generous emotions of humanity wherever recounted; how much more the unprecedented self-immolation of a disinterested (or rather offended) one in behalf of guilty man (Rom. v, 7, 8)! So far, then, from the vicarious suffering of Christ being necessary to appease the wrath of God, it is really seen to be the highest exhibition of his love yearning for some consistent plan of salvation (John iii, 16). In point of fact, it is found that this act—as a divine and not merely human expression of sympathy—does melt and subdue the sinful soul, when it comes to be apprehended under the Spirit's light of conviction, as no denunciations of vengeance or view of dangerous consequences can do. Yet the penalty must still be held in reserve for recusant and hardened cases, else the effect of the contrast itself would be destroyed, and the conscience of the universe would be shocked. We conclude, then, in a last analysis, that the moral purpose and need of the death upon Calvary was for the condemnation of sin and for a crowning proof of divine intervention. In a forensic point of view, it was substitutional, if so accepted by the party for whose benefit it was volunteered; but as a remedial measure, its virtue lies in its power to impress and win and reform (John xii, 32). It is thus that the cross becomes the instrument of a glorious regeneration (Gal. vi, 14). In other words, the final cause of the sacrifice of Christ is to be sought, not so much in any prudential considerations of the divine government or human society as in the essential nature of God himself and in man's conscience, which is a copy of God's moral consciousness. Both these require a *penalty* for the violation of that law which is written in the constitution of the intelligent universe, not simply as a vindictive infliction for the past, nor merely as a safeguard against the future, nor yet purely as a spectacular exhibition of infinite and gratuitous compassion, but chiefly and imperatively as a satisfaction to the instinctive and irrepressible sense of ill-desert which the view of sin excites in all right-minded beings, and to stamp it with an emphatic rebuke. This is wholly irrespective of personal interests, whether of resentment, injury, or pride, on the part either of individuals or of communities; it is alike, if not equally, shared by the Creator and the creature, by the innocent and the guilty. To this grand sentiment all other ends are subordinate; and thus, as ever with great moral principles, the comparatively minor, although really immense, advantages of amnesty and protection and reformation are at the same time secured, not by a compromise, but by a full and inexorable adherence to the demands of everlasting *right*. The substitution of Jesus, the innocent victim, for the conscious culprit is indeed a device of that love which is always fertile in resources; but it is not an evasion of justice: it is an accomplishment of the law far more significant and effectual than the personal anguish of the sinner himself can be; and yet it leaves room for the latter also in the alternative of the refusal of the former. Just at this point, too, comes in appropriately the determinative weight of the human will, which God has left free to be cast into the scales of destiny. In the interval which divine forbearance has set between the sentence of the convict and his execution (Eccles. viii, 11; Rom. ix, 22; 1 Pet. iii, 20; 2 Pet. iii, 9) an ample pardon has been provided, not by "executive clemency," but as a "receipt in full" from a friendly hand, which needs but the grantee's endorsement to make it valid. That act on the subject's part is gen-

uine *penitence*, including the individual faith which alone prevents remorse from degenerating into despair (2 Cor. vii, 10); and this complex state of the soul—a hopeful contrition—could, so far as we can see, only be engendered by the proper apprehension, under the light of the Holy Spirit, of a just but relentless doom, vicariously but fully endured. In the Cross these demands all meet and harmonize.

Vicars' College is the house of residence of those members of a cathedral corporation who do not belong to the chapter. Anciently such a building was probably attached to most cathedrals. Until the civil wars the collegiate life was everywhere maintained in England, and at Hereford so late as 1828.

Vicars, John, an English Presbyterian minister and violent writer on religious and political subjects, was born in London in 1582. He was educated at Christ's Hospital, London, and Queen's College, Oxford; and was, during the greater part of his life, usher of Christ's Hospital. He died in 1652. He was the author of the following works, among others: *Prospective Glass to Look into Heaven* (Lond. 1618, 4to):—*England's Hallelujah* (1631, 4to):—*Jehovah Jireh, God in the Mount; or England's Remembrancer* (1641–44, 4to):—*God's Ark Overtopping the World's Waves* (1646):—*Prodigies and Apparitions*:—*England's Worthies* (1647).

Vicc (Vicctus), Friedrich, a Lutheran theologian, was born Sept. 9, 1629, at Breslau, in Silesia. He studied at Wittenberg, and was permitted to lecture there. In 1658 he was appointed co-rector at St. Mary Magdalene's in his native place; in 1665 he was made deacon of St. Elisabeth's; in 1667 professor of the Elisabethanum; and died Jan. 27, 1697, as pastor of St. Elisabeth's and inspector of the evangelical churches and schools. He wrote, *Dissert. de Urim et Thummim*:—*De Præconio Josephi Ægyptiaco*:—*De Antiquitate Hebraicæ Linguæ*:—*Dissertt. aliquot ad Cap. xi Geneseos.* See Pantke, *Pastores der Kirche zu St. Elisabeth in Bresslau*; id. *Pastores zu St. Maria Magdalene ingleichen Præpositi und Ecclesiastæ*; Jöcher, *Allgemeines Gelehrten-Lex.* s. v.; Fürst, *Bibl. Jud.* iii, 476; Steinschneider, *Bibliog. Handbuch*, s. v. (B. P.)

Vice is a chronic and habitual transgression of the moral law, as distinguished from those transgressions which result from momentary temptation. It is a phase of sin (q. v.), and the remarks there made are applicable here. Vice, like every other habit, is the product of repeated acts, and, as the vicious habit strengthens, the mind of its victim becomes less and less conscious of the evil of which it is the slave, until sin is committed almost without knowing it. The hatefulness of vice both to God and man is shown in the whole of God's moral government in the world. Even in this world vice is foredoomed by the unmistakable judgment of God, and the human agents of the sentence, although they be themselves under similar condemnation, allow the law to be just. Exalted virtue secures the admiration of even the worthless, and vice, when punished, is as universally acknowledged by both good and bad to have met with its deserts. Societies for the suppression of vice have been organized in different countries, and meet with universal approval. Their object is to co-operate with the properly constituted legal authorities in preventing and suppressing the various vices which are prevalent and most flagrant.

The greater hopelessness of vice than mere sin very clearly bespeaks the wrath of God. The evil consequences of youthful folly may be lightly thought of for a time, but they remain as a root of bitterness to mar the peacefulness of more mature years. Even an imprudent choice of vicious companions will often meet with the same severe retribution as a course of downright vicious action. It has been decreed that vice, and everything that directly or indirectly belongs to it, should not go unpunished; and its escape from condemnation, so far as its own nature is concerned, is utterly hopeless. The Scriptures are very positive in their denunciations of vice (see Heb. ii, 1–3; iii, 7–19; iv, 1–13; vi, 4, 6; Rom. i, 29–32).

Vice-chancellor is the officer chief in authority in a university; usually one of the heads of colleges, who is selected from time to time to manage the government of the same in the absence of the chancellor.

Vice-dean is an officer appointed by the chapter of a cathedral, or in some cases by the dean alone, to act as the deputy of the latter. He is elected annually from the residentiaries, and sometimes by them. He acts as the locum-tenens of the dean, and is regarded as a paterfamilias. He usually sits in the north-west stall, although that is properly appropriated to the hebdomadary or canon in residence. In some Italian and Spanish foundations he is called *prefect of the choir.*

Vicè-domĭni (*in place of the master*) is a term applied to certain ecclesiastical officers, often called *beadles* or *bailiffs*, appointed about the 8th century from the order of laymen, to protect the churches and defend them against wrongs. Their work was of such a character that it could not properly be performed by ecclesiastics. See Neander, *Hist. of the Church*, iii, 101. See Vidam.

Vice-legate is an officer of the court of Rome who acts as spiritual and temporal governor in certain cities where no legate or cardinal resides.

Vicelinus, St., the apostle of Holstein, was a native of Quernheim, on the Weser. His early education was directed by the clergy of that place; after the death of his parents and the loss of his inheritance he became the charge of the lady of Everstein; and ultimately, having been taunted by the priest of the castle on account of his illiteracy, he entered himself at the flourishing school of Paderborn, and rapidly became noted for the energy and success with which he pursued his studies. After a time he became principal of the school at Bremen, and administered its affairs with great credit and success; but his craving for knowledge was such that he soon resigned his place and went, accompanied by his favorite pupil Thetmar, to Paris, where they sat at the feet of Rudolph and Anselm (q. v.), and acquired a correct understanding of the Holy Scriptures and of practical Christianity. After his return to his home he declined the office of canon at Bremen, and went to Magdeburg to prepare himself for the work of a missionary to the heathen. He was consecrated priest by archbishop Nortbert of Magdeburg, and commissioned by archbishop Adalbert II of Bremen to labor among the Slavs, and at once petitioned Henry, the powerful king of the Obotrites, to allow the preaching of the Gospel among his subjects.

The *Obotrites* (frequently written *Abodrites*) were a branch of the stock of Wends or North German Slavs. They were coarse, cruel, false, and indolent, but given to hospitality towards strangers. Their priests held the first place in the public estimation, and exercised a leading influence over public affairs, besides having exclusive possession of what little scientific information was extant among them. Their numerous gods—of whom *Swantewid* or *Svatovid*, the four-headed victor, *Prove*, the god of justice, and *Rudegast* were most prominent—stood under the direction and rule of one supreme god of heaven, and administered their offices in his name. The Obotrites first became acquainted with Christianity in the beginning of the 9th century, when they allied themselves with Charlemagne in his war against the Saxons. They were defeated in 931 at Lenzen, in a bloody battle, by Henry I, made tributary to the German realm, and pledged to receive Christianity. For a time encouraging progress was made in converting them to the new religion; but when the German emperors empowered the dukes of Saxony to govern the Wendish tribes, and imposts and taxes were consequently increased, a feeling of discontent arose which the heathen priests were able to intensify until

it became open rebellion, and a contest began between the opposing religions which continued during nearly a hundred and fifty years. In the last quarter of the 11th century the Christian part of the population was wholly subdued, and the country was altogether without Christian influences until Henry seized the throne in 1105, and with the aid of the Saxons overcame his opponents. This prince endeavored to accustom his subjects to the labor of cultivating the soil, and to reintroduce Christianity among them; and the application of Vicelinus and his companions for permission to preach the Gospel was accordingly received with favor, and a church at Lubeck turned over to them for use. Henry's death, in 1126, destroyed the prospect of successful missionary labor, however, by inaugurating a bitter internal war in the kingdom, and Vicelinus was obliged to return to Bremen. An opportunity to establish himself at Faldera (now Neumünster, in Holstein) soon afterwards occurred, which enabled Vicelinus to return to the borders of the Slavs; and from this place as a centre he was able to carry the Gospel in every direction during many years, and with a measure of success which induced other missionaries to come to his assistance. An association of celibate laymen and clergymen was also formed for pious purposes which contributed materially towards the extension of Christianity. In 1134 the emperor Lothaire established the fortress of Segeburg for the protection of the region in which Vicelinus labored, and in time a church and monastery grew up in its vicinity, which were placed under his care; and as the Church at Lubeck was also intrusted to his guidance, he naturally became the head of the entire missionary work among the Slavs. One of his first undertakings now was the planting of missionary training-schools in both Segeburg and Lubeck. The death of the emperor, in 1137, interrupted the progress of Christianity among the Slavs, and once more Vicelinus saw the devastations of war sweep away the results of the labors of many years. Count Adolphus of Holstein finally subdued the restless population, and restored the former condition of things. In 1149 Vicelinus was consecrated bishop of Aldenburg; but after a few years of toil in that office, rendered difficult by the exactions of his superior, the archbishop Hartwig of Bremen, on the one hand, and of duke Henry the Lion, the sovereign of the country, on the other, he suffered a stroke of paralysis in 1151 which deprived him of the ability to travel and of the power of speech. He died Dec. 12, 1154.

Literature.—Helmold, *Chronicon Slavorum* (to 1170); Adami Bremens. *Gesta Hamburg. Eccl. Pontific.*, ed. Lappenberg, in Pertz, *Monum.* vol. vii, *Scriptt.*; *Saxonis Grammatici Hist. Danicæ Libri XVI*; Crantz, *Metropolis* and *Wandalia*; Gerken, *Versuch in d. ältesten Gesch. d. Slaven in Deutschl.* (Leips. 1771); Gebhard, *Gesch. d. Slaven u. Wenden* (Halle, 1790–97, 4 vols. 4to); also in *Welt-Historie*, vol. xxxiii–xxxvi; Frank, *Altes u. neues Mecklenburg* (Leips. 1753–58); Rudloff, *Pragmat. Handb. d. mecklenb. Gesch.* (1780, 2 vols.; 2d ed. 1822); Heffter, *Weltkampf d. Deutschen u. Slaven* (Hamb. 1847); Lappenberg, *Die Bischöfe v. Aldenburg*, in Pertz, *Archiv f. ältere deutsche Geschichtskunde*, ix, 384–395; Kruse, *Leben d. heil. Vicelin* (1828); Wiggers, *Kirchengesch. Mecklenburgs* (1840); Neander, *Kirchengesch.* v, 1; Mooyer, *Verzeichniss d. deutschen Bischöfe* (Minden, 1854).—Herzog, *Real-Encyklop.* s. v.

Vicentino, Andrea, an Italian painter, was born at Venice in 1539. He was a scholar of the elder Parma, and followed his style. He was a great plagiarist, but made his selections with good taste and judgment. He was one of the most popular artists of his day, and found abundant employment in painting for the churches and public edifices of Venice and other cities of that republic, and even beyond its bounds. His best pictures are preserved in the collections, among which is his *Solomon Anointed King of Israel*, in the Royal Gallery at Florence, a picture worthy of great commendation. He died in 1614. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vicentino, Marco, a Venetian painter, son and pupil of Andrea, practiced his art at Venice with considerable reputation, and executed many works for the churches and for the collections. His fame, however, is derived more from his father's name than from his own works. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vice-rector is the second in authority to the rector, governor, master, or ruler of a college.

Vice-sacristan is a sacristan (q. v.) or sexton of inferior rank or position, who acts during the absence of the ordinary sacristan.

Vici, Andrea del, an Italian architect, was born at Arcevia, in the Marca d'Ancona, in 1744. He was educated at Perugia, and then sent to Rome to study painting under Stefano Pozzi, and architecture under Carlo Murena, but he decided to follow the latter as a profession. In 1780 the court of Tuscany appointed him hydraulic architect and engineer for the Val di Chiana, and in 1787 he was employed in a similar capacity by the papal government in the work of draining the Pontine marshes, and preventing the inundations of the Teppia. In 1810 he erected the embankment to support the left bank of the Teverone. His architectural works are considerable in number and importance. He was architect to the grand-duke of Tuscany and built, among others, the Palazzo Lapri at Bevagna; the Church and Monastery delle Salesiane at Offagna; the seminary at Osimo; the Church of S. Francesco at Foligno; the Capella Gozzoli at Terni; the villa and casini at Monte Gallo; and the superb cathedral at Camarino. He died Sept. 10, 1817. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vick, J. O., an English Congregational minister, was born at Emsworth, Nov. 11, 1803, and died June 7, 1862. He was occupied in business nearly the whole of his life, but frequently was engaged in preaching, and for several years labored acceptably as pastor of the Church in Waterloo, Portsmouth. See (Lond.) *Cong. Year-book*, 1863, p. 270.

Vick, Newet, a Methodist Episcopal minister, was born in Southampton County, Va., March 17, 1766. He began preaching in 1788; entered the Virginia Conference in 1790; married in 1791; removed to North Carolina in 1799, and three years later to Mississippi, where he labored until his decease, near Vicksburg, Aug. 5, 1819. See Sprague, *Annals of Amer. Pulpit*, vii, 558.

Vico (Vighi, or Vicus), Enea, an eminent Italian engraver and medallist, was born at Parma about 1520. He studied under Giulio Romano, and afterwards went to Rome, where he entered the school of Marc' Antonio Raimondi. He made such progress that he was invited to Florence by the grand-duke, Cosmo I, where he engraved several plates after Michael Angelo, and numerous portraits. From there he went to Venice and Ferrara. On returning to Parma in 1554, he engraved and published the medals of gold and silver of the twelve Cæsars with explanations. In 1555 he published at Venice his *Discorsi sopra le Medaglie*, which was several times reprinted. He is considered to have been the first who wrote on numismatics. His last work, *Imagini delle Donne Auguste*, was published at Venice in 1557. He died about 1570. Among his plates may be mentioned the *Conversion of St. Paul*, after F. Salviati; the *Entombing of Christ*, after Raphael; and the *Annunciation*, after Titian. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Victor (*the conqueror*), in Roman mythology, was a surname of *Jupiter*, often appearing upon tablets.

Victor (also Claudius Marius Victor and Victorinus) was a poet and orator of Marseilles, who lived in the former half of the 5th century, and wrote in hexameter verse a *Comment. in Genesin* and an *Epistola ad*

Solomon. Abbat. de Perversis suæ Ætatis Moribus. See *Max. Bibl.* etc. viii, 418.

Victor, St. The lists of martyrs and saints in the Roman Catholic Church include an extended series of personages named Victor, concerning whom see *Ausführl. Heil.-Lexikon* and the accompanying *Kalender* (Cologne and Frankfort, 1719), p. 2262–2271. See Herzog, *Real-Encyklop.* s. v.

Victor of Antioch was a bishop contemporary with Chrysostom (about A.D. 400) who wrote a commentary on the Gospel of Mark, in which he defended the view entertained by the Church of his day that, with reference to fasting, Christians have entire liberty of action. The commentary is given in *Max. Bibl. Vet. Patrum* (Lugd. 1677), iv, 370.

Victor of Capua was a bishop in the former half of the 6th century (died about 544). He ranks as the earliest Latin catenator, and wrote *De Cyclo Paschali*, fragments of which work are contained in Bede, and a *Scholia Vet. Patrum.* He also prepared a Latin version of Ammon. Alexandrinus's *Harmony of the Gospels* (*Harm. Evangel. Amm. Alexandr.* etc. [Col. 1532]).

Victor of Cartenna was a bishop in the 5th century who wrote *Adversus Arianos ad Genseric., Vandal. Regem: — De Pœnitentia Publica: — Epistola Consolatoria ad Basil.:*—and several homilies. His writings are now extant only in part.

Victor of Carthage, a bishop A.D. 646, is known only through a letter addressed to pope Theodore I, in which he announced his elevation to the episcopal chair and accepted the doctrine of two wills in Christ.

Victor of Tununa was a bishop who died about A.D. 566. He was one of the defenders of the so-called *Three Chapters* (q. v.), and was imprisoned and banished because of his resistance in opposing Justinian's edict in condemnation of the chapters. He composed a *Chronicon ab Orbe Condito*, of which the part extending from A.D. 444 to 465 is still extant. See *Thesaur. Temp. Eusebii Pamphili*, opera et studio J. J. Scaligeri (Amst. 1658), ii, 1 sq.; *Thesaur. Monum. Eccles. sive Henrici Canisii Lectiones Antiquæ*, ed. Basnage (Antv. 1725), i, 321 sq.

Victor of Vita (*Vitensis*, not bishop of Utica, as is often stated) was a bishop who lived in the latter half of the 5th century. In A.D. 487 he wrote a *Hist. Persecut. Afric. sub Genserico et Hunnerico Vandal. Regibus*, which is given in Ruinart, *Hist. Persecut. Vandal.* (Paris, 1694; Venice, 1732). See also Papencordt, *Gesch. d. vandal. Herrschaft in Afrika* (Berl. 1837), p. 66 sq., 113 sq., 269 sq.

Victor I, pope from 185 to 197, or from 187 to about 200, was an African by birth and a hot-blooded character. He is noted for the part he took in the dispute with the Quartodecimanians of Asia Minor about the observance of Easter. He wrote a letter to Polycrates of Ephesus demanding that he should conform to the Occidental rule respecting Easter, on pain of excommunication in case of refusal; and when Polycrates declined, he severed ecclesiastical relations with that bishop and the churches of Asia Minor by which Polycrates was supported. The opposition of many Western ecclesiastics to such measures, however, compelled Victor to recede from his arbitrary position. The eventual result of the whole dispute was the prevalence of the Western theory of Easter. See Easter Controversies. Victor participated also in the beginnings of the Monarchian controversy by expelling from the Church the Dynamistic Monarchian Theodotus the Tanner (ὁ σκυτεύς), who denied the deity of Christ. This step gave rise to the sect of Theodotianists, which existed for a time in Rome. Certain expressions used by Tertullian (*Adv. Praxeam*, c. 1; *App. ad Libr. de Præscript.* c. 53) would seem to indicate that Victor was disposed to favor the views of Praxeas (q. v.) and the Patripassians (q. v.), which were the direct opposite of the notions entertained by the Ebionizing Dynamists. See Eusebius, *Hist. Eccles.* v, 22–28.

Victor II, pope from 1055 to 1057, was a relative of the emperor Henry III. His name was *Gebhard*, and he was previously bishop of Eichstädt. Leo of Ostia (*Chron. Casin.* ii, 89) states that the elevation of Gebhard to the pontificate was the work of the famous Hildebrand. The motive of that schemer's action in choosing so decided a friend of the emperor to fill the papal chair would seem to have been a desire to divide the imperial camp into two opposing factions. The experiment succeeded well, at least in so far as that Gebhard identified himself with the Cluniacensian party, whose head was Hildebrand. He attacked the practices of simony and marriage among the priests, issuing energetic prohibitions and holding several councils in France against them. In 1056 he was present at the death-bed of Henry III in Germany, and became the guardian of the infant heir of that prince and the counsellor of his widow. He died soon after his return to Italy in the summer of 1057. See Pagi, *Breviarium Paparum Rom.* i, 528 sq.; Höfler, *Gesch. d. deutschen Päpste*; Gfrörer, *Gregor. VII*, i, 560; and the Church histories.

Victor III, pope and successor to Gregory VII, was a son of Landulph V, prince of Benevento. His name was *Desiderius*, and he had been abbot of Monte Casino. Chosen by Gregory, he was elected by the cardinals to the papal chair in 1086, but refused to obey their call. He laid aside the papal insignia in solemn form at Terracina, and returned to his monastery, but in the spring of 1087 was nevertheless induced to enter on the high office for which he had been selected. He displayed much of the energetic spirit and tendency of his predecessor. At Benevento he excommunicated his rival, Clement III, and at the same time forbade all investiture of clergymen by the laity, called upon the Italians to undertake a sort of crusade against the Saracens of Africa, and instructed all bishops and ecclesiastics to avoid all association with the archbishop Hugo of Lyons, who, with the abbot Richard of Marseilles, had rebelled against his authority and grossly maligned his person. While engaged in the prosecution of far-reaching plans, he was suddenly cut down by death, in September, 1087, after having been the actual possessor of the papal chair during scarcely half a year. See Leo Ostiens. *Chron. Casin.* contin. a Petr. Diacon., bk. iii, c. 71, p. 480 sq.; Muratori, *Gesch. Ital. im Mittelalter* (Germ. transl.), vi, 464 sq.

Victor IV, popes. **1.** The successor of Anacletus II (died 1138), who was previously cardinal Gregory Conti, but who, after a reign of two months, was induced by Bernard of Clairvaux to give place to the more powerful Innocent II (q. v.; and comp. Petr. Diacon., in the *Chron. Casin.* iv, 130).

2. Antipope against Alexander III. He was previously a cardinal, *Octavianus*. Enthroned in 1159, he was recognised and protected by the emperor Frederick Barbarossa and endorsed by the synods of Pavia in 1160 and of Lodi in 1161, but never equalled his rival in ecclesiastical power or in moral influence. He died in 1164 at Lucca, and was followed by Paschal III. See Von Raumer, *Hohenstaufen*, ii, 123 sq.; Reuter, *Gesch. Alexander's III u. d. Kirche s. Zeit*, i, 129, 401 sq.; Herzog, *Real-Encyklop.* s. v.

Victoria, a Christian martyr of the Dioclesian persecution (A.D. 284–312), was a native of an inland town in Numidia. She was one of a band of Christians who had met in the house of a church reader, and were seized and brought to Carthage to be arraigned before the tribunal of the proconsul. Her father and brother were still pagans; and her brother, upon her refusal to go with him, claimed that she was not in her right mind. "This is my mind," replied she, "and I have not altered it." She died in triumphant faith. See Neander, *Hist. of the Church*, i, 152.

Victorinus, bishop of Pettau (*Petavionensis*), a town in ancient Pannonia—not of Poitiers, as Baronius states—lived about A.D. 290, and was an orator before he became a bishop. He was of Greek extraction, and was better acquainted with the Grecian than the Latin tongue. Of his works, a fragment, *De Fabrica Mundi*, was published by Cave (see below). Jerome says that Victorinus wrote commentaries on most of the books of the Old Test., and he is also credited with the authorship of a commentary on the Apocalypse. He died, according to the Roman martyrology, a martyr's death, under Diocletian, about 303. See Dupin, *Nouvelle Bibl. des Auteurs Eccles.* (Paris, 1693), i, 194; Cave, *Scriptorum Eccles. Hist. Lit.* (Genev. 1693), p. 73 sq.; *Max. Bibl. Vet. Patr.* etc. (Lugd. 1677), vol. iii, where the commentary on the Apocalypse occurs, p. 414 sq.; Herzog, *Real-Encyklop.* s. v.

Victory, in Roman mythology, was the daughter of Pallas and Styx. Victory personified (called by the Greeks Νίκη) was generally represented in connection with other deities, who carry her upon their hands; for instance, Jupiter, Minerva, Venus. She also appears with victors in races, whose horses she guides. She is pictured as a maiden similar to Minerva, with wings, a palm-branch, and a wreath. In the accompanying cut she appears bringing a sacrifice to Minerva.

Antique Figure of Victory.

Victricius, St. Tradition makes him to have been a soldier who became a Christian and wished to leave the army, for which reason he was condemned to undergo severe tortures, but escaped, because the lictor who had him in charge became blind, and the prisoner's fetters refused to hold him bound. After being liberated, Victricius became bishop of Rouen (A.D. 380–390), and an active missionary. He sustained intimate relations with Martin of Tours and Paulinus of Nola. About 393 he visited England for the purpose of restoring peace to the Church, into which the Pelagian faction had brought discord; but was himself suspected of heresy and compelled to visit Rome (403), in order to prove his orthodoxy. Pope Innocent I thereupon gave him a paper intended to be a guide in the administration of ecclesiastical discipline, and also for the deportment of believers generally. He died, probably, in 407 or 408, and left a work, entitled *De Laude Sanctorum*, which was published by Lebeuf (Paris, 1739). His day is Aug. 7.—Herzog, *Real-Encyklop.* s. v.

Victrix (*the victoress*) was a surname of Venus.

Victuals (represented by several Heb. and Gr. words, which are variously rendered in the A. V.). The necessary act of taking food was, at a very early period of the world's history, connected immediately with religion. Thus the paschal lamb and the unleavened bread spoke in pleasing tones and by striking emblems, to each successive generation, of the great historical fact of which they were designed to be the perpetual memento. In like manner the Lord's supper (1 Cor. xi, 20), the breaking of bread from house to house (Acts ii, 46), and the ἀγάπαι, or love-feasts—feasts of charity (Jude 12)—were all, especially the first, both wisely designed and admirably fitted to bring into play, in connection with religion, the better feelings of humanity, to maintain in everlasting remembrance the events which they symbolized, to make eating and drinking an act of religion, and to make religion a pleasure. See Agape; Passover; Supper.

1. The productions of a country, at an early period of the world, necessarily determined its food. Palestine abounded with grain and various kinds of vegetables, as well as with animals of different species. Such, accordingly, in general, was the sustenance which its inhabitants took. See Cereals.

The use of fire, and the state of the arts of life in a country, must also have important influence on its cookery; in other words, will go far to determine the state in which the natural productions of the earth will be eaten. If the grain is to become bread, a long, and by no means easy, process has to be gone through. Skill in preparing food is therefore held in high repute; so that, as in Homer, princes slay the cattle, and poetry details the process by which the carcass is made ready for being eaten (*Iliad*, i, 457). See Cook.

Bread formed "the staff of life" to the ancient Hebrews even more than to ourselves; but the modes of preparing it have been noticed under other heads. See Bread; Mill.

On a remarkable occasion a calf, tender and good, was taken, slain, dressed (roasted, most probably [Gen. xxvii, 7; Exod. xii, 8, 9; Judg. vi, 19; 1 Sam. ii, 13]; boiling was not known till long afterwards), and set before the guests, while the entertainer (Abraham) respectfully stood at their side, doubtless to render any desirable service. The sauce or accompaniments on this occasion were butter and milk. From Gen. xix, 3 it may be inferred that the bread was unleavened. See Butter; Milk.

The cases, however, to which reference has been made were of a special nature; and from them, as well as from what is recorded touching Isaac and Esau and Jacob, it appears that flesh meat was reserved as food for guests or as a dainty for the sick; lentils, pulse, onions, grain, honey, and milk being the ordinary fare. See Meat.

The agreeable, and perhaps in part the salubrious, qualities of salt were very early known and recognised. In Lev. ii, 13, it is expressly enjoined, "Every oblation of thy meat-offering shalt thou season with salt; with all thine offerings shalt thou offer salt." See Salt.

Locusts were a permitted (Lev. xi, 22) and a very common food. At the present day they are gathered by the Bedawin in the beginning of April, and, being roasted on plates of iron or dried in the sun, are kept in large bags, and, when needed, eaten, strewed with salt by handfuls. See Locust.

Of four-footed animals and birds, the favorite food were sheep, goats, oxen, and doves. There are few traces of the eating of fish, at least in Palestine (Lev. xi, 9–22; Numb. xi, 5). In the first passage a distinction is made between certain fish which might be eaten and others which were forbidden. "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat; and all that have not fins and scales, they shall be an abomination unto you." See Cattle; Fish.

The distinction of clean and unclean animals, and of animals which might and those which might not be eaten, is found to have existed to a great extent in ancient Egypt. See Spencer, *Leg. Rit.* i, 5; Danz, in

Meuschen, *N. T. Talm.* p. 795; Maimonides, *De Cibis Vetitis*, ed. Wöldicke (Lips. 1734); Reinhardt, *De Cibis Hebræor.* (Viteb. 1697). The Mosaic laws which regulated the use of animal food may be found in Lev. xi and Deut. xiv. The grounds of many of these regulations may be ascertained with a greater or less degree of probability, provided the student is well acquainted with the mind and spirit of Hebrew antiquity. Considerations drawn from idolatrous usages, regard to health, the furtherance of agriculture, and established customs and tastes, had in each case an influence in the promulgation of these laws. See CLEAN.

2. In the earliest times water was the common drink. That wine of an intoxicating tendency was drunk at a very early period appears from what happened to Noah (Gen. ix, 20), who seems to have made as well as drunk wine. Bread and wine are spoken of in xiv, 18, as offered for refreshment to Abraham by Melchizedek, king of Salem. Water was sometimes put to the wine; at others a strong drink was made by mixing with the wine aromatic herbs (Psa. lxxv, 9; Isa. v, 22), or a decoction derived from them; myrrh was used for this purpose. Date wine was in use, and probably the Egyptian or malt wine, *ζῦθος, οἶνος κρίθινος* (Herod. ii, 77). Jerome (*Opp.* iv, 364, ed. Bened.) says that "drink called *sicera* by the Hebrews (שכר) is every kind which can inebriate, or that which is made from grain, or of the juice of apples, or when the honey-comb is made (*decoquuntur*) into a sweet and barbarous beverage, or the fruit of the palm expressed into a liquor, and when water receives a color and a consistency from prepared herbs." The common people (Mark xii, 37) drank an acrid sort of wine, which is rendered vinegar in our English version (Ruth ii, 14; Matt. xxvii, 48). The Orientals frequently used wine in excess, so as to occasion intoxication, whence are drawn many striking figures in Holy Writ (Deut. xxxii, 42; Psa. lxxviii, 65; Isa. v, 11; xxviii, 1; xlix, 26; Jer. viii, 14; ix, 14; xvi, 48). That indulgence in wine was practiced in very ancient days is manifest from there being in the court of Pharaoh, at the time of Joseph, state-officers who had charge of the wine, and served the monarch with it when he drank (Gen. xl, 1, 11; comp. 1 Kings x, 5; 2 Chron. ix, 4; Neh. i, 11). See WINE.

For drinking-vessels there were used the cup and the bowl (Exod. xxv, 33; Numb. vii, 13, 84; Jer. xxxv, 5; Amos vi, 6). The cup was generally of brass covered with tin, in form resembling a lily, sometimes circular. It is still used by travellers, and may be seen in both shapes on the ruins of Persepolis (1 Kings vii, 26). The bowl (Exod. xxv, 33) assumed a variety of shapes, and bears many names. Some of these "chargers" appear, from the presents made by the princes of Israel (Numb. vii), to have been of large size and great splendor; some were silver, some gold (1 Kings x, 21). See CUP, etc.

3. In Eastern climes the chief meal, or what we term dinner, is, in consequence of the heat of the middle period of the day, deferred till towards evening, a slight repast being taken before noon (Adam, *Rom. Antiq.* p. 377, ed. Major; Potter, ii, 625; Chardin, iv; Jahn, i, 2). But from Gen. xliii, 16, 25, it appears to have been the custom to dine at noon in the days of the patriarchs. The same seems to have been the case in Palestine at a later period (1 Kings xx, 16; comp. Luke xi, 37; Acts x, 10). Convivialities, however, were postponed till evening, and sometimes protracted to the following morning (Isa. v, 11; Mark vi, 21; Luke xiv, 24). See BANQUET. The meal was preceded by washing of hands (Mark vii, 2; Luke xi, 38), which the mode of eating rendered necessary, and by an invocation of the divine blessing (1 Sam. ix, 13), termed in Samuel ברכה, and in Greek *εὐλογία εὐχαριστία*, blessing, giving of thanks (Luke ix, 16; John vi, 11). Similar customs prevailed among the Greeks and Romans. Jahn (*Bibl. Antiq.* p. 68) has given the short prayer, as preserved in the Talmud, which the Jews used, as follows: "Blessed be thou, O Lord our God, king of the world, who hast produced this food (or this drink) from the earth (or the vine)" (Matt. xiv, 19; xv, 36; xxvi, 27). See MEAL.

4. The Hebrews, like the Greeks and Romans in their earlier history, ate sitting (Gen. xxvii, 19; Judg. xix, 6; 1 Sam. xx, 25). A carpet was spread, on which the meal was partaken. At a later period, however, particularly when Palestine came under the influence of Roman manners, the Jews reclined on cushions or couches (Esth. i, 6; Amos vi, 4; Luke vii, 37; *ἀνεκλίθη*, not "sat," as in the common translation, but "reclined"). See ACCUBATION. The custom of giving preference in point of seat or position to guests of high consideration appears, from 1 Sam. ix, 22, to have been of ancient date (Amos iii, 12). In the time of Christ (Luke xiv, 8) the Pharisees, always eager for distinction, coveted the place of honor at meals and feasts. Women were not admitted to eat with the men, but had their meals supplied in their own private apartment (Esth. i, 6–9). In Babylon and Persia, however, females mingled with males on festive occasions (Dan. v, 2). In general the manner of eating was similar to what it is in the East at the present day. Special care was taken of favored persons (Gen. xliii, 34; 1 Sam. i, 4; ix, 22; John xiii, 26). Neither knives, forks, nor spoons were employed for eating. The food was conveyed from the dish to the mouth by the right hand. The parties sat with their legs bent under them round a dish placed in the centre, and either took the flesh meat with their fingers from the dish, or dipped bits of their bread into the savory mess and conveyed them to their mouths. In Ruth ii, 14, Boaz says to Ruth, "Dip thy morsel in the vinegar," which explains the language of our Lord, in John xiii, 26, "He it is to whom I shall give a sop when I have dipped it." This presenting of food to a person is still customary, and was designed originally as a mark of distinction, the choice morsels being selected by the head of the family for the purpose. Drink was handed to each one of the guests in cups or goblets, and, at a

Ancients Reclining at Table.

Wine-cups. (From Persepolis.)

very ancient period, in a separate cup to each person. Hence the word cup is used as equivalent to what we term a man's lot or destiny (Psa. xi, 6; lxxv, 8; Isa. li, 22; Matt. xxvi, 39). See DIET; EATING; FOOD; SUP.

Vicus, HENRICUS, a Roman Catholic theologian and philosopher, was born in 1536 at Valenciennes, and died in 1596 at Armentiers, in Flanders. He wrote, *De Christianorum Sacramentorum Natura, Officiis, et Numero:—De Descensu Christi ad Inferos:—De Communione Sanctorum*, etc. See Swertii *Athenæ Belgicæ*; Andreæ *Bibliotheca Belgica*; Jöcher, *Allgemeines Gelehrten-Lexicon*, s. v. (B. P.)

Vida, MARCO GIROLAMO, an Italian poet and priest of the Roman Church, was born at Cremona about 1485. He studied at Padua and Bologna, and joined the Order of the Canons of St. Mark at Mantua. He afterwards became canon of St. John Lateran at Rome, and prior of San Silvestro at Frascati, and in 1532 bishop of Alba. He was a learned scholar, and one of the best Latin poets of his day. He wrote in Italian as well as in Latin. Among his works are, a metrical treatise *De Arte Poetica* (Rome, 1527):—*Christias*:—and *Scacchiæ Ludus*. All of these have been translated into English. Vida died at Alba, Sept. 27, 1566.

Vidal, Diego (called *the Elder*), a Spanish painter, was born at Valmaseda in 1583. He is said to have studied at Rome, and acquired some reputation as an artist. He was a prebendary of the Cathedral of Seville, and painted there a naked *Christ*, and the *Virgin with the Infant in her Arms*. His drawings are also spoken of in terms of commendation. He died at Seville in 1615. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vidal (DE LIENDO), **Diego** (called *the Younger*), a Spanish painter, nephew of Diego the elder, was born at Valmaseda in 1602. He studied theology and painting at Rome, and was canon of the Cathedral of Seville. There are some of his works in the sacristy of the Cathedral of Valencia, which evince considerable skill. He died at Seville in 1648. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vidal, Dionisio, a Spanish painter, was born at Valencia about 1670. He studied under Antonio Palomino, to whom he gave assistance in several cities. He returned to Valencia and was employed to paint the ceiling of the Church of St. Nicolas, from the designs of Palomino. He also executed some works of his own composition in fresco for various churches. He died at Tortosa, while painting the Chapel of the Virgin of the Girdle, but the time is not known. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vidam (Lat. *vice domini* [q. v.]), was, 1. The bishop's steward in the administration of the Church revenues, as the viscount represented the count. At Rheims and Chartres the vidams raised their office into a fief. 2. The provost or bailiff of the capitular rents, as at Lincoln, Cambrai, Rouen, etc. 3. The term is also applied to the heirs of founders of religious houses who had certain rights over their estates and attached churches.

Vidas, ELIAS DE, *ben-Moses*, a Jewish writer of the 16th century, a pupil of Moses of Cordova, or Cordovero (q. v.), is the author of the work on ethics entitled ראשית חכמה, *the beginning of wisdom*, in five parts, of which the first, called שער היראה, treats of the fear of God, in fifteen chapters; the second, שער האהבה, of the love of God, in twelve chapters; the third, התשובה, with seven chapters, treats of repentance; the fourth, שער הקדושה, with seventeen chapters, of holiness; while the fifth, שער הענוה, treats of humility. Besides some excerpts from and compends of Vidas's work, the part which treats of repentance has been translated into Latin by J. Morin, in his *Commentarius de Sacramento Pœnitentiæ* (Paris, s. a.), and by David de Lara into Spanish (Leyden, 1666), who also translated the first part, treating of the fear of God (Amst. 1633). See Fürst, *Bibl. Jud.* iii, 477 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 328. (B. P.)

Vidŭa (*the widow*), a Latin surname of JUNO.

Viduæ (*widows*), a term applied to the deaconesses of the ancient Church, by Tertullian and others, because they were commonly chosen from among the widows, and the office was called *viduatus*. Even some of the ancient laws required them to be widows, prescribing minutely their qualifications in this regard. See Bingham, *Christ. Antiq.* bk. ii, ch. xxii. See WIDOWS.

Vidŭus, in Roman mythology, is the family name of the mother of the Fabians in Rome. She is said to have been a daughter of Evander, the most ancient king of Italy, loved by Hercules, through whom she became mother of Fabius, the progenitor of the family.

Vieil, PIERRE LE, an eminent French painter on glass, was born in Paris in 1708. In 1734 he executed several excellent works for the Church of St. Étienne du Mont, in Paris; and afterwards restored the glass-paintings in the Cathedral of Notre Dame. He also executed, among other works, the paintings in the Church of St. Victor. He spent fifteen years in preparing materials for a work on the art of glass-painting, entitled *Traité Historique et Pratique de la Peinture sur Verre*. He also wrote, *Essai sur la Peinture en Mosaïque*. He died in 1772. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vieira (**Vieyra**), **Antonio**, a Portuguese missionary, was born in Lisbon, Feb. 6, 1608, of a good family. He was brought up by the Jesuits at Bahia, in Brazil, and in 1625 entered their order. He prepared himself by diligent study for evangelical labor among the surrounding Indians and negroes, and in 1641 went to Portugal as companion to the viceroy's son; but on their arrival they were mistaken for Spanish emissaries, and Vieira was cast into prison. He was soon released, however, and preached at the court with such eloquence that Juan IV made him his preacher, and engaged him in diplomacy at Paris and the Hague. In 1647 he went also to London, and in 1650 to Rome. In 1652 he returned to Brazil in execution of his cherished schemes, but was unsuccessful in his efforts to rescue the natives of Brazil from slavery. He returned again to Portugal for further authority, but, after six more years of indefatigable labor in Brazil, he was finally sent home to Lisbon (1661) as a criminal. After various fortunes at home and abroad, still laboring for religious purposes, he died at Bahia, July 18, 1697, the acknowledged head of the Jesuitical order in Brazil. He left a number of historical and other works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Vieira, Sebastiano, a Portuguese missionary, was born at Castro Daire (diocese of Lamego) in 1570. At the age of sixteen he entered the Order of St. Ignatius, and prepared himself for evangelical labor in the East Indies. In 1602 he arrived in Japan, and spent several years there; thence he went to Manilla, and again to Japan, gathering converts continually. Being sent for by the home authorities to report at Rome, he was condemned as a traitor by the Japanese, and on his return was seized, commanded to renounce his faith, and on refusal was cruelly martyred, June 6, 1634. See *Biographie Universelle*, s. v.

Viel, DE. See DUVEIL.

Vienna, COUNCIL OF (*Concilium Vindobonense*), was held May 10, 1267, by Guy, cardinal-legate. A constitution in nineteen articles was published, very similar to that drawn up in the Council of Cologne in the year preceding.

By canon 3, clerks having wives or concubines were or-

dered to separate from them within a month, under pain of being deprived.

6. All pluralities were forbidden.

14. Forbids abbots to consecrate chalices, patens, or any ecclesiastical vessel or vestment.

The last five relate to the Jews.

See Mansi, *Concil.* xi, 858.

Vienne, Councils of (*Concilium apud Viennam Allobrogum,* or *Viennense*). Vienne is a city of Dauphiné, France, where numerous Church councils were held.

I. The first of which mention is made was held A.D. 474. Of its transactions nothing is known beyond the fact that it sanctioned the solemn observance of the three days preceding Ascension-day, which bishop Mamercus of Vienne had ordered.

II. Held A.D. 870, simply confirmed the privileges bestowed upon a monastery.

III. Held A.D. 892, by order of pope Formosus, whose two legates, Pascal and John, presided. Several bishops were present, and four canons were published.

1, 2. Excommunicate those who seize the property of the Church, or maltreat clerks.

4. Forbids laymen to present to churches without the consent of the bishop of the diocese; also forbids them to take any present from those whom they present.

See Mansi, *Concil.* ix, 433.

IV. Held A.D. 907; was convoked by archbishop Alexander of Vienne, and settled a dispute between abbots Aribert and Barnard respecting the income receipts of monasteries.

V. Held A.D. 1112 by archbishop Guido; excommunicated emperor Henry V because he claimed the right of episcopal investiture, and revoked the treaty of 1111 which conferred such right upon the crown.

VI. Held A.D. 1119; was called by pope Gelasius II, who had again excommunicated Henry V, on the occasion of his setting up an antipope in the person of Gregory VIII; but nothing whatever concerning the transactions of this synod is known.

VII. Held A.D. 1124; was incited by pope Calixtus II, and called by archbishop Peter of Vienne; legislated with reference to the securing of ecclesiastical privileges and possessions.

VIII. Held A.D. 1142; was chiefly concerned with the election of a new bishop.

IX. Held A.D. 1164, at which archbishop Reginald of Cologne vainly endeavored to secure a recognition of Paschal III, whom the emperor Frederick had endorsed.

X. Held A.D. 1199, by the cardinal-legate Peter of Capua, for the purpose of promulgating the decree of pope Innocent III, which punished the king, Philip Augustus, with excommunication on account of his renunciation of Inneburgis, his lawful consort, and his subsequent marriage with Agnes of Meran. See Mansi, *Concil.* xi, 11.

XI. Held A.D. 1289; is barely mentioned in the records, and some authorities deny that it was held.

XII. Held A.D. 1311; known as the fifteenth œcumenical council, and the only one of the series to which attaches any considerable importance. It was originally ordered, by a papal bull of 1308, to meet Oct. 1, 1310, but was subsequently postponed for one year. The council finally convened, under the presidency of pope Clement V, on Oct. 16, 1311. The number of prelates present is fixed by some at 114, and by others at 300, including the patriarchs of the Latin Rite of Alexandria and Antioch. It discussed methods for preserving the purity of the faith, which was impaired by the heretical influence of John of Oliva, and of the Fratricelli, Dolcinists, Beghards, and Beguins; also the aid to be afforded the Holy Land; the reform of ecclesiastical discipline; and especially the disposition to be made of the Order of Knights Templars. The decisions abrogated the Order of Templars; declared the legitimacy of the late pope Boniface VIII, and his freedom from the crimes charged against him; conceded tithes for six years to the kings of France, England, and Navarre, in order that they might organize a crusade; and regulated the government of the begging friars and similar matters. Most of the decrees which have to do with matters of doctrine and discipline are contained in the so-called *Clementines* (q. v.), and were first promulgated by pope John XXII.

XIII. Held A.D. 1557; determined several questions of Church discipline; discussed the use of sermons as a means of instructing the people; forbade the admission of strangers to the pulpits; demanded the rendition of heretics, and prohibited merry-makings on feast-days and association with suspected persons; gave directions respecting the tonsure and garb of priests; denied to monks and nuns the privilege of leaving their convents, etc. See Martene, *Thesaur. Novus Anecdot.* (Lutet. Par. 1717), iv, 446 sq.

Sources.—Harduin, *Acta Concil. et Epistol. Decretales ac Constitut. Summorum Pontificum* (Paris, 1714); Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio* (Venet. 1776); *Tract. Illustr. Jurisconsultorum* (ibid. 1584), XIII, i, 159 sq., where is given Durandus, *Tractatus de Modo Celebrandi Gen. Concilii.*—Herzog, *Real-Encyklop.* s. v.

Vieu, Joseph Marie, an eminent French painter, and the regenerator of art in France, was born at Montpellier, June 18, 1716. His enthusiasm for art led him to study, against the wishes of his parents, under several masters, among whom were Rivalz of Toulouse, and C. Natoire at Paris, where he went in 1740. In 1743 he gained the prize of the Royal Academy by his picture of the *Plague of the Israelites in the Time of David.* In 1744 he went to Rome, where he spent some years in studying the masters and designing from the antique, and painted numerous pictures, including many altar-pieces of great merit, such as the *Slaughter of the Innocents,* and two pictures now in the Louvre: a *Sleeping Hermit,* and *St. Germain and St. Vincent Receiving the Crown of Glory from the Hands of an Angel.* He returned to Paris in 1750, and was chosen a member of the Academy in 1754. While at Paris he painted numerous pictures, and labored with excellent success to restore in French art the study of the antique and of nature as represented in the Italian masters. He completed his picture of *St. Denis Preaching to the Gauls* in 1775, when he was decorated with the Order of St. Michael, and appointed director of the French Academy at Rome, where he resided until 1781, and was also elected a member of the Academy of St. Luke. After returning to Paris he was chosen one of the rectors and director of the Royal Academy, and in 1789 principal painter to the king. At the time of the Revolution came a change in his relations to the government, but Napoleon made him a member of the Senate, a count of the empire, and a commander of the Legion of Honor. He died in Paris, March 27, 1809, and was buried in the Pantheon. Vieu's subjects are taken chiefly from the Scriptures, ancient and modern history, and Greek mythology. Among the most celebrated works of this artist the following deserve mention here: *St. Jerome:* — the *Embarkation of St. Martha:* — *Christ Breaking Bread:*—the *Resurrection of Lazarus:*—the *Virgin Attended by Angels:* — and *St. Gregory.* See Spooner, *Biog. Hist. of the Fine Arts,* s. v.

Vieux, Renaud le, a French historical painter, flourished in the latter part of the 17th century. He visited Rome for study, and when he returned to France produced many works of considerable merit. He painted several pictures for the Church of the Penitents at Avignon from subjects in the history of John the Baptist. Two of these were taken to Paris in 1793, two are in the Gallery of Nismes, and the rest are at Avignon. See Spooner, *Biog. Hist. of the Fine Arts,* s. v.

Viger, Francis, a French Jesuit, was born in 1591 at Rouen, and was professor of elocution at Paris, where he died Dec. 15, 1647. He edited *Eusebii Evangel. Præparat.,* in Greek and Latin, accompanied with notes

(Paris, 1628). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Witte, *Diarium Biographicum;* Jöcher, *Allgemeines Gelehrten-Lexicon*, s. v.; Winer, *Handbuch der theol. Literatur*, i, 892. (B. P.)

Vigērus, Marcus, a Ligurian Dominican, a professor of theology at Padua and Rome, and a cardinal, was born in 1446. He wrote various treatises respecting the death of Christ, which were printed in two volumes at Douay in 1607. He died in 1516. See Mosheim, *Hist. of the Church*, bk. iii, cent. xv, pt. ii, ch. ii.

Vigier, Gérald, a French hagiographer, who died in 1637. He wrote a *Histoire des Saints Protecteurs d'Auvergne* (Paris, 1535, 8vo):—and *La Monarchie de France* (ibid. 1670–72; Clermont, 1677, 2 vols. fol.).

Vigil of Lights, an old English term to designate Candlemas-eve (Feb. 1).

Vigilantius, a presbyter of the early part of the 5th century, belongs to the number of isolated *testes veritatis* who rose in opposition to the errors of the Church with respect to worship and morals, which were becoming increasingly notorious with the advancing years of the 4th century. He was a native of Calagurris, now Casère, in the county of Commenges (*Convennæ*). His Gallic extraction is indisputably proven, despite the fact that some authorities have been misled into stating that he was of Spanish family. He was brought up to follow the business of inn-keeping; but in 395 (?) visited Paulinus of Nola (q. v.), and immediately afterwards was ordained presbyter. Recommended to Jerome by Paulinus, he travelled into the East and visited Jerusalem in 396, meeting with a friendly reception at the hands of Jerome, but making no favorable impression upon his heart. Jerome had two especially tender spots in his character—the one an inordinate vanity because of his learning, and the other an exalted opinion of his own orthodoxy; and Vigilantius managed to fret them both. He was not possessed of learned culture, though Gennadius credits him with being *lingua politus;* and yet he laid claim to the literary character; and, with the practical disposition of a Western mind, he objected to the speculative dogmatics of Origen, upon whose study Jerome was at that time employed, and even raised suspicions against the soundness of Jerome's personal views. Jerome at first attempted to prove the correctness of his creed; but Vigilantius, having refused to avail himself of the scholar's hospitality and departed from Jerusalem, felt himself bound by no restraints, and issued an epistle condemnatory of Jerome's Origenism (see Hieron. *Ep.* cix, 2, *inter Adriæ Fluctus Cottiique Regis Alpes*), in response to which the irascible saint compared him to Judas and termed him an ass. Either just before, or immediately subsequent to, the sojourn at Jerusalem, Vigilantius went to Egypt, but the exact time is not determined; and a similar uncertainty surrounds the place of his residence on his return to the West. The letters of Jerome appear to compel the conclusion that his opponent was settled in Gaul, while Gennadius makes him to have charge of a parish in Barcelona. We incline to believe the former the only settlement of the question which can be successfully defended. Eight years after the departure of Vigilantius from Jerusalem, a presbyter named Riparius notified Jerome that his adversary was teaching very questionable doctrines and disturbing the entire (Gallic ?) Church with the promulgation of his views. He thereupon renewed his attacks upon Vigilantius (*Ep. contra Vig.* 18), but, much to the surprise of himself and other students of the situation, without giving wider dimensions to the quarrel; for Vigilantius was certainly supported by many of the lower clergy and of the laity, and was even protected by bishops. No answer was made to Jerome's abusive epistle, and Vigilantius thenceforward drops out of view, either because he soon afterwards died, or because the barbarian invasions of Gaul crowded the paper quarrels of incensed churchmen out of sight.

The views which stirred the soul of Jerome to wrath are not preserved to us in sufficient fulness to furnish a connected system. The primary object of attack by Vigilantius was the veneration of martyrs and of relics. He doubted the genuineness of the relics, and condemned the bearing about of dead men's bones enswathed in costly wrappings. He also considered the invocation of martyrs as a deifying of the creature and a step backward into heathenism, and insisted that it implies the doctrine of their omnipresence, and that their intercession cannot be safely relied upon, since their prayers in their own behalf were not always answered. He held that the miraculous power with which relics were supposed to be endowed had not extended further than to the close of the distinctively missionary period of the Church. The burning of daylight candles in the basilicas was rejected by him on the ground that the martyrs, in whose honor the basilicas were erected, were rejoicing in the light of the Lamb on the throne, and had no need of such illuminations. The celebration of vigils (q. v.) and martyrs' feasts was denounced as involving danger to public morals; but he violated consistency in consenting that vigils might be kept in connection with the Easter festival.

In the field of morals, Vigilantius draws still nearer to the evangelical position, particularly upon the question of the celibacy of the priesthood, which he condemned, as he did monasticism, with its voluntary vows of poverty and solitude. He reasoned that it is better to contribute regularly to the relief of the poor than to alienate possessions by a single act, and that to flee from the world is not to conquer it. He was especially outspoken in criticisms of the fanatical monks of the East, whose fantastic eccentricities he had himself observed. He furthermore opposed the donations of money which it was customary to send to Jerusalem — a measure which Jerome might almost regard as a direct attack upon himself. In all these arguments, Vigilantius evidently holds that there is no distinction of morality into higher and lower classes, but that the demands of virtue are equally binding upon all men. He was not the equal of Jovinian (q. v.) in speculative ability, but merely a clear-headed exponent of the instinct of an earnest piety which lived in his soul. He was pious rather than philosophical; and he was, moreover, not deeply learned in the Scriptures. His work was not of lasting consequence, probably because he lacked the reformatory spirit which alone is competent to resist the perverse tendencies of a degenerating age. See Jerome, *Epp.* and *De Viris Illustribus*, with the continuation of Gennadius (q. v.); Paulinus of Nola, *Ep. ad Severum*, v, 11 (Aug. *Epp.* 24, 4); Vogel, *De Vigilantio Hæretico Orthodoxo* (Erfurt, 1756), in Walch, *Ketzergesch.* iii, 673–704. The latter gives, in addition, citations from other and earlier writers. See also Baur, *Die christl. Kirche vom 4. bis zum 6. Jahrhundert*, p. 317 sq.; and Lindner, *De Jovinianо et Vigilantio*, etc. (Lips. 1840); Herzog, *Real-Encyklop.* s. v.

Vigiliæ Mortuōrum (literally, *watches for the dead*) is a term for watching by turn, with prayers and intercessions, beside the body of a departed Christian after death and before burial.

Vigilius, pope, was bishop of Rome from 540 (536?) to 555, and is remarkable from his connection with the controversy of the *Three Chapters*. He was a native of Rome, and, in the capacity of deacon, accompanied Agapetus (q. v.) to Constantinople in 536, where he employed the opportunity afforded by his introduction to the imperial court for the realization of ambitious plans which neither his theological culture nor his character for intelligence and spirituality justified. The empress Theodora marked him as a suitable instrument for the accomplishment of her ends, and, on the death of Agapetus, caused him to be informed that the succession might be secured to him for the price of his support to the Monophysite party. This he promised to give. On

his return to Italy, however, he found the see of Rome already occupied by Silverius, the son of bishop Hormisdas, and he accordingly applied to Belisarius, the commander of the imperial armies, who was then at Ravenna, to bring about the fulfilment of the promise made by the empress; and with the influence of Antonina, the wife of Belisarius, and, it is charged, of added pecuniary inducements, his object was accomplished. Once in the chair, however, he was not very forward to perform his part of the agreement. He wrote, indeed, to the deposed Monophysite patriarchs of the East to declare his sympathy with their views, but he requested that the contents of his letter should not be made public, and thereby sought to deprive the cause of the empress of whatever aid his influence might afford.

The emperor Justinian entertained the hope of bringing about an agreement between the contending parties in the Church, and was induced to issue an edict in 551 condemning the so-called *Three Chapters* (q. v.), which, it was said, would remove all the Monophysite objections against the Chalcedonian decrees; but the edict encountered serious opposition everywhere. Even Mennas, the patriarch of Constantinople, was unwilling to subscribe to it; the African Church protested against its enforcement; and Vigilius dared not oppose himself to the fierceness of the storm raised throughout the West by the imperial condemnation of its own peculiar tenets. He was accordingly summoned to Constantinople, and reached the court in 547, bearing with him the spoken protests of every community he had touched while on the way; but the atmosphere of the court wrought a speedy change in his attitude, and he returned to his old plan of conciliating the court, but concealing his treachery from the world. He was, however, compelled to take an open stand, and therefore tried to shelter himself behind the authority of a synod whose convocation he advised; and when the Africans, led by Facundus (q. v.), were found to possess a majority of votes, he practically dissolved the synod by requiring the bishops to submit written opinions within a limited period. It thus became possible to influence them separately and to bring a majority of them into accord with the wishes of the emperor; and their opinion, accompanied with his own decision (*Judicatum*), was immediately transmitted to the court to prevent any retraction. The orthodox opposition immediately broke out afresh. Facundus of Hermiane was again its leader, but it included also persons belonging to the immediate train of Vigilius, such as the deacons Rusticus and Sebastian, whom he was thus induced to depose and excommunicate. In his alarm at the storm his measures had excited, he thought only of averting its shock from his own person. He managed to recover possession of his *judicatum*. He vowed the condemnation of the *Three Chapters*, and thereby induced the emperor to convoke a council, of which he hoped that it would relieve him of the burden of responsibility under which he staggered. When the council came together, however, it refused to accede to the desires of the emperor; and when the latter sought to compel its obedience, Vigilius renounced all ecclesiastical connection with the East and took refuge in flight. He subsequently published an encyclical describing his troubles, and followed this with the excommunication of Theodore Ascidas, the Monophysite bishop of Cæsarea, who had been a prime instigator of the emperor's action; and the emperor saw himself constrained to convoke a general council. It met in 553, and was wholly subservient to the emperor. Vigilius refused to participate in its proceedings, and sent, instead, a judgment, the so-called *Constitutum*, protesting against the condemnation of the *Three Chapters*. The opposition thereupon published all the documents in which Vigilius had previously compromised himself in order to obtain favor with the emperor, and ordered the erasure of his name from the *Diptychs*. He was also, it is said, banished; and at any rate made to feel the anger of Justinian in a measure which induced him to purchase its cessation at the cost of a retraction, in which he approved of the decisions of the late council and the condemnation of the *Three Chapters*. He died, however, in 555, before he could resume his throne. See Anastasius, *Lib. Pontifical.*, in Mansi, vol. ix; Liberatus, *Breviarium;* Victor of Tunnunum, *Chronicon;* Facundus of Hermiane, *Pro Defensione Trium Capit.*, and *Adv. Mocianum*, all to be found in Gallandi *Bibl.* vol. xi sq. See also Walch. *Ketzergesch.* vol. viii; Neander, *Kirchengesch.* vol. iii, etc.; Herzog, *Real-Encyklop.* s. v.

Vigilius THE DEACON, mentioned in Gennadius, *De Viris Illustribus*, No. 51, was doubtless resident in Gaul, and lived in the second or third decade of the 5th century. A monastic rule, based upon traditions and read in the conventual assemblages, is mentioned as his only literary production. Holsten has published such a rule, based substantially on Pachomius, in the *Codex Regularum*, i (Migne, *Patrol.* 50, p. 370–380). Vigilius must accordingly be regarded as one of the promoters of monasticism upon the basis of the experiences obtained by the Oriental Church, of which that age furnished so many. See Cave, *Script. Eccles. Hist. Lit.* ann. 402; Herzog, *Real-Encyklop.* s. v.

Vigilius OF THAPSUS, in the African province of Byzacene. His name stands last on a list of bishops who attended a conference at Carthage called by the Vandal Hunneric, in A.D. 484, to bring to a conclusion the quarrel between the dominant Arian and the oppressed orthodox parties in the Church. A later report of his banishment to Constantinople, though not authenticated, is yet credible because a similar fate was experienced by his colleagues, and his works justify the conclusion that he sojourned in that city. He was an important character among the theological writers of his day, possessing a logical, simple, perspicuous style, and considerable dialectical skill, and producing a series of polemical works which were directed against the Arians and other heretics. His foremost work was *Five Books against Eutyches*, and it was also the only work he gave to the public over his own name—a circumstance which led tradition to ascribe it to bishop Vigilius of Trent, who was more generally known. Several pseudonymous works from the pen of Vigilius of Thapsus were also attributed to other authors in the uncritical period of the world; e. g. several controversial discussions between Athanasius, Photinus, Sabellius, and Arius were credited to Athanasius. The standpoint of Vigilius was that of Chalcedonian orthodoxy. He holds to a distinction of persons and a unity of essence in the Trinity, and to a unity of person and a diversity of natures in the person of Christ; but he does not even imagine that any difficulty is connected with the reception of such divergent doctrines, and seems utterly unable to discover any occasion whatever for the rise of heretical opinions. The importance of his work is consequently only relative, as it dealt with the particular heresies antagonized in a polemical or apologetical way. He was a dialectician rather than a theologian, and his works, if measured by the standards of a productive age, have no considerable value, while, if they be regarded as designed merely to combine and recapitulate the matter furnished by earlier thinkers, their value cannot be denied. Editions of the works of Vigilius are by Chiffletius (Dijon, 1664) and Churrerus (Tüb. 1528). The books against Eutyches, and the disputations with Arius, and with Arius and Sabellius, together with twelve (doubtful) books *De Trinitate*, are given in the *Max. Bibl. Patrum*, vol. viii; and the controverted books against Marivad, against Palladius, the *De Unitate Trinitatis* (which is generally ascribed to Augustine, but possibly belongs to Vigilius), are in vol. iv of the same collection. See Tillemont, *St. Eugene*, arts. li, lii; id. *Mémoires*, vol. xvi; Cave, *Script. Eccles. Hist. Lit.* i, 458; Herzog, *Real-Encyklop.* s. v.

Vigilius OF TRENT, bishop, is mentioned by Gen-

nadius in *De Viris Illustribus*, No. 37, as the writer of an article "In Laudem Martyrum," addressed to a certain Simplicianus, who can only have been the successor of Ambrose in the see of Milan. This assigns him to the 4th or 5th century, and proves conclusively that he could not have written the books against Eutyches. See VIGILIUS OF THAPSUS. He lived probably not later than the reign of Honorius, for in his day the heathen party was still able to inflict gross indignities upon Christians. In Usuard, *Acta*, under June 26, it is stated that Vigilius studied at Athens and was compelled by the populace to become bishop of Trent. After a zealous administration of his office, he was stoned to death in a distant part of his diocese because he had caused a statue of Saturn to be destroyed. Stilicho was consul at the time, which fixes the date in A.D. 400 or 405. The letters of Vigilius to Simplician and Chrysostom are given in Ruinart, under May 29. Their superscription indicates that the missionary field of Vigilius was dependent on Milan as the Western metropolis of that day, and affords ground for the conclusion that he went out from Milan when he entered on that work; and the thought is not far to reach that a Church which could prosecute missionary labor on its own account was itself an independent Church. See Baronius, *Annales*, ann. 400, Nos. 2–18; Tillemont, *Mémoires*, xi; Herzog, *Real-Encyklop.* s. v.

Vigils (*vigiliæ, pernoctationes, παννυχίδες*) is the term by which are designated in the Romish Church the ceremonies of preparation for the observance of one of the great feasts. It originally designated merely the nocturnal religious services of the early Christians in times of persecution, but afterwards was applied to the services instituted to enforce the idea that the Christian ought to be watchful unto prayer even in the night-seasons, and assigned to the night preceding the recurrence of a notable feast of the Church. The vigils of Easter and Pentecost were regarded as especially holy in the 2d century, and with the former were connected the holding of the *agapæ*, or love-feasts, and the celebration of the Lord's supper, while with the latter was associated the sacrament of baptism. Only the faithful were allowed to participate in the vigils of those feasts. In the 4th and 5th centuries the Easter vigils were generally chosen for the administration of either sacrament and for the conferring of orders; and those of Pentecost and Christmas held a subordinate place, baptism not being administered in connection with the latter. In the 12th century vigils were first held in honor of the Virgin Mary.

The celebration of vigils became very splendid after the 4th century, but also corrupted with many improprieties, insomuch that women were prohibited from engaging in it. Much opposition against their observance was aroused in consequence, their most prominent assailant being Vigilantius (q. v.). The convents were the principal agencies for perpetuating the institution of the vigils, but the churches gradually abolished it as a night service, and transformed the services into a fast. This gave rise to the Saturday fast. Vigils were afterwards observed in the forenoon of the day preceding a feast, and were generally adopted. At the present time an occasional midnight mass is celebrated at Christmas, and a vigil is observed on the evening before Easter, in addition to the forenoon vigil. Vigils precede the feasts of the Annunciation and Purifying of the Virgin, Christmas, Epiphany, Easter, Ascension Day, Pentecost, and the days of John the Baptist, All-saints', and the apostles Matthew, Peter, Jude, James, Simon, Thomas, and Andrew. Some vigils are privileged, i. e. have a special service. If connected with a second or third grade feast, the *officium* is celebrated and the vigil observed in the *laudes* and the mass. If two priests officiate, one reads the mass for the feast after the *tertia*, the other that for the vigils after the *nona*. Non-privileged vigils simply commemorate the vigil. An occasional vigil is observed in the Protestant churches, e. g. the Moravians on Good Friday and Easter. See Augusti, *Archäologie;* Herzog, *Real-Encyklop.* s. v.; and the monographs cited by Volbeding, *Index Programmatum*, p. 115, 121.

Vignali, JACOPO, an Italian painter, was born at Florence in 1592. He was a disciple of Matteo Rosselli. He is most conspicuous in his frescos, as seen in the Chapel of Buonarotti. He also painted good historical pictures in the palaces of many of the nobility, and even boasts of noble pupils. He died at Florence in 1664. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vignerio, JACOPO, a Sicilian painter who flourished at Messina about the middle of the 16th century. He studied under Polidoro da Caravaggio, and followed his style. An excellent picture by him of *Christ Bearing his Cross*, dated 1552, still exists in the Church of Santa Maria della Scala. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vignette (Fr.), in architecture, means a running ornament consisting of leaves and tendrils, such as is frequently carved in the hollow mouldings in Gothic

Vignette.

architecture, especially in the Decorated and Perpendicular styles; called also *Trail*.

Vignier, NICOLAS, a French Protestant theologian, son of Nicolas Vignier, Sen. (who himself wrote one or two religious works), was born in Germany about 1575. He studied theology at Leyden, and in 1601 became pastor at Blois. He was secretary to the national synods at Gap d'Alais, deputy (in 1609) to the Assembly of Grenoble, and presided over four provincial synods (the last two in 1638 and 1643). He died at Blois about 1645, leaving several religious works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

His son Nicolas likewise served the Church at Blois, and died at the age of twenty-four.

Vignola, Giacomo Barozzio da, an Italian architect, was born at Vignola, in Modena, in 1507. He studied painting at Bologna, but afterwards went to Rome to study architecture, and made it his profession. He spent two years in France with Primaticcio, and then went to Bologna, where he constructed several fine palaces and other public buildings. He finally settled in Rome, and was appointed architect by Julius III in 1550. He designed the Church of the Jesuits at Rome, the Caparola palace, and the two lateral cupolas of St. Peter's, of which he succeeded Michael Angelo as the architect. He was the author of *The Five Orders of Architecture* and *Practical Perspective*, works which are still among the best authorities on those subjects. See Spooner, *Biog. Hist. of the Fine Arts*, s. v. "Barozzio."

Vignola, Girolamo da, an Italian painter, flourished at Modena in the first half of the 16th century. He was a professed follower of Raphael, and some of his frescos still remain in the Church of St. Piero in his native city. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vignoles, ALPHONSE DES, a Reformed theologian of Germany, was born Oct. 9, 1649, at the Castle Aubais, in Lower Languedoc. He studied at Saumur, Paris, and Oxford, and after his return from the latter place he was, in 1675, appointed pastor at Cailar, where he commenced his chronological studies. After the Revocation of the Edict of Nantes, he was not only deposed from his office, but also deprived of all his books and papers. He went in 1685 to Geneva, thence to Lausanne, Berne, and finally to Berlin. In 1688 he

was appointed pastor at Halle, in 1689 was called to Brandenburg, and was received in 1701 as a member of the newly founded Academy of Sciences. In 1703 he moved to Berlin, and preached for some time in the French Church at Köpenick, near Berlin. In 1727 he was made director of the mathematical division of the Royal Academy. He died July 24, 1744. He is the author of *Chronologie de l'Histoire Sainte et des Histoires Étrangères qui la Concernent, depuis la Sortie d'Égypte jusqu'à la Captivité de Babylone* (Berlin, 1738, 2 vols.). He also wrote annotations to Lenfant's French edition of Spanheimii *Disquisitio Historica de Papa Femina inter Leonem IV et Benedictum III* (La Haye, 1720). See *Histoire de l'Académie Royale de Berlin;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Winer, *Handbuch der theol. Literatur*, i, 157, 692; Fürst, *Bibl. Jud.* iii, 478. (B. P.)

Vignon, Claude, a French painter and engraver, was born at Tours in 1590. He visited Italy and studied there several years. Dumesnil mentions twenty-seven spirited and masterly etchings by him, among which are *St. John in the Desert:*—thirteen plates from the *Life of Christ:*—*The Martyrdom of St. Andrew:*—*Philip Baptizing the Eunuch:*—and *The Coronation of the Virgin.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vigor, Simon, a French prelate, was born at Évreux about 1515. He was educated by his father, Renaud, who was physician to Charles IX, Henry III, and Catharine de' Medici. In 1540 Simon joined the house of Navarre, and became rector of the university, and curate of St. Germain de Vieux. In 1545 he was made doctor of theology, and soon after, as pénitencier of the Church of Évreux, he accompanied his bishop to the Council of Trent; for his services there he was rewarded with the curacy of St. Paul's at Paris (1565). His zealous preaching against the doctrines of the Reformation finally led to his promotion to the bishopric of Narbonne (1570). He died at Carcassonne, Nov. 1, 1575, leaving several sermons and historical treatises, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Vigor, William, an abbot of Glastonbury, England. He was elected to the office and presented to the bishop of Bath, who consecrated him on the day after the Vigil of St. Benedict (1219). He is mentioned as having been very kind to the monks; and is immortalized in the *Chronicles* for having ceded half a load of grain to each brewing to make the beer better. He died Oct. 14, 1223—but five years after his elevation. See Hill, *English Monasticism*, p. 452.

Viguier, Pierre François, a French Orientalist, was born at Besançon July 20, 1745. He entered the ecclesiastic ranks and taught rhetoric at the college of his native place; afterwards he passed into the Congregation of St. Lazarus, and taught theology in the Seminary of Sens. In 1772 he went to Algiers to redeem the Christian slaves; and in 1783 to Constantinople, as apostolical præfect of the Jesuit establishments in the Levant, where he acquired a knowledge of the Oriental languages. After his return to France (1802) he lived in retirement, and died there Feb. 7, 1821. He left several works on Eastern philology, history, etc., for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Vihara (Sanscrit, *walking*, for pleasure or amusement), with the Buddhists (q. v.), is the name of their temples and convents. Originally it designated the hall or halls where the Buddha Sakyamuni, and the priests by whom he was accompanied, used to meet; but when these halls were converted into temples, the name *Vihara* was applied to them; and when the temples became the centre of a number of habitations in which the priests belonging to the temples resided, the whole monastic establishment was comprised under one name. Properly the Vihara merely designates the Buddhistic temple, and it is generally used in this restricted sense. In Ceylon they are permanent structures, the walls being plastered and the roofs covered with tiles. Surrounding the sanctum there is usually a narrow room, in which are images and paintings. Opposite the door of entrance there is another door, protected by a screen; and when this is withdrawn an image of Buddha is seen, which occupies nearly the whole of the apartment, with a table or altar before it upon which flowers are placed. The walls of the Vihara are covered with paintings, and its stories generally illustrate some legend of Buddha's life. Sometimes no land is attached to the Viharas; but often they are rich in lands. See Hardy, *Eastern Monachism* (Lond. 1850).

Vi Laica Removenda (*for removing laic force*), in English ecclesiastical law, is a writ which lies where a clerk intrudes into an ecclesiastical benefice, and holds the same with a strong hand and by the great power of the laity. By this writ the sheriff is enjoined to remove by force, and to arrest and imprison all persons who make any resistance. The writ is returnable into the Court of the Queen's Bench, where the offenders are punished and restitution granted to the sufferer.

Vila, Lorenzo, a Spanish painter, son of Senen, was born at Murcia in 1682. He was taught by his father, and executed some very acceptable works for the churches, after which he became an ecclesiastic. He died in 1713. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vila, Senen, a Spanish painter, was born in the 17th century at Valencia. He studied with Estéban March, and resided mostly at Murcia, where he executed many works for the churches, convents, and public edifices. His paintings are said to be more remarkable for correctness of design and fine expression in the heads than for beauty of coloring. He died in 1708. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Viladomat, *Don* Antonio, a Spanish painter, was born at Barcelona in 1678. He made rapid progress in the art; and, at the age of twenty-one, was employed to paint a series of pictures from the life of St. Bruno for the monastery of the Carthusians at Monte Allegri. He afterwards painted a similar series from the life of St. Francis, for the monastery of the Franciscans, at Barcelona. He executed many other works for the churches and public edifices of Barcelona. He also painted landscapes, battle scenes, and portraits with equal success, and has been regarded by some as the foremost Spanish painter of his day. He died in 1755. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vilgard (or **Bilgard**), a grammarian and heretic of Ravenna, flourished in the first part of the 11th century. He was charged with being possessed with evil spirits in the form of Virgil, Horace, Juvenal, etc., and with teaching subversive doctrines; and was therefore condemned to death. See Neander, *Hist. of the Church*, iii, 602.

Vili, in the Scandinavian mythology, was one of the brothers of Odin, and a member of the Triad.

Villacis, *Don* Nicolas de, a Spanish painter, was of noble birth, a native of Murcia. He was first instructed in design in his native city, and then sent to Madrid, where he received instruction from Don Diego Velasquez. He afterwards studied in Italy; and on his return to Murcia, executed some important works for the churches and convents, which have been highly commended. The principal ones are a series of pictures in the life of *San Blas*, in the convent of La Santísima Trinidad de Calzados:—and the *Martyrdom of St. Lorenzo*, in the Church of the Dominicans. Being a wealthy nobleman, he painted only for amusement; his works are therefore rare. He died in 1690. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Village, a collection of houses less regular and important than a town (q. v.) or city (q. v.). See Topographical Terms.

I. *Original Terms.*—The word "village" stands in the A. V. as the rendering of many Heb. and Gr. words, several of which represent quite other ideas.

1. The proper Heb. term for village is כָּפָר, *kaphâr* (from כָּפַר, *to cover;* Sept. κώμη; Vulg. *villa*), which appears also in the forms כְּפִיר, *kephir* (Neh. vi, 2, κώμη, *viculus*), and כֹּפֶר, *kôpher* (1 Sam. vi, 18, κώμη, *villa*), and is represented by the Arabic *kefr*, still so much in use. In the Heb. the prefix *caphar* implied a regular village, as Capernaum, which place, however, had in later times outgrown the limits implied by its original designation (Lightfoot, *infra;* Stanley, *Sin. and Pal.* p. 521–527; 1 Macc. vii, 31). See CAPHAR.

Another term, חָצֵר, *chatsêr* (from חָצַר, *to hedge in;* Sept. ἔπαυλις or κώμη; Vulg. *villa, castellum,* or *oppidum*), properly an *enclosure,* is used of farm buildings enclosing a court; of the encampment of nomads (Gen. xxviii, 16; Deut. ii, 25, etc.); and of hamlets near towns (Josh. xiii, 23, 28; xv, 32 sq.; 1 Chron. iv, 33; Neh. xi, 2, 5), especially the unwalled suburbs near walled towns (Lev. xxv, 31; comp. ver. 34). They were in reality "pastoral settlements," or little enclosures formed partly for shelter, and partly as a kind of defence from the wandering Arabs. The enclosures, sometimes, were nothing better than tents, but pitched in the form of an encampment, as in the case still of the Jehalîn Arabs, who arrange their tents in a sort of circle for the sake of better security and mutual protection (Wilson, *Lands of the Bible,* ii, 710; Robinson, *Res.* ii, 468). In some parts of Syria the term *haush* is applied to a few houses, which are constructed so as to join together, and thereby present a defence against the Arab robbers, the entrance into the *haush* being usually through a strong wooden gate, which is firmly secured every evening (Burckhardt, *Syria,* p. 212). Such, probably, of whatever material formed, were the villages spoken of in connection with some of the ancient towns of the Israelites; those, especially, which bordered on pasture or desert lands. The places to which, in the Old Test., the term *chatsêr* is applied were mostly in the outskirts of the country (Stanley, *Sin. and Pal.* p. 526).

Different from these were the בְּנוֹת הָעִיר, *daughters of the city,* which were small towns or villages lying near to a great city, dependent on it, and included under its jurisdiction. See DAUGHTER.

The term חַוָּה, *chavôth,* from חָוָה, *to breathe, to live,* qu. *place of living,* though others prefer to derive it from the Arabic *chawa, convolvit, in gyrum se flexit,* whence *chewaon, a tent,* or *a cluster of tents, an abode of nomads,* also denotes a village. The term occurs only in the plural, and only in reference to certain villages or small towns bearing the name of Havoth-jair. These are mentioned in Numb. xxxii, 42, Deut. iii, 14; Josh. xiii, 30; Judg. x, 4; 1 Kings iv, 13. See HAVOTH-JAIR.

In the New Test. the term κώμη is applied to Bethphage (Matt. xxi, 2), Bethany (Luke x, 38; John xi, 1), Emmaus (Luke xxiv, 13), Bethlehem (John vii, 42). A distinction between city or town (πόλις) and village (κώμη) is pointed out in Luke viii, 1. On the other hand, Bethsaida is called πόλις (ix, 10; John i, 45), and also κώμη (Mark viii, 23, 26), unless by the latter word we are to understand the suburbs of the town, which meaning seems to belong to "country" (vi, 56). The relation of dependence on a chief town of a district appears to be denoted by the phrase "villages of Cæsarea Philippi" (viii, 27). Bethsaida of Gaulonitis, to which Herod Philip II allowed the dignity of a city (Josephus, *Ant.* xviii, 2, 1), is called πόλις; unless these two are one and the same place (Thomson, *Land and Book*).

2. Other terms are improperly thus rendered. Thus Hab. iii, 14, the plur. of פָּרָז, *paráz* (from פָּרַז, *to separate,* hence *to judge,* like κρινω), is rendered "villages." It should be "captains," or "eminent men," men separated by their rank or prowess from the mass (Sept. δυνάσται; Vulg. *principes, præfectus*). In Judg. v, 7, 11, the cognate פְּרָזוֹן, *perazôn,* properly *rulers* (Sept. δυναστοί), is rendered "villages;" and Ezek. xxxviii, 11, פְּרָזוֹת, *perazôth,* means "open country." The cognate noun פְּרָזִי, *perazî,* however, signifying a countryman, a rustic, with כְּפַר prefixed, signifies a "country village" (φερεζαῖος, *oppidum*).

The word מִגְרָשׁ, *migrâsh,* (from גָּרַשׁ, *to draw out;* περισπόριον; *suburbanum*), transl. "village" in Lev. xxv, 31, is more correctly rendered in ver. 34 "suburb."

II. *Comparative Statements.*—There is little in the Old Test. to enable us more precisely to define a village of Palestine, beyond the fact that it was destitute of walls or external defences. Persian villages are spoken of in similar terms (Ezek. xxxviii, 11; Esth. ix, 19). The rabbins make the distinction between a city (עִיר) and a village (כְּפַר) to lie in the former having, and the latter wanting, the number of learned men (ten) deemed requisite to entitle a place to a synagogue (Lightfoot, *Chorograph. Matt. Præmiss.* c. 98; and *Hor. Heb. in Matt. iv,* 23). This is a distinction, however, so purely arbitrary and artificial that it is worthless for any practical purpose. Galilee, in our Lord's time, contained many villages and village-towns; and Josephus says that in his time there were in Galilee two hundred and four towns and villages (πόλεις καὶ κώμαι), some of which last had walls (Josephus, *Life,* § 45). At present the country is almost depopulated (Raumer, *Paläst.* p. 105; Stanley, *Sin. and Pal.* p. 384). Most modern Turkish and Persian villages have a *menzil* or *medhâfeh,* a house for travellers (Burckhardt, *Syria,* p. 295; Robinson, ii, 19; Martyn, *Life,* p. 437). Arab villages, as found in Arabia, are often mere collections of stone huts —"long, low, rude hovels, roofed only with the stalks of palm-leaves," or covered for a time with tent-cloths, which are removed when the tribe change their quarters. Others are more solidly built, as are most of the modern villages of Palestine, though in some the dwellings are mere mud-huts (Robinson, *Res.* i, 167; ii, 13, 14, 44, 387; Hasselquist, *Trav.* p. 155; Stanley, *Sin. and Pal.* p. 233; App. § 83, p. 525). Arab villages of the Hejâz and Yemen often consist of huts with circular roofs of leaves or grass, resembling the description given by Sallust of the Numidian *mapalia,* viz. ships with the keel uppermost (Sallust, *Jug.* 18; Shaw, *Trav.* p. 220; Niebuhr, *Descr. de l'Arab.* p. 54).

VILLAGE, in ancient ecclesiastical usage as distinguished from a *city,* was a place having no magistrates of its own and no laws except such as form a part of the government and laws of the city on which it is dependent. Some villages, however, were set apart as dioceses and had bishops appointed over them. In the early Church, the *chorepiscopi* were appointed to superintend the work in the villages. See Bingham, *Christ. Antiq.* bk. ii, ch. xiv; bk. ix, ch. ii.

Villalpando, Francisco DE TORREBRANCHO DE, a learned Spanish lawyer of Granada, nephew of Juan Bautista, was born at Cordova in 1570, and died there about 1645. He wrote several works of religious character, especially on dæmonology, for which see Hoefer, *Nouv. Biog. Générale,* s. v.

Villalpando, Juan Bautista, a learned Spanish commentator, was born at Cordova in 1552. At the age of twenty-eight years he entered the Order of the Jesuits. He was distinguished for his theological and mathematical knowledge, and as a commentator. Dupin assures us that he was one of the most learned. He was skilled in architecture, and in his description of Solomon's Temple he exhausted all his powers of conjecture and fancy in making it after the plan of perfection as given by God himself. He died at Rome, May 23, 1608. He is the author of *In Ezech. Explanationes et Apparatus Urbis ac Templi Hierosolymitani Commentariis et Imaginibus Illustratus* (Rome, 1596–1604, 3 vols. fol.). See Antonii *Bibliotheca Hispanica;* Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines*

Gelehrten-Lex. s. v.; Winer, *Handbuch der theolog. Literatur*, i, 220; Fürst, *Bibl. Jud.* iii, 478; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Villamena Francesco, an Italian designer and engraver, was born at Assisi about 1566. He went to Rome during the pontificate of Sixtus V and studied designing from the antique and the works of the great masters. His plates are executed entirely with the graver, in a masterly style. His prints are considered defective on account of the lights being too equally distributed over the whole subject, but the defect receives a compensation in the correctness of the drawing and the admirable expression of the heads. Among his principal works are, *Moses Showing the Brazen Serpent to the Israelites*, after Ferran da Faenza:—*The Virgin and Infant Christ, with St. Francis*, after the same:—*The Holy Family, with St. John, St. Elisabeth, and St. Anne*, after Raphael (1602, 1611):—*St. Bruno and his Companions Doing Penance in the Desert*, after Lanfranco:—the *Taking-down from the Cross*, after Baroccio:—the *Presentation in the Temple*, after Paolo Veronese:—a set of twenty scriptural subjects from Raphael's paintings in the Vatican. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Villanova (Sp. *Villanueva*, Fr. *Villeneuve*), Thomas of, a Romish saint and author, was born at Fuenllana, in the diocese of Leon, in 1487 (?), but his family belonged to Villanova. He inherited a charitable disposition from his parents, and was trained to such a degree of piety that he received the title of "the Child of Mary." His education was obtained in the University of Alcalá. After teaching philosophy at Alcalá and Salamanca, he renounced the world, and in 1517 entered the Order of Augustinian Eremites, devoting himself, after his consecration, wholly to preaching and the care of souls. His talent, zeal, and austerity speedily gave him rank among his fellows, and raised him to the position of superior over Salamanca, Burgos, and Valladolid; and beyond that to the office of provincial over Andalusia and Castile. He was credited with the possession of prophetic powers, and received the name of the "Apostle of Spain." The emperor Charles V chose him for his confessor, and offered him the archbishopric of Granada, and after Thomas had declined that honor the emperor inducted him into the archbishopric of Valencia, in 1544. Villanova's attention was chiefly given to preaching and devotional exercises in this as in his former stations. He made a visitation of his diocese, held a synod in the interests of reform, made provision for schools and hospitals, and devoted most of his income to charitable uses. Unable, by reason of impaired health, to attend the Council of Trent, his prayer yet rescued the Spanish bishops from a perilous situation during their voyage thither, and it also refilled a barn which had been emptied of its stores to feed the poor. He died Nov. 8. 1555, and was buried in the Augustine church at Valencia. At the time of his burial a boy fell from a house, but is reported to have been preserved from injury by the intercession of the departed one, and participated in the burial services. Such miracles led Paul V to beatify, and Alexander VII to canonize (1668), Villanova. His day was fixed at Sept. 18. Villanova's literary remains consist of sermons and a *Commentary on Canticles* (Alcalá, 1581; Brescia, 1613; Cologne, 1614; Augsburg, 1757, and often). Quevedo published Villanova's *Life*, and Maimburg published the work in a French translation (Paris, 1666). See *Acta SS.*, September (Antv. 1755), v, 799–892; Herzog, *Real-Encyklop.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Jameson, *Legends of the Monastic Orders*, p. 199 sq. See Villeneuve, Hospital Sisters of.

Villaret, Foulques de, grand-master of the Knights of St. John of Jerusalem and brother of Guillaume, soon after his election (1307) put into effect the designs of his brother at Rhodes. See Hospitallers. In 1309 he resigned his powers and retired to France. He died Sept. 1, 1327, at the Castle of Leiran, in Languedoc. See *Biographie Universelle*, s. v.

Villaret, Guillaume de, grand-master of the Knights of St. John of Jerusalem, was born of an old family of Provence. He was at first prior of St. Gilles in Languedoc, and in 1300 succeeded Odo of Pins as grand-master. His plans for the safety of the order devolved, upon his death, in 1307, upon his brother Foulques (q. v.).

Villaret, Jean Chrysostome, a French prelate, was born at Rodez, Jan. 27, 1739. He studied at the Seminary of St. Sulpice, and, after teaching there, became grand-vicar, canon, and theologian of his native city. Under Necker he entered the civil service. During the French Revolution, he lived privately in the country. In 1802 he was made bishop of Amiens, but soon after he was transferred to the see of Casal. On the restoration of Piedmont to Sardinia he resigned, and thenceforth lived in retirement. He died at Paris, May 12, 1824. See *Biographie Universelle*, s. v.

Villars, the name of a French family of Lyons noted for the part which it took in public affairs during the 16th century.

1. François, born in 1514, and died Nov. 1, 1582, was the son of Pierre, a public functionary of his native city. As lieutenant of the *présidial*, he aided in the war against the Huguenots, who pillaged his house in 1562. He left an *Abrégé du Sacrament de l'Autel*, which Balthasar, one of his sons, published in 1594.

2. Henri, nephew of Pierre 3, was born in 1620, and died Dec. 28, 1693. As coadjutor of his uncle (after 1652), he scrupulously attended to the duties of the see.

3. Jérôme, brother of Pierre 2, died Jan. 18, 1626. He acted as clerk of the French Parliament in 1594, and canon and architect of Vienne, where he became bishop in 1599. He was active in subserving the interests of the Council of Trent.

4. Pierre (1), brother of François, was born in 1517. He graduated at the University of Padua (1539), and attached himself to cardinal Tournon, who occupied him with several important errands. In 1555 he became clerk of Parliament, in 1561 bishop of Mirepoix, and in 1575 archbishop of Vienne. He sustained Henri III against the Estates of Blois. In 1586 he resigned all his dignities, and lived in retirement till his death, Nov. 14, 1592. He is the author of some ascetic treatises.

5. Pierre (2), nephew of the preceding, was born March 3, 1545. He was made doctor by the Sorbonne, and in 1575 succeeded his uncle as bishop of Mirepoix and in 1587 as archbishop of Vienne. In 1599 he resigned his office, and retired first to Annonay, and afterwards to Lyons. He died July 18, 1613, at Saint-Genis-Laval, near Lyons.

6. Pierre (3), cousin of Pierre 2, became his coadjutor in 1612, and succeeded him in 1626 as archbishop of Vienne. He died in 1663.

Villefroy, Guillaume de, a French Orientalist, was born in Paris, March 5, 1690. He studied at the Abbey of Tiron and at the Seminary of Besançon, and after ordination and reception of the doctorate he became abbot of Blasimont, in Guienne, and finally (1752) professor of Hebrew in the Collège de France at Paris, where he died April 4, 1773. He made known several valuable Biblical MSS., founded the Société des Capucins Hébraïsants, and wrote several archæological works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Villegaignon, Nicolas Durand de, a Maltese knight who achieved an unenviable notoriety in connection with one of the most interesting episodes of the French Reformation. He was a native of Brittany, and had distinguished himself as an officer of the royal navy. In 1554 he held the rank of vice-admiral of Brittany. A dispute with the governor of Brest threatened to deprive him of the royal favor, and he conceived that a successful expedition to South America would be

the readiest means to obviate that loss. To secure the king's consent, he approached admiral Coligny, giving himself out as a Protestant, and representing that a colony in South America would provide the surest refuge for his coreligionists against the persecutions they were so constantly made to endure. He sailed from Havre de Grace July 15, 1555, with two vessels bearing a large number of colonists and a body of soldiers and laborers, and reached Brazil in the following November. The colony was located on an island near Rio de Janeiro, to which they gave the name of Coligny. Here the work of fortifying engaged the attention of the commander to an extent that, joined with the insufficient and unpalatable food the men received, produced much dissatisfaction among his subordinates; but the display of zealous energy for the establishing of a Protestant Church, which he still kept up, served to quiet the colonists. In March (7 or 10), 1557, a second expedition from France arrived, which brought about three hundred souls, among them the preachers Peter Richer and William Chartier; a reputed doctor of the Sorbonne named Cointa; John de Léry, the principal historian of the enterprise; and six females. Villegaignon repeated the pledges he had made respecting the evangelical worship and organization, and Richer preached, on the day of arrival, a sermon which was probably the first evangelical sermon heard in the New World.

The arrival of reinforcements relieved the governor of the fears which a conspiracy among his people had excited. He at once employed the new colonists on the fortifications, but allowed them the free exercise of their religion, so that a sermon was preached to them each secular day and two on Sundays. The Lord's supper was to be administered once a month; but disputes, originated by the Sorbonnist Cointa, arose on the first occasion of its celebration. He demanded, on the authority of the Church fathers, that water should be mixed with the wine; that the ministers should wear sacerdotal robes, etc. In baptism he required that oil, spittle, and salt should be added to the water. Villegaignon supported his demands, and criticised the constitution of the Church of Geneva, upon which the colony was to be modelled. The matter was finally referred to Calvin at Geneva, with the proviso that Richer should not discuss controverted points in the pulpit while his colleague Chartier was absent to obtain Calvin's decision. Chartier departed, and at this juncture Villegaignon threw off the mask. He had learned that his heretical colony had excited the anger of his popish masters in France, and he now pronounced Calvin a heretic, and declared that he would accept no other decision than that of the Sorbonne. He required the reception of the doctrine of transubstantiation, and after a time forbade public worship, and even the exercise of common prayer. He also oppressed the pious colonists, whose conscientious scruples prevented resistance by force. At this time a trading-vessel visited the island, and a large number of the colonists resolved upon a return to Europe; and the governor thereupon confiscated their provisions, books, and tools, and drove them to the mainland. Here they gave themselves to missionary labor. Léry wrote down a brief vocabulary of words in the language of the Topinambus, the fruitage of a brief sojourn extending over no more than two months. The natives had received them kindly, but demanded remuneration for everything needed by the exiles; and when the latter had bartered away even their clothes, they were compelled to embark for France. The vessel was found to be unseaworthy, and, after voyaging a week, five of the returning emigrants preferred to risk their lives in an open boat rather than continue in the ship. This boat was driven to the shore and fell into the hands of Villegaignon, who had four of the five passengers put to death as heretics. The fifth was spared because he was the only tailor in the colony.

The ship in the meantime continued its voyage, impeded by storms and constantly requiring the services of all hands at the pumps. A careless sailor burned off its rigging. The provisions gave out, so that rats and mice were eagerly devoured, as were also shoes and logwood chips. The water also failed. But the port of Blavet, in Brittany, was finally reached, May 26, 1558, and the passengers dispersed to their homes. A casket, sent over by Villegaignon, was delivered to the magistrate of Hennebon, and, on being opened, was found to contain a fully executed legal process intended to deliver the returned colonists over to destruction. The magistrate, however, disregarded the plan, and aided the proposed victims to continue their journey. Richer became pastor at La Rochelle, and lived to see the first siege of that place. John de Léry died later as pastor at Berne. Soon afterwards the colony was wholly given up, and Villegaignon returned to France. Cointa had previously been banished from the island, and was never heard of afterwards. The Portuguese stormed the fort, cut down the remaining garrison as heretics, and conveyed the cannon to Lisbon. In later life Villegaignon wrote a violent letter against the Palatine Frederick III, on the occasion of his introducing the Reformed doctrine into his principality, and was answered by Peter Boquin. He died miserably in 1571. He had destroyed the earliest foreign missionary enterprise of the Evangelical Church, and given to that cause its earliest martyrs.

See Lerius Burgundus, *Hist. Navigat. in Brasil.* etc. (Genev. 1586); Thuanus, *Hist. sui Temp.* (Offenbach, 1609); Crespin, *Hist. des Martyrs;* Beza, *Hist. Eccles.;* Calvin, *Epist. et Respons.* (Genev. 1575); Bayle, *Dict. Hist. et Crit.* s. v. "Villegaignon" and s. v. "Richer;" Struve, *Pfälz. Kirchenhist.* (Frankf. 1721).—Herzog, *Real-Encyklop.* s. v.

Villegas-Marmolejo, Pedro de, a Spanish painter, was born at Seville in 1520. He is supposed to have studied in Italy. He executed some paintings for the churches and public edifices of Seville, and his best productions are said to equal those of Pedro Campana, to whom his *Visitation of the Virgin Mary to St. Elizabeth*, in the cathedral, has often been attributed. He died in 1597. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Villeneuve, Hospital Sisters of. This congregation was founded at Paris, about the middle of the 17th century, by Ange le Proust, an Augustinian prior of Lamballe. In 1662 several noble ladies were united in a society, under his direction, for the relief of the poor in hospitals, and from this grew the congregation, which was named in honor of the recent canonization of St. Thomas de Villeneuve. It was approved by a bull of Innocent XII. Le Proust gave to it the Augustinian rule, and before his death it counted thirty-six houses. Under his successors it has flourished and spread over France, and especially in Brittany, including at a recent date forty large establishments. By the statutes of its founder it cannot be carried into any other country. The parent house in Paris was the only religious establishment kept open during the Reign of Terror, and the sisters did a

Augustinian Hospital Sister of St. Thomas of Villeneuve in Ordinary Dress.

good work in relieving the victims of the massacres of 1792. The vows of the sisterhood are the same as the other sisters of their order. They work in poor-houses, prisons, houses of refuge, hospitals, and asylums for the aged.—Migne's Helyot, *Ordres Religieux*, iii, 909; iv, 1416.

Villeneuve, Thomas de. See Villanova, Thomas of.

Villiers, Cosme de, a French ecclesiastic historian, was born at St. Denis, near Paris, Sept. 8, 1683. He was educated at the College of Harcourt, took the rule of the Carmelites, taught philosophy at Ploërmel, and theology at Nantes, Hennebon, and St. Pol of Léon, and after 1727 gave himself to preaching. He finally went to Orleans as director of the Convent of St. Madeleine, and died in 1758, leaving a *Bibliotheca Carmelitica* (Orleans, 1752, 2 vols. fol.).

Villiers, Henry Montague, D.D., a prelate of the Church of England, was born in London, Jan. 4, 1813. His father was the Hon. George Villiers, son of the earl of Clarendon. After tuition in a private school, he went to Christ Church, Oxford, and graduated in 1834; was ordained deacon in 1836, and priest in the next year, when he received from the lord chancellor the vicarage of Kenilworth. Previous to this he had been curate of Deane, Lancashire. In 1841 he was appointed rector of St. George's, Bloomsbury; in 1847 canon of St. Paul's Cathedral, in 1856 bishop of Carlisle, and in 1860 he was transferred to the see of Durham. He died Aug. 9, 1861. Bishop Villiers had a very commanding presence, and his well-modulated voice, his dignified manner, and his evident sincerity greatly contributed to his success. As specimens of composition there was little in his sermons, and when read they seem tame productions, as, indeed, is frequently the case with the lectures of mere pulpit orators. As a London clergyman he was most exemplary. Affable, genial, and kind, he was universally liked, and his devotion to the poor of his flock was earnest and real. He published two volumes of sermons of average literary merit, and several little books of family prayers, tracts, etc., on which his fame will not rest. In his religious views he was an ardent Evangelical, and a determined foe to anything savoring of High-Churchism.

Villiers (*de l'Île de Man*), **Philippe de,** grand-master of the Knights of Rhodes, grandson of the French marshal Jean de, was born at Beauvais in 1464. He was at first grand-hospitaller of the order, later (1513) ambassador to the king, and on Jan. 22, 1521, was elected grand-master in place of Caretto. It was a time of great exigency with the order. See Hospitallers. At the falling of the island into the hands of the Turks, he secured the retreat of his brave followers (Jan. 1, 1523), whom he transferred to Malta, and died there, Aug. 22, 1534. See Hoefer, *Nouv. Biog. Générale*, s. v.

Villiers, Pierre de, a French writer, was born at Cognac, May 10, 1648, of a Parisian family. After early study he entered the Jesuitical order (1666), and afterwards that of St. Benedict (1689), and finally became prior of St. Taurin. He died at Paris, Oct. 14, 1728, leaving a number of theological works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Villoldo, Juan de, a Spanish painter, flourished in Toledo in the first part of the 16th century. In 1508 he began the painting of several pictures for the Mozarabic Chapel, in the cathedral, which, with some assistance, he finished in 1510. In 1547 he was employed by the bishop of Placentia to adorn a chapel, which he had rebuilt, with a series of forty-five pictures in sacred history, from the fall of Adam to the death of Christ. These works have been commended for their purity of style and correctness of design. He finished the chapel in 1548. He is supposed to have died about 1551. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Villotte, Jacques, a French missionary, was born at Bar-le-Duc, Nov. 1, 1656. In 1673 he entered the Order of the Jesuits, and, after teaching for some time, was sent (1688) to America, where (Aug. 15, 1691) he took the four monastic vows. After zealous labors there, he set out on his return to France (Oct. 29, 1708), stopping to report at Rome (1709), and finally took charge of different colleges of the order till his death, which occurred at St. Nicolas, near Nancy, Jan. 14, 1743. He left some religious works, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Vilmar, August Friedrich Christian, a German doctor and professor of theology, was born Nov. 21, 1800, at Stolz, in Kur-Hesse. He studied theology and philology at Marburg, and for a number of years he was professor at the Marburg Gymnasium. In 1850 he was called as member of consistory to Cassel, and here he was one of the main supporters of the Hassenpflug régime. After the fall of the latter in 1855, Vilmar became professor of theology at Marburg, and lectured mainly on dogmatics, practical exegesis, and pastoral theology. He died July 30, 1868. We cannot enter here fully into the Church history of Hesse, with which Vilmar became connected under the Hassenpflug administration. Of his writings we mention, *De Genitivi Casus Syntaxi quam Præbeat Harmonia Evangeliorum, Saxonica Dialecto Sæcula IX Conscripta, Commentatio* (Marburg, 1834):—*Die Theologie der Thatsachen wider die Theologie der Rhetorik* (ibid. 1854; 3d ed. 1857):—*Spicilegium Hymnologicum* (ibid. eod.):—*Geschichte des Confessionsstandes der evangel. Kirche in Hessen*, etc. (ibid. 1860):—*Deutsche Alterthümer im Heliand als Einkleidung der evangelischen Geschichte* (ibid. 1862):—*Die hessische Kirchenordnung von* 1657 *in ihrem Zusammenhange und ihrer Bedeutung für die Gegenwart* (Frankfort, 1867). After his death were published, *Die augsb. Confession erklärt*, ed. Piderit (Gütersloh, 1870):—*Die Lehre vom geistl. Amte* (Marburg, 1870):—*Theologische Moral*, ed. Israel (Gütersloh, 1871, 3 vols.):—*Von der christl. Kirchenzucht* (Marburg, 1872):—*Lehrbuch der Pastoraltheologie*, ed. Piderit (Gütersloh, 1872):—*Dogmatik* (ibid. 1874–75, 2 vols.):—*Predigten u. geistliche Reden* (Marburg, 1876):—*Collegium Biblicum. Praktische Erklärung der heiligen Schrift des Alten u. Neuen Testaments*, ed. Chr. Müller (Gütersloh, 1879, vol. i). See Vilmar's autobiography in Strieder's *Grundlage einer hessischen Gelehrten-Geschichte* (Cassel, 1863), i, 119–140; *Theolog. Universal-Lexikon*, s. v.; Zuchold, *Bibl. Theolog.* ii, 1391; *Literarischer Handweiser für das kathol. Deutschland*, 1868, p. 402; Schürer, *Theolog. Literaturzeitung* (Leipsic, 1876), p. 82, 252; 1880, p. 73 sq. (B. P.)

Vincent of Beauvais (*Bellovacensis*), surnamed the *Speculator*, lived in the former half of the 13th century, and was contemporary with Alexander Hales, and Thomas Aquinas, etc. He was educated in Burgundy, became a Dominican monk and a realist in philosophy. His fame as a teacher and a preacher was such that Louis IX commanded his presence and entered into permanent relations with him. He probably died in 1264. Vincent obtained a literary celebrity through his encyclopædic works (*Specula*), which contain a survey of the state of learning, particularly in the department of philosophy, in that day; and which manifest a surprising range of reading on the part of the author, and possess great value for the study of the progress of learning. The principal work, *Speculum Majus*, has three divisions: (1) *Speculum Naturale*, including all natural science; (2) *Speculum Doctrinale*, embracing philosophy, grammar, dialectics, logic, rhetoric, ethics, mathematics, physics, medicine, chemistry, alchemy, etc.; (3) *Speculum Historiale*, which deals with universal history from the creation to the year 1264. A fourth part, *Speculum Morale*, is spurious. The *Speculum Majus* was first published at Strasburg in 1473, and afterwards frequently, in Latin and also in French and Dutch translations. The four *Specula* were published under the title *Spec. Quadruplex* (Duaci, 1624), by the

Benedictines. A pædagogical work from the pen of Vincent, entitled *De Institutione Filiorum Regiorum seu Nobilium*, has likewise become famous. It was published at Basle in 1481 by Amerbach, in a volume containing also the *Tractatus de Gratia Dei;* the *Liber de Laudibus Virginis Gloriosæ;* *Liber de St. Joh. Evangelista;* *Epist. Consolat. ad Regem Francorum Ludovicum*, etc. Several other works were written by Vincent, which are extant only in manuscript form. See Schlosser, *Vincent von Beauvais*, etc. (Frankf. 1819); *Bibliographie Universelle* (Paris, 1827), xlix, 119.—Herzog, *Real-Encyklop.* s. v.

Vincent of Lerins, a monk and priest, holds an important place in the dogmatics of the Church of Rome through his little book *Commonitoria Duo pro Catholicæ Fidei Antiquitate et Universitate adv. Profanas Omnium Hæreticorum Novitates;* but history has preserved very little respecting the circumstances of his life, and that little is drawn simply from the preface of the *Commonitorium* and from a few scattered notices in Gennadius, *De Viris Illustribus*, ch. lxiv. He was a native of Gaul, became monk and priest at Lerins, lived under Theodosius II, and died in the reign of Valentinian I, according to the Roman martyrology, May 23, A.D. 450. The *Commonitorium* was composed about three years subsequent to the Synod of Ephesus (*Comm.* ch. xlii), or in 434, and shows, despite its quiet argumentative tone and the absence of any polemical reference, that it grew out of the conditions of the time in which the author lived. The draft of the greater part of the second book was stolen from the author, and its substance was consequently incorporated by him in the first. There are also still in existence sixteen *Observationes Vincentianæ* against Augustine's predestinationism, to which Prosper of Aquitania responded (Augustine, *Opp.* x, *App.* p. 1843 sq.), and which may have been written by his pen.

The question which engaged the thought of the Church in the time of Vincent was the contest between Semi-Pelagianism and strict Augustinism, and this fact furnishes the key to the interpretation of the *Commonitorium* (comp. ch. xxxvii, "Magna et specialis ac plane personalis quædam sit Dei gratia, adeo ut sine ullo labore, sine ullo studio, sine ulla industria, etiamsi nec petant, nec quærant, nec pulsent, quicunque illi ad numerum suum pertinent—nunquam possint offendere ad lapidem pedem suum, id est nunquam scandalizari;" and also ch. xiv, "Quia magna pars illa Christianorum Catholicorum fidelium atque sanctorum, quæ ad ruinam et perditionem prædestinata est, etiamsi petat a Deo sanctitatis perseverentiam, non impetrabit"). A further key to the motive of the book is found in the fact that monasticism did not take kindly to Augustinism, and that in Southern Gaul especially it was penetrated with the views and spirit of the Eastern Church, of which statements Hilary of Arles (q. v.), who came forth from Lerins, and Faustus of Reji, who was perhaps the abbot of Lerins when Vincent wrote his book, are in proof.

The *Commonitorium* begins with demanding an objective guarantee for the truth, and finds the required criterion in Scripture and the tradition of the Catholic Church, the latter being necessary because of diversities of interpretation of the former. This position marked the result of the conflicts by which the Church had progressed thus far in shaping its own constitution and in forming the New-Test. canon. But then comes the question, Does tradition itself require a criterion by which it may be tested? How determine what is and what is not Catholic? Is there a completed canon of tradition as there is a canon of Scripture? Vincent responds with the rule, now famous, that we must be chiefly concerned "ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est." He is, however, disposed to overrate the worth of antiquity, and to search rather for that which was held by the ancients than for that which is true; and he fails to remember that antiquity, within the pale of the Catholic Church itself, was divided upon many questions, though he gives the definition that what a majority of *sacerdotes* and *magistri* have determined is Catholic. He requires even councils to legitimate themselves by the tests of *universitas* and *antiquitas*, and argues that the Catholic body of doctrine is an organism which grows, but affords place to nothing that is absolutely new; and then he applies the principles he has labored to establish to destroy the infallibility of certain great ones who have made use of the confidence with which they were regarded to introduce novel teachings into the Church—the object of his attack being assuredly none other than the great bishop of Hippo, whose reputation excelled even that of the Roman bishop. In a word, Vincent endeavors to find in antiquity a protection against the arbitrary spirit of the ecclesiastical powers of the present. The weakness in the scheme of Vincent is the disregard of the fact that the consent of antiquity cannot be established unless the factor of interpretation be applied to tradition itself. He accordingly failed to take the step in advance, which logical consistency required, of making the Church itself the court of last appeal. The Jesuitism of our day has satisfied this demand of logic, but at the cost of sacrificing the rule of Vincent, as may be seen in the doctrine of the Immaculate Conception, etc. Vincent marks a turning-point in the dogmatic spirit of the Church. No previous teacher had so explicitly insisted on a purely outward guarantee for the truth. The fathers had, even in their strongest utterances, manifested confidence in the abiding presence of the Spirit with the Church. The feeling that the Spirit has departed from the Church finds its first pronounced expression here, and this specifically Romish doctrine is thus shown to have had its origin in the Semi-Pelagianism of our monk's attack on Augustinism.

Editions of Vincent were published by Baluzius, Coster, and Klüpfel—the latter in Augsburg, 1843. Concerning him, see Tillemont, *Mémoires*, xv, 143–147; Dupin, *Nouvelle Biblioth.* iv, 114 sq.; Cave, *Hist. Lit.* i, 425; Elpelt, *Des heil. Vinc. v. Lerinum Ermahnungsbuch, sein Leben u. s. Lehre* (Breslau, 1840); Vossius, *Hist. Pelagiana*, p. 575; Norisius, *Hist. Pelagiana*, ii, 2, 3, 11; Walch, *Ketzergesch.;* Wiggers, *Augustinismus u. Semipelag.* ii, 195, 208–216; Baur, *Das Christenthum vom 4. bis zum 6. Jahrhundert;* Gengler, in the *Quartalschr. für kathol. Theologie*, 1833, p. 579; Köllner, *Symbolik d. kathol. Kirche.*—Herzog, *Real-Encyklop.* s. v.

Vincent (*St.*) de Paul, a Roman Catholic ecclesiastic and philanthropist, was born April 24, 1576, at Pouys, near Acqs, in Gascony, in the reign of Henry III. His education was intrusted to the Franciscan monks after he was twelve years old, and in 1600 he was ordained. He was captured by corsairs while voyaging from Toulouse to Narbonne, taken to Tunis, and purchased by a renegade of Nizza, whom he induced to return to Christianity. After being liberated, he sojourned for a time in Rome, and on his return to France became house chaplain to queen Margaret, where he was involved in temporary scepticism with regard to religious matters. His friend Berulle, founder of a society of Pères de l'Oratoire de Jésus, obtained for him the pastorate of Clichy, and the position of chaplain to count Gondy and tutor to his three sons. His faithful visitation of his parish caused the countess to set apart the sum of 16,000 livres for purposes of priestly visitation over her domains; but the great confidence reposed in him by the countess oppressed him, and he obtained a new parish at Chatillon-les-Dombes (1617) among the poor. Here, again, he was eminently useful, converting Calvinists and worldlings of either sex, and organizing the first sisterhood of charity (Confrérie de Charité) with a view to regular and systematic care of the poor by women. Having been persuaded to return to count Gondy's parish, he repeated the measure of organizing sisterhoods, and began to visit the pris-

oners, especially the galley-slaves, whose condition was miserable in the extreme. For them he established a hospital, and he so devoted himself to care for their physical and spiritual welfare that many other persons were led to imitate his spirit. Louis XIII gave him authority to prosecute such labors in 1619 by commissioning him Aumonier Royal des Galères de France. At Macon, in Burgundy, he found a surprising number of beggars, who were, besides, ignorant of the commonest and most necessary articles of the faith; and he consequently delayed his journey long enough to organize, with the assistance of the local authorities, a society of St. Charles Borromeo in their behalf (1623). In 1625 the donation of the countess Gondy bore fruit in the founding of the organization of Priests of the Mission (confirmed by Parliament in 1631, and provided with a rule of his devising thirty years later), and to the service of this society Vincent devoted the principal energies of his later years. The object of the order was the prosecution of preaching and pastoral labor, performed in harmony with the plans of the resident bishops, among the peasantry; but its operations were subsequently carried on over the cities also. It received the cordial support of a number of ladies, some of them belonging to the higher orders of society. Its house became a benevolent asylum, in which as many as eight hundred laymen found a temporary refuge in a single year. Especially noteworthy were the labors of these priests in the army and among the victims of the war on the German border. They collected money for the support of the sufferers, and even denied themselves bread that the hungry might be fed. Their visitations in time extended to the Roman Campagna, Tunis, Algiers, Ireland, Poland, Corsica, Madagascar, etc.

The numerous Confréries de Charité suffered from the fact that the ladies who composed them were too largely engrossed with the care of their own households. This induced Vincent, on the suggestion of Madame le Gras, to found the Order of Filles de Charité, or Sisters of Charity, also called Sœurs Grises. They are not nuns. After a novitiate of five years, they take a vow which binds them for only a single year. He also organized a society of Matrons, whose work was principally attendance at the great hospital of Paris, the Hôtel Dieu; and to these must be added a seminary for his missionary order, modelled after those established among the Jesuits. He served the government also as spiritual councillor of state. In these multifarious occupations he ripened to a gentle old age in the imitation of Christ. He shattered his health by a winter journey when seventy-four years of age, and lingered for eleven additional years, until death relieved him, Sept. 27, 1660. He was beatified in 1727 and canonized 1737.

See Abelly, *La Vie de Vincent de Paul* (Paris, 1664, and often); Collet, *La Vie de Saint Vincent de Paul* (1748; in extract, Paris, 1819); also Stolberg, *Leben des heil. Vinc. v. Paula*, etc. (Münster, 1818), and numerous later essays; Jameson [Mrs.], *Legends of the Monastic Orders*, p. 347 sq.; Hoefer, *Nouv. Biog. Générale*, s. v.; and Herzog, *Real-Encyklop.* s. v.

Vincent (*St.*) OF SARAGOSSA is one of the most venerated martyrs of early times. Tradition relates that he was a native of Huesca, in Aragon, and a kinsman of the martyr deacon Laurentius. On the breaking-out of Diocletian and Maximian's persecution (about A.D. 303), he was archdeacon to bishop Valerius of Saragossa, and was summoned before the governor to answer for his faith. This he did with such boldness as to excite the rage of his inquisitors and bring upon him the most horrible tortures, which he intensified by mocking the executioners when they wearied of their work. He was finally roasted on a red-hot grate, and his sores were afterwards rubbed with salt; and he was then thrust into an exceedingly contracted and dark dungeon, where he lacked food and had to lie on a surface of sharp stones, etc. In this condition of misery he began to experience his glorification. Angels brought him celestial food and changed his rough couch into a bed of roses; and when the people, attracted by the report of the miracle, thronged about him, he found strength to preach to them. Even the fanatical governor, Datian of Saragossa, was temporarily subdued, and ordered Vincent to be brought from the dungeon and placed on a soft bed; but when the latter died, his rage broke out afresh, and he commanded that the body should be thrown to the wild beasts for food. Thereupon angels, and even ravens, protected the corpse from the ravenous wolves and vultures. It was then cast into the sea, but floated, and reached a safe shore, where it was taken up by Christian hands and honorably interred. At a later day the erection of an altar and a chapel introduced the worship of the precious relics. This legendary history was already familiar to Augustine (see serm. 4, *De Jacob et Esau* [in *Natali S. Vincentii*], and serm. 274, 275, 276; comp. also Prudentius, *Peristephanon* [ed. Dressel], hymn v, p. 350–371; Paulinus of Nola, *Poem.* 27; Venantius Fortunatus, *Carm.* viii, 4; Gregory of Tours, *De Glor. Martt.* c. 90; *Histor. Francor.* iii, 29; Bolland, *Passio S. Vinc.* sub Jan. 22; and Ruinart, *Acta Martt.* [ed. Galura], ii, 339). The relics of Vincent were mostly brought to Lisbon in the Middle Ages; but a portion, including his stole, is claimed to be in the possession of Paris, and another portion, including one of his arms, in the keeping of Bari, in Apulia. See Tillemont, *Mémoires*, v, 215; Herzog, *Real-Encyklop.* s. v.

Vincent Ferraris (*Vicente Ferrer*), ST., a Spanish monk, was born at Valencia, Jan. 23, 1355. His parents, although of moderate means, took great pains to develop his talents, so that at the age of twelve he studied philosophy, and at seventeen he passed beyond the ability of his instructors. He entered the Order of St. Dominic, Feb. 5, 1374, taught for some time, then preached at Barcelona, and went to Lerida in 1384 to receive the doctorate in theology. In 1385 he expounded Scripture in the Cathedral of Valencia, and preached with such success that the legate Peter took him in 1391 to Paris, and in 1394 he was called to Rome as confessor of the papal palace. In 1397 he resumed preaching, passing through the cities of Spain, France, Germany, Great Britain, and Ireland, speaking with great fluency and oratorical elegance in the language of each country, but encountering many scenes of violence. In 1412 he was a delegate to the body which elected Ferdinand of Aragon to the throne; in 1415 he counselled in favor of Martin V as pope; and in 1417 he received a triumphal reception to Vannes in Brittany. He died there April 5, 1419, and was canonized by Calixtus III, on June 29, 1455, although the bull to that effect was not published till Oct. 1, 1458. He left sermons and a few other religious works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Vincent, John A., a minister in the Methodist Episcopal Church, South, was born in Maury County, Tenn., Sept. 24, 1811. He received a careful religious training; experienced religion in his fourteenth year; was licensed to preach in 1837, and united with the Memphis Conference in 1838. He continued laboriously and with fidelity until 1855, when failing health necessitated his relinquishing active work, and he located. In 1865 he again entered the effective ranks, and in them continued until his death, in 1866. Mr. Vincent possessed an untarnished character, considerable ability as a preacher, and was highly respected. See *Minutes of Annual Conferences of the M. E. Church, South*, 1866, p. 52.

Vincent, Thomas, a Nonconformist divine of great popularity, was born at Hertford, England, in 1634. He was educated at Westminster School, and in 1647 elected to Christ Church, Oxford. He was chosen catechist to Dr. Owen, and chaplain to Robert, earl of Leices-

ter. During the plague with which the kingdom was visited, he exhibited great courage and piety by devoting himself to the service of the sufferers in this great calamity. He was ejected in 1662 for Nonconformity, and preached at Hoxton until his death, Oct. 15, 1678. He was the author of several practical religious works, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Vincent, William, D.D., a learned English divine, was born in London, Nov. 2, 1739. He passed through every gradation of the School of Westminster, and in 1757 was elected scholar of Trinity College, Cambridge. In 1762 he returned to Westminster as teacher, and in that capacity he proceeded from the lowest to the highest situation, becoming finally dean in 1802. His literary work is extensive, and he did much in moulding the higher thought of his time. He died Dec. 21, 1815. For his writings, which chiefly relate to antiquarian and philological subjects, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Vincentian Congregation is a brotherhood or association of secular priests, who, although not strictly a religious order, are bound by vows, and are especially devoted to preaching and hearing confession among the poor. They are so called from their founder, the Roman Catholic saint, Vincent de Paul (q. v.). Another object is to undertake the direction of episcopal seminaries and other colleges for the education of ecclesiastics, and to direct the annual devotional exercises of the secular clergy.

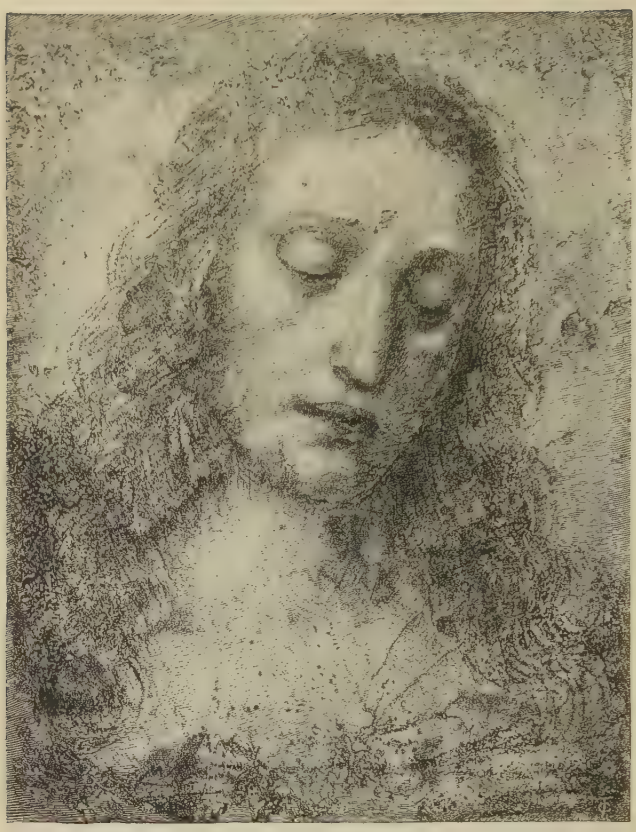
The name *Vincentian* is also sometimes given to other associations founded by Vincent de Paul. Of these there are several sisterhoods, that of Charity being the most remarkable, and the Charitable Lay Association, which has numerous branches in all Roman Catholic countries.

Vinci, Leonardo da, an illustrious Italian artist, was born in Lower Valdarno, at the Castle of Vinci, in 1452. He was the natural son of Pietro da Vinci, but his mother is not known. At an early age he evinced rare abilities for everything he turned his attention to, but more particularly for arithmetic, music, and drawing. His drawings appeared something wonderful to his father, who showed them to Andrea Verocchio (q. v.), and that master, greatly surprised at the merit displayed in so young a hand, willingly took Leonardo as his pupil. His astonishment was greatly increased when he saw the progress made by his pupil; he felt his own inferiority, and, when he saw how far he was surpassed by young Da Vinci, relinquished painting entirely. The first original work by Leonardo was the *Rotella del Fico* (round board of a fig-tree), upon which his father requested him to paint something for one of his tenants. Leonardo wished to astonish his father, and determined to paint something extraordinary, that should represent the head of Medusa. Accordingly, having prepared the *rotella* and covered it with plaster, he collected almost every kind of reptile, and composed a monster of most horrible aspect; it seemed alive, its eyes flashed fire, and it appeared to breathe destruction from its open mouth. His father was indeed astonished, and carried the picture to a dealer in Florence, sold it for a hundred ducats, and bought an ordinary piece for a trifle to give to his tenant. His talents soon attracted attention at Florence. He was possessed of remarkable intellectual powers. He was a diligent and successful student of painting, sculpture, architecture, mathematics, mechanics, hydrostatics, music, poetry, botany, and astronomy, besides numerous manly sports. To this intellectual power he joined elegance of features and manners. He was affable with strangers, with citizens, with private individuals, and with princes. Such a combination of qualities in a single individual soon gained him a reputation throughout all Italy.

Da Vinci's life is divided by Lanzi into four periods, the *first* of which includes the time he remained at Florence, until 1494. He was a diligent student of his art, and endeavored to perfect his designs rather than to multiply his pictures. By his knowledge of sculpture he gave that perfect relief and roundness then wanting in the art of painting, and he imparted such grace and spirit to all his works that he fairly earned the title of Father of Modern Painting. To this period may be referred the *Medusa;* the *Magdalen*, in the Florentine Gallery; some *Madonnas* and *Holy Families*, in the Giustiniani and Borghese galleries; and others. He also executed several important sculptures, among which are the statue of *St. Tommaso*, in Orsan Michele, at Florence; the *Horse*, in the Church of Sts. Giovanni and Paolo, at Venice; besides other important models.

The *second* period commences with Da Vinci's residence at Milan, which began by invitation of the duke, Lodovico Sforza, in 1494. He was appointed director of the Academy of Painting, which had lately been revived. In this capacity he banished all the dry Gothic principles formerly established, and introduced the beautiful simplicity and purity of the Grecian and Roman style. The duke engaged him in the stupendous project of conducting the waters of the Adda from Mortesana, through the Valteline and the valley of the Chiavenna, to the walls of Milan, a distance of nearly two hundred miles. He applied himself with such diligence to the preparation for and execution of the work that it was accomplished, greatly to the astonishment of all Italy. He executed the model for a colossal bronze equestrian statue of the duke's father, Francesco Sforza, but could not complete it on account of the financial embarrassment of the duke, two hundred thousand pounds of metal being required. It was here, also, that he executed his celebrated painting, the *Last Supper*, on a wall of the convent of Santa Maria delle Grazie at Milan. This has been considered the masterpiece, not only of Leonardo, but of all masters. Unfortunately it was executed in fresco with a new combination of materials, so that in half a century after its execution it was greatly defaced. Numerous copies have been made which retain much of the spirit of the original. In 1500 Lodovico Sforza was overthrown in battle by the French, and made prisoner. Leonardo was, on this account, obliged to abandon all his possessions and take refuge in Florence.

The *third* period of Da Vinci's life begins with this return to Florence. Pietro Soderini, the gonfaloniere, now had him enrolled among the artists in the employ of the government, and procured him a pension. In 1502 Cesare Borgia, captain-general of the pope's army, appointed him his chief architect and engineer, and Da Vinci visited many parts of the Roman states in his official capacity. In 1503 he was employed to paint one side of the council-hall of the Palazzo Vecchio, while Michael Angelo was to paint the other side. Leonardo drew upon his side the cartoon of the *Battle of the Standard*, which has received much praise from the old Italian critics. In 1507 he again visited Milan, where he painted a large *Madonna and Child*. During this period Leonardo produced his best paintings. He was less occupied with other pursuits than at any other period, and gave his almost undivided attention to the art. Among his productions about this time may be mentioned a *Holy Family*, which found its way to the court of Russia; his own portrait, in the ducal gallery at Florence; a portrait of *Raphael; Christ Disputing in the Temple*, in one of the collections at Rome; the portrait of *Queen Giovanna*, in the Doria Palace; the portrait of *Mona Lisa*, now in the Louvre, at Paris; and the cartoon of *St. Anna*, drawn for the Church of the Servi, at Florence. In 1512 he visited Milan, and painted two portraits of the duke, Maximilian, son of Lodovico Sforza. In 1514 he again returned to Florence. About this time he went to Rome, drawn thither by the encouragement given to art by the new pope, Leo X. He was introduced to the pontiff, who signified his inten-



Da Vinci's First Sketch of the Head of Christ, for his Great Painting of the Last Supper.

tion to employ his services; but, on account of a want of courtesy on the part of the pope, or because of the rising of Buonarroti and Raphael, he left Rome in disgust.

Now begins the *fourth* period of Da Vinci's life, which is marked by his relinquishment of the art of painting. By invitation of Francis I of France, he went to Pavia, where he was received with the greatest kindness by that monarch, taken into his service, and granted a salary of seven hundred crowns annually. He went with the king to Bologna to meet Leo X. and afterwards, about the beginning of 1516, accompanied him to France. After he left Italy, on account of enfeebled health he executed little or nothing. The king could not prevail on him to color his cartoon of St. Anna, which he had taken with him; nor was he at all disposed to commence any new work. He gradually grew worse during the next five years, during which time he still received marks of the esteem and favor of the king, and died at Clou, near Amboise, May 2, 1519, aged *sixty-seven*, and not seventy-five, as Vasari has stated. Vasari relates that he died in the arms of Francis I, who happened to be on a visit to his chamber at the time that he was seized with the paroxysm.

Da Vinci achieved distinction in the field of letters as well as in that of art. He wrote several treatises on various subjects, the principal of which was a treatise on painting, *Trattato della Pittura* (Paris, 1651). Very few of his other works have been published, but in 1797 Venturi collected numerous extracts from his unpublished writings, and published them in an essay entitled *Essai sur les Ouvrages Physico-Mathématiques de Léonard de Vinci*, etc., "which," says Hallam, "according, at least, to our common estimate of the age in which he lived, are more like revelations of physical truths vouchsafed to a single mind than the superstructure of its reasoning upon any established basis. The discoveries which made Galileo and Kepler, and Maestlin, and Maurolicus, and Castelli, and other names illustrious, the system of Copernicus, the very theories of recent geologers, are anticipated by Da Vinci within the compass of a few pages, not, perhaps, in the most precise language, or on the most conclusive reasoning, but so as to strike us with something like the awe of supernatural knowledge. In an age of so much dogmatism, he first laid down the grand principle of Bacon, that experiment and observation must be the guides to just theory in the investigation of nature."

Da Vinci's life has been written in Italian by Vasari (1550), Amoretti (1784), Bossi (1814); in French by St.-Germain (1803), Delécluze (1844), Dumensil (1850), Rio (1855), Clément (1861), Houssaye (1867); in German by Braun (1819); in English by Hawkins (1802), Brown (1828), and others.

Vinckenbooms, David, a Flemish painter, was born at Mechlin in 1578. He was instructed by his father, Philip, an obscure painter in distemper. He painted landscapes of a small size, and decorated them with subjects taken from the Bible, with fairs, merry-makings, etc. One of his most important works is a picture, at Amsterdam, of a crowd of people attending the drawing of a lottery by torchlight. He painted a picture of *Christ Bearing his Cross*, in the collection of the elector palatine, and *Christ Restoring Blind Bartimæus*, at Frankfort, in each of which a landscape serves for the background. He excelled in making drawings with the pen washed with India ink, several of which are in the British Museum, representing the history of the *Prodigal Son*. He also engraved some plates of landscapes from his own designs. He died at Amsterdam in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vine. This well-known and valuable plant is the subject of frequent Biblical notice and a conspicuous element of Oriental agriculture.

I. The following Hebrew words denote the vine:

1. *Géphen* (גֶּפֶן), or, more definitely, *géphen hay-yáyin* (גֶּפֶן הַיַּיִן), of frequent occurrence in the Bible, and used in a general sense. Indeed, *géphen* sometimes is applied to a plant that resembles a vine in some particulars, as גֶּפֶן שָׂדֶה (*géphen sadéh*), 2 Kings iv, 39, i. e. probably the colocynth plant [see Gourd], or גֶּפֶן סְדֹם (*géphen sedôm*), the vine of Sodom, certainly not a vine. See Vine of Sodom.

2. *Sorêk* (שֹׂרֵק), or *sorekâh* (שֹׂרֵקָה), is a term expressive of some choice kind of vine (Jer. ii, 21; Isa. v, 2; Gen. xlix, 11), supposed to be identical with that now called in Morocco *serki* and in Persia *kishmish*, with small round dark berries and soft stones (see Niebuhr, *Descript. de l'Arabie*, p. 147; and Oedmann, *Sammlung*, ii, 97). From the passage in Jeremiah, it is clear that the *sorêk* denotes not another species of vine, but the common vine which by some process of cultivation attained a high state of excellence.

3. *Nazír* (נָזִיר), originally applied to a Nazarite who did not shave his hair, expresses an "undressed vine"

(A. V.), i. e. one which every seventh and every fiftieth year was *not pruned* (see Gesenius, *Thesaur.* s. v.).

The regular Greek word for "vine" is ἄμπελος, of generic signification.

Grapes are designated by various names: (1.) *Eshkôl* (אֶשְׁכֹּל) is either "a cluster," ripe or unripe, like *racemus*, or a "single grape" (as in Isa. lxv, 8; Mic. vii, 1). (2.) *'Enâb* (עֲנָב); Arab. *eynob*, "a cluster." (3.) *Bôser* (בֹּסֶר), sour, i. e. unripe grapes (Isa. xviii, 5). (4.) *Zemorâh* (זְמוֹרָה), "a grape cut off." The "blossom" of the vine is called *semadár* (סְמָדַר), Cant. ii, 13, 15. "Grape-stones" are probably meant by *chartsannîm* (חַרְצַנִּים); A. V. "kernel," Numb. vi, 4. The "cuticle" of the grape is denominated *zâg* (זָג), ibid. *loc. cit.*; the "tendrils" by *sarigîm* (שְׂרִיגִים), Joel i, 7. See GRAPE.

Vine of Palestine.

II. The grape-vine (*Vitis vinifera*) is supposed to be native on the shores of the Caspian. Its culture "extends from about the twenty-first to the fiftieth degree of north latitude, and reaches from Portugal on the west to the confines of India on the east. It is, however, only along the centre of this zone that the finest wines are made, those on the north being harsh and austere; and the grapes grown at the south are better adapted for making raisins, unless when they are grown in elevated positions or on the slopes of mountains. Liebig states that the wines of warm countries possess no odor; wines grown in France have it in a marked degree; but in the wines from the Rhine the perfume is most intense" (Hogg, *Veget. Kingdom*, p. 181). It may be added that not only is it largely and successfully cultivated in the new world of America, but that, carried across the equator, it thrives in Southern Africa and in the Australian colonies, and may be regarded as the companion of the human family in nearly all the mild and genial regions of its sojourn. In the districts of the Caucasus, as well as in the elevated valley of Cashmere, the vine climbs to the tops of the loftiest trees, and the grapes are of fine quality and large size in many places of the intermediate country.

Every part of the vine was, and still continues to be, highly valued. The sap was at one time used in medicine. Verjuice expressed from wild grapes is well known for its acidity. The late Sir A. Burnes mentions that in Cabul they use grape powder, obtained by drying and powdering the unripe fruit, as a pleasant acid. When ripe, the fruit is everywhere highly esteemed, both fresh and in its dried state as raisins. The juice of the ripe fruit, called *must*, is valued as a pleasant beverage. By fermentation, wine, alcohol, and vinegar are obtained; the lees yield tartar; an oil is sometimes expressed from the seeds; and the ashes of the twigs were formerly valued in consequence of yielding a salt which we now know to be carbonate of potash.

The first mention of the vine in Scripture occurs in Gen. ix, 20: "And Noah began to be a husbandman, and he planted a vineyard." Many are of opinion that wine was not unknown before the Deluge, and that the patriarch only continued to cultivate the vine after that event, as he had done before it; but the fathers think that he knew not the force of wine, having never used it before, nor having seen any one use it. The grape-vine is found wild at this day in the neighborhood of Noah's first vineyard, at the foot of Mount Ararat. Humboldt found it on the shores of the Caspian, in Caramania, and in Armenia. It is also a native of Georgia and of the northern parts of Persia, but does not extend to India, though several plants of the same family are common among the mountains of the northern parts of that rich country.

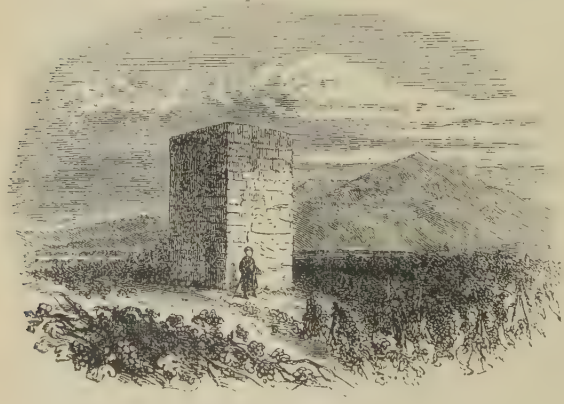
Egypt is nowadays by no means eminent for its grapes; but the first time after the planting of Noah's vineyard that we find the vine mentioned in Scripture, it is the vine of Egypt (Gen. xl, 9–11; comp. Numb. xx, 5; Psa. lxxviii, 47). Even although we had not the references in Herodotus, and the tradition ascribing to Osiris the invention of wine, the frequency with which the plant or its fruit is figured on Egyptian monuments shows how important it must once have been. See VINEYARD. The vine, however, was not a native of Egypt, nor does the climate favor it. In ancient times, as we learn from the monuments, great care was taken in its culture, but with comparatively little success; and hence the surprise of the spies when sent to survey the promised land at the immense clusters of grapes they found. Fearing that their account of their great size would not be credited by persons accustomed to the less productive vines of Egypt, they brought back a cluster of the grapes to convince them, as we learn in Numb. xiii, 23, 24: "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two, upon a staff; and they brought of the pomegranates and of the figs. The place was called Eshcol because of the cluster of grapes which the children of Israel cut down from thence." Some wine, indeed, has been made in Lower Egypt in different ages, but it was never celebrated either for quality or quantity. From the fortieth chapter of Genesis, where the dream of Pharaoh's chief butler is related, it would appear that the juice of the grape fresh-pressed was drunk by the king, and possibly the Egyptian grape-juice at that time was used in the state of *must*. But though the Pharaohs drank of the "blood of the grape" in this imperfect state, the Ptolemies revelled in the maturer wines of Palestine, Cyprus, and Greece; and one of them, as Josephus tells us, among some magnificent gifts sent to the Temple of Jerusalem, renewed the Golden Vine, the symbol of the Jewish nation, of which the treasury had been robbed. Rosenmüller tells us that in the Temple, above and around a gate seventy cubits high, which led from the porch to the holy place, a richly carved vine was extended as a border and decoration. The branches, tendrils, and leaves were of the finest gold, the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. Herod first placed it there; rich and patriotic Jews from time to time added to its embellishment, one contributing a

new grape, another a leaf, and a third even a bunch of the same precious materials. See TEMPLE.

Even before Israel took possession, the land of promise was a land of vineyards (Deut. vi, 11; xxviii, 29; Numb. xiii, 23); and it is interesting to observe with what minuteness the divine legislator enacted rules and regulations for the culture of their vineyards, while the prospective owners still wandered in a burning desert (Exod. xxii, 5; xxiii, 11; Lev. xxv, 5, 11; Numb. vi, 3; Deut. xxii, 9; xxiii, 24; xxiv, 21). For this culture the portion of Judah was especially adapted, and in obtaining for his inheritance the hilly slopes of the south, the prophecy of his ancestor was fulfilled—he washed his garments in wine and his clothes in the blood of grapes (Gen. xlix, 11). Here, more than elsewhere, are to be seen on the sides of the hills the vineyards, marked by their watch-towers and walls, seated on their ancient terraces—the earliest and latest symbol of Judah. The elevation of the hills and table-lands of Judah is the true climate of the vine, and at Hebron, according to the Jewish tradition, was its primeval seat. It was from the Judæan valley of Eshcol—"the torrent of the cluster"—that the spies cut down the gigantic cluster of grapes. A vineyard on a "hill of olives" ("a horn the son of oil," Isa. v, 1), with the "fence," and "the stones gathered out," and "the tower in the midst thereof," is the natural figure which, both in the prophetical and evangelical records, represents the kingdom of Judah. The vine was the emblem on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second Temple; and the grapes of Judah still mark the tombstones of the Hebrew race in the oldest of their European cemeteries, at Prague (Stanley, *Sin. and Palest.* p. 162). Although from many of its most famous haunts the vine has disappeared—for example, from Engedi—both in Southern Palestine and on the slopes of Lebanon there are specimens sufficient to vindicate the old renown of this "land of vineyards." "The grapes of Hebron are still considered the finest in the Holy Land. Bunches weighing from six to seven pounds are said to be by no means uncommon, and Sir Moses Montefiore said he saw one bunch at Hebron a yard long" (Gadby, *Wanderings*, p. 458). Schulz (*Leitungen des Höchsten*, v, 285, quoted by Rosenmüller, *Bibl. Bot.* p. 223) speaks of supping at Beitshin, a village near Ptolemais, under a vine whose stem was about a foot and a half in diameter, and whose height was about thirty feet, which by its branches formed a hut upwards of thirty feet broad and long. "The clusters of these extraordinary vines," he adds, "are so large that they weigh ten or twelve pounds, and the berries may be compared with our small plums." See also Belon, *Observat.* ii, 340: "Les seps des vignes sont fort gros et les rameaux fort spacieux. Les habitants entendent bien comme il la faut gouverner. Car ils la plantent si loing l'une de l'autre qu'on pourroit mener une charrette entre deux. Ce n'est pas grande merveille si les raisins sont si beaux et le vin si puissant." Strabo states that it is recorded that there are vines in Margiana whose stems are such as would require two men to span round, and whose clusters are two cubits long (*Geograph.* [ed. Kramer], i, 112). Now Margiana is the modern district of Ghilan, in Persia, south-west of the Caspian Sea, and the very country on whose hills the vine is believed to be indigenous. Nothing would be easier than to multiply testimonies relative to the large size of the grapes of Palestine, from the published accounts of travellers such as Elliot, Laborde, Mariti, Dandini (who expresses his surprise at the extraordinary size of the grapes of Lebanon), Russell, etc. We must be content with quoting the following extract from Kitto's *Physical Hist. of Palest.* p. 330, which is strikingly illustrative of the spies' mode of carrying the grapes from Eshcol: "Even in our own country a bunch of grapes was produced at Welbeck, and sent as a present from the duke of Rutland to the marquis of Rockingham, which weighed nineteen pounds. It was conveyed to its destination—more than twenty miles distant—on a staff by four laborers, two of whom bore it in rotation." The greatest diameter of this cluster was nineteen inches and a half, its circumference four feet and a half, and its length nearly twenty-three inches.

Beth-haccerem, "the house of the vine" (Jer. vi, 1; Neh. iii, 14), and Abel-ceramîm, "the plain of the vineyards," took their respective names from their vicinity to vineyards. Gophna (now Jifna), a few miles north of Jerusalem, is stated by Eusebius (*Onomast.* Φάραγξ βότρυος) to have derived its name from its vines. But see OPHNI.

In Italy vines are trained round the trunk of the elm and other trees; in France and Germany for a lowlier growth stakes or wooden props are provided. In Palestine, however, the vine is usually planted on the side of a terraced hill, and the aged branches are allowed to trail along the ground, the fruit-bearing shoots being raised on forked sticks. This latter mode of cultivation appears to be alluded to by Ezekiel (xix, 11, 12): "her strong rods were broken and withered." Dr. Robinson, who has given us much information on the vines of Palestine, thus speaks of the manner in which he saw them trained near Hebron: "They are planted singly in rows, eight or ten feet apart in each direction. The stock is suffered to grow up large to the height of six or eight feet, and is then fastened in a sloping position to a strong stake, and the shoots suffered to grow and extend from one plant to another, forming a line of festoons. Sometimes two rows are made to slant towards each other, and thus form by their shoots a sort of arch. These shoots are pruned away in autumn" (*Bibl. Res.* ii, 80, 81). Sometimes the large stones are built into a rough wall, about three feet high, and the vines are trained over it, thus exposing a large surface to the sun, and ripening magnificent clusters (Tristram, *Travels*, p. 606). In the courts of many houses vines are trained over a trellis, or framework of wood, and in the hot weather the ample foliage affords a delightful shadow (see 1 Kings iv, 25; Mic. iv, 4).



Watch-tower in Vineyard.

Besides planting the vine and protecting it from aggressors, such as jackals or "little foxes" (Cant. ii, 15), and that wholesale destroyer "the boar out of the wood" (Psa. lxxx, 13), to say nothing of unscrupulous passengers or mischievous marauders (ver. 12; Gen. xlix, 22, 23), the careful husbandman "prunes and purges" his vine, that it may bring forth more and better fruit (John xv, 2). "The *pruning*, or lopping of the fruitless shoots, takes place first in March, when the clusters begin to form. The twig that is lopped off in March has time to shoot by April, when, if it give no promise, it is again lopped off, and thus

again, if still fruitless, in May; after which it does not shoot forth, and the process of pruning ceases. Such is the different treatment of the fruitful and the fruitless branch. From the former a twig or shoot is taken away; the latter is taken away itself, and, its wood being unfit for any other use, it is cast into the fire and burned (Ezek. xv, 2, 5). The *purging* of the vine is effected by making incisions in it with a knife, which requires to be done with great skill and delicacy. In this way the infected sap is drawn off, and the diseased vine, which would otherwise die, is preserved. This is what is called the bleeding of the vine, and is often alluded to by religious writers as an emblem of sanctified affliction" (Anderson, *Bible Light from Bible Lands*, p. 290). Besides wild-boars, jackals, and foxes, other enemies, such as birds, locusts, and caterpillars, occasionally damaged the vines.

The vine in the Mosaic ritual was subject to the usual restrictions of the "seventh year" (Exod. xxiii, 11) and the jubilee of the fiftieth year (Lev. xxv, 11). The gleanings, *olelôth* (עֹלְלוֹת), were to be left for the poor and stranger (Jer. xlix, 9; Deut. xxiv, 21). The vineyard was not to be sown "with divers seeds" (xxii, 9), but fig-trees were sometimes planted in vineyards (Luke xiii, 6; comp. 1 Kings iv, 25: "Every man under his vine and under his fig-tree"). Persons passing through the vineyard were allowed to eat the grapes therein, but not to carry any away (Deut. xxiii, 24).

The vintage, *batsîr* (בָּצִיר), which formerly was a season of general festivity, as is the case more or less in all vine-growing countries, commences in September. The towns are deserted, and the people live among the vineyards (כֶּרֶם) in the lodges and tents (Robinson, *ut sup.*; comp. Judg. ix, 27; Jer. xxv, 30; Isa. xvi, 10). The grapes were gathered with shouts of joy by the "grape-gatherers" (בֹּצֵר) (Jer. xxv, 30), and put into baskets (see vi, 9). They were then carried on the head and shoulders, or slung upon a yoke, to the "wine-press" (גַּת). Those intended for eating were perhaps put into flat open baskets of wickerwork, as was the custom in Egypt (Wilkinson, *Anc. Egypt.* i, 43). In Palestine at present the finest grapes, says Robinson, are dried as raisins, *tsimmûk* (צִמּוּק), and the juice of the remainder, after having been trodden and pressed, "is boiled down to a syrup which, under the name of *dibs* (דִּבַשׁ), is much used by all classes, wherever vineyards are found, as a condiment with their food." For further remarks on the modes of making fermented drinks, etc., of the juice of the grape, see WINE. The vineyard (כֶּרֶם), which was generally on a hill (Isa. v, 1; Jer. xxxi, 5; Amos ix, 13), was surrounded by a wall or hedge in order to keep out the wild boars (Psa. lxxx, 13), jackals, and foxes (Numb. xxii, 24; Cant. ii, 15; Neh. iv, 3; Ezek. xiii, 4, 5; Matt. xxi, 33), which commit sad havoc among the vines, both by treading them down and by eating the grapes. Within the vineyard was one or more towers of stone in which the vine-dressers, *koremim* (כֹּרְמִים), lived (Isa. i, 8; v, 2; Matt. xxi, 33; see also Robinson, *Bibl. Res.* i, 213; ii, 81). The press, *gath* (גַּת), and vat, *yékeb* (יֶקֶב), which was dug (Matt. xxi, 33) or hewn out of the rocky soil, were part of the vineyard furniture (Isa. v, 2). One of these ancient wine-presses, scooped out in the living rock, has been described by Robinson. He found it on the road from Akka to Jerusalem. "Advantage had been taken of a ledge of rock; on the upper side, towards the south, a shallow vat had been dug out, eight feet square and fifteen inches deep, its bottom declining slightly towards the north. The thickness of rock left on the north side was one foot; and two feet lower down on that side another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat, and the juice drawn off by a hole at the bottom, still remaining, into the lower vat. This ancient press would seem to prove that in other days these hills were covered with vineyards; and such is its state of preservation that, were there still grapes in the vicinity, it might at once be brought into use without repair" (*Bibl. Res.* iii, 137). This may be taken as a type of the Hebrew wine-press. Like the Egyptians, the Jews may have also employed presses made of wood; but those hewn out of the living rock would be landmarks as permanent as threshing-floors similarly constructed (comp. Judg. vii, 25; Zech. xiv, 10, with Gen. l, 10; 2 Sam. xxiv, 18). It was a simple but sufficient arrangement, and modern ingenuity has not much improved on it. Nor has any effectual substitute been found for the human foot as an apparatus for expressing the juice of the grape without crushing the seeds or "stones." See WINE-FAT.

Approaching Hebron, Dr. Bonar describes the square towers in gardens, corresponding to those mentioned in Isa. v, 2; Matt. xxi, 33, and adds, "These towers seem of considerable size, as if meant for something more than watching; and we are told that in summer the inhabitants of the city take up their residence in their gardens, and make use of these towers for shelter by night, as they do of their olives and vines for shade by day" (*Land of Promise*, p. 61). Even in spring, and long before a single "berry" was ripe, with their fresh and delicate fragrance, and with their promise of "things not seen as yet," there was a great attraction in the vineyards; and though it were only to see if the "vine flourished and the tender grape appeared," it was worth while to arise early and "go forth to the field and lodge in the villages" (Cant. ii, 11–13; vii, 11, 12). Nor must we forget the feathered minstrelsy which at that season made the vineyards vocal. They are the hiding-place of the bulbul, the nightingale of Palestine; and in vineyards under Hermon, Tristram, in the course of two days, discovered a finch and two warblers, all of them perfectly new to ornithology, and all of them "songsters of no ordinary power and compass" (*Travels*, p. 606).

Even the leaves and the stocks of the vine are useful. The cuttings of the vine and the leaves are much used for manure to the vineyards. The leaves are also used as a vegetable, chopped meat and rice being rolled

Egyptian Vineyard and Wine-press. (From the monuments at Kurnah, Thebes.)

up together in single leaves, and boiled for the table; it makes a very agreeable dish. The leaves are also used for fodder. The scarcity of fuel, particularly wood, in most parts of the East is so great that they supply it with everything capable of burning—cow-dung, dried roots, parings of fruits, withered stalks of herbs, and flowers. Vine-twigs are particularly mentioned as used for fuel in dressing their food by D'Arvieux, La Roque, and others. Ezekiel says, in his parable of the vine used figuratively for the people of God, "Shall wood be taken thereof to do any work? or shall men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel" (xv, 3, 4). "If a man abide not in me," saith our Lord, "he is cast forth as a branch (of the vine), and is withered; and men gather them, and cast them into the fire, and they are burned" (John xv, 6). See FUEL.

III. Everywhere present, so beautiful, so valuable, we cannot wonder that the vine reappears on almost every page of poetic Scripture; and, almost as if created on purpose, it has become the symbol of the believer and of the Church. "My beloved hath a vineyard on a very fruitful hill." Thus Israel is a vine brought from Egypt, and planted by the Lord's hand in the land of promise; room had been prepared for it (comp. with this the passage from Belon quoted above); and where it took root it filled the land, it covered the hills with its shadow, its boughs were like the goodly cedar-trees (Psa. lxxx, 8–10). Comp. Gmelin (*Travels through Russia and North. Persia*, iii, 431), who thus speaks of the vines of Ghilan: "It is fond of forests, . . . and is frequently found about promontories; and their lower part is almost entirely covered with it. There, higher than the eye can reach, it winds itself about the loftiest trees; and its tendrils, which here have an arm's thickness, so spread and mutually entangle themselves far and wide that in places where it grows in the most luxuriant wildness it is very difficult to find a passage." To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (1 Kings iv, 25; Psa. cxxviii, 3; Mic. iv, 4); the rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine" (Isa. v, 2, 4 [but see COCKLE]; Jer. ii, 21; Hos. x, 1), etc. It is a vine which our Lord selects to show the spiritual union which subsists between himself and his members (John xv, 1–6). With a stock or stem and its outgoing branches, a wonderful hydraulic apparatus, made for the rapid transmission and rich elaboration of the liquid treasures hidden in the soil; with feeble and flexible twigs which, in order to grow upward, must clasp the elm or cling to the wall; with its avidity for the sunshine and the shower; with its large soft leaves, and the tender scent of its meek inconspicuous blossom; above all, with its amethystine ripeness empurpling autumn's diadem and inviting the world to gladness, it is an admirable emblem of the Christian and the Church—of the believing soul and the believing society. "My soul cleaveth to the dust," and it is only by clasping and climbing that the fallen nature rises; and, like the vine with its curling tendrils, so with the feeble fingers of his faith the Christian takes hold and mounts upward. Of the Rock of Ages, of the Pillar and Ground of the Truth, of the Tree of Life, he takes hold; and from the dust, and from amid the creeping things, is drawn up into the pure air and the sunshine. And just as he reposes on a sure support—a Saviour as faithful as he is mighty—so he has a strong affinity for those truths and that communion which keep up the spirit's life. The vine subsists by drinking. It is because he is himself such a thirsty plant that his clusters are so refreshing. Through every eager channel absorbing the fulness of the neighboring well, he hangs aloft his flasks of nectar—his pensile fountain filled with the essence of all the summer, yet cooled again by the broad leaves amid which it nestles. So the believer has not only an aspiring tendency, but a thirsty temperament. Longing for that which is the very life and renovation of his reawakened immortality, his "soul thirsteth for God, the living God;" and with great joy it is that he draws water from the wells of salvation. If true to his privileges, if planted by the river and constantly resorting to God and the word of his grace, the inner life will be vigorous and abundant. Still "fat and full of sap, and ever flourishing," through the much fruit which he bears, the world shall be the better, the Father shall be glorified. See GARDEN.

VINE OF SODOM (גֶּפֶן סְדֹם, *géphen Sedôm;* Sept. ἄμπελος Σοδόμων; Vulg. *vinea Sodomorum*) occurs only in Deut. xxxii, 32, where of the wicked it is said, "their vine is of the vine of Sodom, and of the fields of Gomorrah." It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus (*War*, iv, 8, 4) speaks, and to which, apparently, Tacitus (*Hist.* v, 6) alludes. Much has been written on this curious subject, and various trees have been conjectured to be that which produced those

> "Dead Sea fruits that tempt the eye,
> But turn to ashes on the lips,"

of which Moore and Byron sing. The following is the account of these fruits as given by Josephus: Speaking of Sodom (*ut sup.*), he says, "It was of old a happy land, both in respect of its fruits and the abundance of its cities; but now it is all burned up. Men say that, on account of the wickedness of its inhabitants, it was destroyed by lightning. At any rate, there are still to be seen remains of the divine fire and traces of fine cities; and, moreover, ashes produced in the fruits, which indeed resemble edible fruit in color, but, on being plucked by the hand, are dissolved into smoke and ashes." Tacitus (*ut sup.*) is more general, and speaks of *all* the herbs and flowers, whether growing wild or planted, turning black and crumbling into ashes.

Some travellers, as Maundrell (*Early Trav. in Palestine* [Bohn, 1848], p. 454), regard the whole story as a fiction, being unable either to see or hear of any fruit that would answer the required description. Pococke supposed the apples of Sodom to be pomegranates, "which, having a tough, hard rind, and being left on the trees two or three years, may be dried to dust inside, and the outside may remain fair." Hasselquist (*Trav.* p. 287) seeks to identify the apples in question with the egg-shaped fruit of the *Solanum melongena* when attacked by some species of *tenthredo*, which converts the whole of the inside into dust, while the rind remains entire and keeps its color. Seetzen, in his letters to baron Zach (*Monat. Correspond.* xviii, 442), thought he had discovered the apples of Sodom in the fruit of a kind of cotton-tree, which grew in the plain of El-Ghor, and was known by the name of *Aôschar*. The cotton is contained in the fruit, which is like a pomegranate, but has no pulp. Chateaubriand concludes the long-sought fruit to be that of a thorny shrub with small taper leaves, which, in size and color, is exactly like the little Egyptian lemon; when dried, this fruit yields a blackish seed, which may be compared to ashes, and which, in taste, resembles bitter pepper. Burckhardt (*Travels in Syria*, p. 392) and Irby and Mangles believe that the tree which produces these celebrated apples is one which they saw abundantly in the Ghor to the east of the Dead Sea, known by the vernacular name of *asheyr*, or *oshar*. This tree bears a fruit of a reddish-yellow color, about three inches in diameter, which contains a white substance resembling the finest silk, and enveloping some seeds. This silk is collected by the Arabs and twisted into matches for their firelocks. Dr. Robinson (*Bibl. Res.* i, 523), when at 'Ain Jidy, without knowing at the moment whether it had been observed by former travellers or not, instantly pronounced in favor of the 'ösher fruit being the apples of Sodom. Mr. Walter Elliot, in an article "on the *Poma Sodomitica*, or Dead Sea apples" (*Trans. of the Entomol. Soc.* 1837–40, ii, 14), endeavors to show that the apples in question

are oak-galls, which he found growing plentifully on dwarf oaks (*Quercus infectoria*) in the country beyond the Jordan. He tells us that the Arabs asked him to bite one of these galls, and that they laughed when they saw his mouth full of dust. "That these galls are the true Dead Sea apples," it is added, "there can no longer be a question. Nothing can be more beautiful than their rich, glossy, purplish-red exterior; nothing more bitter than their porous and easily pulverized interior" (*ibid.* p. 16). The opinion of Pococke may, we think, be dismissed at once as being a most improbable conjecture. The objection to the *Solanum melongena* is that the plant is not peculiar to the shores or neighborhood of the Sea of Sodom, but is generally distributed throughout Palestine; besides which it is not likely that the fruit of which Josephus speaks should be represented by occasional diseased specimens of the fruit of the egg-apple. We must look for some plant, the normal character of whose fruit comes somewhere nearer to the required conditions. Seetzen's plant is the same as that mentioned by Burckhardt, Irby and Mangles, and Robinson, i. e. the 'ösher. Chateaubriand's thorny shrub, with fruit like small lemons, may be the *Zukkum* (*Balanites Ægyptiaca*); but it certainly cannot be the tree intended. It is not at all probable that the oak-galls of which Mr. Elliot speaks should be the fruit in question; because these being formed on a tree so generally known as an oak, and being common in all countries, would not have been a subject worthy of especial remark or have been noticed as something peculiar to the district around the Sea of Sodom. The fruit of the *'ösher* appears to have the best claim to represent the apples of Sodom. The *Calotropis procera* is an Indian plant, and thrives in the warm valley of 'Ain Jidy, but is scarcely to be found elsewhere in Palestine. The readiness with which its fruit, "fair to the eye," bursts, when pressed, agrees well with Josephus's account; and, although there is a want of suitableness between "the few fibres" of Robinson, and the "smoke and ashes" of the Jewish historian, yet, according to a note by the editor of Seetzen's *Letters*, the fruit of the calotropis in winter contains a yellowish dust, in appearance resembling certain fungi, but of pungent quality.—Smith. From the fact that, in the song of Moses, it is a vine which is mentioned, Dr. Hooker argues with much force in favor of the colocynth [see GOURD], the foliage and trailing stem of which are sufficiently vine-like. The general use of the word "apple," in subsequent times, carries our thoughts away from the habit of the plant to the appearance of its fruit, which in both colocynth and calotropis is certainly not unlike an apple and very unlike a grape. Notwithstanding the highly authoritative opinion in favor of the former, we still lean to the calotropis. Found at 'Ain Jidy (Engedi) and Keferein, and abundantly on the eastern shore, it is decidedly a Dead Sea plant; and there is something in its appearance and habit which arrests the eye and impresses the imagination. Mr. Tristram calls it "the strangest and most tropical-looking shrub he ever saw, having hollow puff-balls by way of fruit," and without hesitation pronounces it "the true apple of Sodom" (*Trav.* p. 281). Afterwards he describes it as a tree "with cork-like, thick, and light bark, wrinkled and furrowed, huge glossy leaves, rounder than those of the laurel, and almost as large as the foliage of the caoutchouc-tree. We might have taken it for a species of spurge (*euphorbia*), from the abundance of acrid milk it discharged when broken or punctured; but Maundrell at once recognised it as an old acquaintance in Nubia. It was now both in flower and fruit. The blossoms were like those of some species of caper, and the fruit like a very large apple in shape and color—golden yellow—and soft to the touch; but, if ripe, cracking like a puff-ball when slightly pressed, and containing only a long thread of small seeds on a half-open pod, with long silky filaments, which the Bedawin prize highly, and twist into matches for their firelocks" (*ibid.* p. 283). The acrid spurge-like juice at once suggests the gall in Deut. xxxii, 32: "Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter." See APPLE OF SODOM.

Vinegar (חֹמֶץ; Sept. and N. T. ὄξος; Vulg. *acetum*). The Hebrew term *chômets* was applied to a beverage, consisting generally of wine or strong drink turned sour (whence its use was proscribed to the Nazarite, Numb. vi, 3), but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation (Mishna, *Pesach.* iii, 1). It was acid even to a proverb (Prov. x, 26), and by itself formed a nauseous draught (Psa. lxix, 21), but was serviceable for the purpose of sopping bread, as used by laborers (Ruth ii, 14), being refreshing in the heat (Pliny, xxiii, 26; comp. ii, 49). The degree of its acidity may be inferred from Prov. xxv, 20, where its effect on nitre is noticed. See WINE. Similar to the *chômets* of the Hebrews was the *acetum* of the Romans—a thin, sour wine, consumed by soldiers (Veget. *De Re Mil.* iv, 7) either in a pure state or, more usually, mixed with water, when it was termed *posca* (Pliny, xix, 29; Spartian. *Hadr.* 10). This was the beverage of which the Saviour partook in his dying moments (Matt. xxvii, 48; Mark xv, 36; John xix, 29, 30), and doubtless it was refreshing to his exhausted frame, though offered in derision either on that occasion or previously (Luke xxiii, 36). The same liquid, mingled with gall (as Matthew states, probably with the view of marking the fulfilment of the prediction in Psa. lxix, 21), or with myrrh (as Mark states, with an eye to the exact historical fact), was offered to the Saviour at an earlier stage of his sufferings, in order to deaden the perception of pain (Matt. xxvii, 34; Mark xv, 23). See Grabner, *De Posca* (Misen. 1701; Pfaff, *De Felle Esca* (Tub. 1755); Bynæus, *De Morte Jesu Chr.* iii, 265. See CRUCIFIXION.

Vines, RICHARD, a learned English divine and popular preacher, was born at Blaston, and educated at Magdalene College, Cambridge. From the university he was elected schoolmaster at Hinckley; entered into holy orders, and obtained the rectory of Weddington. In 1644 Mr. Vines was chairman of the assembly of divines which established the Presbyterian government, and, as Fuller says, was the champion of that party. When at London he became minister of St. Clement Danes, and vicar of St. Lawrence Jewry; and was afterwards (1645) appointed master of Pembroke Hall, in Cambridge, which position he resigned in 1650 on account of the Engagement, as he was of Presbyterian sentiments. He died in 1655. For his works, which are chiefly sermons and other pastoral treatises, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

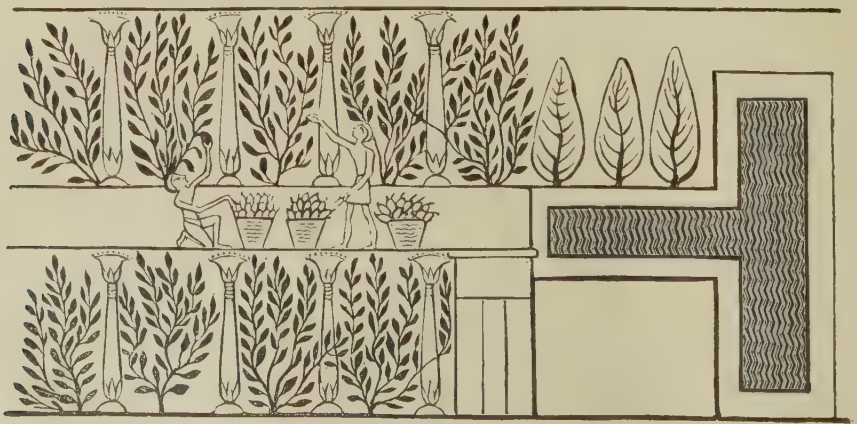
Vinet, ALEXANDRE RODOLPHE, an eminent Swiss divine and author, was born at Ouchy, canton of Vaud, near Lausanne, June 17, 1797. He studied in the academy at Lausanne, under the direction of the Protestant Church, of which he was ordained a minister in 1819. He taught French literature at the University of Basle from 1817 to 1837, when he was appointed professor of practical theology at Lausanne, which post he held until 1847, after which he again taught French literature. He obtained in 1823, through the efforts of Guizot, a prize for his essay *Sur la Liberté des Cultes*. Vinet became one of the commission for organizing the Protestant Church in the canton of Vaud; but his views concerning the functions of Church and State being rejected, he seceded from the State Church and aided in forming an independent organization, the Free Church of Vaud and other cantons. In 1846 (Dec. 2) he lost his professorship on account of his opposition to the new radical authorities of the canton. He died May 18, 1847. He was an eloquent and earnest preacher, clear and brilliant rather than profound in thought; and, although highly evangelical and orthodox, advocated the utmost liberty and toleration of opinion and practice in matters of religion. He wrote largely, both

on literature and religion, and most of his works have been translated into English. His works on French literature show that he was thoroughly acquainted with its history, and possessed the critical faculty in no mean degree. As a philosophico-religious writer he is very popular both in England and America. His principal works are, *Chrestomathie Française* (1829, 3 vols.):—*Histoire de la Littérature Française au XVIIIième Siècle* (1851, 2 vols.):—*Études sur la Littérature Française au XIXième Siècle* (1849–51, 3 vols.):—*Mémoire en Faveur de la Liberté des Cultes* (1826):—*Discours sur quelques Sujets Religeux* (1831):—*Essai sur la Manifestation des Convictions Religieuses, et sur la Séparation de l'Église et de l'État* (1842):—*Études sur Blaise Pascal* (1848):—*Méditations Évangéliques* (1849):—*Théologie Pastorale, ou Théologie du Ministère Évangélique* (1850):—and *Homilétique, ou Théorie de la Prédication* (1853). His biography has been written by Schérer, *A. Vinet, sa Vie et ses Œuvres* (Paris, 1853); and by Rambert, *A. Vinet, Histoire de sa Vie et de ses Ouvrages* (Lausanne and Paris, 1875). See also Sainte-Beuve, *Portraits Contemporains*, vol. ii.

Frightening away the Birds with a Sling.

Vineyard (כֶּרֶם, *kérem, an orchard*). In ancient Egypt the orchard and vineyard were not separated by any wall, and figs and other trees were planted within the same limits as the vines. But if not connected with it, the vineyard was close to the orchard, and their mode of training the vines on wooden rafters, supported by rows of columns, which divided the vineyard into numerous avenues, was both tasteful and convenient. The columns were frequently colored, but many were simple wooden pillars, supporting, with their forked summits, the poles that lay over them. Some vines were allowed to grow as standing bushes, and, being kept low, did not require any support; others were formed into a series of bowers; and from the form of the hieroglyphic signifying vineyard we may conclude that the most usual method of training them was in bowers, or in avenues formed by rafters and columns. But they do not appear to have attached them to other trees, as the Romans often did to the elm and poplar, and as the modern Italians do to the white mulberry, nor have the Egyptians of the present day adopted this European custom. When the vineyard was enclosed within its own wall of circuit, it frequently had a reservoir of water attached to it, as well as the building which contained the wine-press; but the various modes of arranging the vineyard, as well as the other parts of the garden, depended, of course, on the taste of each individual, or the nature of the ground. Great care was taken to preserve the clusters from the intrusion of birds; and boys were constantly employed, about the season of the vintage, to frighten them with a sling and the sound of the voice. When the grapes were gathered, the bunches were carefully put into deep wicker baskets, which men carried, either on their head or shoulders, or slung upon a yoke, to the wine-press; but when intended for eating, they were put, like other fruits, into flat open baskets, and generally covered with leaves of the palm, vine, or other trees. These flat baskets were of wicker-work, and similar to those of the present day used at Cairo for the same purpose, which are made of osiers or common twigs. After the vintage was over, they allowed the kids to browse upon the vines, which grew as standing bushes (comp. Hor. *Sat.* ii, 5, 43); and the season of the year when the grapes ripened in Egypt was the month Epiphi, our June or July.—Wilkinson, *Anc. Egypt.* i, 41 sq. See Vine. Although the climate of Egypt, especially the annual overflow of the Nile, was not favorable to the culture of the grape, yet from the above monuments we infer that its cultivation was at one time popular in Egypt, though it could only have been grown with success in a few of the high-lying districts, or on artificially elevated beds; and when commerce enabled the Egyptians to import wine from other countries better and cheaper than they could manufacture it themselves, they had the good sense to abandon this unprofitable branch of industry and direct their attention to commodities for which nature afforded them greater facilities. See Egypt. Indeed, every circumstance proves to us that the cultivation of the vine required great care and attention in Egypt. This care was particularly required to guard against the hoary night-shade, called by the Arabs *aneb el-dib*, or the wolf-vine, which is common in Egypt and Palestine, grows much in the vineyards, and is very pernicious to them. It greatly resembles a vine in its shrubby stalk. This may have been "the wild vine" whose fruit poisoned the pottage which Elisha miracu-

Figurative Hieroglyphic signifying Vineyard.



Ancient Egyptian Vineyard, with a large tank of water.

lously cured (2 Kings iv, 39–41). It is to this also that Moses alludes in his prophetic description of the future degeneracy of the Israelites, "For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps" (Deut. xxxii, 32, 33). See VINE OF SODOM.

VINEYARDS, PLAIN OF THE (אָבֵל כְּרָמִים; Sept. Ἐβελχαρμείν v. r. Ἀβὲλ ἀμπελώνων; Vulg. *Abel quæ est vineis consita*), a place mentioned only in Judg. xi, 33; possibly now represented by a ruin bearing the name of *Beit el-Kerm*—"house of the vine"—to the north of Kerak (De Saulcy, *Narr.* i, 353), if the Aroer named in the same passage is the place of that name on the Arnon (W. Mojeb). It is, however, by no means certain; and, indeed, the probability is that the Ammonites, with the instinct of a nomadic or semi-nomadic people, betook themselves, when attacked, not to the civilized and cultivated country of Moab (where Beit el-Kerm is situated), but to the spreading deserts towards the east, where they could disperse themselves after the usual tactics of such tribes.—Smith. See ABEL-CERAMIM.

Vini, SEBASTIANO, an Italian painter, was a native of Verona, who settled at Pistoja in the early part of the 16th century. He enjoyed a high reputation, and left many works both in oil and fresco. His most important work, however, was in the suppressed chapel of San Desiderio, in which the "façade over the great altar was storied with the Crucifixion of the Ten Thousand Martyrs—a work abounding with figures and invention." See Lanzi, *Storia Pittorica;* Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vintage (prop. בָּצִיר, *batsîr*), the season of ingathering of the grape (Lev. xxvi, 5; Isa. xxiv, 13, etc.), which of course was one of hilarity. See HARVEST. The *produce* of the wine-crop is denoted by the term תִּירוֹשׁ, *tîrôsh*, "new wine." See WINE. For the operations of the vintage (Heuvel, *De Vindemia Vet. Hebræor.* [Tr. ad Rh. 1755]), see VINE.

Vintimille, CHARLES GASPARD GUILLAUME DE, a French prelate, was born in the diocese of Fréjus, Nov. 15, 1655, of the distinguished family of De Luc. As soon as he had obtained licensure from the Sorbonne, he received from his uncle, Jean de Vintimille, bishop of Toulon, a canonship in his cathedral, and he was likewise prior of three abbeys in Provence until nominated (June 27, 1684) to the see of Marseilles; but the political disturbances of the time prevented his consecration till Jan. 9, 1692. He was thence transferred (Feb. 1, 1708) to the archbishopric of Aix, and finally (May 12, 1729) to that of Paris. In all his offices he displayed great fidelity and public generosity, but often fell under royal and even papal displeasure for his defence of national and popular rights. He died at Paris, March 13, 1746. See Hoefer, *Nouv. Biog. Générale*, s. v.

Vinton, John Adams, a Congregational minister, was born in Boston, Mass., Feb. 5, 1801. He graduated at Dartmouth College in 1828, and at Andover Theological Seminary in 1831. He preached for several churches in Maine, Vermont, and Massachusetts, from 1832 to 1852. He was the author of the *Vinton Memorial* (Boston, 1858):—*The Giles Memorial* (1864):—*The Sampson Family in America* (1864):—and edited a reprint of Deborah Sampson's *Female Review* (1866); besides contributing to a number of religious and literary periodicals.

Vinton, Justus H., D.D., a Baptist missionary in Burmah, was born in Wilmington, Conn., Feb. 17, 1806, and was educated at the Hamilton Literary and Theological Institute, now Madison University. He sailed from Boston July 3, 1834, for the field of his missionary labors, where he remained, meeting with remarkable success in his work, until his return to the United States in 1848. He returned to Burmah in 1850, and continued his labors, devoting himself especially to the conversion and religious training of the Karens. He died March 31, 1858. Mr. Vinton is regarded as one of the most zealous and successful missionaries ever sent to heathen lands by the Baptists of the United States. (J. C. S.)

Vinton, Robert Spencer, a Methodist Episcopal minister, was first employed in pastoral work in 1817; joined the Baltimore Conference in 1818; was ordained deacon in 1820, and elder in 1822; in 1868 was supernumerated, and in 1869 superannuated. During the war president Lincoln commissioned him as chaplain in the United States army, and charged him with the religious watch-care of the military hospitals of Baltimore. He died of paralysis, July 31, 1870. Mr. Vinton was devoted, energetic, of spotless reputation, and successful as a minister. See *Minutes of Annual Conferences*, 1871, p. 19.

Viol, the rendering in the A. V. at Amos v, 23; vi, 5, of the Heb. נֵבֶל, *nébel*, which is elsewhere rendered "psaltery." It is a musical instrument, used chiefly in worship (1 Kings x, 12; 1 Chron. xv, 16; xxv, 1; 2 Chron. v, 12; xxix, 25; Mishna, *Succoth*, x, 4), but also in worldly festivals and banquets (2 Chron. xx, 28; Isa. v, 12; xiv, 11), and is hence often connected with *chinnor'*, כִּנּוֹר, the *harp* or *cithara* (Psa. lxxi, 22; cviii, 2; cl, 3). It passed from the East to the Greeks, and they retained the name *nábla*, νάβλα; Lat. *nablium* (Ovid, *Ars Amat.* iii, 327; comp. Athen. iv, 175; Strabo, x, 471). The original form of the instrument is uncertain; it was not, however, a proper harp, but more like the cithara, which, as Josephus says (*Ant.* vii, 12, 3), had twelve strings, and was played by the hand. But the expression נֵבֶל עָשׂוֹר, *nébel asôr*, a *nébel* or "instrument of ten strings," in Psa. xxxiii, 2; cxliv, 9, seems to make against this view, if we render it thus, with the Sept. (δεκάχορδον), and the number of strings may anciently have been fewer, or even varying. From another meaning of *nébel*, *leather bottle* or *sack*, some understand the instrument pictured by Niebuhr (*Taf.* xxvi; see Pfeiffer, p. 23), but this is more probably the *kinnôr*, כִּנּוֹר. If Augustine was right (on Psa. xxxi and xxvi), *cithara* and *psalterium* (*nablium*) differed in this: that the latter had the sounding-box, to which the strings were fastened, on the upper side; and accordingly Cassiodorus and Isidorus (*Orig.* iii, 75) compared it to an inverted Δ, so that the instrument resembled a vessel enlarging upwards. Such instruments are seen sometimes on Egyptian monuments (Wilkinson, ii, 280, 282, 287). On the other hand, the form of the most ancient cithara compared by Thenius (*Sächs. exeget. Stud.* i, 100 sq.) has but a remote resemblance. Cases for the *nébel* are mentioned in the Mishna (*Chelim*, xvi, 7). See PSALTERY.

The old English viol, like the Spanish *viguela*, was a six-stringed guitar. Mr. Chappell (*Pop. Mus.* i, 246) says "the position of the fingers was marked on the finger-board by frets, as in guitars of the present day. The 'chest of viols' consisted of three, four, five, or six of different sizes; one for the treble, others for the mean, the counter-tenor, the tenor, and perhaps two for the bass." Etymologically, *viol* is connected with the Dan. *Fiol* and the A.-S. *fioele*, through the Fr. *viole*, Old Fr. *vielle*, Med. Lat. *vitella*. In the *Promptorium Parvulorum* we find "Fyyele, viella, fidicina, vitella." Again, in North's Plutarch (*Antonius*, p. 980, ed. 1595) there is a description of Cleopatra's barge, "the poope whereof was of gold, the sailes of purple, and the owers of silver, which kept stroke in rowing after the sound of the musicke of flutes, howboyes, cytherns, *vyolls*, and such other instruments as they played vpon in the barge." See MUSICAL INSTRUMENTS.

Viola, DOMENICO, a Neapolitan painter of the 17th century, was a disciple and imitator of the cavalier Mattia Preti. He executed some works of a mediocre grade

for the churches and collections. He is said to have died about 1696. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Viole, Daniel Georges, a learned French priest, was born at Soulaire (diocese of Chartres), in 1598, of an old noble family. In 1623 he entered the Order of Benedictines at St. Maur, and then studied theology at Corbie. He spent his days in quiet study and historical research, dying at Auxerre, April 21, 1669, and leaving several works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Violent Hands is a phrase in the rubric of the English service for the burial of the dead, which declares that those who have committed suicide are not to be admitted to Christian burial.

Viper is the uniform rendering, in the A. V., of עֶפְעֶה, *eph'éh* (from פָּעָה, prob. *to hiss*), which occurs only in Job xx, 16; Isa. xxx, 6; lix, 5; and of ἔχιδνα (Matt. iii, 7; xii, 34; xxiii, 33; Luke iii, 7; Acts xxviii, 3). In all instances a venomous serpent is evidently denoted, but the particular kind, if anything more than a generic term, is indeterminable. The English name is derived from the Latin *vivipara*, which signifies "bringing forth its young alive;" but, though the young are thus produced, they are previously formed in an egg within the parent's ovary, and hence Isaiah's allusion to the hatching of vipers (lix, 5) is perfectly justified by physiology and natural history. Hence it is used tropically for deceitful and wicked men (Matt. iii, 7; xii, 34; xxiii, 33; Luke iii, 7). From the earliest ages the "viper" has been dreaded for its venomous bite, and made the emblem of everything that is hurtful and destructive; indeed, its poison is one of the most active and dangerous in the animal kingdom. The true viper is the *adder* (*Pelias berus* or *Vipera berus*),

Common Viper (*Vipera berus*).

which retains its eggs until hatched. Its bite, however, is not necessarily fatal. So terrible was the nature of these creatures that they were very commonly thought to be sent as executioners of divine vengeance upon mankind for enormous crimes which had escaped the course of justice. The people of Melita showed that they were thoroughly imbued with this superstition when Paul was shipwrecked on the island (Acts xxviii, 3). Such a dangerous serpent is known in the East by the name of *leffah* (i. e. *el-effah*, equivalent to the Heb. word); it is thus described by Shaw and Jackson as the most venomous of the serpent tribe in Northern Africa and South-western Asia. It is remarkable for its quick and penetrating poison; it is about two feet long, and as thick as a man's arm, beautifully spotted with yellow and brown, and sprinkled over with blackish specks similar to the horn-nosed snake. These serpents have a wide mouth with which they inhale a great quantity of air, and when inflated therewith they eject it with such force as to be heard a considerable distance. The modern Oriental name is derived from an Arabic word which signifies "to burn," whence some have inferred that the fiery serpents sent to chastise the Israelites in the desert were *leffahs*, or vipers. See Serpent.

Oriental Viper (*El-effah*).

Vipond, David, an English Wesleyan minister, was born at Hardwick, Norfolk, in 1778. He was saved from infidelity by reading the biographies in the *Wesleyan Methodist Magazine*. His appointments were Canterbury, Newbury, Rochester, 1808, and Sevenoaks, 1811. He died at Newbury, of consumption, July 12, 1812. See *Wesl. Meth. Mag.* 1813, p. 881; *Minutes of Wesl. Conf.* 1812.

Vipond, John, a Methodist preacher, was converted young, and in 1797 was admitted on trial by the English Wesleyan Conference. In 1799 he was appointed to Whitehaven Circuit, where he only preached a few times. He was seized with a fever and died. His character was unblemished and his talents promising. See Atmore, *Meth. Memorial*, s. v.

Vipond, William, an English Wesleyan minister, labored successfully on the following circuits: Diss, Yarmouth, Norwich, Brackley, 1800; Newbury, Canterbury, and London West, 1807. He died at Newbury, April 26, 1809, in the thirty-third year of his age and the eleventh of his itinerancy. "His ministerial abilities were great, his manner devout, his language pure and impressive, his piety deep, his information extensive, and his usefulness considerable." See *Wesl. Meth. Mag.* 1810, p. 10, 49; *Minutes of Wesl. Conf.* 1809.

Virbius, in Roman mythology, is the name under which *Hippolytus* lived after Diana had raised him from the dead. She married him to the nymph Egeria in the sacred forest at Aricia, and he had a son, whom he also called Virbius; this son fought in the army of Turnus against Æneas.

Viret, Peter, a Swiss reformer, was born at Orbe, in the canton of Vaud, in 1511, and was educated and converted from Romanism at Paris. In 1531 Farel visited Orbe and ordained Viret, despite his unwillingness, to the ministry. In 1534 he became Farel's assistant at Geneva. Thence he went to Neufchâtel and Lausanne. In October, 1536, he defended certain theses promulgated by Farel in a public disputation, and thereby contributed to the improvement of the Church of Lausanne. In the following May he responded with a definitive confession of faith to his colleague Dr. Caroli's, charge of Arianism, and with such success that Caroli was dismissed from the pastorate and returned to Romanism. The activity of Viret was now applied in many different directions. He labored in Geneva after the overthrow of the Anti-Reform party until Calvin returned, improved the discipline of the Church at Lausanne, wrote a number of theological and catechetical works, and journeyed to distant points in the interests of the Reformation. In 1549 Beza was appointed professor at Lausanne, and became the friend of Viret. Differences began to make themselves felt, however. Viret was accused, in 1546, of holding to Bucer's view of the sacrament of the Lord's supper, and was not confirmed in his office until 1549. The Bernese government was dissatisfied with the predominance of Calvin's influence at Lausanne, and raised difficulties about the question of excommunication and then about predestination. In the end Viret was dismissed. He went to Geneva and became pastor. In 1561 he was

called to Nismes. In the following year he counselled the preachers assembled at Montpellier to submit when the Protestants were obliged to restore their churches to the Romanists, and subsequently visited that town for his health. He next accepted a call to Lyons, and lived there when the Huguenots seized the city after the massacre of Vassy. After the peace of Amboise the mass was again established, but the Huguenots were allowed to continue their worship for a time. On Aug. 10, 1563, he presided over the fourth French National Synod. He developed an extraordinary degree of literary fertility. He was drawn into a dispute with Italian antitrinitarians and monks. In the period between 1563 and 1565 he published nine works, among them his chief production, *Instruction Chrestienne en la Doctrine de la Loy et de l'Évangile*, etc. (Geneva, 1564. 3 vols. fol.). The book is a noteworthy specimen of the literature of the Reformation, containing a complete system of morals and politics, and suggestive apologetics aimed against atheists and deists. It was written in dialogue form, like most of the works of Viret, and shows great classical and theological learning, a rich imagination, earnest piety, and keen wit; but it suffers from diffuseness and incorrectness, the results of the rapidity with which the author worked. In 1565 he was obliged to leave Lyons. He went to Orange, and thence to Jeanne d'Albret's newly erected Academy of Orthez. In 1569 he was made prisoner by the Catholics, but was soon liberated. He died at Orthez in 1571. He was brave and true in his adhesion to the evangelical Church, but nevertheless of a mild and peaceful temper. He did not develop the prevalent theology, but merely made it accessible to laymen and defended it against opponents. His works rank among the greatest rarities in literature. Viret's life is contained in *Leben d. Väter u. Begründer d. ref. Kirche* (Elberfeld, 1860), vol. ix. See Herzog, *Real-Encyklop.* s. v.

Virgilius, St., was an Irish priest of the 8th century. He went to France in the reign of Pepin, and found his way to Bavaria, where he had trouble with Boniface (q. v.) on several accounts. He seems to have been of good education and talents, but made a blunder in repeating the Latin formula in administering baptism in one instance, which caused Boniface to declare it null and void, and to insist upon rebaptism. Virgilius resisted the claim, and upon an appeal to the pope was sustained. He also held that the earth was globular, for which he was accused by Boniface of heresy, and the pope at first excommunicated Virgilius, but upon a more careful hearing restored him. In the year 766, through the influence of Pepin, and by the favor of the duke Odilio of Bavaria, he was appointed bishop of Salzburg, which office he held until his death, in 780. While at Salzburg he did much to extend Christianity to the eastward of him, among the Slavonians and Huns. See Mosheim, *Hist. of the Church*, bk. iii, cent. viii, pt. i, ch. i; Neander, *Hist. of the Church*, iii, 63.

Virgin is the rendering, in the A. V., of two Heb. terms, concerning the distinctive use of which some exegetical and theological controversy has arisen. The word בְּתוּלָה, *bethulâh* (from בָּתַל, *to separate*), occurs forty-nine times in the Old Test., and is translated by παρθένος in the Sept., except in two instances. It is rendered once by νεᾶνις (1 Kings i, 2), and once by νύμφη (Joel i, 8). See Exod. xxii, 15, 16, 17; Lev. xxi; Deut. xxii, xxxii; Judg. xxi, etc. It properly denotes *a virgin, maiden* (Gen. xxiv, 16; Lev. xxi, 13; Deut. xxii, 14, 23, 28; Judg. xi, 37; 1 Kings i, 2); the passage in Joel i, 8 is not an exception, as it refers to the loss of one betrothed, not married. עַלְמָה, *'almâh* (from עָלַם, *to conceal*), also properly signifies *a virgin, a maiden*, a young woman unmarried, but of marriageable age. It occurs seven times, in four of which it is rendered νεᾶνις, *puella* (Exod. ii, 8; Psa. lxviii, 25; Cant. i, 3; vi, 8), in one (Prov. xxx, 19) νεότης, and in two (Gen. xxiv, 43; Isa. vii, 14) παρθένος. The same word is also rendered *virgo* in the Vulg. in these two passages; in Exod. ii, 8, *puella;* in Psa. lxviii, 26, *juvencula;* in Cant. i, 3 and vi, 8, *adolescentula;* and in Prov. xxx, 19, *adolescentia*, after the Sept. The Syriac follows the Sept. in Isa. vii, 14, but in all the other passages agrees with Aquila, Symmachus, and Theodotion, who translate עַלְמָה by νεᾶνις, not only in Psa. lxviii, 25; Gen. xxxiv, 43; Exod. ii, 8; Prov. xxx, 19 (in which they agree with the Sept.), but also in Isa. vii, 14. Justin Martyr (*Dial. c. Tryph.*) complains of the partiality of the Greek translators in rendering עַלְמָה here by νεᾶνις (a term which does not necessarily include the idea of virginity), accusing these Jewish writers of wishing to neutralize the application to the Messiah of this passage, which the Jews of his time referred to Hezekiah. Jerome says that the Punic for virgo is *alma*, although the word עַלְמָה is but twice so rendered in the Vulg. Gesenius (*Comm. in Isa.*) maintains, notwithstanding, that νεᾶνις, not παρθένος, is the correct rendering in Isa. vii, 14, while he at the same time agrees with Justin that the prediction cannot possibly refer to Hezekiah, who was born nine years before its delivery. Fürst (*Concordance*) explains עַלְמָה by "puella, virgo, nubilis illa vel nupta, tenera et florens ætate, valens ac vegeta;" but Hengstenberg (*Christology*), although admitting that עַלְמָה does not necessarily mean a virgin (which he conceives is plain from Prov. xxx, 19), maintains that it is always applied in Scripture to an *unmarried* woman. Matthew (i, 23), who cites from the Sept., applies the passage Isa. vii, 14 to the miraculous birth of Jesus from the Blessed Virgin. Prof. Robinson (*Gr. and Eng. Lexicon*) considers παρθένος here to signify a bride, or newly married woman, as in Homer (*Il.* ii, 514):

> Οὓς τέκεν Ἀστυόχη, . . . παρθένος αἰδοίη·
> ("Them bore Astyoche, a virgin pure"—
> Cowper);

and considering it to refer apparently to the youthful spouse of the prophet (see Isa. viii, 3, 4; vii, 3, 10, 21), holds that the sense in Matt. i, 23 would then be: Thus was fulfilled in a strict and literal sense that which the prophet spoke in a wider sense and on a different occasion. Though the prophet already had a son, it is by no means improbable that his former wife was dead, and that he was about to be united in marriage to another who was a virgin. The prophet predicted the birth of a male child which should occur within the appointed period from one who *was then* a virgin, an event which could be known only to God; and this event should constitute a sign, a proof or demonstration, to Ahaz of the truth of his prediction concerning Syria and Israel. In this remarkable event the prophet directed the minds of the king and people onward to the birth of the Messiah from a virgin, and to him the name "Immanuel" should be more appropriately given. Hence the evangelist Matthew, considering the former event as the predicted type of the latter event, applies the passage to the miraculous birth of Jesus from the Virgin. See Immanuel; Isaiah.

The early Christians contended also for the *perpetual* virginity of Mary against the Jews, who objected to the use of the term ἕως (*until*, Matt. i, 25) as implying the contrary; but the fathers triumphantly appealed against the Jewish interpretation to Scripture usage, according to which this term frequently included the notion of perpetuity (comp. Gen. viii, 7; Psa. lxi, 7; cx, 1; Isa. xlvi. 4; Matt. xxviii, 20; and see Suicer, *Thesaur.*, and Pearson, *On the Creed*, art. iii). Although there is no proof from Scripture that Mary had other children [see James; Jude], the Christian fathers did not consider that there was any impiety in the supposition that she had (Suicer, *ut sup.*). But, although not an article of faith, the perpetual virginity of Mary was

a constant tradition of both the Eastern and the Western Church. The most distinguished Protestant theologians have also adopted this belief, and Dr. Lardner (*Credibility*) considered the evidence in its favor so strong as to deserve that assent which he himself yielded to it. See PERPETUAL VIRGINITY OF MARY.

The word *παρθένος, virgin*, occurs in Matt. i; xxv; Luke i; Acts xxi; 1 Cor. vii; 2 Cor. xi, 2; and Apoc. xiv, 14. In 1 Cor. and Apoc. it is applied to both sexes, as it frequently is by the fathers, who use it in the sense of *cœlebs*. It is sometimes metaphorically used in the New Test. to denote a high state of moral purity. —Kitto. So also, among the Hebrews, the *population* of a place or city was sometimes personified as a female and called *virgin;* thus the inhabitants of Tyre (Isa. xxiii, 12), of Babylon (xlvii, 1), of Egypt (Jer. xlvi, 11), and of Judah and Israel, i. e. the Hebrews (Lam. i, 15; Jer. xiv, 17; xviii, 13; xxxi, 4, 21; Amos v, 2). See DAUGHTER.

Virgin, CHARLES, a Methodist Episcopal minister, was born at Hopkinton, N. H., May 8, 1787. He was converted at the age of twelve; joined the New England Conference in 1807; served the Church in several circuits; was presiding elder on two districts—Boston and Kennebec; and after his superannuation he resided at Wilbraham, Mass., where he died, April 1, 1853. Mr. Virgin's character was marked by uprightness and decision; he was a great friend to the slave; a man of much prayer and emotion. See *Minutes of Annual Conferences*, 1853, p. 184.

Virgin Chimes are the first chimes rung after twelve o'clock on Christmas-eve; also the first chimes rung on a peal of bells newly consecrated.

Virgin Mary. See MARY.

Virgĭnès DEI or CHRISTI is a common name for *nuns* (q. v.). As early as the 2d century bodily mortification and a contemplative life were regarded by many persons as indications and means of extraordinary piety. In the age of Cyprian and Tertullian the *Sacred Virgins of the Church*, or *Canonical Virgins*, were recognised as a distinct class, and celibacy was extolled as a piece of supereminent piety. Such superstition made rapid progress, and continues to hold its place in the minds of many to the present time. See VIRGINITY.

Virginiensis DEA, in Roman mythology, seems to be identical with the Grecian *Lisozona* (girdle-looser). She loosed the girdle of the bride on entering the marriage chamber.

Virginity, in an ecclesiastical sense, is the unmarried or celibate state, voluntarily accepted as a means of holiness. The pre-eminence of the virgin state is very generally taught by the Christian fathers from the apostolic age. Virginity was from the first a lifelong profession; but virgins did not, at first, live in community, but with parents or relatives. In some cases they adopted a peculiar dress; but such was not the general usage. The vow was in many instances secretly made, and did not require ecclesiastical sanction. Early in the 3d century, however, the Church gave direct sanction to the vow of virginity, and made regulations for the conduct of those who took the vow. It was during the same century that community life among celibates originated, by the association of those under the vow in one home for prayer and works of charity. Since that time, in the churches which encourage the monastic life, numerous orders of celibates have sprung up, and are today exercising a considerable influence in the world. See MONASTICISM; NUN; SISTERHOODS.

VIRGINITY, PENETRATIVE, such an extraordinary or perfect gift of chastity, to which some have pretended, that it overpowered those by whom they have been surrounded, and created in them an insensibility to the pleasures of the flesh. The Virgin Mary (q. v.), according to some Romanists, was possessed of this gift, which made those who beheld her, notwithstanding her beauty, to have no sentiments but such as were consistent with chastity.

VIRGINITY, PERPETUAL, is ascribed to the mother of our Lord by the Eastern or Greek Church, which calls her *ἀειπάρθενος*, and by the Roman, which calls her *Semper Virgo*. In every age of the Church, however, there have been those who have maintained that she only continued a virgin till the nativity of Christ. Epiphanius, and after him Augustine, give such the name of *Antidicomarianitæ*. Bishop Pearson maintains the affirmative on the following very unsatisfactory grounds: Her peculiar eminency and unparalleled privilege; the special honor and reverence due to her son and ever paid by her; the regard of the Holy Ghost that came upon her, and the power of the Highest which overshadowed her; and the singular goodness and piety of Joseph, her husband. By an accommodation of Ezek. xliv, 2, he and many others are inclined to support the same side of the question. With respect to Matt. i, 25, where it is said "Joseph knew her not until she had brought forth her first-born son," it has generally been considered equivocal; but Campbell, Whitby, Bloomfield, and other critics regard the phrase as favoring the contrary opinion, that she did not continue a virgin. See, especially, Whitby's Note, and we may well acquiesce in the sentiment of Basil there quoted: "What she was afterwards (after the birth of our Saviour) let us leave undiscussed, as being of small concern to the mystery." See the monographs cited by Volbeding, *Index Programmatum*, p. 118. See PERPETUAL VIRGINITY OF MARY.

VIRGINITY, TOKENS OF (בְּתוּלִים, *bethulim*, masc. plur. of בְּתוּלָה, *a virgin;* Sept. *τὰ παρθένεια*; Vulg. *signa virginitatis;* Deut. xxii, 14, 15, 17, 20; elsewhere "virginity" simply). The Mosaic laws concerning "virginity" are recorded in Deut. xxii, 13–29; comp. Matt. i, 18–20. The proofs of maidenhood there referred to are thought to have been the bedclothing stained with blood on the wedding-night. See MARRIAGE.

Virginius, ANDREAS, a Lutheran theologian of Germany, was born Nov. 9, 1596, in Pomerania. He studied at Rostock and Greifswalde, and died as bishop of Esthonia and president of the Reval Consistory, Dec. 20, 1664. He wrote, *Disput. Johannitiæ de Præcipuis Religionis Christ. Capitib.:—De Deo in Essentia Uno et in Personis Trino, ex Deuteron. vi*, 4; *Psa. xxxiii*, 6; *Matt. xxviii*, 19; *et 2 Corinth. xiii*, 13, etc. See Witte, *Memoriæ Theologorum;* Rollii *Bibliotheca Nobilium Theologorum;* Jöcher, *Allgem. Gelehrten-Lexikon*, s. v. (B. P.)

Virgins, Giant, THE, in Norse mythology, was a name given to the daughters of each Jot, but specifically applied to the nine daughters of the giant Geirröd, named respectively Gialp, Greip, Elgia, Angeia, Auergiafa, Ulfrun, Sindur, Atla, and Jarnaxa. Once, while sleeping beside the sea, they were visited by Odin; and, in consequence, the entire nine became mothers of the single son Heimdal.

Virgins of Love is a benevolent society of the Roman Catholic Church, founded by a noble French lady, Louise de Marillac le Gras, and approved by Clement IX in 1660. They are under the counsel and patronage of the Priests of the Missions, and it is their duty to minister to the indigent in sickness. They are also called *Daughters of Charity*. See Gobillon, *Vie de Madame le Gras* (Paris, 1676); Mosheim, *Hist. of the Church*, bk. iv, cent. xvii, § ii, pt. i, ch. i.

Virgo Virgĭnum (*Virgin of virgins*) is a devotional title in the Latin Church for the *Virgin Mary*.

Virĭlis, in Roman mythology, was a surname of *Fortuna*, a goddess of luck for men, just as *Fortuna Muliebris* was a goddess of luck for women. As early as the time of Ancus Marcius or of Servius Tullius, a temple was erected to her memory. To her the women prayed for the preservation of their charms.

Viriplăca, in Roman mythology, the medium of

reconciliation between men, was a goddess in whose temple, erected upon the Platinum, dissatisfied married people complained of their differences. She was famous because she generally sent the dissatisfied home reconciled.

Virtue, a term used in various significations. Some define it to be "living according to nature;" others, "universal benevolence to being." Some, again, place it "in regard to truth;" others, in the "moral sense." Some place it in "the imitation of God;" others, "in the love of God and our fellow-creatures." Some, again, think it consists "in mediocrity," supposing vice to consist in extremes; others have placed it in "a wise regard to our own interest." Dr. Smith refers it to the principle of sympathy; and Paley defines it to be the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness. Some of these definitions are certainly objectionable. Perhaps those who place it in the love of God and our fellow-creatures may come as near to the truth as any. See Edwards and Jameson, *On Virtue;* Grove and Paley, *Moral Phil.;* Cumberland, *Law of Nature*, i, 4; Beattie, *Elements of Moral Science*, ii, 8, 77; Watts, *Self-love and Virtue Reconciled*, 2d vol. of his *Works*, last ed.

The *standard* of virtue is the will of God as expressed in nature (including the human constitution) and his written word. See Fleming and Krauth, *Vocab. of Philos.* p. 487, 548, 907.

Virtues, CARDINAL, are the four virtues Prudence (q. v.), Justice (q. v.), Fortitude, and Temperance (q. v.).

VIRTUES, THEOLOGICAL, are the three virtues Faith (q. v.), Hope (q. v.), and Charity (q. v.).

VIRTUES AND VICES is a favorite impersonation under human forms, in the Middle Ages, as in the Chapter-house of Salisbury, England. In this manner we have allusions to figures of Love and Hope, Despair and Hate, etc., in the churches.

Virtus, in Roman mythology, was the deified *manliness*. To her and Honor two temples were erected by M. Marcellus.

Visacci, ANTONIO (called also *Il Visacci*), an Italian painter, flourished at Urbino about 1600. He studied under Federigo Baroccio, and, in conjunction with other artists, was employed to paint the arches, pictures, and other decorations in honor of Giulia de' Medici, married to the duke of Urbino. He possessed a special talent for pen-drawing and chiaro-oscuro. His pictures of the *Prophets* were designed in grand style, and have been transferred from the cathedral to the apostolic palace. Among his other works left at his native place is a fine picture of *St. Monica*, in the Church of Sant' Agostino. He left some copies from Baroccio at various places, particularly at the Cathedral of Cagli. He resided and practiced a long time at Pesaro, where he instructed several pupils. See Lanzi, *Storia Pittorica;* Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Viscāta, or **Viscōsa** (*the cleaving*), in Roman mythology, was a surname of *Fortune*, under which name she had a temple.

Visch, Karl de, a Cistercian of Flanders, who died in the second half of the 17th century as professor of moral philosophy at Ebersbach, in Germany, is the author of *Bibliotheca Scriptorum Ordinis Cisterciensis . . . acced. Chronologia Antiquissima Monasteriorum hujus Ordinis a* 400 *et quod excurrit Annis Concinnata* (Cologne, 1656). He also edited *Alani de Insulis Opp. Moral. Parœnet. et Polem. Correctiora et Illustr.* (Antwerp, 1654). See Winer, *Handbuch der theolog. Literatur*, i, 715, 914; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Visch, Matthias de, a Flemish painter, was born at Reningen in 1702. He studied at Bruges, under Joseph Van der Kerkhove, and in the academy, where he obtained the first prize in 1721. He went to Paris in 1723, and from thence to Italy, where he resided nine years, diligently studying the antique and the works of the great masters. He then returned to Bruges and opened a school of design, and executed several works for the churches. He was subsequently appointed director of the academy at Bruges, and was noted more for his efforts to advance the art and the instruction of pupils than for great skill in execution. He collected materials for a history of painting in Belgium, which were afterwards used by Descamps in his *Lives of the Flemish Painters*. He died in 1765. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vischer, PETER, a celebrated German sculptor, was born about 1460. He pursued his studies in Italy, where he resided several years. His first great work was his monument to the archduke Ernest of Magdeburg, erected in the cathedral of that place in 1497. Vischer ultimately settled in Nuremberg, where he lived with his five sons. His masterpiece is the *Tomb of St. Sebald*, in the church of that saint at Nuremberg. Among other figures in this work are twelve small statues, eighteen inches high, of the apostles, which are conspicuous for their fine expression. In one part of it the artist introduced his own portrait in his working dress. He was occupied in this work thirteen years, and received for his own labor and that of his sons only 2402 florins. He executed some other works of great excellence at Nuremberg, and died in 1530. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Visconti was the name of an illustrious family of Lombardy, which separated itself from the sovereignty of Milan at the close of the 13th century. The following members are of ecclesiastical importance:

1. GIOVANNI DE', fourth son of Matteo the Great, was born in 1290, and, having entered the monastic life, was made cardinal by the antipope Nicholas V (1329), and became bishop of Novara (1330). In 1317 he had been nominated to the see of Milan, and in 1333 he secured authority from John XXII to take charge of that diocese, and finally (July 17, 1342) from Clement VI the title of archbishop. In 1350 he ransomed the city of Bologna from the papal troops, and in 1353 he for a while successfully resisted the political combination against him, but in the midst of these events he died, at Milan, Oct. 5, 1354.

2. GIUSEPPE, born about 1570, entered the ecclesiastic ranks, and was one of the four doctors chosen by cardinal F. Borromeo to arrange the books and manuscripts of his new Ambrosian library. He fulfilled all his duties with zeal and intelligence. He died at Milan in 1633, leaving a few works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

3. OTTONE DE', real founder of the political power of the family, was born in 1208 at Ucogne, a village between the Great Lake and the Simplon. He early attached himself to cardinal Ottaviano Ubaldini, who presented him to pope Urban IV, and he was accordingly appointed archbishop of Milan, July 12, 1262. His administration was a stormy one during the contest against the Guelphs, and he finally resigned his political affairs to his grand-nephew Matteo (surnamed the Great). He died at the Convent of Chiaravalla, Aug. 18, 1295. See Hoefer, *Nouv. Biog. Générale*, s. v.

Visdelou, CLAUDE DE, a French missionary, was born in August, 1656, at the Castle of Bienassis in Pléneuf (Côtes-du-Nord). At the age of fifteen he entered the Order of the Jesuits at Paris, and vigorously applied himself to the study not only of theology, but also of mathematics and languages. In 1685 he accompanied Tachard and his band of missionaries, sent out by Louis XIV, to China, and soon surprised the natives by his rapid acquisition of their language and his other acquirements. He engaged in stupendous studies and literary labors, the most important results of which were embodied in supplementary corrections to D'Herbelot's *Bibliothèque Orientale*. The arrival, however, of Tournon, whom Clement XI appointed vicar-apos-

tolic to China, in which capacity he visited Pekin, but retired (Aug. 3, 1706) to Nankin, put an end to these missionary successes on account of an order (issued by Tournon, Jan. 28, 1707) against the old ceremonies being practiced by the Christian converts, which so exasperated the Chinese emperor that Visdelou was eventually compelled to quit Macao (June 24, 1709), and he retired to Pondicherry, where he died, Nov. 11, 1737. See Hoefer, *Nouv. Biog. Générale*, s. v.

Vise (old form *vys* = a screw), a spiral staircase, the steps of which wind round a perpendicular shaft or pillar called the newel. The majority of ancient church-towers are provided with staircases of this kind, and they are to be found in various situations in most Middle-age buildings. During the prevalence of the Norman style, the steps were formed of small stones supported on a continuous spiral vault reaching the whole height of the stairs, one side of which rested on the newel, and the other on the main wall; subsequently to this period the steps were each made of a single stone, one end of which was inserted into the main wall, and the other rested upon and formed part of the newel.

Vishnu (Sanscrit, *vish*, "encompass," or *vis*, "to penetrate"), the second god of the Hindû Trimûrti, and considered by his worshippers the supreme god of the pantheon. In the Rig-Veda Vishnu is a representation of the sun, who "strides through the seven regions of the earth," and "in three ways plants his step." According to one authority, these three steps mean the manifestation of the sun at its place of rising, on the meridian, and at its place of setting; or, according to another, its manifestation on earth, in the intermediate space, and in heaven; and a later commentator remarks that Vishnu in the first of these manifestations represents fire, in the second lightning, and in the third solar light. From this position which Vishnu holds in the Rig-Veda, it appears that he was not regarded as supreme, or even as equal, to the other deities who occupied the foremost rank in the Vedic period. But when we come to the epic times of Sanscrit, to the *Mahabhârata* and *Ramayâna*, then we find the sun-god of the Vedas rise into sudden prominence, and become identified with the eternal prime essence itself. In the *Mahabhârata*, however, although treated as one of the triad, he is now and then spoken of as if he were not of equal honor with Siva. But the *Ramayâna* is wholly devoted to his praise. In that epic he is the chief of the gods, and his supremacy is in every way conspicuous and complete.

If we are to believe the votaries of Vishnu and those who have written in praise of him, we must believe that he stands alone as the incomparable chief of the Hindû pantheon. He is presented to us under almost innumerable aspects. As the supreme deity he formed heaven and earth. He is the indefinable omnipotent, and the comrade of the gods of fire and the spacious firmament. He reclines on the lotus; is as fierce as the long-tusked boar; is shaded and guarded by the serpent of many heads; is the lord of innumerable hosts of the monkey-warriors of Hammian; the primal fish of the ocean of births; the eternal tortoise who can bear on his back the weight of the universe; the man-lion; the fulfiller of all space, who can take upon him the form of a dwarf. Brahma, with his four heads, springs from his navel. He is the husband of the peerless Sita, who is so pure that even the flames of a furnace cannot take effect on her person; and is the loved of the Gopis, the thousand shepherdesses whom he divinely seduced; while the lovely Lakshmi, goddess of prosperity, sits at his feet and fondles her lord. He rides on Garuda, a creature partially man, partially bird. He wields the axe, drives the plough, or sits on the throne. He is the hero of the *Ramayâna*, and is lauded in the *Mahabhârata* under a thousand names.

But the most remarkable thing about Vishnu as a god is his *Avatars* (q. v.), or incarnations, in which he is presented to us as the champion of gods and men. The myths concerning these arose from the idea that whenever a great physical or moral disorder disturbed the world, Vishnu descended in a small portion of his essence to set it right, and thus preserve creation. Such descents of the god are called *Avatâras* (Sanscrit, *ava*, from, and *tri*, to descend), and consist in Vishnu's being supposed to have either assumed the form of some wonderful animal or superhuman being, or to have been born of human parents in a human form, but possessed of miraculous powers. Some of the avatars are of an entirely cosmical character, while others are probably based on historical events, the leading personage of which was gradually endowed with divine attributes, until he was regarded as the incarnation of the deity itself. They are ten in number, and, with the exception of the last, belong to the past; the tenth is yet to come. The usual enumeration is as follows: 1. Matsya (q. v.), or fish; 2. Kûrma (q. v.), or tortoise; 3. Varâha (q. v.), or boar; 4. Narasingha (q. v.), or man-lion; 5. Vâmana (q. v.), or dwarf; 6. Parasurâma (q. v.); 7. Râma (q.v.), or Râmachandra; 8. Krishna (q. v.) and Balarâma; 9. Buddha (q. v.); and, 10. Kalki. This number and enumeration, however, were not at all times the same. The *Mahabhârata* mentions ten, but with names differing somewhat from those given. The *Bhagavata-Purâna* mentions twenty-two, while other works speak of twenty-four, or even call them numberless. It is because of the peculiar attractiveness to the Hindû mind of many of the avatars that Vishnu sprang up to such sudden popularity, and has maintained his position so long. The sensuality connected with many of the legends is the greatest attraction to his votaries. It will be admitted by all who have read the Purânas that Brahma is represented as a liar who lusts after his own daughter; that Siva is an adulterer, and abominably vicious and ferocious; and that Vishnu is a fornicator as well as a thief from his cradle. It is difficult to choose the object of worship from such a triad. But the Brahman feels that he has no authority to judge the gods by any mortal standard. All terrestrial matters, good or evil, are only regarded as affording sport to the idle gods, who are, by virtue of their divinity, above all responsibility.

Figure of Vishnu.

Vishnu's wife is *Sri* or *Lakshmi* (q. v.), and his paradise Vaikuntha. When represented he is of a dark hue, with four hands, in which he holds (1) a conch-shell blown in bat-

tle, the *Panchajanya;* (2) a disk, the *Sudarsana*, an emblem of sovereign power; (3) a mace, the *Kamnodaki*, as a symbol of punishment; and (4) either a lotus, as a type of creative power, or a sword, the *Nandaka*. Various other representations are mentioned under the different avatars.

See Wilson, *Translation of the Vishnu-Purâna* (Lond. 1864); Burnouf, *La Bhagavata-Purâna* (Paris, 1840–47); Langlois, *Harivansa* (ibid. 1834–35); Lassen, *Indische Alterthumskunde* (Bonn and Leipsic, 1852–66); Muir, *Original Sanscrit Texts* (Lond. 1858–63); Moor, *Hindû Pantheon;* Müller, *Chips from a German Workshop* (N. Y. 1872); Williams, *Hinduism* (Lond. 1877).

Visible Church designates the whole body of the professed believers in divine truth united in one body, as distinguished from those who are *true believers*, united with the former, yet not to be distinguished from them, and hence called the *invisible* Church. See CHURCH.

Vision (some derivative of חָזָה, *to behold*, ὁράω; or of רָאָה, *to see*, ὄπτομαι), a supernatural presentation of certain scenery or circumstances to the mind of a person while awake. See DREAM. When Aaron and Miriam murmured against Moses (Numb. xii, 6–8), the Lord said, "Hear now my words: if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." The false prophet Balaam, whose heart was perverted by covetousness, says of himself, that he had seen the visions of the Almighty (Numb. xxiv, 15, 16). In the time of the high-priest Eli, it is said (1 Sam. iii, 1), "The word of the Lord was precious in those days; there was no open vision;" literally, "the *vision* did not *break forth*;" that is, there was no public and recognised revelation of the divine will. With this we may compare the passage in Prov. xxix, 18, "There is no vision, the people perish." See URIM. Vision is also sometimes used to signify the ecstatic state of the prophets when they were favored with communications from Jehovah. See PROPHET.

Visit (פָּקַד, ἐπισκέπτομαι). Little mention is made in the Bible of ceremonies or complimentary visits of a social character. See COURTESY. Guests were welcomed with water to wash their feet (Gen. xviii, 4; xxiv, 32; Judg. xix, 21; 1 Sam. xxv, 41; Luke vii, 44, etc.; comp. Shaw, *Travels*, p. 208); just as in modern times coffee, tobacco, and frequently other refreshments are offered, and the beard is sometimes sprinkled with perfumed water (Arvieux, iii, 186; Harmer, ii, 77, 83; iii, 179). A repast was speedily prepared (Gen. xviii, 4; Judg. xix, 21; comp. Niebuhr, *Bed.* p. 58; Arvieux, iv, 342), and the guest's animals were provided for (Gen. xxiv, 32; Judg. xix, 21). See HOSPITALITY. Presents are common to-day in visits (Harmer, ii, 13). See GIFT. It was regarded as a sacred duty to visit the sick (Sirach, vii, 39; Matt. xxv, 36, 43), and the Talmudists had the proverb "To neglect to visit the sick is the same as to shed blood" (see Schöttgen, *Hor. Heb.* i, 230 sq.); a principle of humanity that was recognised even among the heathen (see Kype, *Observ.* i, 129 sq.).

Visitants, nuns of the visitation of Elisabeth, the mother of John the Baptist, by Mary, the mother of Jesus, constitute an order founded by St. Francis de Sales—whence they are sometimes called *Salesians*—in conjunction with Madame de Chantal. The first house was founded at Annecy in the spring of 1610, and in June Sales gave the order an exceedingly simple rule. There was to be no seclusion, no peculiarity of dress, except that its color should be black, and a black veil should cover the head, and no mortifications. They were to recite only the lesser *Officium Mariæ*. Their houses were all to be subject to the diocesan bishop, and were to be open for the temporary accommodation of pious females, with a view to their spiritual advancement. A special peculiarity was enforced from the beginning, however, in the requirement that the sisters should change their rosaries, breviaries, crucifixes, etc., each year. Their duty consisted in visiting the sick and poor in imitation of Mary, who visited Elisabeth. The original form of the society was changed in 1618, under Paul V, from a congregation to a religion, and it received the name of *Order of the Visitation* (q. v.), with a separate rule named after Augustine. The constitutions were framed by Francis and confirmed by Urban VIII in 1626. The diocesan bishop continued to exercise authority over the order within his see. A special garb was prescribed, of black, with white veil and black forehead-piece, and seclusion was introduced, which did away with the visitation of the sick and poor. Ascetical practices were not made more severe. The order is now extended over Italy, France, Switzerland, Poland, Austria, Syria, and America. It has rendered meritorious service in the instruction of the young. See Herzog, *Real-Encyklop.* s. v.; and *Jean Calas et sa Famille* (Paris, 1858).

Visitatio LIMĪNUM *SS. Apostolōrum*. A visitation of the Church of the Apostles (Peter and Paul) at Rome may be imposed by a vow or by legal requirement. The former cause was very fruitful of such visits during the Middle Ages, and special protection was accorded to "Peregrini qui propter Deum Romam vadunt, Romipetæ Apostolorum limina visitantes," etc. It was the special privilege of the bishops to grant dispensation from such vows; but the popes introduced a papal reservation after a time, to protect themselves against abuses on the part of bishops, though the application of such reservation was connected with conditions which led to the practical transfer of the whole business to the bishops.

The *Visitatio ex lege* is regulated by the pope, in whom centres the authority by which the Church is governed, and is ordered for the better government of the Church. Each prelate is obliged, to this end, to visit Rome at stated times, and to submit written reports of his charge during the intervals. The earliest decree bearing on the subject was issued by a Roman synod in 743, which obliged bishops subject to the Roman see to frequently visit their superior (c. 4, dist. xciii; see also *Liber Diurnus*, op. et stud. Garnerii [Paris, 1680, 4to], p. 66). Since the time of Gregory VII a similar obligation was imposed on all metropolitans (c. 4, x, *De Jurejurando*, ii, 24, Greg. VII, an. 1079), and afterwards on all prelates, particularly bishops, the intervals between their visits being regulated by the distance of the particular diocese from Rome. Certain bishops having secured an exemption from this duty, their privilege was revoked by Alexander IV in 1257. The bull *Romanus Pontifex* (*Bullar. Magn.* [ed. Luxemb.], ii, 551), issued by Sixtus V on Dec. 20, 1584, commanded the bishops resident in Mediterranean lands to visit Rome once in three years; those in Europe, outside of Russia and Turkey, once in four; all others, living in Europe and eastward of the American continent, once in five; and those in the remaining sections of the world once in ten years. Benedict XIV extended the obligation so as to make it cover all prelates of every class who should have territorial jurisdiction, in the constitution *Quod Sancta* of Nov. 23, 1740 (*Bullar.* cit. xvi, fol. 11). It is generally conceded that even titulary bishops are held to this duty.

The *Visitatio liminum* should be made by the prelate in proper person, but, in case of need, a substitute specially authorized may be employed by him. The increased facilities of travel in modern times have made such visitations a matter of regular recurrence, and the substitution for them of a written report is now infrequent. The report *De Statu Ecclesiæ* is, however, part-

ly oral and partly written. A special instruction respecting it was elaborated by Prosper Lambertini, the subsequent pope Benedict XIV, and is given after vol. ii of his *Bullarium*, and also in the appendix to his work *De Synodo Diocesana*, and in Richter and Schulte's edition of the *Conc. Trident.* (Lips. 1853).

See Ferraris, *Biblioth. Canonica;* Benedict XIV as above; Bangen, *Die röm. Curie*, in *Zeitschr. f. Recht u. Politik d. Kirche*, by Jacobson and Richter, No. 2; Gieseler, *Kirchengesch.* ii, 2; Philipp, *Kirchenrecht*, ii, 81, 82; Herzog, *Real-Encyklop.* s. v.

Visitation (פְּקֻדָּה, ἐπισκοπή), in Scripture language, is sometimes taken for a visit of mercy from God (Gen. l, 24; Exod. xiii, 19; Luke i, 66, etc.), but oftener for a visit of rigor and vengeance. Day of visitation, year of visitation, or time of visitation, generally signifies the time of affliction and vengeance; or of close *inspection* (Exod. xxii, 34; Isa. xxiii, 17; 1 Pet. ii, 12, etc.).

VISITATION, in ecclesiastical phrase, is the inspection of a province, diocese, archdeaconry, or parish church. Formerly these visits were performed by the officer with a large retinue, greatly to the inconvenience of curates and vicars. As early as 1179 action was taken by the pope restricting the retinue of the visiting prelate, and such restrictive measures have been passed frequently since. In the Church of England the bishop visits once in three years, in order to give his charge and to make inquiry as to the state of the churches. The archdeacon visits in his place in the interim. The term is also applied to the work of the pastor, in Protestant churches, of calling upon the members of the Church to inquire as to the prosperity of their souls. In a divine or spiritual sense, the term is applied to either a communication of divine love, or to any calamity, individual or national.

VISITATION OF (*the Blessed Virgin*) MARY is the journey made by the mother of our Lord to the hill-country of Judæa, to visit the mother of John the Baptist. This has been a favorite subject for the artist in all ages. See Jameson, *Legends of the Madonna*, p. 186 sq.

VISITATION (OF ST. MARY), FESTIVAL OF THE, a festival of the Church of Rome, instituted about 1338 by pope Urban VI, in memory of the visitation of Mary (q. v.) to Elisabeth, the mother of John the Baptist. It is fixed for July 2. See Jameson, *Legends of the Madonna*, p. 193.

VISITATION (OF ST. MARY), ORDER OF THE, is a congregation of nuns, instituted in 1610 by St. Francis de Sales and St. Jeanne Françoise de Chantal. The design of the order was to receive those women who, by reason of their infirmities of body or mind, their extreme poverty, previous errors of life, or state of widowhood, were excluded from the other regular communities. See Migne's Helyot, *Ordres Religieux*, iii, 922 sq.; Jameson, *Legends of the Monastic Orders*, p. 447 sq. See VISITANTS.

Habit of the Order of the Visitation of St. Mary.

VISITATION, THE SAXON, is the inspection of the Saxon churches by visitors, appointed at the request of the theologians in 1527. The system of supervision was the outgrowth of the Lutheran Reformation, and one feature of the Lutheran polity. Superintendents were appointed to take the place of bishops, and exercise an oversight upon the doctrine and worship of the churches, and upon the pastors. See Fisher, *Hist. of the Reformation*, p. 491.

VISITATION OF THE SICK is the duty of visiting the sick and ministering to their temporal and spiritual wants. The appropriate forms used in the Episcopal Church in this work are found in the *Book of Common Prayer*.

Visitatorial POWER is the authority possessed by the visitor of a corporate body or ecclesiastical society. "Every corporation, whether lay or ecclesiastical, is visitable by some superior; and every spiritual person, being a corporation sole, is visitable by the ordinary. There is, however, in our ecclesiastical polity, an exception to this rule, for, by composition, the archbishop of Canterbury never visits the bishop of London. During a visitation all inferior jurisdictions are inhibited from exercising jurisdiction; but this right, from the inconvenience attending the exercise of it, is usually conceded; so that the exercise of jurisdiction in the inferior court is continued notwithstanding."

Visitor, in official language, is an inspector of bodies politic, ecclesiastical, or civil. With respect to ordinary ecclesiastical corporations, the bishop is their visitor, so constituted by canon law. The archbishop is the supreme ecclesiastical visitor in his province, and has no superior. The bishops are visitors in their several dioceses of all deans and chapters, parsons, vicars, and all spiritual corporations. Visitors of colleges and other eleemosynary corporations are generally independent of the diocesan, being extra-diocesan. Sometimes a visitor or visitor-general is appointed with extraordinary powers. See Hill, *English Monasticism*, p. 494 sq.

Viso, FRAY CRISTÓBAL DEL, a Spanish painter of the 17th century, resided at Madrid, and at one time held the office of commissary-general of the Indies. He painted all the saints of the Order of San Francisco for the chapter-house of the convent of that order at Cordova. He was a monk of the same order, and died at Madrid about 1700. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vispered, in the Parsee philosophy, is a book of the Zendavesta (q. v.).

Visscher, CORNELIS, a celebrated Dutch designer and engraver, was born at Haarlem about 1610. He studied under Peter Soutman, but adopted a style of his own, formed by a combination of the point with the graver, in which he has hardly been equalled. His works are very numerous, and those from his own designs are the most esteemed. He died in 1670. Among his prints of sacred subjects may be named, *The Angel Directing the Departure of Abraham*, after Bassano:—*Abraham's Arrival at Sichem*, id.:—*Susanna and the Elders*, after Guido:—*Magdalen Penitent*, design doubtful:—*The Entombment of Christ*, after Paul Veronese:—*The Last Judgment*, after Rubens:—and *The Holy Family*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Visucius and **Visucia** were Gallico-Germanic gods, of which the first, identical with Mercury, appears on a strange tablet recently found on the Neckar.

Viswamitra (Sanscrit *viswa*, "all," and *mitra*, "friend," i. e. friend of all the gods), an interesting character in the mythological history of India, was the author of many hymns of the Rigveda [see VEDA]; but his fame, which pervades all the periods of Sanscrit literature, is chiefly founded on the remarkable fact that, though by birth a Kshattriya, or man of military caste, he succeeded in having himself admitted into the Brah-

manic caste, after a long contest which he had to wage against the Rishi Vasishtha (q. v.). From the epic poems and the Purânas, it would seem that the result of this contest was the elevation of Viswamitra to the rank of a Brahmana. But the later traditions relating to this contest are otherwise accounted for. It is thought that, since the rivalry between Viswamitra and Vasishtha is alluded to in several of the Rigveda hymns, and since the caste distinction of later periods of Hinduism was not yet established, these traditions resulted from the circumstance that Sudas, a king named in the Rigveda, who employed Vasishtha for his house-priest, allowed, for some unknown reason, Viswamitra also to officiate for him at sacrifices; and that the latter, incurring on this ground the jealousy of Vasishtha, had to maintain by force the prerogative conferred on him by his royal master. Many legends are related concerning him. See Muir, *Original Sanscrit Texts* (Lond. 1858).

Vital, St., an early French monk, was born about 1050 at Tierceville, near Mortain, Normandy. He left his native land to gain instruction from the most learned men of his time, was ordained, and became (about 1080) chaplain of Robert, count of Mortain, who furnished him a prebendship in the collegial church of St. Évroul, founded by him in 1082. Vital, nevertheless, renounced his honors and emoluments (about 1091), and retired among the rocks of Mortain. The number of his followers increasing, he went (in 1093) to the forest of Craon, and afterwards to that of Fougères. He finally (about 1105) founded an abbey in the forest of Savigny, near Mortain, dedicated to the Trinity, which was confirmed in 1112. Thence Vital made extended preaching tours, the fame of which reached even the papal ears. In 1120 he passed over to England, where he made many conversions. About the same time he transferred to Neuf-Bourg a nunnery which he had founded near Savigny, in honor of his sister St. Adeline. He died while performing matins at the priory of Dampierre, Sept. 16, 1122. The monastery established by him gave rise to many others, both in France and England, the most remarkable of which were those of La Trappe, Fournmont, and Aulnoy. It finally (in 1148) passed over to the Order of Citeaux. One of the last successors of abbé Vital was Massillon. See Hoefer, *Nouv. Biog. Générale*, s. v.

Vital Chajim, a famous Cabalist and pupil of Isaac Loria (q. v.), was a descendant of a Calabrian family. He was born in 1543, and died in 1620. After the death of his teacher, Vital diligently collected all the manuscript notes of the lectures which Loria's disciples had written down, from which, together with his own jottings, he produced the gigantic and famous system of the Cabala entitled the *Tree of Life*, עץ החיים. This work, upon which Vital labored over thirty years, was at first circulated in manuscript copies, and every one of the Cabalistic disciples had to pledge himself, under pain of excommunication, not to allow a copy to be made for a foreign land, so that for a time all the codices remained in Palestine. "Chajim's example," says Steinschneider, "gave a great impulse to his fertile followers, and not long afterwards, Aaron Berechja of Modena declared (in a manuscript work, 1629) that he had somewhere read that it is the duty of every student to write down the principles of the Cabala. With respect to the authenticity and arrangement of these writings, nearly all of which bear the name of Chajim, and are extant in hundreds of manuscripts (the very few that are printed having appeared together with other older Cabalistic works at Korez, 1784–85), we find an *apparatus criticus* of no less than four recensions; and Chajim himself began his comprehensive work with such care that he distinguished what he found taught in Loria's name from what he considered as authentic tradition. But his own account of the different ways in which he arranged and rearranged his materials, and the accounts of those who again prepared his writings for the press (viz. his son, Samuel Vital of Damascus; the polygrapher Jacob Zemach, a Portuguese physician in Palestine, 1619-52; and his German pupil Meïr Poppers at Jerusalem, ob. 1622), and, lastly, a comparison of the different forms in which the same formulæ and plays upon letters appear and reappear, must make every honest student despair of ever producing light and order out of this vast mass of confusion; and we might sum up our judgment, like an ingenious bibliographer, in the words "The dream of Pharaoh is one." The work of Chajim consists of six parts; a portion of that part which treats of *the doctrine of metempsychosis* (הגלגולים) has been translated into Latin by Knorr von Rosenroth. See Fürst, *Bibl. Jud.* iii, 479 sq.; Ginsburg, *Kabbalah*, p. 135; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 328 sq.; Grätz, *Gesch. d. Juden.* ix, 445 sq.; and note, 8, p. lxxv; x, 125 sq.; Steinschneider, *Jewish Literature*, p. 227 sq. (B. P.)

Vitali, Alessandro, an Italian painter, was born at Urbino in 1580. He was instructed by Federigo Baroccio, who assisted him in some of his best works. He copied the *Annunciation of Loreto*, by Baroccio, with such success that it might easily be mistaken for the original. His *St. Agnes*, in the cathedral, and *St. Augustine*, in the Church of the Eremitani, at Urbino, are among his best works. He died in 1630. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vitali, Giuseppe, a painter of Bologna, flourished about 1700. He studied under Giangioseffo del Sole, and painted history. He executed some works for the churches of Bologna, the most important of which are the *Annunciation*, in San Antonio; *St. Petronio*, in SS. Sebastiano e Rocco; and the *Martyrdom of St. Cecilia*, in the church of that saint. He died some time after 1720. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vitalian, pope from 657 until 672. In that age the pope was subject to the emperor, and Vitalian was obliged to write to Constans II to request the imperial confirmation of his elevation to the papal chair. In the Monothelite controversy he was obliged to bend before the imperial party, which favored the Monothelite error. He was also unsuccessful in maintaining the superiority over bishop Maurus of Ravenna to which he laid claim. Vitalian's influence seems to have been more powerful in England than elsewhere, through the labors of Theodore, archbishop of Canterbury, who endeavored to establish uniformity with the Church of Rome. Vitalian left certain letters which are yet extant; and died, it is stated, on Jan. 27, 672. See Herzog, *Real-Encyklop.* s. v.

Vitalis à Furno, a French prelate, was appointed cardinal in 1312. He opposed the Spirituals, and wrote mystical expositions of the Proverbs, the Gospels, the Apocalypse, and various other portions of the Bible. The exegesis of the French writers of this period is well illustrated by his *Moral Mirror* of the whole Bible. See Mosheim, *Hist. of the Church*, bk. iii, cent. xiv, pt. ii, ch. ii.

Vite, Timoteo (also called *della Vite di Urbino*), an Italian painter, was born at Urbino in 1470. He studied under Francesco Francia at Bologna, and returned to Urbino in 1496. From thence he repaired to the academy which his relative Raphael had opened in the Vatican at Rome. He assisted Raphael for some time, and again returned to Urbino, where he passed the remainder of his days. He died in 1524. Among his principal works are the *Discovery of the Cross*, in the Church of the Conventuali at Pesaro; the *Conception*, in the Osservanti at Urbino; and the *Noli Me Tangere*, in the Church of Sant' Angelo at Cagli. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vitek, in Chinese mythology, was an idol worship-

ped because of his having delivered the earth and the kingdom of heaven from the power of the dæmons, who devastated them. He is usually represented as of gigantic size, very fat, and sitting upon a throne, with two dæmons at his side listening to his commands. Numerous daily spice-offerings were made to him. At the time of these offerings his priests related upon their knees the great deeds of the god.

Vitellius, an African Donatist, flourished about A.D. 344. He wrote on the world's hatred to the servants of God, against the pagans, against the Catholics as traditors, and some other tracts. None of his works remain. See Gennadius, *De Viris Illustribus*, s. v.

Vitellius, Aulus, a Roman emperor, son of Lucius Vitellius, the censor, was born A.D. 15. Like his father, he was a master of the arts of servile cringing and flattery. Through the favor of Tiberius, Caius Caligula, Claudius, and Nero, he was advanced to high station, and on the death of Otho was proclaimed emperor in Germany at the time Vespasian was engaged in war with the Jews early in 69. He was a glutton and voluptuary, and without either civil or military talent.

Coin of Vitellius.

About the time he arrived in Rome, Vespasian was proclaimed at Alexandria, and, on the latter arriving in Italy at the head of his hostile army, Vitellius was put to death, Dec. 22, 69 (Josephus, *War*, iv, 10; Tacit. *Hist.* ii, 3; Sueton. *Vitellius*). See Tillemont, *Histoire des Empereurs*, vol. i; Smith, *Dict. of Class. Biog.* s. v.

Vitellius, Erasmus, a Polish bishop, was born about 1470, at Cracow, of obscure parentage. He studied in the university of that place at the expense of the family of Ciolek de Vitellio, whose name he assumed. In 1491 he became doctor at the university, and in 1504 was nominated by prince Alexander as bishop of Plock. He visited Rome twice to present the salutations of his sovereign to the pope. In 1518 he was sent by Sigismund to the Diet of Augsburg to solicit aid against the Turks, as well as on other diplomatic services. He died in 1522. See *Biographie Universelle*, s. v.

Vitellius, Lucius, the censor, father of the emperor, was made governor of Syria, at the expiration of his consulate, A.D. 35; and the same year, or the year following, he came to Jerusalem at the feast of the Passover, and was very magnificently entertained. He released the city from a tax on fruits, and committed to the care of the Jews the high-priest's habit, with the pontifical ornaments, which Herod and the Romans had kept till then in the Tower of Antonia. He deposed Joseph Caiaphas from the high-priesthood, and put in his place Jonathan, son of Ananus, but deprived him of his dignity two years afterwards, and conferred it on Theophilus, his brother (Josephus, *Ant.* viii, 6). He was noted for his sycophancy and public intrigues (Dio Cass. lix, 27; Tacit. *Annal.* vi, 32; xi, 1–3; xii, 5). See Smith, *Dict. of Class. Biog.* s. v.

Vitisător, in Roman mythology, was a surname of *Bacchus*, who first taught the planting of vines.

Vitodurānus, Johannes. See Winterthur.

Vitringa, Campegius, *the elder*, the most famous of the older expositors of the prophet Isaiah, was born May 16, 1669, at Leeuwarden, in Friesland. His father was a jurist of high rank in the superior court of the land. He early began the study of the classical and Hebrew languages, and in his sixteenth year entered the University of Franeker, subsequently graduating at Leyden. In 1681 he was made professor of Oriental languages at Franeker, two years later professor of theology, and after ten years more professor of Church history. In 1698 he refused a call to Utrecht. He was married, and became the father of four sons and one daughter. His last years were filled with physical suffering, from which he was released by an apoplectic stroke, March 31, 1722. Albert Schultens delivered his funeral oration.

Vitringa was engaged in but two literary controversies; one of which, with Cocceius, his former tutor, had respect to the form of Ezekiel's temple, and the other, with Rhenford, was concerned about the idlers (בטלנים) of the synagogue (comp. Carpzov, *Apparat.* p. 311). His *Commentary on Isaiah* (Leovardiæ, 1714–20: Basle, 1732, 2 vols. fol.; Herborn, 1715; Tübingen, 1732; in German, abridged, by Büching, and with preface by Mosheim [Halle, 1749–51]) is still worthy of note. Gesenius asserts that it weighs down all previous expositions of that prophet, and many of more modern times. He finds its author given to Cocceian methods of interpretation, and prone to apply the prophecy to some particular historical event whenever possible; but also careful to expound the meaning of every difficult passage, and thoroughly learned in the languages of the Bible and in the antiquities of the nations. Collocations of passages directed against alien peoples are made by him which constitute an important feature of his work. Next in value may be considered his work on the synagogue, entitled *Archisynagogus Observatt. Novis Ill.*, etc. (1st ed. Franeker, 1685, 4to; 2d ed. 1696, entitled *De Synagog. Vetere Libri Tres*). Other and less important works are, *Sacrarum Observatt. Lib. VI* (ibid. 1683–1708 and often), which exposed Vitringa to the charge of heterodoxy from some critics:—*Anacrisis Apocalyps. Joannis Apost.* (ibid. 1705, etc.), directed against the Church of Rome:—*Hypotyposis Hist. et Chronol. Sacr. a Mundo Condito*, etc. (1708 sq.):—*Typus Theologiæ Practicæ* (1716 sq.). A posthumous work, *Comment. in Libr. Prophet. Zachariæ*, etc., was published by Venema (Leovardiæ, 1734, 4to).

Three of Vitringa's sons died in early life, the last of whom, Horace, had acquired the reputation of a scholar before his decease at the early age of sixteen years. His observations on Vorst, *De Hebraismis*, were published by Lambert Bos in *Observatt. Miscell.* (Franeker, 1717, 8vo). A fourth son, Campegius, became professor of theology at Franeker (see the following article). See Herzog, *Real-Encyklop.* s. v.

Vitringa, Campegius, *the younger*, was born at Franeker, March 24, 1693, and matriculated as a student in 1708. His education was directed chiefly by his father, and his kinsman Lambert Bos. He became doctor of theology May 23, 1714, and in the following year ordinary professor of theology at Franeker. He died of inflammation of the lungs, Jan. 11, 1723. His funeral oration was delivered by Hemsterhuis. He left an *Epitome Theologiæ Naturalis* (Franeker, 1731, 4to), and a number of dissertations which were collected and published by Venema under the title *Dissertatt. Sacræ*, together with the oration of Hemsterhuis (1731, 4to). See Herzog, *Real-Encyklop.* s. v.

Vitruvian Scroll.

Vitruvian Scroll, a peculiar pattern of scroll-work, consisting of convolved undulations, used in classical architecture. The name is given after the great architectural writer Vitruvius.

Vitry, Édouard de, a learned French philologer and numismatist, was born about 1670. He entered the order of St. Ignatius, studied at Paris, and was engaged

all his life in antiquarian pursuits. He died about 1730. For his productions, see *Biographie Universelle*, s. v.

Vitry, Machsor of (מחזור ויטרי), is the title of a ritual of the Synagogue of Vitry, in France, compiled about 1100 by R. Simcha of Vitry, a disciple of Rashi, and obtained its name from the place in which the compiler lived. It not only comprises the whole cycle of the daily and festival services, but various legal and ritual laws from ancient documents. This Machsor, which is of the greatest rarity, has been described by Luzzatto in the Hebrew essays and reviews entitled *Kerem Chemed* (Prague, 1838), iii, 200. An account of a MS. of this Machsor (British Museum Add. 27,200, 27,201) has also been given by Dr. W. Wright, in the *Journ. of Sac. Lit.* July, 1866, p. 356 sq. See Fürst, *Bibl. Jud.* iii, 483; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 330 sq. (B. P.)

Vittoria, Alessandro, a distinguished Italian sculptor and architect, was born at Trento in 1525. He studied at Venice under Sansovino, and afterwards worked for several years in the Venetian states. In statuary and modelling he is said to have been second only to Michael Angelo. In Venice, among other works, he executed the statues and ornaments on the staircase of the Library of St. Mark, in the Ducal Palace, the Council Hall, and various churches. As an architect, he completed the Church of San Giuliano at Venice, the Chapel of San Fantino, and other works of Sansovino; also the chapel and altar of the Rosario in SS. Giovanni e Paolo; the monument of Priuli, in the Church of San Salvatore; the Oratory of San Girolamo; and the Palazzo Balbi, near the Grand Canal. He died in 1608. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vitŭla, in Roman mythology, was the goddess of joy and merriment generally at the celebration of victories.

Vitumnus (*the dispenser of life*), in Roman mythology, was said to give life to the newly born.

Vituriārii is a name applied to certain idolatrous officers among the ancient Romans who were votaries of Apollo Didumæus; hence often called *Didumarii*. See Bingham, *Christ. Antiq.* bk. xvi, ch. v.

Vitus, St., one of the fourteen so-called *helpers in need* of the Romish Church, is stated to have been a native of Sicily, and of heathen parentage. He lived under Diocletian, and fled from persecution to Lower Italy and to Rome, where he wrought marvellous cures, but was condemned to die because of his unbending fidelity to Christianity. As fire would not burn him and lions would not tear him, it became necessary to torture him to death. His body was taken to France, first to Saint-Denis and afterwards to Corvey. Portions of his relics are preserved at Prague, Salzburg, and elsewhere. A second martyr of this name is mentioned, whose body was brought from Pavia to Prague. See Herzog, *Real-Encyklop.* s. v.

Vitus, Domenico, an Italian engraver, is said to have been born about 1536, and to have become an inmate of the Monastery of Vallombrosa, in the Apennines. His prints possess considerable merit, among which may be named *St. Bartholomew* (1576):—*St. Joachim Holding a Censer*, after A. del Sarto:—and a set of small plates representing the *Passion of our Saviour*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vitus, Stephanus, a Reformed theologian of Germany, was born at Schaffhausen, Feb. 3, 1687. As for his knowledge, he was a self-made man, and, before he left his country for attending the lectures at foreign academies, he passed, in 1710, an examination *pro ministerio* with such an excellency that the city awarded to him a present of two hundred thalers. In the same year he went to Heidelberg; was appointed in 1711 co-rector at the Reformed gymnasium in Halle; in 1713, rector at Cassel; in 1719, professor of theology and ethics in the *Collegium Carolinum* there; and died May 2, 1736. He was a fierce opponent of the Lutherans, and wrote, *Apologia, in qua Synodus Dordracena et Reformata Fides Vindicatur:—Vindiciæ quibus ea quæ in Apologia Synodi Dordracenæ dicta sunt Vindicantur:—Schediasma quo Augustini, Lutheri Supralapsariorumque Sententia a Manichæismi Calumnia Vindicatur.* See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vivaldus, a Dominican and prelate, was born in Piedmont in the latter part of the 15th century. He was chosen bishop of Dalmatia in 1519. He wrote several tracts on experimental religion, which were published at Lyons in 1558. See Mosheim, *Hist. of the Church*, bk. iii, cent. xv, pt. ii, ch. ii.

Vives, Juan Ludovico, a learned and liberal-minded humanist of the 16th century, was born in March, 1492, at Valencia, in Spain, and educated at Paris and Louvain. He made himself acquainted with the ancient classics, and thereby came to understand the barrenness and tastelessness of the scholastic studies of his time so thoroughly that he became their open adversary, and assailed them in public lectures and in repeated publications, chief among the latter being his *Liber in Pseudo-Dialecticos*. His zeal in this work gained for him the friendship of Thomas More, Budæus, Erasmus, and other scholars of similar tendency. The publication of an edition of Augustine's *De Civitate Dei*, dedicated to Henry VIII of England, led cardinal Wolsey to invite Vives to England; and as his independent notes appended to the work had involved him in disputes with the doctors of Louvain, he was glad to accept. His reception was magnificent. Oxford gave him a theological doctorate, and the king discussed scientific matters with him and appointed him the tutor in Latin and Greek of the princess Mary (the Catholic). The royal favor was, however, forfeited by Vives when he refused to sanction Henry's separation from his queen, Catharine of Aragon. He was thrown into prison and kept there more than six months. On his release, he fled to Bruges, in Flanders, and from thence addressed a letter to the king, in which he admonished him against the intended divorce, and pointed out the hurtful consequences to State and Church to which such a measure would lead (comp. *Epist. ad Hen. VIII, Angl. Regem*, in *Opp. Omnia*, vol. vii).

The following years were spent by Vives at Bruges in undisturbed quietness engaged in literary occupations. The ripest fruit of his mind is the work *De Disciplinis Lib. XX* (Antwerp, 1551), a cyclopædic presentation of the sciences, which is characterized by a wide reading, frequent exercise of penetrating and sound judgment, and a wealth of thought, though the narrowness of his times is apparent and the language is often dry and hard. Of equal value is the last work upon which he was engaged, the *De Veritate Fidei Christianæ*, in five books. His wife published this book, which contains many things not to be freely spoken in the Romish Church of later times, and which have occasioned the suppression of various paragraphs by later editors (comp. Henke, *Allgem. Gesch. d. christl. Kirche*, 4th ed. 1806, iii, 256). His independent spirit exposed him in life as well to the suspicion of being favorably disposed towards the Protestant doctrines. He died suddenly, May 6, 1540. His complete works were published in two folio volumes at Basle in 1555. The best and most complete edition is that of archbishop Francis Fabian and Fuero, under the title, *Jo. Ludov. Vives Valentini Opera Omnia . . . a Gregorio Majansio* (Valencia, 1782 sq. 8 vols. 4to). His published letters furnish important contributions to his biography. See, in addition, Antonius, *Biblioth. Hisp.* (Rome, 1672), i, 553 sq.; Dupin, *Biblioth.* xiv, 99; Teissier, *Éloges*, i, 266; Nicéron, xxiii, 12 sq.; Morhof, *Polyhistor.* passim.; Jöcher, *Allgem. Gelehrten-Lexikon*, iv, 1661 sq.; Tennemann, *Gesch. d. Philosophie*, ix, 42 sq.; Ritter, *Gesch. d.*

christl. Philosophie, v, 438 sq.; Wachler, *Gesch. d. Literatur*, iv, 3; Schröckh, *Christl. Kirchengesch. seit d. Reformation*, i, 47 sq.; Herzog, *Real-Encyklop.* s. v.

Vivian, H., an English Congregational missionary, was born at Penryn, Cornwall, in 1832. He was educated for the missionary work, and accepted by the London Missionary Society; and embarked for the South Seas, March, 1862. Much of his time was employed in preparing native students for the ministry, in which work he was eminently successful. His early death (April 11, 1874) was much lamented by the society of which he was an able representative, and by the natives, among whom he did a noble work. See (Lond.) *Cong. Year-book*, 1875, p. 371.

Vivian, James C., a Church of England divine. No record remains of his birth, education, conversion, or entrance into the ministry. In 1862 he sailed to the Sandwich Islands, and there labored for twelve years. He died April 11, 1874. Mr. Vivian was a faithful, earnest, loving preacher and pastor. See *Evangelical Magazine*, August, 1874, p. 499.

Vivian, Thomas, a clergyman of the Church of England, was born near Truro, and educated there at the Grammar-school, and at Exeter College, Oxford, where he graduated June 19, 1742. He was ordained in 1744 to the curacy of St. Michael's, Penkevil, in Cornwall; and in 1747 was collated vicar of Cornwood, near Plymouth, and also licensed as public preacher throughout the diocese. He died in April, 1793. Mr. Vivian published a sermon of great note on the text "I have set watchmen;" also *Three Dialogues between a Minister and One of his own Parishioners:—Exposition of the Catechism of the Church of England by Question and Answer:—The Book of Revelation*, expounded in a historical view:—and *Cosmology*, an inquiry into the cause of gravitation. See *Christian Observer*, March, 1877, p. 235; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Vivier, G. du, a Dutch engraver, flourished about 1666. Little is known of him except by his prints, among which are the following: *Christ in the Sepulchre:—The Four Evangelists*, in one piece:—*The Temptation of St. Anthony:*—and *Thetis and Chiron*. See Dumesnil, *Le Peintre-Graveur*, vol. iii; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Viweg, Christian, a German professor of Oriental languages of the 17th century, is the author of *Hodogeta Didacticus Hebr., Nova Methodo Universa hujus Linguæ Fundamenta una cum Praxi decem Horarum Spatio felicissime Absolvens* (Jena, 1685):—*Hodogeta Didacticus Linguæ Hebraicæ Major* (Zeitz, 1688):—*Hodogeta Didacticus Ling. Hebr., Ostendens modum hanc Ling. Sanctam Discendi Methodo Facili intra duas Septimanas* (Erfurt, 1706):—*Phosphorus Veteris Testamenti sive Syntaxis Hebraica* (Zeitz, 1690). See Fürst, *Bibl. Hebr.* iii, 484; Steinschneider, *Bibliogr. Handbuch*, s. v.; Wolf, *Bibl. Hebr.* ii, 619; iv, 305. (B. P.)

Vlerick, Peter, a Flemish painter, was born at Courtray in 1539. He was first instructed by William Snellaert, and afterwards by Charles d'Ypres. But the capricious disposition of the latter caused him to quit his studio in two years. He then travelled through France, supporting himself with his pencil, and, after a short residence in Paris, he proceeded to Italy. He remained at Venice four years, during which he secured the friendship and instruction of Tintoretto, and then went to Rome to study the antique and the works of the great masters. He also visited Naples and Puteoli. In 1568 he returned to Flanders, where he spent the remainder of his life. Among his many excellent works are the *Brazen Serpent:—Judith with the Head of Holofernes:*—the *Four Evangelists:*—and the *Crucifixion*. He was skilled in perspective and architecture, with which he enriched his backgrounds. He died in 1581. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vliet, John George van, a Dutch painter and engraver, was born at Delft in 1610. He was a disciple of Rembrandt, but little is known of his work as a painter. He left about ninety prints, from his own designs, after Rembrandt and after J. Lievens, which are executed in an excellent manner and with good effect. Among his best prints are, after Rembrandt, *Lot and his Daughters;* the *Baptism of the Eunuch;* and *St. Jerome Praying in a Cavern:*—after J. Lievens, *Jacob Obtaining his Father's Blessing; Susanna and the Elders;* and the *Resurrection of Lazarus*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vocation, or Calling, in theology, is a gracious act of God in Christ by which, through his word and Spirit, he calls forth sinful men, who are liable to condemnation and placed under the dominion of sin, from the condition of the animal life, and from the pollutions and corruptions of this world (Gen. vi, 3; Matt. xi, 28; Rom. x, 13-15; Gal. i, 4; 2 Tim. i, 9; 1 Pet. ii, 9, 10; iii, 19; 2 Pet. ii, 20), unto "the fellowship of Jesus Christ," and of his kingdom and its benefits; that, being united unto him as their head, they may derive from him life, sensation, motion, and a plenitude of every spiritual blessing, to the glory of God and their own salvation (1 Cor. i, 9; Gal. ii, 20; Eph. i, 3, 6; 2 Thess. ii, 13, 14). See Call.

Voel, Jean, a French ecclesiastic, was born in 1541 at Vaux-le-Monclot, and entered the Order of St. Ignatius at the age of eighteen. He taught the humanities in various colleges, especially at Lyons and Dole, where he filled the office of rector. In 1591 he was sent to occupy the chair of rhetoric and Greek at Tournon, and he died there March 10, 1610, leaving a number of educational works, for which see the *Biographie Universelle*, s. v.

Voet, Alexander, a Flemish engraver, was born at Antwerp in 1613. He executed a number of plates after the Flemish masters, in imitation of the style of Paul Pontius. He handled the graver well, but his drawing was incorrect, leaving the effect of his prints unsatisfactory. Some of his best prints are the following: after Rubens, *Judith with the Head of Holofernes; The Holy Family Returning from Egypt; The Virgin and Infant;* and the *Martyrdom of St. Andrew:*—after Vandyke, the *Entombing of Christ*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Voetius (*Voet*), Gysbertus, D.D., theological professor at Utrecht, and one of the most noted men in the Dutch Reformed Church of the 17th century. He was born March 3, 1588, at Heusden, in Holland. He early distinguished himself, while a student at Leyden, by his industry and extraordinary memory, and profited greatly by the teachings of Gomarus, Arminius, and Trelcatius, Jr.—the first-named having the greatest influence over his mind. Assuming the station of a tutor in the *Logica*, he became noted for his keen and bold defence of the strictest form of Calvinism. In 1611 he became pastor at Blymen, and labored among the Roman Catholic population of that village for the extension of Protestantism with great success. In 1617 he accepted a call to his native town of Heusden, his leading motive being a desire to antagonize Remonstrantism, which was there flourishing. He preached eight times in each week, and often acted as reader and precentor to his congregations. In 1618 he was delegated to the Synod of Dort, and was influential in shaping the actions and results of that body. He afterwards remained at Heusden, but extended the area of his labors so as to make his influence felt against Arminianism and for the support of the Reformed theology in other cities also. In 1634 he was called to the post of professor of theology and Oriental science at Utrecht; and to this he added, three years afterwards, the office of pastor to the Utrecht congregation. When the Utrecht school was elevated into a university in 1636, he inaugurated its new career with a sermon on Luke ii, 46. In the same year he issued a work entitled *Proof of*

the Power of Godliness, which is important as a characterization of his tendency to insist upon a consecrated life as the attestation of an orthodox faith. This tendency he illustrated in his own person by the fidelity with which he performed every pastoral duty. The street in Utrecht on which he lived bears his name to this day, and his portrait is honorably placed in the senate-chamber, in recognition of his services to the community.

Voetius was especially noteworthy as a scholar. His industry was such that he rose at four o'clock in the morning to begin the studies whose results he imparted to his academical hearers, or to the public in his numerous books. He gave instruction, public and private, in Hebrew, Arabic, and Syriac, as well as theology, and in the forty-two years of his professorship gathered about him a circle of cultured friends which included many of the foremost personages of the time. His great ambition was the achievement of the overthrow of Arminianism, and this influenced his scholarly character as well as his general conduct. His exegesis lacked independence, and aimed less at the discovery of what constitutes religious truth than at the invention of philological and other arguments to defend the theological system he preferred. His dogmatics were pervaded with the spirit of scholasticism, and were expressed in a "barbarous artificial terminology" (Tholuck, *Akad. Leben des 17ten Jahrh.* ii, 216) and an insufferably dry and diffuse style. He was predominantly polemical, the Aristotelian philosophy, as modified and improved by Christian thought, being one of his chief supports. He had no sympathy with Zwinglianism or Melancthonianism, and no admiration for Grotius. Erasmus was to his mind an Arian, Pelagian, Socinian, and sceptic. He hated, with a perfect hatred, every person who could be even suspected of scattering the seed of doubt. He was a Calvinist, also, in his conception of the relation sustained to each other by the Church and the State, and steadily claimed for the former the right to govern her own spiritual possessions and appoint her ministers. His views upon this question were violently assailed by L. Molinæus, of London, in 1668.

As a controversialist, Voetius was vehement, and not careful as respects the choice of his weapons. His works afford abundant evidence that he believed, in a practical way, that the end hallows the means. His most violent campaign was that directed against the Cartesian philosophy in the persons, at first, of the Utrecht professors Renerius and Rhegius (1639–42), but eventually of Des Cartes himself; and in this he was defeated in consequence of the exposure of his duplicity in persuading his friend Schoock, professor at Groningen, to write a polemic against Cartesianism, many of whose statements he shaped in person, and then denied that he was in any way connected with the publication of that work. Another important incident in the career of Voetius was his contest with Cocceius (q. v.), which lost its theological and ecclesiastical character in a brief time, and became bitterly political and personal, and was not even terminated by the decease of the two belligerents. The partisans of the Cocceian Federal theology were republicans in their general tendency, while the Voetians were, as a rule, Orangeists. The last decades of the life of Voetius were agitated by a controversy with the celebrated Jean de Labadie, begun on account of the separatist tendency of the latter. Several works of attack and defence were issued on either side; but peace had not been restored when Voetius died, Nov. 1, 1676. He left three sons: Paul, professor of jurisprudence at Utrecht; Daniel, professor of philosophy; Nicholas, preacher at Heusden and Utrecht; and a grandson, John, professor of jurisprudence at Herborn and then at Utrecht.

With all the faults of his character, Voetius was an earnest and sincere Christian, and a most devoted servant of the Church. Few men have in any age exercised greater influence over the Church of their time and country. No satisfactory life of Voetius has yet been written; but comp. Göbel, *Gesch. d. christl. Lebens in d. rhein.-westph. evang. Kirche*, ii, 1; Burman, *Traj. Erud.* p. 396 sq.; Ypey, *Gesch. d. chr. Kerk in de 18. Eeuw*, viii, 122 sq. The most notable works of Voetius are, *Exercit. Pietatis* (Gorinch. 1644):—*Selectæ Disputatt. Theol.* (Traj. 1648, 5 vols.):—*Politic. Eccles.* (Amsterd. 1663, 4 vols.):—*Diatribe de Theologia* (1668):—*Erpenii Biblioth. Arabica cum Augmento* (1667):—*Exercitia et Biblioth. Studiosi Theologiæ* (Lips. 1668 sq.). See, in addition, *Disquis. Hist.-theol. de Pugna inter Voet. et Cartes.* (Ludg. Bat. 1861); and Herzog, *Real-Encyklop.* s. v.

Vogel, David, a Lutheran theologian of Germany, was born Sept. 12, 1674, at Königsberg, in Prussia. He studied at Leipsic; was appointed, in 1713, second court-preacher at his native place, and in 1714 professor of theology besides; and died May 14, 1736. He wrote, *Disputatio de Festo Nativitatis Christi:—De Stabulo Bethlehemitico:—De Quæstione: an Creatio Mundi ex Lumine Naturæ Demonstrari Queat?* etc. See Arnold, *Historie der königsbergischen Universität;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vogel, Georg Johann Ludwig, a German scholar, well known by his contributions to the text of the Old Test., was born March 12, 1742, at Feuchtwangen, and died Feb. 12, 1776, at Altdorf. Besides editing Reland's *Comp. Antiquitatum Hebræorum* (Halle, 1769), and L. Capelli *Critica Sacra, sive de Variis quæ in Sacris V. T. Libris Occurrunt*, etc. (ibid. 1775–78), he wrote *De Codice Bibliorum Hebraicorum Helmstadiensi* (Helmstädt, 1766):—*De Locis Quibusdam Pentateuchi* (ibid. 1766):—*Num Lingua Hebræa Dives an Pauper Dici Mereatur* (ibid. 1766):—*Fr. Vatabli Annotationes in Psalmos, subjunctis Hug. Grotii Notis*, etc. (ibid. 1767); —*Observationes Criticæ in Varias quasdam Lectiones Codicis Hebræi Scripti Bibliothecæ Academicæ Helmst.* (Halle, 1766):—*Diss. de Matribus Lectionis Librariorum olim Arbitrio Relictis* (ibid. 1767):—*Diss. Inscriptiones Psalmorum Serius Additas Videri* (ibid. 1767), etc. See Fürst, *Bibl. Jud.* iii, 484 sq., Winer, *Handbuch der theol. Lit.* i, 93, 94, 96, 137, 187, 205, 207, 211, 215, ii, 818; Steinschneider, *Bibl. Handbuch*, p. 144. (B. P.)

Vogel, Johann Jakob, a Protestant theologian and historian of Germany, was born May 4, 1660, at Leipsic, where he also studied and was promoted as magister artium. In 1686 he was called as deacon to Taucha, and in 1697 as pastor to Panitsch, near Leipsic, where he died, July 16, 1729. He wrote, *Leben des päpstlichen Gnaden-Predigers oder Ablass-Crämers Joh. Tetzels* (Leips. 1717). See Winer, *Handbuch der theol. Lit.* i, 750, Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vogel, Matthæus, a Lutheran theologian of Germany, was born Sept. 7, 1519, at Nuremberg. He studied at Tübingen and Wittenberg, and was called in 1544 as pastor to Lauffen, not far from Nuremberg. In 1548 he was appointed deacon at St. James's in his native place, but had to leave it in 1549 on account of his opposition to the *Formulæ interimisticæ*. He went to Wehlau, where he labored for four years, and in 1554 he was called as cathedral preacher to Königsberg, occupying also from 1557 the theological chair. The Osiandrian controversy made it necessary for him in 1566 to leave the realm of Prussia, and he went into Suabia, was pastor at Hornberg in 1568, in 1569 pastor and superintendent at Geppingen, and in 1580 counsellor and abbot at Alpirspach. He died Dec. 3, 1591. He is known as the author of *Thesaurus Theologicus ex Sola Sacra Scriptura Depromptus*. See Fischlin, *Memoria Theologorum Wirtenbergensium*, id. *Vitæ Præcipuorum Cancellariorum et Procancellariorum Ducatus Wirtebergici;* Salig, *Historie der augspurgischen Confession;* Hartknoch, *Preussische Kirchen-Historie;* Arnold, *Historie der königsbergischen Universität;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Vogel, Paul Joachim Siegmund, a Protestant theologian of Germany, was born Jan. 13, 1753, at Nuremberg. For a number of years he acted as teacher in his native place; was called to Altdorf in 1793 as deacon and professor of theology; and in 1808 he was called to Erlangen as doctor and professor of theology, where he died, April 18, 1834. He published, *Aufsätze theol. Inhalts* (Nuremb. and Altdorf, 1796–99, 2 vols.): —*Commentatio de Canone Eusebiano* (Erlang. 1809–11, 3 pts.): —*Commentatio de Apocal. Joannis* (ibid. 1811–16): —*De Conjecturæ Usu in Crisi N. T.; cui Adjecta est Brevis Commentatio de IV Libro Esdræ* (Altdorf, 1795): —*Ueber die letzten Gründe des menschl. und christlichen Glaubens* (Sulzbach, 1806): —*Comment. de Christologia N. T.* (Erlang. 1822, 2 pts.): —*Diatribe de Resurrectione Carnis* (ibid. 1819, 2 pts.): —*Ueber die Hoffnung des Wiedersehens* (Nuremb. 1806): —*Ueber das Philosophische u. das Christliche in der christl. Moral* (Erlang. 1823, 2 pts.): — *Synodal-Vorträge* (Bayreuth, 1837). See Winer, *Handb. der theol. Lit.* i, 30, 77, 92, 103, 362, 435, 475, 477; Zuchold, *Bibl. Theol.* ii, 1395. (B. P.)

Vogelsang, Heinrich Joseph, a Roman Catholic theologian of Germany, was born in 1803. From 1829 he was connected with the University of Bonn, where he died April 15, 1863. He is the author of, *Lehrbuch der christlichen Sittenlehre* (Bonn, 1834–39, 3 vols.): —*Fides Nicæna de Filio Dei Sanctor. Patrum atque Doctorum, qui 3 Primis Sæculis Continua Success. in Eccles. Floruerunt, Tradit. Confirmata. Dissertat. Histor.-theol.* (Cologne, 1829). In connection with Achterfeld, Braun, Droste, and Scholz, he edited the *Zeitschrift für Philosophie u. kathol. Theologie* (ibid. 1832–35). See Winer, *Handb. der theol. Lit.* i, 14, 318, 597; *Literarischer Handweiser für das kathol. Deutschland,* 1863, p. 236. (B. P.)

Vogler, Valentin Heinrich, a German doctor and professor of medicine, who was born at Helmstädt, Sept. 17, 1622, and died March 13, 1677, is the author of *Commentarius de Rebus Naturalibus et Medicis quarum in S. S. Fit Mentio* (Helmst. 1682): —*De Religione Judaica et Judæorum Conversione* (ibid. 1680): —*Physiologia Historiæ Passionis Jesu Christi.* See Jöcher, *Allgemeines Gelehrten-Lexikon,* s. v., Winer, *Handb. der theol. Lit.* i, 146; Fürst, *Bibl. Jud.* iii, 485. (B. P.)

Vogt, Carl August Traugott, a Protestant theologian of Germany, was born at Wittenberg, May 15, 1808. For a number of years he occupied the pulpit of Trinity Church at Berlin, and afterwards went to Greifswalde, where he died, Jan. 22, 1869, as superintendent, member of consistory, and doctor and professor of theology. In connection with Pelt and Rheinwald, he edited *Homiliarium Patrist. Collectum, Adnott. Crit., Exeg., Historicisque Instructum* (Berlin, 1829–32 [Germ. title, *Homilet. Bibliothek,* ibid.]). He published *Neoplatonismus u. Christenthum, Untersuchungen über die Schriften des Pseudo-Dionysius Areopagita* (ibid. 1835). See Winer, *Handb. der theol. Lit.* i, 878, 890; Zuchold, *Bibl. Theol.* ii, 1396. (B. P.)

Voice. See Bath-kol; Vote.

Voice-tube is a tunnel or tube placed in the walls of the choir, by which means the faithful kneeling in the nave could communicate with the clergy seated in the church stalls.

Void Benefice is a benefice which has become void by the death, resignation, or deprivation of its legal incumbent; also a benefice which is vacant.

Voight, Gottfried, a learned German, was born in April, 1644, at Delitsch, in Misnia, and was the son of a rich merchant. He studied at Altenberg and Wittenberg, and was for twenty-three years rector of the School of Güstrow, and afterwards of that of St. John at Hamburg, where he died, July 7, 1682. He wrote numerous works, chiefly on sacred science and antiquities, for which see Hoefer, *Nouv. Biog. Générale,* s. v.

Voight, John Lewis, a Lutheran minister, was born at Mansfield, in Prussian Saxony, Nov. 9, 1731. He completed his academical and theological studies, and for several years taught in the Orphan House at Halle, in which he subsequently became inspector. He was ordained at Wernigerode, and shortly after went to London and embarked for Philadelphia, where he arrived April 1, 1764. After preaching in various places for a few weeks, he was appointed by the president of the synod to take charge of the congregation at Germantown. In the course of the year, however, he was regularly chosen pastor of Germantown and Barren Hill. About the close of the year 1765 he became pastor of the churches at Trappe and New Hanover. He continued to reside at Trappe for many years, and to minister to the above-named and other congregations, but finally settled at Vincent, where he spent the remainder of his life. He died Dec. 28, 1800, and was buried in front of the church door, where a marble slab marks his last resting-place. See Sprague, *Annals of the Amer. Pulpit,* ix, 41 sq.

Voigt, Johannes, a German professor of history, was born Aug. 27, 1786, at Bettenhausen, near Meiningen. In 1812 he commenced his academical career at Königsberg, where he died, Sept. 23, 1864. He wrote, *Hildebrand als Papst Gregorius VII und sein Zeitalter* (2d ed. Weimar, 1846): —*Geschichte Preussens bis zum Untergange der Herrschaft des deutschen Ordens* (Königsberg, 1827–39, 9 vols.): —*Handb. der Gesch. Preussens bis zur Reformation* (ibid. 1842 sq. 3 vols.): —*Gesch. des deutschen Ritterordens* (1857–59, 2 vols.). See *Literarischer Handweiser für das kathol. Deutschland,* 1864, p. 118; Zuchold, *Bibl. Theol.* ii, 1397. (B. P.)

Vois, René de, a French ecclesiastic, was born in Poitiers in 1665, and entered the Order of the Carmelites under the name of *Theodore of St. René,* by which he is chiefly known. After fulfilling the charge of commissary-apostolic in England, and that of commissary-general of the Carmelites in France, he resigned his dignities to give himself to study and devotion, until his death, which occurred at Paris in 1748. He left some religious pieces of a historical and practical character, for which see the *Biographie Universelle,* s. v.

Voisenon, Claude Henri Fusée de, a French abbé, was born at the Castle of Voisenon, near Melun, July 8, 1708. He was early destined for the Church, and, although of a worldly temperament, he received orders in consequence of feeble health and some private misfortunes. In 1740 he became grand vicar of Boulogne, and on the death of his relative the bishop he declined the offer of the see, but accepted the abbacy of Jard. He gave himself to secular literature, especially the drama, and died at his native place, Nov. 22, 1755, leaving nothing of religious importance. See Hoefer, *Nouv. Biog. Générale,* s. v.

Voisin, Joseph de, a learned French Hebraist, was born at Bordeaux, about 1610, of an ancient and honorable family. At the age of twenty he was placed in public position in his native city, but he was led by his taste for study to embrace the ecclesiastic life, and was made almoner of the prince of Conti. In 1660 he produced a French translation of the *Roman Missal,* which, although issued under authority of the vicars-general of the diocese of Paris, was finally condemned and placed in the *Index.* Voisin continued, nevertheless, to defend himself; but on the death of his protector he retired into privacy, and died in 1685. Of his writings, we notice *Theologia Judæorum* (Paris, 1647, 4to): —*De Lege Divina* (ibid. 1650, 8vo): —*De Jubilæo* (ibid. 1655, 8vo): —*Commentarius in Nov. Test.* (ibid. 1659, 2 vols. 8vo), from St. Augustine, and extending only over Matt. i. For others, see the *Biographie Universelle,* s. v.

Volanus, Andreas, a Polish Protestant author and controversialist, was born in the province of Posen in 1530. He lived chiefly at Wilna, where he was pas-

tor of the Reformed Church. He acquired great celebrity by his controversy with the Jesuits, by whom he was attacked with the most bitter violence. He also wrote against the Socinians, and had theological disputations with the Lutherans, in which he displayed great talent and learning. His object was to unite the Augustinian and Helvetian confessions in Poland, but in this he failed. He published numerous controversial works, which were popular in their day, and he is also favorably known as a political writer by his work *De Libertate Politica seu Civili* (Cracow, 1582). He died at Wilna in 1610.

Volition (Lat. *volo*, "to will") is that act of the mind by which it knowingly exerts that dominion which it possesses over any part of the man, by employing it in, or withholding it from, any particular action. See WILL.

Volk (*quiet*), in Irish mythology. The elves are named the quiet people by the Irish, and are supposed to be fallen angels banished to the earth for their sins; others having committed greater sins were condemned as devils.

Völkel, JOHANN, a Socinian theologian of Germany, was born at Grimma, studied at Wittenberg, and in 1585 joined the Socinians. He became rector at Wengrow, and died as preacher at Smigla, in Poland, in 1618. Socinus, whose amanuensis he had been for some time, was his special friend. He took part in the composition of the *Catechismus Racoviensis;* his own work, *De Vera Religione*, was supplemented by John Crell and published at Rakov, 1630 (reprinted in Maresii *Hydra Socinianismi Expugnata*, Gron. 1651–52). See Fock, *Der Socinianismus* (Kiel, 1847); *Theolog. Universal-Lexikon*, s. v.; Winer, *Handbuch der theolog. Literatur*, i, 308; *Biographie Universelle*, s. v. (B. P.)

Volkmar, GUSTAV, a German doctor and professor of theology, was born in 1810 at Hersford, in Kurhesse, and died in 1872 at Zurich, as professor of Old-Test. exegesis. He published, *Das Evangelium Marcions, Text und Kritik, mit Rücksicht auf die Evangelien des Märtyrers Justin, der Clementinen u. der apostolischen Väter* (Leips. 1852):—*Die Quellen der Ketzergeschichte bis zum Nicänum* (Zurich, 1855):—*Die Religion Jesu* (Leips. 1857):—*Ueber die römische Kirche, ihren Ursprung und ersten Conflict*, etc. (Zurich, 1857):—*Das vierte Buch Esra und die apokalyptischen Geheimnisse überhaupt* (ibid. 1858):—*Handbuch der Einleitung in die Apokryphen* (Tüb. 1860–63):—*Commentar zur Offenbarung Johannis* (Zurich, 1862). See Zuchold, *Bibl. Theol.* ii, 1400; Fürst, *Bibl. Jud.* iii, 485. (B. P.)

Vollborth, JOHANN KARL, a Protestant theologian of Germany, was born at Nordhausen, Nov. 24, 1748, and died Aug. 29, 1796, as doctor of theology and superintendent at Gifhorn. He published, *Commentatio in Mat. ii*, 16, *Veram esse Infantiridii Bethlehemi Historiam, non Obstante Josephi Silentio* (Gött. 1788):—*Ezechiel auf's Neue aus dem Hebräischen übersetzt und mit kurzen Anmerkungen* (ibid. 1787):—*Commentatio Theologico-exegetica de Sacrificio Farreo Hebræorum*, etc. (ibid. 1780):—*Die 12 kleinen Propheten auf's Neue aus dem Hebräischen übersetzt*, etc. (ibid. 1783):—*Erklärung des Propheten Hosea* (ibid. 1787):—*Daniel auf's Neue übersetzt und mit Anmerkungen*, etc. (Hanover, 1788):—*Primæ Lineæ Grammaticæ Hebrææ*, etc. (Lips. 1788):—*Jeremias auf's Neue übersetzt*, etc. (Zelle, 1795). See Winer, *Handbuch der theol. Literatur*, i, 293, 555, 599, 607; Fürst, *Bibl. Jud.* iii, 486; Steinschneider, *Bibliog. Handbuch*, p. 144. (B. P.)

Volney, CONSTANTIN FRANÇOIS CHASSEBŒUF, *Count of*, a French author and atheist, was born at Craon, in Anjou, Feb. 3, 1757. He was educated at the colleges of Ancenis and Angers, and studied medicine for a time, but gave up the idea of professional life. After spending several years in Egypt and Syria, he was appointed director-general of agriculture and commerce in Corsica. In 1789 he was elected to the States-General, and in 1793 was imprisoned by Robespierre as a royalist, gaining his liberty only on the overthrow of that officer, July 27, 1794. Soon after this he was appointed professor of history in the newly established Normal School. Upon the suppression of the Normal School in 1795, he proceeded to the United States, where he remained until 1798. On his return to France, he was elected to a seat in the Senate, and subsequently received the titles of count and commandant of the Legion of Honor. He was one of the senators who voted in favor of the decree for the deposition of Napoleon Bonaparte, passed April 2, 1814; and on June 4 following was raised to the peerage by Louis XVIII. He died April 25, 1820. His principal works are, *Voyage en Égypte et en Syrie* (1787, 2 vols.):—*Les Ruines, ou Méditations sur les Révolutions des Empires* (1791), a work which has often been reprinted and translated, and contains his first avowal of those infidel views for which he afterwards became so noted:—*La Loi Naturelle, ou Catéchisme du Citoyen Français* (1793):—*Histoire de Samuel, Inventeur du Sacre des Rois* (1819):—and *Recherches Nouvelles sur l'Histoire Ancienne* (1814). In 1826 his complete works appeared in eight volumes.

Volo, the Latin term for *I will*, an ancient response in the services for Christian baptism and marriage.

Voloer (or **Volower**), a term sometimes applied to the priest who administered baptism.

Volowing, a term applied to the ordinance of baptism, derived from the response "volo," *I will*, used in that ceremony.

Volpato, GIOVANNI, a distinguished Italian designer and engraver, was born at Bassano in 1738. He first practiced tapestry embroidery, having learned it from his mother; at the same time, however, he occasionally practiced engraving without any regular instruction, and the success of his efforts in this line induced him to adopt engraving as a profession. He settled at Venice and entered the school of Bartolozzi, afterwards went to Rome, and was employed by a society of dilettanti, who undertook to re-engrave all the works of Raphael in the Vatican. Volpato engraved on a large scale seven of the great works of Raphael in the stanze of the Vatican. They were published both in colors and plain, and form a splendid and valuable set of engravings. He was employed by Gavin Hamilton upon his *Schola Italica Picturæ*, and published many prints after the celebrated Italian masters, among which are the *Farnese Gallery*, after Annibale Caracci:—two *Prophets* and two *Sibyls*, after Michael Angelo. He died at Rome in 1803. Among the very many works of his hand we mention only the following: *Christ Praying on the Mount*, after Correggio:—*Mary Magdalene at the Feet of Christ*, after Paul Veronese:—the *Marriage of Cana*, after Tintoretto:—and *St. Peter Delivered from Prison*, after Raphael. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Volpi, STEFANO, an Italian painter, flourished at Sienna in the first part of the 17th century. He is supposed to have been a disciple of Cristofano Casolani, as he executed some frescos from the designs of Casolani for the churches of Sienna. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Volscens, in ancient Italian mythology, was a commander in the army of Turnus. He fought against Æneas and killed Euryalus, and was slain by Nisus.

Voltaire, FRANÇOIS MARIE AROUET DE, a noted French author and infidel, was born at Châtenay, near Sceaux, Feb. 20, 1694. He was educated at the Jesuit college of Louis-le-Grand. In 1712 he accompanied the marquis de Châteauneuf to Holland, but the exposure of his scandalous relations with a woman there occasioned his recall to Paris. Soon after this he was im-

prisoned as the alleged author of lampoons on Louis XIV, which appeared after the king's death. In the Bastile he wrote part of his epic the *Henriade*, and completed his tragedy *Œdipe;* on reading which the regent released him. On account of an altercation with a chevalier Rohan-Chabot, he was banished, and resided in England from 1726 to 1729, where he became acquainted with lord Bolingbroke and the freethinkers. On returning to France in 1729, he found himself idolized by the French, and entered at once upon a brilliant career. He wrote his *Lettres sur les Anglais*, in praise of English institutions. In this and other works which appeared about this time his deistical views began to crop out; so flagrant were some parts of the *Lettres* that the work was publicly burned. He only escaped arrest by retiring to Cirey, where he made his home with the marchioness Châtelet until her death, in 1749. In 1736 he had to escape for a time to Brussels, on account of the scandal occasioned by his *Mondain*. He visited Frederick the Great in 1740, and again in 1744 on a political mission. In 1750 he again went to Berlin, where Frederick granted him a pension of twenty thousand francs, and studied with him two hours a day. A violent rupture at length occurring between him and Frederick, Voltaire resolved to escape. He carried some of the king's literary work with him, and was arrested at Frankfort under circumstances of great annoyance and disgrace; but he afterwards renewed his correspondence with Frederick. In 1755 he purchased an estate near Geneva, but could not live agreeably with his Swiss neighbors. In 1762 he removed to an estate at Ferney, in France, near the Swiss border, for the purpose of easy escape from one country to the other. By this time he had become enormously rich through his stock operations and his books. He lived in excellent style, and was very liberal with his wealth. He had become, in a certain degree, the founder of a new sect of thinkers and writers of a decidedly atheistical tendency, although Voltaire himself was a theist, and rebuked the philosophy which tried to banish God from the universe. In his eighty-fourth year he visited Paris, where he was received with all the honor of a hero, and brought out the tragedy of *Irène* with great enthusiasm. He was, during this visit, taken with a violent hemorrhage which threatened his life, and sought a reconciliation with the Church, that he might not be denied Christian burial. He signed a statement that he would die in the Roman Catholic faith, and that he asked pardon of God and the Church for his sins. He recovered from this attack, but died soon after, before leaving Paris, May 30, 1778.

Voltaire was the foremost literary man of his age. The secret of his success lay in the remarkable spirit, vivacity, and grace with which he portrayed the spirit of his age, in his satires, tales, and other short articles. "English writers very rarely understand Voltaire. Those who dislike him almost invariably denounce him as a wild and reckless scoffer, or insist upon trying him by a lofty standard of political philosophy, and passing heavy sentence on him accordingly. The truth is that Voltaire was no philosopher at all, and was naturally as little qualified for such a part as any man of his day. He was not a thinker. He was a man of certain quick, impatient instincts, which sometimes led him right and often sent him wrong; and endowed with the most wonderful and unrivalled weapon of wit wherewith to fight for any cause which, on the spur of a sudden feeling, he might happen to embrace." "Voltaire was the most formidable enemy the Roman priesthood has ever had since the Reformation. No man, since Luther, has shaken more profoundly the ecclesiasticism of Europe. In this respect, rather than by liberal political dogmas, he helped effectively to bring on the great Revolution of the last century. Rousseau was the real author of its dogmas, but Voltaire is the arch-anticlericalist of history. In the literary celebration at the *Gaieté*, Voltaire's undeniable services to the cause of toleration were the emphatic theme. Victor Hugo showed his good taste as well as good sense in this respect. All Christian men may well acknowledge this, almost the only good work of the great writer. The Protestants of France universally acknowledge it. Victor Hugo gave eloquently the memorable examples of the Calas family, and of Labarre. He might have added that of the Servien family. Voltaire made Europe ring with reports of these cases, till the courts of France had to rehabilitate the victims, as far as possible; and popery reeled under his persistent blows. Toleration in France, by which Protestantism has become a part of the national religion, dates really from his labors. The Jesuits were subsequently expelled, and Napoleon gave the Huguenots a legal status. Aside from this good work, Voltaire was almost totally a bad man. He was a libertine; he could lie without scruple, as Carlyle shows in the life of the great Frederick; and nothing was too sacred for his jest and sarcasm."

Among Voltaire's numerous writings are several tragedies and comedies: *Siècle de Louis XIV:—Siècle de Louis XV:—Histoire de Charles XII:—Histoire de Russie:—Annales de l'Empire:—Histoire du Parlement:—Philosophie:—La Bible Expliquée*—in which his attacks upon Christianity are expressed without decency; and in his references to the philosophy of others he is unjust in a high degree:—*Dictionnaire Philosophique:—Les Questiones sur les Miracles*—an objection to miracles founded upon the constancy of natural law. His works have been published in seventy volumes by Lequien (Paris, 1820); also by Louis Barre in twenty volumes (ibid. 1856–59). See *Vie de Voltaire*, by the marquis of Condorcet; Strauss, *Voltaire* (1872); Morley, *Voltaire* (1871); and Desnoiresterres, *Voltaire et la Société du XVIIIième Siècle* (1855–76, 8 vols.).

Volterra, Francesco di, an Italian architect of the 16th century, was originally a carver in wood, but devoted himself to architecture, and, among other edifices, erected the Church of San Giacomo degli Incurabili at Rome, the Lancillotti Palace, and the nave of the Church della Scala. This last is stately in appearance, but has many defects in the details, which detract greatly from the beauty of the edifice and the fame of the architect. He died in 1588. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Voltumna, in ancient Italian mythology, was a goddess of the Etrurians, whose temple, situated between Ameria, Volsinii, and Falerii, near the Tiber, was the principal gathering-place for that people.

Volume (מְגִלָּה, Psa. xl, 7, a *roll*, as elsewhere rendered; κεφαλίς, Heb. x, 7, a *chapter*). See Book.

Volumnus and **Volumna**, in Roman mythology, were male or female deities who caused good desires.

Voluntary, in Church music, is an instrumental piece such as is usually performed on the organ at the beginning or ending of divine service. The name probably arose from the fact that these effusions were generally extemporaneous or *voluntary*, especially with accomplished organists, or were their own selections. The term is applied to written compositions in any style having the same general design.

Voluntary Associations are those associations which are formed among religious persons in connection with, or independent of, the Church for religious and benevolent purposes. They are not *required* by the Scriptures, but are sanctioned by the general tenor of the Word, and have been abundantly blessed in the spread of the Gospel and the promotion of happiness and holiness. Such are missionary societies, young men's Christian associations, and similar organizations. See Society.

Voluntary Controversy is the name applied to an animated controversy which commenced in Scotland in 1829, and was carried on for several years between the supporters and the opponents of civil estab-

lishments of religion. The discussion originated from the publication of a sermon by Mr. Andrew Marshall, minister of the United Secession Church in Kirkintilloch, in which he attempted to prove that religious establishments are unscriptural, unjust, impolitic, secularizing in their tendency, inefficient, and unnecessary. This production awakened an unusual excitement in the public mind. It rapidly passed through several editions, and, more especially in the Church to which the author belonged, it was regarded as a most vigorous and effective assault upon civil establishments of religion. A review of this sermon, however, appeared in the *Edinburgh Christian Instructor*, which maintained with great ability the cause of national as against voluntary churches. The contest was carried on for some time with great energy between Dr. Marshall and his reviewer, until at length various men of ability on both sides entered the field, and the point in dispute underwent a most searching examination in all its bearings. The controversy finally took an organized form, and a society was formed, on the part of the dissenters, under the name of the Voluntary Church Association, whose committee issued a periodical bearing the title of the *Voluntary Church Magazine*. Another association was formed, on the part of the national Church, under the name of the Association for Promoting the Interests of the Church of Scotland, and a periodical was begun under the title of the *Church of Scotland Magazine*. A treatise was published in 1833 by Dr. John Inglis, one of the ministers of Edinburgh, entitled *A Vindication of Ecclesiastical Establishments*. After a short interval, a volume in reply to the *Vindication* appeared from the pen of Dr. Marshall. See Gardner, *Faiths of the World*, ii, 921. See CHURCH AND STATE; ESTABLISHMENT; VOLUNTARYISM.

Voluntary Offering (נְדָבָה. Exod. xxxv, 29; Ezra i, 4; v, 7), a free gift (iii, 5; viii, 28; Ezek. xliv, 12); chiefly a voluntary sacrifice opposed to one in consequence of a vow (Lev. xxii, 23), metaphorically (Psa. cxix, 108). See THANK-OFFERING.

Voluntaryism is a name for the principles or system of polity distinctive of those who advocate the separation of Church and State, the cessation of State endowments and State grants for religious purposes, and, in general, of all interference, patronage, or exercise of authority on the part of the civil power in the religious and ecclesiastical affairs of the citizen. The terms *Voluntaryism* and *Voluntary* have been in use since the date of the exciting discussions known as the Voluntary Controversy (q. v.); and they serve to suggest the fundamental conception which underlies the creed of religious dissent—that all true worship, or acceptable service in religion, must be the free expression of individual minds; and that religion ought to be left by civil society to mould itself spontaneously, without violence to individual freedom from any interposition of secular authority or compulsory influence. Voluntaryism seeks to define more accurately the limits of civil power by defining more adequately than preceding theories have done the latitude due to the movements of religion. Assigning the magistrate his proper sphere, it is equally careful to assign the Church and the individual their appropriate spheres of responsibility and duty in reference to religion, within which they may work unchecked, in full harmony with all the claims of civil order. Voluntaryism may be regarded as the formula of advanced Protestantism, the corrected doctrine of Church and State, which the failure of the experiment of national churches has forced on public thought. It is a protest in modern language against the encroachment of the temporal power, whether under the name of magistrate, nation, or political majority, on the rights of individual conscience. See CHURCH AND STATE; ESTABLISHMENT.

Volupia, in Roman mythology, was the goddess of prosperity and lust. She had a sanctuary at Rome.

Volusian was the son of the Roman emperor Gallus, upon whose elevation in A.D. 251 he was styled *Cæsar* and *Princeps Juventutis*. In 252 he held the office of consul, and was invested with the title of *Augustus*, reigning in conjunction with his father. They renewed the persecutions against the Christians, which seemed to be subsiding under their predecessor, Decius. Volusian perished with his father at Interamna, in 253 (or 254). See Mosheim, *Hist. of the Church*, bk. i, cent. iii, pt. i, ch. ii; Eusebius, *Eccles. Hist.* lib. vii, ch. i; Cyprian, *Epistles* lvii, lviii; Smith, *Dict. of Class. Biog.* s. v.

Voluspa is the oldest and most interesting of the *Eddas*. It contains the whole system of Scandinavian mythology—the Creation, the origin of man, how evil and death were brought into the world; and concludes by a prediction of the destruction and renovation of the universe, and a description of the future abodes of bliss and misery. See NORSE MYTHOLOGY.

Volute (Lat. *volutus*=turned), a spiral scroll forming the principal characteristic of the Ionic capital. Volutes are also used on the capitals of the Corinthian and Composite orders. Several examples will be found in the illustrations accompanying the article ORDER.

Volute.

Volutīna, in Roman mythology, was a rustic goddess who effected in grain the shooting-out in ears.

Volvino was a Milanese artist of the 10th century, who produced the celebrated *palliotto d' oro*, or gold pallium, for the Church of San Ambrogio at Milan, which Lanzi says "may be pronounced, in point of style, equal to the finest specimens of the *dittici*, or small ivory altar pieces, that the museums of sacred art can afford." See Lanzi, *Storia Pittorica dell' Italia* (Milan, 1824–25).

Voorst, Conrad. See VORSTIUS, CONRAD.

Voorst, Johann van, a Protestant theologian of Germany, was born at Wesselburg in 1623. He studied at Wittenberg, and was appointed in 1653 rector at Flensburg. In 1655 the Rostock University made him a licentiate of theology, and shortly afterwards he was called to Berlin as rector of the Joachimsthal Gymnasium. In 1660 he resigned his position, and became librarian to the elector of Brandenburg. He died Aug. 4, 1676. He wrote, *Dissertatio de Lingua Omnium Prima* (Flensburg, 1675):—*Syntagma Miscellaneorum Academicorum* (Rostock, 1652):—*De Hebraismis Novi Testamenti Comment.* (Leyden, 1665):—*De Notabili Correctionum Masoreticarum Genere* (ibid. 1678):—*Diatribe de Adagiis N. T.* (Berlin, 1669), etc. See Moller, *Cimbria Litterata*; Winer, *Handb. der theol. Lit.* i, 30, 125, 129, 912; Jöcher, *Allgemeines Gelehrten-Lex.* s. v.; Fürst, *Bibl. Jud.* iii, 487; Steinschneider, *Bibl. Handb.* s. v. (B. P.)

Voorst, Wilhelm Heinrich VAN DEM, a Dutch scholar, son of Conrad, was born at Steinfurt, and accompanied his father to Holland, where he shared his fortunes. After the subsidence of the disputes between the Gomarists and the Arminians, he returned to Holland, and became pastor of the Remonstrants at Leyden, where he occupied himself in quiet studies until his death, about 1660. He translated several Rabbinical treatises into Latin, especially Maimonides' work on the *Laws of Moses* (Amst. 1638; Franek. 1684, 4to). See the *Biographie Universelle*, s. v.

Voph'si (Heb. *Vophsi'*, יָפְסִי, perh. *additional* [Gesen.] or *rich* [Fürst]; Sept. Σαβί v. r. Ἰαβί; Vulg. *Vopsi*), the father of Nahbi, which latter was the spy appointed by Moses from the tribe of Naphtali to explore Canaan (Numb. xiii, 14). B.C. ante 1657.

Voragine. See VARAGGIO.

Vorilongus, GULIELMUS, a French Dominican of the 15th century, was called to Rome by pope Pius II to defend his order against the Franciscans relative to the blood of Christ. He wrote a *Commentary on the Four Books of Sentences* (Lyons, 1484), and a collection of passages from the *Sentences*, which are against Scotus. He died at Rome in 1464. See Mosheim, *Hist. of the Church*, bk. iii, cent. xv, pt. ii, ch. ii.

Voris, CORNELIUS P., a Presbyterian minister, was born in Switzerland County, Ind., March 14, 1827. After a good academical course of study, he entered Hanover College, where he graduated in 1858. He studied theology at Princeton, N. J. He was licensed by the Madison Presbytery in April, 1860, but was never ordained. He preached as stated supply in Lexington, Ind., for more than a year. He died Aug. 4, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 215.

Voronikhin, ANDREI NIKOPHOROVITCH, a Russian architect, was born among the peasantry of count Alexander Stroganov in 1760. He was sent by that nobleman, on account of his artistic talents, to Moscow, where he received instruction from the eminent architects Bazhenov and Kasakov. He was then sent to travel with count Paul Stroganov, son of Alexander, with whom he visited Southern Russia, Germany, and Switzerland, and resided some time in Paris, where he continued his architectural studies with diligence. In 1790 he returned to St. Petersburg, where the assistance of his patron soon brought him into notice and employment. He became professor in the Academy of Arts, and was employed in 1800 by the emperor Paul as architect of the magnificent cathedral to be built in the Nevskii Prospect, and dedicated to Our Lady of Kazan. The edifice was completed in 1815, and forms one of the finest architectural works in St. Petersburg. Voronikhin also erected many other edifices, public and private. He died in 1814. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vorse, D. W., a Methodist Episcopal minister, was born in Smyrna, N. Y., July 16, 1812. He experienced religion in 1830, was licensed to preach in 1837, and in 1839 was received into the Erie Conference and appointed to Hendersonville Circuit. In 1840 he was sent to New Castle; in 1842, to Cambridge; in 1843, to M'Kean; in 1844, to Napoli; in 1845–46, to Gerry; in 1847–48, to Youngsville; in 1849–50, was superannuated; in 1851, went to Girard; and at the close of that year took the superannuated relation, which he sustained till the time of his death, in 1869. Zeal and fidelity characterized the ministry of Mr. Vorse. See *Minutes of Annual Conferences*, 1869, p. 251.

Vorstermans, Lucas, *the Elder*, an eminent Flemish engraver, was born at Antwerp about 1580. He first studied painting in the school of Rubens, but afterwards devoted himself entirely to engraving. He made a specialty of engraving plates after Rubens, under the immediate advice of that master, besides the works of other masters. His plates are executed entirely with the graver, and express with great fidelity the life and spirit of the original painting. He visited England in the reign of Charles I, where he resided from 1623 to 1631, and was employed by the king and the earl of Arundel. The time of his death is not known. A few of his subjects are subjoined: *The Fall of the Evil Angels*:—*Lot and his Daughters Leaving Sodom*:—*Job Tempted by his Wife and Tormented by Dæmons*:—*Susanna and the Elders*:—*The Nativity*:—*The Adoration of the Magi* (regarded as one of the finest productions of the art):—*The Return from Egypt*, and several others, all after Rubens:—*The Holy Family*, after Raphael:—*The Entombing of Christ*, after the same:—*Christ Praying in the Garden*, after Caracci:—*Christ Bound to the Pillar*, after G. Seghers, and various others. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vorstermans, Lucas, *the Younger*, a Flemish engraver, son of the preceding, was born at Antwerp about 1606. Although he had the advantage of his father's instruction, he was not equal to him in skill. Some of his best prints are, *The Trinity*, after Rubens:—*The Virgin in the Clouds, surrounded by Angels*, after Vandyke:—and *The Triumph of Riches*, after Holbein. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vorstius (VOORST), CONRAD, an Arminian theologian, was born July 19, 1569, at Cologne, of parents who became converted from the Roman Catholic to the Protestant faith. He was educated at Düsseldorf and Cologne, but could not obtain the academical degrees at the latter place because he would not subscribe the Confession of Trent. He now resolved to adopt a mercantile career, but, after two years (in 1589), went to Herborn and resumed his learned studies. He was made doctor of theology at Heidelberg in 1594, and in 1596 accepted a theological professorship at Steinfurt, after having declined a position offered him at Geneva through Beza's intervention in his favor. At Steinfurt he so distinguished himself as a teacher that calls to other schools were repeatedly addressed to him; but he also began to earn the name of a Socinian through the books which he gave to the world, and even found it necessary to prove his orthodoxy at Heidelberg (1599). The Socinians endeavored to win him to their side by offering him the presidency of the Lublin gymnasium, and subsequently a theological professorship, but without success. In 1605 Vorstius became preacher and consistorial assessor at Steinfurt, and in 1610, after the death of Arminius, he accepted a call to Leyden. He was preceded thither by his *Disputationes X de Natura et Attributis Dei* (1st ed. Steinfurt, 1602; and again 1610), and was at once violently assailed by the Contra-Remonstrants, or Gomarists, as a Socinian and archheretic, because of the views he had set forth in that work respecting God, his attributes, and respecting Christ and predestination. He was charged with denying the pure spirituality of the divine nature, and its simplicity, eternity, immutability, and omnipresence; and also the Trinity, the personal union of two natures in Christ, his deity, and perfect satisfaction made for our sins. The Heidelberg theologians also decided against his book, and the Leyden zealots managed to involve even king James I of England in the dispute. Vorstius's book was publicly burned at London, Oxford, and Cambridge, and the king wrote out a list of errors which he had found it to contain. Vorstius replied to the Heidelbergers in *Protestatio Epistolica contra Theologorum Heidelb.*, etc. (Hag. 1610); and to the king in *Christiana ac Modesta Responsio ad Articulos quosdam nuper ex Anglia Transmissos* (Lugd. 1611). The Estates were, however, obliged to dismiss him from his post, and to oblige him to retire to privacy at Tergow; but even then the assaults upon him were not interrupted. His principal adversaries were J. Bogermann, S. Lubbert of Franeker, M. Sladus at Amsterdam, etc. Vorstius defended himself vigorously in a series of tractates, until the Synod of Dort (1619) banished him from the country as a heretic, after which he lived in concealment until 1622, when the duke of Holstein afforded a refuge to Arminians. He arrived at Tonningen July, 1622, but died on the following Sept. 29. He was buried at Friedrichstadt. It is said that he wrote out a confession of faith a short time before his death, in which he avowed his adoption of the Socinian views. See Walch, *Hist. u. theol. Einl. in d. Religionsstreitigkeiten* (Jena, 1734), iii, 565 sq.; (1736), iv, 281; Schröckh, *Chr. Kirchengesch. seit d. Reformation* (Leips. 1806), p. 240 sq.; and the literature there cited.—Herzog, *Real-Encyklop.* s. v.

Vortumnus. See VERTUMNUS.

Vos, Aric, an English Congregational missionary, was born Nov. 29, 1770. In 1805 he became the agent of the London Missionary Society. His first stations were Zak River and Graaf Reinet. In 1811 he removed

to Tulbagh, and became pastor of a church over which he labored for twenty-five years. He died June 14, 1867. Mr. Vos showed to the community in which he lived the power of a pure and godly life. See (Lond.) *Cong. Year-book*, 1868, p. 300.

Vos, Martin de, a Flemish painter, was born at Antwerp about 1520. He first received instruction from his father, and then in the school of Francis Floris until he was twenty-three years old, when he went to Italy and spent seven years at Rome studying the works of the masters, especially of Raphael. He next went to Venice, where he received instruction in coloring from Tintoretto, who is said to have disclosed to him all the secrets relative to coloring which he had either derived from Titian or acquired by his own experience, and to have explained to him the rules and principles on which he founded his own practice. While at Venice he acquired the art of coloring so thoroughly that he was employed by the Medici to paint several portraits, and also executed several historical works of great merit. After an absence of about eight years, he returned to Antwerp, and was received into the Academy in 1559. He executed several works for the churches, which established his reputation as one of the ablest artists of his time. He also received commissions for pictures to adorn the churches of other cities in the Netherlands, besides numerous portraits, in which branch he excelled. His principal works at Antwerp are, *the Marriage of Cana, the Incredulity of St. Thomas, the Miracle of the Loaves and Fishes, the Temptation of St. Anthony*, in the cathedral, and *the Last Supper*, in the Church of St. James. He died at Antwerp in 1604. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vos, Simon de, a Flemish painter, was born at Antwerp in 1603. He studied under Rubens, and became an eminent painter of history and portraits. He painted so much in the style of his instructor that some of his works in the churches of Antwerp have frequently been mistaken for the works of Rubens. Among these are *the Resurrection*, in the cathedral:—*the Descent from the Cross*, in the Church of St. Andrew:—and *St. Norbert Receiving the Sacrament*, in the Abbey of St. Michael. He was very diligent, and occupied himself continually in studying everything that might promote his knowledge, and he was one of the few who took pains to make the deepest researches into the true principles of his art. The time of his death is not known, although it must have occurred some time after 1662. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vos, Willem van, a Dutch Anabaptist pastor at Amsterdam, who died there Jan. 8, 1823, at the age of eighty-four years, was noted for his skill in moral philosophy. He wrote several prize essays on kindred subjects, for which see the *Biog. Universelle*, s. v.

Vosen, Christian Hermann, a Roman Catholic theologian of Germany, was born in 1815 at Cologne. He received holy orders in 1839, and from 1844 acted as religious instructor of the Catholic College at Cologne, where he died May 12, 1871. He is the author of, *Rudimenta Linguæ Hebr.* (Freiburg, 1860, and often since):—*Kurze Anleitung zum Erlernen der hebr. Sprache* (ibid. 1853, and often):—*Das Christenthum u. die Einsprüche seiner Gegner* (3d ed. ibid. 1870):—*Der Katholicismus und die Einsprüche seiner Gegner* (2d ed. 1869). See Fürst, *Bibl. Jud.* iii, 486 sq.; *Literarischer Handweiser für das kathol. Deutschland*, 1870, p. 353 sq.; 1871, p. 299. (B. P.)

Vossius, Gerard, theologian, papal prothonotary and provost of Tongern, a comprehensively learned man in the Greek and Latin languages, and a patristical scholar, was born about the middle of the 16th century, the place of his birth being wholly unknown. He published a Latin edition of Chrysostom's *Orations;* an oration by Theodoret on benevolence, in Greek and Latin, accompanied with various readings and notes; the works and life of Gregory Thaumaturgus; the writings of Ephraem (1589); and the *De Consideratione* of St. Bernard, with commentary (1594). He also edited *Gesta et Monum. Gregorii IX*, with scholia (1586); and other less important works, as *Rhetoricæ Artis Methodus*, and *Comment. in Somnium Scipionis*. Just before his death he undertook an edition of the works of St. Leo, which was not completed. He died March 25, 1609.

Vossius, Gerard Jan, a theologian who acquired reputation as a laborer in the fields of Church history, philosophy, philology, general history, and chronology, and also as a controversialist opposed to the Remonstrants, was the son of a Dutch preacher living near Heidelberg, and was born in 1577. His education was obtained at Dort and Leyden, under Gomarus, Trelcatius, etc. He graduated in philosophy, and in 1598 became professor at Leyden, and subsequently rector of the theological college at Dort, where he remained until 1614. He then went to Leyden in a similar capacity. In the Arminian dispute Vossius took sides with the Gomarists, without being a rigid adherent of their views, however. The action of the Synod of Dort had greatly intensified the bitter feeling existing between the parties, and this fact became so unpleasant to him that he resigned his position in the university. To retain his services, the chair of rhetoric and chronology was assigned to him, but on the condition that he should not write against the transactions of Dort. Soon afterwards he published his principal work, entitled *Historia de Controversiis, quas Pelagius ejusque Reliquæ Moverunt. Lib. VII* (Ludg. Bat. 1618), in which he brought together and compared with each other the tenets held by Pelagians and Semi-Pelagians, and at the same time showed that Arminianism differed from Semi-Pelagianism, and that the strict theory of predestination was not known in the early Church. The Contra-Remonstrants thereupon assailed him with great violence. In the Synod of Tergouw (1620) they even excluded him from participation in the sacrament, though they revoked that decision in the following year. In 1624 the offer of the chair of profane history in the University of Cambridge was extended to Vossius, but declined, as was a second call to England in 1626. Charles I made him a canon of Canterbury, with privilege to live away from England. The desire to make terms with his opponents led Vossius in 1627 to publish his work *De Historicis Latinis*, in which he stated that he accepted Augustine's theory of predestination, and that this theory was known to the ancient Church; and in which he distinctly renounced Semi-Pelagianism. He had ceased, however, to enjoy his stay at Leyden, and in 1633 he accepted a call to the gymnasium of Amsterdam as professor of history. He died March 19, 1649. His works include a lengthy list of dissertations on chronological, historical, philosophical, and theological subjects. His complete works were published in 1701 at Amsterdam. See Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v., where a detailed list of the writings of Vossius is given.—Herzog, *Real-Encyklop.* s. v.

Vossius, Isaac, a Dutch scholar and theologian, the only son of Gerard Jan Vossius, who survived him, was born at Leyden in 1618. He was educated entirely by his father, and at the age of twenty-one he published an edition of the *Periplus* of Scylax, the Greek geographer, with a Latin translation and notes. He then travelled through Italy, France, and England for three years, during which he collected many valuable manuscripts of ancient writers. In 1648 he took up his abode at the court of queen Christina of Sweden; but in 1658, in consequence of a quarrel with Salmasius, he returned to Holland. In 1670 he went to England, where he was made a doctor of laws by the University of Oxford, and in 1673 appointed canon of Windsor by Charles II, and assigned apartments in the Castle. He died there in 1688. It is recorded that on his death-bed he re-

fused to take the sacrament until one of his colleagues argued that he ought to do so for the honor of the chapter. He was sceptical in religion, and it is related that king Charles said of him on one occasion, "This learned divine is a strange man; he will believe anything except the Bible." His literary merits are great, though his works are not so valuable as those of his father. Among his most important works are, *Dissertations on the Seventy Interpreters, and their Translation and Chronology* (1663):—*On the Chanting of Poems and the Power of Rhythm* (1673):—*A Book of Various Observations;* besides numerous editions of the classics. His large and valuable library was purchased by the University of Leyden. See Foppens, *Bibliotheca Belgica;* Nicéron, *Mémoires.*

Vota (or *Bota*), a festival of the ancient Church, which fell on Jan. 4, so called because it was the day of sacrificing for the emperor's safety. See Bingham, *Christ. Antiq.* bk. xx, ch. i, § iii.

Vote. The Orientals are not accustomed to formal ballots on any occasion, and the Hebrews do not appear to have resorted to it in any form unless the lot (q. v.) may be so regarded. In Roman times the Greek custom of hand-showing (χειροτονέω, "ordain") gradually came into vogue, and hence has usually prevailed in the Christian Church. In Acts xxvi, 10 (A. V. "voice") the Attic method of public decision by means of a *tessara* (ψῆφος, Rev. ii, 17) is thought to be alluded to; but if so, the use of the term is there merely metaphorical in the sense of *judgment.* See Paul; Stephen.

Voting. See Election of Clergy.

Votive Tablets were memorial or commemorative tablets dedicated to meritorious personages or to the Deity, in commemoration of events of an unusually favorable nature. Their use passed over into the Christian Church, under the alleged sanction of Exod. xvii, 14; Psa. cxi, 4, etc. These tablets were designed to be memorials of thanksgiving, and they were placed in churches, chapels, and other sacred localities. They are mentioned by Theodoret of Cyrus in Ἑλληνικῶν θεραπευτικὴ παθημάτων *Disputatt. XII* (ad Cod. MSS. Rec. Th. Gaisford, Oxon. 1839), i, 8. The growing worship of saints and relics extended the use of such tablets, and the chapels and churches to which pilgrimages were made were specially chosen to receive them. The use of them still exists in the Church of Rome. They bear the words *ex voto,* and usually represent a picture in which one or more persons appear in the posture of prayer, and sometimes the occasion is shown when help was obtained or prayer was answered. In the Protestant churches of Europe memorial tablets, usually in honor of deceased ministers who served the particular congregation which thus seeks to perpetuate their memory, are sometimes found. They are of stone or metal, and bear upon their surface a description of the life and services, usually in Latin, of him to whom the tablet is dedicated. Sometimes, too, they are in the form of a statue of the person so commemorated. See Herzog, *Real-Encyklop.* s. v.

Votum. See Votive Tablets.

Vouet, Simon, an eminent French painter, was born at Paris in 1582. He received instruction from his father, and made such rapid advances in the art that at the age of fourteen he was commissioned to visit England for the purpose of painting the portrait of a French nobleman then residing in London. Several years after, baron de Saucy, French ambassador to the Porte, took him to Constantinople, where he painted an excellent portrait of the sultan from memory, after seeing him at the ambassador's audience. This performance gained him the patronage of the Turkish nobles. From Constantinople he went to Venice, to study the works of Paul Veronese, and thence to Rome in 1613, where he adopted the style of Caravaggio. He was employed by pope Urban VIII and his nephew, the cardinal, to paint several pictures for St. Peter's and the Palazzo Barberini, which are said to be among his best works. He was also employed by Louis XIII of France and prince Doria of Genoa, and on returning to Rome in 1624 was chosen president of the Academy of St. Luke. In 1627 he returned to Paris by invitation of the king, and was appointed his principal painter, with apartments in the Louvre. He was employed in numerous commissions—so numerous, indeed, that he was obliged to intrust the execution of the greater part to his scholars. He painted ceilings, galleries, altar-pieces, small religious subjects, and other easel pictures, and portraits in oil and in crayon. The multiplicity of his engagements induced Vouet to abandon the careful and vigorous style which he followed in Italy and during the first part of his residence in France; but he nevertheless greatly improved the French school, and he is said by French historians to have done as much for painting in France as Corneille did for the drama. Among his principal works in Paris are *the Assumption of the Virgin,* in the Church of St. Nicolas des Champs; and *the Martyrdom of St. Agnes,* in the Church of St. Eustache. An etching by Vouet of the *Holy Family,* dated 1633, is also mentioned. He was followed by a number of disciples, who exerted a further influence upon the taste of the French school. He died at Paris in 1641. See Spooner, *Biog. Hist. of the Fine Arts,* s. v.

Vouillemont, Sebastien, a French engraver, was born at Bar-sur-Aube about 1620. He studied at Paris under Daniel Rabel, and then went to Rome, where he resided several years. He engraved several plates from the Italian and French masters, as well as from his own designs. Among the best of these are the following: *The Murder of the Innocents:*—*Christ with his Disciples at Emmaus:*—*Mount Parnassus,* all after Raphael:—*The Holy Family,* after Poussin:—*The Virgin and Infant Christ,* after Parmigiano:—and *The Marriage of St. Catherine,* after Albano. See Spooner, *Biog. Hist. of the Fine Arts,* s. v.

Voussoir, a name adopted from the French for the wedge-shaped stones (or other material) with which an arch is constructed, as marked in the engraving *a, a, a;* the upper one, namely, *b,* at the crown of the arch, is termed the *key-stone.* The lowest voussoir, or that which is placed immediately above the impost, is termed the springing-stone, or *springer.*—Parker, *Gloss. of Architect.* s. v.

Voussoirs.

Voussure, a French term, sometimes found in English manuscripts, signifying a *vault.*

Vow (נֶדֶר, *néder,* a technical word for the idea; εὐχή, *a prayer,* as sometimes rendered) defined as a religious undertaking, either, 1. Positive, to do or perform; or, 2. Negative, to abstain from doing or performing a certain thing. Vows rest on a human view of religious obligations, assuming, as they do, that a kind of recompense is to be made to God for good enjoyed, or consideration offered for good desiderated, or a gratuity presented to buy off an impending or threatened ill. They were quite in place in a system of religion which so largely consisted of doing or not doing certain outward acts, with a view of pleasing Jehovah and gaining his favor. The Israelite, who had been taught by performances of daily recurrence to consider particular ceremonies as essential to his possessing the divine favor, may easily have been led to the conviction which existed probably in the primitive ages of the world, that voluntary oblations and self-imposed sacrifices had a special

value in the sight of God. When once this conviction had led to corresponding practice, it could not be otherwise than of the highest consequence that these sacred promises, which in sanctity differed little from oaths, should be religiously and scrupulously observed. Before a vow is taken there may be strong reasons why it should not be made; but when it is once assumed, a new obligation is contracted, which has the greater force because of its voluntary nature: a new element is introduced, which strongly requires the observance of the vow, if the bonds of morality are not to be seriously relaxed. For example, a person may be of opinion that total abstinence is in itself not a virtue nor of general obligation, but he cannot doubt that "breaking the pledge," when once taken, is an act of immorality that cannot be repeated without undermining the very foundations of character; whence it obviously appears that caution should be observed, not only in keeping, but also in leading men to make, pledges, vows, and promises.

The practice of making vows, i. e. incurring voluntary obligations to the Deity, on fulfilment of certain conditions, such as deliverance from death or danger, success in enterprises, and the like, is of extremely ancient date, and common in all systems of religion. The earliest mention of a vow is that of Jacob, who, after his vision at Beth-el, promised that in case of his safe return he would dedicate to Jehovah the tenth of his goods, and make the place in which he had set up the memorial stone a place of worship (Gen. xxviii, 18–22; xxxi, 13). Vows in general are also mentioned in the Book of Job (xxii, 27). With great propriety the performance of these voluntary undertakings was accounted by the Hebrews a highly religious duty (Judg. xi, 35; Eccles. v, 4, 5). The words of the last text are too emphatic, and in the present day too important, not to be cited: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (comp. Psa. lxvi, 13 sq.; lxxvi, 11; cxvi, 18).

Among instances of heathen usage in this respect the following passages may be cited: Jer. xliv, 25, and Jonah i, 16; Homer, *Il.* i, 64, 93; vi, 93, 308; *Odyss.* iii, 382; Xenoph. *Anab.* iii, 2, 12; Virgil, *Georg.* i, 436; *Æn.* v, 234; Horace, *Carm.* i, 5, 13; iii, 29, 59; Livy, xxii, 9, 10; Cicero, *Att.* viii, 16; Justin, xxi, 3—a passage which speaks of immoral vows; Vell. Pat. ii, 48.

I. *Jewish Vows.*—The law, therefore, did not introduce, but regulated the practice of vows. The views which guided the Mosaic legislation were not dissimilar to those just expounded. Like a wise lawgiver, Moses, in this and other particulars, did not attempt to sunder the line of continuity between the past and the present. He found vows in practice; he aimed to regulate what it would have been folly to try to root out (Deut. xxiii, 21 sq.). The words in ver. 22 are clearly in agreement with our remarks: "If thou shalt forbear to vow, it shall be no sin in thee" (see *Am. Presb. Rev.* July, 1867). The Bible speaks of three kinds of vows, for each of which the Heb. has a distinctive term: namely, vows of *devotion* in general (נֶדֶר, *néder*, properly so called); vows of *abstinence* (אֱסָר, *esâr*, or אִסָּר, *issâr*, Numb. xxx, 3 sq.); and those of *destruction* (חֵרֶם, *chérem*, ἀνάθεμα). In the present article we confine our attention to vows of the first class only, referring the other two classes to CORBAN and ANATHEMA. (In the treatment of this part of the topic we chiefly follow the abstract of the Levitical statutes found in Smith, s. v.)

(I.) As to vows of the first class (*néder*), the following rules are laid down in the Jewish law: A man might devote to sacred uses possessions of persons, but not the first-born either of man or beast, which was devoted already (Lev. xxvii, 26). See FIRST-BORN.

1. If he vowed *land*, he might either redeem it or not. If he intended to redeem, two points were to be considered—(1) the rate of redemption; (2) the distance, prospectively and retrospectively, from the year of jubilee. The price of redemption was fixed at fifty shekels of silver for the quantity of land which a homer of barley (eight bushels) would suffice to sow (Lev. xxvii, 16; see Knobel *ad loc.*). This payment might be abated under the direction of the priest according to the distance of time from the jubilee year. But at whatever time it was redeemed, he was required to add to the redemption-price one fifth (twenty per cent.) of the estimated value. If he sold the land in the meantime, it might not then be redeemed at all, but was to go to the priests in the jubilee year (ver. 20). See LAND.

The purchaser of land, in case he devoted and also wished to redeem it, was required to pay a redemption-price according to the priestly valuation first mentioned, but without the additional fifth. In this case, however, the land was to revert in the jubilee to its original owner (Lev. xxvii, 16, 24; xxv, 27; Keil, *Hebr. Arch.* § 66, 80).

The valuation here laid down is evidently based on the notion of annual value. Supposing land to require for seed about three bushels of barley per acre, the homer, at the rate of thirty-two pecks, or eight bushels, would be sufficient for about two and a half or three acres. Fifty shekels, twenty-five ounces of silver, at five shillings the ounce, would give £6 5*s.*; and the yearly valuation would thus amount to about £2 per acre.

The owner who wished to redeem would thus be required to pay either an annual rent or a redemption-price answering to the number of years short of the jubilee, but deducting sabbatical years (Lev. xxv, 3, 15, 16), and adding a fifth, or twenty per cent., in either case. Thus, if a man devoted an acre of land in the jubilee year, and redeemed it in the same year, he would pay a redemption-price of 49 − 6 = 43 years' value, +20 per cent. = £103 4*s.*, or an annual rent of £2 8*s.*; a rate by no means excessive when we consider—(1) the prospect of restoration in the jubilee; (2) the undoubted fertility of the soil, which even now, under all disadvantages, sometimes yields a hundredfold (Burckhardt, *Syria*, p. 297).

If he refused or was unable to redeem, either the next of kin (Goel) came forward, as he had liberty to do, or, if no redemption was effected, the land became the property of the priests (Lev. xxv, 25; xxvii, 21; Ruth iii, 12; iv, 1, etc.).

In the case of a *house* devoted, irrespective of the land it occupied, its value was to be assessed by the priest, and a fifth added to the redemption-price in case it was redeemed (Lev. xxvii, 15). Whether the rule held good regarding houses in walled cities, viz. that the liberty of redemption lasted only for one year, is not certain; but as it does not appear that houses devoted but not redeemed became the property of the priests, and as the Levites and priests had special towns assigned to them, it seems likely that the price only of the house, and not the house itself, was made over to sacred uses, and thus that the act of consecration of a house means, in fact, the consecration of its value. The Mishna, however, says that if a devoted house fell down, the owner was not liable to payment, but that he was liable if he had devoted the value of the house (*Erakin*, v, 5).

2. *Animals* fit for sacrifice, if devoted, were not to be redeemed or changed, and if a man attempted to do so, he was required to bring both the devotee and the changeling (Lev. xxvii, 9, 10, 33). They were to be free from blemish (Mal. i, 14). An animal unfit for sacrifice might be redeemed, with the addition to the priest's valuation of a fifth, or it became the property of the priests (Lev. xxvii, 12, 13). See OFFERING.

3. The case of *persons* devoted stood thus: A man might devote either himself, his child (not the first-born), or his slave. If no redemption took place, the devoted person became a slave of the sanctuary (see the case of Absalom, 2 Sam. xv, 8; Michaelis, § 124, ii, 166, ed. Smith). See NAZARITE. Otherwise he might

ne redeemed at a valuation according to age and sex, on the following scale (Lev. xxvii, 1–7):

	$ cts.
A. 1. A male from 1 month to 5 years old, 5 shekels	= 3 10
2. From 5 years to 20 years, 20 shekels	=12 40
3. From 20 years to 60 years, 50 shekels	=31 00
4. Above 60 years, 15 shekels	= 9 30
B. 1. Females from one month to 5 years, 3 shekels	= 1 86
2. From 5 years to 20 years, 10 shekels	= 6 20
3. From 20 years to 60 years, 30 shekels	=18 60
4. Above 60 years, 10 shekels	= 6 20

If the person were too poor to pay the redemption-price, his value was to be estimated by the priest, not, as Michaelis says, the civil magistrate (Lev. xxvii, 8; Deut. xxi, 5; Michaelis, § 145, ii, 283).

(II.) Among general regulations affecting vows of this class, the following may be mentioned:

1. Vows were entirely voluntary, but once made were regarded as compulsory, and evasion of performance of them was held to be contrary to true religion (Numb. xxx, 2; Deut. xxiii, 21; Eccles. v, 4).

2. If persons in a dependent condition made vows—as an unmarried daughter living in her father's house, or a wife, even if she afterwards became a widow, the vow, if in the first case her father, or in the second her husband, heard and disallowed it, was void; but if they heard without disallowance, it was to remain good (Numb. xxx, 3–16). Whether this principle extended to all children and to slaves is wholly uncertain, as no mention is made of them in Scripture, nor by Philo when he discusses the question (*De Spec. Leg.* § 6, ii, 274, ed. Mangey). Michaelis thinks the omission of sons implies absence of power to control them (§ 83, i, 447).

3. Votive offerings arising from the produce of any impure traffic were wholly forbidden (Deut. xxiii, 18). A question has risen on this part of the subject as to the meaning of the word כֶּלֶב, *kéleb*, "dog," which is understood to refer either to immoral intercourse of the grossest kind, or literally and simply to the usual meaning of the word. The prohibition against dedication to sacred uses of gain obtained by female prostitution was doubtless directed against the practice which prevailed in Phœnicia, Babylonia, and Syria, of which mention is made in Lev. xix, 29; Baruch, vi, 43; Herod. i, 199; Strabo, p. 561; August. *De Civ. Dei*, iv, 10, and other authorities quoted by Spencer (*De Leg. Hebr.* ii, 35, 566). Following out this view, and bearing in mind the mention made in 2 Kings xxiii, 7, of a practice evidently connected with idolatrous worship, the word *kéleb* has been sometimes rendered *cinædus;* some have understood it to refer to the first-born, but Spencer himself, ii, 35, 572; Josephus, *Ant.* iv, 8, 9; Gesen. *Thesaur.* ii, 685, and the Mishna, *Temurah*, vi, 3, all understand dog in the literal sense. See Dog.

Vows in general and their binding force as a test of religion are mentioned, Job xxii, 27; Prov. vii, 14; Psa. xxii, 25; l, 14; lvi, 12; lxvi, 13; cxvi, 14; Isa. xix, 21; Nah. i, 15.

(III.) Certain refinements on votive consecrations are noticed in the Mishna, e. g.:

1. No evasion of a vow was to be allowed which substituted a part for the whole, as, "I vowed a sheep, but not the bones" (*Nedar.* ii, 5).

2. A man devoting an ox or a house was not liable if the ox was lost or the house fell down; but otherwise, if he had devoted the value of the one or the other of these.

3. No devotions might be made within two years before the jubilee, nor redemptions within the year following it. If a son redeemed his father's land, he was to restore it to him in the jubilee (*Erakin*, vii, 3).

4. A man might devote some of his flock, herd, and heathen slaves, but not all these (*Erakin*, viii, 4).

5. Devotions by priests were not redeemable, but were transferred to other priests (*Erakin*, viii, 6).

6. A man who vowed not to sleep on a bed, might sleep on a skin if he pleased (Otho, *Lex. Rabb.* p. 673).

7. The sums of money arising from votive consecrations were divided into two parts, sacred (1) to the altar; (2) to the repairs of the Temple (Reland, *Ant.* x, 4).

It seems that the practice of shaving the head at the expiration of a votive period was not limited to the Nazaritic vow (Acts xviii, 18; xxi, 24).

II. *Christian Vows.*—The practice of vows, though evidently not forbidden, as the above case of Paul (Acts xviii, 18) serves to show, does not seem to have been at all common in the apostolical Church. With the civil establishment under Constantine, however, and especially under the growing influence of monasticism, it early gained extensive and powerful prevalence. Bingham cites the ecclesiastical instances and regulations chiefly affecting church property and religious orders (*Christ. Antiq.* bk. xvi, ch. vii, § 9), but they apply mostly to mediæval times.

"There is some difference of opinion respecting the origin and extent of monastic vows. Some authors affirm that they were made legally binding and indissoluble as early as the Council of Chalcedon; but the more general opinion is that, though considered obligatory *in foro conscientiæ*, according to their nature, no civil disability or irreversible obligation was incurred by them till the time of Boniface VIII, late in the 13th century. The three solemn vows, as they are termed, of the monastic orders are poverty, chastity, and obedience, to which others are occasionally annexed by certain religious orders. For example, the fourth vow of the Jesuits places every member at the absolute disposal of the Roman pontiff, to be employed by him in whatever service may be thought most to the advantage of the holy see. The earliest lawful age for embracing the monastic profession has varied at different periods and in different countries; it was fixed by the Council of Trent at sixteen years, before which period no religious vow is of any legal validity. Within the first five years the vow may be protested against on the ground of want of consent, insufficient age, or irregularity of novitiate; but after the expiration of that period it is held to be indissoluble. Certain extraordinary vows—for instance, that of pilgrimage to Rome—can only be dispensed with by the pope; others may be relaxed by the intervention of the ordinary of the diocese." See Monasticism.

In the Church of Rome the subject of vows assumes extraordinary proportions. "The objects of these engagements among Catholics are very various; but they are drawn, for the most part, from what are called the evangelical 'counsels,' in contradistinction to 'precepts' or 'commands'—the most ordinary subject of vows being the so-called 'evangelical' virtues of poverty, chastity, and obedience. Pilgrimages, however, acts of abstinence, or other self-mortifications, whether of the body or of the will, special prayers or religious exercises, are frequently made the object of vows; and there is another large class of more material objects, as the building of churches, monasteries, hospitals, and other works of public interest or utility, to which mediæval Europe was indebted for many of its most magnificent memorials of piety and of art. Vows, in the Roman Church law, are either 'simple' or 'solemn.' The principal difference between them consists in the legal effects of the 'solemn' vow, which, where the subject of such vow is chastity, renders not merely unlawful, but null and void, a marriage subsequently contracted. A 'simple' vow of chastity makes it unlawful to marry, but, except in the Jesuit Society, does not invalidate a marriage, if subsequently contracted. Catholics acknowledge in the Church a power of dispensing in vows; but this is held to be rather declaratory than remissory, and it is not acknowledged in the case of vows which involve any right of a third party. Bishops are held to possess the power of dispensing in simple vows generally; but the power of dispensing in solemn vows and in certain simple vows—as, for example, that

of absolute and perpetual chastity, and of the greater pilgrimages—is reserved to the pope. The practical operation of the canon law regarding vows has evidently been much modified, even in Catholic countries, since the French Revolution, and the subsequent political changes; but this must be understood to regard chiefly their external and purely juridical effects. So far as concerns their spiritual obligation, the modern Roman theology recognises little, if any, change." See Wetter und Welte, *Kirchen-Lex.* s. v.

Vowel-points. At no time was the Hebrew system of writing merely a writing of the consonants, but from the beginning it had three vowel-signs for the vowels *a*, *i*, and *u*. Of these, however, the first (א) was used only with a commencing sound, and in a concluding sound it was not written, but every consonant was sounded with the *a*. Moreover, in the beginning the *a* sound was very greatly predominant, and only as the language became developed the other vowels became more frequent, *i* and *u*, also *e*, *o*, *ai*, and *au*. Yet the writing was developed less rapidly than the pronunciation, and thus the vowel-marks ו and י were not applied everywhere, but only in ambiguous forms. As long as Hebrew continued to be spoken, men were content with this simple vocalization, and the precision and certain knowledge of the living language compensated for the defectiveness of the written symbols. This can best be seen from the *scriptio defectiva* which so generally appears in the earlier books of the Old Test. But when, after the Exile, literary activity was awakened, and the Jews turned their attention to reading and writing, the inconvenience of the old vowel designation was felt in proportion as knowledge of the living tongue decreased. In these circumstances, they endeavored to retain their knowledge of the current pronunciation by a more frequent use of the vowel letters; and the so-called *scriptio plena*, as it appears in the later books of the Old Test., was used more and more. Thus we read דויד, קודש, אלגבמים for דיד, קדש, אלגמים, רעי, respectively. This orthography is also seen in a greater degree in the Samaritan Pentateuch, and in the Talmudical and later Rabbinical language. But so late as the time of the Alexandrian version the vocalization had not attained to its later perfection, and therefore in many cases it deviates from that which is now adopted.

I. *The Origin of the Vowel System.*—1. In the Talmud, also, we have no trace of written vowel-signs or accents, as some have supposed, nor does it contain even the incipient features of a written vowel system. The formulas, so frequently occurring in the Talmud, אל תקרא כך אלא כך and יש אם למקרא יש אם למסרת, have often been quoted as a proof that in the time of the Talmud the text of the Scripture had been firmly settled in respect of the vowels no less than of the consonants. But this is a mistake. The first formula, "Read not so, but so," relates solely to fanciful and playful changes of words in the text, so that witty applications may be made of them. It furnishes no proof that the Talmud recognises written vowel-marks. The other formula, "A reason for decision according to the Mikra and the Masorah," is used when two Talmudic doctors, disputing, base their different opinions on the same word in the text, but according to a different reading of it—the one reading being called מקרא, the other מסרת. The former is the ecclesiastical or canonical reading; the latter the apocryphal or assumed one. The opposition between the two recorded in the Talmud shows that written vowel-signs were then unknown. Both refer to the vocalization, but in such a way as proves an unvowelled text, affording scope for interpretations deviating from the established pronunciation. Another class of passages has been quoted in which certain vowel-signs appear to be mentioned. These are—

a. The Talmudic explanations of the Biblical passage Neh. viii, 8, where, as a means of understanding the sense of the law read in public, טעמים and פיסוקי טעמים are adduced, besides the verse-division פסוקים.

b. טעמי תורה and פסוקי טעמים are also mentioned.

Such expressions have been thought to allude not merely to divisions of the sense and accents, but also to vowel-signs. But טעמים does not mean *accents*, such as we now have in the text. It denotes *sententia*, a logical sentence, and פיסוקי ט׳ *incisa sententiarum*, divisions of the sense, or short passages.

The Talmud, therefore, does not contain even the incipient features of a written vowel system. All the expressions which have been referred to such need only to be rightly explained, and they will be found to involve the absence of vowel-points and accents.

2. From the writings of Jerome, we also see that he was unacquainted with the present vowel-signs, the accents, and the diacritic points of the letters. He never mentions them; and wherever he has occasion to describe words, his descriptions refer to the consonants alone. His usual expressions, accordingly, are *scribitur* and *scriptum, legitur* and *lectum*—the former two referring to the letters, the latter two to their pronunciation—and the contrast implied indicating that while the consonants were written, the vowels were supplied by traditional usage. This is confirmed by the fact of his remarking in various places that the same word or the same letters (*idem verbum*, or *sermo iisdem litteris scriptus*) might be read (*legi*)—that is, pronounced, and consequently understood (*intelligi*)—in various ways, according to the connection (*pro qualitate loci* or *locorum, pro consequentia, prout locus et ordo flagitaverint*), or according to the judgment of the reader (*pro arbitrio legentis, voluntate lectorum*) or the vernacular of the country (*pro varietate regionum*); and, on the contrary, two words (*utrumque verbum*) as to signification were written with the same letters. Words of this sort he calls *ambigua*. To such ambiguity (*ambiguitas sermonis*) he ascribes the numerous deviations and mistakes of the ancient translators, particularly the Sept., whom he blames only where their version does violence to the letters, or interchanges words whose letters have no similarity to one another. In giving his own version from the Hebrew, he appears sometimes undecided which is the right reading, and gives the deviations of former translators without making known his own judgment (comp. *Epist.* 126, *ad Evagr.*). Occasionally he indicates his opinion by *melius* or *magis*, as if one reading were more probable than another because better suited to the connection (see Mic. v, 3; Zeph. iii, 8; Hab. iii, 4; Gen. xxvi, 12). Such cases, however, are the exceptions, for he is usually decided; and where he does give the grounds of his decision, he rests on these sources:

a. He is often guided by the connection alone.

b. The authority of his predecessors, particularly Symmachus and Theodotion, perhaps the majority of them in opposition to the Sept., determines him (see Amos iii, 11; iv, 12, 13; Mic. v, 3, 7, 12).

c. Above all, the authority of the Jewish rabbins by whom he was instructed guided his translations. By this he was chiefly influenced, seldom departing from its voice. "Hebræus qui me docuit asserebat," and like expressions, we meet with in his expositions, which is but natural, considering the circumstances in which he was placed. Stress has been laid upon the fact that Jerome sometimes employs *accentus*, which erroneously has been taken in the sense of a sign for regulating the reading. But the *accentus* of the Latins, like the προσῳδία of the Greeks, refers to the vocalization and the varying shades of ambiguous consonant sounds, but not to written signs. Jerome speaks of *diversis sonis et accentibus proferuntur* (comp. *Ad Evagr.* 125), while the expression *pro varietate accentuum* is used in the same way, and of the same words, as the phrase *juxta ambiguitatem sermonis si legatur*, etc.

d. There is another class of passages in which he speaks with express reference to the original text (*in Hebræo scriptum est* or *habetur, in Hebræo multo aliter legitur*,

juxta Hebraicum vertimus, juxta Hebr. veritatem, etc.), and rejects a reading adopted by former translators. Here he merely expresses his conviction that his own reading and interpretation are right. And there are places where he thus refers to the original and, with all his knowledge, makes mistakes which could only have occurred in the absence of all written vowel-marks. Thus, שָׁם and שֵׂם, שָׁבַע and שָׂבַע and שְׁעָרִים and שָׂעָרִים convey to him one and the same meaning (comp. Hupfeld, *Kritische Beleuchtung einiger dunkeln und missverstandenen Stellen*, etc., in the *Stud. u. Krit.* 1830, p. 573, etc.).

From what has been said, it is evident that Jerome knew no vowel-points, any more than the Talmud, and that the Sept. translators did not use a vocalized text.

3. *First Traces.*—The Hebrew vocalization was, no doubt, suggested by the example of the Arabian, or more probably the Syrian, writing; but though it is analogous to that of the kindred languages, it is considerably richer and more elaborate. When the Hebrew vocalization was introduced has long been a matter of uncertainty and dispute. According to a statement on a scroll of the law, which may have been in Susa from the 8th century, Moses the Punctuator was the first who, in order to facilitate the reading of the Scriptures for his pupils, added vowels to the consonants, a practice in which he was followed by his son Judah the Corrector, or Reviser. These were the beginnings of a full system of Hebrew points, the completion of which has by tradition been associated with the name of the Karaite Acha, or Achai of Irak, living about 550, and which comprised the vowels and accents, *dagesh* and *rapheh*, *Keri* and *Kethib*. It was, from its local origin, called the Babylonian or Assyrian system (נקוד חבבלי, נקוד אשורי), or the Eastern system. The peculiarity of this system consists in having signs of a different shape to represent the vowels: thus, *kamets* is ָ; *pathach*, ַ; *segol*, ֶ; *chirek*, ִ or ֭, and if a י follows, merely a dot above it; *cholem*, ֹ; *kibbuts*, ֻ; *sheva* is ֯, and is employed at the end of words also, even above ה *quiescens;* only *tsere*, *shurek*, and *dagesh* are like those in use at present in our Hebrew texts. Another peculiarity of this system is that the vowels are almost uniformly placed *above* the letters. It is therefore designated the *superlineary system* (מנוקד למעלה). Thus, e. g., Isa. xlix, 18 is, according to the old Babylonian vocalization, represented: שְׂאִי סָבִיב עֵינַיִךְ וּרְאִי כֻּלָּם נִקְבְּצוּ בָאוּ לָךְ. This system is best exhibited in the *Prophetarum Posteriorum Codex Babylonicus Petropolitanus* (ed. Strack, Petropoli, 1876), p. 450 sq.

Almost simultaneously with these endeavors, the scholars of Palestine, especially of Tiberias, worked in the same direction; and here rabbi Mocha, a disciple of Anan the Karaite, and his son Moses fixed another system of vocalization (about 570) distinguished as that of Tiberias (נקוד טברני) and the Palestinian or Western system (נקוד ארץ ישראל). It is far more complete and extensive, and exhibits more sharply the niceties of the traditional pronunciation and intonation of the text than the Babylonian system, with which it competed, and was ultimately adopted by all the Jews. Even the Karaites, who, with their characteristic tenacity and their antagonism to the Rabbanites, clung for some time to the older signs, because they had used them before their secession from the Talmudical sects, were at last, in 957, induced to abandon them in favor of those adopted in Palestine.

II. *Controversies on the Subject.*—Thus much for the origin of the vowel-points, which during the 16th and 17th centuries were the cause of the fiercest controversy that agitated the republic of learning. Some centuries before, the dispute about the antiquity and origin of the Hebrew vowels commenced, and their authority was questioned. As early as the 9th century, Natronai II ben-Hilai (q. v.), in reply to the question whether it is lawful to put the points to the synagogal scrolls of the Pentateuch, distinctly declared that "since the law, as given to Moses on Sinai, had no points, and the points are not Sinaitic (i. e. sacred), having been invented by the sages, and put down as signs for the reader; and, moreover, since it is prohibited to us to make any additions, on our own cogitations, lest we transgress the command 'Ye shall not add,' etc. (Deut. iv, 2); hence we must not put the points to the scrolls of the law." The passage in the original, as found in the *Vitry Machsor* (q. v.), and quoted by Luzzatto in *Kerem Chemed*, iii, 200, runs thus: וששאלתם אם אסור לנקוד ספר תורה, ספר תורה שנתן למשה בסיני לא שמענו בו נקוד ולא נתן נקוד בסיני כי החכמים ציוניתו לסימן ואסור לנו להוסיף מדעתנו פן נעבור בבל תוסיף לפיכך אין נוקדים ספר תורה.

1. *Down to and through the Middle Ages.*—Among the Jews, it was generally maintained that the vowel-points were either given to Adam in Paradise, or communicated to Moses on Sinai, or were fixed by Ezra and the Great Synagogue. This view was deemed all the more orthodox since the famous *Zohar* (q. v.), the sacred code of the Cabalists, which was believed to be a revelation from God, communicated through R. Simon ben-Jochai (q. v.), declared that "the letters are the body, and the vowel-points the soul: they move with the motion and stand still with the resting of the vowel-points, just as an army moves after its sovereign" (ובגגונא דילחון אזלין אבתרייהו אתון ונקודי, ומתנענן אבתרייהו כחיילין בתר מלכיהון, *Zohar*, i, 15 b); that "the vowel-points proceeded from the same Holy Spirit which indited the Sacred Scriptures, and that far be the thought to say that the scribes made the points, since even if all the prophets had been as great as Moses, who received the law direct from Sinai, they could not have had the authority to alter the smallest point in a single letter, though it be the most insignificant in the whole Bible" (*ibid.* on the Song of Solomon [ed. Amst. 1701], i, 57 b). R. Levi ben-Joseph, author of the book *Semadar*, quotes, in favor of the antiquity of the vowel-points, the passage in Deut. xxvii, 8, "And thou shalt write upon the stones all the words of this law *very plainly*." Similar is the view expressed in the book *Horayoth Ha-kore* (הוריות הקורא), said to belong to the 11th century. R. Moses the Punctuator speaks of a period of forgetting, which closes with Ezra, who revealed the vowel-points again. Different entirely is the view of Aben-Ezra, Judah ha-Levi, and D. Kimchi. With the appearance of Elias Levita's (q. v.) *Masoreth ha-Masoreth*, the controversy took a new phase. He denied the divine origin and antiquity of the vowel-points. According to Levita, the vowel-points and accents did not exist either before Ezra or in the time of Ezra, or after Ezra until the close of the Talmud. They originated with the sages at Tiberias. To make good his assertion, he examines the Rabbinical evidences in favor of the antiquity of the points, and comes to the conclusion that they belong to a later period, and are consequently of no avail. If he could be convinced by the testimony of earlier rabbins, he would succumb. In favor of his opinion, he quotes Aben-Ezra, Kimchi, and Judah ha-Levi's *Kusari*. He especially lays great stress upon the fact that the law which Moses put before the children of Israel was a plain codex, without points and without accents, and even without the division of verses, as is to be seen to the present day. He reminds us that almost all the names both of the vowel-points and the accents are not Hebrew, but Aramæan and Babylonian—as, e. g., *tzere*, *segol*, *cholem*, *melaphum*, *mappik*, *dagesh*, etc.—and finds it very strange that the points and accents, if they were actually given by Moses, could have been forgotten. Levita's book excited a great stir among his co-religionists; and to meet it with arguments, Azariah de' Rossi

(q. v.), in 1574–75, nearly forty years after the appearance of Levita's work, undertook a refutation of the same. In his work *Meor Enaim*, he quotes the Talmud, *Nedarim*, 37 b; the books *Bahir* and *Zohar;* Jerome, *Epist.* 126, *ad Evagr.* etc.

Without entering too minutely upon the question, we may wind it up by saying that the synagogue of the Middle Ages, up to the 16th century, was almost unanimously in favor of the high antiquity of the vowel-points. The more important, however, was the voice of Levita, proving the very reverse. Among Christians, even some centuries before Levita, the vowel-points were regarded as later inventions. Prominent among them was the Dominican Raymond Martini (q. v.), who, in his *Pugio Fidei* (2d ed. Leips. 1687), on Hos. ix, 12, remarks, "Cæterum sciendum, quod nec Moyses punctavit legem, unde Judæi non habent eam cum punctis, i. e. cum vocalibus scriptam in rotulis suis; nec aliquis ex prophetis punctavit librum suum; sed duo Judæi, quorum unus dictus est *Nephtali*, alter vero Ben-Acher, totum Vetus Testamentum punctasse leguntur; quæ quidam puncta cum quibusdam virgulis sunt loco vocalium apud eos: cum quæ venissent ad locum istum, et secundum orthographiam debuissent punctare בשורר *incarnatione mea*, punctaverunt בסורר *in recessu meo*, ut opus incarnationis removerent a Deo." Martini's opinion was confirmed by Nicholas de Lyra (q. v.), who, after quoting with approval Raymond Martini on Hos. ix, 12, remarks, "Puncta non sunt de substantia littere, nec a principio scripturere fuerunt, unde et rotuli qui in synagogis eorum legentur sunt sine punctis, sed permagnum tempus postea inventa sunt hujus modi puncta ad facilius legendum." Lyra's opinion was regarded as paramount by all succeeding Catholic writers.

To invest it with an air of originality, Jacob Perez de Valencia (died 1491) gives the following account of the origin of the vowel-points, which we quote, not for its intrinsic value, but on account of its amusing nature: "After the conversion of Constantine the Great, the rabbins perceived that great multitudes of Gentiles embraced Christianity with the greatest devotion all over the globe; that the Church prospered very favorably; and that also of the Jews an immense number became convinced of the truth by experience and miracles, whereby their gains and revenues were lessened. Roused by this wickedness, they assembled in great multitudes at the Babylon of Egypt which is called Cairo, where they, with as much secrecy as possible, falsified and corrupted the Scriptures, and concocted about five or seven points to serve as vowels, these points having been invented by Ravina and Ravashe, two of their doctors. The same rabbins also concocted the Talmud" (*Prolog. in Psalmos*, tract vi). Hence he maintains "that no faith is to be placed in the Holy Scriptures as the Jews now interpret and punctuate them" (*ibid.* tract. ii, fol. 23, "Ideo nulla fides adhibenda est Scripturæ Sacræ sicut hodie habent [Judæi] sic interpretatam et punctuatam").

2. *During and Since the Reformation.*—Passing over the names of other Catholic divines who also assumed a late origin of the vowel-points, we find that almost the entire period of the Reformation sided with Levita. Luther (who called the vowels a modern invention—*neues Menschenfündlein*), Calvin, Zwingli, Mercier, Pellican, Leo Judah, Piscator, John Scaliger, Drusius, etc., boldly declaimed against the antiquity, divine origin, and authority of the points. The conviction of the Protestant leaders "undoubtedly was that by liberating themselves from the traditional vowel-points of the synagogue, after having discarded the traditions of the Church of Rome, they could more easily and independently prosecute their Biblical studies, without any trammels whatsoever"—thus making the Bible, and the Bible alone, without gloss and without tradition, the rule of faith and practice. Embittered at the cry of the newly risen Protestant leaders that the Bible, and nothing but the Bible, is the *norma normans*, Rome soon changed her tactics, and Levita's argument as to the late origin of the vowel-points was perused by her in order to confute the claims of her opponents. From Levita's argument she deduced the following: 1. That the Bible could only be read in ancient days by the few authorized spiritual teachers; and, 2. That the Scriptures, without these points, cannot possibly be understood apart from the traditional interpretation transmitted by the Church of Rome. This opinion soon found its way into England, and was advocated by Dr. Thomas Harding (q. v.), the celebrated antagonist of bishop Jewel. His argument was as follows: "Among the people of Israel, the seventy elders only could read and understand the mysteries of the holy books that we call the Bible; for, whereas the letters of the Hebrew tongue have no vocals, they only had the skill to read the Scripture by the consonants, and thereby the vulgar people were kept from reading of it by special providence of God, as it is thought that precious stones should not be cast before swine; that is to say, such as be not called thereto as being, for their unreverend curiosity and impure life, unworthy" (comp. the *Works* of John Jewel, bishop of Salisbury [ed. Parker Society], ii, 678).

Similar was the language used on the Continent by the Romanists against the Protestants, who appealed to the Scriptures in matters affecting their faith and practice. Jean Morinus (q. v.) solemnly declares, in his learned *Exercitationes Biblicæ de Hebræi Græcique Textus Sinceritate*, that "the reason why God ordained the Scriptures to be written in this ambiguous manner (i. e. without points) is because it was his will that every man should be subject to the judgment of the Church, and not interpret the Bible in his own way. For, seeing that the reading of the Bible is so difficult, and so liable to various ambiguities, from the very nature of the thing, it is plain that it is not the will of God that every one should rashly and irreverently take upon himself to explain it, nor to suffer the common people to expound it at their pleasure; but that in those things, as in other matters respecting religion, it is his will that the people should depend upon the priests" (*Exercitat.* [Paris, 1633], IV, ii, 8, 198, etc.). To this argument R. Simon, in his *Histoire Critique* (Rotterdam, 1685), p. 468, replied in the following manner: "On pourra dire aussi, par la même raison, que Dieu a voulu soûmettre les Mahométans à leurs docteurs pour l'interprétation de l'Alcoran, parce qu'il est écrit, aussi-bien que le texte Hébreu de la Bible, dans une langue qui n'est pas moins inconstante d'elle-même que la langue Hébraïque. Mais sans qu'il soit besoin d'avoir recours au conseil secret de Dieu, il est certain que la langue Hébraïque a cela de commun avec les langues Arabe, Chaldaïque et Syriaque, qu'elles sont de leur nature fort imparfaites, n'ayant pas assez de voyelles, pour rendre la lecture des mots qui les composent constante et tout-à-fait arrêtée."

The *modus operandi* of the Catholic controversialists caused great alarm among the defenders of Protestantism, who now commenced beating a retreat. They declared that the points were put to the text by the prophets themselves, and that to say otherwise was heathenish and popish. Thus the charge of Gregory Martin (q. v.), in his work entitled *A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics of our Days*, that Protestants, in their versions, follow the Hebrew vowels, which were of recent origin, was rebutted by Fulke, in his *Defence of the Sincere and True Translations of the Holy Scriptures into the English Tongue, against the Manifold Cavils, Frivolous Quarrels, and Impudent Slanders of Gregory Martin, one of the Readers of Popish Divinity in the Traitorous Seminary of Rheims* (Lond. 1583; Parker Society ed. Cambridge, 1843), p. 578, with the declaration that "seeing our Saviour hath promised that never a particle of the law shall perish, we may understand the same also of the proph-

ets, who have not received the vowels of the later Jews, but even of the prophets themselves, howsoever that heathenish opinion pleaseth you and other papists."

Hitherto, both Catholics and Protestants chiefly relied upon abusing each other. None of them thought of examining Levita's arguments, or of corroborating or refuting his statements. To be or not to be, that was the question on both sides, and, besides, neither of the two parties had sufficient Talmudical learning and critical tact. The first attempt to meet Levita's book was made, as has already been stated above, by the learned Azariah de' Rossi, in 1574–75, in ch. lix, pt. iii, of his work *The Light of the Eyes* (*Meor Enaim* [Mantua, 1574–75; Vienna, 1829]), wherein he tried to prove the antiquity of the vowel-points from the *Zohar* and the Talmud.

With weapons like these, the Protestants now opened a new campaign, under the leadership of Buxtorf, the father (died 1629), with a display of Rabbinical bayonets. The antiquity and divinity of the vowel-points, which were formerly abandoned, were now defended; and in his *Tiberias sive Commentarius Masorethicus* (Basle, 1620) Buxtorf made use of De' Rossi's arguments. Feeble as these arguments were, they nevertheless found many supporters, who ranged themselves under the leadership of Buxtorf, who, however, was not destined to carry everything before him in his first battle against Levita. The Buxtorf-de'-Rossi alliance produced a counter-alliance, headed by Louis Cappel (q. v.). Before Cappel published his treatise, he sent it in manuscript to Buxtorf for examination, who returned it with the request that it might not be printed. He then sent it to Erpenius, who was so convinced by its arguments and learning that, without the sanction of the author, he printed it at Leyden, under the title *The Mystery of the Points Unveiled* (*Arcanum Punctationis Revelatum* [Leyd. 1624; afterwards reprinted by his son, Amsterd. 1689, fol.]).

A time of anxious suspense followed the publication of this anonymous work, during which time father Morinus published his *Biblical Exercitations*, as already indicated above. Morinus, as well as Cappel, denied the antiquity of the vowel-points, but each had a different aim in view; for while Cappel contended against the authority of Rabbinical tradition, Morinus contended in behalf of Romish tradition, placing the same above the Scriptures, which he compared "to a mere nose of wax, to be turned any way," to prove thereby the necessity of one infallible interpretation. Albert Pighius, a mathematician and controversialist (born in 1490, and died in 1542), in his *Hierarch. Eccles. Assertio* (ed. 1538), iii, 3, 80, makes a similar statement: "Sunt enim illæ (Scripturæ), ut non minus vere quam festive dixit quidam, velut nasus cereus, qui se horsum, illorsum, et in quam volueris partem, trahi, retrahi, fingique facile permittit." When Morinus's work was published, Cappel felt rather uncomfortable at this association, and, having been made known to the public as the author of the *Arcanum* by Cocceius (in his *De duobus Talmudis Titulis Sanhedrim et Maccoth*), Cappel now openly declared himself as the author in the preface to the *Animadversio ad Novam Davidis Lyram* (ed. Gomarus). The success which had followed the publication of the *Arcanum* was, indeed, very great. Its immense erudition, conclusive reasoning, and overpowering arguments soon convinced the most sceptical scholars of the late origin of the vowel-points. The followers of Buxtorf were for a considerable time doomed to almost fatal inaction, till at last, after a silence of four-and-twenty years, Buxtorf, the son, who succeeded his father, published, in 1648, a reply to Cappel, entitled *Tractatus de Punctorum Vocalium et Accentuum in Libris Veteris Testamenti Hebraicis Origine, Antiquitate et Authoritate, Oppositus Arcano Punctationis Revelato Ludovici Capelli.* Cappel answered in a rejoinder entitled *Vindiciæ Arcani Punctationis* (published by his son in 1689).

The consequence of this controversy was, that Protestant Christendom everywhere was divided into two hostile camps, vowellists and anti-vowellists. Soon the controversy was transplanted to England, where Levita and Cappel were represented by Walton, while De' Rossi and Buxtorf were represented by Lightfoot and Owen. Walton, in his prolegomena to the London Polyglot (*Prolegom.* iii, 38–56), speaks at great length concerning the controversy, and concludes that the controversy "is only about the present points, in regard to their forms, not of their force and signification." Different entirely was the position of Lightfoot. This learned Hebraist thought that his dicta would be quite sufficient to silence his opponents, and in his *Centuria Chorographica*, c. 81, he comes to the conclusion: "Opus Spiritus Sancti sapit punctatio Bibliorum, non opus hominum perditorum, excœcatorum, amentium." This dogmatic and abusive assertion of Lightfoot stimulated Dr. Owen to issue his attack on Walton's Polyglot and the anti-vowellists, and his defence of the vowel points, with the exception of the endorsement and elaboration of Lightfoot's diatribe, is simply made up of De'-Rossi-Buxtorf arguments greatly diluted (comp. his *Integrity and Purity of the Hebrew and Greek Text of the Scriptures*, etc. [Lond. 1659]; iv, 447 sq. of his collected works [Lond. 1823]). Within twelve months Walton published a reply, the *Considerator Considered* (Lond. 1659; reprinted in the second volume of Todd's *Memoirs of the Life and Writings of Bishop Walton* [Lond. 1821]), which contains additional and valuable contributions to the literature of this controversy.

Although the antiquity of the vowel-points still found advocates in Joseph Cooper (*Domus Mosaicæ Clavis, sive Legis Septimentum*, etc. [Lond. 1673], Samuel Clarke (*An Exercitation concerning the Original of the Chapters and Verses in the Bible*, etc. [ibid. 1698]), Whitefield (*A Dissertation on the Hebrew Vowel-points* [Liverpool, 1748]), and Dr. Gill (*A Dissertation concerning the Antiquity of the Hebrew Language, Letters, Vowel-points, and Accents* [Lond. 1767]), who published learned dissertations in defence of Dr. Owen and against Walton, yet it must be admitted that Walton's works decided the battle in England in favor of the anti-vowellists.

On the Continent, Wasmuth, with his *Vindiciæ Hebr. Script.* (Rostock, 1664), and others entered the lists in support of Buxtorf, whose adherents in Switzerland exalted his views to a confessional article of belief in the *Formula Consensus*, art. iv, can. ii, so that a law was enacted in 1678 that no person should be licensed to preach the Gospel in their churches unless he publicly declared that he believed in the integrity of the Hebrew text and in the divinity of the vowel-points and accents ("codicem Hebr. Vet. Test. tum quoad consonas tum quoad vocalia sive puncta ipsa sive punctorum saltem potestatem Θεόπνευστον esse").

An intermediate course, proceeding on the assumption that there had been a simpler system of vowel-marks, either by three original vowels or by diacritic points, was opened up by Rivetus (*Isagoge seu Introductio Generalis, Vet. et Novi Test.* [Leyd. 1627], viii, 15, 104), Hottinger, and others, and was pursued especially by J. D. Michaelis (*Von dem Alter der hebr. Vocale*, in *Orient. Bibl.*, ix, 82 sq., 88 sq.), Trendelenburg (in Eichhorn's *Repertor.* xviii, 78 sq.), Eichhorn, Jahn, Berthold, and others (comp. Diestel, *Gesch. des alten Test. in der christl. Kirche* [Jena, 1869], p. 253, 334 sq., 401, 451, 566, 570, 595 sq.).

The controversy, which so vehemently raged for more than three centuries, may now be regarded as ended. Modern research and criticism have confirmed the arguments urged by Levita against the antiquity of the present vowel-signs. It is now established beyond question, from the discovery of ancient MSS., that there were two systems of vocalization contrived almost simultaneously, the earlier or first system developed by Acha, or Achai, of Irak (Babylon), cir. A.D. 550; the later or second system by Mocha of Tiberias, about 570.

See Ginsburg, *Levita's Massoreth ha-Massoreth* (Lond. 1867), p. 44 sq.; Pick, *The Vowel-points Controversy*, in the *Presbyterian Quarterly* and *Princeton Review*, Jan. 1877; Schnedermann, *Die Controverse des Ludovicus Cappellus mit den Buxtorfen über das Alter der hebr. Punctation* (Leips. 1879); Kautzsch, *Johannes Buxtorf der Aeltere* (Basle, 1879). (B. P.)

Vowler, James, a clergyman of the Church of England, studied at Exeter College, Oxford, where he took his degree in 1750. In 1754 he became curate of St. Agnes', and died, in the midst of his usefulness, in July, 1758. See *Christian Observer*, March, 1877, p. 232.

Vowles, James, an English Wesleyan missionary, was a native of Bath. He was piously trained, converted in his fifteenth year, was received into the ministry and sent to Jamaica, West Indies, in 1829; was stationed at Port Antonio, attacked by fever on Aug. 10, 1830, and died on the 16th, in the twenty-fourth year of his age. His talents were respectable, and his amiable disposition endeared him to all. See *English Wesleyan Minutes*, 1831.

Vredenbergh, John Schureman, a clergyman of the Reformed (Dutch) Church, was born in New Brunswick, N. J., March 20, 1776, the son of a respectable merchant. He graduated at Queen's College in 1794, studied theology with Dr. John H. Livingston, was licensed to preach in 1798 or 1800 (?), and became pastor of his only charge, the Reformed (Dutch) Church of Raritan or Somerville, N. J., June, 1800. Here he ministered until Oct. 4, 1821, when he was suddenly called to his reward in heaven. The Church had been divided before his settlement, but under his ministry it was united, and grew with steady increase in strength and numbers until his death. Then came the great harvest. He had been engaged for three successive days in pastoral visitation with an elder, and was so cheered by its results that, despite fatigue, he insisted on finishing his round on the third day. He bade farewell to a lady of his congregation and her husband who were just about going on a mission to the heathen. They sang together the hymn "Blest be the tie that binds," and then he offered a prayer so sweet and melting that it seemed to carry them up to the gate of heaven. That midnight the bridegroom's cry was heard, and he went out to meet him. He died of epilepsy, leaving his widow with her eleven children. Her greatest anxiety was "How shall I train them for heaven?" Mrs. Vredenbergh was a daughter of the celebrated Rev. James Caldwell, D.D., of Elizabeth, N. J., the heroic martyr of the Revolution, "and was a babe in her mother's arms when Tory hands took that mother's life." Nobly did this rare woman fulfil her trust as a minister's wife, and as the mother of her fatherless children. Her husband's funeral drew crowds of weeping friends to the impressive scene. Immediately a wonderful revival of religion began, which lasted two years, and added to the Church fellowship three hundred and sixty-eight souls. It reached all classes of the community, and its subjects, as a body, with very few exceptions, led consistent Christian lives.

Mr. Vredenbergh was an impressive, earnest, instructive preacher, a faithful, skilful, successful, and beloved pastor. His amiable qualities endeared him to all that knew him. His attainments were respectable. He was a great friend of the young people, a judicious counsellor, and attracted a confidence which he always justified. He knew men and he knew God and the Bible as few men do. His spirituality was his crowning excellence and the secret of his success. See Sprague, *Annals of the Amer. Pulpit*, vol. ix; Corwin, *Manual of the Ref. Church*, s. v.; Walsh, *The Martyred Missionaries*, ix, 167, 201. (W. J. R. T.)

Vredenburgh, Heckaliah, a Methodist Episcopal minister, was born in Westchester County, N. Y., May 10, 1790. He united with the Missouri Conference in 1820, and served appointments in this conference at Okaw, Wabash, Honey Creek, and Vermilion. In 1824 the Illinois Conference was formed, and Mr. Vredenburgh, being within its limits, became a member, and served it at Vermilion, Crawfordsville, and Logansport Mission. In 1832 the Indiana Conference was formed, and Mr. Vredenburgh, being located within its limits, became one of its members, and served it until his death, Jan. 23, 1869. See *Minutes of Annual Conferences*, 1869, p. 183.

Vrihaspati (or Brihaspati, from *brih*, "hymn" or "prayer," and *pati*, "protector" or "lord"), in Vedic mythology, is the guardian of the hymns or prayers of the pious addressed to the gods. He is "the first-born in highest heaven of supreme light," because the prayers reach him first; he is "seven-faced," because his faces are the seven Vedic metres; and "represents all gods," when the sacrifice is performed. He is therefore sometimes identified with Agni. He is represented as a priest of the gods, who himself celebrates worship and imparts instruction. In the epic and Purânic mythology he is represented as preceptor of the gods and Rishis. He also appears as regent of the planet Jupiter; and in the ceremonies performed in honor of the planets described in the Purânas, a special worship is paid him in this capacity. See *Chambers's Encyclopædia*, s. v.

Vrimoet, Emo Lucius, a Dutch philologist, was born in 1699 at Emden. In 1722 he was admitted to the ministry, and served successively in Loenen and Harlingen. In 1730 he was called to Franeker as professor of Oriental languages, to which he joined, in 1731, the chair of Hebrew antiquities. He was also rector of that school, and died there June 15, 1760. He published, *Dissertatio de Terræ Filiis* (עמי הארץ) *apud Hebræos* (Utrecht, 1719):—*Diss. de Schiloh* (ibid. 1722):—*Oratio Inauguralis de Variis Gentilium Ipsorumque Christianorum Quorundam Erroribus*, etc. (Franeker, 1731):—*Antiquitatum Israeliticarum Theses Controversæ* (ibid. 1732–39, 2 vols.):—*Diss. de Sitibus in Jurejurando a Veteribus Hebræis Maxime et Græcis Observatis* (Utrecht, 1735):—*Diss. de Aulæo Adyti Tabernaculi Levitici, ejusque Ratione Litterali ac Mysterio* (Franeker, 1745):—*Diss. Selecta Veteris Testamenti præcipue ex Decalogo* (ibid. 1753):—*Ad Dicta Classica Theologiæ Dogmaticæ V. T. Selecta*, etc. (ibid. 1743–57, 3 vols.). See *Bibl. Jud.* iii, 487 sq.; Winer, *Handbuch der theol. Literatur*, i, 30; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Vrooman, Barent, a minister of the Reformed (Dutch) Church, was born at Schenectady, N. Y., Dec. 24, 1725. He studied with Cornelius Van Santvoord and Theodorus J. Frelinghuysen, and afterwards at the University of Utrecht from 1750 to 1752; was licensed by the Classis of Utrecht, June 7, 1752, and ordained by the Classis of Amsterdam, July 3 of the same year; and became pastor at New Paltz, Shawangunk, and Montgomery, N. Y., from 1753 to 1754; and at Schenectady from 1754 to 1784. He died Nov. 15, 1784. During his long and laborious pastorate at Schenectady he received more than 400 members into the Church, married 358 couples, and performed 3451 baptisms. He was eloquent as a preacher and beloved as a pastor. See Corwin, *Manual of the Ref. Church in America*, s. v.

Vuez, Arnold, a French painter, was born at Oppenois, near Saint-Omer, in 1642. He first received instruction from a Jewish painter of Saint-Omer, who recommended him to visit Paris, whither he went, and entered the school of Frère Luc, remaining three years, and then went to Italy. At Rome he studied the grand works of art, and carried off the first prize at the academy. The prince Pamilfi took him under his protection, and secured for him many commissions; but his success awakened envy among his rivals, and various plots were formed against his life. At length, in a personal encounter, he killed the intending assassin in self-defence. Shortly after this he received an invitation from Le Brun to visit Paris, which he accepted, and

was kindly received by that artist. The king gave him a pension, and he executed many good works. He removed to Lille for the purpose of painting a picture of the *Presentation in the Temple* for the Church of the Hospital, and while there he received so many commissions that he decided to remain there permanently. He was chosen alderman of the city, and died in 1724. Vuez executed many pictures for the churches of Lille, Cambray, and Douay, among the best of which are *The Resurrection:—The Martyrdom of St. Andrew:—The Judgment of Solomon:—Daniel in the Den of Lions:—The Discovery of the Promised Land:*—and *The Descent from the Cross.* See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Vuitasse, CHARLES, a French divine, was born Nov. 11, 1660, at Chauny, near Noyon. After studying at Paris, and entering the religious ranks, he cultivated theology, Church history, and the Greek and Hebrew languages. In 1688 he was admitted to the Sorbonne, was made doctor in 1690, and soon after professor of theology. His refusal to submit to the bull *Unigenitus* led to his removal in 1714, and he died April 10, 1716. His theological compilations are enumerated in the *Biog. Universelle*, s. v.

Vulcan (Gr. Ἥφαιστος), in Greek and Roman mythology, was the son of Jupiter and Juno, and consequently the brother of Mars, to whom, therefore, he bears a close relation, because he prepares for him the weapons of warfare. A later story says Juno gave birth to Vulcan, being jealous because of the birth of Minerva, without the assistance of man, having been made fruitful in eating a certain plant. Vulcan is the god of fire, and especially in two ways—first as a subterraneous power of nature, showing himself in fire-ejecting volcanoes, and second as an indispensable aid for the trades and arts of man. The god was born as a weakling, and was therefore so hated by his mother that she planned to dispense with him, whereupon he fell down from Olympus. Thetis and Eurynome, goddesses of the sea, caught him in their laps. With them he then remained nine years, and made for them all kinds of costly apparel. He also made at this time an enchanted chair, from which no one who had seated himself in it could rise again without his consent, and sent it to his mother as a present, to punish her for her dislike of him. When she was accordingly held fast by the chair, no god could persuade him to withdraw the enchantment save Bacchus, who intoxicated him. Vulcan then returned from his hiding-place and was obedient to his mother, although she had wished to kill him in his childhood. When Jupiter at one time quarrelled with her, he actually took her part, for which his father took him by the foot and hurled him from heaven. According to some, in consequence of this fall, according to others, from birth, he was lame and limped. By Homer he has a place of work upon Olympus, built by himself, where he also built dwellings for the other gods. Later his working-places are in the fire-ejecting volcanoes—as, for instance, in Ætna or upon Lemnos—and his helpers are the Cyclops (q. v.) Brontes, Steropes, and Pyracmon. His wife, according to the *Iliad*, is Charis (Grace); according to the *Odyssey*, Venus, who, however, was untrue to him. As an ingenious god, who, similar to Minerva, teaches men the delightful and conducive arts, he was associated with her in religious worship by the Athenians, who dedicated feasts to both, and placed their statues side by side in their temples. According to Homer, Vulcan had no offspring. Others affirm that he had children by different mothers: Cupid, Erichthonius, Periphetes, Palæmon, Rhadamanthus, Olenus, Cacus, Cæculus, Servius Tullius, the nymph Thalia, Casmilus, and the three Cabiri. The Romans called Vulcan also *Mulciber*, that is, "the melter." In Rome he had a number of temples, among them one by the Comitium, the mass-meeting place, whose erection was sometimes accredited to Romulus, at other times again to Titus Tatius. His festival, the Vulcanalia, was celebrated Aug. 23, with plays, in the Flaminian Circus, where also a temple of the god was erected, and at this feast the Romans began to work by light, in order to inaugurate the practice of working by light, a gift of Vulcan. See Smith, *Dict. of Class. Biog. and Mythol.* s. v.

Antique Head of Vulcan.

Vulgar Tongue is the ordinary common language of the people or country. The phrase "vulgar tongue" occurs in two or three of the rubrics and exhortations of the English *Book of Common Prayer;* e. g., in the service for baptism, which makes it obligatory "that baptism be ministered in the *vulgar tongue.*" The preface to the *Prayer-book*, however, contains a reservation, that "it is not meant but that when men say morning and evening prayer privately, they may say the same *in any language that they themselves do understand.*" The expression stood formerly *in the English tongue*, and was changed in compliance with the suggestion that "suppose, as it often falls out, that children of strangers who never intend to stay in England should be brought there for baptism," it would be objectionable that they should be required to learn the principles of religion in the *English tongue.* See VERNACULAR.

Vulgate is the popular and convenient designation of the common Latin version of the Bible, usually attributed to Jerome. Its great importance in the history of the Christian Church justifies an unusual degree of fulness in its treatment. See VERSIONS.

I. *Origin and History of the Name.*—1. The name "Vulgate," which is equivalent to *Vulgata editio* (the *current* text of Holy Scripture), has necessarily been used differently in various ages of the Church. There can be no doubt that the phrase originally answered to the κοινὴ ἔκδοσις of the Greek Scriptures. In this sense it is used constantly by Jerome in his commentaries, and his language explains sufficiently the origin of the term: "Hoc juxta LXX interpretes diximus, quorum *editio toto orbe vulgata est*" (Hieron. *Comm. in Isa. lxv*, 20). "Multum in hoc loco LXX editio Hebraicumque discordant. Primum ergo *de Vulgata editione* tractabimus et postea sequemur ordinem veritatis" (*ibid. xxx*, 22). In some places Jerome distinctly quotes the Greek text: "Porro in editione Vulgata dupliciter legimus; quidam enim codices habent ἕτοιμοί εἰσιν, hoc est *manifesti sunt:* alii δειλαῖοί εἰσιν, hoc est *meticulosi* sive *miseri sunt*" (*Comm. in Osee, vii*, 13; comp. 8–11, etc.). But generally he regards the Old Latin, which was rendered from the Sept., as substantially identical with it, and thus introduces Latin quotations under the name of the Sept. or *Vulgata editio:* "Miror quomodo *vulgata editio* . . . testimonium alia interpretatione subverterit: *Congregabor et glorificabor coram Domino.* . . . Illud autem quod in LXX legitur: Congregabor et glorificabor coram Domino . . ." (*Comm. in Isa. xlix*, 5). So again: "Philisthæos . . . *alienigenas:* Vulgata scribit editio" (*ibid. xiv*, 29). "Palæstinis, quos indifferenter LXX *alienigenas* vocant" (*Comm. in Ezek. xvi*, 27). In this way the transference of the name from the current Greek text to the current Latin text became easy and natural; but there does not appear to be any instance in the age of Jerome of the application of the term to the Latin version of the Old

Test. without regard to its derivation from the Sept., or to that of the New Test.

2. Yet more: as the phrase κοινὴ ἔκδοσις came to signify an uncorrected (and so corrupt) text, the same secondary meaning was attached to *vulgata editio*. Thus in some places the *vulgata editio* stands in contrast with the true Hexaplaric text of the Sept. One passage will place this in the clearest light: "Breviter admoneo aliam esse editionem quam Origenes et Cæsariensis Eusebius, omnesque Græciæ translatores κοινήν, id est, *communem* appellant, atque *vulgatam*, et a plerisque nunc Λουκιανός dicitur; aliam LXX interpretum quæ in ἑξαπλοῖς codicibus reperitur, et a nobis in Latinum sermonem fideliter versa est . . . Κοινὴ autem ista, hoc est, *Communis editio*, ipsa est quæ et LXX, sed hoc interest inter utramque, quod κοινὴ pro locis et temporibus et pro voluntate scriptorum vetus corrupta editio est; ea autem quæ habetur in ἑξαπλοῖς et quam nos vertimus, ipsa est quæ in eruditorum libris incorrupta et immaculata LXX interpretum translatio reservatur" (*Ep.* cvi, *ad Sun. et Fret.* § 2).

3. This use of the phrase *Vulgata editio* to describe the Sept. (and the Latin version of the latter) was continued to later times. It is supported by the authority of Augustine, Ado of Vienne (A.D. 860), R. Bacon, etc.; and Bellarmine distinctly recognises the application of the term, so that Van Ess is justified in saying that the Council of Trent erred in a point of history when they described Jerome's version as "vetus et vulgata editio, quæ longo tot sæculorum usu in ipsa ecclesia probata est" (*Gesch.* p. 34). As a general rule, the Latin fathers speak of Jerome's version as "our" version (*nostra editio, nostri codices*); but it was not unnatural that the Tridentine fathers (as many later scholars) should be misled by the associations of their own time, and adapt to new circumstances terms which had grown obsolete in their original sense. When the difference of the (Greek) Vulgate of the early Church and the (Latin) Vulgate of the modern Roman Church has once been apprehended, no further difficulty need arise from the identity of name (comp. Augustine, ed. Benedict. [Paris, 1836], v. 33; Sabatier, i, 792; Van Ess, *Gesch.* p. 24–42, who gives very full and conclusive references, though he fails to perceive that the *Old Latin* was practically identified with the Sept.).

II. *The Old Latin Versions.*—1. *Origin.*—The history of the earliest Latin version of the Bible is lost in complete obscurity. All that can be affirmed with certainty is that it was made in Africa. During the first two centuries the Church of Rome, to which we naturally look for the source of the version now identified with it, was essentially Greek. The Roman bishops bear Greek names; the earliest Roman liturgy was Greek; the few remains of the Christian literature of Rome are Greek. The same remark holds true of Gaul (comp. Westcott, *Hist. of Canon of N. T.* p. 269, 270, and reff.); but the Church of North Africa seems to have been Latin-speaking from the first. At what date this Church was founded is uncertain. A passage of Augustine (*Cont. Donat. Ep.* xxxvii) seems to imply that Africa was converted late; but if so, the Gospel spread there with remarkable rapidity. At the end of the 2d century, Christians were found in every rank and in every place; and the master-spirit of Tertullian, the first of the Latin fathers, was then raised up to give utterance to the passionate thoughts of his native Church. This Church father distinctly recognises the general currency of a Latin version of the New Test., though not necessarily of every book at present included in the canon, which even in his time had been able to mould the popular language (*Adv. Prax.* v: "In usu est nostrorum per simplicitatem interpretationis." *De Monog.* xi: "Sciamus plane non sic esse in Græco authentico quomodo in usum exiit per duarum syllabarum aut callidam aut simplicem eversionem"). This was characterized by a "rudeness" and "simplicity" which seem to point to the nature of its origin. In the words of Augustine (*De Doctr. Christ.* ii, 16 [11]), "any one in the first ages of Christianity who gained possession of a Greek MS., and fancied that he had a fair knowledge of Greek and Latin, ventured to translate it" ("Qui scripturas ex Hebræa lingua in Græcam verterunt numerari possunt; Latini autem interpretes nullo modo. Ut enim cuivis primis fidei temporibus in manus venit codex Græcus, et aliquantulum facultatis sibi utriusque linguæ habere videbatur, ausus est interpretari"). Thus the version of the New Test. appears to have arisen from individual and successive efforts; but it does not follow, by any means, that numerous versions were simultaneously circulated, or that the several parts of the version were made independently. Even if it had been so, the exigencies of the public service must soon have given definiteness and substantial unity to the fragmentary labors of individuals. The work of private hands would necessarily be subject to revision for ecclesiastical use. The separate books would be united in a volume, and thus a standard text of the whole collection would be established. With regard to the Old Test., the case is less clear. It is probable that the Jews who were settled in North Africa were confined to the Greek towns; otherwise it might be supposed that the Latin version of the Old Test. is in part anterior to the Christian æra, and that (as in the case of Greek) a preparation for a Christian Latin dialect was already made when the Gospel was introduced into Africa. However this may have been, the substantial similarity of the different parts of the Old and New Tests. establishes a real connection between them, and justifies the belief that there was one popular Latin version of the Bible current in Africa in the last quarter of the 2d century. Many words which are either Greek (machæra, sophia, perizoma, poderis, agonizo, etc.) or literal translations of Greek forms (vivifico, justifico, etc.) abound in both, and explain what Tertullian meant when he spoke of the "simplicity" of the translation.

2. *Character.*—The exact literality of the Old version was not confined to the most minute observance of order and the accurate reflection of the words of the original; in many cases the very forms of Greek construction were retained in violation of Latin usage. A few examples of these singular anomalies will convey a better idea of the absolute certainty with which the Latin commonly indicates the text that the translator had before him than any general statements:

Matt. iv, 13, "habitavit in Capharnaum *maritimam*."
15, "terra Neptalim *viam* maris."
25, "ab Jerosolymis . . . et trans Jordanem."
v, 22, "reus erit *in gehennam* ignis."
vi, 19, "ubi tinea et *comestura* exterminat."
Mark xii, 31, "*majus horum præceptorum* aliud non est."
Luke x, 19, "nihil *vos* nocebit."
Acts xix, 26, "non solum Ephesi sed pæne *totius Asiæ*."
Rom. ii, 15, "inter se *cogitationum accusantium* vel etiam defendentium."
1 Cor. vii, 32, "sollicitus est quæ sunt Domini."

It is obvious that there was a constant tendency to alter expressions like these, and in the first age of the version it is not improbable that the continual Græcism which marks the Latin texts of D_1 (*Cod. Bezæ*) and E_2 (*Cod. Laud.*) had a wider currency than it could maintain afterwards.

3. *Canon.*—With regard to the African canon of the New Test., the Old version offers important evidence. From considerations of style and language, it seems certain that the Epistle to the Hebrews, James, and 2 Peter did not form part of the original African version, a conclusion which falls in with what is derived from historical testimony (comp. *The Hist. of the Canon of the N. T.* p. 282 sq.). In the Old Test., on the other hand, the Old Latin erred by excess, and not by defect; for, as the version was made from the current copies of the Sept., it included the Apocryphal books which are commonly contained in them, and to these 2 Esdras was early added.

4. *Revision.*—After the translation once received a

definite shape in Africa, which could not have been long after the middle of the 2d century, it was not publicly revised. The old text was jealously guarded by ecclesiastical use, and was retained there at a time when Jerome's version was elsewhere almost universally received. The well-known story of the disturbance caused by the attempt of an African bishop to introduce Jerome's *cucurbita* for the old *hedera* in the history of Jonah (August. *Ep.* civ, ap. Hieron. *Epp.* quoted by Tregelles, *Introduction*, p. 242) shows how carefully intentional changes were avoided. But, at the same time, the text suffered by the natural corruptions of copying, especially by interpolations, a form of error to which the gospels were particularly exposed. In the Old Test. the version was made from the unrevised edition of the Sept., and thus from the first included many false readings, of which Jerome often notices instances (e. g. *Ep.* cvi, *ad Sun. et Fret.*).

The Latin translator of Irenæus was probably contemporary with Tertullian, and his renderings of the quotations from Scripture confirm the conclusions which have been already drawn as to the currency of (substantially) one Latin version. It does not appear that he had a Latin MS. before him during the execution of his work, but he was so familiar with the common translation that he reproduces continually characteristic phrases which he cannot be supposed to have derived from any other source (Lachmann, *N. T.* i, p. x, xi). Cyprian (died A.D. 257) carries on the chain of testimony far through the next century; and he is followed by Lactantius, Juvencus, J. Firmicus Maternus, Hilary the Deacon (Ambrosiaster), Hilary of Poitiers (died A.D. 449), and Lucifer of Cagliari (died A.D. 370). Ambrose and Augustine exhibit a peculiar recension of the same text, and Jerome offers some traces of it. From this date MSS. of parts of the African text have been preserved, and it is unnecessary to trace the history of its transmission to a later time.

But while the earliest Latin version was preserved generally unchanged in North Africa, it fared differently in Italy. There the provincial rudeness of the version was necessarily more offensive, and the comparative familiarity of the leading bishops with the Greek texts made a revision at once more feasible and less startling to their congregations. Thus, in the 4th century, a definite ecclesiastical recension (of the gospels, at least) appears to have been made in North Italy by reference to the Greek, which was distinguished by the name of *Itala*. This Augustine recommends on the ground of its close accuracy and its perspicuity (*De Doctr. Christ.* 15, "In ipsis interpretationibus Itala cæteris præferatur, nam est verborum tenacior cum perspicuitate sententiæ"), and the text of the gospels which he follows is marked by the latter characteristic when compared with the African. In the other books the difference cannot be traced with accuracy; and it has not yet been accurately determined whether other national recensions may not have existed (as seems certain from the evidence which scholars have recently collected) in Ireland (Britain), Gaul, and Spain.

The *Itala* appears to have been made in some degree with authority; other revisions were made for private use, in which such changes were introduced as suited the taste of scribe or critic. The next stage in the deterioration of the text was the intermixture of these various revisions; so that at the close of the 4th century the gospels were in such a state as to call for that final recension which was made by Jerome.

5. *Remains.*—It will be seen that, for the chief part of the Old Test. and for considerable parts of the New Test. (e. g. Apoc.; Acts), the old text rests upon early quotations (principally Tertullian, Cyprian, Lucifer of Cagliari for the African text, Ambrose and Augustine for the Italic). These were collected by Sabatier with great diligence up to the date of his work; but more recent discoveries (e. g. of the Roman *Speculum*) have furnished a large store of new materials which have not yet been fully employed. (The great work of Sabatier, already often referred to, is still the standard work on the Latin versions. His great fault is his neglect to distinguish the different types of text—African, Italic, British, Gallic—a task which yet remains to be done. The earliest work on the subject was by Flaminius Nobilius, *Vetus Test. Sec. LXX Latine Redditum*, etc. [Romæ, 1588]. The new collations made by Tischendorf, Mai, Münter, Ceriani, have been noticed separately.) See ITALIC VERSION.

III. *Labors of Jerome.*—1. *Occasion.*—It has been seen that at the close of the 4th century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. The evil was yet greater in prospect than at the time; for the separation of the East and West, politically and ecclesiastically, was growing imminent, and the fear of the perpetuation of false and conflicting Latin copies proportionately greater. But in the crisis of danger the great scholar was raised up who, probably alone for fifteen hundred years, possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin churches. Jerome—Eusebius Hieronymus—was born in A.D. 329 at Stridon, in Dalmatia, and died at Bethlehem in A.D. 420. From his early youth he was a vigorous student, and age removed nothing from his zeal. He has been well called the Western Origen (Hody, p. 350); and if he wanted the largeness of heart and generous sympathies of the great Alexandrian, he had more chastened critical skill and closer concentration of power. After long and self-denying studies in the East and West, Jerome went to Rome (A.D. 382), probably at the request of Damasus the pope, to assist in an important synod (*Ep.* cviii, 6), where he seems to have been at once attached to the service of the pope (*ibid.* cxxiii, 10). His active Biblical labors date from this epoch, and in examining them it will be convenient to follow the order of time.

2. *Revision of the Old Latin Version of the N. T.*—Jerome had not been long at Rome (A.D. 383) when Damasus consulted him on points of scriptural criticism (*Ep.* xix, "Dilectionis tuæ est ut ardenti illo strenuitatis ingenio . . . vivo sensu scribas"). The answers which he received (*Ep.* xx, xxi) may well have encouraged him to seek for greater services; and, apparently, in the same year he applied to Jerome for a revision of the current Latin version of the New Test. by the help of the Greek original. Jerome was fully sensible of the prejudices which such a work would excite among those "who thought that ignorance was holiness" (*Ep. ad Marc.* xxvii); but the need of it was urgent. "There were," he says, "almost as many forms of text as copies" ("tot sunt exemplaria pæne quot codices" [*Præf. in Evv.*]). Mistakes had been introduced "by false transcription, by clumsy corrections, and by careless interpolations" (*ibid.*); and in the confusion which had ensued the one remedy was to go back to the original source ("Græca veritas, Græca origo"). The gospels had naturally suffered most. Thoughtless scribes inserted additional details in the narrative from the parallels, and changed the forms of expression to those with which they had originally been familiarized (*ibid.*). Jerome therefore applied himself to these first ("hæc præsens præfatiuncula pollicetur quatuor tantum Evangelia"). But his aim was to revise the Old Latin, and not to make a new version. When Augustine expressed to him his gratitude for "his *translation* of the Gospel" (*Ep.* civ, 6, "Non parvas Deo gratias agimus de opere tuo quo Evangelium *ex Græco interpretatus es*"), he tacitly corrected him by substituting for this phrase "the *correction* of the New Test." (*ibid.* cxii, 20, "Si me, ut dicis, in N. T. *emendatione* suscipis . . ."). For this purpose he collated early Greek MSS., and preserved the current rendering wherever the sense was not injured by it ("Evangelia . . . codicum Græcorum emendata collatione sed veterum. Quæ ne multum a lectionis Latinæ consuetudine discreparent, ita calamo

temperavimus [*all.* imperavimus] ut his tantum quæ sensum videbantur mutare, correctis, reliqua manere pateremur ut fuerant" [*Præf. ad Dam.*]). Yet although he proposed to himself this limited object, the various forms of corruption which had been introduced were, as he describes, so numerous that the difference of the Old and Revised (Hieronymian) text is throughout clear and striking. Thus, in Matt. v we have the following variations:

Old Latin.	Vulgate.
7 ipsis *miserebitur Deus.*	7 ipsi *misericordiam consequentur.*
11 dixerint . . .	11 dixerint . . . *mentientes.*
— propter *justitiam.*	— propter *me.*
12 ante vos *patres eorum* (Luke vi, 26).	12 ante vos.
17 non veni solvere *legem aut prophetas.*	17 non veni solvere.
18 fiant: *cœlum et terra transibunt, verba autem mea non præteribunt.*	18 fiant.
22 fratri suo *sine causa.*	22 fratri suo.
25 es cum *illo* in ira.	25 es in via cum *eo* (and often).
29 *eat* in gehennam.	29 *mittatur* in gehennam.
37 quod autem *amplius.*	37 quod autem *his abundantius.*
41 *adhuc* alia duo.	41 *et* alia duo.
43 *odies.*	43 *odio habebis.*
44 vestros, *et benedicite qui maledicent vobis et* benefacite.	44 vestros benefacite.

Of these variations, those in ver. 17, 44 are only partially supported by the old copies, but they illustrate the character of the interpolations from which the text suffered. In John, as might be expected, the variations are less frequent. The 6th chapter contains only the following:

2 sequebatur *autem.*	2 *et* sequebatur.
21 (volebant).	21 (voluerunt).
23 quem benedixerat Dominus [alii aliter]).	23 (gratias agente Domino).
39 hæc est *enim.*	39 hæc est *autem.*
— (Patris mei).	— (Patris mei *qui misit me*).
53 (manducare).	53 (ad manducandum).
66 (a patre).	66 (a patre *meo*).
67 ex hoc *ergo.*	67 ex hoc.

Some of the changes which Jerome introduced were, as will be seen, made purely on linguistic grounds, but it is impossible to ascertain on what principle he proceeded in this respect. Others involved questions of interpretation (Matt. vi, 11, *supersubstantialis* for ἐπιούσιος). But the greater number consisted in the removal of the interpolations by which the synoptic gospels especially were disfigured. These interpolations, unless his description is very much exaggerated, must have been far more numerous than are found in existing copies; but examples still occur which show the important service which he rendered to the Church by checking the perpetuation of apocryphal glosses: Matt. iii, 3, 15 (v, 12); (ix, 21); xx, 28; (xxiv, 36); Mark i, 3, 7, 8; iv, 19; xvi, 4; Luke (v, 10); viii, 48; ix, 43, 50; xi, 36; xii, 38; xxiii, 48; John vi, 56. As a check upon further interpolation, he inserted in his text the notation of the Eusebian Canons [see New Testament]; but it is worthy of notice that he included in his revision the famous pericope, John vii, 53; viii, 11, which is not included in that analysis.

The preface to Damasus speaks only of a revision of the gospels, and a question has been raised whether Jerome really revised the remaining books of the New Test. Augustine (A.D. 403) speaks only of "the Gospel" (*Ep.* civ, 6, quoted above), and there is no preface to any other books, such as is elsewhere found before all Jerome's versions or editions. But the omission is probably due to the comparatively pure state in which the text of the rest of the New Test. was preserved. Damasus had requested (*Præf. ad Dam.*) a revision of the whole; and when Jerome had faced the more invidious and difficult part of his work, there is no reason to think that he would shrink from the completion of it. In accordance with this view he enumerates (A.D. 398) among his works "the restoration of the (Latin version of the) New Test. to harmony with the original Greek." (*Ep. ad Lucin.* lxxi, 5: "N. T. Græcæ reddidi auctoritati, ut enim Veterum Librorum fides de Hebræis voluminibus examinanda est, ita novorum Græcæ [?] sermonis normam desiderat." *De Vir. Ill.* cxxxv.: "N. T. Græcæ fidei reddidi. Vetus juxta Hebraicam transtuli.") It is yet more directly conclusive as to the fact of this revision that in writing to Marcella (cir. A.D. 385) on the charges which had been brought against him for "introducing changes in the gospels," he quotes three passages from the epistles in which he asserts the superiority of the present Vulgate reading to that of the Old Latin (Rom. xii, 11, "*Domino* servientes," for "*tempori* servientes;" 1 Tim. v, 19, add. "nisi sub duobus aut tribus testibus;" i, 15, "*fidelis* sermo," for "*humanus* sermo"). An examination of the Vulgate text, with the quotations of ante-Hieronymian fathers and the imperfect evidence of MSS., is itself sufficient to establish the reality and character of the revision. This will be apparent from a collation of a few chapters taken from several of the later books of the New Test.; but it will also be obvious that the revision was hasty and imperfect; and in later times the line between the Old Latin and the Hieronymian texts became very indistinct. Old readings appear in MSS. of the Vulgate, and, on the other hand, no MS. represents a pure African text of the Acts and epistles.

Acts i, 4–25.

Old Latin.	Vulgate.
4 *cum conversaretur cum illis . . .* quod audistis *a me.*	4 *convescens . . .* quam audistis *per os meum.*
5 *tingemini.*	5 *baptizabimini.*
6 *at illi* convenientes.	6 *Igitur qui* convenerant.
7 *at ille respondens* dixit.	7 Dixit *autem.*
8 *superveniente* S. S.	8 *supervenientis* S. S.
10 intenderent. Comp. iii (iv), 12; vi, 15; x, 4; (xiii, 9).	10 intuerentur.
13 ascenderunt *in superiora.*	13 in *cœnaculum* ascenderunt.
— *erant habitantes.*	— *manebant.*
14 perseverantes *unanimes orationi.*	14 persev. *unanimiter in oratione.*
18 *Hic igitur adquisivit.*	18 *Et hic quidem possedit.*
21 qui *convenerunt* nobiscum viris.	21 viris qui nobiscum *sunt congregati.*
25 *ire.* Comp. xvii, 30.	25 *ut abiret.*

Acts xvii, 16–34.

16 *circa simulacrum.*	16 *idololatriæ deditam.*
17 Judæis.	17 *cum* Judæis.
18 *seminator.*	18 *seminiverbius.*
22 *superstitiosos.*	22 *superstitiosiores.*
23 *perambulans.*	23 *prætereiens.*
— *culturas* vestras.	— *simulacra* vestra.
26 ex uno *sanguine.*	26 ex uno.

Rom. i, 13–15.

13 *Non* autem *arbitror.*	13 *nolo* autem.
15 quod in me *est promptus sum.*	15 quod in me *promptum est.*

1 Cor. x, 4–29.

4 sequenti se (sequenti, q) (*Cod. Aug.* f).	4 consequente eos.
6 in figuram.	6 in figura (f), (g).
7 idolorum cultores (g corr.) efficiamur.	7 idololatræ (idolatres, f) efficiamini (f).
12 putat (g. corr.).	12 existimat (f).
15 sicut prudentes, vobis dico.	15 ut (sicut, f, g) prudentibus loquor (dico, f, g).
16 quem (f, g).	16 cui.
— communicatio (alt.) (f, g).	— participatio.
21 participare (f, g).	21 participes esse.
29 infideli (g).	29 (aliena); alia (f).

2 Cor. iii, 11–18.

14 *dum* (*quod* g corr.) *non revelatur* (g corr.).	14 *non revelatum* (f).
18 *de* (a g) *gloria in gloriam* (g).	18 *a claritate in claritatem.*

Gal. iii, 14–25.

14 *benedictionem* (g).	14 *pollicitationem* (f).
15 *irritum facit* (*irritat*, g).	15 *spernit* (f).
25 *veniente autem fide* (g).	25 *At ubi venit fides* (f).

PHIL. ii, 2–30.

2 *unum* (g).	2 *idipsum* (f).
6 cum . . . *constitutus* (g).	6 cum . . . *esset* (f).
12 *dilectissimi* (g).	12 *carissimi* (f).
26 *sollicitus* (*tædebatur*, g).	26 *mœstus* (f).
28 *sollicitus itaque.*	28 *festinantius ergo* (*fest. ego*, f: *fest. autem*, g).
30 *parabolatus de anima sua* (g).	30 *tradens animam suam* (f).

1 TIM. iii, 1–12.

1 *Humanus* (g corr.).	1 *fidelis* (f).
2 *docibilem* (g).	2 *doctorem* (f).
4 habentem *in obsequio.*	4 habentem *subditos* (f, g).
8 *turpilucros.*	8 *turpe lucrum sectantes* (f) (*turpil. s.* g).
12 *filios bene regentes* (g corr.).	12 *qui filiis suis bene præsint* (f).

3. *Revision of the Old Test. from the Sept.*—About the same time (cir. A.D. 383) at which he was engaged on the revision of the New Test., Jerome undertook also a first revision of the Psalter. This he made by the help of the Greek, but the work was not very complete or careful, and the words in which he describes it may, perhaps, be extended without injustice to the revision of the later books of the New Test.: "Psalterium Romæ . . . emendaram et juxta LXX interpretes, *licet cursim magna illud ex parte* correxeram" (*Præf. in Lib. Psa.*). This revision obtained the name of the *Roman* Psalter, probably because it was made for the use of the Roman Church at the request of Damasus, where it was retained till the pontificate of Pius V (A.D. 1566), who introduced the Gallican Psalter generally, though the Roman Psalter was still retained in three Italian churches and Eustochius, Jerome commenced a new and more thorough revision (*Gallican* Psalter). The exact date at which this was made is not known, but it may be fixed with great probability very shortly after A.D. 387, when he retired to Bethlehem, and certainly before 391, when he had begun his new translations from the Hebrew. In the new revision Jerome attempted to represent, as far as possible, by the help of the Greek versions, the real reading of the Hebrew. With this view he adopted the notation of Origen [see SEPTUAGINT; comp. *Præf. in Gen.*, etc.], and thus indicated all the additions and omissions of the Sept. text reproduced in the Latin. The additions were marked by an *obelus* (†); the omissions, which he supplied, by an asterisk (*). The omitted passages he supplied by a version of the Greek of Theodotion, and not directly from the Hebrew ("unusquisque . . . ubicunque viderit virgulam præcedentem [†] ab ea usque ad duo puncta ["] quæ impressimus, sciat in LXX interpretibus plus haberi. Ubi autem stellæ [*] similitudinem perspexerit, de Hebræis voluminibus additum noverit, æque usque ad duo puncta, *juxta Theodotionis dumtaxat editionem, qui simplicitate sermonis a LXX interpretibus non discordat*" [*Præf. ad Psa.*; comp. *Præf. in Job, Paralip., Libr. Solom., juxta LXX Intt., Ep.* cvi, *ad Sun. et Fret.*]). This new edition soon obtained a wide popularity. Gregory of Tours is said to have introduced it from Rome into the public services in France, and from this it obtained the name of the Gallican Psalter. The comparison of one or two passages will show the extent and nature of the corrections which Jerome introduced into this second work, as compared with the Roman Psalter:

PSA. viii, 4–6.

OLD LATIN.	ROMAN PSALTER.	GALLICAN PSALTER.
	Quoniam videbo cœlos, opera digitorum tuorum:	Quoniam videbo cœlos * tuos " opera digitorum tuorum;
	lunam et stellas quas tu fundasti.	lunam et stellas quæ † tu " fundasti.
(*Nisi quod.*)	Quid est homo, *quod* memor es ejus?	Quid est homo, *quod* memor es ejus?
Nisi quia (quod).	aut filius hominis, *quoniam* visitas eum?	aut filius hominis, *quoniam* visitas eum?
Minorasti.	*Minuisti* eum paulo minus ab angelis;	*Minuisti* eum paulo minus ab angelis;
	gloria et honore coronasti eum:	gloria et honore coronasti eum,
	et constituisti eum super opera manuum tuarum.	† et " constituisti eum super opera manuum tuarum.

PSA. xxxix, 1–4.

	Exspectans exspectavi Dominum:	Exspectans exspectavi Dominum:
respexit me.	et *respexit me;*	et *intendit mihi;*
deprecationem.	et exaudivit *deprecationem* meam;	et † ex " audivit *preces* meas;
	et eduxit me de lacu miseriæ,	et eduxit me de lacu miseriæ,
	et de luto fæcis.	† et " de luto fæcis.
	Et statuit super petram pedes meos;	Et statuit super petram pedes meos;
	et direxit gressus meos.	† et " direxit gressus meos.
hymnum.	Et immisit in os meum canticum novum: *hymnum* Deo nostro.	Et immisit in os meum canticum novum: *carmen* Deo nostro.

PSA. xvi (xv), 8–11 (ACTS ii, 25–28).

(*Domino.*)	Providebam *Dominum* in conspectu meo semper,	Providebam *Dominum* in conspectu meo semper,
	quoniam a dextris est mihi, ne commovear.	quoniam a dextris est mihi, ne commovear.
jocundatum.	Propter hoc *delectatum* est cor meum,	Propter hoc *lætatum* est cor meum,
	et exsultavit lingua mea:	et exsultavit lingua mea:
	insuper et caro mea requiescet in spe.	† insuper "et caro mea requiescet in spe.
apud inferos.	Quoniam non derelinques animam meam in *inferno* (-um);	Quoniam non derelinques animam meam in *inferno;*
	nec dabis Sanctum tuum videre corruptionem.	nec dabis Sanctum tuum videre corruptionem.
	Notas mihi fecisti vias vitæ:	Notas mihi fecisti vias vitæ:
	adimplebis me lætitia cum vultu tuo:	adimplebis me lætitia cum vultu tuo:
	delectationes in dextra tua, usque in finem.	delectationes in dextera tua † usque " in finem.

(Hody, p. 383, "in una Romæ *Vaticana* ecclesia, et extra urbem in *Mediolanensi* et in ecclesia *S. Marci*, Venetiis"). In a short time "the old error prevailed over the new correction," and, at the urgent request of Paula How far he thought change really necessary will appear from a comparison of a few verses of his translation from the Hebrew with the earlier revised Septuagintal translations:

PSA. xxxiii (xxxiv), 12–16 (1 PET. iii, 10–12).

OLD LATIN.	VULGATE.	JEROME'S TRANSL. (*from the Heb.*).
Quis est homo qui vult vitam,	Quis est homo qui vult vitam,	Quis est *vir* qui velit vitam
et cupit videre dies bonos?	*diligit* dies videre bonos?	*diligens* dies videre bonos?
Cohibe linguam tuam a malo:	*Prohibe* linguam tuam a malo:	*Custodi* linguam tuam a malo,
et labia tua ne loquantur dolum.	et labia tua ne loquantur dolum.	et labia tua ne loquantur dolum.
Deverte a malo et fac bonum:	*Diverte* a malo et fac bonum:	*Recede* a malo et fac bonum:
inquire pacem et *sequere* eam.	inquire pacem, et *persequere* eam.	*quære* pacem et persequere eam.
Oculi Domini super justos	Oculi Domini super justos	Oculi Domini *ad* justos
et aures ejus *ad* preces eorum.	et aures ejus *in* preces eorum.	et aures ejus *ad clamores* eorum.
Vultus Domini super facientes mala.	Vultus *autem* Domini super facientes mala.	Vultus Domini super facientes *malum.*

Psa. xxxix (xl), 6–8 (Heb. x, 5–10).

Sacrificium et oblationem noluisti:	Sacrificium et oblationem noluisti:	*Victima et oblatione non indiges:*
aures autem perfecisti mihi.	aures autem perfecisti mihi.	aures *fodisti* mihi.
Holocausta etiam pro *delicto* non postulasti.	Holocaustum et pro *peccato* non postulasti:	Holocaustum et pro peccato non *petisti.*
Tunc dixi: Ecce venio.	Tunc dixi: Ecce venio.	Tunc dixi: Ecce venio.
In capite libri scriptum est de me	In capite libri scriptum est de me,	In *volumine* libri scriptum est de me,
ut *faciam* voluntatem tuam.	ut *facerem* voluntatem tuam.	ut facerem *placitum tibi.*

Psa. xviii (xix), 5 (Rom. x, 18).

In omnem terram exiit sonus eorum:	In omnem terram exivit sonus eorum:	In *universam* terram exivit sonus eorum:
et in *finibus* orbis terræ verba eorum.	et in *fines* orbis terræ verba eorum.	et in *finem* orbis verba eorum.

Numerous manuscripts remain which contain the Latin Psalter in two or more forms. Thus *Bibl. Bodl.* Laud. 35 (10th century?) contains a triple Psalter—Gallican, Roman, and Hebrew; *Coll. C. C. Oxon.* xii (15th century), Gallican, Roman, Hebrew; *ibid.* x (14th century), Gallican, Hebrew, Hebrew text with interlinear Latin; *Brit. Mus.* Harl. 643, a double Psalter, Gallican and Hebrew; *ibid.* Arund. 155 (11th century), a Roman Psalter with Gallican corrections; *Coll. SS. Trin. Cambr.* R. 17, 1, a triple Psalter, Hebrew, Gallican, Roman (12th century); *ibid.* R. 8, 6, a triple Psalter, the Hebrew text with a peculiar interlinear Latin version, Jerome's Hebrew, Gallican. An example of the unrevised Latin, which, indeed, is not very satisfactorily distinguished from the Roman, is found with an Anglo-Saxon interlinear version, *Univ. Libr.* Cambr. Ff. i, 23 (11th century). H. Stephens published a *Quincuplex Psalterium, Gallicum, Rhomaicum, Hebraicum, Vetus, Conciliatum* (Paris, 1513), but he does not mention the manuscripts from which he derived his texts.

From the second (Gallican) revision of the Psalms Jerome appears to have proceeded to a revision of the other books of the Old Test., restoring all, by the help of the Greek, to a general conformity with the Hebrew. In the preface to the revision of Job, he notices the opposition which he had met with, and contrasts indignantly his own labors with the more mechanical occupations of monks which excited no reproaches ("Si aut fiscellam junco texerem aut palmarum folia complicarem . . . nullus morderet, nemo reprehenderet. Nunc autem . . . corrector vitiorum falsarius vocor"). Similar complaints, but less strongly expressed, occur in the preface to the books of Chronicles, in which he had recourse to the Hebrew as well as to the Greek, in order to correct the innumerable errors in the names by which both texts were deformed. In the preface to the three books of Solomon (Proverbs, Ecclesiastes, Canticles) he notices no attacks, but excuses himself for neglecting to revise Ecclesiasticus and Wisdom on the ground that "he wished only to amend the canonical Scriptures" ("tantummodo canonicas Scripturas vobis emendare desiderans"). No other prefaces remain, and the revised texts of the Psalter and Job have alone been preserved; but there is no reason to doubt that Jerome carried out his design of revising all the "canonical Scriptures" (comp. *Ep.* cxii, *ad August.* [cir. A.D. 404], "Quod autem in aliis quæris epistolis: cur prior mea *in libris canonicis* interpretatio asteriscos habeat et virgulas prænotatas"). He speaks of this work as a whole in several places (e. g. *Adv. Ruf.* ii, 24, "Egone contra LXX interpretes aliquid sum locutus, quos ante annos plurimos diligentissime emendatos meæ linguæ studiosis dedi?" comp. *ibid.* iii, 25; *Ep.* lxxi, *ad Lucin.*, "Septuaginta interpretum editionem et te habere non dubito, et ante annos plurimos [he is writing A.D. 398] diligentissime emendatam studiosis tradidi"), and distinctly represents it as a Latin version of Origen's Hexaplar text (*Ep.* cvi, *ad Sun. et Fret.*, "Ea autem quæ habetur in Ἑξαπλοῖς et quam non vertimus"), if, indeed, the reference is not to be confined to the Psalter, which was the immediate subject of discussion. But though it seems certain that the revision was made, there is very great difficulty in tracing its history, and it is remarkable that no allusion to the revision occurs in the preface to the new translation of the Pentateuch, Joshua (Judges, Ruth), Kings, the Prophets, in which Jerome touches more or less plainly on the difficulties of his task, while he does refer to his former labors on Job, the Psalter, and the books of Solomon in the parallel prefaces to those books, and also in his *Apology against Rufinus* (ii, 27, 29–31). It has, indeed, been supposed (Vallarsi, *Præf. in Hier.* x) that these six books only were published by Jerome himself. The remainder may have been put into circulation surreptitiously. But this supposition is not without difficulties. Augustine, writing to Jerome (cir. A.D. 405), earnestly begs for a copy of the revision from the Sept., of the publication of which he was then only lately aware (*Ep.* xcvi, 34, "Deinde nobis mittas, obsecro, interpretationem tuam de Septuaginta, *quam te edidisse nesciebam;*" comp. § 34). It does not appear whether the request was granted or not, but at a much later period (cir. A.D. 416) Jerome says that he cannot furnish him with "a copy of the Sept. [i. e. the Latin version of it] furnished with asterisks and obeli, as he had lost the chief part of his former labor by some person's treachery" (*ibid.* cxxxiv, "Pleraque prioris laboris fraude cujusdam amisimus"). However this may have been, Jerome could not have spent more than four (or five) years on the work, and that too in the midst of other labors, for in 491 he was already engaged on the versions from the Hebrew which constitute his great claim on the lasting gratitude of the Church.

4. *Translation of the Old Test. from the Hebrew.*—Jerome commenced the study of Hebrew when he was already advanced in middle life (cir. A.D. 374), thinking that the difficulties of the language, as he quaintly paints them, would serve to subdue the temptations of passion to which he was exposed (*Ep.* cxxv, 12; comp. *Præf. in Dan.*). From this time he continued the study with unabated zeal, and availed himself of every help to perfect his knowledge of the language. His first teacher had been a Jewish convert, but afterwards he did not scruple to seek the instruction of Jews, whose services he secured with great difficulty and expense. This excessive zeal (as it seemed) exposed him to the misrepresentations of his enemies, and Rufinus indulges in a silly pun on the name of one of his teachers, with the intention of showing that his work was not "supported by the authority of the Church, but only of a second Barabbas" (Ruf. *Apol.* ii, 12; Hieron. *Apol.* i, 13; comp. *Ep.* lxxxiv, 3; *Præf. in Paral.*). Jerome, however, was not deterred by opposition from pursuing his object, and it were only to be wished that he had surpassed his critics as much in generous courtesy as he did in honest labor. He soon turned his knowledge of Hebrew to use. In some of his earliest critical letters he examines the force of Hebrew words (*Epp.* xviii, xx, A.D. 381, 383); and in 384 he had been engaged for some time in comparing the version of Aquila with Hebrew MSS. (*ibid.* xxxii, 1), which a Jew had succeeded in obtaining for him from the synagogue (*ibid.* xxxvi, 1). After retiring to Bethlehem, he appears to have devoted himself with renewed ardor to the study of Hebrew, and he published several works on the subject, cir. A.D. 389 (*Quæst. Hebr. in Gen.* etc.). These essays served as a prelude to his New version, which he now commenced. This version was not undertaken with any ecclesiastical sanction, as the revision of the gospels was, but at the urgent request of private friends, or

from his own sense of the imperious necessity of the work. Its history is told in the main in the prefaces to the several instalments which were successively published. The books of Samuel and Kings were issued first, and to these he prefixed the famous *Prologus Galeatus*, addressed to Paula and Eustochius, in which he gives an account of the Hebrew canon. It is impossible to determine why he selected these books for his experiment, for it does not appear that he was requested by any one to do so. The work itself was executed with the greatest care. Jerome speaks of the translation as the result of constant revision (*Prol. Gal.*, "Lege ergo primum Samuel et Malachim meum: meum, inquam, meum. Quidquid enim crebrius vertendo et emendando sollicitius et didicimus et tenemus nostrum est"). At the time when this was published (cir. A.D. 391, 392) other books seem to have been already translated (*ibid.*, "omnibus libris quos de Hebræo vertimus"); and in 393 the sixteen prophets were in circulation, and Job had lately been put into the hands of his most intimate friends (*Ep.* xlix, *ad Pammach.*). Indeed, it would appear that already in 392 he had in some sense completed a version of the Old Test. (*De Vir. Ill.* cxxxv, "Vetus juxta Hebraicum transtuli:" this treatise was written in that year); but many books were not completed and published till some years afterwards. The next books which he put into circulation, yet with the provision that they should be confined to friends (*Præf. in Ezr.*), were Ezra and Nehemiah, which he translated at the request of Dominica and Rogatianus, who had urged him to the task for three years. This was probably in the year 394 (*Vit. Hieron.* xxi, 4), for in the preface he alludes to his intention of discussing a question which he treats in *Ep.* lvii, written in 395 (*De Optimo Gen. Interpret.*). In the preface to the Chronicles (addressed to Chromatius), he alludes to the same epistle as "lately written," and these books may therefore be set down to that year. The three books of Solomon followed in 398, having been "the work of three days" when he had just recovered from a severe illness, which he suffered in that year (*Præf.*, "Itaque longa ægrotatione fractus . . . tridui opus nomini vestro [Chromatio et Heliodoro] consecravi;" comp. *Ep.* lxxiii, 10). The *Octateuch* now alone remained (*ibid.* lxxi, 5), i. e. Pentateuch, Joshua, Judges, Ruth, and Esther (*Præf. in Jos.*). Of this the Pentateuch (inscribed to Desiderius) was published first, but it is uncertain in what year. The preface, however, is not quoted in the *Apology against Rufinus* (A.D. 400), as those of all the other books which were then published, and it may therefore be set down to a later date (Hody, p. 357). The remaining books were completed at the request of Eustochius, shortly after the death of Paula, in 404 (*Præf. in Jos.*). Thus the whole translation was spread over a period of about fourteen years, from the sixtieth to the seventy-sixth year of Jerome's life. But still parts of it were finished in great haste (e. g. the books of Solomon). A single day was sufficient for the translation of Tobit (*Præf. in Tob.*), and "one short effort" (una lucubratiuncula) for the translation of Judith. Thus there are errors in the work which a more careful revision might have removed; and Jerome himself in many places gives renderings which he prefers to those which he had adopted, and admits from time to time that he had fallen into error (Hody, p. 362). Yet such defects are trifling when compared with what he accomplished successfully. The work remained for eight centuries the bulwark of Western Christianity, and, as a monument of ancient linguistic power, the translation of the Old Test. stands unrivalled and unique. It was at least a direct rendering of the original, and not the version of a version.

IV. *History of Jerome's Translation to the Invention of Printing.*—1. *Early Acceptance.*—The critical labors of Jerome were received, as such labors always are received by the multitude, with a loud outcry of reproach. He was accused of disturbing the repose of the Church and shaking the foundations of faith. Acknowledged errors, as he complains, were looked upon as hallowed by ancient usage (*Præf. in Job.* ii), and few had the wisdom or candor to acknowledge the importance of seeking for the purest possible text of Holy Scripture. Even Augustine was carried away by the popular prejudice, and endeavored to discourage Jerome from the task of a new translation (*Ep.* civ), which seemed to him to be dangerous and almost profane. Jerome, indeed, did little to smooth the way for the reception of his work. The violence and bitterness of his language is more like that of the rival scholars of the 16th century than of a Christian father, and there are few more touching instances of humility than that of the young Augustine bending himself in entire submission before the contemptuous and impatient reproof of the veteran scholar (*Ep.* cxii, s. f.). But even Augustine could not overcome the force of early habit. To the last he remained faithful to the Italic text which he had first used; and while he notices in his *Retractationes* several faulty readings which he had formerly embraced, he shows no tendency to substitute generally the New version for the Old. In such cases Time is the great reformer. Clamor based upon ignorance soon dies away, and the New translation gradually came into use equally with the Old, and at length supplanted it. In the 5th century, it was adopted in Gaul by Eucherius of Lyons, Vincent of Lerins, Sedulius, and Claudianus Mamertus (Hody, p. 398), but the Old Latin was still retained in Africa and Britain (ibid.). In the 6th century, the use of Jerome's version was universal among scholars except in Africa, where the other still lingered (Junilius); and at the close of it, Gregory the Great, while commenting on Jerome's version, acknowledged that it was admitted equally with the Old by the apostolic see (*Præf. in Job. ad Leandrum*, "Novam translationem dissero, sed ut comprobationis causa exigit, nunc Novam, nunc Veterem, per testimonia assumo; ut quia sedes apostolica [cui auctore Deo præsideo] utraque utitur mei quoque labor studii ex utraque fulciatur"). But the Old version was not authoritatively displaced, though the custom of the Roman Church prevailed also in the other churches of the West. Thus Isidore of Seville (*De Offic. Eccles.* i, 12), after affirming the inspiration of the Sept., goes on to recommend the version of Jerome, "which," he says, "is used universally as being more truthful in substance and more perspicuous in language" (Hody, p. 402). In the 7th century the traces of the Old version grow rare. Julian of Toledo (A.D. 676) affirms with a special polemical purpose the authority of the Sept., and so of the Old Latin; but still he himself follows Jerome when not influenced by the requirements of controversy (ibid. p. 405, 406). In the 8th century, Bede speaks of Jerome's version as "*our* edition" (ibid. p. 408); and from this time it is needless to trace its history, though the Old Latin was not wholly forgotten. Yet, throughout, the New version made its way without any direct ecclesiastical authority. It was adopted in the different churches gradually, or at least without any formal command (see ibid. p. 411 sq. for detailed quotations).

But the Latin Bible which thus passed gradually into use under the name of Jerome was a strangely composite work. The books of the Old Test., with one exception, were certainly taken from his version from the Hebrew; but this had not only been variously corrupted, but was itself in many particulars (especially in the Pentateuch) at variance with his later judgment. Long use, however, made it impossible to substitute his Psalter from the Hebrew for the Gallican Psalter; and thus this book was retained from the Old version, as Jerome had corrected it from the Sept. Of the Apocryphal books, Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the Old version against his judgment; and the Apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own version, were

treated as integral parts of the books. A few MSS. of the Bible faithfully preserved the "Hebrew canon," but the great mass, according to the general custom of copyists to omit nothing, included everything which had held a place in the Old Latin. In the New Test. the only important addition which was frequently interpolated was the Apocryphal epistle to the Laodiceans. The text of the gospels was in the main Jerome's revised edition; that of the remaining books his very incomplete revision of the Old Latin. Thus the present Vulgate contains elements which belong to every period and form of the Latin version—(1.) *Unrevised Old Latin:* Wisdom, Ecclus., 1 and 2 Macc., Baruch. (2.) *Old Latin revised from the Sept.:* Psalter. (3.) *Jerome's free translation from the original text:* Judith, Tobit. (4.) *Jerome's translation from the original:* Old Test. except Psalter. (5.) *Old Latin revised from Greek MSS.:* Gospels. (6.) *Old Latin cursorily revised:* the remainder of the New Test.

2. *Revision of Alcuin.*—Meanwhile the text of the different parts of the Latin Bible was rapidly deteriorating. The simultaneous use of the Old and New versions necessarily led to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the confusion was further increased by the changes which were sometimes introduced by those who had some knowledge of Greek. From this cause scarcely any Anglo-Saxon Vulgate MS. of the 8th or 9th century, in all probability, is wholly free from an admixture of old readings. Several remarkable examples are noticed below; and in rare instances it is difficult to decide whether the text is not rather a revised *Vetus* than a corrupted *Vulgata nova* (e. g. Brit. Mus. *Reg.* i, E. vi; *Addit.* 5463). As early as the 6th century, Cassiodorus attempted a partial revision of the text (Psalter, Prophets, Epistles) by a collation of old MSS. But private labor was unable to check the growing corruption, and in the 8th century this had arrived at such a height that it attracted the attention of Charlemagne. Charlemagne at once sought a remedy, and intrusted to Alcuin (cir. A.D. 802) the task of revising the Latin text for public use. This Alcuin appears to have done simply by the use of MSS. of the Vulgate, and not by reference to the original texts (Porson, *Letter* vi *to Travis*, p. 145). The passages which are adduced by Hody to prove his familiarity with Hebrew are, in fact, only quotations from Jerome, and he certainly left the text unaltered—at least in one place where Jerome points out its inaccuracy (Gen. xxv, 8). The patronage of Charlemagne gave a wide currency to the revision of Alcuin, and several MSS. remain which claim to date immediately from his time. According to a very remarkable statement, Charlemagne was more than a patron of sacred criticism, and himself devoted the last year of his life to the correction of the gospels "with the help of Greeks and Syrians" (Van Ess, p. 159, quoting Theganus, *Script. Hist. Franc.* ii, 277).

However this may be, it is probable that Alcuin's revision contributed much towards preserving a good Vulgate text. The best MSS. of his recension do not differ widely from the pure Hieronymian text, and his authority must have done much to check the spread of the interpolations which reappear afterwards, and which were derived from the intermixture of the Old and New versions. Examples of readings which seem to be due to him occur: Deut. i, 9, add. *solitudinem; venissemus*, for *-etis;* ver. 4, *ascendimus*, for *ascendemus;* ii, 24, *in manu tua*, for *in manus tuas;* iv, 33, *vidisti*, for *vixisti;* vi, 13, *ipsi*, add. *soli;* xv, 9, *oculos*, om. *tuos;* xvii, 20, *filius*, for *filii;* xxi, 6, add. *venient;* xxvi, 16, *at*, for *et*. But the new revision was gradually deformed, though later attempts at correction were made by Lanfranc of Canterbury (A.D. 1089, Hody, p. 416), Card. Nicolaus (A.D. 1150), and the Cistercian abbot Stephanus (cir. A.D. 1150). In the 13th century *Correctoria* were drawn up, especially in France, in which varieties of reading were discussed; and Roger Bacon complains loudly of the confusion which was introduced into the "common, that is, the Parisian, copy;" and quotes a false reading from Mark viii, 38, where the correctors had substituted *confessus* for *confusus* (Hody, p. 419 sq.). Little more was done for the text of the Vulgate till the invention of printing; and the name of Laurentius Valla (cir. 1450) alone deserves mention, as of one who devoted the highest powers to the criticism of Holy Scripture, at a time when such studies were little esteemed.

V. *History of the Printed Text.*—1. *Early Editions.*—It was a noble omen for the future progress of printing that the first book which issued from the press was the Bible; and the splendid pages of the Mazarin Vulgate (Mainz—Gutenburg and Fust) stand yet unsurpassed by the latest efforts of typography. This work is referred to about the year 1455, and presents the common text of the 15th century. Other editions followed in rapid succession (the first with a date, Mainz, 1462, Fust and Schoiffer), but they offer nothing of critical interest. The first collection of various readings appears in a Paris edition of 1504, and others followed at Venice and Lyons in 1511, 1513; but cardinal Ximenes (1502–1517) was the first who seriously revised the Latin text ("contulimus cum quamplurimis exemplaribus venerandæ vetustatis; sed his maxime, quæ in publica Complutensis nostræ universitatis bibliotheca reconduntur, quæ supra octingentesimum abhinc annum litteris Gothicis conscripta, ea sunt sinceritate ut nec apicis lapsus possit in eis deprehendi" [*Præf.*]), to which he assigned the middle place of honor in his Polyglot between the Hebrew and Greek texts. The Complutensian text is said to be more correct than those which preceded it, but still it is very far from being pure. This was followed in 1528 (2d ed. 1532) by an edition of R. Stephens, who had bestowed great pains upon the work, consulting three MSS. of high character and the earlier editions; but as yet the best materials were not open for use. About the same time various attempts were made to correct the Latin from the original texts (Erasmus, 1516; Pagninus, 1518–28; Card. Cajetan; Steuchius, 1529; Clarius, 1542), or even to make a new Latin version (Jo. Campensis, 1533). A more important edition of R. Stephens followed in 1540, in which he made use of twenty MSS. and introduced considerable alterations into his former text. In 1541 another edition was published by Jo. Benedictus at Paris, which was based on the collation of MSS. and editions, and was often reprinted afterwards. Vercellone speaks much more highly of the *Biblia Ordinaria*, with glosses, etc., published at Lyons, 1545, as giving readings in accordance with the oldest MSS., though the sources from which they are derived are not given (*Variæ Lect.* xcix). The course of controversy in the 16th century exaggerated the importance of the differences in the text and interpretation of the Vulgate, and the confusion called for some remedy. An authorized edition became a necessity for the Romish Church, and, however gravely later theologians may have erred in explaining the policy or intentions of the Tridentine fathers on this point, there can be no doubt that (setting aside all reference to the *original* texts) the principle of their decision—the preference, that is, of the oldest Latin text to any later Latin version—was substantially right.

2. *The Sixtine and Clementine Vulgates.*—The first session of the Council of Trent was held on Dec. 13, 1545. After some preliminary arrangements, the Nicene Creed was formally promulgated as the foundation of the Christian faith on Feb. 4, 1546, and then the council proceeded to the question of the authority, text, and interpretation of Holy Scripture. A committee was appointed to report upon the subject, which held private meetings from Feb. 20 to March 17. Considerable varieties of opinion existed as to the relative value of the original and Latin texts, and the final decree was intended to serve as a compromise. This was made on April 8, 1546, and consisted of two parts—the first of which con-

tains the list of the canonical books, with the usual anathema on those who refuse to receive it; while the second, "On the Edition and Use of the Sacred Books," contains no anathema, so that its contents are not articles of faith. The wording of the decree itself contains several marks of the controversy from which it arose, and admits of a far more liberal construction than later glosses have affixed to it. In affirming the authority of the "Old Vulgate," it contains no estimate of the value of the original texts. The question decided is simply the relative merits of the current Latin versions ("si ex omnibus Latinis versionibus quæ circumferuntur"), and this only in reference to *public* exercises. The object contemplated is the advantage (*utilitas*) of the Church, and not anything essential to its constitution. It was further enacted, as a check to the license of printers, that "Holy Scripture, but *especially* the old and common [Vulgate] edition [evidently without excluding the original texts], should be printed as correctly as possible." In spite, however, of the comparative caution of the decree, and the interpretation which was affixed to it by the highest authorities, it was received with little favor, and the want of a standard text of the Vulgate practically left the question as unsettled as before. The decree itself was made by men little fitted to anticipate the difficulties of textual criticism, but afterwards these were found to be so great that for some time it seemed that no authorized edition would appear. The theologians of Belgium did something to meet the want. In 1547 the first edition of Hentenius appeared at Louvain, which had very considerable influence upon later copies. It was based upon the collation of Latin MSS. and the Stephanic edition of 1540. In the Antwerp Polyglot of 1568–72 the Vulgate was borrowed from the Complutensian (Vercellone, *Var. Lect.* ci); but in the Antwerp edition of the Vulgate of 1573–74 the text of Hentenius was adopted, with copious additions of readings by Lucas Brugensis. This last was designed as the preparation and temporary substitute for the papal edition; indeed, it may be questioned whether it was not put forth as the "correct edition required by the Tridentine decree" (comp. Lucas Brug. ap. Vercellone, cii). But a papal board was already engaged, however desultorily, upon the work of revision. The earliest trace of an attempt to realize the recommendations of the council is found fifteen years after it was made. In 1561 Paulus Manutius (son of Aldus Manutius) was invited to Rome to superintend the printing of Latin and Greek Bibles (Vercellone, *Var. Lect.* etc., i, prol. xix, note). During that year and the next several scholars (with Sirletus at their head) were engaged in the revision of the text. In the pontificate of Pius V the work was continued, and Sirletus still took a chief part in it (1569–70) (ibid. *loc. cit.* prol. xx, note), but it was currently reported that the difficulties of publishing an authoritative edition were insuperable. Nothing further was done towards the revision of the Vulgate under Gregory XIII, but preparations were made for an edition of the Sept. This appeared in 1587, in the second year of the pontificate of Sixtus V, who had been one of the chief promoters of the work. After the publication of the Sept., Sixtus immediately devoted himself to the production of an edition of the Vulgate. He was himself a scholar, and his imperious genius led him to face a task from which others had shrunk. "He had felt," he says, "from his first accession to the papal throne (1585), great grief, or even indignation (*indigne ferentes*), that the Tridentine decree was still unsatisfied;" and a board was appointed, under the presidency of cardinal Carafa, to arrange the materials and offer suggestions for an edition. Sixtus himself revised the text, rejecting or confirming the suggestions of the board by his absolute judgment; and when the work was printed, he examined the sheets with the utmost care, and corrected the errors with his own hand. The edition appeared in 1590, with the famous constitution *Æternus ille* (dated March 1, 1589) prefixed, in which Sixtus affirmed with characteristic decision the plenary authority of the edition for all future time. "By the fulness of apostolical power" (such are his words), "we decree and declare that this edition . . . approved by the authority delivered to us by the Lord, is to be received and held as true, lawful, authentic, and unquestionable, in all public *and private* discussion, reading, preaching, and explanation." He further forbade expressly the publication of various readings in copies of the Vulgate, and pronounced that all readings in other editions and MSS. which vary from those of the revised text "are to have no credit or authority for the future" ("ea in iis quæ huic nostræ editioni non consenserint, nullam in posterum fidem, nullamque auctoritatem habitura esse decernimus"). It was also enacted that the new revision should be introduced into all missals and service-books, and the greater excommunication was threatened against all who in any way contravened the constitution. Had the life of Sixtus been prolonged, there is no doubt that his iron will would have enforced the changes which he thus peremptorily proclaimed; but he died in August, 1590, and those whom he had alarmed or offended took immediate measures to hinder the execution of his designs. Nor was this without good reason. He had changed the readings of those whom he had employed to report upon the text with the most arbitrary and unskilful hand; and it was scarcely an exaggeration to say that his precipitate "self-reliance had brought the Church into the most serious peril." During the brief pontificate of Urban VII nothing could be done, but the reaction was not long delayed. On the accession of Gregory XIV, some went so far as to propose that the edition of Sixtus should be absolutely prohibited, but Bellarmine suggested a middle course. He proposed that the erroneous alterations of the text which had been made in it ("quæ male mutata erant") "should be corrected with all possible speed, and the Bible reprinted under the name of Sixtus, with a prefatory note to the effect that errors (*aliqua errata*) had crept into the former edition by the carelessness of the printers." This pious fraud, or rather daring falsehood —for it can be called by no other name—found favor with those in power. A commission was appointed to revise the Sixtine text, under the presidency of the cardinal Colonna (Columna). At first the commissioners made but slow progress, and it seemed likely that a year would elapse before the revision was completed (Ungarelli, in Vercellone, *Proleg.* lviii). The mode of proceedings was therefore changed, and the commission moved to Zagarolo, the country-seat of Colonna; and, if we may believe the inscription which still commemorates the event, and the current report of the time, the work was completed in *nineteen* days. But even if it can be shown that the work extended over six months, it is obvious that there was no time for the examination of new authorities, but only for making a rapid revision with the help of the materials already collected. The task was hardly finished when Gregory died (October, 1591), and the publication of the revised text was again delayed. His successor, Innocent IX, died within the same year, and at the beginning of 1592 Clement VIII was raised to the popedom. Clement intrusted the final revision of the text to Toletus, and the whole was printed by Aldus Manutius (the grandson) before the end of 1592. The preface, which is moulded upon that of Sixtus, was written by Bellarmine, and is favorably distinguished from that of Sixtus by its temperance and even modesty. The text, it is said, had been prepared with the greatest care, and though not absolutely perfect, was at least (what is no idle boast), more correct than that of any former edition. Some readings, indeed, it is allowed, had, though wrong, been left unchanged to avoid popular offence; but yet even here Bellarmine did not scruple to repeat the fiction of the intention of Sixtus to recall his edition, which still disgraces the front of

the Roman Vulgate by an apology no less needless than untrue. Another edition followed in 1593, and a third in 1598, with a triple list of errata, one for each of the three editions. Other editions were afterwards published at Rome (comp. Vercellone, civ), but with these corrections the history of the authorized text properly concludes.

The respective merits of the Sixtine and Clementine editions have often been debated. In point of mechanical accuracy, the Sixtine seems to be clearly superior (Van Ess, *Gesch.* 365 sq.); but Van Ess has allowed himself to be misled in the estimate which he gives of the critical value of the Sixtine readings. The collections lately published by Vercellone place in the clearest light the strange and uncritical mode in which Sixtus dealt with the evidence and results submitted to him. The recommendations of the Sixtine correctors are marked by singular wisdom and critical tact; and in almost every case where Sixtus departs from them he is in error. This will be evident from a collation of the readings, in a few chapters, as given by Vercellone. Thus in the first four chapters of Genesis the Sixtine correctors are right against Sixtus: i, 2, 27, 31; ii, 18, 20; iii, 1, 11, 12, 17, 21, 22; iv, 1, 5, 7, 8, 9, 15, 16, 19; and, on the other hand, Sixtus is right against the correctors in i, 15. The Gregorian correctors, therefore (whose results are given in the Clementine edition), in the main simply restored readings adopted by the Sixtine board and rejected by Sixtus. In the book of Deuteronomy the Clementine edition follows the Sixtine correctors where it differs from the Sixtine edition: i, 4, 19, 31; ii, 21; iv, 6, 22, 28, 30, 33, 39; v, 24; vi, 4; viii, 1; ix, 9; x, 3; xi, 3; xii, 11, 12, 15, etc.; and every change (except, probably, vi, 4; xii, 11, 12) is right; while, on the other hand, in the same chapters there are apparently only two instances of variation without the authority of the Sixtine correctors (xi, 10, 32). But in point of fact the Clementine edition errs by excess of caution. Within the same limits it follows Sixtus against the correctors wrongly in ii, 33; iii, 10, 12, 13, 16, 19, 20; iv, 10, 11, 28, 42; vi, 3; xi, 28; and in the whole book admits in the following passages arbitrary changes of Sixtus: iv, 10; v, 24; vi, 13; xii, 15, 32; xviii, 10, 11; xxix, 23. In the New Test., as the report of the Sixtine correctors has not yet been published, it is impossible to say how far the same law holds good; but the following comparison of the variations of the two editions in continuous passages of the gospels and epistles will show that the Clementine, though not a pure text, is yet very far purer than the Sixtine, which often gives Old Latin readings, and sometimes appears to depend simply on patristic authority (i. e. pp. ll.):

	Sixtine.	Clementine.
Matt. i, 23,	vocabitur (pp. ll.).	vocabunt.
ii, 5,	Juda (gat. mm. etc.).	Judæ.
13,	surge, accipe (?).	surge et accipe.
iii, 2,	appropinquabit (iv, 17), (MSS. Gallic. pp. ll.).	appropinquavit.
3,	de quo dictum est (tol. it.).	qui dictus est.
10,	arboris (Tert.).	arborum.
iv, 6,	ut . . . tollant (it.).	et . . . tollent.
7,	Jesus rursum.	Jesus: Rursum.
15,	Galilææ (it. am. etc.).	Galilæa.
16,	ambulabat (?).	sedebat.
v, 11,	vobis homines (gat. mm. etc.).	vobis.
30,	abscinde (?).	abscide.
40,	in judicio (it.).	judicio.
vi, 7,	eth. faciunt (it.).	ethnici.
30,	enim (it.).	autem.
vii, 1,	et non judicabimini, nolite condemnare et non condemnabimini (?).	ut non judicemini.
4,	sine, frater (it. pp. ll.).	sine.
23,	a me omnes (it. pp. ll.).	a me.
25,	supra (pp. ll. tol. etc.).	super.
29,	scribæ (it.).	scribæ eorum.
viii, 9,	alio (it. am. etc.).	alii.
12,	ubi (pp. ll.).	ibi.
18,	jussit discipulos (it.).	jussit.
Matt. viii, 20,	caput suum (it. tol.).	caput.
28,	venisset Jesus (it.).	venisset.
32,	magno impetu (it.).	impetu.
33,	hæc omnia (?).	omnia.
34,	rogabant eum ut Jesus (?).	rogabant ut.
Eph. i, 15,	in Christo J. (pp. ll. Bodl.).	in Domino J.
21,	dominationem (?).	et dominationem.
ii, 1,	vos convivificavit (pp. ll.).	vos.
11,	vos eratis (pp. ll. Bodl. etc.).	vos.
—,	dicebamini (pp. ll.).	dicimini.
12,	qui (pp. ll. Bodl. etc.).	quod.
22,	Spiritu Sancto (pp. ll. Sang. etc.).	Spiritu.
iii, 8,	mihi enim (pp. ll.).	mihi.
16,	virtutem (it.).	virtute.
—,	in interiore homine (pp. ll. Bodl.).	in interiorem hominem.
iv, 22,	deponite (it.).	deponere.
30,	in die (pp. ll. Bodl. etc.).	in diem.
v, 26,	mundans eam (pp. ll.).	mundans.
27,	in gloriosam (?).	gloriosam.
vi, 15,	in præparationem (it.).	in præparatione.
20,	in catena ista (it. ?).	in catena ita.

3. *Later Editions.*— While the Clementine edition was still recent, some thoughts seem to have been entertained of revising it. Lucas Brugensis made important collections for this purpose; but the practical difficulties were found to be too great, and the study of various readings was reserved for scholars (Bellarmin. *ad Lucam Brug.* 1606). In the next generation use and controversy gave a sanctity to the authorized text. Many, especially in Spain, pronounced it to have a value superior to the originals, and to be inspired in every detail (comp. Van Ess. *Gesch.* p. 401, 402; Hody, III, ii, 15); but it is useless to dwell on the history of such extravagancies, from which the Jesuits, at least, following their great champion Bellarmine, wisely kept aloof. It was a more serious matter that the universal acceptance of the papal text checked the critical study of the materials on which it was professedly based. At length, however, in 1706, Martianay published a new, and, in the main, better, text, chiefly from original MSS., in his edition of Jerome. Vallarsi added fresh collations in his revised issue of Martianay's work; but in both cases the collations are imperfect, and it is impossible to determine with accuracy on what MS. authority the text which is given depends. Sabatier, though professing only to deal with the Old Latin, published important materials for the criticism of Jerome's version, and gave at length the readings of Lucas Brugensis (1743). More than a century elapsed before anything more of importance was done for the text of the Latin version of the Old Test., when at length the fortunate discovery of the original revision of the Sixtine correctors again directed the attention of Roman scholars to their authorized text. The first-fruits of their labors are given in the volume of Vercellone, already often quoted, which has thrown more light upon the history and criticism of the Vulg. than any previous work. There are some defects in the arrangement of the materials, and it is unfortunate that the editor has not added either the authorized or corrected text; but still the work is such that every student of the Latin text must be deeply interested in it.

The neglect of the Latin text of the Old Test. is but a consequence of the general neglect of the criticism of the Hebrew text. In the New Test. far more has been done for the correction of the Vulg., though even here no critical edition has yet been published. Numerous collations of MSS., more or less perfect, have been made. In this, as in many other points, Bentley pointed out the true path which others have followed. His own collation of Latin MSS. was extensive and important (comp. Ellis, *Bentleii Critica Sacra*, xxxv sq.). Griesbach added new collations, and arranged those which others had made. Lachmann printed the Latin text in his larger edition, having collated the *Codex Fuldensis* for the purpose. Tischendorf has labored among Latin

MSS., only with less zeal than among Greek. Tregelles has given in his edition of the New Test. the text of *Cod. Amiatinus* from his own collation with the variations of the Clementine edition. But in all these cases the study of the Latin was merely ancillary to that of the Greek text. Probably, from the great antiquity and purity of the *Codd. Amiatinus* and *Fuldensis*, there is comparatively little scope for criticism in the revision of Jerome's version; but it could not be an unprofitable work to examine more in detail than has yet been done the several phases through which it has passed, and the causes which led to its gradual corruption.

A full account of the editions of the Vulg is given by Masch (Le Long), *Bibliotheca Sacra* (1778–90). The variations between the Sixtine and Clementine editions were collated by T. James, *Bellum Papale, s. Concordia Discors* (Lond. 1600), and more completely, with a collation of the Clementine editions, by H. de Bukentop, *Lux de Luce*, iii, 315 sq. Vercellone, correcting earlier critics, reckons that the whole number of variations between the two revisions is about three thousand (*Prolegg.* xlviii, *nota*).

VI. *Principal MSS. of the Vulgate.*—These may briefly be enumerated as follows: 1. *Cod. Amiatinus*, of the middle of the 6th century, the oldest and best extant; in the Laurentian Library at Florence; it contains the Old Test., except Baruch, and the New Test.; the latter has been edited from it by Tischendorf (Leips. 1850, 4to). See Amiatine Manuscript.

2. *Biblia Gothica Toletanæ Ecclesiæ*, of the 8th century, containing all the books except Baruch (Vercellone, *Var. Lect.* i, 84).

3. *Cod. Cavensis*, of the 8th century, if not earlier; contains the Old and New Test.; belongs to the monastery of La Cava, near Salerno; examined by Tischendorf.

4. *Cod. Paullinus*, of the 9th century, wants Baruch; at Rome (Vercellone, *loc. cit.*).

5. *Cod. Statianus* hod. *Vallicellanus*, of the 9th century; at Rome (Vercellone, *l. c.*).

6. *Cod. Ottobonianus*, of the 8th century, contains the Octateuch; in the Vatican (Vercellone, *l. c.*).

7. *Biblia Carolina*, of the 9th century; wants Baruch, and the two last leaves are by a later hand; in the cantonal library at Zurich.

8. *Biblia Bamburgensia*, of the 9th century, wants the Apocalypse; it has Jerome's Epistle to Paulinus prefixed in large uncials, the rest of the MS. is minuscular; in this MS. 1 John v, 7 appears (Kopp, *Bilder u. Schriften der Vorzeit*, i, 184).

9. *Cod. Alcuini*, of the 9th century, containing the Old and New Test. (except Baruch); supposed to be that offered to Charlemagne at his coronation; formerly in the possession of the recluses at Moutier de Grandval, now in the British Museum (Addit., 10, 546).

10. A MS. on very clean parchment, probably of the 13th century; formerly at Altdorf, now at Erlangen (Niederer, *Nachrichten zur Kirchen-, Gelehrten- und Bücher-Geschichte*, x, 125).

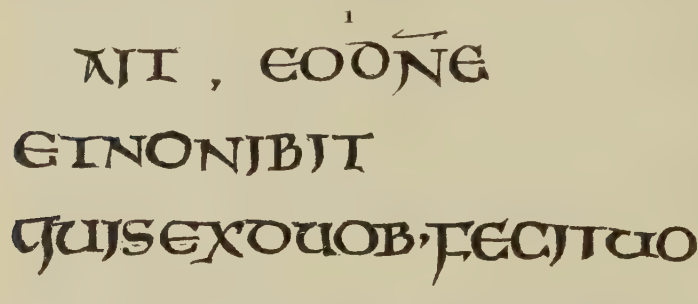
11. A MS. of the 13th century, described in Eichhorn's *Repertorium*, xvii, 183 sq.

12. *Cod. Fuldensis*, of the 6th century, contains the New Test., with the gospels in the form of a harmony; used by Lachmann in his edition of the Latin subjoined to his Greek New Test.; a specimen was published by Ranke (Marb. 1860, 4to).

13. *Cod. Forojuliensis*; contains the four gospels; edited along with fragments of Mark's gospel from the Prague MS. (previously edited by Dobrowski, *Fragmentum Pragense Ev. S. Marci*, etc. [Prag. 1778, 4to]), and other remains of the same gospel from MSS. preserved at Venice, by Bianchini, *Append. ad Evangel. Quadrupl.*

14. *Cod. Sangellensis*; a Græco-Latin MS. of the 9th century; contains the four

1



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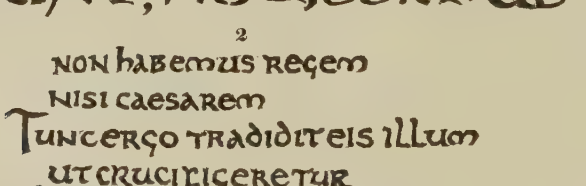

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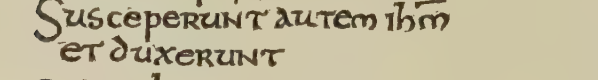

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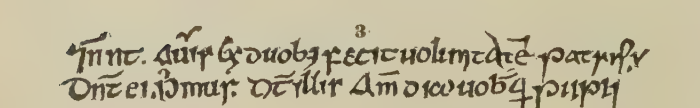


Specimens of MSS. of the Vulgate: 1. Brit. Mus. (Addit. 5463), Uncial; 2. Stonyhurst (St. Cuthbert's), Semi-uncial; 3. Harleian (Brit. Mus. 1802), Cursive; 4. Hereford Gospels, Cursive.

gospels in Greek, with an interlineary translation; edited in fac-simile by Rettig (Turin, 1836, 4to). There is another *Cod. Sangallensis* containing fragments of the gospels, of the 6th century, described by Tischendorf in the *Deutsche Zeitschrift für christl. Wissenschaft*, 1857, No. 7, and esteemed by him of great value for the text of the Vulgate (Tischendorf, *Proleg.* p. 249 sq.). See GALL (ST.) MANUSCRIPT.

Besides these, many codices exist both in British and Continental libraries. See MANUSCRIPTS, BIBLICAL.

VII. *Critical Value of the Latin Versions.*—1. *In the Old Test.*—The Latin Version, in its various forms, contributes, as has already been seen, more or less important materials for the criticism of the original texts of the Old and New Tests., and of the Common and Hexaplaric texts of the Sept. The bearing of the Vulg. on the Sept. will not be noticed here, as the points involved in the inquiry more properly belong to the history of the Sept. Little, again, need be said on the value of the translation of Jerome for the textual criticism of the Old Test. As a whole, his work is a remarkable monument of the substantial identity of the Hebrew text of the 4th century with the present Masoretic text; and the want of trustworthy materials for the exact determination of the Latin text itself has made all detailed investigation of his readings impossible or unsatisfactory. The passages which were quoted in the premature controversies of the 16th and 17th centuries, to prove the corruption of the Hebrew or Latin text, are commonly of little importance so far as the text is concerned. It will be enough to notice those only which are quoted by Whitaker, the worthy antagonist of Bellarmine (*Disputation on Scripture* [ed. Park. Soc.], p. 163 sq.).

Gen. i, 30, *om.* all green herbs (in Vet. L.); iii, 15, *ipsa* conteret caput tuum. There seems good reason to believe that the original reading was *ipse*. Comp. Vercellone, *ad loc.* See also Gen. iv, 16.

iii, 17, in opere tuo. בעבורך for בעבודך.

iv, 16, *om.* Nod, which is specially noticed in Jerome's *Quæst. Hebr.*

vi, 6, *add.* et præcavens in futurum. The words are a gloss, and not a part of the Vulgate text.

viii, 4, *vicesimo* septimo *for* septimo *decimo*. So Sept.

viii, 7, egrediebatur et *non* revertebatur. The *non* is wanting in the best manuscripts of the Vulgate, and has been introduced from the Sept.

xi, 13, *trecentis* tribus *for* quadringentis tribus. So Sept.

ix, 1, fundetur sanguis illius. *Om.* "by man."

xxxvii, 2, sedecim *for* septemdecim. Probably a transcriptural error.

xxxix, 6, *om.* "Wherefore he left—Joseph."

xl, 5, *om.* "the butler—prison."

xlix, 10. Comp. Vercellone, *ad loc.*

xlix, 33, *om.*

In xxiv, 6; xxvii, 5; xxxiv, 29, the variation is probably in the rendering only. The remaining passages, ii, 8; iii, 6; iv, 6, 13, 26; vi, 3; xiv, 3; xvii, 16; xix, 18; xxi, 9; xxiv, 22; xxv, 34; xxvii, 33; xxxi, 32; xxxviii, 5, 23; xlix, 22, contain differences of interpretation; and in xxxvi, 24, xli, 45, the Vulgate appears to have preserved important traditional renderings.

2. *In the New Test.*—The examples which have been given show the comparatively narrow limits within which the Vulgate can be used for the criticism of the Hebrew text. The version was made at a time when the present revision was already established; and the freedom which Jerome allowed himself in rendering the sense of the original often leaves it doubtful whether in reality a various reading is represented by the peculiar form which he gives to a particular passage. In the New Test. the case is far different. In this the critical evidence of the Latin is separable into two distinct elements, the evidence of the Old Latin and that of the Hieronymian revision. The latter, where it differs from the former, represents the received Greek text of the 4th century, and so far claims a respect (speaking roughly) equal to that due to a first-class Greek MS.; and it may be fairly concluded that any reading opposed to the combined testimony of the oldest Greek MSS. and the true Vulgate text either arose later than the 4th century, or was previously confined within a very narrow range. The *corrections* of Jerome do not carry us back beyond the age of existing Greek MSS., but, at the same time, they supplement the original testimony of MSS. by an independent witness. The *substance* of the Vulgate, and the copies of the Old Latin, have a more venerable authority. The origin of the Latin version dates, as has been seen, from the earliest age of the Christian Church. The translation, as a whole, was practically fixed and current more than a century before the transcription of the oldest Greek MS. Thus it is a witness to a text more ancient, and, therefore, *cæteris paribus*, more valuable, than is represented by any other authority, unless the Peshito in its present form be excepted. This primitive text was not, as far as can be ascertained, free from serious corruptions (at least in the synoptic gospels) from the first, and was variously corrupted afterwards. But the corruptions proceeded in a different direction and by a different law from those of Greek MSS., and, consequently, the two authorities mutually correct each other. What is the nature of these corruptions, and what the character and value of Jerome's revision and of the Old Latin, will be seen from some examples to be given in detail.

Before giving these, however, one preliminary remark must be made. In estimating the critical value of Jerome's labors, it is necessary to draw a distinction between his different works. His mode of proceeding was by no means uniform; and the importance of his judgment varies with the object at which he aimed. The three versions of the Psalter represent completely the three different methods which he followed. At first he was contented with a popular revision of the current text (the *Roman* Psalter); then he instituted an accurate comparison between the current text and the original (the *Gallican* Psalter); and in the next place he translated independently, giving a direct version of the original (the *Hebrew* Psalter). These three methods follow one another in chronological order, and answer to the wider views which Jerome gradually gained of the functions of a Biblical scholar. The revision of the New Test. belongs, unfortunately, to the first period. When it was made, Jerome was as yet unused to the task, and he was anxious not to arouse popular prejudice. His aim was little more than to remove obvious interpolations and blunders; and in doing this he likewise introduced some changes of expression which softened the roughness of the old version, and some which seemed to be required for the true expression of the sense (e. g. Matt. vi, 11, *supersubstantialem* for *quotidianum*). But while he accomplished much, he failed to carry out even this limited purpose with thorough completeness. A rendering which he commonly altered was still suffered to remain in some places without any obvious reason (e. g. *μυστήριον, δοξάζω, ἀφανίζω*); and the textual emendations which he introduced (apart from the removal of glosses) seem to have been made after only a partial examination of Greek copies, and those probably few in number. The result was such as might have been expected. The greater corruptions of the Old Latin, whether by addition or omission, are generally corrected in the Vulgate. Sometimes, also, Jerome gives the true reading in details which had been lost in the Old Latin: Matt. i, 25, *cognoscebat;* ii, 23, *prophetas;* v, 22, *om.* εἰκῇ; ix, 15, *lugere;* John iii, 8; Luke ii, 33, ὁ *πατήρ*; iv, 12. But not rarely he leaves a false reading uncorrected (Matt. ix, 28, *vobis;* x, 42), or adopts a false reading where the true one was also current: xvi, 6; xviii, 29; xix, 4; John i, 3, 16; vi, 64. Even in graver variations he is not exempt from error. The famous pericope, John vii, 53; viii, 11, which had gained only a partial entrance into the Old Latin, is certainly established in the Vulgate. The additions in Matt. xxvii, 35; Luke iv, 19; John v, 4; 1 Pet. iii, 22, were already generally or widely received in the Latin copies, and Jerome left them undisturbed. The same may be said of Mark xvi, 9–20; but the "heavenly tes-

timony" (1 John v, 7), which is found in the editions of the Vulgate, is, beyond all doubt, a later interpolation, due to an African gloss; and there is reason to believe that the interpolations in Acts viii, 37; ix, 5, were really erased by Jerome, though they maintained their place in the mass of Latin copies.

Jerome's revision of the gospels was far more complete than that of the remaining parts of the New Test. It is, indeed, impossible, except in the gospels, to determine any substantial difference in the Greek texts which are represented by the Old and Hieronymian versions. Elsewhere the differences, as far as they can be satisfactorily established, are differences of expression, and not of text; and there is no sufficient reason to believe that the readings which exist in the best Vulgate MSS., when they are at variance with other Latin authorities, rest upon the deliberate judgment of Jerome. On the contrary, his commentaries show that he used copies differing widely from the recension which passes under his name, and even expressly condemned as faulty in text or rendering many passages which are undoubtedly part of the Vulgate. Thus in his commentary on the Galatians he condemns the additions, iii, 1, *veritati non obedire;* v, 21, *homicidia;* and the translations, i, 16, *non acquievi carni et sanguini* (for *non contuli cum carne et sanguine*); v, 9, *modicum fermentum totam massam corrumpit* (for *modicum fermentum totam conspersionem fermentat*); v, 11, *evacuatum est* (for *cessavit*); vi, 3, *seipsum* (seipse) *seducit* (for *mentem suam decipit*). In the text of the epistle which he gives there are upwards of fifty readings that differ from the best Vulgate text, of which about ten are improvements (iv, 21; v, 13, 23; vi, 13, 15, 16, etc.), as many more inferior readings (iv, 17, 26, 30, etc.), and the remainder differences of expression: *malo* for *nequam*, *recto pede incedunt* for *recte ambulant*, *rursum* for *iterum*. The same differences are found in his commentaries on the other epistles: *ad Ephes.* i, 6; iii, 14; iv, 19; v, 22, 31; *ad Tit.* iii, 15. From this it will be evident that the Vulgate text of the Acts and the epistles does not represent the critical opinion of Jerome, even in the restricted sense in which this is true of the text of the gospels. But still there are some readings which may with probability be referred to his revision: Acts xiii, 18, *mores eorum sustinuit* for *nutriit* (*aluit*) *eos;* Rom. xii, 11, *Domino* for *tempori;* Eph. iv, 19, *illuminabit te Christus* for *continges Christum;* Gal. ii, 5, *neque ad horam cessimus* for *ad horam cessimus;* 1 Tim. v, 19, add. *nisi sub duobus aut tribus testibus*.

3. *The Vetus Latina.*—The chief corruptions of the Old Latin consist in the introduction of glosses. These, like the corresponding additions in the *Codex Bezæ* (D_1), are sometimes indications of the venerable antiquity of the source from which it was derived, and seem to carry us back to the time when the evangelic tradition had not yet been wholly superseded by the written gospels. Such are the interpolations at Matt. iii, 15; xx, 28; Luke iii, 22 (comp. also i, 46; xii, 38); but more frequently they are derived from parallel passages, either by direct transference of the words of another evangelist or by the reproduction of the substance of them. These interpolations are frequent in the synoptic gospels: Matt. iii, 3; Mark xvi, 4; Luke i, 29; vi, 10; ix, 43, 50, 54; xi, 2; and occur also in John vi, 56, etc. But in John the Old Latin more commonly errs by defect than by excess. Thus it omits clauses certainly or probably genuine: iii, 31; iv, 9; v, 36; vi, 23; viii, 58, etc. Sometimes, again, the renderings of the Greek text are free: Luke i, 29; ii, 15; vi, 21. Such variations, however, are rarely likely to mislead. Otherwise the Old Latin text of the gospels is of the highest value. There are cases where some Latin MSS. combine with one or two other of the most ancient witnesses to support a reading which has been obliterated in the mass of authorities: Luke vi, 1; Mark v, 3; xvi, 9 sq.; and not unfrequently it preserves the true text which is lost in the Vulgate: Luke xiii, 19; xiv, 5; xv, 28.

But the places where the Old Latin and the Vulgate have separately preserved the true reading are rare, when compared with those in which they combine with other ancient witnesses against the great mass of authorities. Every chapter of the gospels will furnish instances of this agreement, which is often the more striking because it exists only in the original text of the Vulgate, while the later copies have been corrupted in the same way as the later Greek MSS.: Mark ii, 16; iii, 25 (?); viii, 13, etc.; Rom. vi, 8; xvi, 24, etc. In the first few chapters of Matthew, the following may be noticed: i, 18 (*bis*); ii, 18; iii, 10; v, 4, 5, 11, 30, 44, 47; vi, 5, 13; vii, 10, 14, 29; viii, 32 (x, 8), etc. It is useless to multiply examples which occur equally in every part of the New Test.; Luke ii, 14, 40; iv, 2, etc.; John i, 52; iv, 42, 51; v, 16; viii, 59; xiv, 17, etc.; Acts ii, 30, 31, 37, etc.; 1 Cor. i, 1, 15, 22, 27, etc. On the other hand, there are passages in which the Latin authorities combine in giving a false reading: Matt. vi, 15; vii, 10; viii, 28 (?), etc.; Luke iv, 17; xiii, 23, 27, 31, etc.; Acts ii, 20, etc.; 1 Tim. iii, 16, etc. But these are comparatively few, and commonly marked by the absence of all Eastern corroborative evidence. It may be impossible to lay down definite laws for the separation of readings which are due to free rendering, or carelessness, or glosses; but in practice there is little difficulty in distinguishing the variations which are due to the idiosyncrasy (so to speak) of the version from those which contain real traces of the original text. When every allowance has been made for the rudeness of the original Latin and the haste of Jerome's revision, it can scarcely be denied that the Vulgate is not only the most venerable, but also the most precious, monument of Latin Christianity. For ten centuries it preserved in Western Europe a text of Holy Scripture far purer than that which was current in the Byzantine Church, and at the revival of Greek learning guided the way towards a revision of the late Greek text, in which the best Biblical critics have followed the steps of Bentley, with ever-deepening conviction of the supreme importance of the coincidence of the earliest Greek and Latin authorities.

4. Of the *interpretative* value of the Vulgate little need be said. There can be no doubt that in dealing with the New Test., at least, we are now in possession of means infinitely more varied and better suited to the right elucidation of the text than could have been enjoyed by the original African translators. It is a false humility to rate as nothing the inheritance of ages. If the investigation of the laws of language, the clear perception of principles of grammar, the accurate investigation of words, the minute comparison of ancient texts, the wide study of antiquity, the long lessons of experience, have contributed nothing towards a fuller understanding of Holy Scripture, all trust in Divine Providence is gone. If we are not in this respect far in advance of the simple peasant or half-trained scholar of North Africa, or even of the laborious student of Bethlehem, we have proved false to their example, and dishonor them by our indolence. It would be a thankless task to quote instances where the Latin version renders the Greek incorrectly. Such faults arise most commonly from a servile adherence to the exact words of the original, and thus that which is an error in rendering proves a fresh evidence of the scrupulous care with which the translator generally followed the text before him. But while the interpreter of the New Test. will be fully justified in setting aside without scruple the authority of early versions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (John i, 3, 9; viii, 25, etc.) or indicate an early difference of translation, and then its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text and opinion only for the rendering.

VIII. *Linguistic Character and Influence of the Latin Versions.*—1. The characteristics of Christian Latinity

have been most unaccountably neglected by lexicographers and grammarians. It is, indeed, only lately that the full importance of provincial dialects in the history of languages has been fully recognised, and it may be hoped that the writings of Tertullian, Arnobius, and the African fathers generally will now at length receive the attention which they justly claim. But it is necessary to go back one step further, and to seek in the remains of the Old Latin Bible the earliest and the purest traces of the popular idioms of African Latin. It is easy to trace in the patristic writings the powerful influence of this venerable version; and, on the other hand, the version itself exhibits numerous peculiarities which were evidently borrowed from the current dialect. Generally it is necessary to distinguish two distinct elements both in the Latin version and in subsequent writings—(1) provincialisms and (2) Græcisms. The former are chiefly of interest as illustrating the history of the Latin language; the latter as marking, in some degree, its power of expansion. Only a few remarks on each of these heads, which may help to guide inquiry, can be offered here; but the careful reading of some chapters of the Old version (e. g. Psa., Ecclus., Wisd., in the modern Vulgate) will supply numerous illustrations.

(1.) *Provincialisms.*—One of the most interesting facts in regard to the language of the Latin version is the reappearance in it of early forms which are found in Plautus or noted as archaisms by grammarians. These establish in a signal manner the vitality of the popular as distinguished from the literary idiom, and, from the great scarcity of memorials of the Italian dialects, possess a peculiar value. Examples of words, forms, and constructions will show the extent to which this phenomenon prevails.

(a.) *Words.*—*Stultiloquium, multiloquium, vaniloquus* (Plautus); *stabilimentum* (id.); *datus* (subst. id.); *condignus* (id.); *aratiuncula* (id.); *versipellis* (id.); *saturitas* (id.); *stacte* (id.); *cordatus* (Ennius); *custoditio* (Festus); *decipula, dejero* (Plautus); *exentero* (id.); *scius* (Pac.); *ninio* (*to drive*, Festus).

(b.) *Forms.*—Deponents as passive: *consolor, hortor, promereor* (Heb. xiii, 16); *ministror*. Irregular inflections: *partibor absconsus;* conversely: *exies*, etc.; *tapetia* (Plautus), *hæc* (fem. plur.). Unusual forms: *puscua* (fem.); *murmur* (masc.); *sal* (neut.); *retia* (sing.); *certor, odio, cornum, placor* (subst.), *dulcor*.

(c.) *Constructions.*—*Emigro* with *acc.* (Psa. lxi, 7, "emigrabit te de tabernaculo"); *dominor* with *gen.; noceo* with *acc.; sui, suus* for *ejus*, etc.; *non* for *ne* prohibitive; *capit* impers.

In addition to these, there are many other peculiarities which evidently belong to the African (or common) dialect, and not merely to the Christian form of it.

Such are the words *minorare, minoratio, improperium, framea* (a sword), *ablactatio, annualis, alleviare, pectusculum, antemurale, panifica, paratura, tortura, tribulare*, (met.), *tribulatio, valefacere, veredarius, viare, victualia, virectum* (viretum), *vitulamen, volatilia* (subst.), *quaternio, reclinatorium, scrutinium, spensare, stratoria* (subst.), *sufferentia, sufficientia, superabundantia, sustinentia, cartallus, cassidile, collactaneus, condulcare, genimen, grossitudo, refectio* (κατάλυμα), *exterminium, defunctio* (decease), *substantia* (abs.), *incolatus*.

New verbs are formed from adjectives: *pessimare, proximare, approximare, assiduare, pigritari, salvare* (*salvator, salvatio*), *obviare, jucundare*, and especially a large class in *-fico: mortifico, vivifico, sanctifico, glorifico, clarifico, beatifico, castifico, gratifico, fructifico*.

Other verbs worthy of notice are: *appropriare, appretiare, tenebrescere, indulcare, implanare* (plānus), *manicare*.

In this class may be reckoned also many—

(1.) New substantives derived from adjectives: *possibilitas, præclaritas, paternitas, præscientia, religiositas, nativitas, supervacuitas, mamalia*.

New verbs formed in like manner: *requietio, respectio, creatura, subitatio, extollentia*.

(2.) New verbals: *accensibilis, acceptabilis, docibilis, productilis, passibilis, receptibilis, reprehensibilis, suadibilis, subjectibilis, arreptitius;* and participial forms: *pudoratus, angustiatus, timoratus, sensatus, disciplinatus, magnatus, linguatus*.

(3.) New adjectives: *animæquus, temporaneus, unigenitus, querulosus;* and adverbs: *terribiliter, unanimiter, spiritualiter, cognoscibiliter, fiducialiter*.

The series of *negative* compounds is peculiarly worthy of notice: *immemoratio, increditio, inconsummatio; inhonorare; inauxiliatus, indeficiens, inconfusibilis, importabilis*.

Among the characteristics of the late stage of a language must be reckoned the excessive frequency of compounds, especially those formed with the prepositions. These are peculiarly abundant in the Latin version; but in many cases it is difficult to determine whether they are not direct translations of the late Sept. forms, and not independent forms: e. g. *addecimare, advenire -ntio, adincrescere, pereffluere, permundare, propurgare, superexaltare, superinvalescere, supererogare, reinvitare, rememoratio, repropitiari, subinferre*. Of these many are the direct representatives of Greek words: *superadulta* (1 Cor. vii, 36), *superseminare* (Matt. xiii, 25), *comparticipes, concaptivus, complantatus*, etc. (supersubstantialis, vi, 11); and others are formed to express distinct ideas: *subcinericius, subnervare*, etc.

(2.) *Græcisms.*—The "simplicity" of the Old version necessarily led to the introduction of very numerous Septuagintal or New-Test. forms, many of which have now passed into common use. In this respect it would be easy to point out the difference which exists between Jerome's own work and the original translation, or his revision of it.

Examples of Greek words are: *zelare, perizoma, python, pythonissa, proselytus, prophetes -tissa -tizare -tare, poderis, pompatice, thesaurizare, anathematizare, agonizare, agonia, aromatizare, angelus -icus, peribolus, pisticus, probatica, papyrio, pastophoria, telonium, eucharis, acharis, romphæa, bravium, dithalassus, doma* (*thronus*), *thymiatorium, tristega, scandalum, sitarcia, blasphemare*, etc., besides the purely technical terms *patriarcha, Parasceve, Pascha, Paracletus*. Other words based on the Greek are: *aporior, angario, apostatare, apostolatus, acedior* (ἀκηδία).

Some close renderings are interesting: *amodo* (ἀπὸ τούτου), *propitiatorium* (ἱλαστήριον), *inidipsum* (ἐπὶ τὸ αὐτό), *rationale* (λογεῖον, Exod. xxviii, 15, etc.), *scenofactorius* (Acts xviii, 3), *seminiverbius* (xvii, 18), *subintroductus* (Gal. ii, 4), *supercertari* (Jude 3), *civilitas* (Acts xxii, 28), *intentator malorum* (James i, 13). To this head must also be referred such constructions as *zelare* with *accus.* (ζηλοῦν τινα); *facere* with *inf.* (ποιεῖν . . . γενέσθαι); *potestas* with *inf.* (ἐξουσία ἀφιέναι); the use of the *inf.* to express an end (Acts vii, 43, ἐποιήσατε προσκυνεῖν) or a result (Luke i, 25, ἐπεῖδεν ἀφελεῖν, *respexit auferre*); the introduction of *quia* for ὅτι in the sense of *that* (ver. 58, *audierunt . . . quia*), or for ὅτι *recitativum* (Matt. vii, 23, *Confitebor illis quia*); the dat. with *assequi* (Luke i, 3, παρακολουθεῖν Vet. L.); the use of the *gen.* with the comparative (John i, 50, *majora horum*); and such Hebraisms as *vir mortis* (1 Kings ii, 26).

Generally it may be observed that the Vulg. Latin bears traces of a threefold influence derived from the original text; and the modifications of form which are capable of being carried back to this source occur yet more largely in modern languages, whether in this case they are to be referred to the plastic power of the Vulg. on the popular dialect, or, as is more likely, we must suppose that the Vulg. has preserved a distinct record of powers which were widely working in the times of the Empire on the common Latin. These are (1) an extension of the use of prepositions for simple cases; e. g. in the renderings of ἐν (Col. iii, 17), facere *in* verbo, etc.; (2) an assimilation of pronouns to the meaning of the Greek article; e. g. 1 John i, 2, *ipsa* vita; Luke xxiv, 9, *illis* undecim, etc.; and (3) a constant employment of the definitive and epithetic genitive, where classical usage would have required an adjective; e. g. Col. i, 13, filius *caritatis suæ;* iii, 12, viscera *misericordiæ*.

The peculiarities which have been enumerated are found in greater or less frequency throughout the Vulg. It is natural that they should be most abundant and striking in the parts which have been preserved least changed from the Old Latin—the Apocrypha, the Acts, Epistles, and Apocalypse. Jerome, who, as he often says, had spent many years in the schools of grammarians and rhetoricians, could not fail to soften down many of the asperities of the earlier version, either by adopting variations already in partial use, or by correcting faulty expressions himself as he revised the text. An examination of a few chapters in the Old and New versions of the gospels will show the character and extent of the changes which he ventured to introduce:

Luke i, 60, οὐχί, *non*, Vet. L., *nequaquam*, Vulg.: ver. 65, ἐν ὅλῃ τῇ ὀρεινῇ, *in omni montana*, Vet. L., *super omnia montana*, Vulg.: ii, 1, *profiteretur, professio*, Vet. L., *describeretur, descriptio*, Vulg.; ver. 13, *exercitus cœlestis*, Vet. L., *militiæ cœlestis*, Vulg.; ver. 34, *quod contradicetur*, Vet. L.,

cui contr. Vulg.; ver. 49, *in propria Patris mei*, Vet. L., *in his quæ patris mei sunt*, Vulg. Some words he seems to have changed constantly, though not universally: e. g. *obauditio, obaudio* (obedientia, obedio); *mensurare* (metiri); *dilectio* (caritas); *sacramentum* (mysterium), etc. Many of the most remarkable forms are confined to books which he did not revise: *elucidare, inaltare* (jucundari); *fumigabundus, illamentatus, indisciplinatus, insuspicabilis; exsecramentum (exterminium), gaudimonium; extollentia, honorificentia; horripilatio, inhonoratio.*

2. Generally it may be said that the scriptural idioms of our common language have come to us mainly through the Latin; and in a wider view the Vulg. is the connecting-link between classical and modern languages. It contains elements which belong to the earliest stage of Latin, and exhibits (if often in a rude form) the flexibility of the popular dialect. On the other hand, it has furnished the source and the model for a large portion of current Latin derivatives. Even a cursory examination of the characteristic words which have been given will show how many of them, and how many corresponding forms, have passed into living languages. To follow out this question in detail would be out of place here; but it would furnish a chapter in the history of language, fruitful in results and hitherto unwritten. Within a more limited range the authority of the Latin versions is undeniable, though its extent is rarely realized. The vast power which they have had in determining the theological terms of Western Christendom can hardly be overrated. By far the greater part of the current doctrinal terminology is based on the Vulg., and, as far as can be ascertained, was originated in the Latin version. *Predestination, justification, supererogation* (*supererogo*), *sanctification, salvation, mediator, regeneration, revelation, visitation* (met.), *propitiation*, first appear in the Old Vulg. *Grace, redemption, election, reconciliation, satisfaction, inspiration, scripture*, were devoted there to a new and holy use. *Sacrament* (*μυστήριον*) and *communion* are from the same source; and though *baptism* is Greek, it comes to us from the Latin. It would be easy to extend the list by the addition of *orders, penance, congregation, priest*. But it can be seen from the forms already brought forward that the Latin versions have left their mark both upon our language and upon our thoughts; and if the right method of controversy is based upon a clear historical perception of the force of words, it is evident that the study of the Vulg., however much neglected, can never be neglected with impunity. It was the version which alone they knew who handed down to the Reformers the rich stores of mediæval wisdom; the version with which the greatest of the Reformers were most familiar, and from which they had drawn their earliest knowledge of divine truth.

In more important respects, likewise, the influence which the Latin versions of the Bible have exercised upon Western Christianity is scarcely less than that of the Sept. upon the Greek churches. But both the Greek and the Latin Vulgates have long been neglected. The revival of letters, bringing with it the study of the original texts of Holy Scripture, checked for a time the study of these two great bulwarks of the Greek and Latin churches—for the Sept., in fact, belongs rather to the history of Christianity than to the history of Judaism—and, in spite of recent labors, their importance is even now hardly recognised. In the case of the Vulgate, ecclesiastical controversies have still further impeded all efforts of liberal criticism. The Romanist (till lately) regarded the Clementine text as fixed beyond appeal; the Protestant shrank from examining a subject which seemed to belong peculiarly to the Romanist. Yet, apart from all polemical questions, the Vulgate should have a very deep interest for all the Western churches. For many centuries it was the only Bible generally used; and, directly or indirectly, it is the real parent of all the vernacular versions of Western Europe. The Gothic version of Ulphilas alone is independent of it, for the Slavonic and modern Russian versions are necessarily not taken into account. With England it has a peculiarly close connection. The earliest translations made from it were the (lost) books of Bede, and the glosses on the Psalms and gospels of the 8th and 9th centuries (ed. Thorpe, Lond. 1835, 1842). In the 10th century Ælfric translated considerable portions of the Old Test. (*Heptateuchus*, etc., ed. Thwaites, Oxford, 1698). But the most important monument of its influence is the great English version of Wycliffe (1324–84, ed. Forshall and Madden, Oxford, 1850), which is a literal rendering of the current Vulgate text. In the age of the Reformation the Vulgate was rather the guide than the source of the popular versions. The Romanist translations into German (Michaelis, ed. Marsh, ii, 107), French, Italian, and Spanish were naturally derived from the Vulgate (Simon, *Hist. Crit. N. T.* c. 28, 29, 40, 41). Of others, that of Luther (New Test. in 1523) was the most important, and in this the Vulgate had great weight, though it was made with such use of the originals as was possible. From Luther the influence of the Latin passed to our own A. V. Tyndale had spent some time abroad, and was acquainted with Luther before he published his version of the New Test. in 1526. Tyndale's version of the Old Test., which was unfinished at the time of his martyrdom (1536), was completed by Coverdale, and in this the influence of the Latin and German translations was predominant. A proof of this remains in the Psalter of the Prayer-book, which was taken from the "Great English Bible" (1539, 1540), and this was merely a new edition of that called Matthew's, which was itself taken from Tyndale and Coverdale. This version of the Psalms follows the Gallican Psalter, a revision of the Old Latin made by Jerome and afterwards introduced into his new translation, and differs in many respects from the Hebrew text (e. g. Psa. xiv). It would be out of place to follow this question into detail here. It is enough to remember that the first translators of our Bible had been familiarized with the Vulgate from their youth, and could not have cast off the influence of early association. But the claims of the Vulgate to the attention of scholars rest on wider grounds. It is not only the source of our current theological terminology, but it is, in one shape or other, the most important early witness to the text and interpretation of the whole Bible. The materials available for the accurate study of it are unfortunately at present as scanty as those yet unexamined are rich and varied.

IX. *Modern Versions of the Vulgate.*—The versions used in the Church of Rome have all been made from the Vulgate, of which the first German translation was printed in 1466, the Spanish in 1478, and the Italian in 1471. Our limits will allow us only to refer to that in use in English, of which the Old Test. was printed at Douai in 1609, and the New at Rheims in 1582. This is greatly inferior in strength and elegance of expression to the A. V. of 1611, but is highly commendable for its scrupulous accuracy and fidelity, which cannot be predicated of all translations from the Vulgate into other languages. It was altered and modernized by bishop Challoner in 1749, when the text was conformed to that of the Clementine edition. It has since undergone various alterations under the care of the Irish Roman Catholic hierarchy, and has been in some respects conformed to the A. V., even in passages which controversialists of a bygone age had stigmatized as heretical. But this has been done without any departure from the text. The original translators, however, adhered so servilely to this as to employ such barbarous words and phrases as sindom (Mark xv, 46), zealators (Acts xx, 20), præfinition (Eph. iii, 11), contristate (iv, 30), agnition (Philem. 16), repropitiate (Heb. ii, 17), with such hosts God is promerited (xiii, 16), etc. "Yet, in justice, it must be observed that no case of wilful perversion of Scripture has ever been brought home to the Rhemish translators" (Scrivener, *Supplement to the Authorized Version*). Mr. Scrivener adds that "the Rhe-

mish divines [who were evidently men of learning and ability] may occasionally do us good service by furnishing some happy phrase or form of expression which had eluded the diligence of their more reputable predecessors" (*ibid.*).

The translators observe in their preface that they religiously keep the phrases word for word, "for fear of missing or restraining the sense of the Holy Ghost to the fantasie;" in proof of which they refer to such phrases as *τί ἐμοὶ καὶ σοί, γύναι* (John ii, 4) which they render "What to me and thee, woman?" explaining it in the note by the phrase "What hast thou to do with me?" But in some of the modern editions of the Rhemish version this rule has been departed from and the text altered into "What is *that* to me or thee?" (Dublin ed. 1791, 1824), or "What is *it* to me and thee?" (ibid. 1820); a reading inconsistent with the translation of the same words in Luke viii, 28. The interpolation has been removed in Dr. Murray's edition of 1825. In the *New Version of the Four Gospels*, by a Catholic (Dr. Lingard), the words are rendered, "What hast thou to do with me?" The whole passage is thus rendered and commented on by Tittmann (*Meletemata Sacra*): "*Missum me fac, o mea*, 'Leave that to my care, good mother.' It is not the language of reproof or refusal, but rather of consolation and promise. This appears from the words which follow, 'mine hour is not yet come.' For in these words he promises his mother that at the proper time he will gratify her wish. . . . But our Lord purposely delayed his assistance, that the greatness of the miracle might be the better known to all. The appellation *γύναι*, which was employed by our Lord on other occasions also (John xix, 26; xx, 15), was very honorable among the Greeks, who were accustomed to call their queens by this title, and may be rendered 'my beloved.'"

Prof. Moses Stuart (*Commentary on the Apocalypse*, i, 119) conceives that "in the translation of *μετανοεῖτε* by *agite pœnitentiam* (Matt. iii, 2), the same spirit was operating which led one part of the Church in modern times to translate *μετανοεῖτε* by *do penance*." But the Latin phrase "agere pœnitentiam," which is also found in the old Italic, is evidently synonymous with *μετανοεῖν*, "to repent." "Agite pœnitentiam," says Campbell, "was not originally a mistranslation of the Greek *μετανοεῖτε*." Dr. Lingard (*ut sup.*) renders it "repent."

We refer to one passage more, often objected to as proving that the Vulgate was altered to serve a purpose. In Heb. xi, 21, the Vulgate reads, as the translation of *προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*: adoravit fastigium virgæ ejus, "worshipped the top of his [Joseph's] rod." If the present pointing of the Hebrew מִטָּה (Gen. xlvii, 31) be correct, the Seventy, who read it מַטֶּה, "a staff" or "sceptre," must have been in error, wherein they were followed by the Syriac. Tholuck (*Commentary on Heb.*) is of opinion that the Latin translators did not (as some suppose) overlook *ἐπί*, "upon," and he considers that this preposition with the accusative might easily lead to the acceptation in which it is taken by the Vulgate, which is also that adopted by Chrysostom and Theodoret, who explain the passage as if Jacob had foreseen Joseph's sovereignty, and gave a proof of his belief in it by the act of adoration in the direction of his sceptre. This is, in Tholuck's opinion, further confirmed by the generally spread reading *αὐτοῦ* (his), not *αὐτοῦ* (his own); and he doubts if the inspired writer of the epistle did not himself so understand the passage in the Sept. as being the more significant. But should it be admitted, with Tholuck, that "the Protestant controversialists have very unjustly designated this passage of the Vulgate as one of the most palpable of its errors," it must be borne in mind that Onkelos, Jonathan, Symmachus, and Aquila follow the present reading; to which Jerome also gives a decided preference, observing (on Gen. xlvii, 31), "In this passage some vainly assert that Jacob adored the top of Joseph's sceptre; . . . for in the Hebrew the reading is quite different. Israel adored at the head of the bed (adoravit Israel ad caput lectuli)." See ENGLISH VERSIONS.

X. *Literature.*—The chief original works bearing on the Vulgate generally are, Simon, *Histoire Critique du V. T.* 1678–85; id. *N. T.* 1689–93; Hody, *De Bibliorum Textibus Originalibus* (Oxon. 1705); Martianay, *Hieron. Opp.* (Paris, 1693), with the prefaces and additions of Vallarsi (Verona, 1734) and Maffei (Venice, 1767); Bianchini (*Blanchinus*, not *Blanchini*), *Vindiciæ Canon. SS. Vulg. Lat. Edit.* (Rome, 1740); Bukentop, *Lux de Luce* (Bruxellis, 1710); Sabatier, *Bibl. SS. Lat. Vers. Ant.* (Remis, 1743); Van Ess, *Pragmatisch-kritische Gesch. d. Vulg.* (Tüb. 1824); Vercellone, *Variæ Lectiones Vulg. Lat. Bibliorum* (tom. i, Romæ, 1860; tom. ii, pars prior, 1862). In addition to these, there are the controversial works of Mariana, Bellarmine, Whitaker, Fulke, etc., and numerous essays by Calmet, D. Schulz, Fleck, Riegler, etc.; and in the New Test. the labors of Bentley, Sanftl, Griesbach, Schulz, Lachmann, Tregelles, and Tischendorf have collected a great amount of critical materials. But it is not too much to say that the noble work of Vercellone has made an epoch in the study of the Vulgate, and the chief results which follow from the first instalment of his collations are here for the first time incorporated in its history. See also Riegler, *Gesch. der Vulgata* (Sulzb. 1820); Brunati, *De Vulgata* (Vien. 1825); Kaulen, *Gesch. der Vulgata* (Mentz, 1869); Rönsch, *Itala und Vulgata* (Marb. 1869). See LATIN VERSIONS.

Vulgivăga, in Roman mythology, is a surname of *Venus*, as the lowly, in contrast with Urania, the heavenly. She favored the longings and desires of men which were wrongfully designated by the name of love.

Vulture is the rendering, in the A. V., of two Heb. words: 1. דָּאָה, *daâh* (only in Lev. xi, 14; Sept. *γύψ*; Vulg. *milvus;* the parallel passage, Deut. xiv, 13, has in the corresponding position רָאָה, *raâh*, which may be an erroneous transcription; Sept. *γύψ*; Vulg. *ixion;* A. V. "glede"), or דַּיָּה, *dayâh* (only Deut. xiv, 13, *ἴκτιν*; *milvus;* Isa. xxxiv, 34, *ἔλαφος*; *milvus*); and 2. אַיָּה, *ayâh* (only in Job xxviii, 7, *γύψ*; *vultur;* Lev. xi, 14, *ἴκτιν*; *vultur;* A. V. "kite;" Deut. xiv, 13, Sept. omits; Vulg. *milvus;* A. V. "kite").

I. There seems to be no doubt that the A. V. translation is incorrect, and that the original words refer to some of the smaller species of raptorial birds, as kites or buzzards. דַּיָּה (*dayâh*) is evidently synonymous with Arab. *h'dayah*, the vernacular for the "kite" in North Africa, and without the epithet "red" for the black kite especially. Bochart (*Hieroz.* ii, 195) explains it *Vultur niger*. The Samaritan and all other Eastern versions agree in rendering it "kite." אַיָּה (*ayâh*) is yet more certainly referable to this bird, which, in other passages, it is taken to represent. Bochart (*ibid.* ii, 193) says it is the same bird which the Arabs call *yaya* from its cry; but does not state what species this is, supposing it, apparently, to be the magpie, the Arab name for which, however, is *el-agaag*.

There are two very different species of bird comprised under the English term vulture: the griffon (*Gyps fulvus*, Sav.), Arab. *nesr;* Heb. נֶשֶׁר, *nésher;* invariably rendered "eagle" in the A. V.; and the *percnopter*, or Egyptian vulture (*Neophron percnopterus*, Sav.), Arab. *rakhma;* Heb. רָחָם, *rachâm;* rendered "gier-eagle" in the A. V. The identity of the Hebrew and Arabic terms in these cases can scarcely be questioned. However degrading the substitution of the ignoble vulture for the royal eagle may at first sight appear in many passages, it must be borne in mind that the griffon is in all its movements and characteristics a majestic and royal bird,

Queiss, Eberhard von, a German prelate of the Reformation period, flourished near the opening of the 16th century. In 1523 he was made bishop of Pomerania, but in the following year he felt constrained to announce his abandonment of the old faith and became Protestant. In 1527 he resigned his worldly power (the episcopates of Germany then holding secular as well as ecclesiastical sway) into the hands of the duke of Pomerania. He also abandoned the celibate, and in every way he identified himself with the Protestant cause. He was overshadowed by the greatness of his predecessor in the see, George von Polentz (q. v.), and little is known of Queiss after 1527. Probably his decease only two years later was the reason for this obscured page in his life's history.

Quelen, Hyacinthe Louis de, a French Roman Catholic prelate of note, was born at Paris, Oct. 8, 1778, and was educated at the seminary in St. Sulpice. In 1807 he was ordained to the priesthood, and made shortly after secretary of cardinal Fesch. When this noted dignitary fell out with Napoleon, Quelen accompanied his eminence to Lyons. Under the Restoration he became general vicar of Talleyrand, took an active part in the establishment of the concordat, and was rewarded for his valuable services by the bishopric *in partibus* of Samosata in 1819. When Talleyrand was elevated to the archbishopric of Paris, Quelen was made his coadjutor *cum spe succedendi*, and on Oct. 20, 1821, succeeded Talleyrand in the primacy of France. He made many journeys and busied himself greatly with *relique* controversies (Francis de Sales, Vincent de Paul); but his stout advocacy of Ultramontanism and the Jesuits, whose expulsion from France in 1828 he vainly endeavored to prevent, made him very unpopular, and he was subjected to repeated attacks in his palace by the mobs of Paris in 1830 and 1831. He lived on, however, until 1839, when sudden death ended the ignominious rôle of this great ecclesiastic. See Henrion, *Vie et Travaux Apostoliques de M. de Quelen;* D'Exauvillez, *Vie Abrégée;* Clavel, *Hist. Chrét. des Diocèses de France*, s. v.

Quenstedt, Johann Andreas, a German theologian, was born at Quedlinburg in 1617, studied at Helmstädt under Calixtus and Hornejus, and in Wittenberg under Leyser. Won to the theology of the latter high-school, he became in 1646 theological adjunct, in 1649 extraordinary, and in 1660 ordinary professor of theology at Wittenberg, and always distinguished himself as a most ardent Lutheran. He died in 1688. His most celebrated work, *Theologia Didactico-polemica, s. Systema Theologicum* (Wittenb. 1685), is a most elaborate treatise of Lutheran scholasticism, and constitutes one of the best polemics of its distinguishing dogmas. Other works of his of note are, *De Sepultura Veterum* (ibid. 1648, 8vo, and later):—*Dialogus de Patriis Illustrium Doctrina et Scriptis Virorum* (ibid. 1654, 4to):—*Disputationes Exegeticæ in Epistolam ad Colossenses* (ibid. 1664, 4to):—*Ethica Pastoralis* (ibid. 1678, 8vo, and later):—*Antiquitates Biblicæ et Ecclesiasticæ* (ibid. 1688, 4to, and later). Personally Quenstedt was a mild, unpretentious character, and even his polemics is nothing less than zealotical. He appeared on the stage when the period of dissolution had touched Lutheranism and rejuvenated the old orthodox spirit, and gave it new and attractive form. His power was not only with his pen, but in the university. See Hagenbach, *Hist. of Doctr.* (see Index); Jöcher, *Allgem. Gelehrten-Lexikon*, s. v.; Tholuck, *Wittenberger Theologen*, p. 214 sq.; Gass, *Geschichte der protest. Dogmatik*, i, 357 sq. (J. H. W.)

Quental, Bartholomeu do, a Portuguese theologian, was born of noble parentage, Aug. 22, 1626, in the isle of St. Michael, Azores. In 1643 he was sent to Portugal to study at Evora and other Portuguese high-schools, and after taking holy orders became one of the confessors of the king. He greatly served papal interests, and was distinguished by pope Clement XI with the title of "the venerable." Quental introduced the "Congregation of the Oratory," and in other ways strengthened Romanism. He died at Lisbon, Dec. 20, 1698. His principal works are, *Meditações* (Lisb. 1666–95, 6 vols. 8vo):—*Sermões* (ibid. 1692, 4to). See Niceron, *Mémoires*, vol. xlii.—Hoefer, *Nouv. Biog. Générale*, xli, 300.

Queras, Mathurin, a French controversialist, was born at Sens, Aug. 1, 1614, studied theology at Paris, where he obtained the doctorate, and was attached to the Sorbonne. He was a Jansenist in proclivity, and in 1656 refused to abandon the Port-Royalists even on the threat of being ousted from his professorship. He was rewarded for his consistency by the archbishop of Sens, who made Queras one of his grand vicars and placed him at the head of his theological seminary. In 1674, upon the death of his protector, Queras was obliged to retire to Troyes, and became prior of St. Quentin. He spent the remainder of his life, like the Port-Royalists, in retirement and penitence. He died April 9, 1695. His most important works is *Éclaircissement de cette Célèbre et Importante Question*, referring to the decisions of the Council of Trent on the dogmas of justification and grace (Paris, 1683, 8vo), in which he takes ground against the council.—Hoefer, *Nouv. Biog. Générale*, s. v.

Quercus, Synod of. In the year 403 a council was held at a place in the neighborhood of Chalcedon. The spot is designated ἐπὶ δρῦν (to the oak), and the council is therefore known as the *Concilium ad Quercum*. It was presided over by Paul, bishop of Heraclea. Theophilus of Alexandria here succeeded in effecting the deposition of his archenemy St. John Chrysostom, which was decreed by the thirty-six bishops present, among whom were Acacius of Berea, Severianus of Gabala, in Syria, Antiochus of Ptolemais, and Cyprian of Chalcedon. St. Chrysostom was cited, but refused to appear, unless Theophilus, Acacius, Antiochus, and others of his declared foes withdrew. The emperor Arcadius, yielding to the wish of his wife Eudoxia, who had determined the ruin of Chrysostom, confirmed the judgment of the council, and banished him to Bithynia. However, an earthquake, which occurred on the very day of his departure, terrified the empress to such a degree that he was instantly brought back, and re-entered Constantinople in triumph. See Chrysostom.

Querini, Angelo Maria, an illustrious Italian prelate of the Church of Rome, was born at Venice, of noble parentage, in 1680. He first studied under the Jesuits, and at the age of seventeen entered the Benedictine order. Having become well acquainted with the Greek, Hebrew, and Biblical learning, he was made instructor of the novices, for whom he wrote a dissertation, *De Mosaicæ Historiæ Præstantia*. He afterwards travelled four years in France, England, Holland, and Germany, and enjoyed the society of some of the most distinguished men of those countries. In his *Commentarii de Rebus ad se Pertinentibus*, he gives some account of what he saw and the conversations he had with many learned men. On his return to Italy he published several works on liturgic antiquities: *Vetus Officium Quadragesimale Græciæ Orthodoxæ:—Diatribæ ad Priorem Partem Veteris Officii:—De Ecclesiasticorum Officiorum apud Græcos Antiquitate:—De Hymnis Quadragesimalibus Græcorum:—De Aliis Canticis Quadragesimalibus*. In 1721 Querini was made archbishop of Corfu, and he wrote on the antiquities and history of that island. In 1728 he was transferred to the see of Brescia, and soon after he was made a cardinal and librarian of the Vatican. It was after his promotion to the see of Brescia that he wrote his literary history of Brescia. He also published the *Lives* of Paul II (q. v.) and Paul III (q. v.), in the former of which he endeavored to clear the memory of that pope from the charges of Platina and other historians; and he edited a collection of the epistles of cardinal Reginald Pole. His other works consist of dis-

sertations upon literary subjects, both sacred and profane, and of numerous epistles, chiefly in Latin. Cardinal Querini was in every respect one of the most distinguished prelates of the Roman Church in the 18th century. Spotless in his morals, modest and simple in his habits, generous, meek, and charitable, he conciliated the esteem of men of all countries and opinions. Frederick the Great wrote to him in the most flattering terms. Voltaire dedicated to him his tragedy of *Semiramis* and other works. Querini labored particularly to improve the town of Brescia, of which he was bishop. He completed the structure of its handsome cathedral, founded a clerical college, a house for female instruction in the Val Camonica, and, lastly, he established the public library of Brescia. He died in 1755.

Quesnel, PASQUIER, a celebrated French priest or the Oratory, was born of Scottish descent, at Paris, in 1634. He studied at the Sorbonne, and in 1657 entered the Congregation, to which his two brothers belonged also. Those were times that tried men's souls. All France was agitated by the controversy which threatened the exodus of Holland from the domain of Romanism. The heresy of Jansen had found warm advocates in France also, and Quesnel was himself one of the most ardent of these. In 1671 he brought out his *Abrégé de la Morale de l'Évangile*, which constitutes only the opening of the now celebrated work of his, *Le Nouveau Testament en Français, avec des Réflexions Morales* (first complete ed. Paris, 1687, and often since). This work most unequivocally condemned much in the papacy, and advocated pretty boldly many features of Jansenism. Voltaire says that thirty pages of this book, properly qualified and softened, would have prevented much of the disturbance which Jansenism created in France. In 1675, Quesnel made the breach wider by his publication of the works of Leo I and of St. Hilary of Arles, greatly enriched by marginal notes, in the interest and defence of the rights of the Gallican Church. Of course, the book was placed on the *Index*, and its author proscribed at Rome. The superior of the Oratorians, père Abel de Sainte-Marthe, was himself an enthusiastic Jansenist, and positively endorsed Quesnel. But when the archbishop of Paris, De Harlay, exiled Sainte-Marthe, Quesnel found France a very undesirable home, and he determined to go beyond its borders. In 1681 he was not even left to make his choice, for he was in that year driven from Paris. At first he went to Orleans. His persistent refusal to abandon Jansenism made him uncomfortable here also. In 1684, finally, his order promulgated an anti-Jansenistic formula and demanded the signature of all its members. Quesnel refused to comply, and, feeling insecure, retired to Brussels, where he found the great Arnauld living, also in exile, on account of his Jansenistic proclivities. The two theologians became intimate companions and wrought much together, until the death of Arnauld, in 1694, terminated their relations. One of the most telling labors in defence of Jansenism brought out at Brussels by Quesnel was his *Réflexions Morales*. Notwithstanding its favorable treatment of Jansenism, the work, by its spirit of devotion and fervor, attracted many readers and warm admirers. Its beauties made even the moderate Ultramontanes forget the Jansenistic proclivities of the pen that wrote it, and all bestowed high encomiums on it. Several bishops were loud in its praises. Even the ultra-Jesuits would read it to catch its holy influences; and Voltaire (*Siècle de Louis XIV*, vol. ii) asserts that it was freely read at Rome. He tells the story that the abbé Rénaudot, one of the most learned men in France, being at Rome the first year of Clement XI's pontificate, went one day to wait upon this pope, who loved men of letters, and was himself a man of learning, and found him reading Quesnel's book. "This," said his holiness, "is an excellent performance; we have no one at Rome capable of writing in this manner. I wish I could have the author near me." Yet this very pope in 1708 published a decree against it, and afterwards, in 1713, issued the famous bull *Unigenitus*, in which were condemned a hundred and one propositions extracted from it. We must not, however, look upon this condemnation of Clement XI as a contradiction to the encomium he had before given; it proceeded entirely from reasons of state. The warmest advocate of the *Réflexions* was cardinal de Noailles (q. v.). While still bishop of Chalons he had defended Quesnel's works. Later, in the archiepiscopal see of Paris, he again espoused the cause of the Port-Royalists, and, of course, of Quesnel. In 1696 he even brought out an edition of the *Réflexions* at Paris. But the Jesuits were at work, and they finally succeeded in securing the pope's disapproval of the work, and in blackening the character of its author. They accused him of plotting against the authorities and as a dangerous and seditious person. In 1703 Quesnel was arrested by order of king Philip V, at the instigation of the archbishop of Malines, and put in prison. He was rescued, however, by Jansenistic friends, and made good his escape to Amsterdam, where he spent the remainder of his days building up Jansenism in Holland and strengthening it in France and Belgium also. He died in 1719. The titles of all his writings fill in Moréri several columns. We have room here to mention only, *L'Idée du Sacerdoce et du Sacrifice de Jésus-Christ* (Par. 1688, 12mo):—*Causa Arnaldina* (ibid. 1697, 8vo):—*La Paix de Clément IX, ou Démonstration des deux Faussetés Capitales avancées dans l'Histoire de cinq Propositions contre la Foi des Disciples de Saint-Augustin*, etc. (ibid. 1701, 2 vols. 12mo):—*Consultation sur le Fameux Cas de Conscience* (ibid. 1704, 12mo):—*La Discipline de l'Église* (ibid. 1698, 2 vols. 4to):—*Tradition de l'Église Romaine sur la Prédestination des Saints et sur la Grace Efficace* (ibid. 1687, 4 vols. 12mo). See Guettée, *Hist. de l'Église de France*, vols. x and xi; Ceillier, *Dict. Hist. des Aut. Ecclés.*; Jervis, *Hist. of the Church of France* (see Index); Reuchlin, *Gesch. v. Port-Royal*, vol. ii; Neander, *Christian Dogmas*; Hagenbach, *Hist. of Rationalism*, p. 381; *Princeton Review*, 1856, p. 132; Moréri, *Dict. Historique*, s. v. (J. H. W.)

Question, MODERN, is, in Scotland, "Whether it be the duty of all to whom the Gospel is preached to repent and believe in Christ?" and it is called modern because it is supposed never to have been agitated before the early part of the last century. It originated in Northamptonshire, in the churches in which Mr. Davis of Rothwell preached, though it does not appear that he took an active part in it. The question thus started was pursued by a variety of inferior writers down to the time of Andrew Fuller, who very ably supported the positive side of the question, namely, that faith is the duty of all men, although, through the depravity of human nature, men will not believe till regenerated by the Holy Spirit. On the other side it was contended "that faith was not a duty, but a grace," the exercise of which was not required till it was bestowed. On this subject Mr. Fuller published *The Gospel Worthy of All Acceptation; or, The Duty of All Men to Believe in Jesus Christ*. Thereupon Fuller was attacked by Mr. Hutton, a Supralapsarian, on the one hand, and by Mr. Daniel Taylor, an Arminian, on the other, to whom he replied by *A Defence* of his former tract.

Questmen are parish officers whose duty it is to assist church-wardens.

Quetif, JACQUES, a French Dominican, was born in Paris, Aug. 6, 1618. At a very early age he entered the order, and in 1635 was sent to Bordeaux to study theology. In 1642 he was ordained to the priesthood at Paris. After filling several positions of trust in houses of his order in provincial towns, he was recalled to Paris, in 1652, and placed in charge of the library of the Jacobin convent. Thereafter, he became noted for his bibliographical attainments and his intimate knowledge

his *Annals of the Amer. Pulpit.* See Corwin, *Manual of the Ref. Church in America*, s. v.

Wack, George, a minister of the German Reformed Church, was born in Bucks County, Pa., March 1, 1776. After having pursued a course of classical studies, he was taught theology by his father, then pastor in Rockaway, N. J. He was licensed and ordained in 1801. In 1802 he became pastor of churches in Montgomery and Bucks counties. In this charge he spent a long life. In 1846, in the seventieth year of his age, he was compelled by increasing infirmities to quit the active duties of the ministry. He died Feb. 17, 1856, after a ministry of fifty-nine years. He was a man of great simplicity of heart, which with age made him a patriarch in the Church. He was able to preach in German and English.

Wack, John J., an American minister of the German Reformed Church whose churches finally joined the Dutch communion, was born in Philadelphia, June 14, 1774, and studied theology with his brother, Casper Wack. He was pastor at Amwell, N. J., from 1798 to 1803; supplied Knowlton and Hardwick from 1798 to 1805; pastor at Canajoharie and Stone Arabia, N. Y., from 1803 to 1814; suspended on account of intemperance in 1816; preached as an independent at Canajoharie and Stone Arabia from 1816 to 1827; also preached in the Independent Church of Tillaborough for several years. He died at Ephratah, N. Y., May 26, 1851. See Corwin, *Manual of the Ref. Church in America*, s. v.

Wackernagel, Karl Eduard Philipp, a German Protestant hymnologist of great note, was born at Berlin, June 28, 1800, where also he studied natural sciences and philology. In 1820 he was promoted at Erlangen as doctor of philosophy, and in 1861 the University of Breslau conferred on him the degree of doctor of divinity. He died June 20, 1877, at Dresden, where he had resided from 1860. Wackernagel was a member of different learned societies of Germany and Holland. Besides a number of works on mathematics and natural sciences, he published very important contributions to German hymnology, which made him an authority in that department. We name, *Das deutsche Kirchenlied* (Stuttgart, 1841):—*Bibliographie zur Gesch. d. deutschen Kirchenliedes im* 16. *Jahrhundert* (Frankfort-on-the-Main, 1855):—*Lieder der niederländischen Reformirten aus der Zeit der Verfolgung im* 16. *Jahrhundert* (1867):—*Das deutsche Kirchenlied von den ältesten Zeiten* (Leips. 1864–73, 4 vols.). Besides these, he published the hymns of Paul Gerhard, Martin Luther, and Johann Hermann. See Zuchold, *Bibl. Theol.* ii, 1408; *Theologisches Universal-Lex.* s. v.; Koch, *Gesch. d. deutschen Kirchenliedes*, vii, 47 sq. (B. P.)

Waddel, James, D.D., a Presbyterian divine, celebrated for his eloquence, and immortalized by the pen of William Wirt as "The Blind Preacher," was born at Newry, in the North of Ireland, in July, 1739. He came with his parents at an early age to America, was educated at Dr. Finlay's Nottingham Academy, studied theology with the Rev. John Todd, was licensed to preach by the Presbytery of Hanover April 2, 1761, and was ordained and installed pastor of the churches of Lancaster and Northumberland, Va., Oct. 7, 1762. In 1778 he took charge of the Tinkling Spring congregation, Va.; in 1783 he organized a congregation at Staunton, to whom he preached on alternate Sabbaths; in 1785 he removed to Louisa County, Va., to an estate which he had purchased, and while there he lost his sight from cataract, but still continued to preach. It was during this period that Mr. Wirt was thrilled by his eloquence in the secluded little church in Orange County. In 1792 the degree of D.D. was conferred upon him by Dickinson College, Pa. He died in great triumph, Sept. 17, 1805. The testimonies to Dr. Waddel's surpassing eloquence are numerous and unquestionable. His oratory was simple, majestic, and impassioned. It glowed with the peculiar fire of the South. Patrick Henry himself pronounced Davies and Waddel the greatest orators of the age. In him were blended "the poet's hand and prophet's fire." Dr. Waddel published nothing during his life, and gave orders that all his MSS. should be burned after his death. Several of his ten children occupied important positions in society. See Sprague, *Annals of the Amer. Pulpit*, iii, 235; Thomas, *Pronouncing Biog. Dict.*; Foote, *Sketches of Virginia*, vol. i; *Life of Rev. Dr. Alexander*; *Watchman of the South, and Prot. and Her.* Oct. 24, 1844; Davidson, *Hist. of the Presb. Church in Kentucky*, p. 26; *Letters of a British Spy*, let. vii. (J. L. S.)

Waddel, Moses, D.D., a Presbyterian divine, was born in Iredell County, N. C., July 29, 1770. He received a good academic education, graduated at Hampden Sidney College in 1791, and was licensed by Hanover Presbytery of Virginia in May, 1792. He taught school in Columbia County, Ga. (1793–1801); then in Vienna, Abbeville District, S. C. (1802–1804). He removed to Willington, S. C., in 1804, where he remained until May, 1819, when, having in the previous year been elected president of the University of Georgia, he entered upon the duties of that office. "The effect of his coming to this institution was almost magical; it very soon attained a measure of prosperity altogether unequalled in its previous history." He resigned this position in August, 1829, and then returned to Willington. His labors in the ministry he continued six or seven years longer. In September, 1836, he was visited with a stroke of the palsy, which incapacitated him for all active duties. He died July 21, 1840. Dr. Waddel was distinguished as an instructor. "He may be justly considered as the father of classical education in the upper country of South Carolina and Georgia." As a Christian, his character was unexceptionable. He was active and constant in the discharge of his ministerial duties, and he shrank from no labor which his ecclesiastical relations imposed upon him. His style of preaching was plain, simple, and earnest. He published *Memoirs of Miss Catharine Elizabeth Smelt* (N. Y. 1810, 12mo). It was a highly interesting and popular work, as was indicated by the fact that it passed to a third edition in the United States, and was published twice in Great Britain. See Sprague, *Annals of the Amer. Pulpit*, iv, 63; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Memoirs, etc., of S. Grellet* (Phila. 1860), ii, 187. (J. L. S.)

Waddheam (or Goddamus), Adam, D.D., an English Franciscan of Norwich, was professor at Oxford. He died in 1358. His *Commentary on the Sentences* was published at Paris in 1512. See Mosheim, *Hist. of the Church*, bk. iii, cent. xiv, pt. ii, ch. ii.

Wadding, Luke, a Roman Catholic ecclesiastic, was born at Waterford, Ireland, Oct. 16, 1588. He studied theology in Portugal; joined the Franciscan Order in 1605; became professor of divinity at the University of Salamanca; removed to Rome in 1618, where he founded in 1625 the College of St. Isidore for Irish Franciscans; took part with the Jansenists in the famous controversy of that name, but retracted his views upon the publication of the papal bull of condemnation; and was procurator of the Franciscans at Rome from 1630 to 1634; and vice-commissary from 1645 to 1648. He died at Rome Nov. 18, 1657. Among his works are, *The History and Bibliography of the Franciscans*, in the *Annales Ordinis Minorum*:—an edition of the *Works of Duns Scotus*:—and *Scriptores Ordinis Minorum.*

Waddington, Edward, D.D., an English prelate, was bishop of Chichester from 1724 until his death, in 1731. He published some *Sermons* in 1718, 1721, and 1729.

Waddington, George, D.D., an English divine, traveller, and historian, was born Sept. 7, 1793. He was educated at the Charter-house, London, and Trinity College, Cambridge, where he graduated in 1815; and he

was subsequently elected fellow of Trinity College. He devoted himself for a considerable period to Oriental travel, and was for some years vicar of Masham, Yorkshire. In 1840 he was installed dean of Durham, and in 1841 became first warden of the University of Durham. He was generous in his charities, and a strong supporter of liberal opinions. He died at Durham, July 20, 1869. His principal works are, *Journal of a Visit to Some Parts of Ethiopia* (1822): —*A Visit to Greece in* 1823 *and* 1824 (1825):—*The Present Condition and Prospects of the Greek or Oriental Church*, etc. (1829): —*History of the Church from the Earliest Ages to the Reformation* (1835):—*History of the Reformation on the Continent* (1841):—and *Three Lectures on National Education* (1845).

Waddle, Benjamin, D.D., a minister of the United Presbyterian Church, was born in Ohio County, Va., June 2, 1802. At twenty-one years of age he commenced making preparation for the ministry. He received his classical education at Wheeling Academy. At the solicitation of Rev. Dr. Samuel Findley, he went to Washington, O., to assist him in a grammar-school. In November, 1826, he entered the theological seminary at Pittsburgh, from whence he graduated. He was licensed to preach at Washington April 28, 1828, and accepted a call to Jonathan Creek, Rush Creek, Thornville, and Zanesville, and the following May was ordained. He remained over this charge seven years, when he accepted a call to Crooked Creek, where his labors were greatly blessed. He remained there six years, during which time he was instrumental in founding Muskingum College. He was sent with Dr. Findley as missionary to Indiana, Illinois, Iowa, and Missouri. In 1858 he labored as a missionary at Chicago. In 1859 he took charge of a Church in Kenton, O., where he remained until 1871, when he was elected by the friends of the Bible in common-schools to represent Hardin County in the Legislature of Ohio. He rendered satisfaction to his constituents, and maintained his character as a minister in his somewhat doubtful position. His name was a synonym of goodness. He died at Kenton in 1879. (W. P. S.)

Waddy, Samuel Dousland, D.D., an English Wesleyan Methodist minister, son of Rev. Richard Waddy, was born at Burton-on-Trent, Aug. 5, 1804. He was educated at the Wesleyan Academy, Woodhouse Grove, Yorkshire (1813 to 1819). In 1820 he was apprenticed to a linen-draper in London—in an occupation uncongenial, and to a master unscrupulous. He and his fellow-apprentice—the late Samuel Warren, M.D., LL.D., author of *Ten Thousand a Year*, etc., and son of Dr. Samuel Warren, famous in Methodist history—had to sleep on the floor under the shop counter; and on account of his refusal to be implicated in the dishonesty of his master, young Waddy was soon banished to sell goods in a damp, cold, underground department, where, no customers appearing, he commenced, by the aid of a flickering lamp, the study of medicine. His indomitable spirit was leading the way to eminence as a medical man, when his conversion (1822) gave him to the ministry (1825). His charges were Cambridge, Lynn (1826), Birmingham (1827), Gateshead (1829), Northampton (1831), Sheffield (1836), Hull (1840), Bath (1841), governorship of Wesley College, Sheffield—an institution which he had founded, and now saved—(1844-62), Chelsea (1862), Lambeth (1865), and Clifton, Bristol (1867). In 1842 he publicly opposed Sir James Graham's Factories Education Bill, and received the thanks of lord Duncan. In 1843 he had a remarkable escape from the shipwreck of the "Queen," on her way to Dublin, a thrilling account of which he published in London, and reprinted in his *Life*. The following spring he was again sent to Ireland on a missionary deputation. In 1859 he was elected president of conference, and received his doctorate from Wesleyan University, Conn. For many years he was treasurer of the Children's Fund. In 1870 Dr. Waddy became supernumerary, and retired to Redland, Bristol. Like dean Swift, he "died at the top." The intellect, too active in life, lost its cunning, the memory its power. Finally, the great spirit passed away, Nov. 7, 1876.

"Seldom has a man been intrusted with an intellect at once so strong and so sprightly; seldom have the earnest student, the powerful preacher, and the effective administrator been so happily united in the same person. Waddy was a great and noble man, of strongly marked individuality, strict integrity, and high-toned honor, admirable alike in public and private life" (*Minutes*, 1877, p. 18). In a beautiful and masterly memorial, an inimitable piece of characterization, Rev. William Arthur thus speaks of Dr. Waddy as a preacher: "Those who best knew these private qualities also best knew that the gravity, depth, and elevation, which took up the whole man when he appeared in the pulpit, were as spontaneous as the rest. He was not now the friend among friends, but the servant in the presence of his Master, whose greatness and whose goodness put him and all his fellow-servants to shame, and, at the same time, gave them cause for adoration, of which the deepest tone can never fully note the depth. He was now a messenger fraught with words of import, and bound to make their sense understood and their weight and urgency felt. Then did thought sit supreme in every chamber of the spirit, and look out with a most manly earnestness from every window of the countenance. Calm, strong, reverent, and original; acute, lofty, rich, and often deep, he unfolded his Master's message, and laid his Master's will upon the soul" (see *Life*, p. 342 sq.). "Dr. Waddy was the brightest and most vivid of men in society. No one that ever passed a free hour in social intercourse with him could believe that even Sydney Smith was a wittier man or uttered more, or more pungent or more brilliant, *mots*. Every sentence sparkled; every repartee flashed. Now graceful, now caustic, now irresistibly comic and grotesque, the play of his wit was incessant and inexhaustible" (Dr. J. H. Rigg). "Like the flashing of steel, it never gave an impression of less than the strength of steel" (Arthur). "His humor was always brilliant, never cruel; like the flame of a diamond, bright but not burning" (Simpson, in *N. Y. Christian Advocate*, Nov. 18, 1880).

Of Dr. Waddy's writings there were published, *Exeter Hall Lecture on Sincerity* (Lond. 1853):—*Ex-presidential Charges* (ibid. 1860):—a volume of *Sermons*, issued by his family:—and several *Addresses*, *Letters*, etc., preserved in his *Life*. See particularly a *Letter to the London Times* (Sept. 8, 1849) in defence of the action of the Conference *in re* Everett, Griffith, and Dunn (*Life*, p. 209-219); and a *Lecture on Popery* (p. 364-405, Appendix). Waddy, like most of the British Wesleyan divines, could see no good in the Roman Catholic Church. He closes this able lecture with a highly rhetorical and unlimited denunciation of the hated Church, a denunciation repugnant alike to fact and charity. Dr. Waddy was the brother of Rev. Benjamin B. Waddy, and father of Samuel D. Waddy, Q.C., a prominent Liberal member of Parliament, and of Rev. John T. Waddy, of the British Conference. See *Minutes of Conference* (Lond. 1877), p. 17; *Life of S. D. Waddy, D.D.*, by his youngest daughter (ibid. 1878, 12mo), a beautiful and admirably written biography; Stevenson, *Hist. of City Road Chapel*, p. 226.

Wade, Alpheus, a Methodist Episcopal minister, was born at Pawlet, Vt., June 14, 1801. He was converted when about nineteen, and licensed as a local preacher in 1821. In 1838 he joined the Troy Conference, and was appointed to the Luzerne Circuit. Subsequently he served at Ticonderoga and Jay, N. Y.; Alburgh, Sheldon, and Monkton, Vt.; Northampton, N. Y. In 1847 he was supernumerated, and in 1852 was superannuated. He died at Amsterdam, N. Y., July 26, 1868. See *Minutes of Annual Conferences*, 1869, p. 117.

Wade, Deborah B. Lapham, an eminent Bap-

tist missionary, wife of Rev. Dr. Jonathan Wade, was born in Nelson, N. Y., June 10, 1801. She sailed for Burmah, the field of Christian labor to which she and her husband had been designated by the Baptist Triennial Convention, June 22, 1823, and arrived at Calcutta Oct. 19, and Rangoon Dec. 5, of the same year. Soon after they reached their station, the first Burmese war broke out, and Mr. and Mrs. Wade took up their residence in Doorgapoore, about five miles from Calcutta. Here they gave themselves to the work of studying the Burmese language and fitting themselves for the missionary labors upon which they proposed to enter whenever the providence of God should prepare the way. In 1826, the war having ended, they returned to Burmah, and took up their residence at Amherst, in the month of November. Mrs. Wade devoted herself for a time to the care of the infant left by the first Mrs. Judson, and on its decease she established and superintended a school for Burman girls, and performed missionary labor among the Burman women. Amherst not proving to be so hopeful a place for missionary work, Mr. and Mrs. Wade removed to Maulmain, and in 1830 to Rangoon. Subsequently they went to Mergin. In all these different stations Mrs. Wade devoted herself with great fidelity and perseverance to the work which she had undertaken. We have read of but few persons who were more thoroughly consecrated to the service of their Master, and lived as if immediately in his divine presence. She returned to the United States in 1833 on account of the ill-health of her husband. Wherever she went, her presence was an inspiration, and she was the means of arousing the deepest interest in the cause of foreign missions. She spent a year and a half in her native land, and then returned to the sphere of her labor, once more to devote herself to the service of her Lord. What she accomplished during the next fourteen years cannot be told in a sketch so brief as this. The records of the final day, alone, will disclose it. The health of her husband again broke down, and she once more went back to her native land, reaching Boston July 31, 1848, and remaining in her own country two years; as useful, perhaps, at home as she had been on foreign shores in the great work to which she had consecrated all her faculties. On July 25, 1850, she again set sail for the East, and in due time stood once more on the soil of Burmah. Her missionary labors were carried on in Maulmain and Tavoy, and continued up to within a few months of the close of her life. Some time before the end of her toils was reached, she wrote to a friend, "We are old, very old, for India; and we live daily looking for the bright messenger to call us home. The dear and more and more lamented Judson once exclaimed, when near the heavenly shore, 'Oh, the love of Christ! What a beautiful study for eternity!' And for some time past I have had views, as never before, of the length and breadth, and height and depth, of the riches of the grace of God through Christ our Saviour; and often does my heart exclaim, 'What a beautiful, what a sublime study for eternity!'" The anticipated close of life came, and she entered the better world Oct. 5, 1868. She occupies a conspicuous place among the ablest and most devout female missionaries of modern times. See *Baptist Missionary Magazine*, xlix, 9394. (J. C. S.)

Wade, John, a Congregational minister, was born at Ipswich, Mass. He graduated from Harvard College in 1693; was ordained pastor of the church in Berwick, Me., in November, 1702; and died in 1703. See Sprague, *Annals of the Amer. Pulpit*, i, 189.

Wade, Jonathan, D.D., a distinguished Baptist missionary, was born in Otsego, N. Y., Dec. 10, 1798. He pursued his studies at Hamilton; was ordained at Broadalbin, N. Y., Feb. 13, 1823; set apart as a missionary to Burmah the following May, and arrived at Rangoon in December of the same year. The war between Burmah and the English seriously deranged missionary operations. In 1827 the mission was removed to Maulmain, where Mr. Wade labored until, in 1831, he began missionary work in Arracan. His missionary life, which was crowned with abundant success, covered a period of fifty years. Twice he visited his native land, in 1832 and 1847. Just before leaving the last time for the scene of his labors in the East, he said, "I have lived to see the baptism of fifteen thousand." He died at Rangoon, Burmah, June 10, 1872. See the *N. Y. Examiner and Chronicle*. (J. C. S.)

Wade, Joshua, an English Wesleyan minister, was born near Leeds in 1792. He was converted when fourteen years old; was sent in 1815 to Liskeard, his first charge; became a supernumerary at Banwell in 1844; removed to Kilhampton in 1845; and died at Tamerton, near Plymouth, Oct. 24, 1859. Distinguished success marked his labors in some circuits. See *Minutes of Wesleyan Conference*, 1860.

Wadrakali (*Patragali, Bhatragali, Pagodon*), in Hindû mythology, is a powerful goddess, a daughter of Siva, born in his middle eye by the power of Vishnu. She conquered the giant Darida, who could not be slain by any man; and she even became dangerous to her own father, who hid himself in the sea when she returned from her combat with the great dæmon.

Wadsworth, Benjamin (1), D.D., an American Congregational minister, uncle of John W. (below), was born at Milton, Mass., in 1669. He graduated at Harvard College in 1690; was ordained in 1696, and preached at the First Church, Boston, until 1725; was president of Harvard College from 1725 until his death, which occurred March 16, 1737. He published numerous *Sermons* and theological works. See Sprague, *Annals of the Amer. Pulpit*, i, 220.

Wadsworth, Benjamin (2), D.D., a Congregational minister, was born at Milton, Mass., July 18, 1750; graduated at Harvard College in 1769, and was ordained Dec. 23, 1772, as pastor in Danvers, where he remained until his death, Jan. 18, 1826. He published, *Eulogy on Washington* (1800):—and several occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, ii, 31.

Wadsworth, George, an English Wesleyan preacher, was sent out by the conference in 1770. He was a plain, pious man, and for twenty-five years labored in the vineyard. In 1797, being afflicted with the palsy, he retired from the active work. Some of his faculties were taken from him before his dissolution. He died June 12, 1797. See Atmore, *Meth. Memorial*, s. v.

Wadsworth, John W., a Congregational minister, was born in Milton, Mass., Aug. 6, 1703. He was the grandson of captain Samuel Wadsworth, who fell at Bloody Brook. He graduated at Harvard College in 1723; was ordained at Canterbury, Conn., in 1729; and resigned in 1741 on account of a charge of immoral conduct brought against him. He retired to his native home, preached occasionally, and died there June 15, 1766. Tradition says that his death took place in the pulpit immediately after he had read a hymn containing this verse:

> "Hosanna, with a cheerful sound,
> To God's upholding hand;
> Ten thousand snares beset us round,
> And yet secure we stand."

See *Cong. Quar.* 1859, p. 353.

Wadsworth, Lemuel, a Congregational minister, was born at Stoughton, Mass., in 1769. He graduated from Brown University in 1793; was ordained pastor in Raby, now Brookline, N. H., Oct. 11, 1797; and died Nov. 25, 1817. See Sprague, *Annals of the Amer. Pulpit*, ii, 417.

Wadsworth, Samuel, a Congregational minister, brother of John W. (above), was born at Milton, Mass., July 23, 1720. In 1747 he was ordained over the Separate Church in Killingly (South), Conn., where he preached until his death, in 1762. He was "a man of an excellent gift in prayer, his conduct extraordina-

rily religious, and his conversation very heavenly." See *Cong. Quar.* 1861, p. 184.

Wadsworth, Thomas, an eminent Nonconformist divine, was born at St. Saviours, Southwark, England, in 1630, and educated in Christ's College, Cambridge. In 1652 he was appointed minister of Newington Butts, where he spent his time and a great part of his fortune. He lectured occasionally in various city churches, and was finally chosen to the living of St. Lawrence Pountney, whence he was ejected at the Restoration. He afterwards preached privately at Newington, Theobalds, and Southwark, for which he received no compensation. He died Oct. 29, 1676. He published various pious treatises.

Wadsworth, William A., a Methodist Episcopal minister, was born at New Hartford, N. Y. He declined a flattering business offer when he entered the ministry; officiated some time as local preacher; studied theology in Boston University; and in 1855 joined the Oneida, now Wyoming, Conference; serving as pastor at Vernon Centre, Mount Upton, Norwich, Unadilla, and Cooperstown. He died March 9, 1875. Although Mr. Wadsworth was not a showy or brilliant speaker, yet his sound, instructive, practical sermons made him a great power in the Church. In his daily life he was peculiarly affectionate, faithful, and exemplary. See *Minutes of Annual Conferences*, 1875, p. 60.

Waehrwolf, in Scandinavian mythology, is a spiritual being who still creates fear in many people's minds. Superstition teaches that Waehrwolf is a human being (man or woman) that is capable of changing itself into a wolf. This wolf is unusually large and savage, and is known mainly by his riding-belt, an indispensable article, as it serves him in changing from one form to another, and which he seeks to hide, as well as he may, under his hair. As soon as he looses the belt he becomes a human being again. If the wolf is shot at and the belt is hit, their lies, instead of the animal, a naked man or woman. In this manner witches are said to have been caught who went out hunting for prey, and especially children.

Waeinaemoeinen, in the mythology of the Finns, is one of the supreme gods, who is said to be seen in the seven principal stars of the Great Bear constellation. He takes the souls of the departed up with him, and if it is possible for such a soul to strike the Great Bear, it becomes partaker of eternal happiness. He is related to Ilmarainen, god of air and water. The name of the father of both is Kawe, and he is the only being sprung from himself. The sons discovered and made the arts and sciences—Ilmarainen, the art of working iron; Waeinaemoeinen invented the *kandele* (a fiddle-like instrument), and with it poetry and song, hunting, fishing, and war, of which he was worshipped as the god generally. He was the spirit whence all life proceeded, the master of favorable spells, the adversary and the conqueror of all personifications of evil, and the sovereign possessor of all science. He sent the celestial fire to man, and invented incantations. Persons of all classes needed to invoke his protection. The sweat which dropped from his body was a balm for all diseases. He alone furnished efficacious assistance against the charms of the sorcerers, and an appeal to him was an effectual resource against the encroachments of dæmons. —Vollmer, *Wörterb. d. Mythol.* s. v.; Lenormant, *Chaldæan Magic*, p. 246 sq.

Waeipaes is a ghost of the earth among the Finns, who at one time made a long journey with his playfellow, and afterwards rested himself upon rocks. From their sweat snakes are said to have sprung.

Wael (or **Waal**), JOHN BAPTIST DE, a Flemish engraver of the 17th century, of whom little is known, is said to have executed some etchings, among which are a set of prints representing the *History of the Prodigal Son*. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Waeyen, JAN *van der*. See WAAJEN.

Wafer is the rendering, in the A. V., of צְפִיחַת, *tsephichith* (from צָפַח, *to flatten*), a *pancake* (Exod. xvi, 31), and of רָקִיק, *rakik* (from רָקַק, *to make thin*), a *cake* (xxix, 2, 23; Lev. ii, 4; vii, 12; viii, 26; Numb. vi, 15, 19; 1 Chron. xxiii, 29). See BAKE. We learn from the above passages that such thin cakes made of fine flour, usually without leaven, and anointed with oil, were used by the Hebrews in connection with their offerings. See SACRIFICE. The custom, to some extent, is still maintained by the Jews. See PASSOVER.

WAFER, in ecclesiastical terminology, is the bread used in the eucharist by the Romanists and Lutherans. In the ancient Church, so long as the people continued to make oblations of bread and wine, the elements for the use of the eucharist were taken out of them; and, consequently, so long was the common leavened bread in ordinary use employed for that purpose. The use of wafers and unleavened bread was not known in the Church until the 11th century. It has been conjectured that the change crept in from the people's leaving off their oblations, and the clergy being compelled to provide the bread themselves. Under pretence of decency and respect, they changed it from leaven to unleaven, and from a loaf that might be broken, to a nice and delicate wafer, which was formed in the figure of a *denarius*, or penny, either to represent the pence for which our Saviour was betrayed, or because the people, instead of offering a loaf of bread as formerly, were ordered to offer a penny, which was to be expended upon something pertaining to the sacrifice of the altar. This alteration in the eucharistical bread occasioned great disputes between the Eastern and Western churches, which separated about it; the Western Church going so far to the extreme as almost to lose the nature of the sacramental element by introducing a thing that could hardly be called bread, instead of that which our Lord had appointed to be the representative of his body in the eucharist. The wafer now in use in the Roman Church is a small thin portion of unleavened bread, bearing upon it either the figure of Christ or the initials I. H. S. In the Church of England wafers have been used from the earliest times of Christianity, and are still not uncommonly used; but the rubric of the present Prayer-book maintains that the best and purest wheaten bread that may be conveniently obtained will suffice.

Wafthrudner, in Norse mythology, is a giant, an inhabitant of the country of the Jotes. Odin had a combat with him.

Wagenaar, HANS, a Dutch historian, who was born at Amsterdam, Oct. 31, 1709, was chiefly occupied in commerce and literature, and died March 1, 1773, deserves notice here for several ecclesiastical monographs, for which see *Biog. Universelle*, s. v.

Wagenseil, Christian Jakob, a German writer, who was born Nov. 23, 1756, at Kaufbeuren, and died Jan. 8, 1839, at Augsburg, is the author of, *Beitrag zur Geschichte der Reformation, des dreissigjährigen Krieges, des westphälischen Friedens u. der Jesuiten, vom Jahre* 1524 *bis zu Ende des Jahres* 1699 (Leipsic, 1830):—*Ulrich v. Hutten, nach seinem Leben, seinem Charakter u. seinen Schriften geschildert* (Nuremberg, 1832; new ed. 1858):—*Prälat J. Cp. v. Schmid zu Ulm, nach seinem Leben, Wirken u. Charakter* (Augsburg, 1828). See Winer, *Handbuch der theol. Lit.* i, 747, 867; Zuchold, *Bibl. Theol.* ii, 1408. (B. P.)

Wagenseil, Johann Christoph, a Protestant theologian of Germany, was born Nov. 26, 1633, at Nuremberg. In 1667 he was appointed professor of history at Altdorf; in 1674 he occupied the chair of Oriental languages, and from 1697 that of ecclesiastical law, and died Oct. 9, 1705. He is known as the author

of *Tela Ignea Satanæ, sive Arcani et Horribiles Judæorum adversus Christum Deum et Christianam Religionem Libri* (Altdorf, 1681), a work containing the anti-Christian literature of the Jews in a Latin translation and refutation. He also translated into Latin the Talmudic treatise *Sotah*, מסּוטה (ibid. 1674), with very valuable notes. Besides, he wrote, *Denunciatio Christiana ad Omnes Imperantes qui Judæos habent sub Jurisdictione sua* (ibid. 1703–4; reprinted in Schudt's *Jüdische Denkwürdigkeiten*, ii, 339):—*Disputatio Circularis de Judæis* (ibid. 1705):—*Exercitationes Sex Varii Argumenti* (ibid. 1698). See Fürst, *Bibl. Jud.* iii, 489; Winer, *Handbuch der theol. Lit.* i, 30, 380, 524. (B. P.)

Wages (usually some form of שָׂכַר, *sakár*, "to hire" [especially in the Hithpael, Hag. i, 6, to "earn wages"], chiefly שָׂכָר, *sakâr* [Gen. xxxi, 8; Exod. ii, 9; Ezek. xxix, 18, 19; elsewhere "hire," "reward," etc.], and מַשְׂכֹּרֶת, *miskôreth* [Gen. xxxix, 15, 31, 41; "reward," Ruth ii, 12]; also פְּעֻלָּה, *peüllâh* [Lev. xix, 13; "reward," Psa. cix, 20], *work* [as elsewhere mostly rendered]; *μισθός* [John iv, 36, elsewhere "reward" or "hire"], *pay; ὀψώνιον* [Luke iii, 14; vi, 23; 2 Cor. xi, 8; "charges," 1 Cor. ix, 7], strictly *rations*), according to the earliest usages of mankind, are a return made by a purchaser for something of value—specifically for work performed. Thus labor is recognised as property, and wages as the price paid or obtained in exchange for such property. In this relation there is obviously nothing improper or humiliating on the side either of the buyer or the seller. They have each a certain thing which the other wants, and, in the exchange which they in consequence make, both parties are alike served. In these few words lies the theory, and also the justification, of all service. The entire commerce of life is barter. In hire, then, there is nothing improper or discreditable. It is only a hireling—that is, a mercenary, a mean, sordid spirit—that is wrong. So long as a human being has anything to give which another human being wants, so long has he something of value in the great market of life; and whatever that something may be, provided it does not contribute to evil passions or evil deeds, he is a truly respectable capitalist, and a useful member of the social community. The scriptural usage in applying the term translated "wages" to sacred subjects—thus the Almighty himself says to Abraham (Gen. xv, 1), "I am thy exceeding great reward"—tends to confirm these views, and to suggest the observance of caution in the employment of the words "hire" and "hireling," which have acquired an offensive meaning by no means originally inherent in themselves, or in the Hebrew words for which they stand (xxx, 18, 32, 33). See Hireling.

The earliest mention of wages is of a recompense, not in money, but in kind, to Jacob from Laban (Gen. xxix, 15, 20; xxx, 28; xxxi, 7, 8, 41). This usage was only natural among a pastoral and changing population like that of the tent-dwellers of Syria. Burckhardt mentions a case in Syria resembling closely that of Jacob with Laban—a man who served eight years for his food, on condition of obtaining his master's daughter in marriage, and was afterwards compelled by his father-in-law to perform acts of service for him (*Syria*, p. 297). In Egypt, money payments by way of wages were in use, but the terms cannot now be ascertained (Exod. ii, 9). Among the Jews wages in general, whether of soldiers or laborers, are mentioned (Hag. i, 6; Ezek. xxix, 18, 19; John iv, 36). The only mention of the rate of wages in Scripture is found in the parable of the householder and vineyard (Matt. xx, 2), where the laborer's wages are set at one denarius per day, probably = fifteen cents, a rate which agrees with Tobit v, 14, where a drachma is mentioned as the rate per day, a sum which may be fairly taken as equivalent to the denarius, and to the usual pay of a soldier (ten *asses* per diem) in the later days of the Roman republic (Tacitus, *Ann.* i, 17; Polybius, vi, 39). It was perhaps the traditional remembrance of this sum as a day's wages that suggested the mention of "drachmas wrung from the hard hands of peasants" (Shakspeare, *Jul. Cæs.* iv, 3). In earlier times it is probable that the rate was lower, as until lately it was throughout India. In Scotland we know that in the last century a laborer's daily wages did not exceed sixpence (Smiles, *Lives of Engineers*, ii, 96). But it is likely that laborers, and also soldiers, were supplied with provisions (Michaelis, *Laws of Moses* [ed. Smith], § 130, ii, 190), as is intimated by the word *ὀψώνια*, used in Luke iii, 14, and 1 Cor. ix, 7, and also by Polybius, vi, 39. The Mishna (*Baba Metsia*, vi, 1, 5) speaks of victuals being allowed, or not, according to the custom of the place, up to the value of a denarius, i. e. inclusive of the pay.

The law was very strict in requiring daily payment of wages (Lev. xix, 13; Deut. xxiv, 14, 15); and the Mishna applies the same rule to the use of animals (*Baba Metsia*, ix, 12). The employer who refused to give his laborers sufficient victuals is censured (Job xxiv, 11), and the iniquity of withholding wages is denounced (Jer. xxii, 13; Mal. iii, 5; James v, 4). See Servant.

Wagg, John D., a minister of the Methodist Episcopal Church, South, was born in Jefferson, N. C., July 8, 1835. He embraced religion in early life, and united with the Holston (E. Tenn.) Conference in 1858. In 1865 he was granted a superannuated relation, and died June 13, 1866. Mr. Wagg possessed more than ordinary preaching abilities, and for meekness and piety was worthy of imitation. See *Minutes of Annual Conferences of the M. E. Church, South*, 1866, p. 63.

Waggoner, Samuel, a Methodist Episcopal minister, was born in Stokes County, N. C., Oct. 24, 1788. He was converted in 1808, joined the Virginia Conference in 1811, and was appointed to Salisbury Circuit. He was ordained deacon in 1813, elder in 1815, and died April 13, 1816. Mr. Waggoner was laborious, intellectual, and faithful. See *Minutes of Annual Conferences*, 1817, p. 291.

Wagl, Friedrich, a Roman Catholic theologian of Austria, was born in 1807 at Horn. In 1831 he was made a priest; in 1835, doctor of theology; in 1838, professor of exegesis at Grätz; and died Sept. 10, 1871, at Pötzleinsdorf, near Vienna. He published, *Der Priester und die Neuzeit* (Grätz, 1850):—*Der Religionsunterricht an der Volksschule* (ibid. eod.). See *Literarischer Handweiser*, 1866, p. 153; 1871, p. 525. (B. P.)

Wagner, Daniel, a German Reformed minister, was born in the duchy of Nassau in 1750, and brought to this country by his parents when only two years of age. He studied the classics under Rev. John D. Gross, of New York city, and theology under Rev. William Hendel, of Lancaster, Pa. He was licensed by the German Cœtus in 1771; preached at Kreutz Creek, Pa., 1771–74; York and other places, 1774–86; Tulpehocken, Heidelberg, Bern, Berg, Summerberg, 1786–93; York, 1793–1802; and Frederick, Md., 1802–10, where he died, in 1810. See Harbaugh, *Lives of Fathers of the Germ. Ref. Church*, ii, 229 sq.

Wagner, Friedrich, a Protestant minister of Germany, was born Jan. 21, 1693, at Caro, not far from Magdeburg. He studied theology and philosophy at Halle from 1712 to 1716. In the latter year he was appointed teacher there, and entertained the hope of being sent as a missionary to East India; but in 1719 he was called to Berlin, where he remained two years, when he went to Nauen as pastor primarius. A few years later he went to Stargard as provost and pastor of St. Mary's, at the same time occupying the chair of theology and Hebrew literature at the gymnasium there. In the year 1736 he was called to Hamburg, where he died, July 6, 1760, having received two years previously the degree of doctor of divinity from the Jena University.

His writings are given in Döring, *Die gelehrten Theologen Deutschlands*, iv, 612 sq. (B. P.)

Wagner, Henry, a German Reformed minister, was born in Berks County, Pa., April 3, 1802. He united with the Church at Aaronsburg, Pa., when about nineteen years of age; entered the Theological Seminary at Carlisle, Pa., in the spring of 1825, and remained about three years; began preaching in the Paradise charge in 1828, and was ordained by the synod in the autumn of the same year; labored extensively in this charge for several years, preaching to eight or more congregations; became pastor of the Lebanon charge, composed of Lebanon, Hill Church, Jonestown, Annville, and Campbellstown, in 1835; accepted a call from McConnellsburg charge, Fulton County, Pa., in 1851; preached at Mercersburg from 1853 to 1856; began his pastorate at Orwigsburg, Schuylkill Co., in the spring of 1856; resigned his pastoral charge, and relinquished the active duties of the ministry in 1865; and died at Lebanon, Pa., May 25, 1869. "As a theologian and as a preacher he stood high among his brethren. His sermons were always well prepared, and replete with sound doctrine and evangelical truth. As a pastor he was faithful and active; as a catechist he was thorough and earnest; as a father in the ministry he possessed the affections and regard of all. His labors in building up the Church were arduous and successful. His ministry has left a sweet savor, and will long be held in grateful remembrance." See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 224 sq.

Wagner, Johann Jakob, a German philosopher, was born at Ulm in 1775, and became professor at Würzburg. He died Nov. 23, 1841. His principal works are, *Philosophie der Erziehungskunst* (1802):—*Von der Natur der Dinge* (1803):—*System der Idealphilosophie* (1804):—*Grundriss der Staatswissenschaft und Politik* (1805):—*Religion, Wissenschaft, Kunst u. Staat in ihren gegenseitigen Verhältnissen* (Leips. 1819):—*Theodicée* (Bamberg and Würzburg, 1809):—*Ideen zu einer allgemeinen Mythol. der alten Welt* (Frankf. 1808):—*Math. Philosophie* (1811):—*Organon der menschlichen Erkenntniss* (1830):—and *Nachgelassene Schriften* (1853). See Rabus, *J. J. Wagner's Leben, Lehre, und Bedeutung*, etc. (Nuremburg, 1862); Adam and Kölle, *J. J. Wagner's Lebensnachrichten und Briefe* (1848).

Wagner, Joseph, a Swiss engraver, was born at Thalendorf, on Lake Constance, in 1706. He first studied painting, at Venice, under Jacopo Amiconi, who advised him to devote himself to engraving. He then went to Paris, where he studied under Lawrence Cars. He also visited London in 1733, where he resided some time, and engraved several plates. He afterwards returned to Venice, where he established himself as an engraver, and carried on a trade in prints. He died at Venice in 1780. Among his best works are the following: *The Education of the Virgin*, after Amiconi:—*The Infant Christ Sleeping*, after the same:—*The Holy Family*, after Paul Veronese:—*The Interview between Jacob and Rachel*, after L. Giordano:—*Rebecca Receiving the Presents from Eleazar*, after the same:—*The Death of Abel*, after Benedetto Luti:—*Mary Magdalene in the House of the Pharisee*, after the same:—*The Virgin and Infant Christ*, after Solimena:—*The Assumption of the Virgin*, after Piazzetta:—and *St. John in the Desert*, after C. Vanloo. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Wagner, Tobias, a noted German theologian, was born at Heidenheim, in Würtemberg, Feb. 21, 1598. He pursued his studies at the convent of Maulbronn, and afterwards at the University of Tübingen, taking the degree of master of arts in 1618. He was made deacon in 1624, and eight years later pastor at Esslingen. His profound learning caused him to be invited to Tübingen, in charge of the magistracy; and in 1653 he was made professor of theology, in 1656 vice-chancellor, and chancellor in 1662. He died Aug. 12, 1680, leaving a large number of theological works, important in their day, for which see *Biog. Universelle*, s. v.

Wagnitz, Heinrich Balthasar, a Protestant theologian of Germany, was born Sept. 8, 1755. In 1777 he was appointed fourth preacher at St. Mary's, in Halle; in 1786 he was made deacon there; and in 1809, professor of theology and superintendent and pastor. He died Feb. 28, 1838. He wrote, *Memorabilien den Predigern des 19. Jahrhunderts gewidmet* (Halle, 1802–6, 2 vols.):—*Homiletische Abhandlungen und Kritiken* (ibid. 1783–85, 2 vols.):—*Liturgisches Journal* (ibid. 1801–9, 1812, 8 vols.):—*Religionslehren in Beispielen* (ibid. 1799, 1800, and often, 2 vols.):—*Ueber die Phänomena vor der Zerstörung Jerusalems* (ibid. 1780). See Fürst, *Bibl. Jud.* iii, 490; Zuchold, *Bibl. Theol.* ii, 1410; Winer, *Handbuch der theol. Lit.* i, 6; ii, 35, 36, 37, 58, 63, 161, 282, 362, 389, 398. (B. P.)

Wagnoff, in Norse mythology, was the god of war among the Danes, who often was mistaken for Fro or Odin, and was represented as similar to these, armed with helmet, shield, and sword.

Wagon (עֲגָלָה, *agalâh* [Gen. xlv, 19, 21, 27; xlvi, 5; Numb. vii, 3, 6, 7, 8; elsewhere "cart"], from עָגַל, *to roll;* or רֶכֶב, *rékeb* [Ezek. xxiii, 24; elsewhere "chariot"], from רָכַב, *to ride*). Among the Israelites in Palestine, we find in use from the time of the judges transport-wagons (1 Sam. vi, 7 sq.; 2 Sam. vi, 3; Amos ii, 13), as well as vehicles for persons, especially princely carriages (1 Sam. viii, 11; 2 Sam. xv, 1; comp. Isa. xxii, 18), for journeys (1 Kings xii, 18; xxii, 35; 2 Kings ix, 27). The former, or *carts*, were called עֲגָלוֹת (used for family transportation in the case of masses, Gen. xlv, 19, like the Greek ἅμαξα and the Latin *plaustrum*), while those with seats (2 Kings x, 15) were designated as מַרְכָּבוֹת, *chariots;* and both eventually רֶכֶב simply. The עֶגְלוֹת צָב of Numb. vii, 3 were probably (so Onkelos, Aquila, the Vulg., etc.), as in the A. V., "covered wagons," in which the sacred utensils were carried (Sept. ἅμαξαι λαμπηνικαί, *vehicula tecta;* see Schleusner, *Thesaur. Philol.* iii, 432). See Litter. A travelling carriage is also mentioned in the New Test. (ἅμαξα, Acts viii, 28 sq.). All these vehicles, whose construction we cannot particularly make out (see the Mishna [*Chelim*, xiv, 4], which mentions three kinds of wagon [*ibid.* xxiv, 2])—except that the wheels generally were called אוֹפַנַּיִם or גַּלְגַּלִּים, the hubs חִשּׁוּרִים, the felloes גַּבִּים or גַּבּוֹת, and the axle יָד, while the gearing-up of the horses was denoted by אָסַר (*to bind*), once (Mic. i, 13) by רָתַם (of the like signification)—and which were sometimes drawn by oxen (1 Sam. vi, 7; 2 Sam. vi, 6), especially those for transport, and sometimes by horses (as equipage) or perhaps asses, appear nevertheless to have been customarily employed not so much in the mountain districts (which were ill adapted through lack of carriage roads) as in the southern and maritime regions; whereas in modern times the inhabitants are in the habit of riding (on the backs of horses, donkeys, or mules), leaving burdens to be borne by camels; and carriages (with the exception of a few foreign coaches) are rarely seen in the East (Korte, *Reisen*, p. 434), even in Egypt (Mayr, *Schicksale*, ii, 40), where they were anciently very numerous (Herod. ii, 108). The Canaanites had war-chariots before the arrival of the Hebrews (Josh. xi, 4; xvii, 16; Judg. iv, 3), like the Philistines (i, 19; 1 Sam. xiii, 5; comp. Jer. xlvii, 3) and later the Syrians (2 Sam. x, 18; 1 Kings xx, 1; xxii, 31; 2 Kings vi, 14 sq.); and the immense numbers of these (900 in Judg. iv, 3; 1000 in 1 Chron. xviii, 4; 30,000 in 1 Sam. xiii, 5; comp. the 1200 Egyptian chariots in 2 Chron. xii, 3) are confirmed by other ancient accounts (Xenoph. *Anab.* i, 7, 11; Diod. Sic. i, 54; comp. 2 Macc. xiii, 2). This gave the natives a great advantage at first (Josh. xvii, 16; but comp. Veget.

Ancient Assyrian Wagon. (From the bas-relief of Kuyunjik in the British Museum.)

Milit. iii, 24), which David at once effectually overcame in a pitched battle (2 Sam. viii, 4); and Solomon established cavalry stations (עָרֵי הָרֶכֶב, 1 Kings ix, 19; x, 26; comp. v, 6) as a defence (Ewald, *Isr. Gesch.* iii, 72 sq.). These foreign war vehicles are sometimes called *chariots of iron* (רֶכֶב בַּרְזֶל, Josh. xvii, 16, 18; Judg. i, 19; iv, 3), meaning either constructed wholly out of or simply strengthened by iron, or rather perhaps *scythe-armed* ("currus falcati," Curtius, iv, 12, 6; xv, 3, 4; comp. iv, 9, 5; Livy, xxxvii, 41; Veget. *Milit.* iii, 24; *ἅρματα δρεπανηφόρα*, Xenoph. *Anab.* i, 7, 10; Diod. Sic. xvii, 53; Appian, *Syr.* xxxii; see Schickedanz, *De Curribus Falcatis* [Serv. 1754]; comp. the פַּלְרוֹת הָרֶכֶב of Nah. ii, 4). See Jahn, *Archäol.* II, ii, 439 sq.; Lydius, *De Re Milit.* (ed. Van Til, Dordr. 1698), p. 131 sq.; Wichmannshausen, *De Curribus Belli* (Viteb. 1722); Scheffer, *De Re Vehiculari* (Francof. 1671); Fabricy, *Recherches sur l'Époque de l'Équitation* (Par. 1764); Ginzrot, *Die Wagen der Gr. und Röm.* (Munich, 1813). See CHARIOT.

With some small exceptions, it may be said that wheel carriages are not now employed in Africa or Western Asia; but that they were anciently used in Egypt, and in what is now Asiatic Turkey, is attested not only by history, but by existing sculptures and paintings. It would seem that they were not in early times used in Palestine, as, when Jacob saw them, he knew they must have come from Egypt. Perhaps, however, he knew this by their peculiar shape. The covered wagons for conveying the materials of the tabernacle were probably constructed on Egyptian models. They were each drawn by two oxen (Numb. vii, 3, 8). Herodotus mentions a four-wheeled Egyptian vehicle (*ἅμαξα*) used for sacred purposes (Herod. ii, 63). Two-wheeled wagons, or rather carts, are frequently represented on the Assyrian sculptures, especially for the conveyance of (female and infantile) prisoners away from a sacked city (Layard, *Nineveh*, ii, 301). The only wheel carriages in Western Asia with which we are acquainted are, first, a very rude cart, usually drawn by oxen, and employed in conveying agricultural produce in Armenia and Georgia; and then a vehicle called an *arabah*, used at Constantinople and some other towns towards the Mediterranean. It is a light covered cart without springs; and, being exclusively used by women, children, and aged or sick persons, would seem, both in its use, and, as nearly as we can discover, in its make, to be no bad representative of the "wagons" in the Bible. No wheel carriage is, however, now used in a journey. The Oriental wagon, or *arabah*, is a vehicle composed of two or three planks fixed on two (sometimes four) solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. To the floor are sometimes attached wings, which splay outwards like the sides of a wheelbarrow. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen (Arundell, *Asia Minor*, ii, 191, 235, 238; Olearius, *Trav.* p. 309; Ker Porter, *Trav.* ii, 533). See CART.

Wagstaffe, John, an English author of the 17th century, was educated in Oriel College, Oxford, where he remained, and died in 1677. He published, *Historical Reflections on the Bishop of Rome* (1660):—and *Questions of Witchcraft Debated* (1671). See Bliss's Wood, *Athen. Oxon.* iii, 1113.

Wagstaffe, Thomas, a learned Nonjuring divine, was born in Warwickshire, England, Feb. 15, 1645. He was educated at the Charterhouse School under Mr. Wood; took the degree of bachelor of arts in 1664, and that of master in 1667; was ordained deacon June 6, 1669, and priest Nov. 19, same year; rector of Martinsthorpe, in the county of Rutland, from 1669 to 1676; curate of Stow, in the county of Bucks, from 1676 to 1684; chan-

Turkish Arabah.

cellor of the cathedral church, Lichfield, in 1684; and rector of St. Margaret Pattens, London, in the same year. Deprived of his preferments at the Revolution for not taking the new oaths, he practiced physic for several years in London with good success. In 1693 he was consecrated bishop, and afterwards became suffragan of Ipswich. He died Oct. 17, 1712. Besides his *Sermons*, he published several tracts in defence of Charles I.

Wahabees, a modern Mohammedan sect founded by sheik Mohammed, the son of Abd-el-Wahâb, for whom they were named. They preach no new doctrine, but have for their distinctive principle a desire to abolish the idolatrous practices which have connected themselves with the religion of Islam. They reject the worship of Mohammed as gross idolatry, and adhere strictly to the Koran; otherwise they observe all the rites and ceremonies of the Mohammedans—the number of the prayers, the genuflections, the fast of the Ramadan (q. v.), and abstinence from wine and all spirituous liquors. Abd-el-Wahâb, during his whole life, sought to gain converts by peaceable means, but his successors followed the example of Mohammed in disseminating their principles by the sword, and political interests were united with religious reform. They originated in the small tribe of Nedshi, in Yemen; but their founder undertook an expedition into Syria and the regions bordering on the Euphrates, and having collected a number of tribes from the Arabian desert, who became converts to his views, he formed them into a distinct nation, under the control of Eben Send as their civil governor, and himself as their imam, or spiritual ruler. This appears to have taken place soon after the middle of the last century; but no measures were taken against the Wahabees by the Porte until the year 1798, when they were attacked by the pasha of Bagdad, but without effect, which emboldened them to leave the desert; and in 1801–2 they met with signal success, took great booty from the neighboring Mohammedans, and captured Mecca itself, where they established their power in lieu of that of the grand sultan, in virtue of which he had hitherto been regarded as the head and protector of the faithful. The residence of Send was now fixed at Dreich, where he had a palace, and lived in all the pomp and splendor of an Eastern prince. In 1803–4 he made unsuccessful attacks on Bagdad and Bussorah, but took Medina in 1804, and in 1805 Jidda, which had formerly baffled all his attempts to subdue it. The Porte was now obliged to pay a heavy tribute for permission to send an escort from Damascus with the caravans of pilgrims that annually proceeded to Mecca; and these caravans were no longer allowed to have weapons, flags, or music, or to enter the holy city on carpets, as formerly. In 1807 the Wahabees stood in the zenith of their power, since which time they have been repeatedly repulsed, especially in 1818, when their sheik Abdallah, the great-grandson of Saûd, the friend and protector of Abd-el-Wahâb, was compelled to surrender to Ibrahim Pasha, the son of Mehemet Ali, and was taken to Constantinople and executed. The sect still exists, and is paramount in Central Arabia, where the dominions of the sultan of the Wahabees embrace not only Nedjed proper, but the adjacent provinces, and include 316 towns or villages, with a population (in 1863) of 1,219,000. They are a great annoyance to the Turkish government, and a terror to the pilgrims who proceed from all parts of the East to visit the tomb of the prophet. See Palgrave, *Central and Eastern Arabia* (Lond. 1869); *Histoire des Wahabites depuis leur Origine jusqu'à l'An* 1809 (Paris, 1810); Burckhardt, *Notes on the Bedouins and Wahabys* (Lond. 1830). See MOHAMMEDANISM.

Wahl, Christian Abraham, a Protestant theologian of Germany, was born at Dresden, Nov. 1, 1773. In 1808 he was called as pastor to Schneeberg. He was appointed in 1823 superintendent at Oschatz; in 1835, member of consistory in his native place; and died Nov. 30, 1855, at Kötschenbroda. He wrote, *Historische Einleitung in die sämmtlichen Bücher der Bibel* (Leips. 1802):—*Historisch-praktische Einleitung in die bibl. Schriften* (ibid. 1820):—*Quæstiones Theologico-dogmaticæ Candidatis Theol. sese Subjecturis Propositæ* (ibid. 1806):—*Bibl. Handwörterbuch* (ibid. 1825):—*Commentatio de Particulæ εἰ et Præpos. εἰς apud N. T. Scriptores Usu et Potestate* (ibid. 1827):—*Clavis Novi Testamenti Philologica* (ibid. 1822; 3d ed. 1843), which is the basis of Dr. E. Robinson's *Greek Lexicon of the N. T.*, the best extant:—*Clavis Librorum Vet. Test. Apocryphorum Philolog.* (ibid. 1853). See Furst. *Bibl. Jud.* iii, 490; Zuchold, *Bibl. Theol.* ii, 1410 sq.; id. *Theol. Universal-Lexikon*, s. v.; Winer, *Handbuch der theol. Lit.* i, 128; ii, 301, 304. (B. P.)

Wahl, Samuel Friedrich Günther, a Protestant linguist of Germany, was born Feb. 2, 1760, at Alach, near Erfurt. In 1784 he was appointed rector at Bückeburg; in 1788, professor of Oriental languages at Halle; and died June 29, 1834. He published, *Allgemeine Geschichte der orientalischen Sprachen u. Literatur* (Leips. 1784):—*Observationes Philolog.-criticæ super Psalterii Odario* 133 (ibid. 1784):—*Magazin für alle, besonders morgenländische und bibl. Literatur* (Cassel, 1787–90):—*Orientalische Bibliothek* (Lemgo, 1788–92, 3 vols.):—*Elementarbuch für die arab. Sprache u. Literatur* (Halle, 1789):—*Beitrag zur Geschichte u. Statistik der Araber* (ibid. 1789):—*Uebersetzung, Einleitung u. Anmerk. zu Habakuk* (Hanov. 1790):—*Arabische Anthologie* (Leips. 1791):—*Altes und neues Vorderasien* (ibid. 1795):—*Uebersetzung des Korans* (Halle, 1828, and often). See Fürst, *Bibl. Jud.* iii, 490; Winer, *Handbuch der theol. Lit.* i, 210, 229, 277, 527; id. *Theol. Universal-Lexikon*, s. v. (B. P.)

Wahlers, F. H., a German Reformed minister, was born at Fähr, kingdom of Hanover, Sept. 10, 1844; emigrated to America; was licensed by the Indiana Classis at Lafayette in the spring of 1867; began preaching at Crothersville, Ind., where he died, March 18, 1868, from suffocation, having fallen in an epileptic fit with his face in the water. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 502.

Wähner, ANDREAS GEORG, a Protestant theologian of Germany, was born Feb. 24, 1693, at Rhida. He studied at Helmstädt, especially Oriental languages, from 1710 to 1716; and, as the result of his studies, he published during that time three dissertations: *De Mare Asphaltite:—De Regione Ophir:*—and *De Festo Encæniorum*. In 1718 he was called, as professor of the Gymnasium, to Göttingen. When, in 1733, that institution was changed into a university, he was permitted to lecture there, and in 1735 he published his *Hebrew Grammar*, which is the more remarkable because being the first book which was published by that university. In the same city he studied the Talmud and the Rabbinical writings, his instructor being a learned Jew by the name of Ginzburger. In 1738 he was advanced to be ordinary professor of Oriental languages. He died Feb. 21, 1762. His most important work, which he published in two volumes, is his *Antiquitates Ebræorum de Israëliticæ Gentis Origine, Factis, Rebus Sacris*, etc. (Gött. 1743), a very learned and instructive work, which may still be used with great advantage by the student. For his other writings, see Fürst, *Bibl. Jud.* iii, 488 sq.; Döring, *Die gelehrten Theologen Deutschlands*, iv, 609 sq. (B. P.)

Waidshayanta (or **Vaidshayanta**), in Hindû mythology, is the palace of Indra, god of the sun, in India.

Wail (some form of נָהָה or סָפַד, ἀλαλάζω. It is singular to observe the onomatopoetic forms of words used in most languages to express the sounds of grief, such as יָלַל, *ululare, howl, yell*, etc.; all consisting essentially of the *l* sound). The Oriental forms of lamentation are much more expressive and vehement than with us. See MOURNING.

Wainright, David, an English Congregational minister, was born at Leeds, Jan. 28, 1835. He was educated at Airedale College, and became the minister of the Wesleyan Free Church, Great Horton. He was ordained, April 6, 1860, pastor of the Congregational Church at Chorley, Lancashire, and died Sept. 28, 1862. Mr. Wainright was a truth-seeker, and to find and communicate what he believed to be truth seemed to be the joy of his ministration. See (Lond.) *Cong. Year-book*, 1863, p. 271.

Wainright, William, an English Congregational minister, was born in London, September, 1806. He was educated at Christ's Hospital, and while there became deeply impressed with religious things. He early engaged in Sabbath-school work and lay preaching, and in 1849 was ordained at Tarrant, Hampshire. Mr. Wainright labored successively at Wheathampstead and Cordicote, and was recognised by the Church as an earnest and zealous advocate of the religion of Jesus Christ. He died May 8, 1865. See (Lond.) *Cong. Yearbook*, 1866, p. 286.

Wainscot. This term originally seems to have implied rough planks of oak timber, and subsequently to have been given to wooden panelling, to which they were converted for lining the inner walls of houses and churches. It was very extensively employed during the reigns of Queen Elizabeth and James I, and for a long period afterwards. The name has long ceased to be confined to *oak* panelling. It is also called *seeling-work*.

Wainwright, Jonathan Mayhew, D.D., a bishop of the Protestant Episcopal Church, was born in Liverpool, England, Feb. 24, 1792. His parents were on a visit to England when he was born, and they remained there until he was eleven years old. During this period he spent several years at a school at Ruthin, in North Wales. When his parents returned to the United States, he was placed in Sandwich Academy, Mass., and in due time entered Harvard College, from which he graduated in 1812. For some time after his graduation he was proctor and teacher of rhetoric there, and meanwhile had resolved to enter upon the ministry. In 1816 he became a deacon, and not long after assumed charge of Christ Church, Hartford, Conn., where he was admitted to priest's orders; May 29, 1819, he was made rector of the parish; Nov. 25 he was called to be an assistant minister of Trinity Church, New York city, where he continued to serve until he was elected rector of Grace Church, in the same city, early in 1821. With this Church he spent thirteen years of his ministry. In 1834 he accepted the rectorship of Trinity Church, Boston, but remained only three years, when he returned to New York as assistant minister of Trinity Church, the congregation of St. John's Chapel becoming his more immediate charge, and in this relation he continued until the close of his life. He became involved in a controversy with the Rev. Dr. Potts, of New York, in 1844, which grew out of an assertion which he had made, that "there is no Church without a bishop." It was conducted in the form of letters in the *New York Commercial Advertiser*, and was afterwards published in pamphlet form. His health having become impaired, he travelled extensively in Europe and the East in 1848–49 for recreation; and after his return he published two large volumes on Egypt and the Holy Land. June 15, 1852, he was a representative of the Episcopal Church in America at the celebration in Westminster Abbey, at the close of the third jubilee year of the Society for the Propagation of the Gospel in Foreign Parts. On this occasion Oxford bestowed upon him the degree of D.C.L. Oct. 1, 1852, he was chosen provisional bishop of the diocese of New York, and was consecrated Nov. 9 following. Among the various offices which he had previously filled, it may be mentioned that he was a deputy from the diocese of New York to the General Convention of 1832; was a member of the Diocesan Standing Committee from 1829 to 1833; was replaced on that committee in 1844, and was continued there by four successive conventions; from 1828 to 1834 was secretary of the Board of Trustees of the General Theological Seminary; for many years a trustee of Trinity School; a trustee of the Society for the Promotion of Religion and Learning in the State of New York; a vice-president of the New York Bible and Prayer-book Society; a trustee of the Tract Society; and, from the beginning, one of the executive committee and a member of the Board of the General Sunday-school Union. Dr. Wainwright died in New York city, Sept. 21, 1854. Among his literary productions are numerous published discourses and several books, viz.: *Pathways and Abiding Places of Our Saviour* (1850):—*Two Orders of Family Prayer* (1845, 1850):—*The Land of Bondage* (1851). He also edited two volumes of *Memoirs*, one of bishop Ravenscroft, of North Carolina, and one of bishop Heber. Dr. Wainwright was a lover of the fine arts, and his taste in these matters was excellent. His sermonic style was perspicuous, but there was little ornament and apparently little elaboration. His elocution evinced careful culture. He had a strong relish for social life, and attracted the refined by his urbane manners. See Sprague, *Annals of the Amer. Pulpit*, v, 610.

Wairewert (or **Vairevert**), in Hindû mythology, is the son of Siva, born from his breath to humble Brahma.

Waishwanara (or **Vaishvanara**), in Hindû mythology, is a surname of Agni (god of fire), and means *the all-permeating fire*.

Wait, Daniel Guilford, LL.D., an English divine, was born in 1789, and educated at St. John's College, Cambridge. He was for some time curate of Puckle Church, near Bristol, and in 1819 became rector of Blagdon, Somerset. He died in 1850. He published several works, in which he gives the results of his researches in the Hebrew and other Oriental languages and antiquities.

Wait, Lying in (אֹרֵב, ἐνέδρα). The natives of Western and Central Asia have in all ages been infamous for their plundering propensities. Their daring in watching caravans can only be equalled by their patient watchings in ambuscade; they will remain sometimes for days and even weeks, with a very scanty supply of provisions, waiting to surprise the unguarded caravan or the unwary traveller. Homer aptly describes such characters (*Iliad*, xviii):

> "A place for ambush fit they found, and stood
> Cover'd with shields beside a silver flood,
> Two spies at distance lurk, and watchful seem,
> If sheep or oxen seek the winding stream.
> Soon the white flocks proceeded o'er the plains,
> And steers slow moving, and two shepherd swains
> Behind them, piping on their reeds, they go,
> Nor fear an ambush, nor suspect a foe;
> In arms the glittering squadron rising round,
> Rush sudden; hills of slaughter heap the ground;
> Whole flocks and herds lie bleeding on the plains,
> And all amidst them, dead, the shepherd swains!"

It appears from various parts of Scripture that Palestine and the adjoining regions were much infested by persons who lived by violence, and took refuge in the many large caves and mountain fastnesses which the country afforded them. In the civil wars which arose out of the usurpation of Abimelech, we find that the men of Shechem adopted the Canaanitish, or, as we should call it in modern times, the Oriental custom of employing "liers in wait." The sacred historian relates, "The men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech" (Judg. ix, 25). The chapter from which we have quoted then proceeds to describe how Abimelech, by planting an ambush of "liers in wait," succeeded in surprising the city of Shechem, which he levelled to

the ground. See AMBUSH. During the Roman sway, the unsettled state of affairs, the frequent wars, and intestine divisions were very favorable to such banditti, who continued to increase, so that at last the road to Jericho from Jerusalem was so overrun by them that it was called "the bloody way." In the time of Antigonus, Herod, son of Antipater, was obliged to have recourse to the Roman soldiers to extirpate them. The robbers lived with their families in caves, on the steep faces of the mountain precipices, guarded with sharp rocks, and apparently inaccessible to invaders. Herod caused large wooden chests to be made, and let down by an iron chain from an engine on the top of the mountains, till they came on a level with the mouth of each cave. The chests contained soldiers, well armed, and provided with long hooks. They slew with their darts and spears as many of the robbers as they could reach at the entrance of the caves, and pulled out others with their hooks, and cast them down headlong; and they set fire to the bushes, etc., about the caves, and smothered many more; so by these means the mountain robbers were extirpated (Josephus, *Ant.* xxiv, 15). Dr. Thomson well describes such scenes (*Land and Book*, i, 487):

"The Arab robber lurks like a wolf among these sandheaps, and often springs out suddenly upon the solitary traveller, robs him in a trice, and then plunges again into the wilderness of sand-hills and reedy downs, where pursuit is fruitless. Our friends are careful not to allow us to straggle about or lag behind, and yet it seems absurd to fear a surprise here—Khaifa before, Acre in the rear, and travellers in sight on both sides. Robberies, however, do often occur, just where we now are. Strange country! and it has always been so. There are a hundred allusions to just such things in the history, the Psalms, and the prophets of Israel. A whole class of imagery is based upon them. Thus, in Psa. x, 8–10: 'He sits in the lurking-places of the villages, in the secret places doth he murder the innocent. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his net; he croucheth and humbleth himself, that the poor may fall by his strong ones.' And a thousand rascals, the living originals of this picture, are this day crouching and lying in wait all over the country to catch poor helpless travellers. You observe that all these people we meet or pass are armed; nor would they venture to go from Acre to Khaifa without their musket, although the cannon of the castles seem to command every foot of the way. Strange, most strange land! but it tallies most wonderfully with its ancient story."

In modern times, the Kurds are the most distinguished among Asiatic nations for their inordinate and determined spirit of plunder, and they faithfully preserve all the habits which the Old Test. ascribes to the "liers in wait" of ancient times. A writer in the *Saturday Magazine* thus describes them:

"With them plundering is a natural occupation; and every unhappy stranger whom chance or curiosity throws

Robbers' Cave.

Kurdish Liers in Wait.

in their way they regard as their lawful prey. Should the unfortunate being happen to be poor and ragged, he is severely beaten for not having brought sufficient property to make him worth robbing. They are not only daring robbers, but skilful thieves; and their boldness is solely equalled by their address. Sir John Malcolm, on his mission to the court of Persia, in 1810, had scarcely set his foot in their territory when he was attacked, in spite of his imposing appearance and his numerous attendants. Captain Keppel was closely watched for several miles, and narrowly escaped a similar visitation. Mr. Buckingham was less fortunate; a contribution of 2500 piastres (about $125) was levied on the caravan by which he journeyed, before it was allowed to proceed."

These marauders not only beset mountain passes and defiles, but frequently come into the neighborhood of cities for the purpose of kidnapping the unprotected and driving them off to be sold as slaves, or murdering and robbing those whom they suspect of carrying wealth about their persons. The Kurds usually place themselves in ambush near a well, in order to gain possession of the persons of young women who come to draw water; or near the groves planted round ponds, which are sometimes found in the vicinity of Oriental cities, and are favorite haunts of the merchants who come to enjoy the refreshment of pure air, coolness, and shade. See ROBBER.

Waitana (or **Vaitana**), in Hindûism, is a ceremony by which water is made holy.

Waite, Clarendon, a Congregational minister, was born in Hubbardston, Mass., Dec. 12, 1830. After graduating from Brown University in 1852, he devoted one year to business, and then spent three years in the Andover Theological Seminary. For six months he was a student at the University of Halle, Prussia, when he was suddenly called home by the death of his father. His first pastorate was that of the Church in Rutland, Mass., where he was installed Feb. 25, 1858, and remained eight years. He was very much interested in the freedmen in the South, and for six months was superintendent of them at Newbern, N. C. In that same year he was installed pastor of Crombie Street Church, Salem, Mass., where, in the midst of his work, he was stricken down. He visited Cuba in the winter of 1866–67, and returned strengthened. In the fall of 1867 he was asked to temporarily fill the chair of English literature and belles-lettres in Beloit College, and consented, but before arriving there was attacked with typhoid fever, of which, soon after his arrival, he died, Dec. 16, 1867. His sermons were carefully prepared, and were earnestly directed towards the salvation of the people. See *Cong. Quar.* 1868, p. 286.

Waite, John James, an English Congregational minister, was born at Gloucester, Feb. 23, 1808. Mr. Waite's thirst for knowledge in all departments led him to pursue his studies with such avidity as ultimately to impair his eyesight, of which faculty he was en-

tirely deprived at the age of eighteen. This severe affliction served, under the blessing of God, to develop the more rapidly his intellectual and moral character. For ten years he was engaged entirely in ministerial labor, and at the end of this period Mr. Waite commenced his important life-work, the reformation of the Psalmody. For several years he had the oversight of the Church at Ilminster; but so great was the growing appreciation of the value of his labors, and of the simplicity and general application of his system of teaching, that it became necessary for him to accede to the request of his ministerial brethren in London, and devote himself exclusively to his great work. Mr. Waite recognised the necessity for a purer taste and for a higher standard of music in the services of the sanctuary, and with the co-operation of the larger churches he was able to do much towards laying the foundation for a more extended knowledge of musical science. He died Oct. 25, 1868. See (Lond.) *Cong. Year-book*, 1869, p. 291.

Waite, Thomas, LL.D., an English clergyman, was born in 1776. He became curate of Wellington; was principal of the grammar-school at Lewisham Hill from 1815 to 1833; rector of High Halden in 1833; of Great Chart in 1835; and died in 1841. He published several *Sermons, Explanatory and Critical, on the Thirty-nine Articles* (1826).

Waite, William, a minister of the Congregational Church, was born at Idle, England, Jan. 6, 1825. His first religious impressions were received under the ministry of Rev. J. Stringer, of Idle, whose Church he joined, and by whom, with the concurrence of the entire Church, he was sent to Airedale College, in January, 1847. He spent five years there in the acquisition of knowledge and in preparation for the work of the ministry. He left college at Christmas in 1851; settled at Bacup, Jan. 1; was ordained in May; and died in September, 1852. During a ministry of a little over one year the Church grew rapidly. His death was greatly regretted. "A most pious, devoted, laborious, intelligent, faithful man; he was a truly serious, earnest, and energetic preacher of the Gospel." See (Lond.) *Cong. Year-book*, 1853, p. 232.

Waith, William, a Presbyterian minister, was born in the parish of Preston-on-Wye, Herefordshire, England, April 17, 1796. He received his education in the country schools; became an attorney in the Mayor's Court; emigrated to the United States in 1832; was licensed to preach by the Buffalo Presbytery in 1835; and ordained as an evangelist in 1836. He preached as follows: in Burton, Napoli, Ellington, Silver Creek, and Ripley, N. Y., and died at the last-mentioned place, June 4, 1860. He was a good preacher, a laborious and faithful pastor, and a true Christian. See Wilson, *Presb. Hist. Almanac*, 1861, p. 165.

Waits were anciently minstrels or musical watchmen who sounded the watch at night. They have now degenerated into itinerant musicians, who give notice of the approach of Christmas. The term is also applied to angelic musicians with horns, represented on corbels and ceilings.

Waiwassaden (or **Vaivassaden**), in Hindû mythology, is the father of Nirkunden and grandfather of Budalsheu, a powerful monarch of India born in the dynasty of the Children of the Sun.

Waiwaswâta (or **Vaivasvâta**), in Hindû mythology, is the son of the god of the sun. He was saved by Vishnu as a fish, prior and subsequent to the great Flood. He, a son of the sun, gave his daughter to Buddha, a son of the moon, in marriage. Thus he is the progenitor of the mighty dynasties the Children of the Sun and the Children of the Moon.

Waizganthos, in Slavonic mythology, is the god of fruitfulness and land-tillage, worshipped mainly by the Lithuanians.

Wake (Anglo-Saxon, *waican*, "to watch"), a holyday festival once universally held in England. In early times the day was considered as beginning and ending at sunset; and on the eve of the holyday worshippers repaired to the churches for worship, while the following day was spent in amusement. Each church, when consecrated, was dedicated to a saint, and on the anniversary of that day the parish wake was kept. In many places there was a second wake on the birthday of the saint, sometimes called *Patron* or *Saint's Day*. On these occasions the floor was strewed with rushes and flowers, and the altar and pulpit were decked with boughs and leaves. Crowds resorted to the wakes from neighboring parishes; hawkers or merchants were attracted by the crowds; and ultimately the wakes became mere fairs or markets little under the influence of the Church, and disgraced by scenes of indulgence and riot. The scandal of these scenes became so great that in 1285 Edward I passed a statute forbidding fairs and markets to be held in country churchyards. In 1448 Henry VI ordained that all showing of goods and merchandise except necessary victuals should be discontinued on the great festivals of the Church. In 1536, Henry VIII, by an act of convocation, ordered the festival of the Saint's Day to be discontinued, and that of the dedication of the church in all parishes to be the first Sunday in October. This gradually fell into desuetude, the Saint's Day being the more popular festival, and it still subsists in the form of a village wake.

A *lyke-wake* is a watching all night of a dead body by the friends and neighbors of the deceased. In Ireland, upon the death of one in humble circumstances, the body, laid out and covered with a sheet except the face, and surrounded with lighted tapers, is *waked* by the friends and neighbors. After vociferous lamentations, food and whiskey are indulged in, commonly leading to noisy and even riotous demonstrations. The custom, no doubt, originated in superstitious fear either of passing the night alone with a dead body or of its being interfered with by evil spirits.

Wake, William, D.D., a distinguished English prelate, was born at Blandford, in Dorsetshire, in 1657. He was educated at Christ Church, Oxford, where he received the degree of master of arts in 1679, when he decided to take orders in the Church, although his father designed him for a commercial life. In 1682 he went to Paris as chaplain with viscount Preston, envoy-extraordinary to the court of France. On his return to England, in 1685, he was elected preacher to Gray's Inn. Immediately after the Revolution he was appointed deputy-clerk of the closet to king William, and in June, 1689, was made canon of Christ Church, Oxford. In 1693 he obtained the rectory of St. James's, Westminster. In 1701 he was made dean of Exeter, and in 1705 bishop of London. In the earlier years of his episcopacy he adhered to the Low-Church party, but afterwards became alienated from it, though not becoming a High-Churchman. In January, 1716, he was made archbishop of Canterbury, which office he held until his death, which occurred at Lambeth, Jan. 24, 1737. Among his most important works are the following: *Exposition of the Doctrine of the Church of England* (1686):—*A Defence of the Doctrine of the Church of England* (eod.):—*A Second Defence of the Doctrine of the Church of England* (1688):—*An English Version of the Genuine Epistles of the Apostolic Fathers, with a Preliminary Discourse concerning the Use of those Fathers* (1693):—*The Authority of Christian Princes over their Ecclesiastical Synods Asserted* (1697):—and other tracts to the same effect. A collection of his *Sermons* and *Charges* was published after his death.

Wakefield, Gilbert, first a minister of the Church of England, then a Unitarian, was born at Nottingham, England, Feb. 22, 1756. He was educated at Jesus College, Cambridge, where he graduated

in 1776, and was elected to a fellowship the same year. He was ordained in the Church of England in 1778, and appointed curate of Stockport, in Cheshire. In August of the same year he left Stockport and became curate of St. Peter's at Liverpool, and in 1779 was chosen classical tutor of the Dissenting Academy at Warrington, in Lancashire, where he remained until 1783. In the latter year he removed to Bramcote, near Nottingham, and in 1790 went to Hackney as tutor in a Dissenting academy, where he remained one year. The remainder of his life was spent in literary pursuits. He died Sept. 9, 1801. Among his most important works are, *An Inquiry into the Opinions of the Christian Writers of the Three First Centuries concerning the Person of Christ*:—*Four Marks of Antichrist*, etc. (1778): —*Internal Marks of the Evidence of the Christian Religion* (1779):—*Translation of the New Testament, with Notes* (1791):—*The Spirit of Christianity Compared with the Spirit of the Times in Great Britain* (1796):— and *An Answer to the Age of Reason, by Thomas Paine* (eod.).

Wakefield, Robert, a learned English divine in the reign of Henry VIII, was born in the north of England. He was educated at the university and on the Continent; taught Greek, Hebrew, Chaldee, and Syriac in France and Germany; in 1519 left his Hebrew professorship at Louvain, returned to England, and became chaplain to Dr. Pace; opened a public lecture in Greek at Cambridge in 1524, being made B.D. by Henry VIII, whom he favored after opposing in the affair of his divorce from Catherine; was professor of Hebrew at Oxford in 1530; canon of Wolsey's College in 1532; saved Hebrew and Greek MSS. at the dissolution of the lesser monasteries in 1536; and died in London, Oct. 8, 1537. He left some learned works in language and controversy.

Wake-ikatsu-tsino-kami, in Japanese mythology, is the god of flashes of lightning; a sublime god, resident in the main sanctuary at Kamo, near Mijako, and who guards the fate of the Mikado. In this sanctuary are yearly held several festivals, of which one, Obimatsuri, is especially remarkable, because the priests then appear in the most costly apparel, superseding even the splendor of the apparel of the choir of music. Besides festive processions, horse-races are a main feature of the occasion, in which only kami priests and court servants are permitted to participate.

Wakeley, Joseph B., D.D., a Methodist Episcopal minister, was born at Danbury, Conn., in 1809. He was converted when about sixteen, and in 1833 joined the New York Conference, which he served successively at Salisbury, Conn.; Lee and Lenox, Canaan, Stockport, Claverack, and Bloomville, N. Y.; Seventh Street, New York city; and in 1843 at Birmingham and Milford, Conn. In 1844 he was transferred to New Jersey, in 1852 to New York East Conference, and two years later returned to the New York Conference. From 1866 to 1868 Dr. Wakeley was presiding elder of Poughkeepsie District, and for the next four years held the same office on the Newburgh District. He died in New York city, April 27, 1875. Dr. Wakeley was a remarkable man in many respects. His cast of mind was practical. He was a model pastor and a prudent counsellor. As an ecclesiastical antiquarian he had no equal in the Church. His writings were mainly historical and biographical memoirs of early Methodism, and embrace *Lost Chapters Recovered from the Early History of Methodism*:— *Anecdotes of the Wesleys*:—*Anecdotes of Whitefield*:— *Heroes of Methodism*:—*Life and Sermons of Beaumont*: —and *Boehm's Reminiscences*. See *Minutes of Annual Conferences*, 1876, p. 55; Sprague, *Annals of the Amer. Pulpit*, vol. vii; Simpson, *Cyclop. of Methodism*, s. v.

Wakemanites, a small party of fanatics existing at New Haven, Conn., in 1855, who regarded Rhoda Wakeman as a divinely commissioned prophetess that had been raised from the dead, according to her own prediction. Their credulity was carried to an unusual extreme. The so-called prophetess claimed that a farmer named Justus Matthews was possessed by an evil spirit, and that it was necessary to put him to death in order to remove it. Her followers were ready to perform the deed, and even the man himself was willing to submit to be murdered as the only means of being rid of the evil spirit. Upon the commission of the crime the fanatical sect was soon extinguished.

Waku-nawo-sonajo, in Japanese mythology, is a festival in Dairi, held on the first rat-day of the second month, by the eating of fresh vegetables.

Wala, in Norse mythology, was a wise woman, an enchantress, endowed not with imaginary, but with real, supernatural powers, and able to fix the fate of men.

Wala, abbot of Corbie, was the son of Bernard (natural brother of Charlemagne) by a Saxon woman, and seems to have been born about 765. He studied at the palatine school, and received the name of *Arsène* (male) from his teacher, Alcuin, on account of his energy. Tudesque was his native tongue, but he well understood Latin and Greek. He was employed by his imperial brother in several distant embassies and home duties, but was neglected on the accession of Louis the Pious (814); and two years after he assumed the clerical habit at Corbie, where his brother Adalhard was abbot. He was banished by the royal disfavor, but was recalled in 822, and in 826 became abbot. He died in October, 835, of grief, at the civil commotions of the times. See Hoefer, *Nouv. Biog. Générale*, s. v.

Walæus, Anthony, an eminent Dutch Protestant divine, was born at Ghent, Oct. 3, 1573. He officiated as pastor at several different places; declared in favor of the Counter-remonstrants, and was one of those who drew up the canons of the Synod of Dort. He afterwards became professor of divinity at Leyden, and died July 9, 1639. He wrote, *Compendium Ethicæ Aristotelicæ* (1636), and the greater part of the translation of the Flemish Bible. See Chalmers, *Biog. Dict.* s. v.; *Biog. Universelle*, s. v. "Wale."

Walafrid Strabo. See Strabo.

Walaskialf, in Norse mythology, was one of the palaces which Odin had in Asgard. It was covered entirely with silver, and in the main hall were thrones for all the higher deities, one, however, especially for Odin. It was also called Hlidskialf, and from it Odin could view the whole earth.

Walburga, St. See Walpurgis.

Walch, Christian Wilhelm Franz, a theologian of Göttingen, was born Dec. 25, 1726, at Jena, where his father was professor of theology. He travelled with his elder brother, Johann, after completing his studies, and made the acquaintance of many of the foremost celebrities in the literary world of his time. On his return he was made extraordinary professor of philosophy at Jena, in 1750; and three years afterwards professor of the same branch in ordinary at Göttingen. In 1754 he began to teach theology as extraordinary professor, and in 1757 received the theological chair in the Göttingen faculty. His lectures covered the entire field of theology; and, when supplemented with the numerous learned works he wrote and the administrative duties he performed in the government of the university and other institutions, demonstrated his great industry and capacity for work. He was made a member of various learned societies, and an honorary consistorial councillor of Great Britain. He was married in 1763, and died of apoplexy in 1784.

Walch was rather an industrious compiler than a creative genius. His importance lies in the department of Church history; his theology being deficient in orthodox life, but pervaded by the historical spirit. His

earliest work, written at the age of twenty-seven, was a *History of the Lutheran Religion*, intended to prove the correctness of that faith, and also to demonstrate that the existence and perfections of God may be seen in history as well as in physics and other fields of study. He displayed a constant disposition to make thorough and critical examination of all available sources; but in all his works evinced an utter inability to attain to that philosophical comprehension of his theme by which he could combine his materials into a homogeneous whole. In perspicuity and taste he was not the equal of Mosheim, and in power to excite and stimulate he was very much inferior to Semler. His chief merit lay in exhaustless patience and great conscientiousness, as displayed in the examination of sources and helps. Many of his works are consequently still indispensable as aids in their special fields.

Walch's most important works are, *Antiquitates Palii Philos. Vet. Christ.* (Jena, 1746):—*Hist. Patriarch. Jud.* (1751):—*Wahrhafte Gesch. d. Cath. v. Bora* (Halle, 1751–54, 2 vols.):—*Gesch. d. ev.-luth. Rel.* etc. (Jena, 1753):—*Hist. Adoptianorum* (1755, given in revised form in vol. ix of the *Ketzergesch.*):—*Gedanken v. d. Gesch. d. Glaubenslehre* (1756; 2d ed. 1764):—*Entwurf einer vollst. hist. d. röm. Päpste* (Gött. 1756; 2d ed. 1758):—*Entw. einer vollst. Hist. d. Kirchenversammlungen* (Leips. 1759):—*Hist. Protopaschitarum* (1760):—*Grundsätze d. natürl. Gottesgelahrtheit* (1760, etc.):—*Grundsätze d. Kirchenhist. d. Neuen Testaments* (1761; in a 3d enlarged ed. by Schulz, 1792):—*Entwurf einer vollst. Hist. d. Ketzereien, Spaltungen u. Religionsstreitigkeiten*, etc. (Leips. 1762 sq., 11 pts., the concluding part, reaching down to the 9th cent., by Spittler), his principal work:—*Breviar. Symbol. Eccl. Luth.* (Gött. 1765, etc.):—*Biblioth. Symbol. Vetus* (Lemgo, 1770):—*Kritische Unters. v. Gebrauch. d. heil. Schrift . . . in den ersten drei Jahrh.* (Leips. 1779). Complete lists of Walch's works are given in Pütter, *Vers. einer akadem. Gelehrtengesch. v. d. . . . Universität zu Göttingen*, i, 121 sq.; ii, 28 sq.; Meusel, *Lex. verstorbener deutsch. Schriftsteller*, xiv, 345 sq.; Döring, *Theologen Deutschlands im* 18. *u.* 19. *Jahrh.* iv, 615 sq. For biographical notices of Walch, see Heumann and Less, *Memorial of the Gött. Faculty in Honor of C. W. F. Walch* (Gött. 1784); Heyne, *Eulog. Ven. Walchii* (1784, fol.); Winckler, *Nachr. v. niedersächsischen Leuten*, ii, 101. For a characterization, see Baur, *Epochen d. kirchl. Geschichtsschreibung* (Tüb. 1852), p. 145 sq. See Herzog, *Real-Encyklop.* s. v.

Walch, Johann Ernst Immanuel, brother of Christian, and the first-born son of Johann Georg (q. v.), was born in 1725. In 1750 he became professor of philosophy, and later of oratory and poetry. He was a man of wide philological and antiquarian learning, and also versed in physics. He published, *Diss. in Acta Apostol.* (1756 sq.) in which his archæological knowledge was applied to the exposition of the New Test. After his death appeared *Observatt. in Matt. ex Græc. Inscriptt.* (Jena, 1779):—*Antiq. Symbol. quibus Symbol. Apost. Hist. Illustr.* (ibid. 1772):—*Progr. de Peccato in Spir. Sanct.* (ibid. 1751–60):—*Marmor Hisp. Antiq. Vex. Christ. Neron. insigne Docum.* (ibid. 1750, 4to):—and *Persecut. Christ Neron. in Hisp.* etc. (ibid. 1753):—*Christian. sub Diocletiano in Hisp. Persecut.* etc. (1751). See Döring, *Theologen Deutschlands im* 18. *u.* 19. *Jahrhundert*, iv, 615 sq.; Herzog, *Real-Encyklop.* s. v.

Walch, Johann Georg, a Jena theologian, the father of Johann Ernst Immanuel and Christian Wilhelm Franz Walch (q. v.), was born in 1693. He entered the University of Leipsic in 1710, and became master in 1713. His earliest literary endeavors were philological. He edited the academical discourses of Cellarius, and a series of ancient Latin authors, including Ovid and Lactantius. In 1716 he wrote the valued *Historia Critica Lat. Linguæ*. In the same year he established himself at Jena, where he became professor of oratory in 1719, and afterwards of poetry also, and where he was associated with Buddeus, who bestowed on him his only daughter in marriage. In 1723 he entered the arena of philosophical discussion with his *Gedanken vom philosophischen Naturell;* and again, in 1724 and 1725, with rejoinders to Wolf's review of Buddeus's *Bedenken üb. d. Wolf'sche Philosophie.* In 1726 he published a *Philosophisches Lexikon*, which attained a fourth edition in 1775; and in 1727 an *Einl. in d. Philosophie*, and *Observatt. in Nov. Test. Libros, quarum I Pars ea Continet Loca quæ ex Hist. Philos. Illustr.* He united with Buddeus in holding fast to the old Lutheran orthodoxy, though his reception of natural theology had destroyed the old theoretical basis of that orthodoxy; and, at the same time, his views had received an infusion of Pietism, which prevented him from sustaining a hostile attitude towards that movement. In 1724 he was made theological professor extraordinary, doctor of theology in 1726, professor in ordinary in 1728, and *professor primarius* in 1750. Four years later he attained the rank of ecclesiastical councillor to the court of Saxe-Weimar. He wrote a number of compends for use in his lecture-rooms, which are distinguished by a comprehensive survey of the literature bearing upon his subjects; e. g. an introduction in Christian ethics; and others into systematic theology, polemical theology, and the theological sciences (the latter, 1737, 4to; 2d ed. much enlarged, 1753, 8vo). The history of theological literature is his debtor for valuable service, beginning with the publication of Bosii *Introd. in Notit. Scriptorum Eccl.* (Jena, 1733). His *Biblioth. Theol. Selecta Litterar. Advot.* (ibid. 1757–65, 4 vols.) is still valuable, as is also the *Biblioth. Patrist. Litter. Annot. Instr.* (ibid. 1770; revised by Danz, 1834). The publication of Luther's complete works (1740–52, 24 vols.), and of the *Book of Christian Concord* (1750, Germ. and Lat. with historical notes), to which he added an *Introd. in Libr. Symb. Eccl. Luther.* (1752, 4to), is also worthy of note. The remaining more important works of Walch are two introductions to polemical theology, *Theol. Einl. in d. vornehmsten Religionsstreitigkeiten*, etc. (1724), intended to supplement the oral lectures of Buddeus, and *Hist. u. theol. Einl. in d. Religionsstreitigkeiten welche sonderlich ausser d. ev.-luth. Kirche entstanden* (1733–36, 5 vols.). An *Einleitung* to the religious controversies within the pale of the Lutheran Church (1730–39, 5 vols.) formed the complement to the last-named work. Other works deserving of mention are his *Miscell. Sacra s. Comm. ad Hist. Eccl. Sanctioresque Discipl. Pert.* (Amst. 1744):—his comprehensive *Hist. Eccl. N. T. Variis Observatt. Ill.* (1744) to the end of the 4th century:—and his *Hist. Controverss. Græc. et Lat. de Process. Spirit. Sancti* (Jena, 1751). Walch was a preacher as well as a scholar, and his interest in preaching is attested by a *Sammlung kleiner Schriften v. d. gottgefälligen Art zu predigen* (1746). Despite his growing decrepitude, he was able to complete his *Biblioth. Patr.* He died in 1775. See Walch [C. W. F.], *Leben u. Karakter von Dr. J. G. Walch* (Jena, 1777, 4to); Meusel, *Lexikon verstorbener deutscher Schriftsteller*, xiv, 360; Döring, *Theologen Deutschlands im* 18. *u.* 19. *Jahrhundert*, iv, 615.—Herzog, *Real-Encyklop.* s. v.

Wald, Samuel Gottlieb, a Protestant theologian of Germany, was born at Breslau, Oct. 17, 1762. He studied at Halle and Leipsic. In the latter place he received the degree of master on presenting a dissertation *Curarum in Historiam Textus Vaticinorum Danielis Specimen Primum*, and was thus entitled to lecture publicly. Being a pupil of Semler, Wald followed his master in the grammatico-historical interpretation of the Scriptures. In 1786 he was called as professor of Greek to Königsberg, and in 1793 the University of Erlangen made him doctor of theology on presenting a dissertation *De Vita, Scriptis et Systemate Mystico Sebastiani Franci.* For more than twenty years, Wald labored as teacher and preacher in Königsberg, and died Feb. 22, 1828. He published, *Progr. Spicilegium*

Variarum Lectionum Codd. IV Veteris Testamenti Hebr. Vratislaviensium (Lips. 1784):—*M. A. Flaminii in Librum Psalmorum Brevis Explanatio . . . Curavit et Præfatus est* (Halæ, 1785):—*Progr. Controversio de Bonorum Operum Necessitate inter Musculum et Prætorium Agitata* (Lips. 1786):—*Theologiæ Symbolicæ Lutheranæ Descriptio* (Halæ, eod.):—*De Vituperio Neologorum* (Regiom. 1787):—*Diss. de Vera Vi Vocabulorum νόμος et πιστις in Epistola Pauli ad Romanos* (ibid. 1788), etc. See Döring, *Die gelehrten Theologen Deutschlands*, iv, 647 sq.; Fürst, *Bibl. Jud.* iii, 491. (B. P.)

Wald, Wilhelm, a Protestant theologian of Germany, was born March 8, 1795, at Königsberg, where he also died, Nov. 6, 1879, as superintendent and doctor of theology. In 1826 he was appointed pastor of the Haberberger Church in his native place, where he labored for fifty-two years. His literary productions are some *Sermons*, which were printed by request. See *Neue evangel. Kirchenzeitung*, 1879, p. 739 sq. (B. P.)

Waldau, Georg Ernst, a Protestant theologian of Germany, was born March 25, 1745, at Nuremberg. He studied from 1763 to 1767 at Altdorf and Leipsic. After completing his studies, he returned to his native place, where he was appointed vicar of St. Clara's. In 1789 he was made professor of Church history, and occupied that position until his death, April 27, 1817. He wrote, *Dissertatio Exegetica ad Apoc. iii*, 7 (Lips. 1767). *Usus Versionis Alexandrinæ in Interpretatione Novi Testamenti* (Altdorf, 1770):—besides, he published sermons, ascetical works, etc. See Döring, *Die gelehrten Theologen Deutschlands*, iv, 650 sq.; Winer, *Handbuch der theol. Lit.* (Index in vol. ii); Koch, *Gesch. des deutschen Kirchenliedes*. vi, 224 sq. (B. P.)

Waldegrave, Samuel, an Anglican prelate, son of the eighth earl of Waldegrave, was born in 1817. He received a careful religious training; graduated at Baliol College, Oxford, in 1839, taking double first-class honors; and was admitted into holy orders in 1842 at Oxford, and ordained to the curacy of St. Ebbe's in that city. In 1849 he was elected fellow of All-Souls', and in 1853 was appointed Bampton lecturer. In 1857 he was appointed canon of Salisbury Cathedral, and in 1860 was called to preside over the diocese of Carlisle, which office he held until his death, Oct. 1, 1869. Bishop Waldegrave was humble and devoted, an excellent pastor, and an indefatigable worker. He published, among other works, *The Way of Peace, or Teaching of Scripture concerning Justification* (Lond. 1848), in four sermons at Oxford:—*New Testament Millenarianism* (1866):—and *Words of Eternal Life* (1864), eighteen sermons.

Walden, Charles, proceeded as a Wesleyan Methodist missionary to Western Africa in December, 1840. It was only for a brief season that the infant Church at Cape Coast enjoyed the advantage of his earnest ministry of the Word, his pastoral affection, and his pious example. He died July 29, 1841. See *Wesleyan Conference Minutes*, 1842.

Waldenses, The, known also in ecclesiastical history as *Valdenses*, and sometimes as *Vaudois*. Two theories have been broached to account for the origin of the name—the one that it is derived from Peter Waldo, the Lyonnese reformer; and the other that it is derived from "vallis," a valley, the Valdenses or Waldenses being inhabitants of the valleys of Piedmont. Waddington, in his *History of the Church*, has given the authorities for both these theories.

I. *Doctrines.*—The doctrinal views of the Waldenses agree essentially with those of the Reformers of the 16th century. W. Carlos Martyn, in his *History of the Huguenots*, thus states their doctrinal tenets:

1. The Waldenses, or Vaudois, hold the Holy Scriptures to be the sources of faith and religion, without regard to the authority of the fathers or to tradition; and though they principally use the New Test., yet, as Usher proves from Reinier and others, they regard the Old also as canonical Scripture. From their greater use of the New Test., their adversaries charged them, however, with despising the Old Test.

2. They hold the entire faith according to all the articles of the Apostles' Creed.

3. They reject all the external rites of the dominant Church excepting baptism and the sacrament of the Lord's supper; as, for instance, temples, vestments, images, crosses, pilgrimages, the religious worship of the holy relics, and the rest of the Roman sacraments; these they consider as inventions of Satan and of the flesh, full of superstition.

4. They reject the papal doctrine of purgatory, with masses or prayers for the dead, acknowledging only two terminations of the earthly state — heaven and hell.

5. They admit no indulgences nor confessions of sin, with any of their consequences, excepting mutual confessions of the faithful for instruction and consolation.

6. They hold the sacraments of baptism and of the eucharist to be only symbols, denying the real presence of Christ in the bread and wine, as we find in the authoritative book of the sect concerning antichrist, and as Ebrardus de Bethunia accuses them in his book *Antihæresis*.

7. They hold only three ecclesiastical orders—bishops, priests, and deacons; other systems they esteem mere human figments; that monasticism, now in great vogue, is a putrid carcass, and vows the invention of men; and that the marriage of the clergy is lawful and necessary.

8. Finally, they denounce Rome as "the whore of Babylon," deny obedience to the papal domination, and vehemently repudiate the notions that the pope has any authority over other churches, and that he has the power either of the civil or the ecclesiastical sword.

II. *History of their Persecutions.*—That Peter Waldo (q. v.) became intimately associated with the already existing Waldenses there is no doubt. Among the simple inhabitants of the Piedmont valleys, he found those who sympathized with him in his religious sentiments and practices. So general and wide-spread became the so-called heresy that Innocent III, one of the proudest and most bigoted of the Roman pontiffs, determined to crush it out—"exterminate the whole pestilential race" was the language of which he made use. The commission he gave to the authorities, who knew no law above that which went forth from St. Peter's, was to burn the chiefs of the Vaudois, to scatter the heretics themselves, confiscating their property, and consigning to perdition every soul who dared to oppose the haughty mandate of the pope. How these commands of his holiness were carried out history is a faithful witness. Joined with him in his relentless persecution of the Waldenses was Dominic, the father of the Inquisition, the prime article in whose creed came to be that it was a crime against God and the Church to keep faith with heretics. For many years, however, the inhabitants of the more secluded valleys and fastnesses escaped the storms of persecution, and it was not until towards the close of the 14th century that the vengeance of their relentless foes reached this class of the Waldenses, and multitudes perished, victims of the fierce storm of wrath which was poured out on their once peaceful homes. With but few intervals, all through the 16th and 17th centuries, Rome did not cease in her cruel endeavors to exterminate the hated rebels against her authority. Vast numbers of the sufferers from the papal policy of extirpating the Reformed faith, in France and other countries, fled to these secluded valleys of Piedmont, hoping, in places inaccessible to their enemies, to escape from their pitiless wrath. But the seasons of tranquillity were short; and when the tempest broke forth again, it seemed to be with tenfold fury. It was in vain that Protestant nations ap-

pealed to the dukes of Savoy to put a stop to the persecutions of the emissaries of the pope. They were appeals made to men who dared not face the ire of Rome.

In 1560 commenced one of those dreadful outbursts of the Church's rage against these humble, earnest Waldenses. We are told that, "the population of the valleys still remaining faithful to the religion of their forefathers, the sword was openly unsheathed and the scabbard thrown away. An armed force, commanded by a chief whose name was in terrible contrast with his character—the count de Trinité—poured into the proscribed territory. But a Spirit stronger than the sword upheld the Waldenses, and an arm more powerful than that which assailed them fought on their side. The villages near the plains were deserted; the women, the children, the feeble and the aged, were sent for refuge to the heights of the mountains, to the rocks, and to the forests. Every man and boy who could handle a weapon planted himself against the invaders, and a successful guerilla warfare was carried on by small brigades of peasants against the veteran troops that were let loose upon them. Greater exploits and instances of more enduring fortitude were never recounted than those which have immortalized the resistance offered by the Waldenses to their oppressors."

In 1655 the persecution raged again, and if all the Protestant powers of Europe had not interposed, a complete annihilation of the Waldenses would have been the result. The blood of John Milton was stirred by the story of the barbarous treatment to which they were subjected, and through his influence Cromwell issued one of those mandates which foreign powers had been compelled to respect. A few years of comparative rest were succeeded by another storm of persecution, which burst upon them under the administration of Victor Amadeus, the duke of Savoy, stirred up by France and Rome to make one more effort to exterminate the hated heretics; and the effort was well-nigh successful, for it is said that "during three years and a half the exercise of the ancient religion of the Waldenses had to all appearance ceased in Piedmont." But after the lapse of two or three years, in 1689 several hundreds of them, who had been driven into exile, returned, and the fortunes of the duke of Savoy having undergone a change, he now craved the help of those who had been such severe sufferers at his hands. The account of this campaign by their devoted pastor and leader, Henri Arnaud (q. v.), is one of the most thrilling passages of history in any age.

Such has been the history of the Waldenses all through the ages—subject to untold suffering from persecution; then enjoying, in the quiet valleys of Piedmont, comparative tranquillity for a time; then assailed by their ever-relentless foe, the Roman Catholic Church, which has spared no pains, by fire and slaughter, and the horrors of the Inquisition, to put an end to the unfortunate victims of their violence. While Napoleon was emperor, in common with all his subjects, they were tolerated in the exercise of their religious rights; but when the house of Savoy was again in possession of their ancestral domains, the old persecuting spirit was revived, for, however just and inclined they might be to be tolerant, there was a power behind the throne whose authority was supreme—the power of the ancient foe of the dwellers in the valleys of Piedmont, the pope of Rome.

III. *Present Condition.*—At last came what, to the down-trodden Waldenses, must have been their "year of jubilee"—the year 1848—when, for the first time in all their long and sadly eventful history, full liberty to worship God according to the dictates of their own conscience was accorded to them by Charles Albert. Everywhere they could settle in Italy, and not be molested in the enjoyment of their religious faith. From Turin, which had been the seat of their operations, they wished to remove to Florence. Ten years, however, must elapse before they could take this step, but they were years of preparation to enter upon the evangelistic work which the Waldensian Church was to undertake in Italy. In 1859 the dominions of king Victor Emmanuel embraced nearly all Southern Italy, except the Papal States, and now toleration of religion was allowed everywhere, and the time had come when the Waldensian Church could establish its headquarters in Florence. Thither, in May, 1860, the Vaudois Synod decided to remove its theological school; and the next autumn the two professors, Revel (so well known in America) and Geymonet, with eight pupils, took up their residence in the Palazzo Salviati, once the mansion of an archbishop of Florence, and so utilized every part of the spacious building that they secured for their work not only a college with convenient class-rooms, but also a chapel capable of holding three or four hundred hearers, rooms for their families, rooms for preparatory school-work, and a suitable place to set up the printing-press which they had brought from Turin. From the Salviati Palace, as a centre of operation, the Waldensian Church has sent forth the missionaries of the Cross in all directions. The college and preparatory schools are still among the valleys of Piedmont. Students who propose to engage in missionary labors as fast as they are educated at La Tour, the seat of the Waldensian college, are transferred to the theological school at Florence, there to receive their special training for their future work. The press also has proved a most efficient helper in giving the pure Gospel to Italy. First of all, there was issued from it a stereotyped edition of Diodati's translation of the Bible in Italian in the 16th century. In 1862 there were sent out, under the direction of the Religious Tract Society, 53,967 copies of religious works, large and small. Among these were *Il Primato del Papa*, 3000; *Differenza fra il Protestantismo e Romanismo*, 2000; *Il Corpo di Grazia*, 10,000; and *Fischi ma non Bussi*, 7000. The next year the number was considerably more than doubled, being not far from 120,000 copies, including *Dialoghetti di De Sanctis*, 78,000; *Va a Gesù*, 3000; and De Sanctis, *Lettere al Cardinal Patrizi*, 3000. Among the books sent out in 1864 were *Sermoni del Rev. C. H. Spurgeon* (8 vols.), 3000 each. The total for the three years was nearly 224,000 copies. Standard English books translated into the Italian have a large circulation. In one year 10,000 copies of *The Pilgrim's Progress* were circulated in Italy. From the last available statistics, it appears that all the higher Waldensian seats of learning were in a prosperous condition. Four journals were published at Florence, one in French. There were 10 mission stations, with 50 out-stations which receive more or less attention. In the different churches are over 2000 converts. They have also their hospitals and schools. In Rome itself they have a place of worship and schools of various kinds. With the progress of religious freedom in all parts of Italy, and the toleration which is everywhere pledged to Christians of all names, it cannot be doubted that, with the blessing of Heaven, a prosperous future is before the Waldensian Church.

IV. *Literature.*—References to the Waldenses are very numerous. All writers of ecclesiastical history dwell more or less upon the record of their sufferings. See Baird, *The Waldenses, Albigenses, and Vaudois* (Phila. 1848); *L'Israel des Alpes* (Paris, 1851, 4 vols.); [Anonymous], *Sketches of the Evangelical Christians of the Valleys of Piedmont* (Phila. 1853); Wylie, *The Awakening of Italy and the Crisis of Rome* (a publication by the American Tract Society); Adam, *The Glorious Recovery by the Vaudois of their Own Valleys* (Lond. 1827, 8vo), from the original of Henri Arnaud; Beattie, *The Waldensian or Protestant Valleys of Piedmont* (illustr. by Bartlett and Brockdon, ibid. 1838, 4to); *Histoire des Vaudois, ou des Habitans des Vallées Occidentales du Piémont*, etc. (Paris, 1796, 2 vols. 8vo); Charvas, *Origine dei Valdesi e Carattere delle Primitive Dottrine*, versione di G. F. Muratori (Torino, 1858, 8vo); Faber,

An Inquiry into the History and Theology of the Ancient Vallenses and Albigenses (Lond. 1838, 8vo); Gilly, *Waldensian Researches, being a Second Visit to the Vaudois of Piedmont* (ibid. 1831, 8vo); Lowther, *Brief Observations on the Present State of the Waldenses* (ibid. 1821, 8vo); Martin, *Histoire des Vaudois des Vallées du Piémont et de leurs Colonies, depuis leur Origine jusqu'à nos Jours* (Paris, 1834, 8vo); Goll, *Verkehr der böhmischen Brüder mit den Waldensern* (Prague, 1877). (J. C. S.)

Waldensis, Thomas, D.D., a learned English Carmelite, was born at Walden, in Essex, about 1367. His father's name was *John Netter*, but he chose to be called from the place of his nativity. He became the champion of the Church against the Reformers of the reign of Henry IV; and in that of Henry V, whose favorite he was, he rose to be provincial of his order and a privy-councillor. Henry V died in his arms; and he himself died while attending the youthful monarch, Henry VI, in France, in 1430.

Waldhausen, Konrad von, an Augustinian monk of the 14th century, who ranks as one of the precursors of John Huss (q. v.). He was a native of Austria, and labored from 1345 to 1360 in Vienna as a preacher. His fame and influence as a powerful preacher of repentance led to his being called to Leitmeritz, in Bohemia, by the emperor Charles IV, acting in his capacity as king of that country. He soon afterwards began to hold services in the Church of St. Gall at Prague, and subsequently in the public market-place of the city. His efforts were directed towards a moral and religious improvement of the people, but did not assail either the doctrines or the fundamental rules of discipline of the Church. But as his influence increased, and multitudes thronged to his meetings to listen to his bold denunciations of all forms of sin, some opposition began to manifest itself; and when he attacked the orders of mendicant friars and uncovered the hypocrisy and depraved character of the monks, he drew down upon himself the vengeance of those powerful enemies. Twenty-nine charges were laid against him before the archbishop of Prague, by Dominican and Franciscan monks, in 1364; but no complainant appeared at the trial consequently ordered, and Waldhausen succeeded in establishing a satisfactory defence. Effort was made in the same year, by the archbishop of Austria, to recall Waldhausen to Vienna, but ineffectually. He died in Prague in 1369. See Palacky, *Gesch. d. Böhmen*, iii, 1, 161 sq.; 225, note; Jordan, *Vorläufer d. Hussitenthums in Böhmen;* Neander, *Kirchengesch.* vol. vi; Herzog, *Real-Encyklop.* s. v.

Waldo, Daniel, a Congregational minister, was born in Windham, Conn., Sept. 10, 1762, and was a graduate of Yale College in the class of 1788. For a time he served as a soldier in the Revolutionary army; he was taken prisoner, and imprisoned by the British in the Sugar House, New York, barely escaping with his life. He was ordained pastor of the Church in West Suffolk, Conn., May 24, 1792, remaining there seventeen years (1792–1809), acting also, a part of the time, as a missionary in Pennsylvania and New York. After preaching in Cambridgeport, Mass., for about a year (1810–11), he performed missionary service in the destitute sections of Rhode Island until 1820, organizing a Congregational Church in East Greenwich and another at Slatersville. He preached for a time at Harvard, Mass., and for twelve years at Exeter, R. I. Afterwards he resided in Syracuse. At the advanced age of ninety-three he was elected chaplain to Congress, and died July 30, 1864, having reached the great age of a hundred and two years. See *Memorials of R. I. Congregational Ministers.* (J. C. S.)

Waldo, Horatio, a Presbyterian minister, was a native of Coventry, Conn. He graduated at Williams College in 1804; was a tutor in the college in 1806–7; settled as pastor of the Church in Griswold, Conn., in 1810; resigned his pastoral charge in 1830; and removed to Portage, N. Y., where he died in 1846, aged sixty-nine. See Sprague, *Annals of the Amer. Pulpit*, iv, 630.

Waldo, Nathan, a Congregational minister, received the honorary degree of A. M. from Dartmouth College in 1803; was ordained pastor of the church in Williamstown, Vt., in 1806; and died in 1832. See Sprague, *Annals of the Amer. Pulpit*, ii, 269.

Waldo (or **Valdo**), **Peter**, the founder or ally of the Vaudois or Waldenses (q. v.), a body of Christians who separated themselves from the Church of Rome in the 12th century, was born at Vaux, in Dauphiny, on the banks of the Rhone. He acquired a large fortune by commercial pursuits in Lyons, France; and when he resolved to retire from business, not only devoted himself to the spiritual instruction of the poor, but distributed his goods among them, and in all respects treated them as his children or brothers. The only translation of the Bible then in use was that made by Jerome, called the Latin Vulgate; but Waldo, who was a learned as well as a benevolent man, translated the four gospels into French, this being the first appearance of the Scriptures in any modern language. The possession of these books soon discovered to Waldo and his people that the Church was never designed to be dependent on a priesthood, even for the administration of the sacraments; and his instruction, boldly followed by practice, became so obnoxious to the Church that he was first persecuted by the archbishop of Lyons, and at length anathematized by the pope. No longer safe at Lyons, Waldo and his friends took refuge in the mountains of Dauphiny and Piedmont, and there formed those communities which grew in peace and flourished in rustic simplicity "pure as a flower amid the Alpine snows." From these mountains and valleys the simple doctrines of Christianity flowed out in multiplied rivulets all over Europe. Provence, Languedoc, Flanders, Germany, one after another tasted of the refreshing waters, until, in the course of ages, they swelled into a flood which swept over all lands. Waldo is understood to have travelled in Picardy, teaching his Reformation doctrines hundreds of years before Luther was born. He finally settled in Bohemia, where he died in 1179, the same year in which his tenets were denounced by an œcumenical council. The Waldensian Church was a light on the mountains during the Dark Ages, and, amid all the corruptions of the Church, it held its open Bible and pure doctrines; and that same Church still survives, the basis of all reformatory movements in Italy. (W. P. S.)

Waldron, Isaac, an English Wesleyan minister, began his itinerant labors among the Methodists of England in 1760, and died (according to Hill) in 1782. He was not eminent either for piety, gifts, or usefulness. His natural disposition was crooked. He died in obscurity. See Atmore, *Meth. Memorial*, s. v.

Waldron, William, a Congregational minister, was the son of captain Richard Waldron, of Portsmouth, N. H., and grandson of major Richard Waldron, of Dover, who was murdered by the Indians in 1689, at the age of eighty years. William was born in Portsmouth, N. H., Nov. 4, 1697, and graduated from Harvard College in 1717. When the New Brick Church in Boston was founded, he became its minister, being ordained May 22, 1722. He died Sept. 11, 1727. See Sprague, *Annals of the Amer. Pulpit*, i, 316.

Waldschmidt, John, a German Reformed minister, was born in Nassau, Germany, in 1724, and came to America in 1752. He was pastor of the churches at Cocalico, Weiseichenland, Mode Creek, and Zeltenreich, Pa., from 1752 to 1786. He also supplied Tulpehocken (1756–58) and Heidelberg (176–70). He died in 1786. See Corwin, *Manual of the Ref. Church in America*, s. v.

Wale. See Walæus.

Walenburg, Peter and Adrian, two brothers, born at Rotterdam in the 17th century, who abandoned

their country and their religion and lived at Cologne. The first was a titular bishop in Mysia, and suffragan to Cologne; the other was the titular bishop to Adrianople, and suffragan to Mayence. Their works consist chiefly of controversial pieces against the Protestants, and were printed together under the title of *Fratrum Walenburgicorum Opera* (1670, 2 vols. fol.).—Mosheim, *Hist. of the Church*, bk. iv, cent. xvii, § ii, pt. i, ch. i.

Wales, Christianity in. The ancient British Church having been founded at a very early period and entirely independent of the Church of Rome, the Roman and Anglo-Saxon churches were hostile towards the Christian Britons, who were obliged to take refuge in the mountainous districts of Wales, where they gradually diminished in numbers and finally became extinct. For centuries following ignorance and superstition overspread the entire principality, until the Reformation in the 16th century reached Wales through England. Gospel truth spread rapidly among the mountaineers, and its benefits were noticeable among all classes. But in the time of the Stuarts the Welsh peasantry, who had once been characterized by a simple scriptural piety, began to degenerate both in religion and morals. Ignorance and vice prevailed to a melancholy extent. Hardly any of the peasantry could read. Both clergy and laity were at once ignorant and immoral. When John Wesley visited Wales, he declared the people to be "as little versed in the principles of Christianity as a Creek or Cherokee Indian." But he also declared them to be "ripe for the Gospel, and most enthusiastically anxious to avail themselves of every opportunity of instruction." The Church of England was fully organized, but seemed utterly incapable of accomplishing the work of elevating the masses above the low condition into which they had fallen. Rev. Griffith Jones, however, by establishing a system of education—now known as the Welsh circulating schools—began a moral revolution, which has accomplished great good. He was instrumental in establishing 3495 schools, in which 158,237 scholars were educated. For the further progress of the work, see Skeats, *Hist. of the Free Churches of England*, p. 392 sq. See Welsh Calvinistic Methodists.

Wales, Eleazer, a Presbyterian minister, was born in Massachusetts, and graduated at Yale College in the class of 1727. He was ordained and settled at Allentown, N. J., in 1730. He remained here but a short time, and accepted a call from the Presbyterian Church at Crosswicks. In consequence of inadequate support, he asked leave of the Philadelphia Presbytery to resign, which, on due consideration, was granted. He was called to Millstone, N. J., Sept. 19, 1735, and joined the East Jersey Presbytery, in the bounds of which it lay. He was one of the first members of the New Brunswick Presbytery, and the only New-Englander besides Treat who was excluded by the Protest. Whitefield and Brainerd both speak of him in their journals in favorable terms. He died in 1749.

Wales, Elkanah, an English clergyman of the Established Church, was born in 1588; was for fifty years minister of Pudsey, Yorkshire, whence he was ejected in 1662; and died in 1669. He published a sermon entitled *Mount Eball Levelled, or Redemption from the Curse*, with a *Life of the Author*.

Wales, John, a Congregational minister, was born at Braintree, graduated from Harvard College in 1728. He was ordained pastor of the Church in Raynham, Bristol Co., Mass., in 1731; and died in 1755, at the age of sixty-six years. See Sprague, *Annals of the Amer. Pulpit*, i, 710.

Wales, Samuel, D.D., a Congregational minister, son of Rev. John Wales, of Raynham, Mass., was born in March, 1748. He graduated from Yale College in 1767; for a short time was a teacher in Dr. Wheelock's Indian School in Lebanon, Conn.; in 1769 was elected a tutor in Yale College, and remained in that position for one year; was ordained pastor, Dec. 19, 1770, of the Church in Milford, Conn. For a short time, in 1776, he served as chaplain in the Continental army. In September, 1781, he was appointed professor of divinity in Yale College, but was not inducted into office until June 12, 1782. Soon after this he became the subject of an alarming malady—an affection of the nervous system. In May, 1786, he went to Europe for the benefit of his health, but returned after an absence of six months, without any marked improvement. His professorship ceased in 1793. His pulpit eloquence was of a high order, and he was esteemed as one of the ablest preachers of his day. He died in New Haven, Conn., Feb. 18, 1794. See Sprague, *Annals of the Amer. Pulpit*, i, 710.

Walfadur, in Norse mythology, was a surname of *Odin*, who was the father (master) of all the slain in battle, because the surviving in battle tarried with him.

Walford, William, an English Dissenting minister, was born at Bath, Jan. 9, 1773, and was some time tutor in Homerton College. He published, *The Book of Psalms, a New Translation, with Notes Explanatory and Critical* (Lond. 1837):—*Curæ Romanæ*:—*Notes on the Epistle to the Romans, with a Revised Translation* (ibid. 1846). He died at Uxbridge, Jan. 22, 1850.

Walgino, in Slavonic mythology, is a god, protector of domestic animals, worshipped by the Poles.

Walhalla, in Norse mythology, is the golden palace in the kingdom of Odin where all heroes slain in battle assembled. Everything known by Northern heroes as luck and blessedness was to be found in Walhalla. Hermode and Braga received them in the Glasor forest, bearing gold leaves, which led the way to the palace reaching up to heaven. In this palace were waiting the most ravishing, blooming maidens—the Walküren—where also was spread for them a table of bacchanalian abundance. But there are also in store for them war, victory, and death; because Odin will employ the heroes in order to resist Surtur's army and the inhabitants of Muspeltheim on the day of the destruction of the world.—Vollmer, *Wörterb. d. Mythol.* s. v. See Norse Mythology.

Wali, in Norse mythology, is the son of the evil Loke. After Loke had caused the death of Baldur, he was caught in the Faranger-trap as a lynx. Then Wali was changed into a wolf, and he tore to pieces his brother Narwi, with whose intestines Loke was bound. Another Wali is also called *Ali*.

Walk (prop. הָלַךְ or יָלַךְ, *περιπατέω*). The Hebrew verb not only signifies to advance with a steady step, but also to augment a moderate pace until it acquires rapidity. It is used in this sense by the evangelical prophet with the greatest propriety in the following passage: "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl, 30, 31).

Walking for the sake of exercise is rarely practiced in the East; indeed, the indolent Orientals are quite unable to comprehend the conduct of Europeans in walking for mere recreation, without any immediate purpose of business. They attribute this to a spirit of restlessness which they believe to be a kind of curse inflicted upon Christian nations; and, in a dispute between Turks, it is not uncommon for one of the parties, as his worst execration, to wish that his opponent should be condemned "to walk like a Frank." Among the females, this dislike of locomotion is carried to a still greater extent, and there is scarcely any epithet which would be more offensive to a Turkish or Persian lady than to be called "a walker." This appears also to have been the case with the Egyptian ladies, for there are but few instances of their being represented on the monuments

Walking-sticks found at Thebes. 2 is of cherry-wood, in Mr. Salt's collection; 3 shows the peg at the side.

in walking attitudes. Wilkinson observes (*Anc. Egypt.* ii, 347, 348):

"When walking from home, Egyptian gentlemen frequently carried sticks, varying from three or four to about six feet in length, occasionally surmounted with a knob imitating a flower, or with the more usual peg projecting from one side, some of which have been found at Thebes. Many were of *cherry-wood*, only three feet three inches long; and those I have seen with the lotus head were generally about the same length. Others appear to have been much longer; the sculptures represent them at least six feet; and one brought to England by Mr. Madox was about five feet in length. Some were ornamented with color and gilding. On entering a house, they left their stick in the hall or at the door; and poor men were sometimes employed to hold the sticks of the guests who had come to a party on foot, being rewarded by the master of the house for their trouble with a trifling compensation in money, with their dinner, or a piece of meat to carry to their family. The name of each person was frequently written on his stick in hieroglyphics, for which reason a hard wood was preferred, as the acacia, which seems to have been more generally used than any other; and on one found at Athribis the owner had written, 'O my stick, the support of my legs,'" etc.

Priests and other Persons of Rank Walking with Sticks. (From Thebes.)

Walk is often used in Scripture for conduct in life, or a man's general demeanor and deportment. Thus we are told that Enoch and Noah "walked with God;" that is, they maintained a course of action conformed to the will of their Creator, and acceptable in his sight; drawing near to him by public and private devotions; manifesting, by their piety, a constant sense of his presence, and by their purity of life a reverence for the moral laws which he had established for the guidance of his creatures. In many parts both of the Old and New Test. we find God promising to walk with his people; and his people, on the other hand, desiring the influence of God's Holy Spirit, that they may walk in his statutes. "To walk in darkness" (1 John i, 6, 7) is to be involved in unbelief, and misled by error; "to walk in the light" is to be well informed, holy, and happy; "to walk by faith" is to expect the things promised or threatened, and to maintain a course of conduct perfectly consistent with such a belief; "to walk after the flesh" is to gratify the carnal desires, to yield to the fleshly appetites, and be obedient to the lusts of the flesh; "to walk after the Spirit" is to pursue spiritual objects, to cultivate spiritual affections, to be spiritually minded, which is life and peace.

By a somewhat different figure, the pestilence is said to walk in darkness, spreading its ravages by night as well as by day. God is said to walk on the wings of the wind, and the heart of man to walk after detestable things.

Walker, Aldace, D.D., a Congregational minister, was born in Strafford, Vt., July 20, 1812. He was prepared for college at Kimball Union Academy, and graduated at Dartmouth College in 1837. From here he went to Brattleborough, and remained as principal of its High-school for one year, until 1838, at which time he entered Yale Theological Seminary, where he remained until 1839. He then entered Andover Theological Seminary, and, after remaining one year in study, graduated in 1840. He was ordained at West Rutland, Vt., Dec. 30, 1840, where he preached for twenty-two years, and was dismissed Aug. 26, 1862. He then became acting pastor at Wallingford, Vt., in 1862, until installed there, March 10, 1869, in which office he remained until his death. He was disabled from service and resigned in January, 1877, but his Church did not accept. He was a trustee of Middlebury College from 1853; corporate member of the American Board of Commissioners for Foreign Missions from 1873. He was register of the General Convention of Vermont from 1856 to 1870, and a member of Fairbank's Board of Education from its first appointment in 1856. He died of general debility, July 24, 1878. (W. P. S.)

Walker, Alexander Waddell, a minister in the Methodist Episcopal Church, South, was born in Charleston, S. C., Jan. 22, 1815. He received a good grammar-school education; spent much of his early manhood in marble-working, displaying both skill and taste; was converted in 1830, and was admitted into the South Carolina Conference in 1834, and for twenty-three years did efficient work on circuit, mission, and station, in the up-country and in the lowlands, in the miasma of the swamps and rice-fields, and in the bracing air of the mountains, to the white man and to the black, to the polite and refined, and to the rude and uncultivated. In 1857 Mr. Walker settled at Spartanburg as supernumerary, and in 1861 enlisted in the Confederate army and served two years. He died in 1870. Mr. Walker was distinguished for purity and honesty of character, for sincerity, kindness, and generosity of heart, for modesty, constancy, courage, and conscientiousness. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 419.

Walker, Augustus, a Congregational missionary, was born in Medway, Mass., Oct. 30, 1822. He was converted at the age of twelve; followed mercantile pursuits in Charleston, S. C., and Baltimore, Md.; prepared for college at Leicester Academy, and graduated at Yale in 1846. In 1852 he graduated at Andover Theological Seminary, was married and ordained, and in the following year sailed for Smyrna, Turkey—Diarbekir, on the Tigris, being the field designated for him. Here he labored hard and successfully the remainder of his life, except from 1864 to 1865, when he visited his native land. He was welcomed with much joy by his friends and the natives upon his return to Diarbekir. But his work was nearly done. His exhausted and overworked body was stricken with the cholera, and, in spite of all that could be done, he died, Sept. 13, 1866. Mr. Walker did a noble and enduring work on the banks of the Tigris, and his death was felt severely both in

Turkey and America. "He fell where the standard-bearer wishes to fall, at his post, doing manfully, earnestly, even beyond his strength, the work given him to do." See *Cong. Quar.* 1867, p. 202 sq.

Walker, Benjamin M., a Methodist Episcopal minister, was born at Springfield, Vt., April 26, 1809; was converted in 1830; licensed to preach in 1831; and joined the New England Conference in 1834. On the division of the conference he became a member of the Providence Conference. His appointments were as follows: Barnstable, Mansfield, Franklin, Scitico, Tolland, Glastenbury, Wapping, North-west Bridgewater, Woodstock, Square Pond, Norwich Falls, Eastford, South Coventry, West Thompson, South Glastenbury, Wapping, Moosup, Staffordville, Tolland, Windsorville, and Quarryville, where he died, March 28, 1871. Mr. Walker was a man of great devotedness, faith, and zeal. See *Minutes of Annual Conferences*, 1872, p. 37.

Walker, Charles, D.D., a Congregational minister, was born in Woodstock, Conn., Feb. 1, 1791, and died in Binghamton, N. Y., Nov. 28, 1870. At about the age of seventeen years he attended one term at the Academy at Thetford, his education being largely obtained by his own efforts. Subsequently he became a teacher. In 1815 he was converted and united with the Church, and in the year following turned his attention towards the ministry. In September he began to teach at Cherry Valley, N. Y., remaining one year, and then entering the Academy at Plainfield, N. H. In 1818 he entered the Theological Seminary at Andover, and, graduating in 1821, went immediately to New York city, to preach under the direction of the Seaman's and the Evangelical Missionary societies of that city. Going to Central New York, in the year after, he received ordination from the Otsego Presbytery, Feb. 27, at Norwich. After this he preached three months in Lebanon, N. H.; and then, Jan. 2, 1823, after having served there temporarily, was installed pastor of the Church in Rutland, Vt., and served there until 1833. He was trustee of Burr Seminary, Manchester, Vt.; a director of Vermont Domestic Missionary Society, and a warm temperance advocate. In consequence of bronchial trouble he was forced to abandon the pulpit for a time, and took charge of a seminary in Castleton, Vt., for one year (1834). During part of 1834 he supplied the Pine Street Church in Boston, and Jan. 1, 1835, was installed pastor of the Church in Brattleborough, Vt., in which position he remained until Feb. 11, 1846. In 1846 he accepted a call to Pittsford, Vt., and was installed Dec. 2, and resigned in 1864. Though not a brilliant preacher, his style was singularly clear and chaste. He received the honorary degree of A.M. from the University of Vermont in 1823, and from Middlebury and Dartmouth colleges in 1825. The degree of D.D. was bestowed by the University of Vermont in 1847. He was elected one of the corporation of Middlebury College in 1837, and of the American Board of Foreign Missions in 1838. He died while on a visit to his daughter at Binghamton, N. Y. See *Cong. Quar.* 1871, p. 357.

Walker, Charles S., a minister in the Methodist Episcopal Church, South, was born in Charleston, S. C., Jan. 22, 1815; experienced religion in 1830; and entered the South Carolina Conference in 1834. In 1855 he was made supernumerary; in 1856 was appointed agent for Wofford College; and died Jan. 18, 1857. Mr. Walker was a man of stern integrity, sound judgment, and high moral courage. See *Minutes of Annual Conferences of the M. E. Church, South*, 1857, p. 776.

Walker, Edward P., a Presbyterian minister, was born in Amesville, O., in 1834. He entered Marietta College, O., in 1852, where he graduated in 1856. He studied theology in Andover Seminary, and was licensed by Athens Presbytery in 1859. He died Dec. 27, 1861. See Wilson, *Presb. Hist. Almanac*, 1863, p. 310.

Walker, Elkanah, a Congregational minister, was born in Yarmouth, Me., Aug. 7, 1805. He received his preparatory education at Kimball Union Academy. He graduated at the Bangor Theological Seminary in 1837, and was ordained at Brewer, Me., Feb. 14, 1838. In March he set out for the Oregon mission of the American Board of Commissioners for Foreign Missions, and was four months in traversing the wilderness from Missouri. He was stationed at Tshimakain until 1848, when the Indian massacre and troubles necessitated his removal to Fort Colville. After 1849 he resided at Forest Grove, often acting as pastor there, and at Hillsborough and other neighboring villages. He was trustee of the Tualatin Academy and Pacific University, and from 1847 was President of the Oregon Bible Society. He died at Forest Grove, Nov. 21, 1877. (W. P. S.)

Walker, Elnathan, a Presbyterian minister, was born at Taunton, Mass., Feb. 18, 1780. He was fitted for college at the Academy in his native town, and was a graduate of Brown University in the class of 1803. After leaving college, he made a public profession of his faith in Christ, and united with the Congregational Church in Dighton, Mass. He commenced soon after this the study of theology with Rev. Dr. Emmons, of Franklin, and was ordained Oct. 25, 1809, and, at the same time, was installed pastor of the Presbyterian Congregation in Homer, N. Y., where he remained until his death. At one time there was a little restiveness on the part of a few persons in his Church, and the question of his dismissal was agitated. He interposed no objection, and consented to the calling of a council to consider the matter. It was said that "the moderator opened the session with a prayer of peculiar fervor and earnestness, especially praying for the movers of so responsible a step as severing the pastoral relation. The spirit of the prayer awakened new thoughts and feelings in the assembly. At its close one of the chief agitators requested a delay of the proceedings, and moved, before the Church, a dismission of the matter to be presented to the council, which motion was unanimously carried." At once a remarkable revival commenced, and many persons were hopefully converted. During his ten and a half years' ministry in Homer the Church enjoyed three general revivals. At the time of his settlement the number of communicants was 99. He received into the membership of the Church 468. At the time of his death, after all losses by removals, deaths, etc., the number of members was 427. And yet, although he had been so laborious and successful a minister, he renounced all righteousness of his own as the ground of salvation, and trusted alone in the efficacious work of the Lord Jesus. He died June 4, 1820. See *Walker Memorial*, p. 55. (J. C. S.)

Walker, Francis, one of Wesley's helpers, was born at Tewkesbury, Gloucestershire. He was at the conference of 1753; labored in Wales and Cornwall. One of the great revivals in Cornwall was under his ministry (in 1744). He had his share in suffering persecution. Mr. Walker eventually married and settled in the city of Gloucester, where he died. See Atmore, *Meth. Memorial*, s. v.; Smith, *Hist. of Wesl. Methodism*, i, 237, 262; Wesley, *Journal*, 1744.

Walker, George (1), an eminent Puritan divine, was born at Hawkshead, Lancashire, England, in 1581. He was educated at St. John's College, Cambridge; and went to London, where, in 1614, he became rector of St. John the Evangelist's, in Watling Street. Here he continued for nearly forty years, refusing every other preferment. He also became, at the same time, chaplain to Dr. Felton, bishop of Ely. He was distinguished for his controversial powers and their exercise in several instances. In 1635 he preached a sermon in favor of the sacred observance of the Sabbath, for which he was prosecuted by archbishop Laud, fined, and imprisoned; but was released by order of the Parliament. He was chosen in 1643 one of the Assembly of Divines, and was a witness

against Laud, in which he testified that he had endeavored to introduce popery. He died in 1651. See Chalmers, *Biog. Dict.* s. v.

Walker, George (2), D.D., an Irish clergyman of the Church of England, was born of English parents in the County Tyrone, Ireland, about 1650. He was educated at the University of Glasgow, and took orders in the Church of England, after which he became rector of Donoughmore, near Londonderry, Ireland. When James II laid siege to that city in 1689, Walker raised a regiment, with which he gallantly defended Londonderry, after it had been abandoned by its governor, and succeeded in holding the city until James was obliged to raise the siege, July 30, 1689. He received the thanks of the House of Commons, and was nominated bishop of Derry by William III; but desiring to pass through another military campaign before entering upon the duties of the episcopal office, he was killed at the battle of the Boyne, July 1, 1690. He published *A True Account of the Siege of Londonderry* (1689), which was attacked and criticised, and the attack brought out a *Vindication*. A statue, mounted on a lofty pillar, has been erected to his memory in Londonderry.

Walker, George (3), a Dissenting minister, was born at Newcastle-upon-Tyne, England, in 1734. He became pastor of a body of Dissenters at Durham in 1757; of another, at Great Yarmouth, in 1761; and of another, at Nottingham, in 1774; was tutor in mathematics at Warrington from 1772 to 1796; and tutor in various branches at Manchester in 1796. He died in London in 1807. Among his published works are, *Doctrine of the Sphere*, etc. (1775):—*Dissenter's Plea against the Test Laws* (1790):—*Sermons on Various Subjects* (eod.):—*Essays on Various Subjects, with a Life of the Author* (1809, 2 vols.).

Walker, George (4), an English clergyman, was born in 1796. He became minister of Trinity Church, Leeds; head master of the Leeds Grammar-school in 1818; and rector of Papworth St. Everard in 1820. He died at Leeds in 1830. Among other works, he published, *Sermons on the Humiliation and Exaltation of the Son of God* (Lond. 1824):—*Specimens of English Poetry* (1827). See *Gentleman's Magazine* (Lond. 1830), i, 649.

Walker, George W., a Methodist Episcopal minister, was born in Frederic County, Md., Nov. 26, 1804, of Roman Catholic parents. When he was quite young his father, through curiosity, brought into his family a Bible, which was soon the means of converting them all. But George was led astray by gay company, and was soon far from the fold of Christ. Through the instrumentality of his pious sister he was brought back; and, after much struggling, he yielded to the ministerial call, and in 1826 entered the Ohio Conference. Soon after entering the ministry, he was sent to Michigan, than which there was then open no harder field for the itinerant. But no swollen river, dismal swamp, or dangerous fen could daunt the lion-hearted George Walker. In 1839 he took charge of the Lebanon District, O., where he remained four years. Thence he went to Cincinnati, where he spent three years. He next served a full term upon the Dayton District. His last appointment was to the Hillsborough District, where he died, July 31, 1856. Mr. Walker was remarkable for his manliness, intelligence, and devotedness. As a preacher he was powerful, both in argument and declamation. See *Minutes of Annual Conferences*, 1856, p. 155.

Walker, James (1), D.D., the venerable primus of the Scottish Church, bishop of Edinburgh, and Pantonian professor of divinity. No record remains of his birth or early life. He took a regular Scottish college course, graduated at the University of Cambridge, and in 1793, returning to his native country, devoted himself to literature as sub-editor of the third edition of the *Encyclopædia Britannica*. In 1830 he was elected bishop of Edinburgh; also president, or primus, of the ministerial body to which he belonged. He died in 1841. Bishop Walker was highly instructive, amiable, and revered by all who knew him. See *Christian Remembrancer*, 1841, p. 319.

Walker, James (2), D.D., an American Unitarian clergyman, was born at Burlington, Mass., then a part of Woburn, Aug. 16, 1794. He graduated at Harvard College in 1814, and studied theology at Cambridge; was pastor of the Unitarian Church in Charlestown from 1818 to 1839; editor of the *Christian Examiner* from 1831 to 1839; was Alford professor of intellectual and moral philosophy from 1839 to 1853; and president of Harvard College from 1853 to 1860. He died at Cambridge, Dec. 23, 1874. Among his published works are, *Sermons Preached in the Chapel of Harvard College* (1861):—*Memoir of Josiah Quincy* (1867). He was also editor of Stewart's *Active and Moral Powers* (1849), and Reid's *Intellectual Powers* (1850).

Walker, James McCulloch, a Presbyterian minister, was born near Charlotte, N. C., Nov. 1, 1829. He graduated with honor at Davidson College, N. C., in 1847; studied theology at the Erskine Associate Reformed Presbyterian Seminary, Due West, S. C.; was licensed by the First Presbytery of the Associate Reformed Synod of the South in September, 1849; spent two years as a missionary in Kentucky; was ordained pastor of Sardis Church, N. C., May 9, 1851; and subsequently preached in Lancasterville and Waxhaw churches, S. C., and Philadelphia Church, N. C. He died April 15, 1860. Mr. Walker possessed a vigorous intellect; was well versed in theology, science, and general literature; an excellent preacher; a ready writer, contributing largely to the religious press of the day. A *Sermon on Temperance*, and a tract entitled *Grieve not the Holy Spirit*, have been published. See Wilson, *Presb. Hist. Almanac*, 1861, p. 110. (J. L. S.)

Walker, Jason, a Methodist Episcopal minister, was born in Ashby, Mass., Feb. 17, 1793. He was converted when about seventeen years of age; successfully filled the offices of class-leader, exhorter, and local preacher, till in June, 1813, when he was received on trial in the travelling connection. He labored as follows: Wethersfield, 1813; Barre, 1814; Bristol, Somerset, and Rhode Island, 1815; Mansfield, 1816; Warwick Circuit, 1818. He died at Smithfield, R. I., April 10, 1819. Humility, zeal, and patience were his characteristics. See *Minutes of Annual Conferences*, 1859, p. 328.

Walker, Jeremiah, a Baptist minister, was born in Bute County, N. C., about the year 1747. He is said to have been a lad of remarkable precocity, and was distinguished for his love of books and his desire for mental improvement. When comparatively young, he became a hopeful Christian, and in due time began to preach. His associations with his brethren, who, however, were good men, and in many respects well fitted to the spheres in which they were called to labor, did not help him much in his mental development. But, as his biographer tells us, "the invincible energies of his genius towered above every obstruction." For some time he preached in the neighborhood of his native place and in Pittsylvania County, Va. In 1769 he became the pastor of a newly formed Church in Amelia County. Here he entered upon a career of great usefulness. In a few years, with the assistance which he had from others, especially a number of young preachers who had been trained by him, he established between thirty and forty churches south of James River. In these churches there were not a few persons of character and influence, who afterwards became distinguished as ministers of the Gospel. As a preacher, Mr. Walker was equalled by few of any denomination. He suffered persecution, as did so many of the Virginia Baptist ministers, and was thrown into prison. When released, he continued to preach with great success for some time. But he came under a cloud, overtaken by temptation; and although, after having passed through discipline, he was restored,

he never resumed the place he once occupied among the ministers of his denomination. His last illness was attended with great physical suffering. He died, as was believed, an humble Christian, accepted by his Lord in spite of all his frailties. His death occurred Sept. 20, 1792. See Benedict, *History of the Baptists*, ii, 390. (J. C. S.)

Walker, Jesse, a noted pioneer of the Methodist Episcopal Church, whose name was identified for years with the westward progress of Methodism, was a native of North Carolina. The date of his birth is not ascertained, and there is no record of his early life. He was admitted as a travelling preacher in the Western Conference in 1802, travelled circuits in Tennessee and Kentucky for about four years, and in 1806 was appointed to pioneer the Church through Illinois. His appointment was a mission to the whole territory. The country between Kentucky and the interior of Illinois was then a wilderness, and difficult to travel. M'Kendree, afterwards bishop, but then presiding elder of the Cumberland District, set out with his pioneer itinerant to assist him on the way. They journeyed on horseback, sleeping in the woods on their saddle-blankets, and cooking their meals under the trees. "It was a time," says bishop Morris, who knew both of them, "of much rain; the channels were full to overflowing, and no less than seven times their horses swam the rapid streams with their riders and baggage; but the travellers, by carrying their saddle-bags on their shoulders, kept their Bibles and part of their clothes above the water. This was truly a perilous business. In due time they reached their destination safely. M'Kendree remained a few weeks, visited the principal neighborhoods, aided in forming a plan of appointments for the mission, and the new settlers received them with much favor." Walker, though left alone in the territory, was not discouraged, and, as the result of his first year's experiment in Illinois, two hundred and eighteen Church members were reported in the printed *Minutes*. His next field of labor was Missouri, and he continued to operate thenceforward alternately in the two territories until 1812, when, as presiding elder, he took charge of all the Methodist interests of both. The old Western Conference having been divided, in 1812, into the Ohio and Tennessee conferences, the Illinois and Missouri work pertained to the latter. He had charge of districts in the two territories until 1819, when he was appointed conference missionary, that he might range about and form new fields of labor among the destitute —"a work to which he was peculiarly adapted, both by nature and grace, and in which he continued to be employed for many years." In 1820 this veteran pioneer formed the purpose of planting Methodism in St. Louis, where previously Methodist preachers "had found no rest for the soles of their feet, the early inhabitants from Spain and France being utterly opposed to our Protestant principles, and especially to Methodism." Some idea of his success in this bold undertaking may be obtained from the fact that, as the result of the first year's experiment, he reported to the conference a chapel erected and paid for, a flourishing school, and seventy Church members in St. Louis. The next year (Oct. 24, 1822), the Missouri Conference held its session in that city, when "an excellent and venerated brother, William Beauchamp, was appointed" his successor. Walker was continued conference missionary, and in 1823 began to turn his special attention to the Indian tribes up the Mississippi. In this self-denying work he continued, "breaking up the fallow ground and establishing new missions, until 1834, when his health had become so infirm that he was obliged to take a superannuated relation." He retired to his farm in Cook County, Ill., where he died in great peace, Oct. 5, 1835. See *Minutes of Annual Conferences*, ii, 487; Sprague, *Annals of the Amer. Pulpit*, vii, 380; Stevens, *Hist. of the M. E. Church*, iv, 354. (J. L. S.)

Walker, John (1), D.D., a minister of Exeter, England, is said to have been born in Devonshire near the close of the 17th century. He is best known by his work entitled *An Attempt towards Recovering an Account of the Numbers and Sufferings of the Clergy who were Sequestered in the Rebellion*. He died in 1730.

Walker, John (2), a Church of England divine, was born in Cheshire in 1719. He was brought up to business; and after marrying and settling as a draper, he experienced religious convictions by the preaching of the Methodists, among which body he first exercised his gifts as a preacher. He next went through a regular academical course at Northampton in preparation for the ministry, after which he settled as minister at Long Buckley, Northamptonshire. About 1760 he removed to Framlingham, and a few years later to Walpole, Suffolk, where he continued until his decease, Aug. 31, 1805. Mr. Walker was a man of eminent piety, humility, candor, and benevolence. He possessed a clear understanding, a sound judgment, and was well versed in theology. See *Theological Magazine*, 1805, p. 437.

Walker, John (3), an Irish clergyman, was born in 1767, and was educated at Trinity College, Dublin, of which he was for some time a fellow, but was expelled about 1800, and originated a sect called the *Church of God*. He died Oct. 25, 1833. He edited several mathematical and classical works. See (Lond.) *Gentleman's Magazine*, 1833, ii, 540.

Walker, John (4), an English clergyman, was born in 1770. He was educated at Oxford, where he became fellow of New College; and was vicar of Hornechurch, Essex, from 1819 until his death, which occurred April 5, 1831. Among his published works are, *Curia Oxoniensis:—Selection of Curious Articles from the Gentleman's Magazine* (1809, 3 vols.). He was also one of the original proprietors of the *Oxford Herald*, and for several years an assistant editor.

Walker, John (5), a minister of the Associate Church, was born in Washington County, Pa., in 1787. He was educated at Jefferson College, in his native county, studied theology with Dr. Anderson, and was licensed in 1809. He first settled in Mercer County, Pa., where he remained three years preaching to various congregations, and then removed to Harrison County, O., where he continued to labor until his death, in 1845. See Sprague, *Annals of the Amer. Pulpit* (Associate), p. 95 sq.

Walker, John (6), a Methodist Episcopal minister, was born in Hampshire County, Va., Feb. 28, 1797. He removed with his parents to Ohio in 1814; was converted soon after; joined the Ohio Conference in 1821; and served with great zeal and usefulness on the following circuits: Knox and Huron in 1822, West Wheeling in 1823, Burlington in 1824, and in 1825 Salt Creek Circuit, where he died of pulmonary consumption. See *Minutes of Annual Conferences*, 1827, p. 540.

Walker, John (7), a Methodist Episcopal minister, was born in Burlington County, N. J. He was converted at Mount Holly in his nineteenth year, received on trial in the Philadelphia Conference in 1802, and appointed to the Trenton Circuit, and subsequently to the following places: Flanders, Salem, Chester, Bristol, Philadelphia, Lancaster, Smyrna, Dauphin, Gloucester, Burlington, New Mills, Freehold, Bargaintown, Camden, and Swedesborough. In 1835 he took a supernumerary relation, and spent the remainder of his life in Clarksborough, where he died April 5, 1849, in the eighty-fifth year of his age. He was a most successful preacher in winning souls. As a man, he was universally beloved; as a Christian, his piety was deep and genuine. See *Minutes of Annual Conferences*, iv, 320.

Walker, Joseph (1), an English Congregational minister, was born in 1802. Mr. Walker was for many years a teacher in the public schools. He graduated

with high honors at Airedale College, and became pastor of Northallerton Independent Church. After years of patient labor, he removed to Hexham, and in 1855 settled at Derby. Mr. Walker was well versed in the Hebrew and Greek Scriptures, and possessed special faculties of imparting his knowledge to others. He died Dec. 2, 1867. See (Lond.) *Cong. Year-book*, 1869, p. 293.

Walker, Joseph (2), an English Wesleyan minister, was converted at the age of fourteen under the ministry of John Crosby. In 1811 he was accepted as a candidate for the ministry. Owing to an affection of the brain, he was temporarily laid aside at Dover from 1834 to 1836. He became a supernumerary at Luton, Bedfordshire, in 1845, and died April 14, 1857, in the sixty-ninth year of his age. His entire course was one of great usefulness. See *Wesleyan Minutes*, 1857.

Walker, Joseph E., a Methodist Episcopal minister, was born at Wilton, Me., in 1847. He was converted at the age of twenty; began preaching in 1869; supplied the Lisbon charge in 1870; and in 1871 joined the Maine Conference, and was appointed to Maple Circuit, where he labored two years, and then returned to Wilton, where he died of consumption, Aug. 26, 1875. Mr. Walker was studious, earnest, and very promising. See *Minutes of Annual Conferences*, 1876, p. 87.

Walker, Josiah H., an English Wesleyan minister, was born in London in 1776. He was piously trained and early united with the Church. In 1804 he entered the sacred office, and for thirty-five years discharged its duties with unwavering fidelity and zeal. In 1835, his health failing, he settled in Manchester. He died July 26, 1843.

Walker, Levi (1), a prominent layman of the Baptist denomination, was born in Rutland, Vt., May 22, 1777, and is said to have been the first white male born in that town. He removed to Whiting, Vt., with his father's family in 1784, and was one of six brothers, all farmers in that town, their farms adjoining and forming one of the best tracts of land in Addison County, embracing about twelve hundred acres on the Otter Creek. He was appointed, under president Madison's administration, assessor for the towns of Whiting and Leicester, and for several years was the first constable of Whiting, and for a time, also, a selectman of the town. Like his brother, James Otis, he was proverbial for his generosity and his public spirit. "If there was a house of worship to be built, a minister of religion to be obtained and supported, any benevolent object to be aided, or public improvement to be accomplished, his purse and influence were generously offered, and to these was owing the success of many a benevolent and useful enterprise." In his will he bequeathed to the town of Whiting twenty acres of land at Whiting Centre, one acre to be used for a cemetery, and the yearly income of ten acres to be appropriated to the support of common-schools, and the income of the remaining nine acres to maintain the preaching of the Gospel. He died July 27, 1822. Upon his grave-stone is this inscription, "The memory of his public spirit will outlast this monument, which marks the humble spot where he lies." See the *Walker Memorial*. (J. C. S.)

Walker, Levi (2), M.D., a Baptist minister, was born in 1784. He spent the early part of his life in Livermore, Me. Not far from the year 1804 he became a hopeful Christian. For some twelve years he was an earnest, zealous preacher in the Methodist denomination. A change of sentiment on the subject of baptism led him to sever his connection with his Methodist brethren, and to unite with the Baptists. He joined the Baptist Church in Fall River, Mass., then under the charge of Rev. Mr. Borden. Having for a time preached in Fall River, New Bedford, and Edgartown, Mass., he accepted a call to the pastorate of the Warwick and Coventry Church, R. I., where he remained until 1819, when he removed to Preston, Conn. Subsequently he removed to North Stonington, Conn., where he continued to preach and practice his profession nearly to the close of his life. His death occurred at Winstead, Conn., in 1871. He is referred to as "a preacher, clear, logical, and convincing, rising at times to points of highest excellence, both in matter and manner." His professional skill as a physician was everywhere recognised, and had he given his exclusive attention to the practice of medicine, he would have acquired distinction. Three of his sons entered the Christian ministry: Rev. W. C. Walker, for some time the Baptist state missionary of Connecticut; Rev. Levi Walker, Jr., deceased; and Rev. O. T. Walker, now (1879) pastor of the Harvard Street Church, Boston. See Fuller, *Hist. of Warwick*, p. 327. (J. C. S.)

Walker, Nathan, a Methodist Episcopal minister, was born in Montgomery County, Md., Oct. 20, 1795; joined the Ohio Conference in 1820; was admitted to deacon's orders in 1822, and to elder's in 1824; and died of typhus fever, Aug. 26, 1825. See *Minutes of Annual Conferences*, 1826, p. 504.

Walker, Obadiah, a learned divine, first of the Church of England, and then of the Roman Catholic Church, was born at Worsborough, Yorkshire, England, about 1616. He was educated at University College, Oxford, where he graduated in 1635; took holy orders in 1638, and became a noted tutor; he was for a time one of the preachers before the court of Charles I at Oxford. In May, 1648, he was ejected from his fellowship, and travelled on the Continent, residing mostly at Rome. After the Restoration he was reinstated in his fellowship, and made another visit to Rome as travelling tutor to some young gentlemen. In 1676 he was chosen master of his college, and was also assistant to Abraham Woodhead, who kept a popish seminary. He soon began to give indications of a decided leaning towards the Roman Catholic religion. He went to London in 1685, and on his return to college he announced himself a Roman Catholic. He had mass in his private lodgings, and in 1687, under letters patent from King James, began the publication of books against the Reformed religion. He had some apartments in the college arranged for his use as a chapel, and the income of a fellowship set apart for the maintenance of a priest. For these acts, which were violations of law, he was imprisoned in the Tower, but afterwards released in 1690. He died Jan. 21, 1699. Among his published works are, a *Greek and Roman History, Illustrated by Coins and Medals* (1692):—*A Brief Account of Ancient Church Government* (1662):—*An Historical Narration of the Life and Death of Christ* (1685):—and many others.

Walker, Peter J., a minister in the Methodist Episcopal Church, South, was born in Williamson County, Tenn., 1808; professed religion in 1841; was licensed to preach in 1851, and joined the Alabama Conference in 1858. He died in 1860. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 263.

Walker, Robert (1) (commonly called the *Wonderful Robert Walker*), a minister of the English Church, was born at Seathwaite, England, in 1709. By his own industry he qualified himself for holy orders, was ordained, and appointed curate of Seathwaite with a salary of *five pounds* per annum. This, however, was afterwards increased, so that by rigid economy he was able to maintain his family, and at his death in 1802 leave two thousand pounds. See his *Life* by Wordsworth.

Walker, Robert (2), a talented minister of the Church of Scotland, was born in the Canongate, Edinburgh, in 1716. He was educated at the University of Edinburgh, and was licensed in 1737. He was ordained minister to Straiton in 1738, and remained there nine years, when he was transferred to the second charge of South Leith. In 1754 he was again removed to one of the collegiate charges of the High Church, Edinburgh,

where he continued until his death, April 4, 1783. He published two volumes of *Sermons*. See *Memoir* prefixed to his *Sermons*.

Walker, Robert (3), an English Methodist preacher, was born in Gateshead-on-Tyne in 1838; was converted in his youth and joined the New Connection. His work as a local preacher gave promise of a life of usefulness in the Church, and he entered the ministry in 1863. He travelled in Barnsley, Stockton, Liverpool, Birmingham, and Alnwick; and at the end of ten years' service his health failed him, and in 1874 he became a supernumerary. Hoping for recovery, he took a voyage, but his useful life was cut short; he died at sea, Dec. 21, 1874. See Baggaly, *Digest of the Methodist New Connection*.

Walker, Samuel, a Church of England divine, was born at Exeter, Dec. 16, 1714; entered Exeter College, Oxford, in 1732, and took his A.B. degree in 1736; and in 1737 was ordained to the curacy of Doddiscombsleigh. In the following year he travelled in France, and added music to his acquisitions; and in 1839 returned and resumed his ministry as curate of Lanlivery in Cornwall. Subsequently he removed to the curacy of Truro, where his spiritual life underwent a radical change for the better. He died July 19, 1761. Mr. Walker was attractive and commanding in person, expressive in features, frank and courteous in conversation. His tracts are considered of great value, especially *The Christian; a Course of Practical Sermons* (1755), thought to be the best in the English language. His posthumous works are, *Fifty-two Sermons on the Catechism* (1763):—*Practical Christianity*:—*The Covenant of Grace*:—*The Christian Mirror*:—*The Refiner, or God's Method of Purifying his People*:—*The Christian Armor*:—*Distrust Removed*. See *Christian Observer*, Feb. 1877, p. 150; *Christian Remembrancer*, 1838, p. 709; *Church of England Magazine*, i, 468; Sidney, *Life, Ministry, and Remains of Samuel Walker* (1835).

Walker, Saunders, a Baptist minister, was born March 17, 1740, in Prince William County, Va. He was a brother of Rev. Jeremiah Walker. Although he had not the intellectual ability of this brother, unlike him he passed through life with no stain left upon his character. He is spoken of as a remarkable instance of the transforming influence of the grace of God. "Before his conversion he was of a turbulent, unmanageable temper, and was much addicted to the vices naturally attendant on such a disposition. But the Divine Spirit not only changed his heart, but his nature too; so that he was ever after distinguished for the meekness and gravity of his deportment. The *meek Saunders Walker* was a proverbial expression among all who knew him." In the twenty-seventh year of his age he began to preach the Gospel, and continued in the office of the ministry for thirty-eight years. For some time he had charge of a Church in Bute County, N. C. In 1782 he removed to Georgia, where he remained during the rest of his life. For a time he and Rev. Daniel Marshall were the only ordained ministers in the upper part of the state. It was a period of great political excitement, and party spirit ran very high. Mr. Walker was often called to mediate in cases of political animosities, and to reconcile those who had become alienated. The gentleness of his character, and his freedom from the bitterness which turns friends into enemies, eminently fitted him to be a peacemaker, and he had the blessing which our Lord pronounces on those who are peacemakers. After a life of great usefulness in the cause of his Master, nearly forty years of which were spent in the active duties of the ministry, he died in 1805. See Benedict, *History of the Baptists*, ii, 329. (J. C. S.)

Walker, Simeon R., a minister in the Methodist Episcopal Church, South, was born in MacNairy County, Tenn., Jan. 3, 1834. He professed religion at the age of fifteen, and was received into the Memphis Conference in 1854. In 1858 he was transferred to the Wachita Conference and appointed to the Hampton Circuit, where he died, June 23, 1859. Mr. Walker was a pious man, full of zeal and love for the Church. He died of hemorrhage of the lungs. See *Minutes of Annual Conferences of the M. E. Church, South*, 1859, p. 182.

Walker, Thomas (1), a minister of the Society of Friends, was born in Leeds, England, in 1794. He did not enjoy many educational advantages, yet he was instrumental in doing much good. His life was characterized by much simplicity, and by a cheerful, humble willingness to do what he could in the service of the Saviour. He died at Leeds, June 24, 1851. See *Annual Monitor*, 1852, p. 91.

Walker, Thomas (2), an English Wesleyan minister, was received into the Church in early life, into the ministry in 1824, and died April 3, 1829. He was zealous in his labors. See *Wesleyan Minutes*, 1830, p. 556.

Walker, Thomas (3), an English Wesleyan minister, was converted in his fifteenth year, entered the ministry in 1824, retired in 1847, and settled in York, where he died, July 7, 1848, in the fiftieth year of his age. "His qualifications for the work of the ministry, and the uprightness, integrity, and kindness manifested in his deportment, made his labors to be esteemed in proportion as they were known." See *Wesleyan Minutes*, 1848.

Walker, W. S. C., a Methodist Episcopal minister, was born in Warren County, Tenn., June 27, 1830, and received the best training in early life. He was converted at the age of twenty-four; joined the Southern Illinois Conference in 1865; and served successively at New Haven, Carmi, Grayville, Marion, and MacLeansborough, where he died, Jan. 12, 1873. Mr. Walker was a man of remarkable energy and faithfulness. See *Minutes of Annual Conferences*, 1873, p. 136.

Walker, William, (1), a learned English divine, was born in Lincolnshire in 1623. Among other works, he published a *Treatise on English Particles*, and *Idiomatologia Anglo-Latina*. He died in 1684.

Walker, William (2), a Baptist minister, was born in Dighton, Mass., Sept. 19, 1817. When a young man he resided in New Bedford, where he learned the trade of a shipwright. While thus engaged, he became a hopeful Christian, and his attention was soon turned to the Christian ministry. He was prepared for college at the Academy in Middleborough, and was a graduate of Brown University in the class of 1843. He pursued theological studies at the Newton Institution for six months, and then went to the West, where he found everywhere an open field for ministerial labor. For a year and a half he preached at Dixon, Ill. While attending a meeting of a Baptist association at Peoria, Ill., he was attacked by a fatal disease, and lived only nine days, dying Oct. 26, 1846. See the *Walker Memorial*, p. 91. (J. C. S.)

Walker, William H., a preacher of the United Methodist Free Church, was born at Liverpool, May 21, 1810. His pious parents gave him a good education, and as a boy he joined a Methodist class meeting. In 1835 he separated from the Wesleyans and joined the Association. After careful preparation, he entered the ministry in 1840, and began a mission at Hamburg, where he labored for seven years, both English and Americans joining his Church. He returned to England in 1847. In 1856 his health gave way, and for twenty-one years he acted as chaplain to the Salford Cemetery. He served his generation faithfully, and died of apoplexy, Aug. 25, 1878. See *Minutes of the 23d Annual Assembly*.

Walkinshaw, Hugh, a minister of the Reformed Presbyterian Church, was born in the County of Antrim, Ireland, June 15, 1803. He removed with his father's family, in 1819, to Belmont County, O., and was

afterwards educated in Franklin College, where he graduated in 1827. He studied theology under Dr. Black, of Pittsburgh, and Dr. Wylie, of Philadelphia. He was licensed to preach in 1832, and in the spring of 1835 was settled as pastor of the congregations of Brookland, North Washington, Union, Pine Creek, etc., Pa. In 1841 the charge was divided, and he remained as pastor at Brookland and North Washington, where he continued to labor until his death, which occurred April 19, 1843. See Sprague, *Annals of the Amer. Pulpit*, ix, 83 sq.

Walkyries (Anglo-Saxon, *Välcyrigear*, from *val*, the battle-field, and *kjora*, to choose), in Norse mythology, are two beautiful young maidens in the service of Odin, as his cup-bearers, called *Hrist* and *Mist*—the former name signifying a black cloud, the latter a watery, floating vapor. In general, they are imagined as hovering over battles, or even participating in the conflict, marking with the point of the lance the heroes who shall fall, and whom they shall conduct to Walhalla. They somewhat resemble the Hours or Destinies, but never attain that lofty and unapproachable dignity which characterizes those deities. The Walkyries, though superhuman, are not goddesses. They fall in love with men, and then confer their favors in battle as they are prompted by their own passions. For this Odin expels them from Walhalla, dooms them to marriage, or drives them into a trance, where they lie sleeping until the warrior comes who understands how to break the spell.

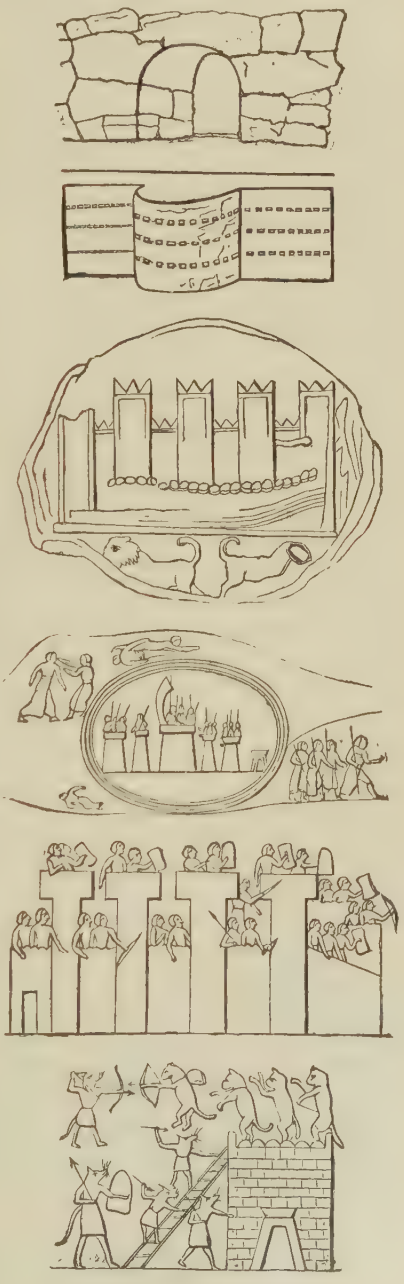
Wall (prop. קִיר, as a *defence*, or חוֹמָה, as a *barrier*; sometimes שׁוּר, perhaps from its *rocky* character; also various forms from the root גָּדַר, *to enclose*; occasionally חֵיל, from its *strength*; חוּץ, from its *exterior* position; חָרוּץ, from being *dug*, etc.; Gr. τεῖχος). The walls of ancient cities and of houses were generally built of earth, or of bricks of clay mixed with reeds or straw and hardened in the sun. When any breach took place in such a mass of earth, either by heavy rains or by some defect in the foundation, the consequences were serious (Gen. xlix, 6; Psa. lxii, 3; Isa. xxx, 13). It is not surprising that walls which were often made in such a rude and perishable manner could be easily destroyed by fire (Amos i, 7, 10, 14). The extensive mounds on the plains of Mesopotamia and Assyria, marking the sites of ancient cities, show that the walls were principally constructed of earth or clay. The thickness of the wall surrounding the palace of Khorsabad is fixed by Botta at 48 feet 9 inches; a very close approximation to the width of the wall of Nineveh, upon which three chariots could be driven abreast. The wall of Babylon was 87 feet broad, and six chariots could be driven together upon it. Not unfrequently stone walls, with towers and a fosse, surrounded fortified cities (Isa. ii, 15; ix, 10; xxvi, 1; Neh. iv, 3; Zeph. i, 16). See Fortification.

Houses abutting on the city wall frequently had windows which communicated with the exterior (Josh. ii, 15; 1 Sam. xix, 12; Acts ix, 24, 25; 2 Cor. xi, 33; see Hackett, *Illust. of Script.* p. 67 sq.). See Window.

In Scripture language a wall is the symbol of resistance or separation. See Fence. The Lord tells the prophet Jeremiah (i, 18; xv, 20) that he will make him as a wall of brass, to withstand the house of Israel. Paul says (Eph. ii, 14) that Christ, by his death, broke down the partition-wall that separated us from God, or rather the wall that separated Jew and Gentile; so that these two people, when converted, may make but one. See Partition.

Only a few other points need here be noticed in addition to what has been said elsewhere on wall construction, whether in brick, stone, or wood. See Brick; Handicraft; Mortar.

1. The practice was common, in Palestine, of carrying foundations down to the solid rock (Luke vi, 48), as in the case of the Temple, and in the present day with structures intended to be permanent (Josephus, *Ant.* xv, 11, 3; Robinson, ii, 338; *Col. Ch. Chron.* [1857], p. 459). The pains taken by the ancient builders to make good the foundations of their work may still be seen, both in the existing substructions and in the number of old stones used in more modern constructions. Some of these stones—ancient, but of uncertain date—are from 20 feet to 30 feet 10 inches long, 3 feet to 6 feet 6 inches broad, and 5 feet to 7 feet 6 inches deep (Robinson, i, 233, 282, 286; iii, 228). As is the case in numberless instances of Syrian buildings, either old or built of old materials, the edges and sometimes the faces of these stones are "bevelled" in flat grooves. This is common-



Specimens of Ancient Walls.

ly supposed to indicate work at least as old as the Roman period (ibid. i, 261, 286; ii, 75, 76, 278, 353; iii, 52, 58, 84, 229, 461, 493, 511; Fergusson, *Handb. of Archæol.* p. 288). On the contrary side, see *Col. Ch. Chron.* (1858), p. 350.

But the great size of these stones is far exceeded by some of those at Baalbek, three of which are each about 63 feet long; and one, still lying in the quarry, measures 68 feet 4 inches in length, 17 feet 2 inches broad, and 14 feet 7 inches thick. Its weight can scarcely be less than 600 tons (Robinson, iii, 505, 512; Volney, *Trav.* ii, 241). See STONE.

2. A feature of some parts of Solomon's buildings, as described by Josephus, corresponds remarkably to the method adopted at Nineveh of encrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or ababaster (Josephus, *Ant.* viii, 5, 2; Fergusson, *Handb. of Archæol.* p. 202, 203).

3. Another use of the walls in Palestine is to support mountain roads, or terraces formed on the sides of hills for purposes of cultivation (Robinson, ii, 493; iii, 14, 45). Hence the "path of the vineyards" (Numb. xxii, 24) is illustrated by Robinson as a pathway through vineyards, with walls on each side (*Bibl. Res.* ii, 80; Stanley, *Sin. and Pal.* p. 102, 420; Lindsay, *Trav.* p. 239; Maundrell, *Early Trav.* p. 437). See VINE.

Wall Arcading, a series of niches added as an ornament in the interior walls of aisles. At Leuchars, Scotland, and at All-Saints', Stamford, it adorns the exterior of the Church. At Battle, Merton, Rochester, and Brecon there is a very lofty series of arcading.

Wall, Andrew J., a Methodist Episcopal minister, was a native of Indiana; joined the Missouri Conference in 1850, and served on the Unionville, Lancaster, and Ashley circuits. After being located for some time, he was again admitted in 1859, and appointed to Linneus Circuit. In 1860 he was superannuated; after which he resided in Laporte, Mo., and finally settled near Fairfield, Ia., where he died in 1865. Mr. Wall was a man of clear intellect, average ability, and possessed an exemplary spirit of humility. See *Minutes of Annual Conferences*, 1865, p. 7.

Wall, George, an English Methodist preacher, and one of the original promoters of the New Connection, was born in the Peak of Derbyshire in 1774, and was converted among the Methodists at the age of twenty. Removing to the village of Arnold, Nottingham, he joined the New Connection, and was accepted in this ministry in 1799, and his seventeen appointments embraced the leading circuits in the Connection, in which his integrity, piety, and devotion secured for him acceptance and great usefulness. He was three times president of conference—in 1809, 1815, and 1832. In 1838 declining health obliged him to become a supernumerary, but his forty years' labors comforted him in his retirement. He enjoyed unclouded peace in his last hours, and died at Lightcliffe, near Halifax, March 4, 1852. See *Minutes of the New Connection Conference.*

Wall, John, D.D., an English divine, was born in 1588; became prebendary of Oxford in 1632; and died 1666. He published a number of *Sermons* and other productions.

Wall, Thomas, an English Wesleyan missionary, was sent out to St. Mary's, Western Africa, in 1837, arriving there Nov. 26. He was studious, diligent, affectionate, and faithful to all his duties. His promising life was cut short by a paroxysm of fever, and he died Aug. 24, 1838, exactly a year after the death of the lamented young Henry Wilkinson, who preceded him on the station. See *Minutes of the British Conference*, 1839.

Wall, William, D.D., an English divine, was born in 1646. He was for fifty-two years (1676–1728) vicar of Shoreham, Kent, where he died in 1728. He published numerous works, among which are, *Infant Baptism Asserted and Vindicated* (1674):—*History of Infant Baptism, in Two Parts* (1705):—and *Critical Notes on the Old Testament* (1734).

Wallace, Benjamin John, D.D., an eminent Presbyterian divine, was born at Erie, Pa., June 10, 1810. He made a profession of religion when in his twelfth year; received an appointment of a cadetship to the West Point Military Academy, N. Y., in 1827; graduated at the Princeton (N. J.) Theological Seminary in 1832; was licensed by the Donegal Presbytery the same year; ordained by the Muhlenburg Presbytery as pastor of the Church at Russellville, Ky., in 1834; became pastor of the Church at York, Pa., in 1837; was elected professor of languages in Newark College, Del., in 1846, where he was faithful as an instructor; chosen editor of the *Presbyterian Quarterly Review* in 1852, and for ten years he sustained it with great ability. This was the most important labor of his life. Much of the interest of the *Review* was created by his own articles. In all his reviews of books and editorials there were an earnestness, a vivacity, and a freshness that made them readable, and some were marked by great eloquence and power. He wrote all the book-notices during the ten years of his editorial charge, and forty-one articles on various subjects. He published two single *Sermons*, and was a contributor to the *Bibliotheca Sacra*, etc. He died July 25, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 311; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Presb. Quar. Rev.* Oct. 1862, p. 284–305. (J. L. S.)

Wallace, Cranmore, a clergyman of the Protestant Episcopal Church, was born in Ackworth, N. H., Feb. 27, 1802. Mr. W. was educated at Dartmouth College, graduating in 1824, and engaged for a short time in teaching at Boston and other towns in Massachusetts. As early as 1830 he removed to South Carolina, where for the first ten years of his residence he was the principal of the Cheraw Academy. Here he began the study of theology; became principal of the South Carolina Male School, Charleston; was ordained deacon in 1836, and priest a year thereafter. His early clerical labors were spent as a missionary in the upper part of the state, after which he became rector of St. David's Church, Cheraw. Subsequently he was in charge of the parishes of St. James, James's Island; St. John's, Berkeley; and in 1848 he accepted an invitation to St. Stephen's Chapel, in Charleston. He was also rector of the Church Home, and was for many years secretary of the Diocesan Convention and a member of the standing committee of the diocese. He died in Charleston, Feb. 3, 1860. See *Amer. Quar. Church Rev.* 1860, p. 181.

Wallace, George W., a minister of the Baptist denomination, was born at Berkeley, Mass., Feb. 19, 1814. At the age of sixteen he professed his faith in Christ, and united with the Free Baptist Church in Pawtucket, R. I. In 1836 he was licensed to preach by the Rhode Island Quarterly Meeting. For several years, such was the state of his health that he was able to preach only occasionally. During this time he improved his mind by study, and thus prepared himself for more extensive usefulness. He was ordained at Rehoboth, Mass., Aug. 23, 1848. The churches of which he was pastor were at Hebronville, Rehoboth, and Farnumville, Mass.; Georgiaville and Apponaug, R. I.; East Killingly, Conn.; and in one or two other places. His ministry in Apponaug, from 1870 to 1877, was one of marked success. When his age and failing health compelled him to retire from his pastoral work, he returned to his native village, where he spent the remainder of his life, with the exception of the last few months. He died in Providence, R. I., Sept. 11, 1880. See obituary notice in the *Providence Journal.* (J. C. S.)

Wallace, Henry C., a Methodist Episcopal minister, was born in Winchester, Ill., Nov. 5, 1832. He

was converted in his nineteenth year, and in 1858 joined the Illinois Conference and was appointed to Butlerville. The next year he was discontinued. In 1863 he was again received and filled the following charges: Petersburgh and Athens, Sangamon, Springfield Circuit, Petersburgh, Pawnee, Girard, Whitehall, Whitehall Circuit, Topeka, and Sangamon Circuit, where he died, Sept. 29, 1876. Mr. Wallace was a man of great faith, earnest consecration, and exemplary life. See *Minutes of Annual Conferences*, 1876, p. 144.

Wallace, James, embarked in November, 1845, as a Wesleyan missionary for the island of Ceylon, which he reached in safety. In June, 1846, he was driven out to sea while on his way from Jaffna to Batticaloa, and for six days suffered great privations and dangers in a small craft in the Bay of Bengal. From the effects of this exposure he never appears to have recovered. He died at Colombo, April 21, 1847, deeply regretted by those who had witnessed his zeal for the conversion of India. See *Minutes of Wesleyan Conferences*, 1847.

Wallace, John (1), a Methodist Episcopal minister, was born in North Carolina in 1766. He spent the early part of his life in ignorance and wickedness; was converted at the age of twenty-six; received license as a local preacher two years later; labored with acceptance in that capacity about twenty-four years; and in 1818 joined the Missouri Conference, and worked with success Vincennes and Patoka circuits. In 1821 he united with the Ohio Conference and served on Blue River Circuit until his death, Aug. 27, 1822. Mr. Wallace was not a brilliant speaker, yet substantial and powerful. The law and the promises were his great themes. See *Minutes of Annual Conferences*, 1824, p. 424.

Wallace, John (2), a Presbyterian minister, was born near Gap, Lancaster Co., Pa., Oct. 1, 1791. He was self-educated, but out of regard to his classical and theological attainments was licensed by New Castle Presbytery, and ordained by the same in 1832 as pastor of the Pequa Church in Lancaster County, which was his only charge. Here he labored faithfully and successfully for nearly thirty years. He died Oct. 29, 1866. He was an eminently good and faithful man. See Wilson, *Presb. Hist. Almanac*, 1867, p. 214.

Wallace, Jonathan, M.D., a Universalist minister, was of Scotch descent, born at Peterborough, N. H., March 20, 1784. He removed with his father to Berlin, Vt., in 1795, where he received a good common-school education, and taught school for several years; studied medicine in his young manhood, and for some time followed the medical profession; and finally embraced Universalism, and in 1815 began preaching. His first fields of labor were Richmond, Williston, and Jericho, Vt. He was married in 1820. In the winter of 1822–23 he moved to Potsdam, N. Y., where for several years he stood almost alone as a preacher of Universalism, his circuit embracing Canton, Madrid, Pierrepont, Hopkinton, Malone, Bangor, and Potsdam, in which latter place he was pastor over twenty years. In 1837 he began in Potsdam the publication of a semi-monthly Universalist paper, which, not paying expenses, was soon dropped. He was afterwards associate editor of *The Evangelical Magazine and Gospel Advocate* at Utica, N. Y. He went to Boston in 1828 to be treated for epilepsy; preached there about a year; spent his latter years in Potsdam, and died April 6, 1873. Mr. Wallace was a close, original thinker, and very tenacious of his opinions. He left many manuscripts, including a volume of original hymns for public worship. He devoted much of his time preparing young men for the ministry. See *Universalist Register*, 1874, p. 125.

Wallace, Marcus Jediah, a Presbyterian minister, was born June 19, 1819, in Cabarrus County, N. C. He received his preparatory education at Mount Carmel Academy, Tipton County, Tenn., under the tuition of the Rev. James Holmes, D.D., and graduated at the College of New Jersey in 1849. He made a profession of religion in the sixteenth year of his age, and united with the Church of his parents, the Poplar Tent Church. Immediately after his college graduation, he entered Princeton Theological Seminary, where he spent three years, regularly graduating in 1852. He was licensed by the New Brunswick Presbytery April 28, 1852. He began his ministry in Texas, where he preached two years—1853 and 1854—as supply to the churches of Jefferson and Hickory Hill, having been ordained as an evangelist by the Presbytery of Eastern Texas April 4, 1853, at Church Hill, Rusk Co., Texas. Next he supplied Hickory Hill and Smyrna churches from 1855 to 1860, when he moved to his last and longest field of labor, and became supply of Marlbrook and Greenwood (now Hope) churches, in Ouachita Presbytery, Ark. Here he labored assiduously and faithfully for more than eighteen years, until his death, June 21, 1878. He had no fear of death, but during his sickness often expressed a wish to live longer so that he might do something more for the Master. But his work was done, and well done. He was an honest, earnest, and faithful preacher of the Gospel, a firm and devoted friend, true in all the relations of life. (W. P. S.)

Wallace, Robert (1), D.D., a Scotch divine, was born in Perthshire in 1697; was educated at the University of Edinburgh; became minister of Moffat in 1723; also of Greyfriars' Church, Edinburgh, in 1733; and died in 1771. He published, *A Dissertation on the Numbers of Mankind in Ancient and Modern Times* (1753):—*Characteristics of the Present Political State of Great Britain* (1758):—and *Various Prospects of Mankind, Nature, and Providence* (1761).

Wallace, Robert (2), a minister of the Reformed Presbyterian Church, was born in the parish of Loughgilly, County of Armagh, Ireland, in December, 1772. He was educated at the University of Glasgow, from which he graduated in 1810. The next spring he removed to America with his family, consisting of a wife and four children. He studied theology under Dr. Wylie, of Philadelphia, and was licensed in 1814. In the autumn of the same year he received a call from two societies, one in Kentucky and the other near Chillicothe, O., and was ordained and installed in the pastorate. He continued in this relation until 1820, when he resigned the charge in Kentucky and retained the one near Chillicothe. He was instrumental in organizing several societies within convenient distance of his home. In 1822 he received a call from the three societies which he had established at Salt Creek. Here he continued to labor as pastor of these societies and as missionary to the adjoining neighborhoods during the remainder of his life. He died July 19, 1849. See Sprague, *Annals of the Amer. Pulpit*, ix, p. 66 sq.

Wallace, William, a Presbyterian minister, was born in Chester County, Pa., March 17, 1787. He graduated at Jefferson College, Pa.; studied theology privately; was licensed by Steubenville Presbytery in 1821, and immediately entered upon the work of a domestic missionary, going through the new settlements of Eastern Ohio, and gathering up and forming nuclei from which have arisen some prominent congregations. In 1822 he became pastor of the two newly organized congregations of Nottingham and Freeport, O., in which relation he continued for eighteen years. He died Dec. 18, 1841. Mr. Wallace had the reputation of being a man of ardent piety and practical worth. He was faithful and successful as a pastor, and plain and instructive as a preacher. See Wilson, *Pres. Hist. Almanac*, 1867, p. 214.

Wallachian Version. See Roumanian Version.

Wallauer, George, a German Reformed minis-

ter, arrived in America, from Europe, in the winter of 1771. He was pastor of the congregation at Baltimore from 1772 until near May, 1776, when it is said that he left Baltimore. Some one has related that during the American Revolution he left his congregation and joined the British army. See Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 399.

Wallbridge, Edwin Angel, an English Congregational missionary, was born April 10, 1813, and died April 27, 1876. Mr. Wallbridge was for a time connected with the British and Foreign School Society, and, in connection with Mr. Trew, engaged in school work at Jamaica. In 1841 he was invited by the London Missionary Society to commence their mission station at Georgetown, Demerara, and here he labored without interruption till 1874. He was deeply interested in the mission work, and was wonderfully blessed in heralding the Gospel of Christ. See (Lond.) *Cong. Year-book*, 1877, p. 420.

Waller, Alvin F., a Methodist itinerant minister and early missionary to Oregon, was born at Abingdon, Luzerne Co., Pa., May 8, 1808. He was the youngest of seven children, his mother dying when he was but five months old. Receiving early religious instruction from his father, a man of earnest piety, he was converted and joined the Methodist Episcopal Church in 1829, from which time to the end of his busy life he was a devoted Christian. In 1832 he was employed as junior preacher on the Lewiston Circuit, Genesee Conference. In 1833 he was married to Miss Elephe White, and the same year entered the Lyma Seminary under the presidency of Rev. Dr. Luckey, where by diligent application and steady piety he made more permanent the faith which governed his life. He connected himself with the Genesee Conference in 1833, remaining until 1839, when he joined the Oregon Mission, under the superintendency of Rev. Jason Lee. After a tedious journey around Cape Horn, he reached Oregon with his family in 1840, and, with scarcely a day's relaxation, worked for his Master up to the time of his death, which occurred in Salem, Oregon, Dec. 26, 1872. Mr. Waller helped to found the Oregon Institute, from which has grown the Willamette University. To his efforts above all others the latter institution owes its existence. He was also the principal agent in establishing the *Pacific Christian Advocate*. In fact, he was thoroughly identified with all the best interests of Oregon. At his death flags were placed at half-mast over the state buildings, and the whole commonwealth was shrouded in mourning. See *Minutes of Annual Conferences*, 1873, p. 132; Simpson, *Cyclop. of Methodism*, s. v.

Waller, Edmund, a Baptist minister, was born in Spottsylvania County, Va., Jan. 1, 1775. His father and uncle were Baptist ministers, and distinguished for their zeal for the truth during the times of persecution in Virginia. His hopeful conversion occurred when he was but thirteen years of age. He delayed making a profession of his faith in Christ until he was twenty-three years of age, uniting, in 1798, with the Baptist Church at Bryan's Station, Fayette Co., Ky. In 1802 he was licensed to preach, and ordained May 11, 1805. Following the practice of Baptist ministers in the section of the country in which he lived, he had the pastoral care of two or three churches at the same time. He preached during the last years of his life for two churches—one at Mount Pleasant, and the other at Glenn's Creek—dividing his time between them. His ministry was a successful one. He is believed to have baptized fifteen hundred persons, most, if not all, of whom connected themselves with churches under his pastoral care. He died in 1843. See *Baptist Memorial*, ii, 267. (J. C. S.)

Waller, John Lightfoot, LL.D., a Baptist minister, was born in Woodford County, Ky., Nov. 23, 1809. His early education was limited, yet he studied privately so diligently as to qualify himself for teaching school for several years, until, in 1835, he accepted the editorship of the *Baptist Banner*, a small semi-monthly sheet published at Shelbyville, Ky., in which occupation he continued to be engaged with great success until 1841. In 1840 he was ordained to the Christian ministry, and, after relinquishing his editorial position, became general agent of the General Association of Kentucky Baptists, preaching in the meantime whenever he found an opportunity, sometimes as often as six times a week. In 1843 he succeeded his father, Rev. Edmund Waller, as pastor of Glenn's Creek Church. In 1849 he was elected a member of the convention called "to readopt, amend, or abolish the Constitution of the State." In 1850 he resumed the editorial management of the *Banner and Pioneer* (now styled the *Western Recorder*), and in April, 1852, the Bible Revision Association having been organized at Memphis, Tenn., he was elected president of the association, and held that office until his death. He died Oct. 10, 1854. See Sprague, *Annals of the Amer. Pulpit*, vi, 837.

Waller, Ralph, an English Methodist preacher, was born in 1811, and was converted in his youth in the Methodist Society. During the division of 1835 he joined the New Connection, while at New Mills, near Stockport, and in 1836 entered their ministry. During twelve years he travelled in nine circuits with marked success. In 1844 he obtained entire sanctification by faith, and his ministry was ever after more earnest. His voice failed him in 1846, and he became a supernumerary at Sheffield, where he died in triumph, Nov. 17, 1848. See *Minutes of the Conference*.

Wallet, a bag for carrying the necessaries for a journey, which anciently always formed a part of the dress of the Christian pilgrim. See Scrip.

Wallin, Benjamin, an English Baptist minister, was born in London in 1711. He received a good education; and although it was the earnest wish of his friends that he should enter the ministry, he felt so distrustful of his qualifications for the work that, for a long time, he resisted their importunities. "When I consider," said he, "the design of such a care to be employed more or less in preaching the Gospel, the very thought strikes me with terror. It is a work of an awful nature." His scruples were, however, in time overcome, and he consented to be set apart to the Christian ministry, and was ordained as the successor of his father, Rev. Edward Wallin, as pastor of the Baptist Church, Maze Pond, London. This position he filled for more than forty years, his death occurring in February, 1782. Mr. Wallin was the author of the hymn, "Hail, mighty Jesus, how divine is thy victorious sword!" See Belcher, *Historical Sketches of Hymns*, p. 252. (J. C. S.)

Wallin, Johan Olof, a Swedish theologian, was born Oct. 15, 1779, at Stora Tuna, in Dalecarlia. He studied at Upsala, and on first coming before the public, in 1805, as a poet, he received the great prize of the Swedish Academy, which was also awarded to him in the following years by the same academy, of which he became a member in 1809. He now betook himself to spiritual poetry, and became the most prominent representative of this kind of poetry in Sweden. In the same year he was appointed pastor at Solna, and in 1812 was called to Stockholm, and advanced, in 1816, as *pastor primarius*, thus becoming entitled to a seat and vote in the national diet. In 1837 he was made archbishop of Upsala, and died June 30, 1839. He published sermons under the title *Religions-Tal vid åtskillia Tillfällen* (Stockholm, 1827–31, 3 vols.):—*Predikningar* (2d ed. 1842, 3 vols.; most of his sermons are translated into German). His poetry he published under the title *Witterhets-arbeten* (1848, 2 vols.). The Swedish hymn-book, which he completed in 1819, is mostly his work. See Zuchold, *Bibl. Theol.* ii, 1412; *Theolog. Universal-Lexikon*, s. v.; Winer, *Handbuch der theolog. Lit.* ii, 167, 825. (B. P.)

Wallis, George, an English Congregational minister, was born at Andover, in May, 1816, and died Sept. 5, 1874. He was educated at the University of Edinburgh, and preached successively at Leytonstone, Bambury, Hungerford, Stonehouse, and Bradford. Mr. Wallis was endowed with talents of no ordinary character, which he cultivated diligently, and became a great power for good to the Church. See (Lond.) *Cong. Yearbook*, 1875, p. 372.

Wallis, Hugh, a Congregational minister, was a graduate of Dartmouth College in 1791. He was ordained pastor of the Church in Bath, Me., Dec. 9, 1795; was dismissed July 15, 1800; and died in 1848. See Sprague, *Annals of the Amer. Pulpit*, ii, 379.

Wallis, John (1), D.D., F.R.S., an eminent English divine and mathematician, was born at Ashford, Kent, Nov. 23, 1616, and was educated at Emmanuel College, Cambridge, where he graduated about 1636. He took orders in the Church of England in 1640, and was chaplain to sir Richard Darley and to lady Vere. Being an expert in discovering the keys to MSS. written in cipher, he was employed in this capacity by the Long Parliament. He afterwards obtained the living of St. Gabriel, London, but exchanged it for St. Martin's in 1643; became Savilian professor of geometry at Oxford in 1648; keeper of the archives there in 1658; and was confirmed in these offices at the Restoration in 1660. He was a member of the Royal Society in 1662. He had a controversy with Hobbes, who pretended to have discovered the quadrature of the circle, which lasted from 1655 till 1663. He died at Oxford, Oct. 28, 1703. Besides publishing numerous scientific and mathematical works, he was one of the revisers of the *Book of Common Prayer* (1661); edited the posthumous works of Jeremiah Horrox (1673); maintained theological controversies with the Arians, Baptists, and Sabbatarians; published *Theological Discourses* (1692); and left the MSS. of a number of sermons, which were published for the first time in 1791. See his *Memoir*, by Rev. C. E. de Coetlogon, printed with the *Sermons*.

Wallis, John (2), an English clergyman, was born in Cumberland in 1714. He wrote, *Letters to a Pupil on Entering into Holy Orders: — Miscellany in Prose and Verse* (1748):— and *Natural History and Antiquities of Northumberland* (1769). He died at Norton in 1793.

Wallis, William James, an English Methodist preacher, was born in London in 1840. His father was an exciseman, his mother a Quakeress, who brought him up religiously. At fourteen he had more friends than companions; at fifteen he gave his heart to God, and devoted himself to his service. At nineteen he removed to Bronsgrove, and joined the Primitive Methodists, who wished to secure him for their ministry; but his New-Connection friends had the first claim on him, and he entered their ministry in 1864, but after travelling in five circuits his voice failed him, and the rupture of a blood-vessel suddenly closed his useful life, at Stockton, April 30, 1870. See *Minutes of the Conference*.

Walloon Church, a branch of the French Reformed Church, which still exists in the Netherlands. It differs from the Dutch Reformed Church chiefly in retaining the use of the French language in divine service, and of the Geneva Catechism instead of the Heidelberg. The congregations of this body, though once numerous, are now reduced to a very few; and the ministers are in most cases Dutchmen by birth. The Walloons were largely represented among the early Dutch settlers in North America, particularly in New York and New Jersey.

Wall-painting. The large spaces which are sometimes left without any ornamentation in our churches, and which, when whitewashed, appear so cold and unsightly, were originally covered with color, either in the shape of floral or geometrical patterns, or of figures or emblems. The painted glass when treated in conjunction with the wall, as may be seen at St. Chapelle, has a beautiful effect. The bands of color on the wall were, no doubt, in continuation of the transom, or the sill, or a continuation of a band carried round the arches, and taking the place of a drip-stone and string. There are fresh examples discovered every day, but they are seldom in such a state as to admit of preservation.

Wall-painting, Ringstead, Northamptonshire.

Wall-plate, a piece of timber laid horizontally on the top of a wall, on which joists rest.

Wallroth, August Friedrich Christian, a Protestant theologian of Germany, was born May 3, 1803, at Eutin. He studied at Kiel, Berlin, and Bonn; was appointed pastor at Eutin in 1832; in 1838 he was made court and garrison preacher in Oldenburg, and member of consistory; until in 1849 he was obliged to retire from the Church government on account of the new constitution of the Church. In 1853 he was again appointed for Eutin as superintendent and court preacher, with the title of superior counsellor of the Church. Here he died, April 4, 1876. He published a number of sermons, which are enumerated in Zuchold, *Biblioth. Theolog.* ii, 1413. (B. P.)

Walls, F. H., a Methodist Episcopal minister, who served the Church many years as class-leader, steward, exhorter, and local preacher; joined the Southern Illinois Conference in 1848, when somewhat advanced in years; travelled some years; took the superannuated relation; and a few years later died, Aug. 13, 1862. Mr. Walls was a pious, earnest, successful minister. See *Minutes of Annual Conferences*, 1862, p. 211.

Walmesley, Charles, D.D., F.R.S., an English Benedictine monk and Roman Catholic bishop, was born in 1721. He was senior bishop and vicar-apostolic of the Western district, and doctor of theology of the Sorbonne. He was the last survivor of those eminent mathematicians who were active in bringing about a change in the chronological style, or calendar, of England, which was accomplished in 1752. He wrote a number of mathematical and theological works, which are at present unimportant. He died at Bath in 1797.

Walmsley, John, an English Wesleyan minister, was converted in early life, called to the ministry in

1797, and died April 22, 1842. His sermons evinced an affectionate spirit, a fulness of love to God, compassion for sinners, and sympathy with afflicted saints. He enjoyed the confidence and esteem of his brethren. See *Minutes of Wesleyan Conferences*, 1842.

Waln, Nicholas, a member of the Society of Friends, was born Oct. 19, 1742, at Fair Hill, near Philadelphia, Pa. He acquired a good elementary education at a Friends' school in Philadelphia, and on leaving the institution commenced the study of law; and before attaining to his majority was admitted to practice in the courts. In order to extend his knowledge of the law, he went to England in the fall of 1763, and was a student for some time in the Temple. Having secured the object which carried him abroad, he returned to Philadelphia and resumed the practice of his profession. For seven years he devoted himself with untiring industry and success to his work as a lawyer, at the end of which time, having had a remarkable religious experience, he felt it to be his duty to abandon his profession and devote himself to religious work, as a member of the Society of Friends. He was a frequent visitor to quarterly and yearly meetings of Friends in different parts of the country; and his gifts made him an acceptable preacher wherever and whenever he felt moved to address the assembled people. Some of these public discourses were remarkable for their power and their unction, and produced a profound impression on those who listened to them. He visited most of the Friends' meetings in England in the years 1783 to 1785, and ten years after made a similar tour through Ireland. Everywhere he was welcomed, and made a good impression. His death occurred Sept. 29, 1813. See *Biographical Sketches of Friends* (Phila. 1871), p. 381. (J. C. S.)

Walpurgis, or **Walpurga,** St., was the sister of Willibald, the first bishop of the diocese of Eichstädt after it had been founded by Boniface. She was of English birth, and went as a missionary to Germany at the solicitation of Boniface. After a period of labor in Thuringia, she became abbess of the convent at Heidenheim, in Eichstädt, where Wunnebald, another brother, exercised supervision. Tradition states that Walpurgis exercised control over monasteries also, after Wunnebald's death. She herself died in 776 or 778, and several days are still observed in her honor; e. g. Aug. 4, in memory of her departure from England; Feb. 25, in commemoration of her death; May 1, in honor of her canonization. It is customary in certain sections of Germany to adorn the doors of houses with birch twigs on the last-named of these days, as a protection against witches; and, in explanation of this custom, tradition relates that Walpurgis was in the habit of accompanying the apostles James and Philip in their missionary journeys, thereby incurring the suspicion of maintaining unchaste relations with them. To remove that suspicion, she planted a dry twig in the ground, which immediately produced leaves. The night of Walpurgis, May 1, has long been regarded as the chosen time when witches begin their infernal practices. To banish them, it was customary to bind wisps of straw to long poles and burn them—a custom which became known under the name of Walpurgis-fire. The bones of this saint, especially of the breast, are said to exude an oil which is a specific against the diseases of domestic animals, and which is distributed in the Convent of St. Walpurgis at Eichstädt. See Bollandus et Godefr. Henschenius, *Acta SS.* Februarius 25 (Antw. 1658), iii, 511-572; Herzog, *Real-Encyklop.* s. v.

Walsh, Henry, a Presbyterian minister, was born near Dublin, Ireland, Aug. 5, 1824. He came to the United States in 1840; was educated at Oglethorpe University, Ga.; taught for several years; studied theology in the Princeton Theological Seminary; was licensed by Raritan Presbytery in 1852; was pastor of the churches of Carmel and Macedonia, N. C., one year; and then of Edmiston Church (North Mississippi Presbytery), Miss., until his death, Feb. 14, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 121.

Walsh, John, an English Wesleyan minister, was born at Ormskirk, Lancashire, in 1795. It was intended by his parents that he should become a Roman Catholic priest, and his education was in reference thereto. Removing to Liverpool, he was led to Christ under the ministry of Joseph Entwisle. He was received into the ministry in 1814; labored two years on the Lancaster Circuit; was sent to Newfoundland; preached at Carbonear, Blackhead, St. John's, and Harbor-Grace; returned to England in 1825; was appointed to several important circuits; became a supernumerary in 1851; and died Dec. 19, 1857. Although somewhat stiff in manner, he was a powerful preacher and a laborious minister. See *Minutes of Wesleyan Conferences*, 1858; Wilson, *Newfoundland and its Missionaries*, p. 238.

Walsh, Peter, a learned and liberal Irish Catholic, was born at Moortown, County Kildare, in the early part of the 17th century. He was probably educated at Louvain, where he became professor of divinity. He was also a Franciscan friar. On his return to Ireland, he became procurator of the Romish clergy; and, at the restoration of Charles II, persuaded many of them to sign a remonstrance against the temporal supremacy of the pope and in favor of the king. For this course he was so persecuted by the opposition that he had to take refuge in England (in 1670). He went to London, where he received an annuity of one hundred pounds for life, and remained true to his early faith, notwithstanding the persecutions he suffered. He died in September, 1687. Mr. Walsh wrote several pamphlets of a controversial character, and a *History*, which was not important.

Walsh, Thomas, one of the remarkable men in early Methodism, was born at Ballylin, near Limerick, Ireland, in 1730. He went to school until he was nineteen years of age, when he commenced teaching on his own account. His parents were Romanists, and he was educated in the faith of their Church. His temper was constitutionally serious, bordering on melancholy, and he had deep religious solicitudes from his childhood. Devotion to the requirements of his Church brought him no relief. In his eighteenth year he became convinced of the errors of the Church, formally abjured its creed, and united with the Established Church. His religious anxiety was now deepened. He heard Swindells and other Methodist itinerants; and in one of their assemblies "he was divinely assured," to use his own words, "that God, for Christ's sake, had forgiven all his sins." He joined the Methodist Society in New Market, and in 1750 he commenced to preach. Persecutions awaited him, not only from Romanists and Churchmen, but even more severely from the Presbyterians of the North (see Morgan, *Life*, ch. iii). No man contributed more than Walsh to the spread of Methodism in Ireland. "He went like a flame of fire through Leinster and Connaught, preaching twice or thrice a day, usually in the open air. The guileless peasants flocked to hear their own rude but touching language. They wept, smote their breasts, invoked the Virgin with sobbing voices, and declared themselves ready to follow him as a saint over the world" (Stevens). His name became famous throughout the country. The priests became alarmed; they instigated mobs, circulated slanders; but in vain. The people still ran after him and wept aloud under his word, as he proclaimed it in mountains, meadows, highways, market-places, prisons, and ships. In 1753 Wesley called him to London, where he had frequent discussions with the Jews, and preached to the Irish in Moorfields and Short's Gardens. "Such a sluice of divine oratory ran through the whole of his language as is rarely to be met with" (Morgan). "I do not remember ever to have known a preacher," says Wesley, "who, in so few years as he remained upon earth, was the instrument of converting so many peo-

ple." It was while in London he commenced the study of Greek and Hebrew. In these studies he progressed with incredible swiftness. "No Catholic saint ever pored more assiduously and devoutly over his breviary than did this remarkable man over the original Scriptures during the rest of his life" (Stevens, *ut infra*, i, 291). His memory was a concordance. "The best Hebræan I ever knew," exclaims the enthusiastic and generous-hearted Wesley over this "blessed man," as he was wont to call him (*Short History of the Methodists*, par. 71). "I knew a young man who was so thoroughly acquainted with the Bible that if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New, Test., he would tell, after a little pause, not only how often the one or the other occurred in the Bible, but also what it meant in every place. His name was Thomas Walsh. Such a master of Biblic knowledge I never saw before, and never expect to see again" (Wesley, *Sermons*, ser. xci). Young men from the University of Cambridge, when in London, chose Walsh to initiate them into the Hebrew tongue. But young Walsh was burning the candle at both ends. The manner of his preaching, intense study, habitual self-absorption, and excessive labor and fatigue broke him down, and his nervous sensibilities, at last, suffered great tortures. Wesley, a sagacious man, and who wrote excellent sanitary rules for his ministers, never seems to have admonished Walsh, for whom, indeed, he seems to have had a sentiment of reverence, if not of awe. Walsh was seized with sickness at Bristol, in February, 1758, sailed for Cork as soon as his strength would permit, and was removed by his friends to Dublin, where, after suffering extreme mental anguish on account of a temporary eclipse of faith—occasioned, no doubt, by nervous disorganization—he died with words of rapture on his lips, April 8, 1759.

The Church has produced few such men as Thomas Walsh. With the devotion of à Kempis—strongly tinged, too, with his asceticism—and the saintliness of Fletcher, he had the memory of Pascal and the studiousness of Origen. "His life," says Southey, "might, indeed, almost convict a Catholic that saints are to be found in other communions as well as the Church of Rome." Socrates was not more lost in contemplation on a Potidæan battle-field than was Walsh in introspection and prayer as he walked through the streets of great cities. In his devotions he was sometimes so rapt and absorbed in the visions of God that in these profound and solemn frames of mind he remained for hours still and motionless as a statue. Such were his learning, his talents in the pulpit (where he often seemed clothed with the ardor and majesty of a seraph), the saintly dignity and moral grandeur of his character, that contemporary allusions to him are touched with reverence and wonder (see Stevens, i, 338). "His portraits might almost be taken as fac-similes of the current pictures of Jonathan Edwards, whom he resembled much in other respects" (ibid. i, 339, note). Charles Wesley wrote several hymns in memory of Thomas Walsh, commencing "God of unfathomable grace;" "Glory, and thanks, and love;" and "'Tis finished, 'tis past." Nine *Sermons* by Walsh were published, with a preface by Morgan (1764, 12mo). See Morgan, *Life of Walsh* (Lond. 1762, 12mo; N. Y., 1843; republished in Jackson's *Early Methodist Preachers*, 3d ed. vol. iii); Horne, *Appendix* to Walsh's *Life* (in Jackson's *Preachers*, iii, 278 sq.); Jackson, *Life of Charles Wesley* (N. Y. 1842, 8vo), xxi, 551 sq.; Tyerman, *Life of John Wesley*, ii, 200, 239, 661; Smith, *Hist. of Wesl. Methodism*, i, 253, 522; Stevens, *Hist. of Methodism*, i, 287 sq., 337 sq.; Myles, *Chron. Hist. of Methodism*, ann. 1750, p. 69; Crowther, *Portraiture of Methodism* (Lond. 1814), p. 356 sq.; Atmore, *Meth. Memorials* (ibid. 1801), p. 438–443; Southey, *Life of Wesley*, ch. xxiii; Wesley, *Works* (3d ed. ibid. 14 vols.), vii, 54; xii, 448 (see Index); Tefft, *Methodism Successful* (N. Y. 1860, 12mo), p. 138.

Walsh, Tracy R., a minister of the Methodist Episcopal Church, South, was licensed to preach in 1827, and admitted into the South Carolina Conference in 1830. Several years later he located and assumed charge of the Marion Academy. For thirteen years the impress of his sterling character was stamped upon the youth committed to his training. During these years he did an amount of pulpit and parochial work seldom exceeded by a regular pastor. In 1849 he reentered the Conference and continued to travel until elected president of Carolina Female College in 1852. In 1860 he again entered the itinerancy, and on Oct. 20, 1867, died. See *Minutes of Annual Conferences of the M. E. Church, South*, 1867, p. 111.

Walsh, William M'Kendree, a Methodist Episcopal minister, was born in Hanover County, Va., Feb. 19, 1814; was converted in 1829; and in 1835 entered the ministry in the Virginia Conference. During the following year he was transferred to the North Carolina Conference, within which he labored for thirty years. In 1867 he was admitted into the Baltimore Conference; was supernumerated in 1870; became effective again in 1871, and was appointed to Green Ridge Circuit, and two years later to Hedgesville Circuit, where he died, Dec. 10, 1875. Few men have shown equal fortitude and devotedness. See *Minutes of Annual Conferences*, 1876, p. 20.

Walsingham, *Sir* Francis, an eminent English statesman, was born at Chiselhurst, in Kent, in 1536. He was ambassador to the court of France from 1570 to 1577, during which time the Massacre of St. Bartholomew occurred. Here he learned much of the part which Mary Stuart took in the intrigues of that dreadful plot, and acquired a deep and abiding hatred towards her. He went as ambassador to Scotland in 1583, and in 1586 became one of the commission for the trial of Mary Queen of Scots. He afterwards became chancellor of the duchy of Lancaster, and remained such until his death, April 6, 1590.

Walsingham, Thomas, an English Benedictine monk of St. Albans, was precentor at that place in 1440, and historiographer royal to Henry IV about the same time. He wrote two histories of England, and continued the *Polychronicon* of Ranulph Higden, from 1342 to 1417.

Walter OF GALLOWAY, originally clerk to Roland, the high-constable of Scotland, was made bishop of Galloway in 1209. He gave the church of Sembry to the abbey of Dryburgh, and died in 1235. See Keith, *Scottish Bishops*, p. 272.

Walter OF GLASGOW, originally chaplain of king William, was elected bishop of Glasgow in 1207, and consecrated Nov. 2, 1208. He was sent to treat about peace with king John of England, and went to a general council at Rome in 1215. He died in 1232. See Keith, *Scottish Bishops*, p. 237.

Walter OF ST. VICTOR was a pupil of Hugo of St. Victor, subprior of that monastery to the death of Richard, in 1173, and thenceforward prior. He died in 1180. He is known to posterity through a yet unpublished work, lengthy extracts from which are found in Bulæus, *Hist. Universit. Paris.* ii, 200 sq., 402 sq., 562 sq., 629 sq. It bears the title *Libri IV contra Manifestas et Damnatas etiam in Conciliis Hæreses, quas Sophistæ Abelardus, Lombardus, Petrus Pictavinus et Gilbertus Porretanus Libris Sententiarum suarum Acuunt, Limant, Roborant*, and is usually known by the title *Contra quatuor Labyrinthos*. Walter was a stranger to the profound mysticism of Hugo and Richard of St. Victor, but he shared their aversion to the trifling subtleties of scholasticism. To scholasticism he opposes the principle that dialectics can bring into view only formal, but not material, truth. The truthfulness of premises assumed lies altogether beyond its field of research. He was nevertheless so much the slave of authority that he violently opposed every attempt at a

philosophical investigation of doctrine as a dangerous heresy. His work is filled with abusive epithets and denunciations. He accused Peter Lombard of Nihilism, and Abelard of errors with respect to the Trinity.

Various historians, among them Neander, have erroneously identified Walter of St. Victor with Walter of Mauritania (i. e. of Mortagne in Flanders). The latter taught rhetoric at Paris, was the tutor of John of Salisbury (q. v.), became bishop of Laon in 1155, and died in 1174. He left few writings, among which is a polemical letter on the subject of the Trinity addressed to Abelard. See Herzog, *Real-Encyklop.* s. v.

Walter, Ann, a Bible Christian minister, was converted in 1820. In 1825 she entered the itinerant work. She bore a long and painful affliction with exemplary patience, and died triumphantly in the faith in 1835.

Walter, Ernst Johann Konrad, a German divine who died as doctor of philosophy and pastor at Neukloster, near Wismar, Sept. 25, 1800, was born Aug. 9, 1741, at Claber. He wrote, *Versuch eines schriftmässigen Beweises, dass Joseph der wahre Vater Christi sey* (Berlin, 1791):—*Neue Vorstellungen von den Strafen der Verdammten in der Ewigkeit nach Gründen der Schrift* (Rostock and Leipsic, 1773). See Winer, *Handbuch der theolog. Lit.* i, 478, 555. (B. P.)

Walter, Ferdinand, a Roman Catholic canonist of Germany, was born Nov. 30, 1794, at Wetzlar; and studied law at Heidelberg, where he was promoted in 1818 as *doctor utriusque juris.* Here he also commenced his lectures, when in 1819 he was called to Bonn as professor of Roman and canon law, where he died, Dec. 12, 1879. He published *Lehrbuch des Kirchenrechts* (Bonn, 1822; 14th ed. 1871, ed. Gerlach). This is his main work, which was translated into French, Spanish, and Italian. Besides, he published, *Corpus Juris Germanici* (1824, 3 vols.):—*Geschichte des römischen Rechts* (1834-40, 2 vols.; 2d ed. 1845; 3d ed. 1860; also translated into French and Italian):—*Deutsche Rechtsgeschichte* (1853, 2 vols.; 2d ed. 1857):—*Das alte Wales* (1859):—*Fontes Juris Ecclesiastici* (1862):—*Naturrecht und Politik* (1863; 2d ed. 1871):—*Das alte Erzstift und die Reichsstadt Köln* (1866):—*Erinnerungen aus meinem Leben* (1865). See *Theolog. Universal-Lexicon,* s. v.; Zuchold, *Bibl. Theolog.* ii, 1414; *Literarischer Handweiser für das kathol. Deutschland,* 1880, p. 3 sq. (B. P.)

Walter, Henry, a Church of England divine, was born at Louth, Lincolnshire, Jan. 28, 1785. He received a careful religious training, and was educated at St. John's College, Cambridge, taking his degree of A.B. in 1806. In 1858, being left without a curate, he preached in his schoolroom and still kept up his pastoral work. He died in January, 1859. Mr. Walter attained great proficiency as a chemist, astronomer, and naturalist. His intimacy was sought and cherished by the clergy for miles around. His publications were all stamped by his characteristic accuracy of research. They are his *History of England,* finished in 1839 (7 vols.):—his collated edition of the *Primer of Edward VI:—Biographical Notice of Tyndal the Martyr:*—and his *Letters to Bishop Marsh, of Peterborough, on the Independence of the Authorized Version of the Bible,* as well as many of lesser note. See *Christian Observer,* March, 1859, p. 209.

Walter, Hubert, archbishop of Canterbury, was born at West Dereham, in Norfolk, where he afterwards founded a Premonstratensian monastery. He was educated in the house of his uncle, Ranulph de Glanville, to whom, on his ordination, he became chaplain. In 1186 he was dean of York. Oct. 22, 1189, he was consecrated lord bishop of Salisbury, and in 1190 sailed for the Holy Land. He was enthroned archbishop of Canterbury May 30, 1193. Towards the close of 1198, Hubert was summoned to Normandy. The two sovereigns—the king of France and the king of England—had selected him to mediate between them, and to effect, if possible, a reconciliation. He did not succeed, but this instance shows the high estimation in which he was held as an honest and skilful diplomatist. Hubert died April 6, 1199. See Hook, *Lives of the Archbishops of Canterbury,* ii, 584 sq.

Walter, Johann Gottlob, a Protestant theologian of Germany, was born April 5, 1704, and died Nov. 16, 1782, as superintendent at Neustadt-an-der-Orla. He is the author of *Prima Gloria Clerogamiæ Restitutæ Luthero Vindicata* (Neustadt, 1767). See Winer, *Handbuch der theol. Lit.* i, 751. (B. P.)

Walter, Michael. See WALTHER, MICHEL.

Walter, Nathaniel, a Congregational minister, son of Rev. Nehemiah Walter, of Roxbury, Mass., graduated from Harvard College in 1729. He was ordained pastor of the Second Church in Roxbury, July 10, 1734; and died March 11, 1776. See Sprague, *Annals of the Amer. Pulpit,* i, 220.

Walter, Nehemiah, a Congregational minister, was born in Ireland, in December, 1663, of English parents. As early as 1679, his father, Thomas Walter, settled in Boston, Mass. Nehemiah's preliminary education was received in his native country. In 1684 he graduated from Harvard College, and shortly after went to Nova Scotia, and resided with a French family to learn the language. Returning to Massachusetts, he resumed his studies at Cambridge, and was appointed a fellow of that college. Oct. 17, 1688, he was ordained as colleague with the famous Apostle of the Indians, John Eliot, who was then settled in Roxbury, Mass. Eliot died two years after. About 1717, in consequence of excessive application to study, health failed, and he was incapable of performing the duties of his office. He gradually recovered his health, and resumed his ministry. For twenty-eight years he was without a colleague; but Oct. 19, 1718, his son, Rev. Thomas Walter, was chosen to that position. After five years the son died, and the father again assumed the entire pastoral charge. He died Sept. 17, 1750. A volume of his *Sermons* was published after his death, in 1775. See Sprague, *Annals of the Amer. Pulpit,* i, 217.

Walter, Thomas, a Congregational minister, son of Rev. Nehemiah Walter, was born Dec. 13, 1696. He graduated from Harvard College in 1713; was ordained as colleague to his father in Roxbury, Mass., Oct. 19, 1718. Among his publications were, *Grounds and Rules of Music Explained* (1721):—an *Essay upon Infallibility,* etc. (1724). He died Jan. 10, 1724. See Sprague, *Annals of the Amer. Pulpit,* i, 219.

Walter, William, D.D., a Protestant Episcopal clergyman, was born in Roxbury, Mass., Oct. 7, 1737. He graduated at Harvard College in 1756; went to England for holy orders in 1764; and July 22 of the same year was installed rector of Trinity Church, Boston, the third Episcopal Church of that city. He resigned this charge March 17, 1776, and went to Nova Scotia, where he remained several years, and preached during a considerable portion of the time at Shelburne. In 1791 he returned to Boston, and purchased an old mansion in Charter Street, which formed his home during the remainder of his life. In 1792 he was installed rector of Christ Church, Boston. He died Dec. 5, 1800. See Sprague, *Annals of the Amer. Pulpit,* v, 226 sq.

Walter, William Bicker, a poet and Unitarian preacher, a descendant of Nehemiah Walter, was born in Boston, Mass, in 1796. He graduated at Bowdoin College in 1818; studied theology at Harvard, and sometimes preached, but did not obtain a license. He died at Charleston, S. C., in 1822. He was the author of *Sukey; a Poem* (Boston, 1821):—and *Poems* (ibid. 1821). See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Walters, Christian, a Methodist Episcopal minister, was born in Dauphin County, Pa., March 16, 1827. He was converted in 1842; licensed to preach in 1852; labored several years as colporteur for the Bible Society;

and in 1856 entered the Philadelphia Conference. After serving Safe Harbor Circuit two years; St. Paul's, Lancaster, two years; Tamaqua two years; Port Carbon two years; and Second Street, Philadelphia, one year, he took the supernumerary relation, travelled some time for the improvement of his health, and finally settled in Harrisburg, where he died, July 12, 1869. Mr. Walters was remarkable for his gentlemanliness, zeal, and perseverance. See *Minutes of Annual Conferences*, 1870, p. 47.

Walters, John, a Wesleyan Methodist missionary, was a native of South Wales. He was converted in his youth, was sent to the West Indies in 1830, and appointed to the island of Jamaica. On the death of William Wood (q. v.), May 24, 1835, he was sent from Spanish Town to St. Ann's Bay, to supply the place of the deceased, although he stated to the committee he had an invincible aversion to the place, owing to an impression he could not get rid of, that in a few weeks he himself would die there. With thin and pallid features the slender and delicate Walters startles the mourning people with the words, "Dear Christian friends, I am come this morning to preach Mr. Wood's funeral sermon, and I shall at the same time preach my own also." On that very day the yellow fever smites him, and in one week he passes away. Regard for the poor and sick, and fervent zeal for God, were traits in the character of the young and holy Walters. See *Minutes of Wesleyan Conferences* (1836); Bleby, *Romance without Fiction, or Sketches from the Portfolio of an Old Missionary* (Lond. and N. Y. 16mo), sk. xxiii, p. 459 sq.

Walters, Thomas, a Methodist Episcopal minister, was born at Hanley, England, July 18, 1824, of devoted Wesleyan parents, who gave him a careful training, and brought him to Christ at the age of fifteen. He received license to preach at the age of nineteen, and continued on circuit work until 1848, when he sailed to the United States, and settled in Belleville, N. J., where his preaching soon attracted attention, and he received a call to supply Sandystone Circuit. In 1849 he united with the New Jersey Conference, and was appointed to Vernon Circuit. Subsequently he labored at Newton, Rockaway, Barryville, Milford, Rome and Greenville, Asbury, Flemington; Second Church, Rahway; Belvidere; St. Paul's, Staten Island; Belleville, Boonton, Dover; Eighth Avenue, Newark; Prospect Street, Paterson; and First Church, Hackensack. He died July 7, 1879. Mr. Walters was intensely practical, a diligent reader, and a thorough student, eminently scriptural; had a very tenacious memory, a clear, full, rich voice; was cultured in music, and in oratory. See *Minutes of Annual Spring Conferences*, 1880, p. 36.

Walther (WALTHERUS or GUALTERUS), a German Lutheran divine, was born at Allendorf, in Thuringia, in the latter part of the 16th century. He studied divinity at Jena, and gave special attention to classical and Oriental languages. He became professor of Greek and Hebrew at Jena, and afterwards was appointed superintendent of the Lutheran Church in the duchy of Saxe-Gotha and in the duchy of Brunswick-Wolfenbüttel. He died Nov. 15, 1640. He was the author of several theological and linguistic works. See Zeumerus, *Vitæ Professorum Jenensium*.

Walther, Christian (1), a German theologian, was born about the beginning of the 16th century. He studied divinity, took orders, and lived for some time in a convent. Afterwards he joined the Protestants and settled at Wittenberg, where he was much esteemed by the theologians for his learning. He was employed by the celebrated printer Hans Lufft as proof-reader for thirty-four years; was also sub-editor of the Wittenberg edition of Luther's works; and was the author also of some pamphlets and other works. He died about 1572. See Zeltner, *Theatrum Virorum Eruditorum*, p. 542.

Walther, Christian (2), D.D., a German divine, was born at Norkitten, near Königsberg, in 1655. He was educated at Königsberg, Leipsic, and Jena, receiving the degree of A.M. at the latter place in 1677. He then returned to his native country, where he held several ecclesiastical offices. In 1701 he became a member of the Academy of Science at Berlin; in 1703 was appointed professor of divinity in the University of Königsberg; in 1704 was made inspector of the synagogue of the Jews in the same city. During some time he was rector magnificus of the University of Königsberg, and died there in 1717. Among his works are, *Tractatus de Cultu Divino Sanctuarii Veteris Testamenti, quem Stando Fieri Oportebat:—De Duabus Tabulis Lapideis:—De Quatuor Pœnarum Generibus apud Hebræos:—Disputationes VIII de Pluralitate Personarum in Divinis, ex Genesi* i, 26.

Walther, Christoph Theodosius, a German missionary, was born at Schildberg, in Brandenburg, in 1699, and studied divinity at Halle. On the invitation of Frederic IV, king of Denmark, he arranged to go as a missionary to the Danish possessions in East India. He went to Copenhagen in company with Henry Plütschow and Bartholomew Ziegenbalg in 1705, and they arrived at Tranquebar, India, July 9, 1706. Walther then learned Portuguese and several Indian dialects, and visited the whole coast of Coromandel, preaching to the inhabitants with great success. He founded the missionary establishment of Majubaram. On account of failing health, he returned to Europe in 1740; but, before reaching Denmark, he died at Dresden, April 27, 1741. He was the author of several works pertaining to his missionary labors, and for the benefit of the heathen nation to which he preached. See Schöttgen, *Commentarii de Vita et Agone Christiani Theodosii Waltheri* (Halle, 1743).

Walther, Heinrich Andreas, a German Protestant clergyman, was born at Königsberg, in Hesse, in 1696. He became minister at Worms in 1729, and of St. Catherine's, Frankfort-on-the-Main. In 1741 he was honored with the rank of senior of the Protestant clergy at Frankfort, and with the degree of doctor of theology by the faculty of Giessen. He died in 1748. Among his principal works are the following: *Disputatio ex Antiquitate Orientali de Zabiis:—Finsterniss bey dem vermeinten Lichte der römisch-katholischen Lehre, gegen ein von einem Jesuiten herausgegebenes Büchlein, genannt Licht in der Finsterniss:—Exegesis Epistolæ Judæ:—Erste Gründe der Weisheit und Tugend:*—and *Erläuterter Katechismus.*

Walther, Johann, a German divine, was one of Luther's intimate friends. As a composer of tunes, he was able to assist the great Reformer in improving Church psalmody. In 1524 he published, with Luther's assistance, the first *Lutheran Choral Book*, containing some of his own tunes. He filled the office of precentor at Torgau, and was afterwards director of the choir to prince John Frederick, and to prince Maurice of Saxony. In 1530 he removed to Wittenberg, received the degree of A.M., and was appointed a lecturer in the university. In 1547 he removed to Dresden, where he probably died, in 1564. He is the author of a fine German hymn, *Herzlich thut mich erfreuen* (Eng. transl. in *Lyra Germ.* ii, 288: "Now fain my joyous heart would sing"). See Koch, *Gesch. des deutsch. Kirchenliedes*, i, 247, 285 sq.; 455 sq.; ii, 471; viii, 655. (B. P.)

Walther, John L., a Methodist Episcopal minister, was born in Kulmbach, Bavaria, Sept. 10, 1818. He emigrated to America in 1840; was powerfully converted at watch-night services in St. Louis, Mo., at the close of 1848; served the Church grandly as exhorter and local preacher; joined the Illinois Conference in 1851, which he served faithfully and successfully until 1861, when he was appointed chaplain of the Forty-third Regiment of Illinois Volunteers. As chaplain he was persistent in all his duties, and highly honored by officers and soldiers. He was shot in the chest April 6,

1862, on the battle-field of Shiloh, while caring for the wounded, and expired almost without a struggle. Mr. Walther was the third chaplain of the Union army dying in the service of his nation; and was first in excellency among German preachers in the Illinois Conference. See *Minutes of Annual Conferences*, 1862, p. 224.

Walther, Michel (1), a Lutheran theologian of Germany, was born at Nuremberg, April 6, 1593. He studied, at first, medicine at Wittenberg; but afterwards he betook himself to the study of theology at Giessen and Jena. In the latter place he was appointed adjunct to the philosophical faculty. For a time he acted as court-preacher to the duchess of Brunswick and Lüneburg, occupying at the same time a professorship at Helmstädt. After the death of the duchess, in 1626, he was appointed court-preacher and general superintendent at East Friesland; in 1642 he was called to Zelle, where he died, Feb. 9, 1662. He wrote, *Harmonia Biblica:—Postilla Mosaica, Prophetica, Hiero-psaltica, Evangelistica:—Comm. in Epist. ad Ebræos:—Introitus ad Psalterii Sacrarium:—Spicilegium Controversiarum de Nominibus Jehovah, Elohim:—Agnus est Phase:—Tractatus de Unctione Christi*, etc. See Freher, *Theatrum Eruditorum;* Hoffmann, *Lexicon Universale; Acta Eruditorum Latina;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Walther, Michel (2), a Lutheran theologian of Germany, son of the preceding, was born March 3, 1638, at Aurich, in Friesland. When sixteen years of age he entered the University of Wittenberg, where he was appointed, in 1687, professor of theology. He died Jan. 21, 1692. He wrote, *De Fide Nicæna:—De Fide Infantum Baptizatorum:—De Catechizatione Veterum:—De Novo Legislatore Christo contra Socinianos et Arminianos:—De Satisfactione Christi:—De Dissimilitudine Ortus Nostri et Christi Hominis:—De Duabus Tabulis Lapideis ex Exod. xxx*, 18, *et xxxii*, 15, 16:—*De Ingressu Sacerdotis Summi in Sanctum Sanctorum ex Levit. xvi:—De Chiromantia ex Job. xxxvii*, 7, *non Probabili:—De Deo Abscondito ex Jes. xlv*, 15:—*De Viro Nomine Zemach, sive Germen ex Zach. vi*, 12:—*De Sensu Verborum ἐπιβαλὼν ἔκλαιε Marc. xiv*, 72:—*De κοινωνία φύσεως ex 2 Petr. i*, 4:—*De Articuli SS. Trinitatis Antiquitate, Veritate et Necessitate*, etc. See Bunemann, *De Doctis Westphalis; Nova Literaria Germaniæ;* Pipping, *Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Walther, Rudolph, a Reformed theologian of Germany, was born at Zurich, Nov. 9, 1519. He studied at different places, visited England, and, after his return, he continued his studies at Marburg. Here he attracted the attention of the landgrave, Philip of Hesse, who took him in 1541 to Ratisbon, where he acted as clerical secretary. Here he made the acquaintance of Melancthon, Bucer, Sturm, Cruciger, and others. After his return, he was appointed pastor at Schwammendingen, and in 1542 pastor of St. Peter's at Zurich. He died Nov. 25, 1586. He wrote, *Apologia Zwinglii:—Commentarii in Libros Historicos Novi Testamenti:—Epistolæ Pauli, Petri, Jacobi, Johannis, et Judæ:—Homiliæ in Evangelia Dominicalia:—Homiliæ in Totum Novum Testamentum:—Homiliæ in Prophetas XII Minores:—Homiliæ XXXII de Incarnatione, Nativitate, et Vita Filii Dei*, etc. See Verheiden, *Elogia Præstantiorum aliquot Theologorum;* Adam, *Vitæ Eruditorum;* Teissier, *Éloges des Savans;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Walton, Brian, D.D., a learned English prelate, was born at Seamer, in the district of Cleaveland, in Yorkshire, in 1600. He was educated at Cambridge, where he took the degree of A.M. in 1623. He first went to Suffolk as master of a school, and for some time served as curate; he then went to London, where he acted as curate of All-hallows', Bread Street. In 1626 he became rector of St. Martin's Orgar, in London, and of Sandon, in Essex. Some time afterwards he became a prebendary of St. Paul's, London, and chaplain to the king. In 1639 he commenced as doctor of divinity at Cambridge. About this time he became involved in the troubles between the king and Parliament, in which he made himself obnoxious to the Puritans, and was deprived of his preferments and compelled to fly from London. He took refuge in Oxford, and in 1645 was incorporated doctor of divinity. There he formed the plan of his famous *Polyglot Bible*, and commenced the collection of materials; but it was not completed till some years after his return to London, which occurred after the death of the king. The work appeared in six volumes, large folio. It was published by subscription, and is thought to be the first book printed in England on that plan. The first volume appeared in September, 1654; the second in July, 1655; the third in July, 1656; and the last three in 1657. It is accompanied by the *Lexicon Heptaglotton* of Dr. Edmund Castell (published in 1669, in 2 vols. fol.). This is a lexicon of the seven Oriental languages used in Walton's *Polyglot*, and has grammars of those languages prefixed. The *Polyglot* cannot be considered complete without it. The Prolegomena to the *Polyglot*, which are highly valued, and have several times been reprinted separately (Zurich, 1673; Leips. 1777, etc.), are a monument to the author's learning, and contain sixteen dissertations on the languages, editions, and translations of the Bible, the various readings, critical condition, Jewish and other revisions of the text, the cognate Shemitic tongues and versions, etc. Some copies of the *Polyglot* are ruled with red lines by hand, and are therefore more valuable. Walton published, besides his *London Polyglot, The Considerator Considered* (1659), a reply to the *Considerations* of Dr. Owen:—and an *Introductio ad Lectionem Linguarum Orientalium* (1655). In 1660, after the Restoration, he was appointed chaplain to the king; and in 1661 bishop of Chester. He enjoyed the honor of the office but a short time, for he died Nov. 29, 1661. See Todd, *Life and Writings of the Right Rev. Brian Walton, D.D., Lord Bishop of Chester* (Lond. 1821). See POLYGLOT BIBLES.

Walton, James, a minister in the Methodist Episcopal Church, South, was born near Chester, S. C., Aug. 16, 1799. He removed to Knox County, Tenn., in early life, where he received a careful religious culture, and was trained in the art of agriculture; embraced religion at the early age of eight years; removed to Mississippi in 1832; for two years represented Oktibbeha County in the State Senate; was licensed to preach in 1838; and in 1842 was admitted into the Mississippi Conference, where he labored with great zeal and devotedness until his death, Jan. 18, 1861. Mr. Walton was deeply pious, had a strong, well-balanced mind, and was an example of prudence and fidelity. See *Minutes of Annual Conferences of the M. E. Church, South*, 1861, p. 318.

Walton, Jonathan, D.D., an English clergyman of the Episcopal Church, was born in 1774; became rector of Birdbrook, in Essex, and rural dean; and died in 1846. He was the author of *Lectures on Repentance:—The Prodigal Son*, etc. (1833):—*The Glory of the Latter House* (1842):—and several single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Walton, Robert Hall, a Presbyterian divine, was born in Hartford, Conn., in 1833. He entered Delaware College, and graduated in 1854, and commenced his theological studies in Union Seminary in 1857. He was ordained in 1860, and labored in the Broadway Church, Va., as a stated supply. From this he went to Georgia, and supplied the Church at Cassville until his death, April 2, 1876. (W. P. S.)

Walton, William, D.D., a professor and clergyman of the Protestant Episcopal Church, died in New York, Sept. 21, 1869, aged fifty-nine years. He was the eldest son of rear-admiral Walton of the British navy; and at the time of his death he was professor of He-

brew in the General Theological Seminary, New York city. See *Amer. Quar. Church Rev.* Jan. 1870, p. 636.

Walton, William C., a Presbyterian minister, was born in Hanover County, Va., Nov. 4, 1793. He was educated at Hampden Sidney College; licensed to preach Oct. 22, 1814; ordained April 25, 1818; and on May 6 following was installed pastor of the Presbyterian Church in Hopewell. In 1823 he accepted a call to the Third Presbyterian Church in Baltimore; in 1825 returned to Virginia; in July, 1827, was installed pastor of the Second Presbyterian Church in Alexandria, Va.; in October, 1832, of the Free Church in Hartford, Conn., where he continued to labor until his death, Feb. 18, 1834. He was a most zealous and devoted minister, full of love for souls and the glory of God. See Danforth, *Life of W. C. Walton* (1837, 12mo); *Christ. Quar. Spectator*, x. 193; Sprague, *Annals of the Amer. Pulpit*, iii, 565.

Waltz, Henry C., a Methodist Episcopal minister, was born in Wayne County, Ind., June 5, 1843. He spent his boyhood on a farm; entered Indiana Asbury University in 1860; was converted in 1862; graduated in 1866; spent twenty-two months in travelling over Europe and the Orient; lectured the following year on the sights, scenes, customs, and habits of the people of the Old World; joined the North Indiana Conference in 1869; and served the Church at Wabash and Fort Wayne. In 1871 he joined the Colorado Conference, which he served faithfully until 1875, when his failing health obliged him to take a supernumerary relation. He next removed to Quincy, Ill., where he died, May 11, 1877. As a writer, Mr. Waltz was clear, lucid, instructive, and interesting; as a preacher, above the average, faithful, practical, logical; as a pastor, devoted; as a father, affectionate. See *Minutes of Annual Conferences*, 1877, p. 82.

Wama (or **Vama**), in Hindû mythology, was the wife of king Aswarena, who sprang from the holy family of Ikswaka. She gave birth, by her husband, to Parswa, who became so renowned for his piety that he was made one of the twenty-three elders of Buddha.

Wamack, Drury, a minister in the Methodist Episcopal Church, South, was born in Rutherford County, N. C., Oct. 12, 1806. He professed religion after reaching his majority, and entered the Tennessee Conference. In 1854 he went to Texas, and entered the North-west Texas Conference. He died in 1878 or 1879. See *Minutes of Annual Conferences of the M. E. Church, South*, 1879, p. 77.

Wambaugh, Abraham B., a Methodist Episcopal minister, was born in Hunterdon County, N. J., Oct. 26, 1815. He was converted at the age of thirteen; joined the Ohio Conference in 1838, and served at Jamestown, Bellefontaine, East Liberty, Jamestown a second term, Columbus, and Circleville. In 1844, because of failing health, he located, studied law, and for six years pursued that profession, though all the time punished by a guilty conscience. In 1862 he was readmitted into the Conference, in which he labored earnestly until his death, Aug. 14, 1873. Mr. Wambaugh was a minister of large ability, reserved among strangers, amiable among acquaintances, always very dignified. See *Minutes of Annual Conferences*, 1873, p. 146.

Wamen. See Vanama.

Wan, in Norse mythology, is one of the infernal streams in the kingdom of Hell.

Wanadis, in Norse mythology, is a surname of *Freia*, the goddess of the Wanes, she having sprung from that nation.

Wanagaren (or **Vanagaren** or **Banafsheren**), in Hindû mythology, is the son of the giant-king Bali, and reigned in Maralipuram. Because Krishna's son Anuredh enticed his daughter and was captured, Krishna carried on a war with him, and captured his kingdom, notwithstanding Siva's defence, and cut off the giant's thousand hands, all but two, with which he is obliged to pay homage. It would seem as if this myth were designed to express the removal of the Siva-worship by Vishnu.

Wanaheim, in Norse mythology, is the country of the Wanes, and is thought to be in the extreme north of Europe, but is difficult to locate exactly either its history or its geography.

Wandalin, Johan (1), a Protestant theologian of Denmark, was born Jan. 26, 1624, at Viborg, in Jutland. At the age of fourteen he was acquainted with the Hebrew, Chaldee, Syriac, Arabic, and Rabbinical languages. He studied at Copenhagen, Leyden, Utrecht, and other universities. In 1651 he returned to Copenhagen; was appointed in 1652 professor of languages, and in 1655 professor of theology. He died as bishop of Seeland in 1675. He wrote, *Comment. in Haggæum: — Comment. in Librum Ezræ: — Exercitatt. in Historium Sacram Antediluv.: — De Statu Animarum Post Mortem*, etc. See Witte, *Memoriæ Theologorum;* Vindingi, *Academia Hafniensis;* Barthelini, *De Scriptoribus Danis;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Wandalin, Johan (2), son of the preceding, was born at Copenhagen, Jan. 14, 1656, where he also became professor of Oriental languages in 1683. He died March 20, 1710. He wrote, *Dissertatio Philologico-theologica de Prophetis et Prophetiis* (Hafniæ, 1676):—*Discussio Spei Speciosæ de Conversione Judæorum* (ibid. 1702). See Raupach, *De Utilitate Peregrinationis Danicæ;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* iii, 493. (B. P.)

Wandalin, Peter, a Protestant theologian and linguist of Germany who died in 1659, is the author of *Catalogus* 300 *Vocabulorum Danicorum Cognationem ex Lingua Hebr. Ducentium* (Hafniæ, 1651). He also wrote *Paraphrasis Germ. in* 7 *Psalmos Pœnitentiales, in Epist. ad Galatas, Philippenses, Hebræos, et Tres Johannis Epistolas.* He wrote likewise in the Danish language. See Moller, *Cimbria Litterata;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Wandelbert, a saint of German extraction, was born A.D. 813, and became a monk in the monastery of Prüm. He was a learned theologian and Latin scholar, whose attainments not only won for him the position of master in the school of his convent, but also gave him literary celebrity and earned for him the notice of the emperor Louis the Pious. Wandelbert was a devoted educator and scholar, and also a busy writer. He left numerous works at his death, both in prose and verse, only two of which are still extant. The first, entitled *Vita et Miracula S. Goaris Presbyteri*, was published at Mayence in 1489, and afterwards incorporated by Surius and Mabillon in their respective *Acta*. It originated in the desire to perpetuate the fame of St. Goar, whose cell on the Rhine was given to the monastery of Prüm by kings Pepin and Charlemagne, and is valuable for a correct apprehension of the conditions of Carlovingian times. The second work, a *Martyrologium*, is more important. It was written in verse, and completed about A.D. 850. A preface in prose was prefixed, which describes the different meters employed by him, but otherwise not in general use in his age; and upon this follow six lyrics whose burden is the invocation of God, an address to the reader, a dedication to the emperor Lothaire, a statement of the plan of the work, and a survey of the different parts of the year. The martyrology itself begins with Jan. 1, and describes in brief the life, character, and death of one or more saints for each day in the year. The conclusion of the work is made by a *Hymnus in Omnes Sanctos* in Sapphic verse; and two other hymns on the seasons and pastoral occupations, etc., in heroic verse. These poems cannot be regarded as successful essays in poetry so much as they must be considered noteworthy productions of the learned culture of that time. The martyrology, unaccompanied by the minor

poems above described, was first published in 1536 by Bede, and afterwards by Molanus, in Usuard, and completely by D'Achéry, in the *Spicilegium*, v, 305 sq. Wandelbert died probably in the year 870. See Trithemius, *De Scriptoribus Eccl.* p. 281 sq.; Oudinus, *Comment. de Scriptoribus*, ii, 149 sq.; Fabricius, *Bibl. Med. et Inf. Latin.* vi, 314 sq.; *Hist. Lit. de la France*, v, 377 sq.; Bähr, *Gesch. d. röm. Lit. im karol. Zeitalter*, 114 sq., 229 sq.; Schröckh, *Kirchengesch.* xxiii, 215 sq.; Rettberg, *Kirchengesh. Deutschlands*, i, 465, 482.—Herzog, *Real-Encyclop.* s. v.

Wandering Beggars, Clergy, and Monks. See Vacantivi.

Wandering in the Wilderness. See Exode; Wilderness of the Wandering.

Wandering Jew. See Jew, The Wandering.

Wandsworth, a large village of England, county of Surrey, on the Wandle, near its mouth in the Thames, five miles south-west of St. Paul's, and now included in the city of London; noted as being the seat of the first Presbyterian Church and the first presbytery. In 1572 the first presbytery was organized secretly. The members were Mr. Field, lecturer of Wandsworth; Mr. Smith, of Mitcham; Mr. Crane, of Roehampton; Messrs. Wilcox, Standen, Jackson, Bonham, Saintloe, and Edmonds; and afterwards Messrs. Travers, Clarke, Barber, Gardiner, Crook, Egerton, and a number of very influential laymen. Eleven elders were chosen, and their duties described in a register entitled *The Orders of Wandsworth*. See Presbyterian Churches.

Wanes, in Norse mythology, is a people the location of whose country, Wanaheim, is not definitely given; sometimes being thought to be on the Don (Tanais), sometimes on Cape North. This people is remarkable only as being implicated in a long and frightful war with the Asas, which seemed to lead to the destruction of both, until finally peace was made and hostages exchanged, whereby the Asas received Niord and Freia, and the Wanes Häner and Mimer. Both parties also spit into a cask, from whose contents the Asas then created the white man Quaser. The Wanes appear to have been an experienced people, because their hostages introduced the worship of deities among the Asas. They seem, however, to have been inexperienced in state management, as the Asas made Häner their king, while the wise Mimer was made his adviser; from this is explained the fact of the partial submission of the Wanes to the conquering Asas.

Wangnereck, Heinrich, a German Jesuit, was born in 1595, and died Nov. 11, 1664. He wrote, *Notæ in Confessionem S. Augustini:—De Creatione Animæ Rationalis:—Antitheses Catholicæ de Fide et Bonis Operibus, Articulis IV, VI, XX, Confessionis Augustanæ Oppositæ:—Judicium Theologicum super Quæstione: an Pax, qualem Desiderant Protestantes, sit secundum se Illicita?* etc. See Witte, *Diarium Biographicum;* Alegambe, *Bibliotheca Scriptorum Societatis Jesu;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Wanker, Ferdinand Geminian, a Catholic divine of Germany, was born Oct. 1, 1758, at Freiburg, in the Breisgau, where he also studied, and where, on account of his excellent examination, he was promoted as doctor of divinity. In 1782 he received holy orders at Constance, in 1783 was made subregens at the seminary in Freiburg, and in 1788 was appointed professor of ethics. For a great many years he occupied this chair, and was about to be confirmed as archbishop of Freiburg, when he died, Jan. 19, 1824. He is the author of *Christliche Sittenlehre* (Ulm, 1794; 3d ed. Vienna, 1810). He also wrote, *Ueber Vernunft und Offenbarung in Hinsicht auf die moralischen Bedürfnisse der Menschheit* (ibid. 1804; new ed. Freiburg, 1819):—*Vorlesungen über Religion nach Vernunft und Offenbarung* (Mayence, 1828), etc. His works were edited by Friedrich Weick (Sulzbach, 1830 sq. 4 vols.). See Werner, *Gesch. der katholischen Theologie*, p. 264; Hug, *Rede auf Ferd. Wanker, Dr. u. Prof. der Theologie; Theologisches Universal-Lexikon*, s. v.; Winer, *Handbuch der theolog. Lit.* i, 286, 316; ii, 324, 826. (B. P.)

Wanley, Nathaniel, an English clergyman and author, was born at Leicester in 1633, and educated at Trinity College, Oxford. He became minister at Beeby, Leicestershire, and subsequently vicar of Trinity Church, Coventry. He died in 1680. Mr. Wanley was the author of *Vox Dei; or, The Great Duty of Reflection upon a Man's Own Ways* (London. 1658):—*The Wonders of the Little World; or, A General History of Man* (1678):—*The History of Man; or, The Wonders of Human Nature in Relation to the Virtues, Vices, and Defects of Both Sexes* (1704). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wansleben, Johann Michael, an Oriental scholar and traveller in Abyssinia and Egypt, was born in Thuringia in 1635. He was living at Erfurth in 1663, when he was sent by Ernest, duke of Saxe-Gotha, with instructions to conciliate, if possible, the good-will of the Abyssinians, and open up the way for teachers of the Reformed religion. He lingered in Egypt, and, on his return, not being able to account for the money intrusted to him, revolted to the Roman Catholic Church in 1667. He then went to Paris, whence he was sent by Colbert, in 1672, to Egypt, to purchase rare manuscripts for the king's library. In 1678 he became vicar of a church near Fontainebleau, and subsequently vicar of Bouron, where he died in 1679. He was the author of *Historia Ecclesiæ Alexandrinæ:—Relazione dello Stato Presente dell' Egitto:—Nouvelle Relation en Forme de Journal de son Voyage Fait en Égypte* (1677). See Mosheim, *Hist. of the Church*, bk. iv, cent. xvii, § ii, pt. i, ch. ii.

Waple, Edward, an English clergyman of the 17th century, became prebendary of Bath and Wells in 1677; archdeacon of Taunton in 1682; prebendary of Winchester in 1690; and died in 1712. He was the author of *Book of the Revelation Paraphrased* (1693):—and *Seventy Sermons* (1714–20, 3 vols.; a second edition with *Life*, 1729). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wappers, Gustave, a Flemish painter, was born at Antwerp in 1803. He studied there, and afterwards at Paris, where he adopted the style of the Romantic school. In 1830 he produced the *Devotions of the Burgomasters of Leyden*, which established his reputation as an original historical painter. He was secretary of Leopold I, who made him a baron; and was director of the Academy of Antwerp until about 1855, when he removed to Paris, and died there Dec. 6, 1874. Among his best works are, *Christ at the Sepulchre:—Charles I Taking Leave of his Children:—Charles IX on the Night of St. Bartholomew:*—and *Execution of Anne Boleyn.*

War (prop. לָחַם, πόλεμος, but represented in the Heb. by many subsidiary terms), Hebrew. We may define war as "an attempt to decide a contest between princes, states, or large bodies of people, by resorting to excessive acts of violence, and compelling claims to be conceded by force."

I. *Early History of Warfare.*—This we treat, however, only in its relation to the Hebrews.

1. *Patriarchal.*—It is probable that the first wars originated in nomad life, and were occasioned by the disputes which arose between wandering tribes for the exclusive possession of pasturage favorable to their flocks and herds. Tribes which lived by hunting were naturally more warlike than those which led a pastoral life; and the latter, again, were more devoted to war than agricultural races. There was almost a natural source of hostility between these races; the hunters were enraged against the shepherds because they appropriated animals by domestication, and the shepherds

equally hated the agriculturists because they appropriated land by tillage, and thus limited the range of pasturage. Hunting also indisposed those who lived by the chase to pursue more toilsome and less exciting occupations; those who thus supported themselves sought to throw all the burden of manual labor on their wives, their children, and afterwards on persons whom they reduced to slavery. There is a universal tradition in Western Asia, that Nimrod, mentioned in Scripture as "a mighty hunter before the Lord," was the first who engaged in extensive wars for the purpose of obtaining slaves, and that he was also the first who introduced the practice of compelling conquered nations to rescue themselves by the payment of tribute as a ransom. So early as the days of Abraham, we find that wars were undertaken for the express purpose of obtaining slaves and tribute. Chedorlaomer forced several neighboring princes, including the king of Sodom, to pay him tribute for twelve years; and when they ceased to submit to this exaction, he invaded their territories for the purpose of reducing the inhabitants to slavery. He succeeded, and carried away a host of captives, among whom were Lot and his family; but the prisoners were rescued by Abraham.

2. *Among the Early Nations, Neighbors to the Israelites.*—From the existing monuments of Egypt and Assyria, we learn that war was, among the ancient nations, the main business of life. The Egyptians early possessed a considerable standing army, which was probably kept up by conscription. "Wherever," says Rosellini, "the armies are represented on the great monuments of Egypt, they are composed of troops of infantry, armed with the bow or lance, and of ranks of war-chariots, drawn by two horses. The few figures upon horses almost all belong to foreigners." Chariots also appear in Homer, as the principal strength of the Egyptian army (*Iliad*, ix, 383). Champollion also says of the war-chariots: "This was the cavalry of the age; cavalry, properly speaking, did not exist then in Egypt." Hence, when Pharaoh pursued the fugitive Hebrews, he "took six hundred chosen chariots," evidently the royal guard; and also all the chariots of Egypt, i. e. the remainder of his disposable mounted forces; as the infantry could not well take part in the pursuit. "And the Egyptians followed them and overtook them, where they were encamped by the sea, all the chariot-horses of Pharaoh and his riders and his host" (Exod. xiv, 6, 7, 9, 23, 25, 26, 28). The Assyrian monuments exhumed by Botta and Layard exhibit the military force of the Assyrians as composed of infantry, armed with the bow and the lance; also of war-chariots and regular cavalry (Isa. xxxvi, 8, 9; Ezek. xxiii, 12). The war-chariots which are depicted on the walls of Khorsabad are low, with two small wheels, with one or two persons standing in each, besides the driver; the horses are full of mettle, some of them splendidly caparisoned (Nah. iii, 2, 3). See CHARIOT.

II. *Military Tactics among the Hebrews.*—(In this section we follow Kitto's *Cyclopædia*.) The Hebrew nation, so long as it continued in Egyptian bondage, might be regarded as unacquainted with military affairs, since a jealous government would scarcely permit so numerous and dense a population as the pastoral families of Israel which retained their seat in Goshen certainly were to be in possession of the means of resistance to authority; but, placed as this portion of the people was, with the wanderers of the wilderness to the south and the mountain robbers of Edom to the east, some kind of defence must have been provided to protect its cattle and, in a measure, to cover Lower Egypt itself from foreign inroads. Probably the laboring population, scattered as bondmen through the Delta, were alone destitute of weapons; while the shepherds had the same kind of defensive arms which are still in use and allowed to all classes in Eastern countries, whatever be their condition. This mixed state of their social position appears to be countenanced by the fact that, when suddenly permitted to depart, the whole organization required for the movement of such a multitude was clearly in force; yet not a word is said about physical means to resist the pursuing Egyptians, although at a subsequent period it does not appear that they were wanting to invade Palestine, but that special causes prevented them from being immediately resorted to. The Israelites were, therefore, partly armed; they, doubtless, had their bows and arrows, clubs, and darts, wicker or ox-hide shields, and helmets (caps) of skins or of woven rushes.

From their familiar knowledge of the Egyptian institutions, the Israelites, doubtless, copied their military organization, as soon as they were free from bondage, and became inured to a warlike life during their forty years' wandering in the desert; but with this remarkable difference, that while Egypt reckoned her hundred thousands of regulars, either drawn from the provinces or nomes by a kind of conscription, such as is to be seen on the monuments, or from a military caste of hereditary soldiers, the Hebrew people, having preserved the patriarchal institution of nomads, were embodied by families and tribes, as is plainly proved by the order of march which was preserved during their pilgrimage to the Land of Promise. That order likewise reveals a military circumstance which seems to attest that the distribution of the greatest and most warlike masses was not on the left of the order of movement—that is, towards their immediate enemies—but always to the front and right, as if even then the most serious opposition might be expected from the east and north-east—possibly from a reminiscence of past invasions of the giant races and of the first conquerors, furnished with cavalry and chariots, having come from those directions.

At the time of the departure of Israel, horses were not yet abundant in Egypt, for the pursuing army had only six hundred chariots; and the shepherd people were even prohibited from breeding or possessing them. The Hebrews were enjoined to trust, under divine protection, to the energies of infantry alone, their future country being chiefly within the basin of high mountains, and the march thither over a district of Arabia where, to this day, horses are not in use. We may infer that the inspired lawgiver rejected horses because they were already known to be less fit for defence at home than for distant expeditions of conquest, in which it was not intended that the chosen people should engage.

Where such exact order and instruction existed, it may not be doubted that in military affairs, upon which, in the first years of emancipation, so much of future power and success was to depend, measures no less appropriate were taken, and that, with the Egyptian model universally known, similar institutions or others equally efficient were adopted by the Israelites. Great tribal ensigns they had, and thence we may infer the existence of others for subordinate divisions. Like the Egyptians, they could move in columns and form well-ordered ranks in deep fronts of battle; and they acted upon the best suggestions of human ingenuity united with physical daring, except when expressly ordered to trust to divine interposition. The force of circumstances caused in time modifications of importance to be made, where doctrine had interfered with what was felt to hinge on political necessities; but even then they were long and urgently wanted before they took place, although the people in religion were constantly disregarding the most important points, and forsaking that God who, they all knew and believed, had taken them out of bondage to make them a great nation. Thus, although, from the time the tribes of Reuben and Manasseh received their allotment east of the Jordan, the possession of horses became in some measure necessary to defend their frontier, still the people persisted for ages in abstaining from them, and even in the time of David would not use them when they were actually captured; but when the policy of Solomon had made extensive

conquests, the injunction was set aside, because horses became all-important. From the Captivity till after the destruction of Jerusalem, the remnant of the Eastern tribes were in part warlike equestrian nomads, who struck terror into the heart of the formidable Persian cavalry, won great battles, and even captured Parthian kings. When both the kingdoms of Judah and Israel were again confined to the mountains, they reduced their cavalry to a small body; because, it may be, the nature of the soil within the basin of the Libanus was, as it still is, unfavorable to breeding horses. Another instance of unwillingness to violate ancient institutions is found in the Hebrews abstaining from active war on the Sabbath until the time of the Maccabees.

There are, however, indications in their military transactions, from the time Assyrian and Persian conquerors pressed upon the Israelitish states, and still more after the Captivity, which show the influence of Asiatic military ideas, according to which the masses do not act with ordered unity, but trust to the more adventurous in the van to decide the fate of battle. Later still, under the Maccabees, the systematic discipline of Macedonian importation can be observed, even though in Asia the Greek method of training, founded on mathematical principles, had never been fully complied with, or had been modified by the existence of new circumstances and new elements of destruction; such, for example, as the use of great bodies of light cavalry, showering millions of arrows upon their enemies, and fighting elephants introduced by the Ptolemies.

But all these practices became again modified in Western Asia when Roman dominion had superseded the Greek kingdoms. Even the Jews, as is evident from Josephus, modelled their military force on the Imperial plan; their infantry became armed and was manœuvred in accordance with that system which everywhere gave victory by means of the firmness and mobility which it imparted. The masses were composed of cohorts, or their equivalents, consisting of centuriæ and decuriæ, or subdivisions into hundreds, fifties, and tens—similar to modern battalions, companies, and squads; and the commanders were of like grades and numbers. Thus the people of Israel and the nations around them cannot be accurately considered, in a military view, without taking into account the successive changes here noticed; for they had the same influence which military innovations had in Europe between the æras of Charlemagne and the emperor Charles V, including the use of cannon—that invention for a long time making no greater alteration in the constitution of armies than the perfection of war machines produced upon the military institutions of antiquity.

The army of Israel was chiefly composed of infantry, as before remarked, formed into a trained body of spearmen, and, in greater numbers, of slingers and archers, with horses and chariots in small proportion, excepting during the periods when the kingdom extended over the desert to the Red Sea. The irregulars were drawn from the families and tribes, particularly Ephraim and Benjamin; but the heavy-armed derived their chief strength from Judah, and were, it appears, collected by a kind of conscription—by tribes, like the earlier Roman armies—not through the instrumentality of selected officers, but by genealogists of each tribe under the superintendence of the princes. Of those returned on the rolls, a proportion greater or less was selected, according to the exigency of the time; and the whole male population might be called out on extraordinary occasions. When kings had rendered the system of government better organized, there was an officer denominated שׁוֹטֵר, *shotêr*, a sort of muster-master, who had returns of the effective force or number of soldiers ready for service, but who was subordinate to the סוֹפֵר, *sophêr*, or scribe, a kind of secretary of state. These officers, or the *shoterim*, struck out or excused from service: (1) those who had built a house without having yet inhabited it; (2) those who had planted an olive or vineyard and had not tasted the fruit, which gave leave of absence for five years; (3) those who were betrothed, or had been married less than one year; (4) the faint-hearted, which may mean the constitutionally delicate, rather than the cowardly, as that quality is seldom owned without personal inconvenience, and where it is no longer a shame the rule would destroy every levy.

The levies were drilled to march in ranks (1 Chron. xii, 38), and in column by fives (חֲמֻשִׁים, *chamushim*) abreast (Exod. xiii, 18); hence it may be inferred that they borrowed from the Egyptian system a decimal formation—two fifties in each division making a solid square, equal in rank and file: for twice ten in rank and five in file being told off by right-hand and left-hand files, a command to the left-hand files to face about and march six or eight paces to the rear, then to front and take one step to the right, would make the hundred a solid square, with only the additional distance between the right-hand or unmoved files necessary to use the shield and spear without hindrance; while the depth being again reduced to five files, they could face to the right or left and march firmly in column, passing every kind of ground without breaking or lengthening their order. The pentastichous system, or arrangement of five men in depth, was effected by the simple evolution just mentioned, to its own condensation to double number, and at the same time afforded the necessary space between the standing files of spearmen, or light infantry, for handling their weapons without obstacle—always a primary object in every ancient system of training. Between the fifth and sixth rank there was thus space made for the ensign-bearer, who, as he then stood precisely between the companies of fifty each, had probably some additional width to handle his ensign, being stationed between the four middlemost men in the square—having five men in file and five in rank before, behind, and on each side. There he was the regulator of their order, coming to the front in advancing, and to the rear in retreating; and this may explain why στίχος, a file, and the Hebrew *dégel* and *nes*, an ensign, are in many cases regarded as synonymous. Although neither the Egyptian depth of formation, if we may judge from their pictured monuments, nor the Greek phalanx, nor the Roman legion, was constructed upon decimal principles, yet the former was no doubt so in its origin, since it was the model of the Israelites; and the tetrastichal system, which afterwards succeeded, shows that it was not the original, since even in the phalanx, where the files formed, broke, and doubled by fours, eights, sixteens, and thirty-twos, there remained names of sections which indicated the first-mentioned division. Such was the pentacontarchy, denoting some arrangement of fifty, while in reality it consisted of sixty-four; and the decany and decurio, though derived from a decimal order, signified an entire file or a compact line in the phalanx, without reference to number.

With centuries thus arranged in masses, both movable and solid, a front of battle could be formed in simple decimal progression to a thousand, ten thousand, and to an army at all times formidable by its depth, and by the facility it afforded for the light troops, chariots of war, and cavalry to rally behind and to issue from thence to the front. Archers and slingers could ply their missiles from the rear, which would be more certain to reach an enemy in close conflict than was to be found the case with the Greek phalanx, because from the great depth of that body missiles from behind were liable to fall among its own front ranks. These divisions were commanded, it seems, by קְצִינִים, *ketsinim*, officers in charge of one thousand, who, in the first ages, may have been the heads of houses, but in the time of the kings were appointed by the crown, and had a seat in the councils of war; but the commander of the host, שַׂר עַל הַצָּבָא, *sar al ha-tsabâ*—such as Joab, Abner, Benaiah, etc.—was either the judge, or, under the

judge or king, the supreme head of the army, and one of the highest officers in the State. He as well as the king had an armor-bearer, whose duty was not only to bear his shield, spear, or bow, and to carry orders, but, above all, to be at the chief's side in the hour of battle (Judg. ix, 54; 1 Sam. xiv, 6; xxxi, 4, 5). Besides the royal guards there was, as early, at least, as the time of David, a select troop of heroes, who appear to have had an institution very similar in principle to our modern orders of knighthood, and may have originated the distinctive marks already pointed out as used by the Romans; for it seems they strewed their hair with gold-dust. See Armor.

In military operations, such as marches in quest of, or in the presence of, an enemy, and in order of battle, the forces were formed into three divisions, each commanded by a chief captain or commander of a corps, or third part (שָׁלִישׁ, *shalish*), as was also the case with other armies of the East; these constituted the centre and right and left wing, and during a march formed the van, centre, and rear. The great camp in the wilderness was composed of four of these triple bodies disposed in a quadrangle, each front having a great central standard for its leading tribe, and another tribal one in each wing.

The war-cry of the Hebrews was not intonated by the ensign-bearers, as in the West, but by a Levite; for priests had likewise charge of the trumpets and the sounding of signals; and one of them, called "the anointed for war," who is said to have had the charge of animating the army to action by an oration, may have been appointed to utter the cry of battle (Deut. xx, 2). It was a mere shout (1 Sam. xvii, 20), or, as in later ages, *Hallelujah!* while the so-called mottoes of the central banners of the four great sides of the square of Judah, Reuben, Ephraim, and Dan were more likely the battle-songs which each of the fronts of the mighty army had sung on commencing the march or advancing to do battle (Numb. x, 34, 35, 36; Deut. vi, 4). These verses may have been sung even before the two books wherein they are now found were written, and indeed the sense of the text indicates a past tense. It was to these, we think, Jehoshaphat addressed himself when about to engage the Moabites: he ordered "the singers before the Lord" to chant the response (2 Chron. xx, 21), "Praise the Lord, for his mercy endureth forever." With regard to the pass-word, the sign of mutual recognition occurs in Judg. vii, 18, when, after the men had blown their trumpets and shown light, they cried, "The sword of the Lord and of Gideon"—a repetition of the very words overheard by that chief while watching the hostile army.

Before an engagement the Hebrew soldiers were spared fatigue as much as possible, and food was distributed to them; their arms were enjoined to be in the best order, and they formed a line, as before described, of solid squares of hundreds, each square being ten deep, and as many in breadth, with sufficient intervals between the files to allow of facility in the movements, the management of the arms, and the passage to the front or rear of slingers and archers. These last occupied posts according to circumstances, on the flanks or in advance, but in the heat of battle were sheltered behind the squares of spearmen; the slingers were always stationed in the rear, until they were ordered forward to cover the front, impede a hostile approach, or commence an engagement, somewhat in the manner of modern skirmishers. Meantime the king, or his representative, appeared clad in the sacred ornaments (הֲדְרֵי קֹדֶשׁ, *hadrey kôdesh*, in our version rendered "the beauty of holiness," Psa. cx, 3; 2 Chron. xx, 21), and proceeded to make the final dispositions for battle, in the middle of his chosen braves, and attended by priests, who, by their exhortations, animated the ranks within hearing, while the trumpets waited to sound the signal. It was now, with the enemy at hand, we may suppose, that the slingers would be ordered to pass forward between the intervals of the line, and, opening their order, would let fly their stone or leaden missiles, until, by the gradual approach of the opposing fronts, they would be hemmed in and recalled to the rear, or ordered to take an appropriate position. Then was the time when the trumpet-bearing priests received command to sound the charge, and when the shout of battle burst forth from the ranks. The signal being given, the heavy infantry would press forward under cover of their shields, with the רֹמַח, *rômach*, protruded directly upon the front of the enemy; the rear ranks might then, when so armed, cast their darts, and the archers, behind them all, shoot high, so as to pitch their arrows over the lines before them into the dense masses of the enemy beyond. If the opposing forces broke through the line, we may imagine a body of charioteers in reserve rushing from their post and charging in among the disjointed ranks of the enemy before they could reconstruct their order; or, wheeling round a flank, fall upon the rear; or being encountered by a similar manœuvre, and perhaps repulsed, or rescued by Hebrew cavalry. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and, in the middle of showered missiles, would watch the enemy and strive to remedy every disorder. Thus it was that several of the sovereigns of Judah were slain (2 Chron. xviii, 33; xxxv, 23), and that such an enormous waste of human life took place; for two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate and shield, when once engaged hand to hand, had difficulties of no ordinary nature to retreat; because the hindermost ranks, not being exposed personally to the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the line without a certainty of being routed. The fate of the day was therefore no longer within the control of the chief, and nothing but obstinate valor was left to decide the victory. Hence, with the stubborn character of the Jews, battles fought among themselves were particularly sanguinary; such, for example, as that in which Jeroboam, king of Israel, was defeated by Abijah of Judah (xiii, 3–17), wherein, if there be no error of copyists, there was a greater slaughter than in ten such battles as that of Leipsic, although on that occasion three hundred and fifty thousand combatants were engaged for three successive days, provided with all the implements of modern destruction in full activity. Under such circumstances defeat led to irretrievable confusion, and, where either party possessed superiority in cavalry and chariots of war, it would be materially increased; but where the infantry alone had principally to pursue a broken enemy, that force, loaded with shields and preserving order, could overtake very few who chose to abandon their defensive armor, unless they were hemmed in by the locality. Sometimes a part of the army was posted in ambush, but this manœuvre was most commonly practiced against the garrisons of cities (Josh. viii, 12; Judg. xx, 38). In the case of Abraham (Gen. xiv, 15), when he led a small body of his own people, suddenly collected, and, falling upon the guard of the captives, released them, and recovered the booty, it was a surprise, not an ambush; nor is it necessary to suppose that he fell in with the main army of the enemy. At a later period there is no doubt the Hebrews formed their armies, in imitation of the Romans, into more than one line of masses, and modelled their military institutions as near as possible upon the same system.

Such were the instruments and the institutions of war which the Hebrew people, as well as the nations which surrounded them, appear to have adopted; but in the conquest of the Promised Land, as regarded their enemies, the laws of war prescribed to them were, for purposes which we cannot now fully appreciate, more severe than in other cases. All the nations of antiquity were cruel to the vanquished, perhaps the Romans most

of all: even the Egyptians, in the sculptures of their monuments, attest the same disposition—the males being very generally slaughtered, and the women and children sold for slaves. With regard to the spoil, except in the special case just referred to, the Hebrews divided it in part with those who remained at home, and with the Levites, and a portion was set apart as an oblation to the Lord (Numb. xxxi, 50). This right of spoil and prey was a necessary consequence of military institutions where the army received no pay. שָׁלָל, *shalâl*, that is, the armor, clothes, money, and furniture, and מַלְקוֹחַ, *malkôach*, prey, consisting of the captives and live-stock, were collected into one general mass, and then distributed as stated above; or, in the time of the kings, were shared in great part by the crown, which then, no doubt, took care to subsist the army and grant military rewards. See Army.

III. *Military Preparations, Operations, and Results.*—(In this section we follow Smith's *Dict. of the Bible.*) Before entering on a war of aggression, the Hebrews sought for the divine sanction by consulting either the Urim and Thummim (Judg. i, 1; xx, 27, 28; 1 Sam. xiv, 37; xxiii, 2; xxviii, 6; xxx, 8) or some acknowledged prophet (1 Kings xxii, 6; 2 Chron. xviii, 5). The heathens betook themselves to various kinds of divination for the same purpose (Ezek. xxi, 21). Divine aid was further sought in actual warfare by bringing into the field the ark of the covenant, which was the symbol of Jehovah himself (1 Sam. iv, 4–18; xiv, 18); a custom which prevailed certainly down to David's time (2 Sam. xi, 11; comp. Psa. lxviii, 1, 24). During the wanderings in the wilderness the signal for warlike preparations was sounded by priests with the silver trumpets of the sanctuary (Numb. x, 9; xxxi, 6). Formal proclamations of war were not interchanged between the belligerents; but occasionally messages either deprecatory or defiant were sent, as in the cases of Jephthah and the Ammonites (Judg. xi, 12–27), Ben-hadad and Ahab (1 Kings xx, 2), and again Amaziah and Jehoash (2 Kings xiv, 8). Before entering the enemy's district, spies were sent to ascertain the character of the country and the preparations of its inhabitants for resistance (Numb. xiii, 17; Josh. ii, 1; Judg. vii, 10; 1 Sam. xxvi, 4). When an engagement was imminent, a sacrifice was offered (1 Sam. vii, 9; xiii, 9), and an inspiriting address delivered either by the commander (2 Chron. xx, 20) or by a priest (Deut. xx, 2). Then followed the battle-signal, sounded forth from the silver trumpets as already described, to which the host responded by shouting the war-cry (1 Sam. xvii, 52; Isa. xlii, 13; Jer. l, 42; Ezek. xxi, 22; Amos i, 14). The combat often assumed the form of a number of hand-to-hand contests, depending on the qualities of the individual soldier rather than on the disposition of masses. Hence the high value attached to fleetness of foot and strength of arm (2 Sam. i, 23; ii, 18; 1 Chron. xii, 8). At the same time, various strategic devices were practiced, such as the ambuscade (Josh. viii, 2, 12; Judg. xx, 36), surprise (vii, 16), or circumvention (2 Sam. v, 23). Another mode of settling the dispute was by the selection of champions (1 Sam. xvii; 2 Sam. ii, 14), who were spurred on to exertion by the offer of high reward (1 Sam. xvii, 25; xviii, 25; 2 Sam. xviii, 11; 1 Chron. xi, 6). The contest having been decided, the conquerors were recalled from the pursuit by the sound of a trumpet (2 Sam. ii, 28; xviii, 16; xx, 22).

The siege of a town or fortress was conducted in the following manner: A line of circumvallation (מָצוֹר, lit. an "enclosing" or "besieging," and hence applied to the wall by which the siege was effected) was drawn round the place (Ezek. iv, 2; Mic. v, 1), constructed out of the trees found in the neighborhood (Deut. xx, 20), together with earth and any other materials at hand. This line not only cut off the besieged from the surrounding country, but also served as a base of operations for the besiegers. The next step was to throw out from this line one or more "mounts" or "banks" (סֹלְלָה). Saalschütz [*Archäol.* ii, 504] understands this term of the scaling-ladder, comparing the cognate *sullâm* [Gen. xxviii, 12], and giving the verb *shaphâh*, which accompanies *soleláh*, the sense of a "hurried advancing" of the ladder) in the direction of the city (2 Sam. xx, 15; 2 Kings xix, 32; Isa. xxxvii, 33), which was gradually increased in height until it was about half as high as the city wall. On this mound or bank towers (דֶּרֶךְ. Some doubt exists as to the meaning of this term. The sense of "turrets" assigned to it by Gesenius [*Thesaur.* p. 330] has been objected to on the ground that the word always appears in the singular number, and in connection with the expression "round about" the city. Hence the sense of "circumvallation" has been assigned to it by Michaelis, Keil [*Archäol.* ii, 303], and others. It is difficult, however, in this case, to see any distinction between the terms *dayêk* and *matszôr*. The expression "round about" may refer to the custom of casting up banks at different points: the use of the singular in a collective sense forms a greater difficulty) were erected (2 Kings xxv, 1; Jer. lii, 4; Ezek. iv, 2; xvii, 17; xxi, 22; xxvi, 8), whence the slingers and archers might attack with effect. Battering-rams (כָּרִים, Ezek. iv, 2; xxi, 22) were brought up to the walls by means of the bank, and scaling-ladders might also be placed on it. Undermining the walls, though practiced by the Assyrians (Layard, *Nineveh*, ii, 371), is not noticed in the Bible: the reference to it in the Sept. and Vulg., in Jer. li, 58, is not warranted by the original text. Sometimes, however, the walls were attacked near the foundation, either by individual warriors who protected themselves from above by their shields (Ezek. xxvi, 8), or by the further use of such a machine as the *helepolis*, referred to in 1 Macc. xiii, 43. This is described by Ammianus Marcellinus (xxiii, 4, 10) as a combination of the *testudo* and the battering-ram, by means of which the besiegers broke through the lower part of the wall, and thus "leaped into the city;" not from above, as the words *prima facie* imply, but from below. Burning the gates was another mode of obtaining ingress (Judg. ix, 52). The water-supply would naturally be cut off, if it were possible (Judith vii, 7). The besieged, meanwhile, strengthened and repaired their fortifications (Isa. xxii, 10), and repelled the enemy from the wall by missiles (2 Sam. xi, 24), by throwing over beams and heavy stones (Judg. ix, 53; 2 Sam. xi, 21; Josephus, *War*, v, 3, 3; 6, 3), by pouring down boiling oil (ibid. iii, 7, 28), or, lastly, by erecting fixed engines for the propulsion of stones and arrows (2 Chron. xxvi, 15). See Engine. Sallies were also made for the purpose of burning the besiegers' works (1 Macc. vi, 31; *War*, v, 11, 4), and driving them away from the neighborhood. The foregoing operations receive a large amount of illustration from the representations of such scenes on the Assyrian slabs. We there see the "bank" thrown up in the form of an inclined plane, with the battering-ram hauled up on it assaulting the walls; movable towers of considerable elevation brought up, whence the warriors discharge their arrows into the city; the walls undermined, or attempts made to destroy them by picking to pieces the lower courses; the defenders actively engaged in archery, and averting the force of the battering-ram by chains and ropes; the scaling-ladders at length brought, and the conflict become hand-to-hand (Layard, *Nineveh*, ii, 366–374). See Battering-ram; Lever.

The treatment of the conquered was extremely severe in ancient times. The leaders of the host were put to death (Josh. x, 26; Judg. vii, 25), with the occasional indignity of decapitation after death (1 Sam. xvii, 51; 2 Macc. xv, 30; Josephus, *War*, i, 17, 2). The bodies of the soldiers killed in action were plundered (1 Sam. xxxi, 8; 2 Macc. viii, 27); the survivors were either killed in some savage manner (Judg. ix, 45; 2 Sam. xii, 31; 2 Chron. xxv, 12), mutilated (Judg. i, 6; 1 Sam. xi,

2), or carried into captivity (Numb. xxxi, 26; Deut. xx, 14). Women and children were occasionally put to death with the greatest barbarity (2 Kings viii, 12; xv, 16; Isa. xiii, 16, 18; Hos. x, 14; xiii, 16; Amos i, 13; Nah. iii, 10; 2 Macc. v, 13); but it was more usual to retain the maidens as concubines or servants (Judg. v, 30; 2 Kings v, 2). Sometimes the bulk of the population of the conquered country was removed to a distant locality, as in the case of the Israelites when subdued by the Assyrians (xvii, 6), and of the Jews by the Babylonians (xxiv, 14; xxv, 11). In addition to these measures, the towns were destroyed (Judg. ix, 45; 2 Kings iii, 25; 1 Macc. v, 28, 51; x, 84), the idols and shrines were carried off (Isa. xlvi, 1, 2), or destroyed (1 Macc. v, 68; x, 84); the fruit-trees were cut down, and the fields spoiled by overspreading them with stones (2 Kings iii, 19, 25); and the horses were lamed (2 Sam. viii, 4; Josh. xi, 6, 9). If the war was carried on simply for the purpose of plunder or supremacy, these extreme measures would hardly be carried into execution; the conqueror would restrict himself to rifling the treasuries (1 Kings xiv, 26; 2 Kings xiv, 14; xxiv, 13), or levying contributions (xviii, 14). See CAPTIVE.

The Mosaic law, however, mitigated to a certain extent the severity of the ancient usages towards the vanquished. With the exception of the Canaanites, who were delivered over to the ban of extermination by the express command of God, it was forbidden to the Israelites to put to death any others than males bearing arms; the women and children were to be kept alive (Deut. xx, 13, 14). In a similar spirit of humanity the Jews were prohibited from felling fruit-trees for the purpose of making siege-works (ver. 19). The law further restricted the power of the conqueror over females, and secured to them humane treatment (xxi, 10–14). The majority of the savage acts recorded as having been practiced by the Jews were either in retaliation for some gross provocation, as instanced in the cases of Adoni-bezek (Judg. i, 6, 7), and of David's treatment of the Ammonites (2 Sam. x, 2–4; xii, 31; 1 Chron. xx, 3); or else they were done by lawless usurpers, as in Menahem's treatment of the women of Tiphsah (2 Kings xv, 16; comp. Judg. ix, 45). The Jewish kings generally appear to have obtained credit for clemency (1 Kings xx, 31; comp. 2 Kings vi, 20-23; Isa. xvi, 5).

The conquerors celebrated their success by the erection of monumental stones (1 Sam. vii, 12; 2 Sam. viii, 13, where, instead of "gat him a name," we should read "set up a memorial"), by hanging up trophies in their public buildings (1 Sam. xxi, 9; xxxi, 10; 2 Kings xi, 10), and by triumphal songs and dances, in which the whole population took part (Exod. xv, 1–21; Judg. v; 1 Sam. xviii, 6–8; 2 Sam. xxii; Judith xvi, 2–17; 1 Macc. iv, 24). The death of a hero was commemorated by a dirge (2 Sam. i, 17–27; 2 Chron. xxxv, 25), or by a national mourning (2 Sam. iii, 31). The fallen warriors were duly buried (1 Kings xi, 15), their arms being deposited in the grave beside them (Ezek. xxxii, 27), while the enemies' corpses were exposed to the beasts of prey (1 Sam. xvii, 44; Jer. xxv, 33). The Israelites were directed to undergo the purification imposed on those who had touched a corpse, before they entered the precincts of the camp or the sanctuary (Numb. xxxi, 19). See FIGHT.

IV. *Moral Principles Involved.*—We may distinguish two kinds of wars among the Hebrews. Some were of obligation, being expressly commanded by the Lord; others were free and voluntary. The first were such as those against the Amalekites, and the intrusive and wicked Canaanites, nations devoted to an anathema. The others were to avenge injuries, insults, or offences against the nation. Such was that against the city of Gibeah, and against the tribe of Benjamin; and such was that of David against the Ammonites, whose king had insulted his ambassadors. Or they were to maintain and defend their allies, as that of Joshua against the kings of the Canaanites, to protect Gibeon. In fact, the laws of Moses suppose that Israel might make war, and oppose enemies.

As to details, the laws of war among the Hebrews, as we have seen, permitted severities in the treatment of the conquered such as we should not now approve. Probably in practice limitations were put upon the abstract rights of conquerors among the Jews just as among Christian nations. This is not invalidated by severities such as those of Gideon towards the kings who had enslaved Israel (Judg. vii, 25; viii, 18–21); or of David cutting off and carrying away the head of the Philistine champion (1 Sam. xvii, 54); nor by such exceptional dealings as those with the Midianites, who had made themselves almost as obnoxious to punishment as the devoted Canaanites (Numb. xxxi). The same may be said of the fearful threatening in Psa. cxxxvii, 8, 9; but, as a matter of practice, contrast the cruelty of putting out eyes by the Philistines, the Ammonites, and the Chaldæans (Judg. xvi, 21; 1 Sam. xi, 2; 2 Kings xxv, 7). The treatment of the men of Succoth and Penuel by Gideon, of the Ephraimites by Jephthah, and of the men of Jabesh-gilead by the assembled Israelites (Judg. viii, 4–7; xii, 1–6; xxi, 8–12), are unmistakably punishments of extraordinary severity on account of aggravated acts of treason against Jehovah. The treatment of ten thousand Edomites by Amaziah is a parallel on the part of one whose principles and practice ought to have been better (2 Chron. xxv, 12). On the other hand, it should be borne in mind that these were not usages of Judaism as such, nor peculiar to the Hebrews; but manifestations of the common spirit of the age and region, which the Mosaic law did all it could, as we have seen, to soften and lessen. Nor should we try a distant æra by the rules of modern humanity which is the offshoot of Christianity. See MOSAISM.

It has been questioned whether wars are, under any circumstances, justifiable from Jewish example. While it is certain that the practice of offensive wars cannot be defended by reference to sacred history, it is equally clear, if wars must be, that they can only be consistent with the light of that dispensation which breathes forgiveness and forbearance on the clear and obvious ground of necessity and self-defence. When the principles of the Bible shall have illuminated the minds of all nations, wars shall cease from the ends of the earth, and all men will give glory to God in the highest, and on earth peace and good-will will universally prevail (Psa. xlvi, 9; lxxvi, 3; Isa. ii, 4; Ezek. xxxix, 9; Luke ii, 14). See PEACE.

WAR, CHRISTIAN VIEWS OF. I. *History of Opinion.*—The question whether war is allowable to Christians divides itself into two, which are intimately related to each other: (*a*) Is it right for a Christian government to carry on war? and (*b*) is a Christian subject obliged to serve as a soldier? Christianity always breathes the spirit of peace among individuals and nations, and likewise the spirit of freedom and personal respect, yet never by command does it do away with either slavery or war, nor does it forbid civil government using the sword. The objections of early Christians to serve in war were based principally upon the text "Whosoever sheddeth blood," etc. But there were also other reasons. The early Christians did not feel obligated to serve a government that constantly persecuted them, and they also dreaded the idolatry connected with the service of war. Tertullian forbids serving as a common soldier, although such were not so imperatively required to engage in idolatry as were those of higher rank; yet it was sufficient for Tertullian to know that the Roman ensigns bore images and pictures of idols (see Tertull. *De Idololatria*, c. xix; *De Corona Militis*, c. xi; *Apol.* c. xlii; *Ad Scapulam*, c. iv). Notwithstanding these objections, a great many Christians served as soldiers. The conversion of Constantine and the exchange of the idol standards for the banner of the Cross laid every

Christian under obligations to serve as a soldier; the interests of the Church and State having now become common.

Augustine speaks of himself as holding no conscientious scruples concerning Christians serving as soldiers (*Ep.* 138, *ad Marcellinum*, xii). The opinions of the early Christians do not entirely disapprove military service except in reference to the clergy. The opinion of Origen is now limited to the clergy (*Cont. Celsum*, vii, 73, 74). In the Romish Church the clergy assume the same attitude that the earlier Christians held, namely, that the services of the sanctuary forbid the shedding of blood; yet they hold that the more closely Church and State are united, the more justifiable is war. Referring, also, to the Old Test. and to the Church fathers, they make the following distinctions: (1) prosecution of war in itself is no sin; (2) the clergy are not personally to handle the sword, although they may incite others to do so. This was the doctrine of the Middle Ages, and has continued, to a great extent, the doctrine of the Romish Church to-day (Richter, iv, § 94, note 12).

Yet the oft-repeated threatenings and rebukes in early Christian documents (*Apost. Can.* lxxxii, c. 4, 23, qu. 8; *Conc. Tolet.* iv, c. 45, ann. 633; *Conc. Meldense*, c. 37, ann. 845; c. 2, x; c. 25, x, 5, 39) indicate that the warlike inclinations of many of the clergy transgressed one of the above rules. Athanasius already lamented that bishops engaged in war. There were three causes that produced this spirit: (*a*) zealotism, which was anxious to exterminate heretics; (*b*) self-defence in case of necessity; (*c*) the feudal system (see Ziegler, Συδηρόξυλον *Ecclesiasticum* [Wittenberg, 1672]). In the time of Chrysostom the monks travelled in large companies from place to place with imperial authority to exterminate heathenism; and that which had a rough unsystematic commencement became very effectually systematized in after-ages. During the crusades bishops became renowned as military men (Raumer, *Hohenstaufen*, ch. i); and these holy wars were carried on by the Church to such an extent that it became part, so to speak, of the Church itself, in the form of the different orders of knights. This warlike spirit became so common among the clergy that whenever anything was to be gained, they were ever ready for war.

The question as to whether individuals are obligated to serve as soldiers depends largely upon the government of the country in which they live. So far as the Evangelical Church is concerned in the question whether war is allowable to Christians, we have sufficient proof that the Reformers believed it to be right for Christians to use the sword. The *Augsburg Confession* refers to this subject in art. 16 ("Docent quod Christianis liceat jure bellare"). Only a few small sects are opposed to Christians engaging in war. The evangelical doctrine has generally been on the affirmative side of the question (see Reinhard, *Moral.* § 244, 302; Aumon, *Handb. d. christl. Sittenlehre*, § 181, Harless, *Christl. Ethik*, p. 250). Schleiermacher (*Die christl. Sitte*, p. 273) contends that every individual is bound to obedience when a call to war is made; so also Hegel, "The agitation of war purifies a nation" (*Rechtsphilos.* p. 324). The Evangelical Church at large has no ban against clergy serving in war.—Herzog, *Real-Encyklop.* viii, 81 sq.

II. *Dogmatic View.*—These modern opinions in defence of warfare, however, have evidently grown out of a desire to conciliate the civil power, and are clearly opposed to the ancient Christian doctrine and to the whole spirit of the Gospel, as well as to specific precepts in the New Test. (Matt. v, 39; Rom. xii, 17–21. etc.). The appeal to a few passages is futile against this (e. g. Luke xxii, 26; comp. Matt. xxvi, 52. Rom. xiii, 4 refers only to magisterial or municipal justice). The lame effort to avoid the force especially of Christ's command may be strikingly seen in Stier's inconclusive argument (*Words of the Lord Jesus* [Amer. ed.], i, 74), who contends that because they live in an evil world Christians are justified in resorting to arms; as if two wrongs made one right! Doubtless all men have a *natural* and even a *political* right to take up arms in a just cause; but as Christians they are required to hold these rights in abeyance, and trust to the divine protection. Whether in absolute self-defence they may not exert physical force, even to the extent of homicide, may, indeed, be left an open question; but warfare, as usually carried on by nations, scarcely ever comes under this extreme category. On the other hand, no humane, much less godly man, can look abroad at the diabolism of war, as systematically practiced in ancient or modern times, without the most intense horror and deprecation. That he should deliberately enter upon such a course of action, involving, as it must, not only the immense destruction of human life and property, but also the ruin and misery of helpless and innocent families, cannot for a moment be reconciled with the impulses of philanthropy, much less with the principles of Christianity, which teach universal love and beneficence. To justify such conduct from considerations of personal, local, or temporary advantage, or even of national gain and advancement, is clearly to adopt the damnable doctrine that "we may do evil in order that good may come" (Rom. iii, 8). Least of all can a Christian consistently adopt warfare as a profession, and hold himself subject to even his country's call in any cause, without the privilege of deciding for himself the justice of the quarrel.

Casuists have usually relieved the Christian conscience in such cases by throwing the responsibility of war upon "the powers that be," i. e. the civil or military authorities; in other words, the government itself. But such a course of reasoning would excuse the Christian in committing any enormity, even idolatry, at the dictation of secular or political rulers. The will of a majority under democratic or republican government makes no essential difference in this responsibility. Each man must act for himself in the fear of God in moral cases.

III. *Schemes for the Abolition of War.*—The invention of gunpowder and recent improvements in artillery, while they have greatly shortened the periods of warfare, have immensely increased its destructiveness. Hence victory now usually depends rather upon numbers, equipment, and strategic skill than upon personal bravery. At the same time, arbitration has more frequently been resorted to, in settlement of national disputes, instead of the sword. Still the history of the present century, and the "armed neutrality" of the nations, especially of Europe at the present time, do not favor the hope that war will soon be abandoned in such cases. On this continent likewise, and within the existing generation, we have had fearful evidence of the liability to this *dernier ressort.* The methods by which philanthropists and statesmen have proposed to supersede the necessity of a recourse to arms in modern times are chiefly two, aside from the usual efforts of diplomatic correspondence and the intervention of arbitrament.

1. *Peace Congresses.*—These are conventions of representatives from allied or interested nations, to which have been referred, or which have voluntarily assumed, the discussion and adjustment of difficulties between particular states. An account of them may be found at length in a recent work (Amos, *Political and Legal Remedies for War* [N. Y. 1880]), from which it does not appear that this method has been particularly successful in preventing the occurrence of war. It is to be hoped, however, that, as the principles of international law extend and are more generally recognised, this means of averting collisions between contiguous as well as remote nations may become more efficacious.

2. *Peace Societies.*—These are purely voluntary associations, which labor in moral and social lines to promote harmony and fraternity among the peoples of the earth, especially in civilized lands, and thus aim privately and gradually to extinguish the spirit of ani-

mosity and contest. The exciting scenes of "the Eastern question," the Franco-German struggle in Europe, and the rebellion in this country have greatly retarded the success of this movement. Nevertheless, organizations of this kind have been in operation for many years in Great Britain, and others in the United States, which are securely but slowly laying the foundation for a future reform on this subject. As in the case of the temperance movement, the passions and habits of mankind are in the opposite direction, and hence the effort must be protracted and even precarious. But the enlarged views of modern statesmanship, together with the increasing ties that bind nations together, must continue to supplement the moral arguments advanced in favor of the abolition of war, so that we may anticipate an eventual millennium in this as well as in the general diffusion of the Gospel.

War (or **Woer**), in Norse mythology, is the goddess of connubial love and fidelity, and the avenger of conjugal unfaithfulness.

Wara. See VARA.

Waranda, in Norse mythology, is one of the three Destinies, who sit at the well of Urdar and control the fate and destiny of the world.

Warburton, WILLIAM, D.D., an eminent English prelate, was born at Newark-upon-Trent, Dec. 24, 1698. His father was attorney and town-clerk at Newark, and young William was designed for the law. He received the usual grammar-school education at Oakham and his own native village, and in 1715 was placed in the office of an attorney at East Markham, in Nottinghamshire, where he remained until April, 1719. He then commenced the practice of law; but his literary tastes prevented his success in that profession, and he abandoned it for the ministry. He was ordained deacon by Dawes, archbishop of York, in 1723; ordained priest by Gibson, bishop of London, in 1726, and appointed vicar of Gryesley, Nottinghamshire; became rector of Brant-Broughton, Lincolnshire, in 1728; preacher to the society of Lincoln's Inn in 1746; prebendary of Gloucester in 1753; king's chaplain in ordinary in 1754; prebendary of Durham in 1755; dean of Bristol in 1757; bishop of Gloucester in 1760; and died there June 7, 1779. In 1739–40 he published a series of letters, in *The Works of the Learned*, in defence of the orthodoxy of Pope's *Essay on Man*, which gained him the life-long friendship of the poet; and on the death of Pope, in 1844, it was found that he had bequeathed to Warburton half of his library, and the profits arising from the publication of all his works not otherwise disposed of. But the most important service rendered him by Pope was his introduction to the house of Ralph Allen, Esq., of Prior Park, near Bath. This led to his marriage, in 1745, with Allen's niece, Miss Gertrude Tucker, in whose right, on the death of Allen, in 1764, he became proprietor of Prior Park. Among his other literary writings are, *Miscellaneous Translations in Prose and Verse* (1723):—*An Inquiry into the Causes of Prodigies and Miracles* (1727):—*Alliance between Church and State* (1736):—*Divine Legation of Moses* (1738–41); this is his greatest work:—an edition of *Shakespeare* (1747):—*Julian* (1750):—an edition of Pope's *Works* (1751):—and *The Doctrine of Grace* (1762). Warburton's *Works* were published by his friend bishop Hurd, in 7 vols. 4to, in 1788, and a subsequent edition with a *Memoir* in 1794. In 1809 appeared a volume of *Letters*, and in 1841 another volume, entitled *Literary Remains of Bishop Warburton*. See Watson, *Life of Warburton* (1863).

Warburtonian Lecture, a lecture founded by bishop Warburton (q. v.), to prove the truth of revealed religion in general, and the Christian in particular, from the completion of the prophecies in the Old and New Tests. which relate to the Christian Church, especially the apostasy of papal Rome. Courses of lectures on this foundation have been delivered by Halifax, Hurd, Bagot, Apthorp, and many others.

Wardlaw, John Smith, D.D., an English Congregational missionary, was born at Glasgow, July 25, 1813. He early dedicated himself to the Lord, and commenced preparation for his great work. Mr. Wardlaw had every advantage for mental and spiritual culture. He graduated with honor at Glasgow University and Theological Academy, and at once decided to give his life to missionary work. He was ordained as a missionary July 14, 1841, and sailed for India under the auspices of the London Missionary Society, arriving at Madras in September, 1841. He at once took an efficient part in carrying out the objects of the mission—teaching, preaching, itinerating, and superintending the printing-press. He translated the Scriptures into the Telugu language, and was able to send thousands of copies of the New Test. into the mission fields. In 1855 Dr. Wardlaw visited Vizagapatam, and in 1859 also visited Calcutta and the missions on the coast. He died Oct. 13, 1872. "Dr. Wardlaw was a laborious and faithful student, exact, thorough, with great analytical power," and the ability to express with clearness his conclusions. He was a man of broad sympathies, unselfish in friendship, with a character transparent and spotless, and with an "exhaustless patience and charity." See (Lond.) *Cong. Year-book*, 1873, p. 365.

Wardlaw, Ralph, D.D., an eminent Scotch Congregational divine, was born in Dalkeith, Dec. 22, 1779. Though bred in the principles of the Secession Church, he resolved to join himself to the Congregational party; and was in 1803 ordained and installed pastor of the chapel in Albion Street, Glasgow, but subsequently removed to a larger church in George Street. In 1811 he was appointed professor of theology in the Seminary of the Congregational Church of Scotland, which position he occupied, in connection with his pastorate, until his death, Dec. 17, 1853. He acquired a high reputation as a theologian. His life was a very laborious and earnest one. Besides discharging faithfully and ably the duties of the pulpit and the professor's chair, he was a voluminous author; often involved in theological controversy, and a prominent actor in the public, religious, and philanthropic movements of the day. His intellect was acute, his understanding sound, and his style remarkable for its perspicacity, vigor, and grace. The most important of Dr. Wardlaw's works are, *Discourses on the Socinian Controversy:—Lectures on Ecclesiastes* (2 vols.):—*Essays on Assurance of Faith, and on the Extent of the Atonement and Universal Pardon:—Discourses on the Sabbath:—Christian Ethics:—Discourses on the Nature and Extent of the Atonement of Christ:—The Life of Joseph and the Last Years of Jacob:—Congregational Independency:—On Miracles:*—and *Lectures against Religious Establishments*. His life and correspondence were published by Dr. Alexander in 1856. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Wardlaw, Thomas Delacey, D.D., a Presbyterian minister, was born at Warrenpoint, County Down, Ireland, Nov. 1, 1826, where he received his preparatory education. He graduated from Belfast College in 1844; and soon after went to Quebec, Canada, and from thence to the United States in 1846, when he entered Princeton Theological Seminary, from which he graduated in 1849. Immediately on leaving the seminary, he began to preach as a stated supply at Port Carbon, Pa.; but subsequently, having accepted a call, was ordained and installed pastor. After two years' service, he was released to take charge of the Church at Paris, Ky., where he was installed; after a service of six years he was called to Clarksville, Tenn., where he continued nine years. After this he removed to Shelbyville, where he continued to reside until his death, Aug. 29, 1879. He became principal of a Young Ladies' Seminary in that place, at the same time supplying the neighboring churches of Petersburg and Bethlehem. He was a man of superior scholarship and extensive literary culture. See *Necrological Rep. Princeton Sem. Alumni*, 1880. (W. P. S.)

Ware, Henry, *Sr.*, D.D., a Unitarian clergyman, was born at Sherburne, Mass., April 1, 1764. He graduated at Harvard College in 1785, and studied theology under Rev. Timothy Hilliard for a year and a half following. He became pastor of the First Congregational Church at Hingham in 1787, and labored there until 1805, when he was chosen Hollis professor of divinity at Harvard College. This election was the occasion of a sharp controversy between the Unitarians and the Trinitarian Congregationalists, which resulted in the separation of the two parties as distinct bodies of Christians. He held his chair in the college until 1816, when, on the organization of the Harvard Divinity School, he became professor of systematic theology and the evidences of Christianity, which office he held until 1840, when he was compelled to resign on account of the loss of his eyesight. He died at Cambridge, June 12, 1845. Dr. Ware published, *Letters to Trinitarians and Calvinists* (Camb. 1820), in reply to Dr. Wood's *Letters to Unitarians*:—*Answer to Dr. Wood's Reply* (1822):—*Postscript to the Answer to Dr. Wood's Reply* (1823):—*An Inquiry into the Foundation, Evidences, and Truths of Religion* (1842, 2 vols.):—and numerous *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, viii, 199.

Ware, Henry, *Jr.*, D.D., a Unitarian clergyman, eldest son of the preceding, was born at Hingham, Mass., April 21, 1794. He was educated at Phillips Academy, Andover, and at Harvard College, from which he graduated in 1812. During the next two years he taught in the academy at Exeter, N. H., spending much of his leisure time in the study of theology; and during the latter part of this period he conducted the public services of a Unitarian society in Exeter by performing the devotional part of the service and reading a printed sermon. In 1814 he returned to Cambridge to study theology as a resident graduate of the university, and was appointed sub-librarian of the college, which office he held one year. He was called to the pastorate of the Second Church in Boston, and was ordained and installed Jan. 1, 1817. In this relation he remained until the autumn of 1830. In 1819 he became editor of the *Christian Disciple*, and remained in that office until 1822. On account of declining health Mr. Ware desired to resign his charge in 1829; but his Church and congregation, not willing to lose his services, chose as colleague pastor Mr. Ralph Waldo Emerson, upon whom should devolve the burden of the active pastoral labor. In October, 1830, Mr. Ware removed to Cambridge to enter upon the duties of professor of pulpit eloquence and the pastoral care, to which he had lately been elected. In 1842, on account of feeble health, he resigned his professorship and removed to Framingham, where he died, Sept. 22, 1843. Among his published works are the following: *Discourses on the Offices and Character of Jesus Christ* (1825):—*Sermons on Small Sins* (1827):—*On the Formation of the Christian Character* (1831):—*The Life of the Saviour* (1832):—several single *Sermons, Essays*, and *Poems*:—and *Memoirs of Oberlin, Noah Worcester, Dr. Joseph Priestley, Nathan Parker*, and others. See his *Select Writings*, by Rev. Chandler Robbins (Bost. 1846–47, 4 vols.); Ware [John], *Memoir of Rev. Henry Ware, Jr., D.D.* (ibid. 1846, 2 vols.); Sprague, *Annals of the Amer. Pulpit*, viii, 472 sq.

Warham, William, D.D., LL.D., an eminent English prelate, was born at Okeley, in Hampshire, about 1450. He was educated at Winchester School and at New College, Oxford, of which he became a fellow in 1475. He remained at Oxford until 1488, having in the meantime taken holy orders, and then, it is believed, was collated to some living in the Church. Shortly after this, he is found practicing as an advocate in the Court of Arches, and acting as principal or moderator of the Civil Law School of the parish of St. Edward's, Oxford. In 1493 he was sent by Henry VII as a joint envoy to the duchess of Burgundy, to complain of her countenance to the pretender Perkin Warbeck. He was master of the rolls from 1494 to 1502; joint envoy to Maximilian of Burgundy in 1501–2; became keeper of the great seal Aug. 11, 1502; lord chancellor, Jan. 1, 1503; bishop of London in 1503; archbishop of Canterbury, March 9, 1504; and chancellor of Oxford University soon after. He was an intimate friend of Erasmus; a rival of Fox, bishop of Winchester; and, later, a rival of cardinal Wolsey, with whom he had many contentions concerning jurisdiction. He opposed the marriage of Catharine of Aragon with Henry VIII, but officiated at the ceremony in June, 1509; and resigned the great seal to Wolsey, Dec. 22, 1515. During his latter years he drew some discredit upon himself by his connection with the affair of the Maid of Kent, to whose pretensions he lent some support. He died at St. Stephen's, near Canterbury, Aug. 23, 1532.

Warner, Aaron, D.D., a Congregational minister, was born at Northampton, Mass., Oct. 20, 1794. After graduating from Williams College in 1815, he entered Andover Theological Seminary, from which he graduated four years afterwards. He was city missionary in Charleston, S. C., from 1819 to 1822, and part of the time was acting pastor of the Circular Church in that city. At Salem, Mass., he was ordained as an evangelist, Sept. 25, 1823; and a year after he was installed pastor of the Second Church in Medford, which he served until 1832. From February, 1835, to November, 1843, he was professor of sacred rhetoric in the Gilmanton Theological Seminary. In January of the following year he was made professor of rhetoric and oratory and English literature in Amherst College, retaining this position until 1853; after which, and until his death, May 14, 1876, he resided in Amherst without charge. Dr. Warner was a corporate member of the American Board of Commissioners for Foreign Missions from 1838. See *Cong. Quarterly*, 1877, p. 427.

Warner, Ferdinando, LL.D., an English clergyman and voluminous writer, was born in 1703. He studied some time at Jesus College, Cambridge, but is not recorded among its graduates; became vicar of Ronde, Wiltshire, in 1730; rector of St. Michael Queenhithe, London, in 1746; and, in addition, rector of Barnes, in Surrey, in 1758. He died of gout about 1767. Among his published works are the following: *System of Divinity and Morality* (Lond. 1750):—*Rational Defence of the English Reformation* (1752):—*An Illustration of the Book of Common Prayer and Administration of the Sacraments* (1754):—*Ecclesiastical History of England from the Earliest Accounts to the Eighteenth Century* (1756–57):—*Memoirs of the Life of Sir Thomas More* (1758):—*The History of Ireland* (1763):—and *History of the Rebellion and Civil War in Ireland from* 1641 *to* 1660 (1767).

Water (מַיִם, ὕδωρ), universally one of the chief necessaries of life. No one can read far in the Sacred Scriptures without being reminded of the vast importance of water to the Hebrews in Palestine, and, indeed, in every country to which their history introduces us; but more particularly in the deserts in which they wandered on leaving Egypt, as well as those into which they before or afterwards sent their flocks for pasture.

I. *Supply.*—In our temperate climate, surrounded as we are with perpetual verdure and never-failing streams, we can scarcely conceive the value of water in Palestine and other regions of the East. During summer and autumn, when the small streams are dried up through want of rain, the inhabitants are entirely dependent upon the water derived from wells, or preserved in cisterns or reservoirs, which sometimes becomes unpleasant. See Cistern. Hence the water of running streams and fountains, as opposed to that of stagnant cisterns, pools, or marshes, is called *living water* (Gen. xxvi, 19; Zech. xiv, 8; John iv, 10, 11; vii, 38; Rev. vii, 17). See Pool. Water is commonly drawn out of the wells or cisterns by females, and carried, upon the shoulder or head, in large leathern or earthen vessels (Gen. xxiv, 45). See Well.

In the hot countries of the East, the assuaging of thirst is one of the most delightful sensations that can be felt (Psa. cxliii, 6; Prov. xxv, 25); and every attention which humanity and hospitality can suggest is paid to furnish travellers with water; and public reservoirs or pools are opened in several parts of Egypt and Arabia (Matt. x, 42). See FOUNTAIN. Water was sometimes paid for, and is now occasionally in the East (Numb. xx, 17, 19; Lam. v, 4). See DRAWER OF WATER.

II. *Peculiar Usages.* — Among the optical illusions which the deserts of the East have furnished is the *mirage*. This phenomenon of "waters that fail," or "are not sure," was called by the Hebrews *sharâb*, i. e. heat, and is rendered "the parched ground" (Isa. xxxv, 7); properly, "And the mirage shall become a pool," i. e. the desert which presents the appearance of a lake shall be changed into real water. See MIRAGE.

Throughout the East it is customary to irrigate their fields and gardens by means of small canals or rivulets, which distribute the water in every direction (Psa. i, 3). Allusion is probably made to this custom in Ezek. xxxi, 3, 4. Sometimes the channels are bordered with stone, and accompanied with troughs: at other times they are mere ridges of earth, to regulate the flow (Prov. xxi, 1). Thus, in Deut. xi, 10, it is said the land of Canaan is not like Egypt, "where thou sowest thy seed, and waterest it with thy foot." Palestine is a country which has rains, plentiful dews, springs, rivulets, and brooks, which supply the earth with the moisture necessary to its fruitfulness; whereas Egypt has no river but the Nile; and, as it seldom rains, the lands which are not within reach of the inundation continue parched and barren (see Hackett, *Illustr. of Script.* p. 151 sq.). See IRRIGATION.

III. *Metaphorical and Symbolical Phrases.* — Water sometimes signifies literally the element of water (Gen. i, 10), and occasionally its parallel in tears (Jer. ix, 1, 7); hence, figuratively, trouble (Psa. lvi, 1) and misfortune (Lam. iii, 54; Psa. lxix, 1; cxvii, 16; cxxiv, 4, 5). Water is put for children or posterity (Numb. xxiv, 7; Isa. xlviii, 1); for the clouds (Psa. civ, 3); for the ordinances of the Gospel (Isa. xii, 3; xxxv, 6, 7; lv, 1; John vii, 37, 38). "Stolen waters" denote unlawful pleasures with strange women (Prov. ix, 17). The Israelites are reproached with having forsaken the fountain of living water to quench their thirst at broken cisterns (Jer. ii, 13); that is, with having quitted the worship of the all-sufficient God for the worship of vain and senseless idols.

Water is used in the sense of purification, as the "washing away of sin." See BAPTISM. When clear, cool, and pleasant, it is the symbol of great good; and, when muddy and thick, it denotes disease and affliction (as above). Hence, the torments of wicked men after this life were by the ancients represented under the symbol of a lake whose waters were full of mud and filth (Isa. lvii, 20).

Many waters, on account of their noise, number, disorder, and the confusion of the waves, are the symbols of peoples, multitudes, nations, and tongues (Rev. xvii, 15; Jer. xlvii, 2); waters signifying an army or multitude (Isa. xvii, 12, 13).

As in Scripture bread is put for all sorts of food or solid nourishment, so water is used for all sorts of drink. The Moabites and Ammonites are reproached for not meeting the Israelites with bread and water; that is, with proper refreshments (Deut. xxiii, 4). Nabal says, insulting David's messengers, "Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?" (1 Sam. xxv, 11).

WATER OF BAPTISM. The scholastics adopted the mystical interpretation of the water, but carried their discussions and inquiries concerning the fluids to be used at the performance of the rite of baptism to a ridiculous extreme. Various opinions obtained as to the question whether beer, broth, fish-sauce, mead or honey-water, lye or rose-water, might be used instead of pure water. They carried their absurdities so far as to start the question "Quid faciendum, si puer urinaret (stercorizaret) in fontem?" A distinction was also made between "aqua artificialis, naturalis, and usualis." See Hagenbach, *Hist. of Doctrines*, ii, 84. See BAPTISM; HOLY WATER.

WATER, HOLY. See BAPTISM; HOLY WATER.

WATER OF JEALOUSY (Numb. v, 11–31, מֵי הַמָּרִרִים, "waters of bitterness," sometimes with הַמְאָרְרִים added, as causing a curse; Sept. ὕδωρ τοῦ ἐλεγμοῦ; Philo, ii, 310, πότος ἐλέγχου). This was probably not the "water of separation" for purification, mixed with the ashes of the red heifer, for, as its ceremonial property was to defile the pure and to purify the unclean (Numb. xix, 21) who touched it, it could hardly be used in a rite the object of which was to establish the innocence of the upright or discover the guilt of the sinner without the symbolism jarring. Perhaps water from the laver of the sanctuary is intended. The ritual prescribed consisted in the husband's bringing the woman before the priest, and the essential part of it is unquestionably the oath, to which the "water" was subsidiary, symbolical, and ministerial. With her he was to bring the tenth part of an ephah of barley-meal as an offering. Perhaps the whole is to be regarded from a judicial point of view, and this "offering" in the light of a court-fee. Yet being an offering to "bring iniquity to remembrance" (v, 15), it is ceremonially rated as a "sin-offering;" hence no oil is to be mixed with the meal before burning it, nor any frankincense to be placed upon it when burned, which same rule was applied to "sin-offerings" generally (Lev. v, 11). With meat-offerings, on the contrary, the mixture of oil and the imposition of frankincense were prescribed (ii, 1, 2, 7, 14, 15). God himself was suddenly invoked to judge, and his presence recognised by throwing a handful of the barley-meal on the blazing altar in the course of the rite. In the first instance, however, the priest "set her before the Lord" with the offering in her hand. The Mishna (*Sotah*) prescribes that she be clothed

A Watered Garden.

in black with a rope girdle around her waist; and from the direction that the priest "shall uncover her head" (Numb. v, 18) it would seem she came in veiled, probably also in black. As she stood holding the offering, so the priest stood holding an earthen vessel of holy water mixed with the dust from the floor of the sanctuary, and, declaring her free from all evil consequences if innocent, solemnly devoted her in the name of Jehovah to be "a curse and an oath among her people," if guilty, further describing the exact consequences ascribed to the operation of the water in the "members" which she had "yielded as servants to uncleanness" (ver. 21, 22, 27; comp. Rom. vi, 19; and Theodoret, *Quæst.* x *in Numb.*). The words נֹפֶלֶת, לִנְפֹּל, נָפְלָה rendered in the A. V. by the word "rot," rather indicate, according to Gesenius, s. v. נָפַל, to "become or make lean." Michaelis thought ovarian dropsy was intended by the symptoms. Josephus says, *τοῦ τε σκέλους ἐκπεσόντος αὐτῇ, καὶ τὴν κοιλίαν ὑδέρου καταλαμβάνοντος* (*Ant.* iii, 11, 6). The priest then "wrote these curses in a book, and blotted them out with the bitter water," and, having thrown, probably at this stage of the proceedings, the handful of meal on the altar, "caused the woman to drink" the potion thus drugged, she, moreover, answering to the words of his imprecation, "Amen, Amen." Josephus adds, if the suspicion was unfounded, she obtained conception; if true, she died infamously. This accords with the sacred text, if she "be clean, then shall she be free and *shall conceive seed*" (Numb. v, 28), words which seem to mean that when restored to her husband's affection she should be blessed with fruitfulness; or that, if conception had taken place *before* her appearance, it would have its proper issue in child-bearing, which, if she had been unfaithful, would be intercepted by the operation of the curse. It may be supposed that a husband would not be forward to publish his suspicions of his own injury, unless there were symptoms of apparent conception and a risk of a child by another being presented to him as his own. This is somewhat supported by the rendering in the A. V. of the words וְהִוא לֹא נִתְפָּשָׂה (ver. 13) by "neither she be taken *with the manner*," the italicized words being added as explanatory, without any to correspond in the original, and pointing to the sudden cessation of "the manner" or "custom of women" (Gen. xviii, 11; xxxi, 35), i. e. the menstrual flux, suggesting, in the case of a woman not past the age of child-bearing, that conception had taken place. If this be the sense of the original, the suspicions of the husband would be so far based upon a fact. It seems, however, also possible that the words may be an extension of the sense of those immediately preceding, וְאֵין עֵד בָּהּ, when the connected tenor would be, "and there be no witness against her, and she be not taken," i. e. taken in the fact; comp. John viii, 4, *αὕτη ἡ γυνὴ κατειλήφθη ἐπαυτοφώρῳ μοιχευομένη*. In the case of pregnancy the woman's natural apprehensions regarding her own gestation would operate very strongly to make her shrink from the potion if guilty. For plainly the effect of such a ceremonial on the nervous system of one so circumstanced might easily go far to imperil her life even without the precise symptoms ascribed to the water. Meanwhile the rule would operate beneficially for the woman if innocent, who would be, during this interval, under the protection of the court to which the husband had himself appealed, and so far secure against any violent consequence of his jealousy, which had thus found a vent recognised by law. Further, by thus interposing a period of probation the fierceness of the conjugal jealousy might cool. On comparing this argument with the further restrictions laid down in the treatise *Sotah* tending to limit the application of this rite, there seems grave reason to doubt whether recourse was ever had to it in fact. See ADULTERY. The custom of writing on a parchment words cabalistic or medical relating to a particular case, and then washing them off, and giving the patient the water of this ablution to drink, has descended among Oriental superstitions to the present day, and a sick Arab would probably think this the most natural way of "taking" a prescription. See, on the general subject, Groddeck, *De Vett. Hebr. Purgat. Castitatis*, in Ugolino, *Thesaur.* The custom of such an ordeal was probably traditional in Moses' time, and by fencing it round with the wholesome awe inspired by the solemnity of the prescribed ritual, the lawgiver would deprive it to a great extent of its barbarous tendency, and would probably restrain the husband from some of the ferocious extremities to which he might otherwise be driven by a sudden fit of jealousy, so powerful in the Oriental mind. On the whole, it is to be taken, like the permission to divorce by a written instrument, rather as the mitigation of a custom ordinarily harsh, and as a barrier placed in the way of uncalculating vindictiveness. Viewing the regulations concerning matrimony as a whole, we shall find the same principle animating them in all their parts—that of providing a legal channel for the course of natural feelings where irrepressible, but at the same time of surrounding their outlet with institutions apt to mitigate their intensity, and so assisting the gradual formation of a gentler temper in the bosom of the nation. The precept was given "because of the hardness of their hearts," but with the design and the tendency of softening them. (See some remarks in Spencer, *De Leg. Hebr.*) See JEALOUSY; ORDEAL.

WATER OF SEPARATION. See PURIFICATION.

Waterbury, JARED BELL, D.D., a Presbyterian minister, was born in the city of New York, Aug. 11, 1799. He was converted at the age of seventeen, and united with the Rutgers Street Presbyterian Church, becoming at once an earnest Christian worker. He entered Yale College and graduated with high honors in 1822, and in the autumn of the same year he entered upon his theological studies in Princeton Seminary, where he remained two years. On April 15, 1823, he was taken under the care of the New York Presbytery as a candidate for the ministry, and that body licensed him to preach in 1825 and ordained him *sine titulo* Nov. 13 of the same year. Shortly after completing his theological studies, he accepted an agency for the American Bible Society, and made a highly successful and useful tour in its interests through the Southern States. In the year 1826 he commenced preaching at Hatfield, Mass.; and having been dismissed by the Presbytery of New York, April 18, 1827, to the Association of Northampton, Mass., was shortly after installed pastor of the Hatfield Church. While residing there, he published a small volume entitled *Advice to a Young Christian, by a Village Pastor*, with a very interesting introduction by Dr. Archibald Alexander. This little book was widely read and very useful. In 1829 he was called to Portsmouth, N. H., where he was installed shortly after, and remained for two years in a happy and useful ministry, which he was compelled to resign on account of his health. For a short time he resided in Brooklyn, at the house of his father-in-law, the late Zachariah Lewis. In the fall of 1832, he began to supply the Presbyterian Church at Hudson, N. Y., and in the spring accepted a call from and was installed its pastor. Here he labored fourteen years, and his earnest and fervent pulpit efforts, his genial and social manners, glowing zeal and godly life, secured for him the unbounded affection of the entire community. During his ministry, a large and beautiful church was erected, and a great number of persons, many of them of high social position and intelligence, were gathered into the church. In 1846 he accepted a call to the Bowdoin Street Church, Boston, where he was installed pastor, and where he continued to labor until 1857, when he resigned his charge and removed to Stamford, Conn., where he lived over two

years in retirement, but preaching occasionally as opportunity offered. In 1859 he supplied the pulpit of the Central Presbyterian Church, Brooklyn, N. Y., during the absence of its pastor (Dr. Rockwell) in Europe, and thenceforward to the end of his life he made that city his home. During the late war of the Rebellion, Dr. Waterbury was made secretary of the Brooklyn branch of the Christian Commission, in which position he rendered valuable and effective service, collecting books and pamphlets to be sent to the Union army, and superintending the sending-out of ministers to supplement the work of the regular chaplains in the army. He was afterwards appointed city missionary in Brooklyn. He had a large tent erected on Fort Greene and in Lefferts Park, where on Sundays the outside multitude were congregated to hear the Gospel. Misfortune clouded his last days. His ample property was swept away at a stroke, and his health was gone; yet in the midst of all he never lost his cheerfulness or trust in God, but rested calmly on the never-failing promises. Dr. Waterbury was a man of warm piety, and always watchful for opportunities of winning souls to Christ. As a pastor, he was faithful, sympathetic, and earnest. In his prime he was a preacher of unusual excellence and power. He wrote much for the religious press, published quite a number of sermons and tracts, besides six or eight volumes of works on various religious subjects. Among his last utterances was this—"Jesus is with me." He died on Sabbath morning, Dec. 31, 1876. (W. P. S.)

Waterland, Daniel, D.D., an eminent English theologian and controversialist, was born at Wasely, in Lincolnshire, Feb. 14, 1683. He was educated at the free-school of Lincoln, and Magdalene College, Cambridge, where he graduated about 1703, and became a fellow of the college in 1704. He continued to reside at the university, and after taking holy orders he acted as tutor for many years. He became master of his college in 1713, and during the same year was rector of Ellingham, in Norfolk. He was appointed one of the chaplains in ordinary to king George I in 1714; preached the Lady Moyer Lectures at St. Paul's, London, in 1720; became rector of St. Austin's and St. Faith's, London, in 1721; chancellor of the Church of York in 1723; canon of Windsor in 1727; and vicar of Twickenham and archdeacon of Middlesex in 1730. He died in London, Dec. 23, 1740. Dr. Waterland was greatly distinguished as a Trinitarian controversialist, having been especially noted for his treatises on the *Divinity of Christ* in reply to the positions of Drs. Whitby and Samuel Clarke, in vindication of the authority of the Scriptures against the positions of Middleton and Tindal, and on the doctrines of the eucharist and baptismal regeneration. His most important works are the following: *Vindication of Christ's Divinity* (1719):—*Second Vindication* (1723):—*Further Vindication* (1724):—*Eight Sermons in Defence of the Divinity of our Lord Jesus Christ* (1720), preached at the Moyer Lectures:—*Case of Arian Subscription Considered* (1721):—*Five Letters to William Staunton concerning the Trinity* (1722):—*Critical History of the Athanasian Creed* (1724):—*Scripture Vindicated* (1730–34):—*Nature, Obligation, and Efficacy of the Christian Sacraments Considered* (1730):—*Importance of the Doctrine of the Holy Trinity Asserted* (1734):—*Review of the Doctrine of the Eucharist as Laid Down in the Scriptures and Antiquity* (1737):—*Regeneration Stated and Explained* (1740):—*Sermons on Several Important Subjects* (1742), published after his death by Joseph Clarke. In 1823 appeared a complete edition of his works in eleven volumes, with a *Review of the Author's Life and Writings*, by William Van Mildert, D.D., lord bishop of Llandaff.

Waterman, John A., D.D., a Methodist Episcopal divine, was born in New Hampshire, June 29, 1790. He was converted in his eighteenth year; admitted into the Ohio Conference in 1814; and travelled successively the Miami, Mahoning, and Zanesville circuits. When the Pittsburgh Conference was formed, he fell within its bounds, and successively filled Pittsburgh, Wheeling, Washington, Steubenville, and other prominent appointments. In 1832 he was transferred to the Ohio Conference, as a superannuate; in 1837 he was made effective, and appointed to Oxford, where he died, Aug. 6, 1837. Mr. Waterman was a self-made man. See *Minutes of Annual Conferences*, ii, 570.

Watson, James V., D.D., a Methodist Episcopal minister, was born in London, England, in 1814. He emigrated to the United States while young; became a local preacher in early manhood in Indiana; and in 1832 joined the Missouri Conference. Two years later he returned to Indiana, and joined the Indiana Conference. In 1840 he became a member of the Michigan Conference, and later of the Detroit Conference, in which he filled some of the most prominent appointments; then he labored two years as agent of the American Bible Society; and finally superannuated and established a Christian newspaper, which he edited with success until the organization of the *North-western Christian Advocate*, in 1852, when he became its editor. This position he held till his death, Oct. 17, 1856. Mr. Watson was tall and slender in person, amiable and charming in social life, marvellous in his preaching abilities, and profound as an editor. See *Minutes of Annual Conferences*, 1857, p. 431.

Watson, Richard (1), D.D., F.R.S., an eminent English prelate, was born at Haversham, near Kendal, Westmoreland, in August, 1737, where he received his early education from his father. He graduated at Trinity College, Cambridge, in 1759, and was elected to a fellowship in 1760. He then took orders in the Church of England, and became assistant tutor in November of the same year. He became moderator in 1762; professor of chemistry in 1764; one of the head tutors in 1767; and regius professor of divinity in 1771, and at the same time rector of Somersham, Huntingdonshire. In 1774 he exchanged his rectory for the prebend of Ely, and in 1780 became archdeacon of Ely and rector of Northwold, Norfolk. In 1782 he became rector of Knaptoft, Leicestershire, and bishop of Llandaff. In 1786 he received a bequest of property from his friend Mr. Luther, of Ougar, Essex, from which he realized £20,500. This, together with his bishopric, his professorship, his archdeaconry, and his rectory, enabled him to live in opulence, despite his complaints of poverty and neglect. He died at Calgarth Park, Westmoreland, July 4, 1816. He was the author of *An Apology for Christianity* (1776):—*An Apology for the Bible* (1796):—*Chemical Essays* (1781–87, 5 vols.):—*Sermons on Public Occasions* (1788):—*Miscellaneous Tracts on Religious, Political, and Agricultural Subjects* (1815):—and several other works on kindred subjects. He also edited a *Collection of Theological Tracts, selected from Various Authors* (1785, 6 vols.). His autobiography was published by his son, Richard Watson, LL.B., in 1817.

Watson, Richard (2), a Wesleyan theologian, was born at Barton-upon-Humber, Lincolnshire, Feb. 22, 1781. Physically feeble, he had a precocious mind, and against poverty and great difficulties he bent his energies to the acquisition of knowledge. He enjoyed no school advantages after he was fourteen, having at that age left the grammar-school in Lincoln. Wild and impious in youth, he was converted when about thirteen; commenced to preach when fifteen; was received into the Wesleyan Methodist ministry in 1796; resigned under false imputation of heresy in 1801; entered the ministry of the Methodist New Connection in 1803; and was received again into the Wesleyan body, chiefly through the instrumentality of Jabez Bunting, in 1812. He was active in the formation of the Wesleyan Missionary Society in 1813 (not formally inaugurated until 1817), and was made one of its secretaries in 1816, retaining the office for fourteen years. Besides attending to the duties of this office, he devoted himself to the the-

ological training of candidates for the mission work. In 1826 he was elevated to the presidency of the Conference, and in 1827 he resumed the itinerancy in Manchester. In 1830 he declined an invitation to the chair of belles-lettres and moral philosophy in Wesleyan University, Conn. About this time Watson, who was strongly opposed to slavery and intimate with Buxton, Lushington, and other leaders in the antislavery movement, made some eloquent speeches in favor of negro-emancipation. In 1832 he was again appointed to the secretariate of missions. But his comrades were falling. Clarke had died on Aug. 25 of that year; Stanley sank to rest Oct. 9; and Watson's devoted colleague, James, passed away Nov. 6. His own dissolution was not far off. Disease had been gnawing at his vitals all his life; but with devotion indomitable he still wrote. He died, after intense suffering, Jan. 8, 1833.

Watson's character was one of great beauty. His humility and piety never shone brighter than at the time of his greatest popularity; and sympathy, tenderness, and strength blended in a spirit purified by fire. How many felt the power of his presence! "A figure so tall and thin is seldom to be seen, yet there was something majestic in his gait and manner, and, when his head was bared, the outbeamings of intelligence bespoke the genius which was concealed there, and a kind of awe was felt which indicated the presence of a superior being" (Stevenson, *Hist. of City Road Chapel*, p. 564).

He was a man of elegant taste, of a remarkably tenacious memory, great vigor of intellect, and unconquerable application. His mind was versatile; his sympathies universal. He was at home in theology, metaphysics, politics, and domestic economy. As a preacher, great things are spoken of him. *Nihil tetigit quod non ornavit.* "He soars," says Robert Hall, "into regions of thought where no genius but his own can penetrate." "He led his hearers into realms of thought of which they had previously no conception; and his tall and graceful form, his pallid countenance bearing marks of deep thought and of severe pain, and at the same time beaming with benignity and holy delight, served to deepen the impression of his incomparable discourses. The greatest charm of his preaching was its richness in evangelical truth and devotional feeling; and in those qualities it increased to the last" (*Wesl. Meth. Magazine*, 1833, p. 151). "Watson had not the earnestness and force of Chalmers," says an elaborate and able article in the *London Quarterly Review*, 1854, ii, 192; "but he possessed much more thought, philosophy, calm ratiocination, and harmonious fulness. He had not, perhaps, the metaphysical subtlety and rapid combination, the burning affections and elegant diction of Hall; but he possessed as keen a reason, a more lofty imagination, an equal or superior power of painting, and, as we think, a much more vivid perception of the spiritual world, and a richer leaven of evangelical sentiment. Owen's oratory seemed to be more flowing, spontaneous, and impassioned than that of Watson; but the latter exceeded Owen in stretch of thought, sublimity, beautiful imagery, and deep and touching pathos."

Watson gave the first systematic treatment of Wesleyan theology. His *Institutes*, though not the legal, have been the moral and scientific, standard of Methodist doctrine. Although the works of Profs. Pope and Raymond fill a niche in the temple of more recent literature, which, of course, the *Institutes* cannot fill, the latter work can never be superseded. The elder Hodge speaks of it as "excellent, and well worthy of its high repute among Methodists" (*Systematic Theology*, iii, 190). In 1852 Dr. John Brown, of Edinburgh, characterized Watson as "a prince in theology, and the *Institutes* as the noblest work in Methodism, and truly valuable." The late Dr. J. W. Alexander says, "Turretine is in theology *instar omnium*—that is, so far as Blackstone is in law. Making due allowance for difference in age, Watson, the Methodist, is the only systematizer, within my knowledge, who approaches the same eminence; of whom I use Addison's words, 'He reasons like Paley, and descants like Hall'" (*Forty Years of Familiar Letters* [letter of Dec. 26, 1831]). The *Institutes* have defects, however (see Stevens, *Hist. of Methodism*, iii, 479). Watson's *Exposition* was written in sickness, left unfinished, and published posthumously. In the opinion of some, it is one of the finest specimens of such work in the English language. Although of ample yet modest learning, and eminently theological, it is beautiful and tender, and brings the heart nearer to God (see Jackson, *Life of Watson*, p. 461).

Watson's influence has been great and enduring. His premature death was greatly lamented; but, "with an intellect so intense, mental labor so abundant and untiring, activity so incessant, and feelings so deep, we are not surprised that Watson fell a martyr to his exertions in the midst of his years" (*Lond. Quar. Review*, 1854, p. 237).

Besides missionary reports, essays, pastoral addresses, and other Conference documents, Watson wrote the following: *An Apology for the Methodists* (1799), in a letter to Rev. J. Hotham, A.B., rector of St. Werburg's, Derby, in answer to a pamphlet entitled *An Address to the People called Methodists*:—*Memoirs*, in the *Meth. New Connection Magazine*, 1805, etc.:—*Popular History and Description of the City of Liverpool* (1807):—*Brief History of the Reign of George III* (1807, 12mo):—*Editorial Articles*, in the Liverpool *Courier*, 1807 sq.:—*A Letter to William Roscoe* (1808), containing strictures on his late publication on the present war with France:—*Defence of Wesleyan Methodist Missions in the West Indies* (Lond. 1817, 8vo):—*Remarks on the Eternal Sonship of Christ; and The Use of Reason in Matters of Revelation* (ibid. 1818), suggested by passages in Clarke's *Commentary on the N. T.*:—*Observations on Southey's Life of Wesley* (ibid. 1821, 8vo; bound with Watson's *Life of Wesley*, ibid. 1835, 8vo):—*The Labyrinth, or Popish Circle* (transl. from the Latin of Simon Episcopius, 1650; Lond. 1826), being a confutation of the supposed infallibility of the Church of Rome:—*Theological Institutes* (ibid. 1824, 3 vols. 8vo; 8th ed. 1850, 4 vols. 12mo; reprinted in N. Y., Nashville, etc.):—*Life of John Wesley* (Lond. 1831, 12mo, often reprinted; Amer. ed. N. Y. 1831; Cooperstown, 1845):—*Affectionate Address to the Leaders of the London South Circuit* (Lond. 1830), in opposition to certain tendencies towards Independency:—*Conversations for the Young* (Lond. and N. Y., 1830, 12mo), designed to promote the profitable reading of the Holy Scriptures:—*Biblical and Theological Dictionary* (Lond. 1832, royal 8vo; 10th ed. 1850; N. Y., Nashville, 1857, 8vo, revised with additions by T. O. Summers):—*Sermons, and Sketches of Sermons* (Lond. 1834, 3 vols. 12mo; 1854, 3 vols. 8vo; N. Y. 1845):—*Expositions of the Gospels of Matthew and Mark and other Portions of the Holy Scriptures* (Lond. 1833, royal 8vo; 5th ed. 1848, 12mo; N. Y. 1837, 8vo). Watson projected sermons on the Epistle to the Romans, and a complete exposition of the New Test. His *Works* were published in London in 1834–37, with *Life*, by Jackson (13 vols. 8vo; 2d ed. 1838, 12 vols. 12mo). An *Analysis* of the *Institutes* was prepared by Dr. McClintock in 1842, bound with a new edition of the work (N. Y. 1850, 2 vols. 8vo), and revised by James A. Bastow (published separately, Lond. 1876, 12mo).

Besides the authorities cited in the article, see Jackson, *Life of Watson* (Lond. and N. Y. 1834, 8vo); Stevens, *Hist. of Methodism* (see Index, vol. iii); Smith, *Hist. of Wesl. Methodism* (see Index, vol. iii); *Meth. Quar. Review*, 1861, p. 15 sq.; Gorrie, *Lives of Eminent Methodists* (Auburn, 1852, 12mo); Scott, *Obituary*, in *Minutes of the Conference*, 1833; Lowndes, *Bibliog. Manual*, s. v.; Jacoby, *Geschichte des Methodismus*, i, 335. For able reviews of the apologetics of the *Institutes*, see Bangs, in the *Meth. Quar. Review*, July, 1837; Jan. 1838; and of their metaphysics, see Cocker, *ibid.* April, 1862. For a reply to both Bangs and Cocker, see Lev-

ington, *Watson's Theological Institutes Defended* (Detroit and N. Y. 1863, 12mo). Against Levington, see Whedon, *Meth. Quar. Review*, 1864, p. 155. For a review of the moral philosophy of the *Institutes*, see Cocker, in the *Meth. Quar. Review*, Jan. and April, 1864. See also Bunting, *Memorials of the Late Rev. Richard Watson* (Lond. 1833, 8vo): id. *Sermons and Outlines by Rev. Richard Watson;* Dixon, *His Character and Writings*, edited, with *Biographical Sketches*, by Rev. William Willan (ibid. 1865, 8vo).

Watts, Isaac, D.D., a celebrated divine and poet, was born at Southampton, England, July 17, 1674. His father was the master of a boarding-school in that town, a man of strong devotional feeling, and a rigid Nonconformist. He was imprisoned, on account of his Nonconformity, in the time of Charles II; and, during his confinement, his wife sat on a stone at the prison door with Isaac, then an infant, at her breast. Young Watts early displayed a love for books, and imbibed, under the training of his parents, that turn of mind which prompted him to become a Dissenting minister. He entered upon the study of Latin at four years of age, and very soon after began the study of Greek and Hebrew under the Rev. John Pinhorne, master of the free grammar-school at Southampton. He was very studious, spending for books the little money given him in presents, and devoting his leisure hours to study and reading instead of joining the other boys in play. The progress he made here induced some friends to raise a sum of money sufficient to maintain him at one of the universities; but he decided to remain among the Dissenters, to whom his ancestors had belonged for several generations. Accordingly, in 1690 he was sent to an academy in London kept by Rev. Thomas Rowe, then minister of the Independent meeting-house in Haberdasher's Hall. Here he remained three years, studying with such zeal and application as permanently to injure his health. He allowed himself no time for exercise, and very little for sleep. He used to mark all the books he read, to abridge some, and annotate others of them. Of his classical acquirements at this period, Dr. Johnson says, "Some Latin essays, supposed to have been written as exercises at his academy, show a degree of knowledge both philosophical and theological, such as very few attain even by a much longer course of study." His leisure hours seem to have been early occupied in poetical efforts. He intimates in his miscellanies that he was a maker of verses from fifteen to fifty. His Latin verses, "written to his brother, in the glyconic measure, at the age of seventeen, are remarkably easy and elegant." He made considerable proficiency in the study of Hebrew, logic, and scholastic divinity; but his acquirements in mathematics and the physical sciences were inconsiderable. In 1693 he joined in communion with the congregation of Mr. Rowe; and in 1694 returned to his father's house, where he spent two years in private study and devotion. It was during this period that the greater part of his hymns, and probably most of his juvenile productions, were composed.

At the end of this time he was invited by Sir John Hartopp to reside in his family, at Stoke Newington, near London, as tutor to his son. Here he remained until 1702; but on the completion of his twenty-fourth year (in 1698), he preached his first sermon, and was chosen soon after assistant to Dr. Chauncy, pastor of the Independent Church then meeting at Mark Lane. In 1702 he was persuaded to succeed Dr. Chauncy in the pastoral office; but soon after his entrance upon this charge he was seized with a dangerous illness, which left him with a constitution so greatly impaired that the congregation decided to procure him an assistant. His health returned gradually, and he continued to labor in this field until 1712, when he was seized by a fever so violent and of such continuance that he never fully recovered. While in this afflicting situation he was invited to the house of Sir Thomas Abney, at Theobalds, whither he went expecting to remain a week, but he continued there for thirty-six years—the remainder of his life. Here he continued preaching in his Church, overlooking his congregation, or engaging in literary work, as health and inclination prompted him. During the last years of his life, the conduct of some of his near relatives caused him much bitterness of soul, and seemed to so stupefy him that he took but little notice of anything about him. But the worst part of this misconduct was kept from him. Says a correspondent of Doddridge, "Lady Abney keeps him in peaceful ignorance, and his enemies at a becoming distance; so that in the midst of this cruel persecution he lives comfortably. And when a friend asks how he does, says, 'Waiting God's leave to die.'" In this peaceful state he died, Nov. 25, 1748, and was buried in Bunhill Fields.

Dr. Watts wrote largely for almost all classes of readers, students of all ages, in science, literature, poetry, and divinity. His principal published works are the following: *Horæ Lyricæ* (Lond. 1706); poems chiefly of the lyric kind: — *Hymns* (ibid. 1707): — *Orthodoxy and Charity United* (1707):—*Guide to Prayer* (1715): —*The Psalms of David* (1719): — *Divine and Moral Songs for Children* (1720):—*Sermons on Various Subjects, Divine and Moral* (1721–23):—*Logic; or, The Right Use of Reason in the Inquiry after Truth* (1725): —*The Knowledge of the Heavens and the Earth Made Easy; or, The First Principles of Geography and Astronomy Explained* (1726): — *Dissertations Relating to the Christian Doctrine of the Trinity* (eod.):—*Essay on the Freedom of the Will in God and in Creatures* (1732): — *Philosophical Essays* (1733):—*The World to Come* (1738):—*Essay on the Ruin and Recovery of Mankind* (1740):—*Improvement of the Mind* (1741):— *Glory of Christ as God-man Unveiled* (1746):—*Evangelical Discourses* (1747):—and many others. His complete works have been published in various editions of from six to nine volumes. Of his literary merits Dr. Johnson, in his *Lives of the English Poets*, says, "Few men have left behind such purity of character or such monuments of laborious piety. He has provided instruction for all ages—from those who are lisping their first lessons to the enlightened readers of Malebranche and Locke; he has left neither corporal nor spiritual nature unexamined; he has taught the art of reasoning and the science of the stars. His character, therefore, must be formed from the multiplicity and diversity of his attainments rather than from any single performance, for it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet, perhaps, there was nothing in which he would not have excelled if he had not divided his powers to different pursuits. As a poet, had he been only a poet, he would probably have stood high among the authors with whom he is now associated. . . . He is, at least, one of the few poets with whom youth and ignorance may be safely pleased; and happy will be that reader whose mind is disposed, by his verse or prose, to imitate him in all but his Nonconformity; to copy his benevolence to man and his reverence to God." Of his *Hymns* Mr. James Montgomery (*Introductory Essay to the Christian Psalmist*) says, "Every Sabbath, in every region of the earth where his native tongue is spoken, thousands and tens of thousands of voices are sending the sacrifices of prayer and praise to God in the strains which he prepared for them a century ago; yea, every day 'he being dead yet speaketh' by the lips of posterity in these sacred lays." His works on logic and philosophy are of no great value at the present time, having been superseded by later and more discriminating treatises.

Dr. Watts was small in stature, being little more than five feet high; and was never married, although, it is claimed, not by his own fault. Monuments have been erected to his memory in Abney Park and Westminster Abbey; a statue by Chantrey was dedicated at Southampton in 1861; and the foundation of a memorial hall

was laid there May 6, 1875. See Southey, *Memoir of Isaac Watts, D.D.*; Johnson, *Life of Watts*; Jennings, *Sermon on the Death of the Late Rev. Isaac Watts, D.D.*; Gibbons, *Memoirs of the Rev. Isaac Watts, D.D.* See HYMNOLOGY.

Watts, William, D.D., an English ecclesiastic, was born near Lynn, in Norfolk, about the close of the 16th century, and was educated at Caius College, Cambridge, where he graduated in 1610. He afterwards travelled abroad, and became familiar with several foreign languages. On his return, he became chaplain to king Charles I, and had the living of St. Alban's, Wood Street, London. Some time after this he became chaplain under the earl of Arundel, general of the forces in the Scotch expedition in 1639, and prebendary of Wells. About 1642 his living in London was sequestered, on account of his adherence to the crown, and his family made homeless. He was compelled to fly, and was made chaplain to prince Rupert. He died at Kinsale, Ireland, in 1649. Among his published works are, a *Translation, with Notes, etc., of Augustine's Confessions* (1631):—*Advice concerning the Philosophy of Foreign Discovery*. He also had a principal hand in Spelman's *Glossary*, and published a fine edition of Matthew Paris (Lond. 1640).

Waugh, Alexander, D.D., a Scotch Presbyterian divine, was born at East Gordon, in Berwickshire, Aug. 16, 1754. He was educated in the grammar-school at Earlston and the universities of Edinburgh and Aberdeen, besides having studied theology two years (1774–76) under the Rev. John Brown, at Haddington. He was licensed to preach June 28, 1779, and supplied the pulpit at Well Street, London, for a short time. In 1780 he was settled as pastor at Newtown, in the parish of Melrose, Roxburghshire, and remained two years. In 1782 he became pastor in Oxford Street, London, where he continued to the time of his death, Dec. 14, 1827. He was one of the fathers of the London Missionary Society, and was very active in its support.

Waugh, Beverly, D.D., a bishop of the Methodist Episcopal Church, was born in Fairfax County, Va., Oct. 25, 1789. His father, Capt. James Waugh, was a substantial farmer, and headed a company of militia at the time lord Cornwallis invaded Virginia. Mr. Waugh's youthful days were guarded by pious parents, who screened him from the common follies of early life, and gave him the best education the country could afford. At the age of fifteen he embraced religion, and maintained his reputation as a consistent Christian through life. His Christian zeal attracted the attention of a pious merchant, who, finding Mr. Waugh well qualified in figures and penmanship, engaged him as clerk, and after a thorough trial gave him full management of a store in Middleburgh, forty miles from Alexandria, the home of his employer. Thus was laid the foundation of his well-developed business habits in after-life. While in his mercantile life, he began exercising his gift as an exhorter, under the conviction that to decline laboring for the salvation of souls would bring a great peril upon his soul and frustrate his religious enjoyment. Prompted by such a motive, he quitted business in 1809, and, entering the Baltimore Conference, was appointed helper on the Stafford and Fredericksburg Circuit, Va. In 1810 he travelled the Greenbrier Circuit; and in 1811 was admitted into full connection, and stationed at Ebenezer, Washington city, the only Methodist Church then in the national metropolis. On April 12, 1812, he was married to Miss Catherine B. Busby, of Washington city. The following eighteen years of his itinerant career were marked with all the peculiar lights and shades, joys and sorrows, of a Methodist preacher's life. In 1828 Mr. Waugh was elected assistant book-agent, and in 1832 principal book-agent, in the Methodist Book Concern in New York city. In 1836 he was constituted bishop. His views respecting the new office, as recorded in his private journal at the time, exhibit his characteristic strong sense of duty and his habitual diffidence and self-distrust. He says, "Much as I felt my utter inadequacy to the important work, I feared to take myself out of the hands of my brethren. I could not, therefore, see my way clear to do anything else than to throw myself and my all into the arms of Christ, and by his grace attempt the performance of the work to which God, by his Church, appeared plainly to call me." To follow bishop Waugh on his regular episcopal tours for twenty-two consecutive years, and review his travels and labors, would not be suitable in this brief sketch. Suffice it to say, in whatever locality his office demanded his presence during those twenty-two years he was never absent, and was so tenacious of performing his whole duty that, sick or well, he seldom called for a moment's relief. In considering bishop Waugh's character, there is much to impress and interest. His personal appearance was very striking. He was sedate and grave, but not sad; cheerful, but not trifling; proverbially neat; and his strength and meekness were happily blended. Christianity pervaded and ennobled him. About two weeks before his death, the bishop went to Carlisle, Pa., to assist a brother minister in an interesting revival, where he labored with his usual zeal and success. He died suddenly at his home in Baltimore, of erysipelas, followed by an affection of the heart, Feb. 9, 1858. See *Minutes of Annual Conferences*, 1858, p. i–iv, 6–8; Simpson, *Cyclop. of Methodism*, s. v.; Sprague, *Annals of the Amer. Pulpit*, vol. vii.

Wayland, Francis, D.D., LL.D., an eminent Baptist divine and educator, was born in the city of New York, March 11, 1796. His parents came to the United States from England in 1793. Soon after his settlement in New York, his father left his secular business and was licensed to preach the Gospel, and spent the remainder of his days in the ministerial office. The early educational advantages of the son were not of the highest order, apart from those which he enjoyed in his own home, where he felt the influence, in moulding his intellectual character, of a mother of rare qualities of mind and heart. He always gratefully referred, in after-life, to the ability of the instructor who seems first to have taught him to study for the love of it, Mr. Daniel H. Barnes. He was admitted into the sophomore class of Union College, Schenectady, in May, 1811, and was graduated July 28, 1813. On leaving college he began at once the study of medicine, and proceeded so far in his professional career that he had begun to practice, when a sudden turn was given to all his life plans by his conversion. He now resolved to study for the ministry. To make the necessary preparation for entering upon his work, he went to Andover in the autumn of 1816, where he remained one year, deriving great benefit from the instructions of Moses Stuart, one of the most earnest, inspiring teachers any institution in this country has ever had. He left Andover at the close of the session of 1816–17, expecting to resume his studies in the fall. He did not return, however, having accepted an appointment as tutor in Union College, where he remained the next four years. The First Baptist Church in Boston being destitute of a pastor, at the suggestion of Dr. Wisner, then the minister of the Old South Church, the name of Mr. Wayland was mentioned to the Church, as a most suitable person to fill the vacant place. In due time a call was extended to him, and he was ordained Aug. 21, 1821, being then a few months over twenty-five years of age. In some respects it was far from being an inviting field of labor to which he had been called. The house of worship was old and unattractive. The Church had been greatly weakened in its numbers and in its resources. The personal appearance of the new minister was not particularly graceful or winning. It was a severe discipline through which he was called to pass, but he took up his burdens with meekness, and demeaned himself as a good

minister of Jesus Christ, and at length his reward came, and it came deservedly as the result of hard, untiring work, and unflinching devotion to his duties as a Christian minister. Not that he became what is called a "popular" preacher, a thing which he never aspired to be, and could not have been under any circumstances, but he grew every month in the esteem and respect of those who knew him intimately and could appreciate his worth. A little more than two years after his settlement he preached his celebrated sermon on *The Moral Dignity of the Missionary Enterprise*. It was on Sunday evening, Oct. 26, 1823, that he delivered it, it being his turn to preach the lecture to the three churches of his denomination in Boston, which were wont occasionally to hold a union service. "The house was uncomfortable," we are told (the preacher wearing his great-coat throughout the service), "and there was but little enthusiasm on the occasion." What the preacher's estimate of the performance was, we infer from the statement that "on Monday morning he went to Dr. Wisner's, and threw himself on a sofa, in one of his most depressed moods, saying, 'It was a complete failure. It fell perfectly dead.'" It is needless to say that he was mistaken. Probably no sermon ever preached in America, at least up to that time, has had a wider circulation, or been perused by a larger number of readers. Dr. Wayland was pastor of the Church in Boston which he served so faithfully five years, when he was invited to accept the professorship of moral philosophy in Union College, made vacant by the resignation of Rev. Dr. Alonzo Potter. In this position he remained only a few months, having been called to the presidency of Brown University, upon the duties of which office he entered in February, 1827, being at the time not quite thirty-one years of age.

Dr. Wayland now entered upon what was to be the work of nearly the whole of the remainder of his life. What he accomplished as president of Brown University has passed long since into the records of the literary history of our country. But it was no bed of roses on which he was called to recline. From the outset of his administration he had a well-defined "policy." It was not popular, but he believed it to be right, and he firmly and persistently pursued it against opposition which at times was very bitter and unrelenting. "I was not responsible," he remarks, in the review of his administration, "for the continuance of a college in Providence, but I considered myself responsible for the conduct of the college on correct principles so long as it continued. What income I derived from my position was a secondary matter. I could live on the poorest fare and wear the cheapest clothing, but I must and would do what seemed my duty." He was so pleased with a remark of Dr. Arnold's that he made a special note of it in his copy of the *Life* of that great teacher. "It is *not* necessary that this (Rugby School) should be a school of three hundred, or one hundred, or of fifty boys; but it *is* necessary that it should be a school of Christian gentlemen." It is not to be wondered at that shirks, and idle men, and doting parents should look with disfavor upon a man so earnest, and so determined to raise the standard of education to the highest point possible. Such persons had but slight appreciation of the moral courage which led him to say, "The vessel might sink; but if so, it should sink with all its colors flying. We would strive to make it a place of thorough education, and for the cultivation of elevated and noble character." In a sketch like this we cannot present minute details. It must suffice to say that the policy which the new president marked out for himself commended itself to thoughtful men and the lovers of good learning. Those who had long loved the university, and contributed to its prosperity, felt new hope. The men of wealth in the city where it had its home gave liberally to supply its wants. While he was in office, and chiefly through his personal efforts, Manning Hall was erected, a twenty-five-thousand-dollar fund raised for the library, and the library itself greatly enlarged and enriched by some of its most valuable treasures; Rhode Island Hall erected, a new president's house built, the college campus greatly improved and extended, and the endowment and scholarship and aid funds enlarged. For twenty-eight years and a few months Dr. Wayland was president of Brown University. Weary with this long service, and convinced that the prolongation of his life depended on his relaxation from his arduous duties, he resigned his office, Aug. 20, 1855. It was a touching remark which he made to his associate, Prof. Goddard, when the bell rang for the opening exercises of the new term: "No one can conceive the unspeakable relief and freedom which I feel at this moment to hear that bell ring, and to know, for the first time in nearly twenty-nine years, that it calls me to no duty." For less than two years he remained in the comparative quiet of his pleasant home, within an easy walk of the college grounds. He was invited to act as pastor of the First Baptist Church in Providence for such time as he might find his strength adequate to perform the duties of the office. With his wonted zeal and earnestness, he entered upon the work early in the spring of 1857, and continued in it a little more than a year, exhibiting, in the course which he pursued both as preacher and pastor, an illustration of what was his conception of the duties of an office than which none more honored could a Christian man take upon himself. After retiring from public life, Dr. Wayland passed the few remaining years of his life in Providence, where he died, Sept. 30, 1865.

We find in the list of the publications of Dr. Wayland, in the form of books, sermons, addresses, etc., the number of seventy-two, exclusive of many articles which he wrote for the periodicals, daily, weekly, and quarterly. From this number we select the following as among those best known: *Discourse on the Moral Dignity of the Missionary Enterprise* (1823):—*Discourse on the Duties of an American Citizen* (1825):—*Murray Street Discourse:—Certain Triumphs of the Redeemer* (1830):—*Moral Efficacy of the Atonement* (1831):—*Philosophy of Analogy* (eod.):—*Sermon at the Installation of William R. Williams* (1832):—*Dependence of Science upon Revealed Religion* (1835):—*Elements of Moral Science* (eod.):—*Elements of Political Economy* (1837):—*Limitations of Human Responsibility* (1838):—*Thoughts on the Present Collegiate System in the United States* (1842):—*Domestic Slavery Considered as a Scriptural Institution:—Discussion with Rev. R. Fuller, D.D.* (1845):—*Memoir of Miss Harriet Ware* (1848):—*University Sermons* (1850):—*Memoir of the Life and Labors of Rev. A. Judson, D.D.* (1853):—*Sermon at Rochester on the Apostolic Ministry* (eod.):—*Elements of Intellectual Philosophy* (1854):—*Notes on the Principles and Practices of the Baptist Churches* (1856):—*Sermons to the Churches* (1858):—*Introduction to Muller's Life of Trust* (1861):—*Memoir of the Christian Labors of Thomas Chalmers, D.D., LL.D.* (1864):—*Revised Edition of Elements of Moral Science* (1865). See *A Memoir of the Life and Labors of Francis Wayland, D.D., LL.D.* (N. Y., 1867), by his sons Francis Wayland and H. L. Wayland. (J. C. S.)

Wayland, John, D.D., a clergyman of the Protestant Episcopal Church, was born in New York city. His father was pastor of a Baptist Church in Troy, N. Y. John graduated from Union College with honor; became professor of mathematics and rhetoric in Brown University, Providence, R. I., of which institution Dr. Francis Wayland, his brother, was president. For many years he was pastor of a Baptist congregation in Salem, Mass.; but afterwards entered the Protestant Episcopal Church, and became rector of St. John's parish, Canandaigua, N. Y. In 1848 he assumed the rectorship of St. James's parish, Roxbury, Mass., where he remained twelve years. The last two years of his life were spent in Saratoga, without parochial charge. He died at Saratoga Springs, N. Y., Oct. 16, 1863. See *Amer. Quar. Church Review*, Jan. 1864, p. 668.

Wayte, James H., an English Wesleyan missionary, was born at Newcastle-under-Lyne, Staffordshire, in May, 1822. His parents feared the Lord, and he himself early united with the Church. He believed that he was destined for the mission field. In 1844 he was appointed to the Richmond branch of the theological institution for training for the foreign field. Here he was very diligent in his studies, and very exemplary in his piety and zeal. In October, 1845, Wayte embarked for Sierra Leone, in company with T. Raston, David Griffiths, and others. But the horrid yellow-fever, the missionary-slayer, would not pass him by. Symptoms appeared on Jan. 5, 1846, and on the 16th he died at Free Town. His death-bed scene was one of the most beautiful and triumphant on record. See *Wesl. Meth. Magazine*, Feb. 1849, p. 113; *Minutes of Conferences*, 1846.

Wayu (or **Vayu** [q. v.]), in Hindû mythology, is one of the three deities whom Kunti, wife of Pandu, called from heaven, so as through him to become mother of Pandus. By him she became mother of Bhirwa.

Wayusaccha (or **Vayusacca**), in Hindû mythology, is a surname of the god Agni (fire); it signifies *friend of the air*.

Wazo, bishop of Liege, was born probably in the eighth decade of the 10th century. His name was originally *Walter* or *Warner*. He came under the notice of bishop Notger, and was admitted into the seminary for the clergy at Liege, in time becoming its chaplain, canon of the cathedral, and magister scholarum. In 1017 he was made dean, and authorized to share in the administration of the secular property of the chapter. In this position he displayed so much strictness towards inferiors and so much self-assertion towards superiors as to make many enemies. The bishop, Wolpodo, took active part against him by exciting the passions of the peasants and disturbing the peace of the school to such a degree as involved the life of Wazo in danger and induced him to resign the leadership of the school. In A.D. 1030 the emperor Conrad chose Wazo to be one of his chaplains. Two years later he was made provost and archdeacon of Liege. In 1037 his influence secured the election of bishop to the youthful Nithard; but when the latter died, in 1041, Wazo was compelled by the unanimous voice to assume episcopal functions himself. In his new position he displayed independence in administering the Church, and unequalled force and skill in the conduct of civil affairs, such as were then under the control of the bishops of the Church. He refused to obey the emperor's behest and pronounce sentence upon archbishop Wigger of Ravenna, who had been convicted of deviating from the customs of the Church in a certain matter, on the ground that Wigger was an Italian, and subject therefore to the pope rather than the emperor. He also braved the emperor's anger with the declaration that a pope could be judged of God only, and that therefore Henry III had no authority to fill the pontifical chair vacated by the Synod of Sutri in 1046. Wazo further angered the emperor by collecting forces and participating in the wars against the Lorraine rebels, who had threatened the peace and property of his diocese, and carried on a campaign of murder and pillage. The court held that Wazo had taken up arms from motives of personal aggrandizement and love of war; and when he refused to take advantage of the conduct of lady De Mons, who wished to deliver up her husband as guilty of high-treason, his loyalty came under suspicion. In the meantime Wazo wrote repeated letters to the king of France, dissuading him from prosecuting an alleged claim upon the possession of Lorraine, for which attempt troops were already collected. Nothing, however, could regain for him the emperor's favor, and he was eventually brought to undergo a public humiliation, and pay a fine for an act of alleged disobedience. As bishop, Wazo was a zealous patron of schools; a liberal benefactor of the poor and needy; a tolerant critic of heretical opinions. He denied the power of bishops to pronounce sentence of death upon heretics. He was also deeply pious. It is stated, indeed, that he avoided in his clothing *totius superstitionis typus*, i. e. wore no *cilicium;* but he nevertheless mortified the flesh. He died July 8, 1047. The material for a life of Wazo is furnished by Anselm, canon of Liege (died about 1056), in his *Gesta Episc. Leodiensium*, c. 39–73. See Pertz, *Monum. Hist. Script.* vii, 210–233; Fisen, *Sancta Legia*, i, 158 sq.; Stenzel, *Gesch. Deutschlands u. d. fränk. Kaisern*, vol. i; Giesebrecht, *Gesch. d. deutsch. Kaiserzeit*, vol. ii. — Herzog, *Real-Encyklop.* s. v.

Wealth. See Riches.

Wean (גָּמָל, from the *completion* of the infant at that time). Most Oriental mothers suckle their children much longer than is usual in Europe, and the same custom seems to have prevailed among the ancient Hebrews. When Samuel was weaned, he was old enough to be left with Eli for the service of the tabernacle (1 Sam. i, 24). As no public provision was made for the children of priests and Levites until they were three years of age, it is probable that they were not weaned sooner (2 Chron. xxxi, 16; 2 Macc. vii, 27). In India a boy is not taken from the breast until he is three years of age; but throughout the East a girl is generally weaned within the first or second year. "Abraham made a great feast when Isaac was weaned" (Gen. xxi, 8), and the same custom prevails among the Hindûs and Persians. See Child.

Weapon (usually כְּלִי, ὅπλον, which denote an *instrument* of any kind). Among the Hebrews we find, in general, the same kinds of military weapons mentioned (1 Sam. xvii, 5 sq.; 2 Chron. xxvi, 14; Neh. iv, 13, 16; Ezek. xxxix, 9; comp. Philo, *Opp.* ii, 530) as among other warlike nations of antiquity (see Herod. vii, 61 sq.). We can therefore determine little about their precise form or material, except so far as monuments or modern usage enables us to draw a comparison. We note the following kinds (comp. 2 Cor. vi, 7, ὅπλα; δεξιὰ καὶ ἀριστερά, Diod. Sic. iii, 54; σκεπαστήρια, ἀμυντήρια, Lat. *arma et tela;* see Bremi on Nepos, xiv, 11):

I. *Protective Weapons.*—To this class belong the following:

1. The *Shield* (q. v.).

2. The *Helmet* (כּוֹבַע or קִוֹבַע, 2 Chron. xxvi, 14; Jer. xlvi, 4; ἡ περικεφαλαία, Eph. vi, 17) of brass (1 Sam. xvii, 5, 38; 1 Macc. vi, 35; comp. Diod. Sic. v, 30; Xenoph. *Anab.* i, 2, 16). Whether the Israelites also wore them of leather (neats' hide, Homer, *Il.* x, 257 sq.; Strabo, vii, 306, etc.; see Passow, s. v. κυνέη) is uncertain, although such certainly belonged to rude ages (for the ancient Egyptian form, see Wilkinson, i, 331). See Helmet.

3. The *Breastplate* (שִׁרְיוֹן, θώραξ), which covered the centre of the person (1 Sam. xvii, 5; Neh. iv, 16; 2 Chron. xxvi, 14; 1 Macc. iii, 3), usually of brass (1 Sam. xvii, 5; Rev. ix, 9; comp. *Iliad*, xiii, 371 sq., 397 sq.), and sometimes composed of plates (קַשְׂקַשִּׂים, 1 Sam. xvii, 5), by which, however, we must not understand the Roman *lorica squameata*, consisting of a leather corselet covered with brass scales. In order to wound a fully equipped soldier, it was necessary to strike some spot where the brazen pieces failed to join each other fully, or where ordinary clothing intervened (1 Kings xx, 34). Among the Syro-Seleucid generals we find chain-armor (panoply) in use (1 Macc. vi, 35; comp. the Sept. at 1 Sam. xvii, 5; Diod. Sic. v, 30); but of linen corselets (see Köpke, *Kriegsw. d. Griech.* p. 97 sq.) there appears no trace in the Bible. See Breastplate.

4. *Greaves* for protecting the knees and legs (מִצְחָה, κνημῖδες, *ocreæ;* 1 Sam. xvii, 6), commonly of brass (*Iliad*, vii, 42), were universal in classical antiquity (Xenoph. *Anab.* i, 2, 16; iv, 7, 16; Virgil, *Æn.* xi, 177;

Pliny, xxxiv, 18, etc.), and are regarded as an invention of the Carians (Pliny, vii, 57). We must distinguish from these the military *shoe* (סָאוֹן, Isa. ix, 4), probably like the Roman *caliga* (see Bynæus, *De Calceis Hebr.* p. 83 sq.), a sort of half-boot of leather shod with strong nails (Juvenal, xvi, 24; Josephus, *War*, vi, 1, 8; *clavi caligeres*, Pliny, ix, 33; xxii, 46; xxxiv, 41). See GREAVES; SHOE.

II. *Aggressive Weapons.*—1. The *Sword* (חֶרֶב), which was carried in a special belt at the hips (1 Sam. xvii, 37; xxv, 13; 2 Sam. xx, 8), but certainly not (as Jahn [*Archäol.* II, ii, 40] falsely argues from Judg. iii, 16, 21: Josephus, *War*, iii, 5, 5) on the *right* side (see the figures of Ninevites in the *Journal Asiatique*, 1840, vii. pl. 3, 6, 7, 10; x, 17, 19, 22, 53, etc.). It was enclosed in a sheath (תַּצַר, 1 Sam. xvii, 51; 2 Sam. *loc. cit.*; נְדָן, 1 Chron. xxi, 27; θήκη, John xviii. 11), hence the phrase "to draw the sword" (חָרִיק חֶרֶב, or שָׁלַף, or פָּתַח), and was double-edged (שְׁנֵי פִיוֹת, Judg. iii, 16; Prov. v, 4; δίστομος, Heb. iv, 12; Rev. i, 61; ii, 12; ἀμφήκης, *Iliad*, xxi, 118). It was used both for striking and stabbing (1 Sam. xxxi, 4; 2 Sam. ii, 16; xx, 10, etc.). The Sept. usually translates the Heb. חֶרֶב by *μάχαιρα*, which latter occurs in the New Test., and originally denoted the short dagger (comp. *Iliad*, iii, 271 sq.), but later any (curved) sabre in distinction from ξίφος, the proper (military) sword; but that חֶרֶב also signifies the straight sword there can be no doubt. The Roman *sica*, a somewhat curved poniard, was introduced later among the Jews, and became, shortly before the destruction of Jerusalem, the deadly weapon of the bold robbers, who hence were called *Sicarii* (Josephus, *Ant.* xx, 8, 10; *War*, vii, 10, 1; *Life*, § 56). See SWORD.

2. The *Spear*, lance, or dart, was used as a weapon both for thrusting (close at hand) and for throwing (at a short distance), like the δόρυ of the Greeks (Strabo, x, 448); but chiefly for the former (see 1 Sam. xviii, 1; xix, 10; xx, 33). The usual Heb. designations are רֹמַח and חֲנִית, which can hardly be distinguished, except that the latter is generally used in connection with the sword (or bow), while both appear in connection with the shield (Judg. v, 8; 1 Sam. xvii, 15). Instead of either word, we sometimes find כִּידוֹן (2 Sam. xxi, 16) and כִּידֹן (Josh. viii, 18, 26; 1 Sam. xvii, 6; Job xli, 21); also שֶׁבֶט in some cases (2 Sam. xviii, 14, according to some). They are also thought to have been used as standards for colors (Gesen. *Thesaur.* p. 683). The spears (see the Persepolitan specimens in Porter, *Travels*, i, pl. 36, 40, 46, 49) had a wooden shaft (חֵץ, 1 Sam. xvii, 7; or עֵץ, 2 Sam. xxi, 19; xxiii, 7) and an iron point (1 Sam. xvii. 7). Ash or fir was preferred (Virgil, *Æn.* xi, 667; Homer, *Il.* xix, 390 sq.; xxii, 293; *Odys.* xiv, 281; Ovid, *Metam.* x, 93; Statius, *Theb.* vi, 102; comp. Pliny, xvi, 24), and hence many (so Rosenmüller) explain Nah. ii, 4; but בְּרוֹשׁ is probably cypress (q. v.). The *hasta* of the Romans, a weapon for throwing, is called λόγχη in the New Test. (John xix, 34; comp. 2 Macc. v, 2; xv, 11; see Alstorph. *De Hastis Veter.* [Amst. 1757]). See SPEAR.

3. The *Bow* (q. v.) in connection with *Arrows* (q. v.).

4. The *Sling* (q. v.).

5. A *Battle-axe* (see Wilkinson, i, 323, 325 sq.) is named (סַגְרִר, Psa. xxxv, 3; comp. the *σάγαρις* of the Scythians, Massagetæ, and Persians, Herod. i, 215; iv, 70; vii, 64; Xenoph. *Cyrop.* i, 2, 9; ii, 1, 9; Strabo, xv, 734; the Armenian *sacr*) as a special weapon of attack (comp. the קַרְדֻּמּוֹת of the Chaldæans, Jer. xlvi, 2). A sledge-hammer may perhaps be meant in one passage (מַפֵּץ, Prov. xxv, 18; Sept. ῥόπαλον; comp. *Odys.* xi, 575); but it is probably only the ordinary mallet (מַפָּץ). See generally Bosvelt [Rau], *De Armis Vett. Hebr.* (Tr. ad Rh. 1781); Jahn, *Archäol.* II, ii, 400 sq.; Seume, *Arma Vett. cum Nostris Comparata* (Lips. 1792). See ARMOR.

Of the custom of many nations of burying arms with a warrior in the grave, there is no trace in the Bible (see Ezek. xxii, 27; 1 Macc. xiii, 29; comp. Tacitus, *Germ.* xxvii; Rosenmüller, *Morgenl.* iv. 343 sq.). Captured weapons were suspended in temples or burned in heaps (Isa. ix, 4 sq.; Ezek. xxxix, 9; comp. Virgil, *Æn.* viii, 562 sq.). Arsenals (בָּתֵּי כֵלִים, 2 Kings xx, 13; Isa. xxxix, 2; ὁπλοθήκη, Josephus, *War*, ii, 17, 9) were erected in cities for the deposit of weapons. See ARMORY.

Weasel (חֹלֶד, *chôled*, so called from its *gliding* [Gesen.] or *burrowing* [Fürst]) occurs only in Lev. xi, 29, in the list of unclean animals. According to the old versions and the Talmud, the Heb. *chôled* denotes "a weasel" (see Lewysohn, *Zool. des Talm.* p. 91, and Buxtorf, *Lex. Chald. et Talm.* p. 756); but if the word is identical with the Arabic *chuld* and the Syriac *chuldo*, as Bochart (*Hieroz.* ii, 435) and others have endeavored to show, there is no doubt that "a mole" is the animal indicated. Gesenius (*Thesaur.* p. 474), however, has the following very true observation: "Satis constat animalium nomina persæpe in hac lingua hoc, in alia cognata aliud, id vero simile, animal significare." He prefers to render the term by "weasel," as in the Sept. (γαλή), Vulg. (*mustela*), and the English version. See MOLE.

Moles are common enough in Palestine. Hasselquist (*Travels*, p. 120), speaking of the country between Jaffa and Ramah, says he had never seen in any place the ground so cast up by moles as in these plains. There was scarcely a yard's length between the mole-hills. It is not improbable that both the *Talpa Europæa* and the *T. cæca*, the blind mole of which Aristotle speaks (*Hist. Anim.* i, 8, 3), occur in Palestine, though we have no definite information on this point. The ancients represented the mole as having no eyes, which assertion later scientific writers believed they had disproved by showing our species to be possessed of these organs, though exceedingly small. Nevertheless, recent observations have proved that a species, in other respects scarcely, if at all, to be distinguished from the common, is totally destitute of eyes, and consequently has received the name of *Talpa cæca*. It is to be found in Italy, and probably extends to the East, instead of the *Europæa*. Moles must not, however, be considered as forming a part of the rodent order, whereof all the families and genera are provided with strong incisor teeth, like rats and squirrels, and therefore intended for subsisting chiefly on grain and nuts; they are, on the contrary, supplied with a great number of small teeth, to the extent of twenty-two in each jaw—indicating a partial regimen; for they feed on worms, larvæ, and underground insects, as well as on roots, and thus belong to the insectivorous order, which brings the application of the name somewhat nearer to carnivora and its received interpretation "weasel."

Bochart, inclined to recognise the word צִיִּים, *tsiyim* (A. V. "wild beast of the desert," etc.), as a general term denoting cats, or any kind of wild beasts that frequent dry places, discovered an incongruity when it is opposed to a single species, אִיִּים, *iyim* (A. V. "wild beast of the islands"), which he translates *thoes* (Isa. xxxiv, 14; Jer. l, 39). Both words are meant, it seems, to imitate the cry of animals; and if he be right in regarding the first as expressive of the mewing or screaming of wild-cats, with such other animals as the ancients included in the feline tribe, and we now class among *Viverridæ* and *Mustelidæ*, each including several genera, more or less represented by species residing in and around Palestine, we then find the opposition of the two words strikingly just, provided that, instead of the single *thoes* of Bo-

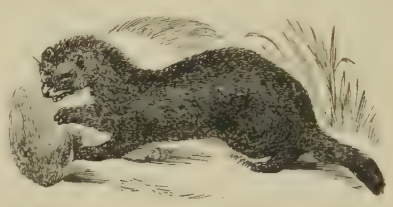
chart, we make *iyîm* include also the various wild canidæ (dogs) of the same region, amounting to at least twelve species, without including two hyenas.

Such is the vagueness of Oriental denominations, and the necessity of noticing certain species which, from their importance, cannot well be supposed to have been altogether disregarded in the Bible, that in this place a few words descriptive of the species of *Viverridæ* and *Mustelidæ* known to reside in and near Palestine, and supposed to be collectively designated by the term *tsiyîm*, may not be irrelevant. They appear, both anciently and among ourselves, collected into a kind of group, under an impression that they belong to the feline family; hence we, like the ancients, still use the words civet-cat, tree-cat, polecat, etc.; and, in reality, a considerable number of the species have partially retractile claws, the pupils of the eyes being contractile like those of cats, of which they even bear the spotted and streaked liveries. All such naturally have arboreal habits, and from their low lengthy forms are no less disposed to burrow; but many of them, chiefly in other hemispheres, are excellent swimmers. One of these species, allied to, if not the same as, *Genetta barbara*, is the *Thela Ælan*, described by Bochart as having "various colors, and as being spotted like a pard." In Syria it is called *sephka*, in Arabia *zebzeb*, and lives by hunting birds and shaphans. There are, besides, in the same region, the *nimse*, ferret or polecat (*Putorius vulgaris*), for these two are not specifically distinct; *fertel-heile*, the weasel (*Mustela vulgaris Africana*), differing from ours chiefly in its superior size and darker colors. A *paradoxurus*, identical with, or nearly allied to, *P. typus*, occurs in Arabia; for it seems these animals are found wherever there are *palmiferæ*, the date-palm in particular being a favorite residence of the species. Two or three varieties, or perhaps species, of *nems* occur in Egypt solely; for the name is again generical in the Arabian dialects, and denotes the ichneumon. Arabia proper has several other animals not clearly distinguished, though belonging to the families here noticed; but which of these are the *sungiab* and the *simur*, or the *alphanex* of Ibn Omar ben-Abdulbar, quoted by Bochart, is undetermined; albeit they evidently belong to the tribes of vermin mammals of that

Paradoxurus typus (Palm-marten).

region, excepting as regards the last mentioned, now known to be a kind of miniature fox (*Megalotis zerda*, Ham. Smith), or *fennec* of Bruce, who nevertheless confounded it with *Paradoxurus typus*, or an allied species which equally frequents palm-trees; but the *fennec* does not climb. It is equally impossible to point out the cats, tree-cats, and civet-cats noticed by the poet Nemesianus, who was of African birth, or by the Arabian Damir, who makes no further distinctive mention of them.

The *chôled* is described in Lev. xi, 29 as one of the small animals which are thrown together under the general designation of "creeping things," and which appear to include the smaller carnivorous and insectivorous *mammalia*, as well as the four-footed *reptilia*. The whole category is prohibited as unclean. The original word, as above seen, is referred by many to the Arabic and Syriac, in which it is said to imply a creeping, insidious motion; and hence peculiarly appropriate to the *Mustelidæ*, which, from their remarkably long, slender, and vermiform bodies and short legs, seem to glide along the earth more like reptiles than quadrupeds, and insinuate themselves into the smallest crevices. Kitto mentions the fitchet or polecat (*Mustela putorius*) as found in Palestine in the neighborhood of the villages, but says that it is rarely seen in towns. The skin is of no value in Syria, as the people have not, as in Europe, any means of divesting it of its unpleasant smell (*Phys. Hist. of Palest.* p. 355). The common weasel is doubtless found there also, as it is spread over Europe; but not the stoat or ermine, the climate being



Polecat (*Mustela putorius*).

too warm for it. All these animals, but particularly the first-named, are most destructive to other small animals; and from their depredations in the poultry-yard are held in detestation by the farmer, who, however, does not consider the benefit they do him in the destruction of myriads of field-mice, house-mice, and rats. Their appetite for blood seems insatiable; their ferocity and courage prompt them to fly at animals larger than themselves; while their carnivorous organization is developed perhaps even more highly than in the typical cats, and they use their powers with the utmost skill and judgment. They prefer the brain and blood of their prey to the flesh.

Weather (יוֹם, *yôm*, *day*, as usually rendered; "fair weather," זֹהַב, *zahâb*, Job xxxvii, 22, lit. *gold*, i. e. "brightness;" εὐδία, Matt. xvi, 2; "foul weather," χειμών, ver. 3, *storm*, as elsewhere) IN PALESTINE is, in consequence of the region being greatly diversified by hills, valleys, and plains, quite various in different parts, being hot during the summer, especially along the seashore (comp. Josephus, *War*, iii, 9, 1) and in the Jordan gorge (*ibid.* iv, 8, 3), and cooler on the mountain ridges, especially in winter, but, on the whole, more equable than in Northern and Occidental countries. The length of the day also varies less in different seasons than in higher latitudes, and thus tends to equalize the temperature. See CALENDAR; PALESTINE; SEASON.

Weathercock is a weather vane, on which is the metal or wooden representation of a cock, placed on the top of a spire, which vane turns by the force and direction of the wind.

Weatherford, John, a Baptist minister, was born in Charlotte County, Va., about 1740. His parents were members of the Presbyterian Church, his father being an elder in the church of which the distinguished Dr. Rice was the minister. Soon after his conversion, his mind began to be troubled on the subject of baptism. Having conversed on the matter with his pastor, and his doubts not having been removed, Dr. Rice had the magnanimity to say to him, "I perceive, John, that you will be a Baptist. Go, and the Lord be with you." He became a member of the Baptist Church when he was about twenty years of age. He commenced to preach about the year 1761, and his ministry was so popular that crowds were drawn to hear him. Persecution now began to follow him. After preaching on a certain occasion in Chesterfield, Va., he was arrested and thrown into prison, where he was held in confinement five months. It is said of him that "his courage

forsook him not. The love of Christ constrained him. He preached at the door of the prison as long as allowed that privilege. When refused that, he preached through the gratings of the window; but such determined opposition did he meet that an effort was made by his enemies to put a stop to that also. For this purpose they built an outer wall above the grating, but Weatherford devised means to overcome the obstacle. A handkerchief by the congregation was to be raised on a pole above the wall, as a signal that the people were ready to hear. His voice being very strong, he could throw it beyond these impediments, and convey the words of life and salvation to the listening crowds." At last, through the kind interference of Patrick Henry, he was liberated from his bondage, and again, with greater zeal than ever, entered anew on the work of preaching the Gospel. Most of his life-work was that of an evangelist. Towards the close of the century, however, he sustained the relation of pastor to two churches, which are said to have flourished under his ministry. He took up his residence in Halifax County, Va., in 1813, where he lived about ten years, and then removed to Pittsylvania, where he died, Jan. 23, 1833, having been a preacher of the Gospel over seventy years. He belonged to an order of ministers who accomplished a vast amount of good in a state the people of which had too generally settled down into a condition of formalism, and needed to be roused to thoughtfulness by such instrumentalities as were represented by the subject of this sketch. However despised they may have been by some, they certainly reaped the honor which comes from God only. See *Lives of Virginia Baptist Ministers*, p. 55-61. (J. C. S.)

Weatherford, Thomas, a Methodist Episcopal minister, was born in Europe about 1736. He labored four years in the ministry in the United States. He was slender in frame, remarkable for his piety, and died triumphantly in 1792. See *Minutes of Annual Conferences*, 1792, p. 45.

Weaver, John M., a Methodist Episcopal minister, was born in Washington County, N. Y., July 5, 1792. He embraced religion when about twenty-one; was licensed to preach in 1816; and joined the New York Conference in 1829, in which he served faithfully until 1855, when he was granted a superannuated relation. In 1859 he resumed his Conference work, labored earnestly two years, and then retired from stated work. He died at Ganges, Mich., May 12, 1872. Mr. Weaver was very devoted to Methodism, deeply pious, and an excellent preacher. See *Minutes of Annual Conferences*, 1873, p. 66.

Weaver, Lindsey Carr, a Methodist Episcopal (South) minister, was born in Spartanburg District, S. C., Nov. 16, 1837. He joined the Church in 1858, while a student at Wofford College; graduated in 1859; and in 1860 entered the South Carolina Conference, and labored zealously until failing health obliged him to retire from active service. He died at Bishopsville, S. C., Feb. 28, 1863. Mr. Weaver was a young man of great promise, amiable in spirit, uncompromising in integrity, unflinching in zeal, and abundant in good deeds. See *Minutes of Annual Conferences of the M. E. Church, South*, 1863, p. 449.

Weaver, Richard, an English Congregational minister, was born at Tewkesbury, Sept. 9, 1804. In early life his mind was impressed with the importance of personal piety. He was educated at Wymondley College for ministerial work, and in 1830 was ordained over the Independent Church at Foulmire, where he labored usefully for some years. In 1838 he was stationed at Balsham, and continued for several years in charge of that church. He died Dec. 16, 1862. See (Lond.) *Cong. Year-book*, 1864, p. 248.

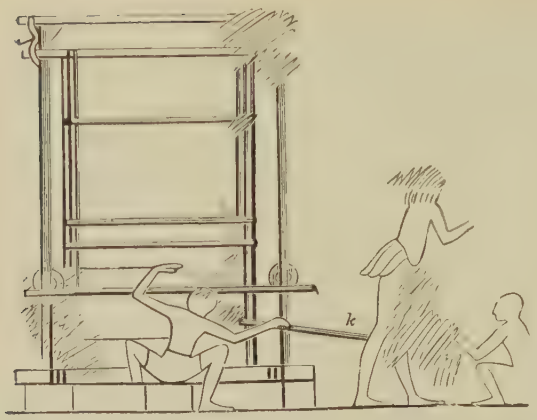
Weavers, Brother, is a name given to the Beghards, or Lollards, in France on account of the occupation of most of them. See Lollards.

Weaving (אָרַג, *arág*) is an art which appears to be coeval with the first dawning of civilization. In what country or by whom it was invented, we know not; but we find it practiced with great skill by the Egyptians at a very early period, and hence the invention was not unnaturally attributed to them (Pliny, vii, 57). The "vestures of fine linen" such as Joseph wore (Gen. xli, 42) were the product of Egyptian looms, and their quality, as attested by existing specimens, is pronounced to be not inferior to the finest cambric of modern times (Wilkinson, ii, 75). The Israelites were probably acquainted with the process before their sojourn in Egypt; but it was undoubtedly there that they attained the proficiency which enabled them to execute the hangings of the Tabernacle (Exod. xxxv, 35; 1 Chron. iv, 21) and other artistic textures. At a later period the Egyptians were still famed for their manufactures of "fine" (i. e. hackled) flax and of *chorî*, חֹרִי, rendered in the A. V. "networks," but more probably a *white* material either of linen or cotton (Isa. xix, 9; comp. Prov. vii, 16). From them the Tyrians procured the "fine linen with broidered work" for the sails of their vessels (Ezek. xxvii, 7), the handsome character of which may be inferred from the representations of similar sails in the Egyptian paintings (Wilkinson, ii, 131, 167). Weaving was carried on in Egypt generally, but not universally, by men (Herod. ii, 35; comp. Wilkinson, ii, 84). This was the case also among the Jews about the time of the Exode (1 Chron. iv, 21); but in later times it usually fell to the lot of the females to supply

Ancient Egyptian Women Weaving.

the household with clothing (1 Sam. ii, 19; 2 Kings xxiii, 7), and an industrious housewife would produce a surplus for sale to others (Prov. xxxi, 13, 19, 24).

The character of the loom and the process of weaving can only be inferred from incidental notices. The Egyptian loom was usually upright, and the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom, so that the remark of Herodotus (ii, 85) that the Egyptians, contrary to the usual practice, pressed the woof downwards, must be received with reservation (Wilkinson, ii, 85). That a similar variety of usage prevailed among the Jews may be inferred from the remark of John (xix, 23) that the seamless coat was woven "from the top" (*ἐκ τῶν ἄνωθεν*). Tunics of this kind were designated by the Romans *rectæ*, implying that they were made at an upright loom at which the weaver stood to his work, thrusting the woof upwards (Pliny, viii, 74). The modern Arabs use a procumbent loom, raised above the ground by short legs (Burckhardt, *Notes*, i, 67). The Bible does not notice the loom itself, but speaks of the beam (מְנוֹר, so called from its resemblance to a ploughman's yoke) to which the warp was attached (1 Sam. xvii, 7; 2 Sam. xxi, 19); and of the pin (מַסֶּכֶת, a term otherwise understood of the warp, as in the Sept. and the Vulg. [Gesenius, *Thesaur.* p. 890]) to which the cloth was fixed, and on which it was rolled (Judg. xvi, 14). We have also notice of the shuttle (אָרֹג, denoting both the web and the shuttle), which is described by a term significant of the act of weaving (Job



An Egyptian Loom. (*k* is a shuttle, not thrown, but put in with the hand. It had a hook at each end.)

vii, 6); the thrum (הַלָּה) or threads which attached the web to the beam (Isa. xxxviii, 12, marg.); and the web itself (Judg. xvi, 14; A. V. "beam"). Whether the two terms in Lev. xiii, 48, rendered "warp" (שְׁתִי) and "woof" (עֵרֶב), really mean these admits of doubt, inasmuch as it is not easy to see how the one could be affected with leprosy without the other: perhaps the terms refer to certain kinds of texture (Knobel, *ad loc.*). The shuttle is occasionally dispensed with, the woof being passed through with the hand (Robinson, *Bibl. Res.* i, 169). The speed with which the weaver used his shuttle, and the decisive manner in which he separated the web from the thrum when his work was done, supplied vivid images — the former of the rapid passage of life (Job vii, 6), the latter of sudden death (Isa. xxxviii, 12).

The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sackcloth, and the "hairy garments" of the poor, were made of goat's or camel's hair (Exod. xxvi, 7; Matt. iii, 4). Wool was extensively used for ordinary clothing (Lev. xiii, 47; Prov. xxvii, 26; xxxi, 13; Ezek. xxvii, 18); while for finer work flax was used, varying in quality, and producing the different textures described in the Bible as "linen" and "fine linen." The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. xix, 19; Deut. xxii, 11). With regard to the ornamental kinds of work, the "needlework" and "the work of the cunning workman" have already been discussed under the head of NEEDLEWORK to the effect that both kinds were produced in the loom, and that the distinction between them lay in the addition of a device or pattern in the latter, the *rikmah* consisting simply of a variegated stuff without a pattern. We may further notice the terms (1) *shabáts* (שָׁבַץ) and *tashbéts* (תַּשְׁבֵּץ), applied to the robes of the priest (Exod. xxviii, 4, 39), and signifying *tesselated* (A. V. "broidered"), i. e. with depressions probably of a square shape worked in it, similar to the texture described by the Romans under the term *scutulatus* (Pliny, viii, 73; Juvenal, ii, 97); this was produced in the loom, as it is expressly said to be the work of the weaver (Exod. xxxix, 27); (2) *moshzár* (מָשְׁזָר) (A. V. "twined"), applied to the fine linen out of which the curtains of the tabernacle and the sacerdotal vestments were made (xxvi, 1; xxviii, 6, etc.); in this texture each thread consisted of several finer threads twisted together, as is described to have been the case with the famed corselet of Amasis (Herod. iii, 47); (3) *mishbetsóth zahâb* (מִשְׁבְּצוֹת זָהָב) (A. V. "of wrought gold"), textures in which gold-thread was interwoven (Psa. xlv, 13). The Babylonians were particularly skilful in this branch of weaving, and embroidered groups of men or animals on the robes (Pliny, viii, 74; Layard, *Nineveh*, ii, 413). The "goodly Babylonish garment" secreted by Achan was probably of this character (Josh. vii, 21). The sacerdotal vestments are said to have been woven in one piece without the intervention of any needlework to join the seams (Josephus, *Ant.* iii, 7, 4). The "coat without seam" (χιτὼν ἄῤῥαφος), worn by Jesus at the time of his crucifixion (John xix, 23), was probably of a sacerdotal character in this respect, but made of a less costly material (Carpzov, *Appar.* p. 72). See WEB.

Modern Egyptian Shawl-weaver.

Web: 1. The spider's (בַּיִת, *báyith*, Job viii, 14, a *house*, as elsewhere; קוּרִים, *kurim*, Isa. lix, 5, 6, *threads*); 2. Of the loom (מַסֶּכֶת, *masséketh*, Judg. xvi, 13, 14, *warp*, as woven). See WEAVING.

Webb, Benjamin C., a clergyman of the Protestant Episcopal Church. His ministry was devoted to one object, the salvation of the Southern slaves, having had charge of several large plantations in Prince William County, Va. In 1854 he removed from the low country to Abbeville, S. C., to take charge of a white congregation, hoping to improve his health by the change of climate; but he resigned the Church, and was seeking relief at Wilson's Springs, N. C., in 1855, when he died, aged forty-five years. See *Amer. Quar. Church Review*, 1855, p. 482.

Webb, Daniel, a Methodist Episcopal minister, was born at Canterbury, Conn., April 13, 1778. He embraced religion in 1797, and immediately began his life-work of preaching. He entered the New England Conference in his twentieth year, and labored on its many and vast circuits, with marvellous endurance and experience, until 1814, when the wide-spread distress occasioned by the war with Great Britain compelled him to locate, which he did at Newport. Here he opened a school, and for nine years performed the responsible duties of both schoolmaster and preacher in charge. In 1823 he rejoined the New England Conference, and during the following eighteen years filled the most important charges in the Conference; published the *Zion's Herald* one year (1827); and was presiding elder for several years. In 1841 he superannuated; in 1843 he was transferred to the Providence Conference, and was stationed first at Little Compton, and then at

Barnstable, where by various arrangements by his highly cultured and appreciative audience he was continued six years consecutively. Here he died, March 19, 1867, one of the most noted Methodists of his time, having spent more years in the active work than any other preacher in the annals of Methodism. See *Minutes of Annual Conferences*, 1867, p. 101.

Webb, Francis, an English Baptist minister, was born at Taunton in 1735. He became minister of a congregation at Barbican, London; also at Honiton; and died in 1815. He was the author of some volumes of *Sermons*:—*Somerset: a Poem* (1811):—and *Panharmonicon* (1815). See (Lond.) *Gentleman's Magazine*, 1815, ii, 278, 563.

Webb, James, a Methodist Episcopal minister, was born in Pennsylvania in 1829. He embraced religion in early life; years later was licensed as an exhorter; and began his ministerial life in 1858 on Zion Circuit, Cecil Co., Md. Meeting with discouragements, he began to doubt the genuineness of his call, and soon returned to his former vocation. After much prayer and counsel he again began the active work; joined the Philadelphia Conference in 1860, and in it labored four years so persistently that his health gave way and caused his superannuation. He died, greatly lamented, in Chester County, Pa., Oct. 8, 1864. See *Minutes of Annual Conferences*, 1865, p. 34.

Webb, John (1), an American divine, was born in 1687. He graduated at Harvard College in 1708; was ordained minister of the New North Church, Boston, in 1714; and died in 1750. He published twenty single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Webb, John (2), an English clergyman and eminent antiquary, was born in 1776, and died in 1869. He was the author of, *Translation of a French Metrical History of the Deposition of King Richard II* (Lond. 1823):—*Household Expenses of Richard de Swinfield* (1855). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Webb, John (3), an English Congregational minister, was born at Dulcot in 1827. Early in life he experienced a thorough consecration to God, and was diligent in preparation for the ministry. Mr. Webb graduated at the Western College, and settled at Castle Cary in 1851. He removed to Shepton-Mallet in 1858, and settled at Lewis in 1864. The Church and congregation greatly increased under his administration. Mr. Webb's reading was extensive among the best writers and thinkers of the day; and his preaching, though simple, was combined with such intelligence that he attracted the thoughtful Christians, and always attached them to his ministry. He died Nov. 7, 1867. See (Lond.) *Cong. Year-book*, 1868, p. 301.

Webb, John (4), an English minister of the Bible Christians, was born Jan. 31, 1836. After laboring for some time as a local preacher, he gave himself wholly to the work of the ministry. He entered the Conference in 1860. At the Conference of 1873, feeble health obliged him to take a supernumerary relation. He died June 7, 1874. See *Minutes of Conferences*, 1874.

Webb, Joseph, a Presbyterian minister, was a graduate of Yale College in the class of 1715. He was ordained and installed pastor of the Church at Newark, N. J., and became a member of the Synod in 1720. He proposed to the Synod a case of conscience, but in such general and doubtful terms that it was remitted to the Presbytery. In 1726 a committee of Synod, at his request, went to Newark to settle a difficulty which had arisen; and the Synod approved of its action in the premises. In 1732 difficulties in his congregation led the Church missionaries to commence their services in the town. Dickinson preached on "the vanity of human institutions in matters of religion." Colonel Josiah Ogden had been suspended from Church privileges because, for fear of losing his hay, he had gathered it in on the Lord's day. He wrote to the Synod in 1734, and Cross and Pemberton replied; but the letter did not satisfy him. Dickinson and Pemberton wrote the next year. The result was that Ogden joined the Episcopalians, and a Church missionary was stationed in Newark. Webb continued his relation to the Synod till 1740. He and his son, a student of Yale College, were drowned while crossing the ferry at Saybrook, Conn., Oct. 21, 1741. (W. P. S.)

Webb, Loren, a Methodist Episcopal minister, was born at Ridgefield, Huron Co., O., Aug. 9, 1837. He removed with his parents to La Porte, Ind., when thirteen years of age; there received a common-school education; experienced conversion in 1855; removed to Roscoe, Minn., in 1857; spent two winters in a printing-office; received license to preach in 1858; studied two years at McKendree College; was one of the first to respond to president Lincoln's call for volunteers to put down the Rebellion, and served the first three months as first lieutenant, and the next three years as captain of Company F, Ninth Illinois Infantry; then, being disabled for the infantry, returned home. Soon after he joined in the effort to suppress the Sioux Indian outbreak; afterwards labored zealously as a recruiting-officer; and finally, re-entering the university at Red Wing, resumed his studies. In 1867 he entered the New York East Conference, and was stationed at Collinsville, Conn. His subsequent charges were: Essex, in 1868–69; and in 1870 Forestville, where his close application and over-exertions undermined his constitution, and hemorrhage of the lungs set in. He removed South, and employed himself at various manual occupations until his demise at Nashville, Tenn., Feb. 20, 1880. The last six years of his life were full of poverty, bereavement, and deep sorrow. See *Minutes of Annual Conferences*, 1880, p. 50.

Webb, Nathan, a Congregational minister, was born in Braintree, Mass. He graduated from Harvard College in 1725; was ordained pastor of the Church in Uxbridge, Feb. 3, 1731; and died March 14, 1772, in the sixty-seventh year of his age. See Sprague, *Annals of the Amer. Pulpit*, ii, 85.

Webb, Samuel, an English Wesleyan minister, was born at Hanham, near Bristol, in 1783. He feared the Lord from his youth, and joined the Methodist Church at the age of twenty-two. He was called into the ministry in 1808, in which he continued with an unsullied reputation until his death, June 25, 1847. Meek, humble, and modest, he was firm in principle and talented in preaching. See *Minutes of Wesleyan Conferences*, 1847.

Webb, Thomas, prominent in the early history of Methodism, was an English soldier—for several years lieutenant of the Forty-eighth Regiment of Foot—and a man of wealth and education. He lost an eye and was nearly killed in the storming and capture of the French fort of Louisburg, Acadia (Nova Scotia), in 1758; and was, with Washington, one of the few officers who survived the terrible slaughter at the battle known as "Braddock's Defeat"—the unsuccessful attack in 1755 on the French fort Duquesne, where Pittsburgh, Pa., now stands. Four years afterwards he scaled the Heights of Abraham with Gen. Wolf, and saw Canada pass forever from the hands of France. He was converted under a sermon preached by Wesley, in Bristol, in 1765; united with the Methodist society, and commenced preaching. We next hear of him as barrack-master at Albany, N. Y. The report that the Methodists had commenced meetings in New York reached the ears of the zealous captain, and he at once repaired thither (spring of 1767). Webb was the providential man. "The little society needed a leader—Webb was born to command. They needed another preacher of more experience, learning, and power—Webb was one of the best preachers then on the continent of America. They

needed money wherewith to house their young society —Webb was rich and generous. . . . It would have been a hard matter for them to have suited themselves by a choice, out of all the Methodist preachers, better than God had suited them" (Daniels, *Hist. of Methodism*, p. 388). The congregations became too large, and in 1768 John Street Church was dedicated, Webb being one of the principal contributors in meeting the expenses of the new building. The military authorities now placed the captain on the retired list, but with full pay. He at once commenced itinerating. He introduced Methodism into Long Island at Jamaica; founded societies at Pemberton, Burlington, and Trenton, N. J.; traversed Delaware and Maryland; became the pioneer of Methodism in Philadelphia, where he preached in a sail-loft and formed a class in 1768, and two years after gave liberally for the purchase of St. George's Church. The work was now spreading rapidly. Help was needed. Webb sailed for England in 1772; preached in Dublin, London, etc.; made a stirring appeal before the Leeds Conference; and in 1773 returned with Shadford, Rankin, and Yearbry. He continued his evangelistic labors till after the breaking-out of the Revolutionary War, being one of the last of the English preachers to leave; but finally the country became too hot for him, and he bade a reluctant good-bye to America, the scene of so many struggles and victories in his eventful and varied life. On his return to England, he secured a home for his family in Portland, on the heights of Bristol; but still travelled and preached extensively in chapels, in market-places, and in the open air, listened to by immense congregations. The French prisoners at Winchester (1776–82) and the soldiers and sailors at Portsmouth were benefited by his labors. In 1792 he was liberal and active in the erection of Portland Chapel, at that time one of the most elegant meeting-houses in the Methodist connection. The old soldier and evangelist died Dec. 20, 1796, aged seventy-two years, and was laid to rest under the chancel of Portland Chapel.

Wesley writing to a friend in Limerick, said, "Captain Webb is a man of fire, and the power of God constantly attends his word" (*Jour.* Feb. 2, 1773; *Works* [3d. ed. Lond.], xii, 378). Charles Wesley speaks of him as an "inexperienced, honest, zealous, loving enthusiast." In 1774 John Adams says, "Mr. Webb is one of the most fluent, eloquent men I ever heard. He reaches the imagination, and touches the passions very well, and expresses himself with great propriety." See Atmore, *Meth. Mem.* s. v.; Stevens, *Hist. of Meth.* i, 427; iii, 99; id. *Hist. of M. E. Ch.* (Index), vol. iv; Porter, *Hist. of Meth.* p. 247–50, 261; Simpson, *Cyclop. of Meth.* s. v.

Wegscheider, Julius August Ludwig, the foremost systematic theologian of rationalism, was born in 1771 at Kübbelingen, in Brunswick. In 1791 he was in the University of Helmstädt, where Henke then occupied the theological chair, and in 1795 he became tutor in the family of a prominent merchant of Hamburg. He gave ten years to this service. His leisure time was devoted to the study of Kant's philosophy, the fruit of which appeared in 1797 in *Ethices Stoicorum . . . cum Principiis Ethicis a Kantio Propositis Comparata*, and in a *Versuch d. Hauptsätze d. philosoph. Religionslehre in Predigten darzustellen.* In 1804 he added to these a treatise *Ueber die Trennung der Moral von der Religion.* In 1805 he obtained a tutorship in the University of Göttingen, and in the following work came more prominently before the public by the issue of his *Einleitung in das Evangelium Johannis.* He was thereupon called to a professorship in the Hessian University of Rinteln, and afterwards on the absorption of Rinteln was transferred to Halle. Here he became exceedingly popular with students, who thronged his lecture-rooms, and he added to his fame by the publication of his *Institutiones Theologiæ Dogmaticæ.* His popularity continued until the *Denunciation of the Evangelical Kirchenzeitung*, as it was called, in 1830, when he was, together with his colleague Gesenius, cited before a committee of examination to defend himself against complaints respecting his teachings in the lecture-room. The intervention of political events deprived the examination of such importance as it might have possessed for him, but his influence was nevertheless irrevocably broken. Ullmann came to reinforce Tholuck in 1829, Julius Müller ten years afterwards; and the orthodox tendency grew in every direction. Many of the polemical blows aimed by Hase against Röhr in 1834 took effect on Wegscheider also. As his reputation declined, students no longer found it possible to endure the tediousness and monotonous delivery of his lectures, and but few of them continued to sit at his feet after 1840. He died in February, 1849. The scientific value of his *Institutiones*, the great systematic theology of rationalism, owes but little of its character to Wegscheider. Its thoughts are borrowed, usually from Henke's *Lineamenta* and Ammon's *Summa*, and, in many instances, in the exact words of those books. It abounds in half-completed ideas and unreconciled differences, as does scarcely any other theological work. Its true character was shown up for the first time by Hase in his *Antiröhr* (1837). See also Steiger, *Kritik des Rationalismus in Wegscheider's Dogmatik* (1830) and Herzog, *Real-Encyklop.* s. v.

Wegswin, in Norse mythology, is one of the streams of Hel, flowing through Niflheim.

Weichselzopf, in German mythology, is a name given to a certain disease which was thought to be derived from the river Weichsel, because this sickness was supposed to be common in Poland. It is, however, now quite certain that the name really is *Wichtelzopf*, taken from the superstitious idea of Wichtel—small, domestic, elf-like spirits that, doubtless, in many cases are beneficial to men, yet, when teased or tantalized, are angry and evil-minded; and, besides doing other mischief, they are said to interlace the hairs of the head into inextricable plats and knots.—Vollmer, *Wörterb. d. Mythol.* s. v.

Weickhmann, Joachim Samuel, a Lutheran theologian of Germany, was born May 1, 1714, at Dantzic. From 1735 to 1739 he studied at Leipsic, and his dissertation, published in 1739, *De Fontibus Veritatis Sacræ in Rivulis Profanis Sparsæ ad Lactant. Lib. VII, Cap.* 7, gave him the privilege of lecturing on philosophy. In 1740, having presented another dissertation, *De Platonica Animorum Immortalitate*, he was appointed adjunct to the philosophical faculty. Three years later he was made professor extraordinary, and in 1744 professor in ordinary of theology, his dissertation for this occasion having been *De Theologis Tridentinis, alia Loquentibus, alia Sentientibus.* Shortly afterwards he was made doctor of theology, and died Oct. 18, 1774. Besides the writings already mentioned, he published, *De Christo in Morte Gloriosissimo* (Vitebergæ, 1755):—*De Discrimine Gratiæ Divinæ sine Merito contra Meritum* (ibid. 1757):—*Jobus, Resurrectionis non Typus, sed Professor* (ibid. 1759). His other writings are enumerated in Fürst, *Bibl. Jud.* iii, 497; Döring, *Die gelehrten Theologen Deutschlands*, iv, 672 sq. (B. P.)

Weidelbot is a priest of the Wends in Pomerania and Rügen, the next to Griwe.

Weidman, Paul, a Reformed (Dutch) minister, was born in 1788. He graduated at Union College in 1818, at New Brunswick Theological Seminary in 1820, and was licensed by the Classis of New Brunswick the same year; was pastor at Schoharie, N. Y., 1820–36; at Manheim, 1837–41, and again, 1841–50. He died in 1852. See Corwin, *Manual of the Ref. Church in America*, p. 543.

Weidner, Johann Joachim, a Lutheran theologian of Germany, was born Aug. 11, 1672, at Rostock. He studied at different universities, and in 1699 he was appointed deacon at St. Mary's in his native place. In 1706 he received the degree of D.D., in 1716 was ap-

pointed professor of theology, and in 1721 senior of the theological faculty, and died Oct. 17, 1732. He was a voluminous writer. Of his works we mention: *Disputt. IX contra Reformatos, quod non Conveniant cum Lutheranis in Plurimis Articulis Fidei:—Dissertationes Tres de Gratia Dei Universali non Particulari:—Christus ex Bibliis ὁμοούσιος:—De Forma S. Cœnæ in Consecratione et cum eadem Conjuncta Sacramentali Manducatione et Bibitione:—Miraculum Murorum Hierichuntis Cadentium:—Christus Resurgens Victor*, etc. See Seelen, *Athenæ Lubecenses;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Weidner, Paul, a Jewish convert of Carinthia who joined the Christian Church in 1588, was professor of Hebrew at the Vienna University, and was appointed by imperial permission to preach occasionally to the Jews. He wrote *Loca Præcipua Fidei Christianæ Collecta et Explicata* (Vienna, 1559; 2d ed. 1562, with *Epistola Hebr. ad R. Jehudam, Venet. Habitantem, cum Versione Latina*). See Kalkar, *Israel und die Kirche*, p. 90; Delitzsch, *Wissenschaft, Kunst, Judenthum*, p. 139, 290; Wolf, *Bibl. Hebr.* i, 964; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* iii, 498; Bayle, *Dictionnaire Historique et Critique.* (B. P.)

Weigel, Christopher, a German engraver, was born at Redwitz, in Bohemia, in 1654. After visiting various German cities, he settled in Nuremberg, where he died in 1725. His principal work was a set of Bible plates engraved from his own designs, entitled *Sacra Scriptura Loquens in Imaginibus*, etc., published in 1690. They were executed with the graver. He is also said to have engraved in mezzotinto, and to have carried on an extensive commerce in prints. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Weigel, Valentine, a mystic of the 16th century, was born in 1533 at Hayn, in Misnia, where his father was then pastor. He studied at Leipsic and Wittenberg from 1554 to 1567, and was ordained pastor of Zschoppau, in the diocese of Chemnitz, Nov. 16, 1567, by Paul Eber (q. v.). He remained in that position till he died, June 10, 1588. He was married, but remained childless. He was beloved by his parishioners, who were not capable of discovering his heterodox views, more especially as he did not publish them to the world, and contented himself with privately elaborating them. He was not wholly successful, however, in preventing reports of his unsound opinions from being circulated, according to which he was tainted with Osiandrian and Schwenkfeldian errors. His cantor, Weikert, collected a band of mystical adepts, who undertook the multiplication, and subsequently the publication, of Weigel's works; and who issued them at Halle, Magdeburg, and elsewhere, in 1612, and afterwards in repeated editions. It is possible that interpolations of foreign matter into these writings took place, as the editors assumed pseudonymous names.

The sum and substance of Weigel's theorizing may be comprehended in the words of his epitaph at Zschoppau (see Arnold, *Kirchen- u. Ketzerhistorie*, ii, 17, 17), "O man, learn to know thyself and God; this is sufficient for thee!" His argumentation proceeds within the range of the subjective consciousness, objective proofs being regarded by him as the demonstration of a bondage to the letter which is opposed to all true spiritual wisdom. He teaches that man is a microcosm which embodies within itself the potentiality of salvation equally with other elements. Nature and grace are not in contrast with each other, even in an ethical sense, but are simply different degrees of the same state. Man is furthermore a threefold principle—his body being taken from the *limus terræ*, his soul from the stellar spirit or firmament, and his spirit from the *spiraculum vitæ* in God. This spirit is also the Holy Divine Spirit; or, more strongly expressed, man comprehends in himself by nature not only the world, but also God and Christ. Man is consequently both a microtheos and a microcosmos, and constitutes the point at which the world, which emanated from God, returns to God. Weigel's pantheism is undeniable. The idea of emanation appears in his cosmology, and the thoughts of eternity and time, the invisible and the visible, are everywhere regarded by him as correlated, so that none of them can exist without its counterpart. The creature is considered essential to the unfolding of the divine nature. The personality of the Son and the Holy Spirit is not necessary to the immanent being of God, but originates in connection with the emanation of the world from God. The Son is the centre in which God and the creature come together. Through him God becomes corporeal and temporal. It will be noticed that this does not effect the emanation of the creature from God, but is a mere impossible reduction of the divine and the eternal to the measure of time and sense; nor does Weigel anywhere succeed in achieving the completeness essential to the consistency of his system which the establishing of a distinct creature-nature would involve. Angels were created by the word of God, and in them the invisible world; but when Lucifer fell, God desired to have man, and therefore created the earth. Yet man is called the eye, ear, foot, hand, instrument of God, through which everything must be recognised and wrought; and it is said that this could not have come to pass had Adam remained in Paradise. In brief, all externality is but a reflex of the internal, and an idealism exists in which the distinction between the world and God is altogether subjective, and whose result is that man lacks personality. All effect is the result of the divine action, and yet the human will is said to be unnecessitated in the fall into sin—a contradiction which Weigel nowhere explains. Sin is not a substance, but an accident assumed by the will, though it may be considered a substance in view of its effect on human nature, which involves the loss to man of his whole body—body being equivalent to all that is objective. Original sin is a necessary condition of the creature nature, which involves the departure of man from Eden, that he may till the soil and learn to know himself. Redemption consequently has no objective signification. Christ and the new life exist naturally in man. The kingdom of God is so in man that all the potencies of salvation exist in him, and it is actualized by the attainment of the soul to a knowledge of itself, and thereby to a knowledge of the Eternal and of God. The key to the whole of Weigel's system is his postulated opposition between the internal, which is the divine in man, and the external, which is the product of the internal. The Scriptures, as the outward letter, are depreciated and accounted incapable of revealing eternal life, which, according to Weigel, is made known by the subjective spirit alone; and yet they are said to be necessary in another direction, because of our blindness and weakness. The duty of man is fulfilled in a simple surrender to the operations of the immanent Christ.

It remains to be observed that while, in his opposition to the literalism of the Church, Weigel was at one with the sects of the time of the Reformation, he was utterly at variance with them in his advocacy of a fully developed quietism, and in his denunciation of war, lawsuits, etc., as he was also with the gross materialism which characterized the early Anabaptists in the unqualified intellectualism of his views. His mysticism afforded no aid whatever towards the thorough regeneration of theology. His significance probably extends no further than his influence contributed to the renewal of philosophical methods in theological inquiry, and as he antagonized the supranaturalism then current with his principle that nothing can be true which does not impress itself immediately upon the consciousness as being true.

See Arnold, *Kirchen- u. Ketzerhistorie*, ii, 17, 17, where a complete list of Weigel's works is given; *Unschuldige Nachrichten*, 1715; Hilliger, a dissertation entitled *Fata et Scripta M. V. Weigel*, etc. (Wittenberg,

1721); comp. also Roth, *Nöthiger Unterricht von d. prophet. Weissagungen* (1694), § 24. Arnold has stated Weigel's peculiar tenets in an apologetical way, while Hilliger has furnished a somewhat extended list of his heresies. His importance to philosophy is set forth in Ritter, *Gesch. d. Philosophie*, x, 77–100; Standenmayer, *Philos. d. Christenthums*, i, 723 sq.; Carrière, *Philosoph. Weltanschauung d. Reformationszeit*, p. 203–209; further, Walch, *Einl. in d. Rel.-Streitigkeiten*, iv, 1024–1066; Planck, *Gesch. d. prot. Theologie*, p. 72 sq.; Hagenbach, *Vorles. üb. d. Ref.-Gesch.* iii, 337 sq.; Dorner, *Christologie*, ii, 853; Baur, *Trinitätslehre*, iii, 255–260; id. *Versöhnungslehre*, p. 463.—Herzog, *Real-Encyklop.* s. v.

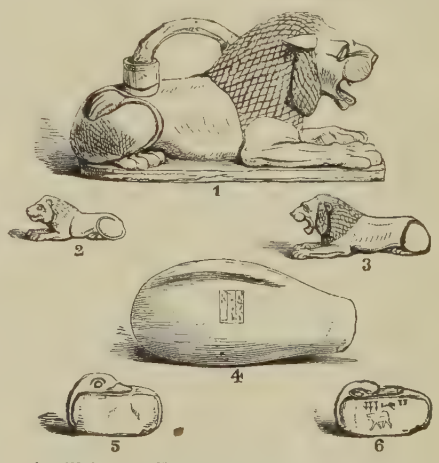
Weighing OF SOULS is a practice accredited to the Egyptian gods to determine their place in the future world. The heart of the deceased was placed on one side of the scales held by Horus and Anubis, and the god Thoth registered the result of the weighing. Upon this judgment (which was rendered by Osiris and his forty-two deputies) the irrevocable fate of the soul depended. If the deceased was convicted of unpardonable faults, he became the prey of an infernal monster, with the head of a hippopotamus, and was beheaded by Horus and by Smu, one of the forms of Set, upon the *nemma*, or infernal scaffold. The most wicked were punished with final annihilation. See Lenormant, *Chaldæan Magic*, p. 86. See WEIGHT.

Weight (אֶבֶן, *ében*, Deut. xxii, 24; xxv, 15; 2 Sam. xiv, 26; Prov. xi, 1; xvi, 11; xx, 10; Mic. vi, 11; a *stone*, as elsewhere rendered; usually מִשְׁקָל, *mishkâl* [once מִשְׁתְּקֹל, *mishkôl*, Ezek. iv, 10], from שָׁקַל, *to weigh*; פֶּלֶס, *péles*, Prov. xvi, 11; "scales," Isa. xl, 12, a *balance*; ὄγκος, Heb. xii, 1, a *mass*; βάρος, 2 Cor. iv, 17, elsewhere "burden"). It is evident from one of these names (*ében*) that stones were used in the most ancient times among the Hebrews for weights, as they were also among many other nations; and from another (*mishkâl*), that of their money weights and terms, the shekel was that in most common use, and the standard by which others were regulated. In later times weights were made of lead (Zech. v, 6). These weights were carried in a bag (Deut. xxv, 13; Prov. xvi, 11) suspended from the girdle (Chardin, *Voy.* iii, 422), and were very early made the vehicles of fraud. The habit of carrying two sets of weights is denounced in Deut. xxv, 13 and Prov. xx, 10, and the necessity of observing strict honesty in the matter is insisted upon in several precepts of the law (Lev. xix, 36; Deut. xxv, 13). But the custom lived on, and remained in full force to the days of Micah (vi, 11), and even to those of Zechariah, who appears (ch. v) to pronounce a judgment against fraud of a similar kind. See BAG.

Between ancient weights and money there was a very intimate connection. All Greek money was originally a certain weight of silver, and a similar rule probably held with the money of other nations. Hence, perhaps, the best mode of ascertaining an ancient weight is by weighing a good coin of the same denomination. When this is ascertained, we can form a just opinion of the other weights in the scale from their relative proportions. Gold, even as late as the time of David, was not used as a standard of value, but was considered merely as a very precious article of commerce, and was weighed like other articles. In Oriental countries, as far back as the time of Abraham, the value of goods was estimated at a certain quantity of silver, the purity of which was taken into account by the merchant (Gen. xxiii, 16). But there is no trace of stamped silver or coin previous to the Captivity. Nor, indeed, was it at that early period divided into pieces of a certain size. It was commonly weighed out in balances, though its weight was sometimes ascertained by means of an instrument of weighing answering to our steelyards. See SCALE. By means of the balance the Hebrews appear to have been able to weigh with considerable delicacy, and for this purpose they had weights of extreme minuteness, which are called metaphorically "the small dust of the balance" (Isa. xl, 15). The "little grain" (ὁροπή) of the balance in Wisd. xi, 22 is the small weight which causes the scale to turn. In this passage, as in 2 Macc. ix, 8, the Greek word πλάστιγξ, rendered "balance," was originally applied to the scale-pan alone. See BALANCE. The balance in this form was known at a very early period. It is found on the Egyptian monuments as early as the time of Joseph, and we find allusions to its use in the story of the purchase of the cave of Machpelah (Gen. xxiii, 16) by Abraham. Before coinage was introduced, it was of necessity employed in all transactions in which the valuable metals were the mediums of exchange (xliii, 21; Exod. xxii, 17; 1 Kings xx, 39; Esth. iii, 9; Isa. xlvi, 6; Jer. xxxii, 10, etc.). See MONEY.

Ancient Egyptian Scales.

The shekel, the half-shekel, the talent, are not only denominations of moneys, of certain values, in gold and silver, but also of certain weights. The earliest weight to which reference is made is the קְשִׂיטָה, *kesîtâh* (Gen. xxxiii, 19; Josh. xxiv, 32; Job xlii, 11), which in the margin of our version is in two passages rendered "lambs," while in the text it is "piece of money." It may have derived its name from being in the shape of a lamb. See SHEEP. A number of small statues, of a crouching lion in bronze, forming a series of various dimensions, from one inch to twelve in length, found at Nimrûd, and now in the British Museum, appear to have been Assyrian weights. On the tombs at Thebes



Assyrian Weights. (From specimens in British Museum.)
1. Bronze—15 manehs; 2. Bronze—3 shekels; 3. Bronze—1 maneh; 4, 5, 6. Stone weights in form of ducks with heads thrown back.

are representations of weights having the form of stags, sheep, gazelles, etc. There are also among the Egyptian antiquities some Coptic weights of great antiquity, but not antecedent to the Christian æra. They are circular, and have grooves or channels cut in them. See MINE.

The *Weight of the Sanctuary*, or Weight of the Temple (Exod. xxx, 13, 24; Lev. v, 15; Numb. iii, 50; vii, 19; xviii, 16, etc.) was probably the standard weight,

preserved in some apartment of the Temple, and not a different weight from the common shekel (1 Chron. xxiii, 29); for though Moses appoints that all things valued by their price in silver should be rated by the weight of the sanctuary (Lev. xxvii, 25), he makes no difference between this shekel of twenty oboli, or twenty gerahs, and the common shekel. Ezekiel (xlv, 12), speaking of the ordinary weights and measures used in traffic among the Jews, says that the shekel weighed twenty oboli, or gerahs; it was therefore equal to the weight of the sanctuary. Neither Josephus nor Philo nor Jerome, nor any ancient author, speaks of a distinction between the weights of the Temple and those in common use. Besides, the custom of preserving the standards of weights and measures in temples is not peculiar to the Hebrews. The Egyptians, as Clemens Alexandrinus informs us, had an officer in the college of priests whose business it was to examine all sorts of measures and to take care of the originals; the Romans had the same custom (Fannius, *De Amphora*); and the emperor Justinian decreed that standards of weights and measures should be kept in Christian churches. The Jews do not seem to have had any officers whose especial duty it was to superintend weighing transactions like the kabbáneh, or public weighers of Egypt, the Greek ζυγόσται (Artemid. ii, 37), or Latin *libripendes* (Pliny, xxxiii, 3); but care was always taken that the money used should be of full weight (Gen. xliii, 21). For the estimation of Hebrew weights, see METROLOGY.

Ancient Egyptian Kabbáneh, or Public Weigher and Notary.

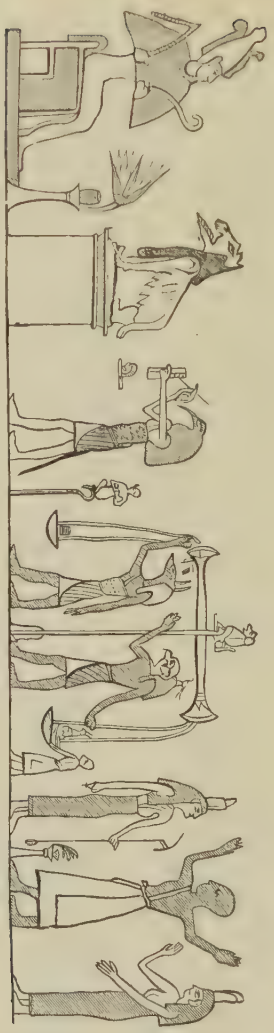
1. The weigher; 2. The notary making an official record; *a*. The bag of money to be weighed; *b*. The frame or box containing *c*, a pile of coins in the form of rings; *c*. A stand supporting *k*, a weight in the form of a lamb; *d*. One scale containing a number of coins; *f*. An apparatus for steadying *g*, the arm of the balance; *h*. An ape, the emblem of Thoth, the god of justice, presiding over the operation; *i*. The other scale containing the weight.

The expression in Dan. v, 27, "thou art weighed in the balances, and art found wanting," has been supposed to be illustrated by the custom of weighing the Great Mogul on his birthday in the presence of his chief grandees. The ceremony is described in a passage from Sir Thomas Roe's *Voyage in India*, quoted in Taylor's Calmet, *Frag.* 186: "The scales in which he was thus weighed were plated with gold, and so the beam on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately after was distributed among the poor; then was he weighed against gold; after that against jewels (as they say); but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags, on the contrary scale. . . . By his weight (of which his physicians yearly keep an exact account) they presume to guess of the present state of his body; of which they speak flatteringly, however they think it to be." It appears, however, from a consideration of the other metaphorical expressions in the same passage of Daniel that the weighing in balances is simply a figure, and may or may not have reference to such a custom as that above described. Many examples of the use of the same figure of speech among Orientals are given in Roberts's *Oriental Illustrations*, p. 502. The allusion, however, may be of a far more solemn character. The Egyptians entertained the belief that the actions of the dead were solemnly weighed in balances before Osiris, and that the condition of the departed was determined according to the preponderance of good or evil. Such judgment scenes are very frequently represented in the paintings and papyri of ancient Egypt, and one of them (given on the following page) we have copied as a suitable illustration of the present subject. One of these scenes, as represented on the walls of a small temple at Deir-el-Medîneh, has been so well explained by Mr. Wilkinson that we shall avail ourselves of his description; for although that to which it refers is somewhat different from the one which we have engraved, his account affords an adequate elucidation of all that ours contains: "Osiris, seated on his throne, awaits the arrival of those souls that are ushered into Amenti. The four genii stand before him on a lotus-blossom [ours has the lotus without the genii], the female Cerberus sits behind them, and Harpocrates on the crook of Osiris. Thoth, the god of letters, arrives in the presence of Osiris, bearing in his hand a tablet, on which the actions of the deceased are noted down, while Horus and Aroeris are employed in weighing the good deeds of the judged against the ostrich feather, the symbol of truth and justice. A cynocephalus, the emblem of truth, is seated on the top of the balance. At length arrives the deceased, who appears between two figures of the goddess, and bears in his hand the symbol of truth, indicating his meritorious actions, and his fitness for admission to the presence of Osiris" (Kitto, *Pict. Bible*, note *ad loc.*).

A *weight of glory*, of which Paul speaks (2 Cor. iv, 17), is opposed to the lightness of the evils of this life. The troubles we endure are really of no more weight than a feather, or of no weight at all, if compared to the weight or intenseness of that glory which shall be hereafter a compensation for them. In addition to this, it is probable the apostle had in view the double meaning of the Hebrew word כָּבוֹד, *kabôd*, which signifies not only *weight*, but *glory*; that is, splendor is in this world the lightest thing in nature; but in the other world it may be real, at once substantial and radiant.

Weihenmayer, JOHANN HEINRICH, a Lutheran theologian of Germany, was born at Ulm, Aug. 4, 1637. He studied at Jena, was appointed deacon in 1662 at Leipheim, and pastor at Altheim in 1681. In 1687 he was called to Ulm, where he died, May 29, 1706. He left a great many writings, mostly of an ascetical nature, which are given in Pipping, *Memoriæ Theologorum*; Serpilius, *Epitaphia Theologorum*; Jöcher, *Allgemeines Gelehrten-Lex.* s. v. (B. P.)

Weikel, JOHN H., a German Reformed minister,



Ancient Egyptian Death Judgment. (From a drawing on one of the sepulchral papyrus rolls.)

was pastor of Boehm's and some other churches in Montgomery County, Pa., from 1776 to 1781, but his loyalty to the American cause during the Revolution finally led to his resignation on account of dissatisfaction among his parishioners. Nothing seems to be known of him after the war. See Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 400.

Weil, JAKOB, a Jewish teacher of Germany, was born in 1792 at Frankfort, where he died, Nov. 19, 1864. He wrote and spoke for the emancipation of his coreligionists. He published, *Fragmente aus dem Talmud und den Rabbinen* (Frankf. 1811–12):—*Das junge Deutschland und die Juden* (ibid. 1836):—*Die erste sächsische Kammer und die Juden* (Hanau, 1837):—*Wagener, Stahl, die Juden und die protestantischen Dissidenten* (Frankf. 1857):—*Die alten Propheten und das Leben Jesu* (ibid. 1864). See Winer, *Handb. der theol. Lit.* i, 526; Fürst, *Bibl. Jud.* iii, 499; Kayserling, *Bibliothek jüdischer Kanzelredner*, i, 400 sq. (B. P.)

Weiller, KAJETAN VON, a Roman Catholic theologian of Germany, was born at Munich, Aug. 2, 1762. He studied theology and philosophy in his native place. In 1785 he received holy orders, and in 1799 he was placed in the chair of philosophy and pedagogics. The University of Landshut conferred on him the degree of doctor of philosophy in 1802, while learned societies admitted him to membership. In 1812 he was ennobled by his king, and died June 24, 1826. His writings are, *Ueber die religiöse Aufgabe unserer Zeit* (Munich, 1819):—*Das Christenthum in seinem Verhältnisse zur Wissenschaft* (ibid. 1821):—*Der Geist des ältesten Katholicismus, als Grundlage für jeden spätern* (ibid. 1824):—*Grundriss der Philosophie* (ibid. 1818):—*Grundlegung der Psychologie* (ibid. 1818). His orations and minor treatises are collected in his *Kleine Schriften, Schulreden*, etc. (3 vols. 1822–26). See Döring, *Die gelehrten Theologen Deutschlands*, iv, 679 sq.; Winer, *Handbuch der theologischen Literatur*, i, 406, 509, 865; ii, 145. (B. P.)

Weimar, DAVID, a Jewish philologist of Germany who lived in the 17th century, is the author of תורת נעמי המקרא, *Doctrina Accentuationis Hebr.* (Cizæ, 1681; studio Matthesii, Lips. 1687 a. o.):—*Mysterium in Infallibili Accentuum Bibl. Ministerio Detectum* (ibid. 1681):—*Solida Demonstratio de Vera Decalogi Divisione et Infallibili Duplicis Accent. Principio* (ibid. eod.):—*Usus Accentuationis Bibl. per 25 Locos Vet. Test. Præmissa ejus Θεοπνευστίας Demonstratione* (Jenæ, 1693 a. o.). See Fürst, *Bibliotheca Judaica*, iii, 501 sq.; Steinschneider, *Bibliographisches Handbuch*, s. v. (B. P.)

Welch, Bartholomew T., D.D., an eminent Baptist minister, was born in Boston, Sept. 24, 1794. There was something in the history of his ancestry that inspired and kept alive those feelings of patriotism which were so marked a feature in his subsequent life. His father was a midshipman in the navy, and his grandfather a lieutenant. His grandfather on his mother's side was Bartholomew Trow, one of the famous party who threw over the tea in Boston Harbor. He was present at the battle of Lexington, and served his country in the Revolutionary war. His father died when he was but a child. The pastor of his early days was the excellent Dr. Thomas Baldwin, and he received a good religious education in his early home. With a restlessness which is often characteristic of youth, he aspired after more freedom than he found in his home, and at the age of seventeen he started for Philadelphia, making the journey on foot, with the hope of finding business. But the war had put a check to strictly mercantile pursuits, in which he had been reared, and he became an apprentice to learn the engraver's art. For some time he seems to have lived a thoughtless, careless life, so far as religion was concerned, and it is said that through a whole year he never entered a house of worship. At length, the Spirit of God took strong hold on his conscience. He saw the wickedness and folly of the course he had been pursuing, and his heart was bowed in submission to Christ. He was baptized, the first Sunday in September, 1815, by Rev. Dr. Staughton, and became a member of the Sansom Street Baptist Church in Philadelphia. In 1816 he removed to Baltimore, with the hope of meeting with better success in the practice of his art as an engraver. At once he identified himself with the cause of Christ and became an earnest worker in the vineyard of his Lord. It was not long before he felt an impulse, which he struggled hard to resist, to preach the Gospel. After many conflicts growing out of the consideration that he was utterly unprepared by the want of intellectual training for the sacred office, he yielded at length his own will and acquiesced in what seemed to him to be the call of God that he should be an ambassador for Christ. In August, 1824, he abandoned his profession as an engraver, and entered upon what was to be the work of his life. His early labors as a preacher were as a missionary among the destitute churches within the limits of the Baltimore Baptist Association. He crossed the mountains of Maryland and visited the villages and hamlets scattered along the banks of the Juniata, proclaiming as he went the news of salvation through a crucified Redeemer. One year was spent in such work as this. In the summer of 1825, he was on a visit to

some friends in New York, and was requested to do the kind of work which he had performed so successfully in Maryland among the feeble churches of the Baptist denomination along the line of the Hudson River. In October of this year he was ordained as pastor of the Church in Catskill, and remained here a little less than two years, when he was called to take charge of what is now the Emanuel Church in Albany, N. Y. He entered upon his duties here in September, 1827. It was a dark day in the history of the Church when Dr. Welch commenced his ministry with them. "The Church," says Dr. Bridgman, "was feeble and staggering with their debt. The old theatre in Green Street had been turned into their sanctuary, but the house was thought to be too large, and a partition had been built to save fuel, 'and to make neighbors of the worshippers.'" At once a change took place, and as a preacher Dr. Welch soon stood in the foremost rank among the most gifted and eloquent ministers in the city of Albany. A few years of such work as he put into his ministry told wonderfully upon the prosperity of the enterprise. The feeble band grew to be a Church of three hundred and twenty-seven members, "united in their counsels, free from all embarrassment, and in a condition of great material and spiritual prosperity." The question of colonizing began to be discussed, and after the usual delays which arose from the reluctance of Church members to break away from their religious homes, it was decided that the time had come to engage in a new enterprise. An appeal was made to the friends of religion, and those who had become warmly attached to Dr. Welch, although not belonging to the Baptist denomination, for the necessary funds to carry out the projected plan. Among the contributors to these funds we notice the names of William L. Marcy, Martin Van Buren, Erastus Corning, and P. S. Van Rensselaer. The corner-stone of the new church was laid in July, 1833, and the building was ready for occupancy in the month of October following. A colony of about one hundred and twenty, with Dr. Welch as the pastor of the new church, took possession of what was then regarded as one of the most elegant houses of worship in Albany. The record of the results of a ministry of fourteen years in the Pearl Street Church is summed up in very general terms by saying that during these fourteen years five hundred and seven persons were received by baptism, and two hundred and sixty-two by letters from other churches. During all this time Dr. Welch took a prominent position in all the great religious enterprises in which the Baptist churches were interested, especially in the American and Foreign Bible Society, of which, for many years, he was the president. On resigning his pastorate of the Pearl Street Church, Dr. Welch took charge of the Pierrepont Street Church in Brooklyn, where he remained eight years, and then removed to Newtonville, near Albany, and was pastor for ten years. Worn down by the labors of his long ministry, Dr. Welch went into retirement. His great powers gradually grew weaker and weaker, until the lamp of life went out, to be rekindled amid the glories of a better world. He died Dec. 9, 1870. See *Minutes of the Hudson River Baptist Assoc.* for 1871; Dr. Bridgman's *Sermon.* (J. C. S.)

Welch, Moses Cook, D.D., a Congregational minister, son of Rev. Daniel Welch, was born in Mansfield, Conn., Feb. 22, 1754. Although he graduated from Yale College in 1772, he remained for several years undecided as to his profession. For a while he was teacher of a grammar-school in Windham, Conn., and then entered the office of Hon. Eliphalet Dyer to study law. His father's aversion to this profession induced him to abandon it in about a year. Then he taught school and studied medicine a short time. As the Revolution was fairly begun, he engaged with Mr. Samuel Nott in the manufacture of saltpetre, to be used in making powder to supply the Continental Army. Having been drafted, he cheerfully entered the army, but, contracting a disease in camp, was obliged to return home. About this time he was converted. Turning his attention to the ministry, he studied theology under Rev. Dr. Salter, of Mansfield, and Rev. Stephen White, of Windham. When his father died, in 1782, he was called to succeed him as pastor of the Church in North Mansfield, to which office he was ordained June 2, 1784. In 1812 he was detailed as chaplain in the American army, a service which he promptly performed. For two years, from 1822, he belonged to the Corporation of Yale College. He died at North Mansfield, April 21, 1824. In consequence, probably, of his legal training, he was a great ecclesiastical lawyer. With a vigorous mind, an ardent temperament, and clear perceptions, he became a popular preacher. See Sprague, *Annals of the Amer. Pulpit*, ii, 234.

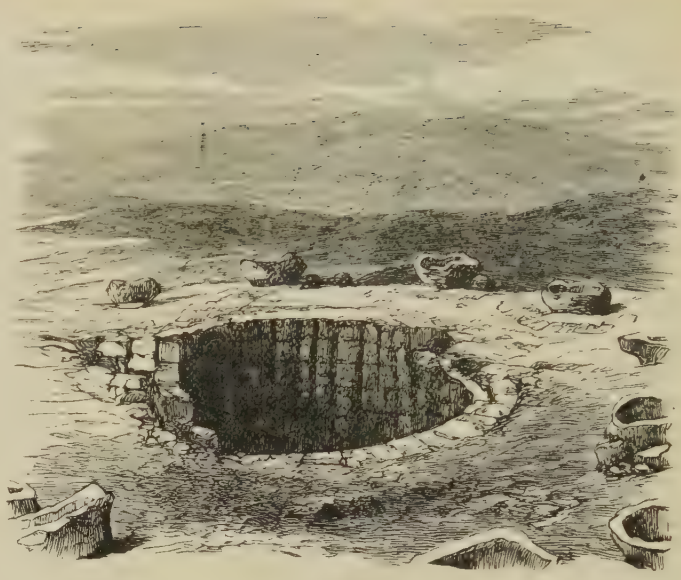
Welchman, Edward, D.D., an eminent English divine, was born about 1665. He became a commoner of Magdalen Hall, Oxford, in 1679; graduated in 1683; was admitted probationer fellow of Merton College in 1684; became rector of Lapworth and of Solihull, Warwickshire; archdeacon of Cardigan in 1727; and died in 1739. He was the author of, *Defence of the Church of England* (1692):—*Husbandman's Manual* (1695):—*Articuli XXXIX Ecclesiæ Anglicanæ Textibus e Scriptura Depromptis Confirmati*, etc. (1713); translated into English (1740); his most famous work:—*Doctrine of Baptism* (1706):—*Dr. Clarke's Scripture Doctrine of the Trinity Examined*, etc. (1714):—*Conference with an Arian* (1721):—and other works. See Chalmers, *Biog. Dict.* s. v.

Weld, Ludovicus, a Congregational minister, was born at Braintree, Mass., Sept. 12, 1766, being a son of the Rev. Ezra Weld. He graduated at Harvard College in 1789; taught school in Cambridge; studied theology with his father; and was ordained at Hampton, Conn., in 1799, where he remained until infirmities induced him to seek a dismission (1824). He removed to Fabius, N. Y., where he ministered to vacant churches for several years. In 1842 he purchased a residence near his son Theodore, in Belleville, N. J., where he died, Oct. 9, 1844. Mr. Weld's character from early life was manly and upright; his mental abilities were superior, so that he was considered one of the ablest men of his day in that region. Three of his sermons were published. See *Cong. Quar.* 1860, p. 181.

Well (prop. בְּאֵר, *bêêr*, φρέαρ, a *dug* source of living, though not running, water; but "well" is an occasional rendering in the A. V. likewise of בּוֹר, *bôr*, 2 Sam. iii, 26; xxiii, 15, 16; 1 Chron. xi, 17, 18; 2 Chron. xxvi, 10, a "pit," i. e. *cistern;* also of מַעְיָן, *mayân*, Josh. xviii, 15; 2 Kings iii, 19, 25; Psa. lxxxiv, 6, a "fountain;" of מָקוֹר, *makôr*, Prov. x, 11, a "fountain;" and even of עַיִן, *áyin*, Gen. xxiv, 13, 16, 29, 30, 42, 43, 45; xlix, 22, a living *spring;* and so of πηγή, John iv, 6, 14). The difference between a well (*bêêr*) and a cistern (*bôr*) consists chiefly in the use of the former word to denote a receptacle for water springing up freshly from the ground, while the latter usually denotes a reservoir for rain-water (Gen. xxvi, 19, 32; Prov. v, 15; John iv, 14). See Cistern. Both these Heb. words come from a root (בּוּר or בָּאַר) significant of *digging*, and are thus distinguished from a natural fountain. The former (*bêêr*) is still represented by the Arabic *bîr*, used in the same sense; but the latter (*bôr*) has in modern times given place to *birket* (=Heb. בְּרֵכָה), which signifies an open *pool* of surface water. See Topographical Terms.

The first well mentioned in Scripture is in "the wilderness," in the way to Shur, where Hagar sat down when fleeing from Sarai, which was afterwards called *Beer-lahai-roi*, "the well of him that liveth and seeth me" (Gen. xvi, 14), between Kadesh and Bered. It is called both a "fountain" and a "well." The second well mentioned is also in connection with Hagar's his-

tory (xxi, 19) in the wilderness of Beersheba. After this a good many wells are mentioned: the wells of Beersheba, which remain to this day (xxvi, 25); the Mesopotamian well (xxiv, 11), at the city of Nahor; the wells in Gerar (xxvi, 15, 18); the well Esek (ver. 20); the well Sitnah (ver. 21); the well Rehoboth (ver. 22); the well in Haran (xxix, 2); the wells of Elim (Exod. xv, 27); the well dug by the princes (Numb. xxi, 61); the well of Nephtoah (Josh. xviii, 15); the great well in Sechu (1 Sam. xix, 22); the well of Bethlehem by the gate (2 Sam. xxiii, 16); the well of Harod (Judg. vii, 1); Jacob's well, on the low slope of Gerizim (John iv, 6). See FOUNTAIN.



Well at Beersheba.

The importance of wells is very great, especially in the desert, where the means of forming them are deficient, as well as the supply of labor necessary for such undertakings, which, after all, are not always rewarded by the discovery of a supply of water. Hence in such situations, and indeed in the settled countries also, the wells are of the utmost value, and the water in most cases is very frugally used (Numb. xx, 17–19; Deut. ii, 6, 28; Job xxii, 7). It is, however, not merely the value of the well itself, but certain other considerations that explain the contests about wells which we find in the histories of Abraham and Isaac (Gen. xxi, 25–31; xxvi, 15–22). The special necessity of a supply of water (Judg. i, 15) in a hot climate has always involved among Eastern nations questions of property of the highest importance, and sometimes given rise to serious contention. To give a name to a well denoted a right of property, and to stop or destroy one once dug was a military expedient, a mark of conquest, or an encroachment on territorial right claimed or existing in its neighborhood. Thus, the well Beersheba was opened, and its possession attested with special formality by Abraham (Gen. xxi, 30, 31). In the hope of expelling Isaac from their neighborhood, the Philistines stopped up the wells which had been dug in Abraham's time and called by his name, an encroachment which was stoutly resisted by the followers of Isaac (xxvi, 15–33; see also 2 Kings iii, 19; 2 Chron. xxvi, 10; comp. Burckhardt, *Notes on the Bed.* ii, 185, 194, 204, 276). The Koran notices abandoned wells as signs of desertion (sur. xxii). To acquire wells which they had not themselves dug was one of the marks of favor foretold to the Hebrews on their entrance into Canaan (Deut. vi, 11). To possess one is noticed as a mark of independence (Prov. v, 15), and to abstain from the use of wells belonging to others, a disclaimer of interference with their property (Numb. xx, 17, 19; xxi, 22). Similar rights of possession, actual and hereditary, exist among the Arabs of the present day. Wells, Burckhardt says, in the interior of the desert, are exclusive property, either of a whole tribe, or of individuals whose ancestors dug the wells. If a well be the property of a tribe, the tents are pitched near it, whenever rain-water becomes scarce in the desert; and no other Arabs are then permitted to water their camels. But if the well belongs to an individual, he receives presents from all strange tribes who pass or encamp at the well, and refresh their camels with the water of it. The property of such a well is never alienated; and the Arabs say that the possessor is sure to be fortunate, as all who drink of the water bestow on him their benedictions (*Notes on the Bed.* i, 228, 229; comp. Numb. xxi, 17, 18, and Judg. i, 15).

It is thus easy to understand how wells have become in many cases links in the history and landmarks in the topography both of Palestine and of the Arabian Peninsula. The well once dug in the rocky soil of Palestine might be filled with earth or stones, but was with difficulty destroyed, and thus the wells of Beersheba, and the well near Nablûs, called Jacob's Well, are among the most undoubted witnesses of those transactions of sacred history in which they have borne, so to speak, a prominent part. On the other hand, the wells dug in the sandy soil of the Arabian valleys, easily destroyed, but easily renewed, often mark, by their ready supply, the stations at which the Hebrew pilgrims slaked their thirst, or, as at Marah, were disappointed by the bitterness of the water. In like manner the stations of the Mohammedan pilgrims from Cairo and Damascus to Mecca (the Haj route) are marked by the wells (Robinson, i, 66, 69, 204, 205; ii, 283; Burckhardt, *Syria*, p. 318, 472, 474; App. iii, 656, 660; Shaw, *Trav.* p. 314; Niebuhr, *Descrip. de l'Arabie*, p. 347, 348; Wellsted, *Trav.* ii, 40, 43, 64, 457, App.).

Wells in Palestine are usually excavated from the solid limestone rock, sometimes with steps to descend into them (Gen. xxiv, 16; see Burckhardt, *Syria*, p. 232; *Col. Ch. Chron.* 1858, p. 470). The brims are furnished with a curb or low wall of stone, bearing marks of high antiquity in the furrows worn by the ropes used in drawing water (Robinson, i, 204). This curb, as well as the stone cover, which is also very usual, agrees with the directions of the law, as explained by Philo and Josephus, viz. as a protection against accident (Exod. xxi, 33; comp. Josephus, *Ant.* iv, 8, 37; Philo, *De Spec. Leg.* iii, 27; ii, 324, ed. Mangey; see Maundrell, in *Early Trav.* p. 435). It was on a curb of this sort that our Lord sat when he conversed with the woman of Samaria (John iv, 6); and it was this, the usual stone cover, which the woman placed on the mouth of the well at Bahurim (2 Sam. xvii, 19), where the A. V. weakens the sense by omitting the article (הַמָּסָךְ; Sept. τὸ ἐπικάλυμμα; Vulg. *velamen*). Sometimes the wells are covered with cupolas raised on pillars (Burckhardt, App. v, p. 665).

A well was often covered with a great stone, which being removed, the person descended some steps to the surface of the water, and on his return poured into a

trough that which he had brought up (Gen. xxiv, 11–15; xxix, 3–10; Exod. ii, 16; Judg. v, 11). There is, in fact, no intimation of any other way of drawing water from wells in Scripture. But as this could only be applicable in cases where the well was not deep, we must assume that they had the use of those contrivances which are still employed in the East, and some of which are known from the Egyptian monuments to have been very ancient. This conclusion is the more probable as the wells in Palestine are mostly deep (Prov. xx, 5; John iv, 11). Jacob's Well near Shechem is said to be 120 feet deep, with only fifteen feet of water in it (Maundrell, *Journey*, March 24); and the labor of drawing from so deep a well probably originated the first reluctance of the woman of Samaria to draw water for Jesus: "Sir, thou hast nothing to draw with, and the well is deep." See JACOB'S WELL. From this deeper kind of well the usual methods for raising water are the following: 1. The rope and bucket, or water-skin (Gen. xxiv, 14–20; John iv, 11). When the well is deep, the rope is either drawn over the curb by the man or woman, who pulls it out to the distance of its full length, or by an ass or ox employed in the same way for the same purpose. Sometimes a pulley or wheel is fixed over the well to assist the work (Robinson, i, 204; ii, 248; Niebuhr, *Descr. de l'Arabie*, p. 137, pl. 15; *Col. Ch. Chron.* 1859, p. 350; Chardin, *Voy.* iv, 98; Wellsted, *Trav.* i, 280). 2. The *sakiyeh*, or Persian wheel. This consists of a vertical wheel furnished with a set of buckets or earthen jars attached to a cord passing over the wheel, which descend empty and return full as the wheel revolves. On the axis of the wheel revolves a second wheel parallel to it, with cogs which turn a third wheel set horizontally at a sufficient height from the ground to allow the animal used in turning it to pass under. One or two cows or bulls are yoked to a pole which passes through the axis of this wheel, and as they travel round it turn the whole machine (Numb. xxiv, 7; see Lane, *Mod. Egypt.* ii, 163; Niebuhr, *Voy.* i, 120; *Col. Ch. Chron.* 1859, p. 352; Shaw, p. 291, 408). 3. A modification of the last method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet (Niebuhr, *Voy.* i, 120, pl. 15; Robinson, ii, 22; iii, 89). 4. A method very common, both in ancient and modern Egypt, is the *shadûf*, a simple contrivance consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a bowl or bucket. This is let down into the water, and, when raised, emptied into a receptacle above (Niebuhr, *Voy.* i, 120; Lane, *Mod. Egypt.* ii, 163; Wilkinson, *Anc. Egypt.* i, 35, 72; ii, 4). See IRRIGATION.

Wells are usually furnished with troughs of wood or stone (שִׁקֻּת; Sept. ποτιστήριον; Vulg. *canalis*), into which the water is emptied for the use of persons or animals coming to the wells. In modern times an old stone sarcophagus is often used for this purpose. The bucket is very commonly of skin (Burckhardt, *Syria*, p. 63; Robinson, i, 204; ii, 21, 315; iii, 55, 89, 109, 134; Lord Lindsay, *Trav.* p. 235, 237; Wilkinson, *Anc. Egypt.* loc. cit.; comp. Gen. xxiv, 20; Exod. ii, 16).

Ancient Egyptian Machine for Raising Water, identical with the *shadûf* of the present day.

Unless machinery is used, which is commonly worked by men, women are usually the water-carriers. They carry home their water-jars on their heads (Lindsay, p. 236). See DRAWER OF WATER. Great contentions often occur at the wells, and they are often, among Bedawin, favorite places for attack by enemies (Exod. ii, 16, 17; Judg. v, 11; 2 Sam. xxiii, 15, 16). See Burckhardt, *Syria*, p. 63; *Notes on the Bed.* i, 228; *Col. Ch. Chron.* 1859, p. 473; Lane, *Mod. Egypt.* i, 252; Robinson, iii, 153; Hackett, *Illustr. of Script.* p. 88–93. See WATER.

Wellbeloved, CHARLES, D.D., an English Unitarian minister, was born at York about 1770. He became a clergyman at his native place; was noted for his philological and archæological attainments; and died at York in 1858. He was the author of, *Eboracum; or, York under the Romans* (1842):—*The Holy Scriptures of the Old Covenant* (1859–62), in a revised translation, in which he was assisted by Rev. George Vance Smith and Rev. John Scott Porter; and other works. A *Memoir*, by Rev. John Kenrick, appeared in 1860.

Weller, George, D.D., a Protestant Episcopal clergyman, was born in Boston, Mass., Nov. 15, 1790. He was educated in the public schools of Boston; learned the trade of a bookbinder; opened a small bookstore in Newark, N. J.; and afterwards removed it to Danbury, Conn. About the year 1813 he entered the family of the Rev. Bethel Judd, D.D., of Norwalk, to study theology. He began to officiate as lay reader at Bedford, N. Y., in June, 1814; was admitted to deacon's orders by bishop Hobart June 16, 1816; missionary in the counties of Putnam and Westchester in 1816–17; ordained priest April 2, 1817; instituted rector of Great Coptank parish at Cambridge, Md., Nov. 15, 1817; rector of St. Stephen's Church, Cecil County, Md., in November, 1822; became editor of *The Church Register* Jan. 7, 1826, in which office he continued three years; was secretary and agent of the Domestic and Foreign Missionary Society in 1828; removed to Nashville, Tenn., about 1829, where he built a new church, the first Episcopal Church in Tennessee; retired for a time on account of feeble health about 1835; became rector of Calvary Church, Memphis, in 1838; rector of Christ Church, Vicksburg, Miss., in 1839. This was his last field of labor. During the prevalence of the yellow fever in Vicksburg, he was overburdened with the claims of the sick and friends of the dead, and fell a victim of the epidemic, Nov. 9, 1841. He was the author of *Vindication of the Church* (1824):—and editor of the *Poems of Bishop Heber* (about 1826):—and the *Weller Tracts*. See Sprague, *Annals of the Amer. Pulpit*, v, 601.

Welles, Noah, D.D., a Congregational minister, was born at Colchester, Conn., Jan. 23, 1718. He graduated at Yale College in 1741; engaged in teaching school at Hartford for some time; and became tutor of Yale College in 1745. He was licensed to preach soon after, and ordained pastor of the Church at Stamford, Conn., Dec. 31, 1746, where he remained in the quiet and faithful discharge of his duties until his death, Dec. 31, 1776. He was chosen fellow of Yale College in 1774, and also delivered the *concio ad clerum* in the chapel of that institution, Sept. 13, 1770, before one hundred and twenty ministers. He took an active part in the dispute concerning the validity of non-episcopal ordination in 1763, publishing three pamphlets on the subject. He also published other single *Sermons* and *Addresses*. See Sprague, *Annals of the Amer. Pulpit*, i, 461.

Wells, Edward, D.D., a learned English divine, was born about 1665. He was admitted to Westminster School in 1680, and in 1686 to Christ Church College, Oxford, where he proceeded as A.M. in 1693, and as D.D. in 1704; became a tutor in his college; took orders in the Church of England; and became rector of Bletchley, in Buckinghamshire, and of Cottesbach, in Leicestershire, in 1717, where he died, in August, 1727. He was the author of, *A Treatise of Ancient and Present Geography* (1701) :—*Historical Geography of the New Testament* (1708) :—*Historical Geography of the Old Testament* (1711-12) :—*A Help to the More Easy and Clear Understanding of the Holy Scriptures* (1709-28, 8 vols. 4to), being a revised translation of the Bible, with a paraphrase and annotations :—*The Book of Daniel Explained*, etc. (1716) :—and other works, especially on mathematics. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Welsh, David, D.D., an eminent Scotch clergyman, was born at Braefoot, Dumfriesshire, in 1793. He was educated at the University of Edinburgh; was pastor of the parish of Crossmichael, Presbytery of Kirkcudbright, for several years, beginning in 1821; became minister of St. David's in Glasgow, in 1826; was appointed professor of Church history in the University of Edinburgh in 1831; travelled on the Continent in 1834, studying the German language and literature; was appointed inspector of Bibles in Scotland; was moderator of the General Assembly in 1842; left the Established Church in 1843; became professor of Church history in the Free Church College, and was first editor of *The North British Review*. He died April 24, 1845. He was the author of, *An Account of the Life and Writings of Thomas Brown, M.D.*, etc. (1825) :—*Sermons on Practical Subjects* (1834) :—*Elements of Church History* (1844, vol. i) :—and *Sermons, with a Memoir* by A. Dunlop, Advocate (1846).

Wesel, Johann von, whose name really was *Johann Ruchrath*, of Oberwesel, was one of the most prominent forerunners of the Reformation in Germany. He was born early in the 15th century. The first authentic record we have of his life brings him into view as a master in philosophy at Erfurt, about 1445. Soon afterwards he was professor and doctor of theology. In philosophy he was a nominalist, and sufficiently able to project his influence over many years, so that Luther is yet constrained to acknowledge his power (see *De Conciliis*, in *Opp.* ed. Walch, xvi, 2743). The age in which he lived was too greatly under the rule of traditional authority to be strongly impressed by his Biblical tendency in theology, as may be seen in the fact that a scholarly essay from his pen aimed against indulgences excited so little attention that he was chosen, subsequent to its appearance, to be vice-rector of the university, and preacher at Mayence, about 1460: it does not seem certain that he accepted the latter position. A statement is extant to the effect that Wesel was driven from Mayence in 1461 or 1462 by pestilence, and afterwards became preacher at Worms, giving the next seventeen years to the preaching of the Gospel. His utterances were exceedingly frank and bold, and were supported by the labors of his pen until the rulers of the Church came to regard him as a mischievous personage, upon whom they might justly bring vexatious tribulations, and whom, eventually, they must silence. An article directed against the hierarchy as the central abuse in the administration of the Church finally induced the archbishop of Mayence, Diether of Isenburg, to take definite measures for compelling the bold agitator to end his work. It is not known why the archbishop, whose jurisdiction did not extend over Wesel, took action rather than the bishop of Worms, Reinhard of Sickingen, who was Wesel's immediate superior; but Argentré, who reported the trial of Wesel, asserts that the persecution of Wesel had for its inspiration the hatred which the Thomists who stood opposed to him in philosophy bore against him. Wesel was summoned before a tribunal composed of theologians from the universities of Cologne and Heidelberg, who were, with a single exception, realists. The Dominicans M. Gerhard Elten, M. Jacob Sprenger, and a third unknown person were inquisitors at the trial. The preliminary proceedings began on the Friday after Candlemas, probably February 4, 1479, at Mayence. Elten, a fanatic, presided. The accused was required to explain certain suspicious facts in his personal history, such as his intercourse with the Bohemians, and especially with a certain Nicholas of Bohemia. He was examined with regard to any possible adherents he might have gained, and respecting a communion service he had held. Bayle (*Dictionnaire*, s. v. "Wesalia") and Erhardt (*Gesch. des Wiederaufblühens*, etc., i, 291) state that he was also questioned with regard to his relations with the Jews; but as Argentré does not mention this point, a confounding of Wesel with Wessel would seem to have been made by those authorities. A second part of his trial was concerned with doctrinal errors alleged against Wesel, e. g. that he denied the procession of the Holy Spirit from the Son, which he admitted, but defended his view by an appeal to the Scriptures; that he rejected the authority of tradition, with respect to which he was obliged to acknowledge his opinion that the holy fathers and doctors were not guided in their interpretations of Scripture by the same infallible Spirit by which it was originally revealed, and that the immediate direction of the Holy Spirit could not be certainly assumed of every council which might be convened by the proper authority. Other errors charged against him had reference to indulgences, the sacraments, sin in general, and original sin in particular. Under the dogma of the Church, he stated his belief in one holy Church; but was charged with omitting the attribute of universality. He conceded the rule of the Holy Ghost over the Church, and also her freedom from error. He also conceded the necessity of a papacy to the Church of Rome, though not without equivocation. It is evident that he did not hold the views respecting the authority of the Church which were current in his time. He denied any distinction between bishop and presbyter, and endeavored to overturn the right of civil jurisdiction and legislation as claimed by the Church. He did not consider celibacy, monasticism, and fasting as of binding obligation, and was able to reply in a satisfactory manner to the charges against him upon these points, only because they were conceived and expressed in a form in which he had actually never held the views to which they referred. It appears that Wesel endeavored to give way to his persecutors as far as he could without doing too great violence to his conscience, and that he sought to take advantage of every ambiguity in the charges against him, or which he could weave into his own explanations. He even went so far as to repeatedly ask for mercy. He needed all the encouragement he could get. He was old and broken down, threatened with death by fire, and obliged to undergo usage which he declared would have turned Christ himself into a heretic. He finally consented to retract, with the proviso that the retraction should be charged upon the conscience of his judges. The formula adopted was of a general nature, and set forth that erroneous matter might be found in his writings, which he now recalled; that he submitted to the authority of the Church and the teachings of her doctors; that he was ready to perform whatever penance might be imposed; and that he asked for forgiveness. This retraction took place before the assembled tribunal, and was followed by a similar act in the cathedral. His writings were burned, and he was himself condemned to life-long imprisonment in the Augustinian convent, where he died in 1481.

Wesel stated the doctrine of the sufficiency of Scripture, the formal principle of Protestantism, with greater

clearness than was possible to the Reformers in the beginning of their work. He joined its perspicuity with its sufficiency as a necessary consequence. He also laid down the foundations of the doctrine of the witness of the Spirit, though he did not develop it. With reference to the material principles of the Reformation Wesel was less clear. He assailed indulgences, as not authorized by Scripture, and denied that God could confer jurisdiction in divine things upon the Church. His argument, however, was altogether that of a clear-headed, well-meaning theologian, who saw in the doctrine of indulgences a scientific error involving practical consequences, but it was not at all the retort of a conscience whose most sacred convictions are outraged. Indulgences were in his view an ecclesiastical abuse, but not a peril which threatened the soul. His idea of sin is that it is a debt and a deficiency. He does not appreciate its power over the inner man. Grace is exalted by him, but rather as demonstrating the causality of God than as benefiting the soul of man; and he accordingly gives a foremost place to the doctrine of election. He regarded the Church as being above all a communion, and held that the true Church is the holy Church, within the universal Church. He denied emphatically that the apostles had received power from Christ to enact canons and laws, and refused to recognise the pope as the vicar of Christ in any sense which would involve the concession of legislative functions. He was even disposed to question the authority of secular princes to enact laws; but as he was compelled to see the necessity of order in the world, he found himself involved in uncertainty, which led him to concede much on his trial which he had previously denied. Ministers were conceived of by him as ambassadors for Christ, and both pope and priests as deriving their authorization from him. Every Christian possessed the right in his view of refusing obedience to an ecclesiastical commandment which antagonizes the Word of God, and the humblest Christian has authority to rebuke an erring pope. He required obedience to the clergy, however, in things indifferent.

Wesel was probably a fertile writer. Jakob Wimpfeling says, in Flacius, that Wesel had adorned the Erfurt school by his teaching and writings; and Flacius adds that the writings were still preserved at Erfurt. Only the two tracts *Adversus Indulgentias* and *De Potestate Ecclesiastica* are now extant. See Argentré, *Collectio Judiciorum*, I, ii, 291 sq.; Walch, *Monum. Medii Ævi*, I, i, 114 sq.; Ulmann, *Johann Wesel, der Vorläufer Luther's*; id. *Reformatoren vor der Reformation*.—Herzog, *Real-Encyklop.* s. v.

Wesi-Hiisi, in Finnish mythology, was a servant of the wicked giant Hiisi (the personification of the wicked principle), who rules over the waters, as others ruled over the mountains, the air, etc. See Lenormant, *Chaldæan Magic*, p. 257.

Wesley (originally **Wellesley**), a name memorable in English ecclesiastical history, as will be seen from the biographies following. The pedigree on the following page supplies the link connecting all the chief branches of the Wesley family, and extends backward for more than five hundred years. It indicates the branches from which descended the late Arthur, Duke of Wellington, and the two sisters Ann and Jane Porter. It also includes the names of nearly twenty members of the family living at the present time, some of which are now affixed for the first time to add as much completeness as possible to the record. It was prepared by Mr. George J. Stevenson, A.M., of London.

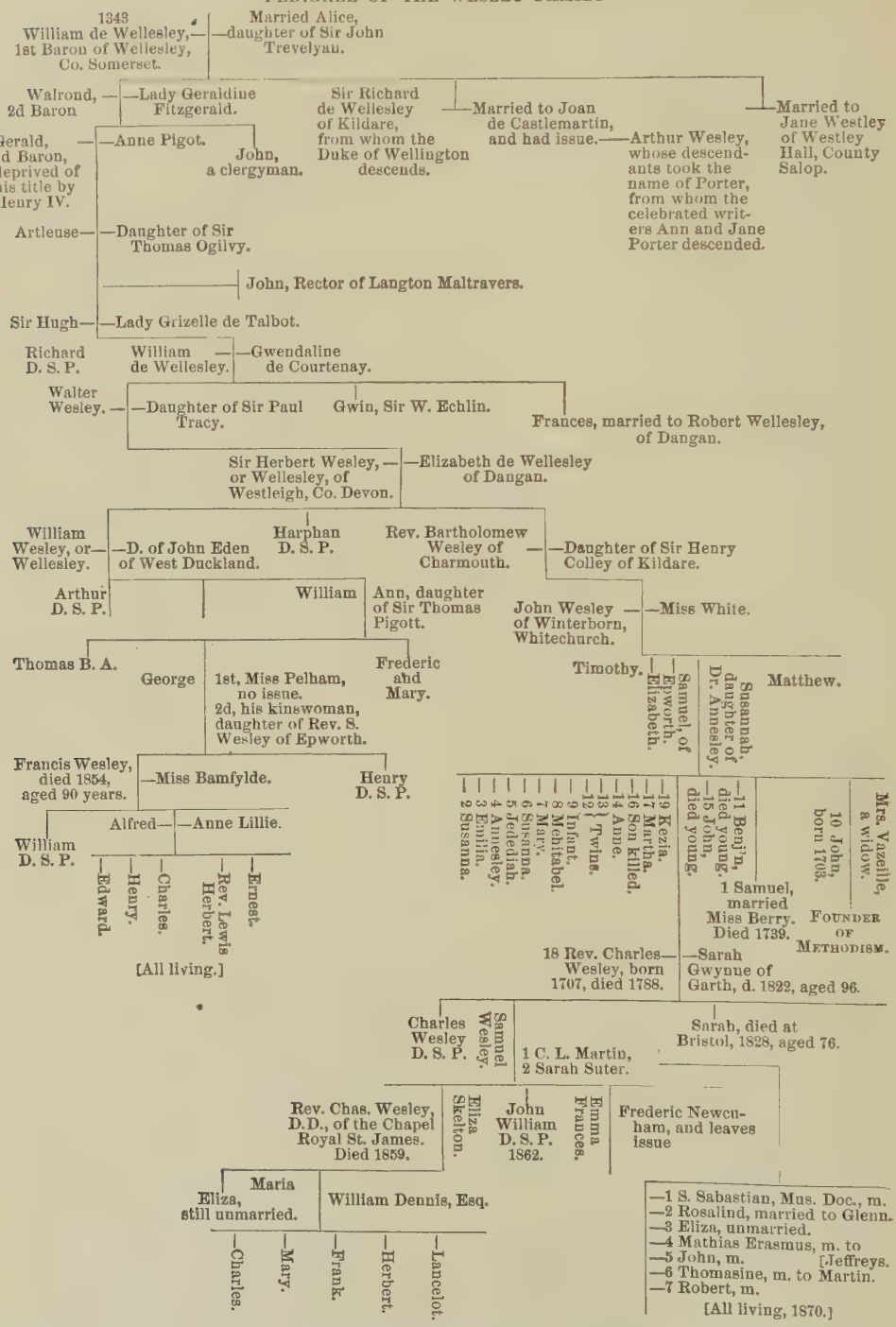
Wesley, Bartholomew, an Episcopal clergyman, great-grandfather of John and Charles Wesley, was born in England about 1595. He received a university education (probably at Oxford), and took orders in the Church of England. He was rector of Catherston and Charmouth, two villages in Dorset, in 1650, and was ejected from both by the Act of Uniformity in 1662. After his ejectment he followed the profession of a physician, for which he had prepared while in the university, and preached among the Nonconformists as opportunity served. He died about 1680.

Wesley, Charles (1), A.M., the hymnist of Methodism, and one of "the sweet singers in Israel," was celebrated also as a preacher and a coadjutor of his brother John in the great evangelical and ecclesiastical movement of their lives and times.

I. *Life.*—Charles Wesley was born at the parsonage, Epworth, Lincolnshire, Dec. 18, 1707, being the eighteenth child and the youngest son of Rev. Samuel Wesley. (All the biographers except one give the date as Dec. 18, 1708; the latest, Mr. Geo. J. Stevenson, says that the information now at hand places the date a year earlier. See *Memorials of the Wesley Family* [Lond. 1876], p. 385). When five years of age he entered his mother's school, where began that systematic course of mental discipline which laid the groundwork of his after-success in academic pursuits. At eight he was enrolled at Westminster School, where his brother Samuel was usher—an elegant scholar, and who imbued his little charge with his own High-Church notions. Here he became a friend of a Scotch lad, James Murray, afterwards the celebrated lord Mansfield. Young Charles made such progress in his studies that in 1721 he was admitted one of the king's scholars, his expenses being thus henceforth borne by the Foundation. The biographers think it doubtful whether religion would ever have had the services of the great hymnist, or the State those of the administrator of India and the hero of Waterloo, if the student at Westminster had accepted an heirship to the estates of Garrett Wesley, Esq., member of Parliament for the County of Meath, at this time (about 1726) pressed upon him by his landed relative. In 1726 he was elected to Christ Church College, Oxford, an institution which his brother John had left a little before. Here he and a few friends became so diligent in study, serious in manner, and observed with such strictness the method of study and practice laid down in the statutes of the university, that they won for themselves an epithet first applied to a college of physicians in Rome in the time of Nero, and soon the little band was known by a word that has now in a large measure lost its opprobrious note—*Methodist*. At the age of twenty-one Charles took his A.B. degree, and became tutor in the college. In November, 1729, the "Methodists" were joined by John Wesley, and through insult and ridicule pursued their devotional and self-denying labors. The brothers remained at the university until the death of their father, in April, 1735. Having been persuaded to accompany John on the mission to Georgia, primarily as secretary to the managing committee of the colony and private secretary to general Oglethorpe, its founder, Charles, at the instance of Dr. Burton, was ordained deacon in Oxford by Dr. John Potter, bishop of that city, and on the following Sunday he was ordained priest in the metropolis by Dr. Gibson, bishop of London (autumn of 1735). The ship *Symmonds* sailed up the Savannah Feb. 5, 1736. It is needless to treat the reader with an account of the mishaps, privations, trials, and persecutions which befell our subject in this country. He can read it in Charles Wesley's *Journal and Life*. Suffice it to say that diligently and conscientiously he endured hardship as a good soldier while stationed at Frederica. On the 11th of August, 1736, Charles Wesley, sick and disappointed, embarked for England. The vessel was compelled to put into Boston, where, under kind and hospitable treatment, he quite fully recovered, so as to be able to preach frequently in King's Chapel. On Dec. 3, 1736, he arrived at Deal, England. By the desire of the University of Oxford, Charles Wesley was requested to present their address to the king, which he did at Hampton Court, Aug. 29, 1737. He was graciously received, and dined with the royal household.

In February, 1738, the brothers Wesley were intro-

PEDIGREE OF THE WESLEY FAMILY.


1343 William de Wellesley, 1st Baron of Wellesley, Co. Somerset.
Married Alice, daughter of Sir John Trevelyan.
Walrond, 2d Baron
Lady Geraldine Fitzgerald.
Sir Richard de Wellesley of Kildare, from whom the Duke of Wellington descends.
Married to Joan de Castlemartin, and had issue.
Married to Jane Westley of Westley Hall, County Salop.
Gerald, 3d Baron, deprived of his title by Henry IV.
Anne Pigot.
John, a clergyman.
Arthur Wesley, whose descendants took the name of Porter, from whom the celebrated writers Ann and Jane Porter descended.
Artleuse
Daughter of Sir Thomas Ogilvy.
John, Rector of Langton Maltravers.
Sir Hugh
Lady Grizelle de Talbot.
Richard D. S. P.
William de Wellesley.
Gwendaline de Courtenay.
Walter Wesley.
Daughter of Sir Paul Tracy.
Gwin, Sir W. Echlin.
Frances, married to Robert Wellesley, of Dangan.
Sir Herbert Wesley, or Wellesley, of Westleigh, Co. Devon.
Elizabeth de Wellesley of Dangan.
William Wesley, or Wellesley.
D. of John Eden of West Duckland.
Harphan D. S. P.
Rev. Bartholomew Wesley of Charmouth.
Daughter of Sir Henry Colley of Kildare.
Arthur D. S. P.
William
Ann, daughter of Sir Thomas Pigott.
John Wesley of Winterborn, Whitechurch.
Miss White.
Thomas B. A.
George
1st, Miss Pelham, no issue. 2d, his kinswoman, daughter of Rev. S. Wesley of Epworth.
Frederic and Mary.
Timothy.
Elizabeth.
Samuel, of Epworth.
Susannah, daughter of Dr. Annesley.
Matthew.
Francis Wesley, died 1854, aged 90 years.
Miss Bamfylde.
Henry D. S. P.
1 Susanna.
2 Susanna.
3 Emlin.
4 Annesley.
5 Jedediah.
6 Susanna.
7 Mary.
8 Mehitabel.
9 Infant.
12 Twins.
13
14 Anne.
16 Son killed.
17 Martha.
19 Kezia.
11 Benj'n, died young.
15 John, died young.
1 Samuel, married Miss Berry. Died 1739.
10 John, born 1703.
Mrs. Vazeille, a widow.
Founder of Methodism.
Alfred
Anne Lillie.
William D. S. P.
Edward.
Henry.
Charles.
Rev. Lewis Herbert.
Ernest.
[All living.]
18 Rev. Charles Wesley, born 1707, died 1788.
Sarah Gwynne of Garth, d. 1822, aged 96.
Charles Wesley D. S. P.
Samuel Wesley.
1 C. L. Martin, 2 Sarah Suter.
Sarah, died at Bristol, 1828, aged 76.
Rev. Chas. Wesley, D.D., of the Chapel Royal St. James. Died 1859.
Eliza Skelton.
John William D. S. P. 1862.
Emma Frances.
Frederic Newcuham, and leaves issue
Maria Eliza, still unmarried.
William Dennis, Esq.
Charles.
Mary.
Frank.
Herbert.
Lancelot.
1 S. Sabastian, Mus. Doc., m.
2 Rosalind, married to Glenn.
3 Eliza, unmarried.
4 Mathias Erasmus, m. to
5 John, m. [Jeffreys.
6 Thomasine, m. to Martin.
7 Robert, m.
[All living, 1870.]

duced to Peter Böhler, the Moravian. On the 20th, Charles began to instruct his friend in English, and Peter in return taught him the plan of salvation by faith. It was on Whitsunday, May 21, 1738, his heart having been prepared by sickness, that this devout and laborious priest of the Church of England obtained the sense of pardon and adoption. It was just a week before his brother received the same blessing. Henceforth, what had been a labor of conscience and duty was to be one also of joy and love. He at once commenced addressing small audiences in the houses of friends, having sometimes as a devout hearer Robert Ainsworth, author of the *Latin Dictionary*. He was soon appointed curate of St. Mary's, Islington, London, which was the only preferment Charles Wesley ever had in the Church of England, although to the end of his long life one of her firmest adherents. His faithful ministry speedily procured his dismissal. "He was literally," says Dr. Ad-

ams, "expelled by violence, and that violence received the sanction of the diocesan" (*The Poet Preacher*, p. 67). In June, 1739, he was summoned to appear before the archbishop of Canterbury to answer the charge of preaching in churches to which he had no canonical appointment. The learned prelate angrily dismissed the youthful preacher, and forbade the clergy to permit the Wesleys to preach in their churches. On the Sunday after Dr. Potter's interdiction, Charles Wesley preached to ten thousand people in Moorfields from the words "Come unto me, all ye that travail," etc. Henceforth this ardent Churchman, contrary to all the traditions of his training and life, baptized with the spirit of consecration, entered upon that work which, under Wesley and Whitefield, and Cownley and Hopper, was to stir through and through the rotten society and dead churches of England from Land's End to the Tweed. From this time until 1756, Charles Wesley itinerated throughout England and Wales, in delicate health, and amid bodily infirmities, but with a zeal which hardships never abated, and with a courage which opposition never quelled. Charles Wesley was no muscular, iron-hearted Cromwell; his spirit was gentle, his sensibilities tender; yet, near to martyrdom, he over and over again faced mobs and held his ground "until his clothes were torn to tatters and the blood ran down his face in streams" (Daniels, *Ill. Hist. of Meth.* p. 326). For the thrilling but sickening details of these adventures, see his biographers and the history of the early Methodist movement.

After 1756, it appears, according to Jackson, that Charles Wesley ceased the active itinerant life. His labors now became chiefly confined to London and Bristol, with visits to intermediate and surrounding places. The reasons for this change were, his marriage, the cares and attractions of domestic life, and the fact that, differing so widely from his brother in points of Church order, he could not regulate the affairs of the societies satisfactorily to all concerned. (The preachers and members almost invariably agreed with John.) He therefore thought it best to leave the oversight with John, whose unrivalled administrative ability he could not fail to see, in fact acknowledged. (See Jackson, *Life of C. Wesley*, N. Y. ed., p. 548). "The effect of his retirement from the itinerancy was the reverse of favorable, so far as he was personally concerned. His mind was naturally inclined to view things in a gloomy aspect, but amid the excitement, the change, the toil of an itinerant ministry, he had no time to be melancholy. . . . The manifest success which attended his preaching filled him with unutterable gratitude; and while all his powers were engaged in this work, he enjoyed a heaven upon earth. When he ceased to travel, he was at leisure to cherish his painful forebodings; croakers and busybodies tormented him with letters complaining of the ambition of the preachers, and of the alienation of the people from the Church; and the pernicious leaven of mysticism which he had imbibed at Oxford, and from which his mind had never been thoroughly purged, regained its ascendency over him so as often to interfere with his spiritual enjoyments: yet his piety and integrity of purpose were unimpeachable. Often was he in agonies of fear lest the Methodists should leave the Church when he and his brother were dead, while John was as happy as an angel, flying through the three kingdoms, sounding the trumpet of the world's jubilee and joyfully witnessing every successive year the steady advancement of the work of God" (Jackson, *ut sup.*, p. 549). He still remained with the Methodists, and still threw off his matchless hymns. In 1771–72 he finally removed to London. In 1777 he frequently visited the unfortunate Dr. Dodd, condemned to die for forgery, and from his pen came *A Prayer for Dr. Dodd under Condemnation*. In 1780, in age and feebleness, he attended at Bristol his last Conference. Gradually he weakened until he quietly passed away, at No. 1 Chesterfield Street, London, March 29, 1788. His body rests in the old Marylebone church-yard.

II. A few *special topics* remain to be treated before we can get a satisfactory view of the career, influence, and genius of Charles Wesley.

1. *His Family.*—On April 8, 1749, Charles Wesley was married to Sarah Gwynne, a Welsh lady of piety, refinement, and fortune. Of this happy marriage were born four sons and four daughters. Three only survived their father — Charles, Sarah, and Samuel. The two sons were musical prodigies. They gave concerts before the *élite* of London with great applause, and were shown marked favor by the royal family. The last days of their father's life were embittered by the perversion of his third son, Samuel, to the Church of Rome in 1785. This called forth from the old man one of the most touching poems in the language, commencing "Farewell, my all of earthly hope." If the father had lived long enough, he would have seen his son leave the Roman Catholic Church in contempt and become her public antagonist. Mrs. Wesley survived her husband thirty-five years, and died Dec. 28, 1822, aged ninety-six years. Numerous descendants are living (see Stevenson, Pedigree of the Wesley Family from A.D. 938 to 1875, in *Memorials of the Family*).

2. *His Character.*—Although abrupt and singular in his manners, and with the utmost simplicity and frankness of mind, he had much warmth of affection and tenderness of sympathy; so that his friendship was felt to be of inestimable value. His views were ascetic. In him appeared "the true Reformer's fire, the fearless zeal, the utter self-renunciation, the contempt for what other men prize, the unworldly aspirations, the miracle-working faith" (Bird, *ut infra*, p. 146). "The most remarkable feature of the poet's mind," continues the same writer, "was its subjectiveness. His vision was perpetually introverted; he had no eyes for external objects, no interest in the things that other men care most for; he was all soul; spiritual ideas and facts were the world to him" (p. 151). He was powerful in his antipathies and tenacious of his peculiarities of opinion.

3. *His Preaching and Scholarship.* — His discourses were effusions of the heart rather than the offspring of the intellect or of the imagination. Of the Bible he was a diligent and enraptured student, and he imbued his sermons with its doctrines and language. To turn men from sin to Christ was the object of his preaching, and in those less artificial, slower, and perhaps more ignorant days he did not hesitate to preach long—sometimes two hours — if he thought good could be accomplished thereby. With the Latin, Greek, Hebrew, and French languages he was well acquainted, and he had studied Arabic. Horace and Virgil he loved, and often repeated from memory large portions of the *Æneid*. Jackson thinks that had he devoted himself to sacred literature, he would have taken high rank among the poets of Great Britain.

4. *His Differences of Opinion with his Brother, and his Relation to Methodism.*—Charles Wesley was an ardent Churchman (see his Postscript in John Wesley's *Reasons against a Separation from the Church of England*). He loved the Church as his own life; yet he thought he was not for that reason less a Methodist. Against the administration of the sacraments by the preachers he resolutely contended (see his letters quoted in his biographies). He also differed with his brother concerning the qualifications necessary for an itinerant preacher, and sometimes silenced those whom John had admitted. From the first he opposed his brother's ordaining the preachers; he made no exceptions for Scotland and America, although Dr. Rigg says he admitted his brother's right to ordain his preachers to administer. (Dr. Rigg gives no authority for that statement; there are facts which look, to say the least, the other way.) "He lived in hope, sometimes sanguine, more often desperate and scarce surviving, that a bishop would be raised up to ordain the best of the preachers in the succession, as they became ripe for ordination, to cures in the Church of England. He would thus have made Meth-

odism a nursery for evangelical pastors and preachers in the Church of England, and an outwork of the Establishment. He was, however, himself practically even less of a Churchman than his brother, and his hopes of a bishop were continually disappointed. 'The bishops might, if they pleased,' he wrote to Latrobe, the Moravian minister, in 1785, 'save the largest and soundest part of them back into the Church; perhaps to leaven the whole lump, as archbishop Potter said to me. But I fear, however, betwixt you and me, their lordships care for none of these things. Still, I should hope, if God raised up but one primitive bishop, and commanded the porter to open the door'" (John H. Rigg, *London Quar. Rev.* [Wesleyan], No. LX, July, 1868, p. 302). Yet this same Churchman approved of lay preaching, separate meetings, and almost everything else that belonged to the earliest Methodism. He himself was the first to administer the Lord's supper to the separate societies. In fact, as Jackson well says, "there was a singular discrepancy between his theory of churchmanship and his conduct. For thirty years he made more noise on the subject of the continued union of the Methodists with the Church than any man of the age; and all this time he was beyond comparison the greatest practical separatist in the whole connection. John Wesley spent most of his time travelling through Great Britain and Ireland, often preaching twice every day, and two or three times on the Sabbath. Rarely, however, did he preach in Church hours except when he officiated for a brother clergyman. . . . He attended the Church where he happened to be, and pressed the people to accompany him thither. Many of the itinerant preachers pursued the same course. . . . This was the recognised plan of Methodist practice. . . . But this was not the state of things in London under the administration of Charles Wesley. He preached twice during Church hours every Sabbath, and indulged the society with a weekly sacrament at their own places of worship. He conducted divine worship, indeed, according to the order of the Church of England, except that he used extemporary prayer and sang his own beautiful hymns; but he and the society had otherwise no more connection with the Established Church than any Dissenting minister and congregation had. He was under no episcopal control, the chapels were licensed by no bishop. . . . The country societies wished in this respect to be on an equality with their metropolitan brethren, and they were never satisfied until this was conceded to them" (*Life of Charles Wesley*, Lond. ed., ii, 404, 405). "Though Charles Wesley hardly ever went to Church, and was no more under the jurisdiction of a bishop than I am, yet he was so attached to the *name* of a Churchman that I heard him say he should be afraid to meet his father's spirit in Paradise if he left the Church" (Bradburn, *Are the Methodists Dissenters?* [Bristol, 1792]).

Charles lacked the breadth of view, the practical cast of mind, the wisdom, of his brother; and in measures of Church administration his influence over the latter was slight. Perhaps the remark of Dr. Stevens is justified: "Had the leadership of Methodism early devolved upon him by the death of his brother, as was at one time likely, it would probably have been either extinct to-day, or hardly distinguishable as a special religious agency in the world" (*Hist. of Methodism*, ii, 275). It was as a hymnist his influence over Methodism was so great and so blessed.

5. *His Hymns.*—Charles Wesley's fame rests, and will forever rest, upon his hymns. Upon these it is secure for all time. Critics, however, have found certain faults in these hymns. These alleged defects we will first give. They call attention to "the prosaic, literal, doctrinal character of many of the lines; their occasional harshness, and the preponderance of the subjective element of personal experience" (*Amer. Presb. Rev.* April, 1867, p. 343). "The paucity of his topics produces frequent repetition. He has little variety of manner, and less variety of matter. . . . Many of his pieces wear the exclusive aspect of the sectarian; he casts his mite into the treasury of a party; he writes as a poet of Methodism, not as the servant of the universal Church" (Milner, *Life of Watts*). Certain extravagant expressions and violations of correct judgment and taste are pointed out: as, e. g., the remarkable hymn, "Ah, lovely appearance in death," the lines of which, the objector allows, "are invested with all his own grace and tenderness" (Bird, *Biblioth. Sac.* Jan. 1664, p. 143). [Dr. Whedon stoutly defends this hymn, taking issue with Dr. Floy and critics generally. He says it is rarely excelled for originality, solemnity, and pathos; compares it with Byron's celebrated passage in the *Giaour*, and awards the palm to the poem of Wesley, "describing an inexpressible moral and divine beauty connected with repose from the toils, sorrows, and sins of life, and the hush of the spirit to its eternal and ineffable repose" (*Meth. Quar. Rev.* April, 1867, p. 307).] Finally, George Macdonald—an undoubted authority—denies them "much literary merit" (*England's Antiphon*, 1869. See also adversely, J. D. Burns, in the *Encyclop. Brit.*, 8th ed., xii, 189).

On the other side, we give the judgment of a Lutheran critic, Rev. Frederic M. Bird, a most thorough and ardent student of Wesleyan hymnology. We quote from an able, elaborate, and interesting review in the *Bibliotheca Sacra*, Jan. and April, 1864: "The more extensively and closely his writings are examined, the more will be found in them worthy to be admired and used" (p. 129). "Dr. Watts has been commonly considered the most powerful of hymnists. The published Wesleyan hymns are five times as numerous as his; and of this immense mass the literary standard is far higher than that of the lesser bulk of the more celebrated writer. Set aside one hundred of Watts's and five hundred of Wesley's best hymns, there will be no comparison between the remainder in style and poetic merit. Dr. Watts was a poet at certain times, and under special inspiration; Charles Wesley was a poet by nature and habit, and almost always wrote as such. Of course his effusions are not equal among themselves; but he established and observed, through all his multiplicity of verses, a standard which no other hymn-writer, up to his time, was able to approach, and which none has since surpassed" (ibid.). "No other sacred poet has attempted such a 'variety of matter;' and his versatile muse handles all these multifarious topics with unequalled, almost with unvarying, ease and grace. . . . There are no hymns in the world of such 'spontaneous devotion;' none so loftily spiritual; none so unmistakably genuine and intensely earnest, as the best-known and most largely used of Wesley's. It is the highest praise of the few noblest hymns of Watts and Cowper that they reach an elevation on which the Methodist poet generally sat, and express a mental state which was habitual with him" (p. 140). "No hymn-writer is more intellectual; none puts more doctrine, thought, solid mental pabulum into his poems. And certainly none is more awakening and edifying; few others, in fact, approach him in native moral earnestness, force, fire; and none possesses a higher, purer, more consistent, uniform, and positive spirituality" (p. 311). "As a polemic poet Charles Wesley has never been equalled. . . . The most powerful, combative, and controversial poems we have ever seen appeared in *Hymns on God's Everlasting Love*, published in 1741, and greatly enlarged in 1756" (p. 288–289). Mr. Bird gives a fine *résumé* of these rhyming polemics. "The *Funeral Hymns* of Charles Wesley are, perhaps, the noblest specimens of his genius" (see further, p. 298 sq.). "Doddridge and Steele are diluted reproductions of Dr. Watts. Montgomery, a professed and life-long poet, is inferior to Wesley in all the qualities mentioned above, and in no respect above him in propriety, harmony, and grace of style. Heber, the most elegant and mellifluous of sacred poets, is not more polished and fluent than his Methodist predecessor; nor has he anything of his so-

lidity, strength, and fire. Cowper is the greatest name in the hymn-books; but Cowper's best poems, which are very few, are but equal, not superior, to Wesley's best, which are very many. Toplady approaches most nearly the Methodist poet, but Toplady borrowed his inspiration from Wesley and reproduced his style; and it is the Calvinist's highest praise that his finest pieces are undistinguishable from those of his Arminian neighbor. No other names in British sacred lyric poetry can be mentioned with that of Charles Wesley. And when it is remembered that all these counted their poems by dozens or hundreds, while he by thousands; and that his thousands were in power, in elegance, in devotional and literary value, above their few, we call him yet more confidently great among poets and prince of English hymnists" (p. 318). This high praise comes from one who—not a Methodist—has by long and patient study earned for himself a place among the very few authorities in the hymnology of Wesley.

It is needless to mention single hymns of surpassing excellence. Several have been already referred to in the art. HYMNOLOGY. Suffice it here to call attention to three only:

(*a.*) The poem on "Wrestling Jacob" has enraptured all readers. Who has not felt the power of that masterpiece? "With consummate art he carries on the action of a lyric drama; every turn in the conflict with the Mysterious Being, against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense increasing interest, till the rapturous moment of the discovery, when he prevails and exclaims, 'I know thee, Saviour, who thou art'" (Montgomery, *Christian Psalmist* [1828]).

(*b.*) "Jesus, lover of my soul" is the essence of a thousand hymns and prayers. Tributes innumerable might be laid down here. But what are these? The heart of the world is brought near to God.

(*c.*) "Stand the omnipotent decree," "the finest lyric in the English language," says Southey.

III. *Literature.*—We classify this for convenience' sake, under separate heads.

1. Charles Wesley's own poetical works (published during his life) may be enumerated, as follows, in tabular form (we include a few prose writings):

Date of Publ.	*Title.*	*No. of Hymns.*
1739,	Hymns and Sacred Poems	139
1740,	Hymns and Sacred Poems	96
1741,	Hymns of God's Everlasting Love	38
1742,	Hymns and Sacred Poems	155
1743,	Collection of Psalms and Hymns (enlarged)	138
1744,	Hymns for Times of Trouble and Persecution	33
1744,	Hymns for the Nativity of our Lord	18
1744,	Hymns for Watch-night	11
1744,	Funeral Hymns	16
1745,	Hymns for Times of Trouble for the Year 1745	15
1745,	A Short View of the Differences between the Moravian Brethren.	
1745,	Hymns for the Lord's Supper	166
1746,	Hymns for Times of Trouble	6
1746,	Gloria Patri, etc.: Hymns to the Trinity	9
1746,	Hymns on Great Festivals (with music by Lampe)	24
1746,	Hymns of Petition and Thanksgiving for the Promise of the Father (Whitsunday)	32
1746,	Hymns for Ascension-day	7
1746,	Hymns for our Lord's Resurrection	16
1746,	Graces before and after Meat	26
1746,	Hymns for Public Thanksgiving (Oct. 9, 1746)	7
1747,	Hymns for those that Seek and those that Have Redemption in the Blood of Jesus Christ	52
1748,	Hymns on his Marriage	17
1749,	Hymns and Sacred Poems	455
1750,	Hymns for New-year's-day (1751)	7
1750,	Hymns Occasioned by the Earthquake (Mar. 8).	19
1753,	Hymns and Spiritual Songs	116
1755,	An Epistle to Rev. John Wesley (churchly and brotherly [see Jackson, *Life of Charles Wesley*, N. Y. ed., p. 50]).	
1755,	An Epistle to Rev. George Whitefield (brotherly [ibid. p. 518]).	
1756,	Hymns Occasioned by the Earthquake (2d ed.).	22
1756,	Hymns for the Year 1756 (particularly for the Fast Day, Feb. 6)	17
1758,	Hymns of Intercession for all Mankind	40
1758,	Hymns for the Use of Methodist Preachers	10
1759,	Funeral Hymns (enlarged)	43
1759,	Hymns on the Expected Invasion	8
1759,	Hymns for Thanksgiving-day (Nov. 29)	15
1761,	Hymns for those to whom Christ is All in All	134
1761,	Select Hymns, with Tunes Annexed	132
1762,	Short Hymns on Select Passages of Holy Scripture (2 vols.)	2030
1763,	Hymns for Children	100
1765,	Hymns on the Gospels (left in MS.)	—
1767,	Hymns for the Use of Families on Various Occasions	188
1767,	Hymns on the Trinity	182
1772,	Preparation for Death	40
1780,	Hymns Written in the Time of Tumults (June, 1780)	13
1782,	Hymns for the Nation and for the Fast Day, Feb. 8, 1782	32
1785,	Prayers for Condemned Malefactors (in verse)	10

See Stevenson, *Memorials of the Wesley Family*, p. 412.

2. *Collective Poems.*—*A Collection of the Poems of John and Charles Wesley* (Wesl. Conf. Office, Lond. 1868–72, 13 vols. 8vo), reprinted from the originals with the last corrections of the authors, collected and arranged by G. Osborne, D.D.; *Charles Wesley Seen in his Finer and Less Familiar Poems* (N. Y. 1867, 24mo), edited with notes by Frederic M. Bird; Wesley [Chas.], *A Poetical Version of the Psalms* (Lond. 1854, 8vo), edited, with an introduction, by Henry Fish, A.M.

3. For authorities on Charles Wesley's life, see Whitehead, *Lives of John and Charles Wesley* (Lond. 1793; Boston, Mass., 1844, 8vo; Auburn and Rochester, N. Y., 1854); Moore, *Lives of John and Charles Wesley* (Lond. 1824); Jackson, *Life of Charles Wesley* (Lond. 1841, 2 vols. 8vo; N. Y. 1844, 8vo, slightly retrenched [an abridgment of this excellent work was subsequently publ. in Lond.]), with a review of his poetry, sketches of the rise and progress of Methodism, and notices of contemporary events and characters; Dove, *Biog. Notices of the Wesley Family;* Stevenson, *Memorials of the Wesley Family* (Lond., N. Y., and Cincinnati, 1876, 8vo [invaluable]), p. 384–413; Adams, *The Poet Preacher* (N. Y. 1859, 16mo); Wakeley, *Anecdotes of the Wesleys* (ibid. 1869, 16mo), p. 323–386; Jackson, *Journal of Charles Wesley* (Lond. 1849, 2 vols. 8vo), selections from his correspondence and poetry, with introduction and notes; Smith, Stevens, and Porter, *Histories of Methodism* (N. Y. 1875, 12mo); Daniels, *History of Methodism* (ibid. 1879, 8vo [see Indices]); Crowther, *Portraiture of Methodism*, p. 15–19; Myles, *Chron. Hist. of the Methodists*, ann. 1729, 1788; Atmore, *Meth. Memorial*, s. v.; *Minutes of the Conferences* (Lond. 1788, 8vo), p. 201; *Meth. Quar. Review*, Jan. 1842, art. viii; Tyerman, *Life of John Wesley* (see Index), vol. iii; Wesley, *Works* (see Index); Stevenson, *Hist. of City Road Chapel*, p. 148, 348; and articles in the cyclopædias.

4. On his poetry, see, in addition to the above and to the authorities cited in the text, Christophers, *The Epworth Singers and other Poets of Methodism* (Lond. and N. Y. 1874, 12mo); Creamer, *Meth. Hymnology* (N. Y. 1848, 12mo); Burgess, *Wesleyan Hymnology* (Lond. 1845); Holland, *Psalmists of Britain;* Symons, *Notes on Methodist Hymn-writers and their Hymns;* Kirk, *Charles Wesley, the Poet of Methodism* (1860, 12mo); Belcher, *Hist. Sketches of Hymns;* Stevenson, *The Methodist Hymn-book and Its Associations* (Lond. 1870, 12mo); *Lond. Quar. Review* [Wesl.], Jan. 1869, p. 500; *Bibl. Sacra*, July, 1867, p. 591; McMullen, *Sacred Poetry;* Schaff, *Christ in Song* (N. Y. 1868); Miller, *Our Hymns, Their Authors and Origin* (Lond. 1867 [see *Lond. Quar. Review*, April, 1867, p. 258]); *Ladies' Repository*, May, 1874, p. 355; *The Christian Advocate* (N. Y.), Oct. 7, 1880, p. 1. See works mentioned in articles HYMNOLOGY; PSALMODY, CHRISTIAN.

5. The great musicians Lampe, Giardini, and Handel composed tunes for Charles Wesley's hymns.

Wesley, Charles (2), an eminent musician, son of the Rev. Charles Wesley, was born at Bristol, England, in 1757; was for many years organist at St. Marylebone, and died in 1834. He was the author of *A Set of Eight Songs* (1784):—and, among other

pieces, an anthem entitled *My Soul Hath Patiently Tarried.*

Wesley, Charles (3), D.D., a clergyman of the Church of England, son of Samuel Wesley, the musician, and grandson of Charles Wesley, A.M., was born at Ridge, a village near St. Albans, Sept. 25, 1793. He was instructed by his father until he was about twelve years old; sent to a school at Wateringbury, near Maidstone; remained some years at St. Paul's School, London; entered Christ College, Cambridge, in 1818, where he distinguished himself as a logician; was ordained priest in Salisbury Cathedral in 1821; appointed curate of Ebury Chapel, Pimlico, the same year; became alternate minister of St. Mary's Chapel, Fulham, in 1822; was for some years minister at St. Paul's, Covent Garden; became chaplain to the king's household at St. James's in 1833; subsequently became subdeacon of her majesty's Chapels Royal, confessor of the household, and in 1847 chaplain to the queen. He died at St. James's Palace, Sept. 14, 1859. He published *A Guide to Syllogism* (1832), and *A Short Commentary on the Church Catechism.* See Stevenson, *Memorials of the Wesley Family*, p. 539 sq.

Wesley (or **Westley**), **John** (1), an English clergyman of the Established Church, grandfather of the founder of Methodism, was born about 1636; and educated at New Inn Hall, Oxford, where he was distinguished for piety, diligence, and special attainments in the Oriental languages. After graduation he was connected with the Church at Melcombe, Dorsetshire, by which he was sent as a lay preacher to labor among the seamen and others at Radipole, near Weymouth. In 1658 he became the minister of Winterbourn Whitchurch, Dorsetshire, under the authority of Cromwell. After the Restoration he was summoned before Gilbert Ironside, bishop of Bristol, who dismissed him without interference. But he was afterwards twice imprisoned, and in 1661 ejected from his living. He was then persecuted from place to place, and finally took refuge in Preston. He was then called to preach to a society in Poole, but on account of the Five-mile Act performed the duties of pastor still residing at Preston. He was several times arrested and four times imprisoned; and died about 1670. Application was made to bury him in the Church at Preston, but permission was refused by the vicar.

Wesley, John (2), the founder of Methodism, was born at Epworth, Lincolnshire, England, June 17, 1703 (O. S.). His father, Samuel Wesley, rector of Epworth, belonged to an ancient family of high respectability. His mother was the daughter of Dr. Annesley, a man nobly connected, and the possessor of a very exalted character. To this remarkably endowed lady Wesley was chiefly indebted for his admirable early training and his elementary education. His uncommonly fine traits of character, and his narrow, not to say marvellous, escape from the burning rectory when he was six years old, gave birth in her mind to an impression that this child was destined to an extraordinary career. She therefore consecrated him to God with special solemnity, resolving "to be more particularly careful . . . to instil into his mind the principles of religion and virtue." The fruit of her fidelity to this high purpose was the grand and beautiful life of her consecrated boy.

I. *School and College Life.*—When Wesley was in his eleventh year, the patronage of the duke of Buckingham secured his admission to the Charterhouse School, London, of which Dr. Thomas Walker was then master, and the Rev. Andrew Tooke, author of the *Pantheon*, usher. To such a grave and gentle-mannered boy as was this poor son of a village rector, his removal from the peaceful rectory and the companionship of his firm but loving mother to the cloisters of a large "foundation" school, and to forced association with numerous rude boys, whose cruelty to their juniors was equal to their thoughtlessness, must have been a very sore trial; but he stood it bravely, and soon won a very high reputation for good behavior, devotion to study, and superior scholarship. When sixteen years old he was elected to Christ Church College, Oxford. Here he pursued his studies with the same exemplary diligence as at the Charterhouse. So highly were his classical attainments esteemed by the heads of the university that he was elected fellow of Lincoln College, March 17, 1726. He was then but twenty-three years of age, yet such was his reputation as a classical scholar, a thoughtful and polished writer, and a skilful logician that he was chosen Greek lecturer and moderator of the classes only eight months after his election to a fellowship, and before he had proceeded master of arts, to which academic honor he was admitted in February, 1727.

II. *Ordination and Work in America.*—After much hesitation, caused by grave doubts as to whether the ministry of the Gospel was his proper vocation, Wesley had sought and obtained ordination as a deacon by the hands of bishop Potter in September, 1725. The same prelate ordained him priest in 1728. From 1725 to 1729 his time was spent partly at Epworth, as his father's curate, and partly at Oxford; but in the latter year his college authorities insisting on his residence at Oxford, he returned thither and devoted himself to the duties of his fellowship. In 1735, on the death of his father, he was strongly urged by his relatives to take the necessary steps for securing the vacant Epworth rectorship. Believing that he could be more useful at Oxford than at Epworth, he only yielded to the wishes of his friends so far as to make an indirect application for the living (Tyerman, *Wesley*, i, 102, 103). He was probably pleased to learn that it was given to another. Yet in October of the same year his convictions respecting his duty to remain at Oxford were so modified that he was persuaded to go with general Oglethorpe as a missionary to Georgia.

Wesley spent two years and almost four months in Georgia, faithfully preaching to the colonists; but finding no opportunity to reach the Indians, as he had hoped to do, and seeing but scant fruit from his labors in Savannah and adjacent settlements, he returned to England in 1738. His ascetic habits, his extreme ritualistic practices, his rigid administration of Church discipline, his vigorous method of dealing with prevailing vices in the pulpit, and his highly cultivated and refined nature were not suited to win the sympathy of those rude, self-seeking colonists. Had his character and preaching been softened by that evangelical experience which he subsequently obtained, his missionary work in America would probably have been more productive. Nevertheless, it was eminently beneficial to himself; and after his departure the people of Savannah, reflecting on what he had said and done among them, generally admitted his great worth, and lamented his absence as a serious loss to the colony.

Wesley was now nearly thirty-five years of age, and, except in academic circles at Oxford, was almost an unknown man. No signs of the great celebrity to which he was destined had yet appeared; but his hour was at hand. He was about to receive that spiritual baptism which was the pivotal fact in his career, but for which it is quite probable he would have spent his life in the gratification of his scholastic tastes, quietly performing the duties of his fellowship within the walls of Lincoln College, at Oxford. Wesley's special work was the fruit of his religious experience, to which we will now direct the reader's attention.

III. *His Religious Experience.* — From his earliest childhood Wesley was uncommonly susceptible to religious impressions. He was reverential, conscientious, reflective, and grave, far beyond his years. These qualities were developed by the religious atmosphere which pervaded the Epworth rectory, by the methodical instruction and judicious training of his affectionate and highly gifted mother, and by the influence of his learned and devout father. Reared in this home, consecrated to the domestic affections, to intellectual culture, and to

spiritual pursuits, his mind and heart drank in the sweet influences of the spirit of truth so precociously that his father, impressed by the consistency of his child-life, admitted him to the communion when he was only eight years old. And he himself declared that "until I was about ten years old I had not sinned away that washing of the Holy Ghost which was given me in baptism."

When he was sent to the Charterhouse School, he was like a plant suddenly removed from the genial warmth of a greenhouse to the cold air of an unsheltered garden. The form of religion was maintained in its halls, but the spiritual atmosphere and the personal guidance to which he had been accustomed were not there. Hence the piety of his childhood wilted. He still adhered to the outward duties of religion, but his heart lost the consolations of the Spirit; and though he avoided scandalous sins, he fell into practices which his conscience condemned.

In this state he entered the university, where, for five years, while treating his religious duties with outward respect, he continued to sin against his convictions in spite of the castigations of his conscience. These were so severe at times as to induce transient fits of unfruitful repentance. His love of learning was too strong to suffer his pleasures to interfere with his studies; his poverty held him back from the costly vices which enslaved many of his college companions, but did not prevent him from becoming a lively and witty, though not an immoral, sinner. When twenty-two years of age his thoughts were drawn to more serious views of life by his father's pressing letters, urging him to enter into holy orders, and by the light which broke upon his conscience while reading the *Christian's Pattern*, by Thomas à Kempis. The conversation of a religious friend, and, after his removal to Lincoln College, the perusal of Law's *Christian Perfection* and *Serious Call*, deepened these convictions, and led him to devote himself, soul, body, and substance, to the service of God. The completeness of this self-devotion, combined with his rare moral courage and superior strength of character, caused him to be recognised as the leader of a group of undergraduates which was nicknamed the "Holy Club" by the ungodly students and dons of the university, who also derided its members for their rigid adhesion to ritualistic rules and charitable practices by calling them "Methodists."

From this unreserved dedication of himself to God Wesley never receded. Henceforth he sought to do the divine will with all the force of his energetic nature. But, owing to his failure to comprehend the scriptural doctrine of salvation by faith only, he groped in the dark through thirteen years of ascetic self-denial, ritualistic observances, unceasing prayer, and works of charity, before he gained an assurance that God, for Christ's sake, had pardoned his sins. No stronger proof of sincerity and earnestness can be found in human history than is contained in Wesley's absolute and complete devotion to religion through those long, wearisome, comfortless years of seeking God without finding him. Perhaps there is no fact more surprising in his marvellous career than that, with his singularly large perceptive powers and his familiarity with Scripture and with the writings of the English divines, he lived so long without gaining a right conception of the doctrine of justification by faith alone. And when, on his voyage to Savannah, he saw some pious Moravians rejoicing, while he was shaken with fears of death, amid the fury of a storm which apparently was driving them into the jaws of destruction, he did not suspect that his fear was the fruit of his erroneous views. Nevertheless, his attention was thereby directed to the unsatisfactory features of his experience. He talked much with some of the Moravian brethren after his arrival in Savannah; but it was not until after his return to England, in 1738, that Peter Böhler, a Moravian preacher in London, after much conversation, aided by the testimonies of several living witnesses, convinced him that to gain peace of mind he must renounce that dependence upon his own works which had hitherto been the bane of his experience, and replace it with a full reliance on the blood of Christ shed for *him*. To gain this faith he strove with all possible earnestness. And at a Moravian society meeting in Aldersgate Street, while one was reading Luther's statement of the change which God works in the heart through faith, Wesley says, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

Wesley was now the possessor of "constant peace;" but, his faith being yet weak, was subject to many fluctuations through manifold temptations. He therefore devoted all the forces of his mind to the culture of his faith. He sought association with the spiritually minded Moravians; journeyed to Germany; visited count Zinzendorf; made himself familiar with the religious life of the Moravians at Herrnhut; conversed freely with many of their most distinguished men; and, in September, 1738, returned to London, strong in faith and prepared to enter with unbounded zeal upon the duty of calling men to repentance as Providence might give him opportunities. "I look," he said to a friend, shortly after his return to England, "upon all the world as my parish; thus far, I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation."

IV. *Beginning of his Evangelistic Work.*—This conviction, the offspring of his faith and love, was the germinal principle of organic Methodism, though Wesley did not then recognise it in that light. At this time he had not the feeblest conception that he was about to become the builder of a vast ecclesiastical structure. Never, perhaps, was a learned clergyman at thirty-five years of age so utterly without a plan of life as was John Wesley in 1738. He knew that his heart was ablaze with love for Christ and for human souls, and that he was possessed by a passionate desire to proclaim the doctrine of present salvation by faith alone, and that he was determined, cost what it might, to be guided by that desire. Beyond this his intentions did not reach. He was a stanch, even a High, Churchman, and very naturally supposed that the fruit of his labors would contribute to the spirituality of the Established Church. Hence Methodism must be regarded as an accident rather than the result of a purpose deliberately formed in the mind of its great founder. It was the outgrowth of a sublime principle wrought into organic form by circumstances which could not be controlled, except by the surrender of the principle itself. The facts in Wesley's career subsequent to 1738 scarcely admit of any other satisfactory interpretation. Let us briefly review them.

There were several "societies" in London, chiefly composed of persons who were desirous of spiritual fellowship and instruction. Some of them were under Moravian teachers, others were made up of Churchmen. Wesley very naturally associated with these societies, and preached to them and to such Episcopal congregations as were open to his ministrations. But his exceeding earnestness, his theory of instantaneous conversion through faith, and, above all, the remarkable spiritual results of his preaching gave such offence to the vicars and rectors of the churches that, after a few months, he found his further access to church pulpits very generally refused, and his sphere of operations limited, in the main, to the rooms of the societies, to prison chapels, and to hospital wards. Neither was there any probability that he would be presented to any church living. At this critical moment his friend Whitefield sent him a very pressing invitation to visit Bristol. After some hesitation he went thither; and his High-Church sensibilities were shocked by seeing that eloquent evangelist

preach to an immense congregation in the open air. "I could scarcely reconcile myself at first," he observes, "to this strange way of preaching in the fields . . . having been all my life (till very lately) so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been in a church." But seeing Whitefield's field preaching divinely blessed, he conquered his life-long prejudices, and, standing on an eminence near the city of Bristol, preached for the first time in the open air to about three thousand souls. Thus the problem of his evangelistic career was solved. The great purpose of his life could be accomplished in spite of closed church doors. He did not know it then, but he really made organic Methodism, with its itinerant ministry, possible on that memorable Monday, April 2, 1739, when, with a courage which in his circumstances was truly sublime, he crossed the Rubicon by becoming a field preacher.

The success of his out-door ministrations soon made it necessary to erect a chapel for the accommodation of his converts at Bristol. Lack of ability on the part of the people compelled him to assume the financial responsibilities of this enterprise. To protect his pecuniary interests thus acquired, and to secure the use of its pulpit to himself or his representatives, he felt obliged to vest the title to the chapel in himself. All this, to his mind, bore the aspect of an undesirable burden forced upon his shoulders by unsought circumstances. But it proved to be the inception of that system of vesting his chapel titles in himself but for which the organic unity and growth of the Wesleyan societies could not have been secured. In adopting it, Wesley was unconsciously working on the foundations of a Church the ideal of which had not as yet arisen even in his imagination.

V. *His First Societies.*—A still more important step in the same direction was taken in London, July 20, 1740. This was nothing less than the formation of a society, under his exclusive direction, at his chapel in London, then recently acquired, and known as the Foundery. Six months before he had organized a "United Society" in connection with the Moravians at Fetter Lane. But, owing to errors in theory and wrongs in practice which had appeared among its members, Wesley thought proper to invite all who adhered to him to separate from the Moravians. Some eighteen or nineteen accepted his invitation. These persons he organized into a society, as stated above, which, though not intended to be a separation, either on his part or theirs, from the Church of England, must be regarded historically as a germ of the Wesleyan Church. It was the nucleus around which the societies that recognised Mr. Wesley as their ecclesiastical head subsequently clustered.

The rapid increase of his United Societies, and his enforced absences from them while on his evangelical tours, soon made it apparent that some means of watching over their spiritual growth was needed. No plan presented itself to his mind until, in February, 1742, while his followers in Bristol were discussing ways and means of paying their chapel debt, one of them proposed that the society should be divided into bodies of twelve, one of whom should be a sort of leader to collect from each a penny per week. Wesley approved. The plan worked well. In reporting their receipts some of these leaders spoke of having disorderly members on their list. "It struck me immediately," wrote Wesley, "this is the thing, the very thing, we have wanted so long." Acting promptly and with characteristic energy on this suggestion, he requested all the collectors to make particular inquiry into the lives of the members on their respective lists. Six weeks later he divided his London society into similar classes, under the leadership of "earnest and sensible men," who were instructed to gain "a sure, thorough knowledge of each member on his list." At first they did this duty by personal visitations; but this method being found inconvenient, the members were required to meet their leaders once a week for prayer and religious conversation. Thus the class-meeting originated. It immediately became a means of "unspeakable usefulness;" indispensable, indeed, to spiritual instruction and discipline in a system of itineracy which made it impossible for its ministers to perform thorough pastoral work. Wesley illustrated his sagacity, if not his genius, in incorporating it into his scheme of Christian work. It is, perhaps, theoretically open to objections, which some think to be not entirely groundless; yet it is historically certain that it contributed greatly to the purity and spread of Methodism; and it is assuredly susceptible of such improvements, both on its intellectual and spiritual sides, as to justify its retention in the great churches which have grown out of Wesley's United Society.

VI. *Originates the Wesleyan Itineracy.*—Obeying the unsought calls of Providence, Wesley visited other towns in the vicinity of London and Bristol. Wherever he preached, powerful awakenings and surprising conversions took place. This success begot new and weightier responsibilities. As the father of these spiritual children, he felt it to be his duty to see that they were properly nurtured. And when he saw many of his converts repelled from the sacramental table in national churches only because they were his hearers, he felt compelled to provide for their spiritual culture and oversight. His choice lay between making such provision or permitting the fruits of his labors to become a "rope of sand." Being as yet a strong Churchman, he could not fully approve of lay preaching; but, following numerous Church precedents, he did appoint Mr. Cennick at Bristol, and Mr. Maxfield at London, to take local supervision of the societies in their respective neighborhoods, to hold prayer-meetings, and to expound the Scriptures, but not to preach.

But circumstances soon arrayed themselves once more against his slowly declining ecclesiasticism. During his absence young Maxfield began to preach in London with such power and spiritual fruitage as demonstrated his divine call. Wesley hastened back to London, intent on putting a stop to this irregularity. His mother, then living in his house, said to him, "John, you know what my sentiments have been; you cannot suspect me of favoring readily any theory of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach as you are." Thus cautioned, Wesley heard Maxfield preach, carefully observed the fruits of his preaching, was convinced that he was called of God to the work of the ministry, and then authorized him to preach to Methodist congregations as his "lay helper." Yet he would not permit him to administer the sacraments, because he was not episcopally ordained.

This unpremeditated step, so reluctantly taken, contributed immensely to the structure which Wesley was still undesignedly rearing. In taking Maxfield as his helper, he in fact inaugurated the ministry of Methodism on the basis of a divine call. And as other men equally qualified and conscious of that call speedily appeared among his converts in numerous places, he could not consistently refuse to accept their aid, since the rapidly increasing number of his societies and congregations demanded the employment of more laborers. Having once admitted the principle, Wesley did not hesitate to apply it. Hence, in 1742, he had twenty-three helpers preaching under his direction; and in 1744, five years after his first sermon in the field at Bristol, we find him holding his first "conference" in London. It was composed of John and Charles Wesley, John Hodges, Henry Piers, Samuel Taylor, and John Meriton, clergymen in sympathy with Wesley; and Thomas Richards, Thomas Maxfield, John Bennett, and John Downes, lay helpers—in all, ten persons. They remained in session five days, conversing freely on questions of doctrine, discipline, and ministerial duty. Among the rules adopted for assistants or lay helpers was one requiring them "to act in all things not according to your own will, but as a son in the Gospel to do that part of the work which

we direct, at those times and places which we judge most for his glory." This rule recognised Wesley's authority to appoint his lay helpers to such fields of labor as he judged best; it made unqualified submission to this authority the duty of every lay assistant; it put into the rising structure of Methodism the principle of authority which made an organized itinerant ministry possible, and without which, in some form, it is difficult to see how it could be maintained. As exercised by Wesley, this authority was autocratic and practically irresponsible, and his acceptance and use of it cannot be justified except on the ground that he believed it was necessary, as it probably was at first, to the growth of the great work which Providence had thrust upon him. He saw no time when he deemed its surrender consistent with the peace and progress of his societies; but, whether one agrees with him or not on this point, one cannot fairly charge him with its improper use. From first to last he sought the highest good of his societies, the best fields of usefulness for his preachers, and the promotion of the glory of God in all his appointments. No doubt he made many mistakes, for he was human; but, if ever mortal man possessed of great power was unselfish and pure in its exercise, that man was John Wesley.

VII. *Formulation of a Doctrinal Platform.*—The doctrinal platform of the Wesleyan societies was formulated, at least in its essential outlines, at this first conference. Wesley himself had, after diligent study while at Oxford, conclusively accepted the Arminian theory of general redemption, and learned to regard the doctrines of election and reprobation, as held by Calvin, with very deep abhorrence. His adhesion to what he believed to be the teaching of Holy Writ had brought him into an unpleasant conflict with Cennick, his lay helper at Bristol, and with his friend and fellow-evangelist Whitefield. The latter, having while in New England become enamoured with its then prevailing Calvinism, took grave offence at a sermon preached by Wesley in 1740 on "free grace," and protested against it very severely in a letter to Wesley, which Whitefield's friends published in England. Cennick espoused the opinions of the letter, and, though in Wesley's employ, sowed the seeds of dissension in the Bristol society. The consequence was Cennick's separation from Wesley, Whitefield's temporary estrangement from his old friend, and the division of Methodism into two branches, the Calvinistic and the Wesleyan. Subsequently the two friends "agreed to differ," though they henceforth wrought in separate paths. But during this controversy the creed of the coming Wesleyan Church was practically settled; and when Wesley assembled his first conference, and its members conversed two days on "what to teach," they found themselves in substantial agreement on the atonement, election, justification by faith, the witness of the Spirit, entire sanctification, and other leading doctrines. Thus Wesley's theological views became the accepted platform of the great ecclesiastical system which he was unconsciously organizing.

VIII. *Development of Wesley's Work.*—During the five years preceding this first conference great things had been accomplished. Starting from London and Bristol as the centres of his movement, Wesley had traversed the country from the Land's End to Newcastle, and had formed societies in numerous towns and cities. In London alone those societies numbered not less than two thousand souls. Their number elsewhere is not known, but it must have been several thousands. Forty-five preachers, including two ordained clergymen, were laboring under his direction. Unnumbered thousands were accustomed to listen to the quickening words which fell with unwonted power from his lips, and from those of his devoted and laborious helpers. They had much bitter opposition and harsh persecution to contend with, and very little public sympathy to encourage them. The lower orders were steeped in brutality, the upper classes were hardened by scepticism and devoted to pleasure. The clergy were frozen amid the formalities of the Establishment. The Dissenting churches, with their ministers, were too lukewarm to breast the swelling tide of immorality which overflowed the land. They were, as Isaac Taylor remarks, "rapidly in course to be found nowhere but in books." And the peculiar characteristic of the English nation was, to use the words of Wesley, "universal, constant ungodliness." Against this triumphant wickedness Wesley, with his brother Charles, a handful of spiritual clergymen, and his little band of lay helpers, inspired by heroic faith, had entered the lists, determined to overthrow it and to establish the reign of scriptural holiness in its stead. It looked like an unequal and hopeless strife. But he threw himself with more than a hero's daring into the midst of the fray, and led the van of a host which, if it did not wholly purify England, wrought a great reformation in public morals, poured fresh tides of spiritual life into both the Established and Dissenting churches, raised up that great body of spiritual men and women who finally constituted the Wesleyan Church, and effected a reformation which broke the sceptre of ungodliness and made England a comparatively godly nation.

IX. *Wesley's Extensive Labors.*—In leading this great reformation, Wesley did herculean work. His evangelistic tours, annually enlarging, soon extended into all parts of England, to Wales, to Scotland, and to Ireland. Ever on the wing, travelling some four thousand five hundred miles every year, he preached from twice to four times nearly every day. His audiences were generally large, sometimes vast, and in many places were disturbed by riotous mobs which, like hungry beasts, thirsted for his blood. He also met the societies, the classes, and the official boards whenever opportunity offered or necessity required. The erection of thousands of chapels, the collection of funds to pay their cost, and the choice of suitable trustees constantly required his attention. The care of all his preachers was upon him. His correspondence was immense. He had a heavy publishing business to manage. His journeys, mostly on horseback until the feebleness of advanced age compelled him to use a carriage, were long, tedious, tiresome, often perilous, and were pursued in sunshine and in storm, through the heat and rain of summer, and the frosts, winds, and snows of winter. Not unfrequently, especially during the beginning of his career, they involved many privations, severe hardships, and much physical suffering. He usually read while travelling, even when on horseback, and thus kept himself thoroughly acquainted with the current literature of his times. He also wrote several original books and numerous pamphlets on passing events. He edited, wrote, translated, or abridged not less than two hundred miscellaneous publications, which he published and sold through his preachers for the benefit of his societies. Every public movement for the improvement of society, such as the Sunday-school, the abolition of slavery, the circulation of tracts, charitable associations, popular education, and the like, occupied his thoughts, moved his sympathies, called forth his co-operation, and exhausted his purse. His eyes were open to every detail, no matter how minute, that concerned the growth of his societies or the increase of the kingdom of God. He was always at work when awake, yet was never in a hurry. His industry and activity never were, never can be, exceeded. It is estimated that during the fifty years of his itinerant ministry he travelled over a quarter of a million miles, and preached more than forty-two thousand sermons.

Under this unexampled leadership, continued through half a century, the organization which was begun with the feeble society at Fetter Lane, London, in 1739, had developed in 1790 into a powerful body consisting of five hundred and eleven preachers, laboring on two hundred and sixteen circuits, which covered vast territories in Great Britain and Ireland, in the West Indies, and in America; and numbering in its fellowship over one hun-

dred and twenty thousand souls. Besides this enrolled membership, there were at least four times as many persons worshipping in Methodist congregations. These swelled the number of his adherents, at the time of his death, to at least half a million of souls. But outside of this army of avowed adherents there was "a multitude which no man could number," who had been spiritually and morally benefited by the movement which this truly marvellous man had inaugurated, and which, for half a century, he guided with almost unexampled wisdom and energy.

X. *His Death.*—Age could not chill the zeal of this apostolic man. Despite of its burdens and infirmities, he would not slacken his labors until the approach of death benumbed his powers. Eight days before his death he preached his last sermon at Leatherhead, near London. His physical nature then gave way. A gradual sinking of his physical forces followed, during which his mind was generally clear, his faith strong, his peace perfect, his hope triumphant. On March 2, 1791, he passed, "without a lingering groan," into the felicities of the blessed life, in the eighty-eighth year of his age. His remains were interred in the burial-ground of City Road Chapel.

Wesley left no children. In February, 1751, he had married the widow of a deceased London merchant named Vazeille. It was an unfortunate marriage. The lady could not, or at least did not, enter into sympathy with her husband's great life-work. She shrank from the toil which his incessant journeying involved, and, after a short time, refused to accompany him to his appointments. Neither would she cheerfully consent to his almost constant absence from home. Hence, after a few years, they lived apart. She died Oct. 8, 1781.

XI. *Personal Appearance and Character.*—When he was forty-one years of age Wesley was described by Dr. Kennicott as being "neither tall nor fat. . . . His black hair, quite smooth and parted very exactly, added to a peculiar composure in his countenance, showed him to be an uncommon man." Tyerman says, "In person Wesley was rather below the middle size, but beautifully proportioned, without an atom of superfluous flesh; yet muscular and strong, with a forehead clear and smooth, a bright penetrating eye, and a lovely face, which retained the freshness of its complexion to the latest period of his life."

As a preacher Wesley was calm, graceful, natural, and attractive. "His voice was not loud, but clear and manly." He was not an orator like Whitefield, but his preaching was remarkable for unction, compactness and transparency of style, clear and sharply defined ideas, power over the conscience, impressiveness and authority.

In social life Wesley never trifled, but he was always cheerful. He was an admirable conversationalist, full of anecdote, witty, courteous, gentle, serious, and at ease with both rich and poor. Though naturally irritable, he was master of himself, and was, in all respects, "a Christian gentleman." A more charitable man probably never existed. His benevolence was only limited by his resources. After reducing his personal expenses to the lowest point consistent with the maintenance of his health and respectable appearance, he spent the rest of his income in works of charity.

If a man's work is the measure of his mind, Wesley must be ranked among men of the highest intellectual order. A nature that could impress itself as his did on his generation, that could create and govern almost absolutely an organization such as he called into existence, must have been truly regal—born to rule. Had he possessed a more philosophical imagination, and had he given himself to speculative thought, the world might have rated him higher among its profound thinkers than it does. There is, however, no valid reason for doubting his capacity to pursue successfully almost any department of human knowledge. His journals and other writings show that he had a rare aptitude and appetite for both reading and thinking; but the practical cast of his mind led him to avoid speculation, and to turn his knowledge to account in a multitude of channels running in the direction of the one chosen aim of his life. Yet the clearness of his thoughts, while it led men to underestimate their depth, showed the far-reaching penetrativeness of his mind. His perception of things and their relations was rather intuitive than the resultant of a slow and tedious process of reasoning. His mind was therefore less a workshop than a window through which he viewed the facts of nature, the course of human history, and the revelations of Holy Writ, with such clear vision as enabled him to present them to men with a mental force so logical and authoritative, and in a style so terse and direct, that their judgments were convinced, their affections won, and their wills subdued by the truths he uttered.

Wesley's mind was constructive in all its tendencies. Had it been destructive, he would have spent much of his force in efforts to pull down the National Church, which was nearly "dead in trespasses and sins" when he began his itinerant career. He did not do this, because his genius moved him to build, not to destroy. So strong was this tendency that it restrained his natural combativeness, which was large, limiting it to such vigorous defences of what he believed to be vital truth as he deemed absolutely needful to prevent his work from being hindered by the attacks of his many adversaries. This constructive instinct moved him to give organic form to a novel system of itinerant preaching; it led him to organize the fruits of his labor into societies, by which he hoped not to supersede or rival the Episcopal Church, but to fan its expiring spiritual life back to healthful action. But circumstances were stronger than his hopes, and the structure he erected became the Wesleyan Church.

Wesley's character was remarkable for its perfect unity and coherence. He was governed in all he thought, felt, and did by that single purpose which he avowed at the beginning of his evangelical career, when he affirmed his belief that God had called him "to declare unto all that are willing to hear the glad tidings of salvation." This conviction shaped his life. It dwelt in his conscience; it absorbed his affections; it governed his will; it flowed into all the activities of his life; it sustained him under hardships and trials; it accounts for the peculiarities of his career. The most scrutinizing search finds nothing contrary to it, either in his private, social, or public life. Such absolute coherence is rarely found in human character. In Wesley it is so obvious that it goes far towards accounting for that marvellous degree of personal power by which he ruled so absolutely and yet so peacefully over his societies. Men submitted to his rule because they saw that he ruled not for himself, but for the triumph of a great principle; that he held on to his great power, not because he was ambitious or loved power for its own sake, but because he believed the spiritual welfare of thousands required him to keep the reins in his own hands. That this belief amounted to a sincere conviction is evident from the fact that in 1773 he wrote to the saintly Fletcher begging him to prepare to succeed him, because he was sure that, after his death, his societies could be held together only by placing supreme power in the hands of one leader. But Fletcher's death led him, at a later period, to change his mind. Seeing no other man whom he could safely trust with his supreme power, he began to train the "Yearly Conference" to govern both itself and the connection. This he did, not by surrendering his power while living, but by permitting the conference to direct affairs under his supervision. When satisfied by this experiment that it would be safe to convey his power to that body, he executed a "Deed of Declaration," to take effect after his death, by which the government of his societies, the appointing power, and the use of his chapels and their properties, were placed in perpetuity in the hands of

one hundred preachers, and their successors in office to be chosen from the body of Wesleyan preachers. Had Wesley deemed it safe to make this *legal* transfer of his power during his lifetime, he would, no doubt, have done so. The fact that he permitted his conference to exercise both legislative and executive powers for several years before his death is proof enough that he did not cling to power for its own sake. His aim was not his own honor, but the good of his beloved societies.

XII. *Wesley's Writings.* — Wesley's writings and compilations were important factors in his evangelistic work. Knowing ignorance to be a sturdy foe to godliness, he used the press as an auxiliary of the pulpit from the very beginning of his itinerant career to the day of his death. He consecrated his pen to the great purpose of his life. He had the ability to win a high reputation as an elegant writer; but, despising the mere praise of men, he wrote, as he preached, in the style and manner he believed best adapted to win men to Christ. His most important productions were his *Sermons*, numbering one hundred and forty-one. They are remarkable for the terseness and purity of their style, in which not a word is wasted; the transparency and compactness of their thoughts; and a logical force which is not subtle, but the fruit of a "keen, clear insight." A first series of his *Sermons* was published in 1771: — his *Translation of the New Testament, with Notes* (Lond. 1755), which won approval from many eminent scholars; the *text* for "many happy corrections of the Authorized Version;" the *notes* for conciseness, spirituality, acuteness, and soundness of opinion: —his *Journals*, which portray, as in a mirror, the course of his remarkable life, and are exceedingly curious and entertaining. The first part was issued in 1739; nineteen more parts at irregular intervals: —his appeals, entitled *An Earnest Appeal to Men of Reason and Religion* (written in 1744), and *A Further Appeal to Men of Reason and Religion* (published 1744–45, 3 pts.). These masterly appeals are acute, searching, and powerful in thought, forcible in style, and singularly tender in spirit: —his *Treatise on Original Sin*, in reply to Dr. Taylor, of Norwich, which was so conclusive that the doctor never attempted to answer it, though he promptly replied to every other writer who controverted his opinions. Besides these works, Wesley wrote many controversial articles, which were published separately. In 1778 he began a monthly magazine (*The Arminian Magazine*), which he continued to the end of his life. He also wrote a *Church History* (in 4 vols.): —a *History of England* (in 4 vols.): — a *Compendium of Natural Philosophy*: —a *Dictionary of the English Language*: —separate *Grammars* of the English, French, Latin, Greek, and Hebrew languages: —a *Compendium of Logic*, etc. His original prose works filled fourteen closely printed volumes; his commentaries, compilations, and abridgments form a list of one hundred and nineteen publications in prose, one of which, entitled *A Christian Library*, contained fifty volumes. Besides these prose works, he published fifty-two separate works in poetry, the joint productions of himself and his brother Charles; and, lastly, five publications on music, and collections of tunes. That all this literary work should have been accomplished by a man whose life, for half a century, was a series of journeys, is an astonishing fact. "Looking at his travelling," remarks Tyerman, "the marvel is how he found time to write; and, looking at his books, the marvel is how he found time to preach." An edition of his principal prose works is published by the Methodist Book Concern (N. Y.) in seven octavo volumes.

XIII. *Literature.*—See *The Journal of the Rev. John Wesley*; Southey, *Life of John Wesley*, and the *Rise and Progress of Methodism*; Clarke, *Memoirs of the Wesley Family*; Whitehead, *Life of John Wesley*; Crowther, *Portraiture of Methodism*; Watson, *Life of Rev. John Wesley*; Smith, *History of Wesleyan Methodism*; Moore, *Life of Wesley*; Taylor, *Wesley and Methodism*, Stevens, *The History of the Religious Movement of the Eighteenth Century called Methodism*; Tyerman, *Life and Times of the Rev. John Wesley, Founder of the Methodists*; Jackson, *Life of Rev. Charles Wesley*; Myles, *Chronological History of the Methodists*; Drew, *Life of Thomas Coke, LL.D.*; Hampson, *Life of Wesley*. (D. W.)

Wesley, John Thomas, an English Congregational minister and missionary, was born at Burton in 1844, and died Dec. 19, 1875. Mr. Wesley from early youth was a devoted follower of Christ; graduated at Hackney College in 1870, and was ordained at York Street, Dublin, where he secured the warm affection and esteem of the Church. In 1874, under the auspices of the London Missionary Society, he sailed for Madagascar; readily acquired the language; and, during his few years of labor, became a great power in the mission field, and an honor to the Church. See (Lond.) *Cong. Year-book*, 1877, p. 421.

Wesley, Samuel (1), A.M., an English Episcopal clergyman, son of John and grandson of Bartholomew Wesley, and father of John Wesley, the founder of Methodism, was born at Winterbourn Whitchurch, Dorsetshire, in 1662. He began his studies in the free-school in Dorchester, and at the age of fifteen went to an academy in London, where he remained about three years. He was then transferred to the Stepney Academy, conducted by the learned Nonconformist Edward Veal. This academy being broken up at the end of two years, he was sent to the academy of Charles Morton at Newington Green, where he remained until the summer of 1683. During the entire period of his academical studies he was expected to enter the ministry of the Dissenters. He even wrote letters and satires against the Episcopal clergy under the advice of the Nonconformist ministers. His change to the Episcopal Church is thus accounted for in the words of his son, John Wesley: "Some severe invectives being written against the Dissenters, Mr. S. Wesley, being a young man of considerable talents, was pitched upon to answer them. This set him on a course of reading, which produced an effect very different from what had been intended. Instead of writing the wished-for answer, he himself conceived he saw reason to change his opinions, and actually formed a resolution to renounce the Dissenters and attach himself to the Established Church. He lived at that time with his mother and an old aunt, both of whom were too strongly attached to the Dissenting doctrines to have borne with any patience the disclosure of his design. He therefore got up one morning at a very early hour, and, without acquainting any one of his purpose, set out on foot to Oxford, and entered himself at Exeter College." He entered as a *servitor* and *pauper scholaris*, and helped to support himself with his pen during the next five years, graduating June 19, 1688. Seven weeks after this time he was ordained deacon at Bromley by Dr. Sprat, bishop of Rochester. During the year immediately following his ordination he served a curacy at a salary of £28. He was then appointed chaplain on board a man-of-war at a salary of £70, and held the office one year, during which he began his *Life of Christ*. He was during the next two years incumbent of a curacy in London on a salary of £30, to which he added during the second year £30 by his pen. He then married Susannah, daughter of Dr. Samuel Annesley, an eminent Nonconformist divine. This occurred (probably) in the spring of 1689. In 1691 he was appointed to the living of South Ormsby in Lincolnshire, where he also acted as domestic chaplain to the marquis of Normanby. This nobleman desired Mr. Wesley to be raised to an Irish episcopate, but the plan was not favored either by the crown or archbishop Tillotson. Mr. Wesley remained at South Ormsby five years. About 1694 or 1695 the mansion which had been occupied by the marquis of Normanby was rented to the earl of Castleton, who was a dissolute man; and, greatly to the disgust of the rector, kept mistresses who

were thrown in contact with his family. The marquis was a man of similar habits, and an event occurred in the summer of 1696 which occasioned the removal of the rector to another place. It is thus related by John Wesley: "The marquis of Normanby had a house in the parish of South Ormsby, where a woman who lived with him usually resided. This lady would be intimate with my mother, whether she would or not. To such an intercourse my father would not submit. Coming in one day, and finding this intrusive visitant sitting with my mother, he went up to her, took her by the hand, and very fairly handed her out. The nobleman resented the affront so outrageously as to make it necessary for my father to resign the living." In 1696, having dedicated his *Life of Christ* to queen Mary, he was presented by her with the living of Epworth, Lincolnshire, where he died, April 22, 1735. For four or five years he also had the rectory of Wroote, a little village near Epworth, which hardly paid his curate. In 1734 he resigned it to his son-in-law, John Whitelamb. Mr. Wesley was always poor in this world's goods. He had nineteen children, had to assist poor relations, including his widowed mother, met with many reverses, and never had more than £200 a year. He was a man of great learning, of large benevolence, loyal, devout, and conscientious in the exercise of the duties of his office. He is frequently mentioned as a Tory and a High-Churchman, but he was no bigot. He rejoiced in the work done at Oxford by his sons John and Charles, which gained for them the name of *Methodists* and *The Holy Club*. He penned the following words Dec. 1, 1730: "I hear my son John has the honor of being styled the 'father of the Holy Club.' If it be so, I must be the grandfather of it; and I need not say that I had rather any of my sons should be so dignified and distinguished than to have the title of His Holiness." He was a prolific writer. Among his works may be mentioned, a volume of poems called *Maggots* (1685):—*The Life of Christ, an Heroic Poem* (1693):—*The Pious Communicant Rightly Prepared*, etc. (1700):—*History of the Old and New Testament* (1701):—*Dissertations on the Book of Job*, in Latin:—and several excellent *Hymns*. He was one of the editors and chief contributor to the *Athenian Gazette*. See Tyerman, *Life and Times of the Rev. Samuel Wesley;* Clarke, *The Wesley Family;* Stevenson, *Memorials of the Wesley Family;* and the numerous *Lives* of John and Charles Wesley.

Wesley, Samuel (2), A.M., an English clergyman, son of the Rev. Samuel and Susannah Wesley, was born in London, Feb. 10, 1690. His mother taught him to read at the age of five years, and laid the foundation of the scholarship which he afterwards acquired. He was sent to Westminster School in 1704, and was admitted king's scholar there in 1707. He was employed for a time in the house of Dr. Sprat, bishop of Rochester, to read to him at night, and in 1711 was elected to Christ Church, Oxford. He remained there a little more than one year, when he received the degree of A.M., and entered into holy orders. He officiated as usher in Westminster School for the next twenty years. Here he became familiar with lord Oxford, Pope, Swift, Prior, and other Tory poets and statesmen, though he associated with Addison and others of his class. In 1732 he became head-master of Blundell's free Grammar-school at Tiverton, where he remained till his death, Nov. 6, 1739. He was one of the founders of the first infirmary set up at Westminster, now St. George's Hospital. He belonged to the High-Church party, and did not co-operate with John and Charles in their "Methodist" labors; but he often encouraged them in their zeal for good works, only cautioning them against such excess as would injure their health. He is represented as an excellent preacher, and often exercised his talents in that direction. Like other members of the family, he was highly gifted in poetry. The first edition of his poems was published in 1736; a second, with additions, appeared in 1743. A new edition was published, with a life of the author, by William Nichols, in 1862. He is best known, however, by his hymns. See Stevenson, *Memorials of the Wesley Family.*

Wesley, Samuel (3), an eminent musical genius of England, third son of the Rev. Charles Wesley, was born Feb. 24, 1766. He composed the oratorio of *Ruth* before he was eight years of age, and in his later years he was considered the most remarkable extemporaneous player in Europe. Among his compositions were, a *Grand Mass* for the chapel of pope Pius VI:—a *Complete Service for the Cathedrals of the Church of England:*—anthems, sonatas, and duets for the pianoforte, and voluntaries for the organ. He died Oct. 11, 1837. See (Lond.) *Gentleman's Magazine*, 1837, ii, 544.

Wesley, Susannah, a remarkable Christian woman, wife of Samuel Wesley, Sr., and mother of John and Charles Wesley, was the youngest daughter of the learned Nonconformist divine Samuel Annesley, LL.D., and was born in London, Jan. 20, 1669. About the year 1681, before she was yet thirteen years of age, she renounced Nonconformity and gave her adherence to the Church of England. In 1689 she became the wife of Samuel Wesley, to whom she bore nineteen children. The great service she did for the world was accomplished largely through her thorough training of her children. Her method of teaching and governing them was peculiar to herself, and is fully described in a letter to her son John, dated Epworth, July 24, 1732. They were not taught to read until they were five years old, when they learned the alphabet in a few days, and began to spell and read, first a line, and then a short paragraph, mastering it perfectly. She was a woman of strong intellect, and employed her best powers in the performance of her maternal duties. She was a model mother, and her sons owed a great deal of their success to her prudent counsels. Many incidents remain on record which illustrate her singular independence of character, as well as her womanly deference to legitimate authority. For a prolonged period she shared the fortunes of her husband in a country parish with a stinted income; but throughout she maintained an active, cheerful, and consistent piety. The family of which they were the joint head was a remarkable one in many respects, and to its peculiarities she contributed her full share. After her husband's death, she remained a short time with her daughter Emilia, and then resided with her son John in London, and became his judicious adviser in carrying out his great work. Previous to her death, her experience was very clear, much more so than formerly, though she seems to have been a true Christian all her days. She died in London, July 23, 1742, and was buried in Bunhill Fields, where her son John delivered the funeral discourse. See Stevenson, *Memorials of the Wesley Family.*

Wesleyan Conference, AUSTRALIAN, is the general designation of the regular Methodist body in that province of the British empire.

I. *Origin and History.*—Methodism in Australia and New Zealand has had the marks of Divine Providence stamped upon it from the beginning. Colonization has been both a source of relief and of impoverishment to the mother-country of England. Early in the second decade of the 19th century, the master and mistress of Mr. Wesley's charity-school at Great Queen Street, London, were sent out as teachers to Australia. An English penal colony had existed there some years, and, in order to raise the character of the people, many of them released convicts, teachers were first wanted. A few agricultural emigrants had settled in New South Wales, and among them Messrs. Bowden and Hoskins, two schoolmasters, who had gone out in 1811, recommended by Joseph Butterworth, M. P., to take charge of the charity-school in Sydney. They were Methodists, and, desiring to have the advantages of the Methodist class-meeting in their new home, commenced the first on the evening of March 6, 1812. Twelve persons met at the

commencement, and they resolved to apply to the Methodists in England for a missionary. Mr. Samuel Leigh, who had conversed with Dr. Coke, had offered his services as a missionary, and the application from New South Wales having reached Dr. Adam Clarke, he secured the services of Mr. Leigh, ordained him for the work, procured for him a license to preach from the lord mayor of London, and he sailed from England in February, 1815, landing at Port Jackson Aug. 10 of the same year. The progress of the mission of Methodism in Australia from that day forward cannot be contemplated without a feeling of astonishment and delight. In 1820 Methodism was introduced into Van Diemen's Land; in 1822 it reached the Friendly Islands and the neighboring groups; in 1823, New Zealand; in 1835, the Fiji Islands welcomed their first Methodist missionary; in 1838 a mission was commenced in South Australia; and in 1839, Western Australia. Thus, within a quarter of a century, the whole country was visited by Methodist missionaries where there was population to whom they could minister. The pioneers who early united their efforts to those of Samuel Leigh were John Waterhouse, Walter Lowry, Benjamin Carvosso, and John H. Bumby, followed by others who are still laboring there, and their valuable and useful services will preserve their memories fresh in the country for many generations.

The marvellous triumphs of Christianity in nearly all the localities named were equalled only by the heroic devotion of the missionaries and their wives. It would not be possible to describe the scenes of degradation and ferocity which they had for many years to confront. The *Life of Samuel Leigh* (an octavo volume of 590 pages) and the Rev. James Buller's *Forty Years in New Zealand* are two works which supply such a variety of valuable and interesting facts descriptive of the trials and triumphs of Methodism in Australia and New Zealand that any abridgment of their contents would be impossible in the compass of these pages.

It is due to the convict class of the inhabitants to record that many of them, after their conversion, became the most active, energetic, and useful helpers of the good cause. Among them have been class-leaders, stewards, local preachers, and some have become wealthy, and devoted much of their substance to the erection of Methodist churches, parsonages, and schools. Mr. Leigh records of one of the earliest of the convicts, Mr. E——, who was an educated Irishman designed for the bar, but who, for forgery, had been sentenced to death, that he was converted while in his Irish prison, and had his sentence commuted to transportation for life. His Methodist friends gave him a Bible to be his companion in his banishment. He read the Bible and liturgy to his fellow-convicts; and his intelligent, consistent Christian life soon secured him his liberty. He taught a school, preached in the villages on the Sabbath, and commenced the first Methodist class-meeting at Windsor in 1812. In his humble way, he was probably the first Methodist preacher in the southern world. The members gathered by this young Irishman held the first Methodist love-feast in that country on April 3, 1812. The missionaries sought out many of the banished ones, and in many instances they had repented and found mercy at the hands of God. The morning of eternity alone will tell how many of those children of crime and punishment will be welcomed in heaven by parents and friends who seldom mentioned their names on earth.

Mr. Leigh was a most faithful and heroic man, and he soon witnessed the erection of three small chapels, one each at Sydney, Windsor, and Castlereagh. Four Sunday-schools were opened, and a Methodist Circuit was formed which included fifteen preaching-places, extending 150 miles. After three years of hard toil, Mr. Leigh welcomed Walter Lowry, on May 1, 1818, as his first colleague, and so rejoiced was he on meeting that he fell on his neck and kissed him. The aborigines as well as the criminals were accessible to the missionaries; but the preachers were exposed to insults and hardships which cannot be realized in the present improved condition of the country. They performed long rugged journeys, and often slept on boards or on the bare earth, with their saddle-bags as pillows and overcoats for covering; but they witnessed such triumphs as more than compensated them for all their sufferings. The foundations of Australian Methodism were thus laid broad and deep, and possibly that form of religion may ultimately dominate in that vast country.

Cheered by the prospect which was opening before him, Mr. Leigh returned to England in 1820 to plead for more men to extend the work, and he took out with him William Horton and Thomas Walker. The latter intended to open a station among the natives, among whom he commenced to labor; but owing to their nomadic character the success did not justify the continuance of that station after 1828. Another and more satisfactory effort was made in 1836, when a new station was opened at Port Philip, South Australia, with two missionaries, and one at Perth, Western Australia. In 1838 Methodism was introduced into Geelong by two missionaries. These men endur immense hardships. They acquired the native languages, translated portions of the Scriptures, commenced schools, established printing, wrote and published school-books, and founded a training institution for native preachers and teachers. At each station the missionaries conducted a farm on which the people were taught agriculture, the farms supplying the preachers with a large portion of their income in those early days.

Mr. Horton commenced his labors in Tasmania, or Van Diemen's Land, in 1820. The population there was utterly demoralized, both convicts and natives. Among the former were found a few who had been Methodists, who had repented of their evil doings, and had commenced a society class, and were erecting a chapel. The mission prospered there, under the fostering smile of the governor, who, seeing the good results of the labors of the missionaries, in 1827 applied for additional preachers, offering to pay their passage out and partial support on arrival. In 1832 William Butters commenced a new station at Port Arthur, another convict settlement. Successive governors testified to the value of these missionaries' labors among the convicts, and in 1837 the work was extended by the arrival of four more preachers.

A survey was made of the progress of the mission on that continent in 1839, when they were reported to be nine missionaries, 570 members of society, and 922 scholars. To extend and consolidate the work, the Rev. John Waterhouse was appointed general superintendent of all the Australian and Polynesian missions; but his exhaustive and earnest labors ended his earthly career in three years, though the work was extended. William Binnington Boyce succeeded him, and he became the president of the first Australian Conference in 1855. Samuel Leigh, on his return from England in 1821, made an inroad on New Zealand. His first experiment was not encouraging. On entering one of the native villages, he passed twelve human heads, tattooed, placed on the pathway. That sight helped to determine him to endeavor to dispel the darkness and misery which prevailed. He secured the help of Messrs. Turner and White, and commenced a mission at Wagarea, on the north-east coast. They were surrounded by ferocious and savage men. One day Mr. Turner saw several chiefs seated at a fire, roasting one of their slaves between two logs of wood, to make them a meal. These natives became more enlightened, the work prospered, natives were converted, chapels were erected, and much good was done; but in 1827 war broke out, the mission was stopped, and the missionaries fled to Sydney. In 1828 they returned, at the invitation of one of the chiefs, and commenced a new mission at Maugungu, which for

two years made but little progress. After 1830 the work revived, conversions increased rapidly, more missionaries were sent, and so satisfactory was the conduct of the people that one of the missionaries in 1834 wrote, "In reverential behavior in the house of God, the awakened aborigines were a pattern even to Europeans, and tokens of many kinds were given that a glorious work was beginning in New Zealand." Those signs proved true. Deputations were sent from the Southern Island to the missionaries for preachers and teachers; more missionaries were sent out, who soon mastered the language of the natives; books were written and translated; a printing-press was established; chapels and schools were erected; and an institution for the training of native preachers was established. The blessings of civilized life followed the diffusion of Christian principles; and in 1854, when it was determined to unite the mission stations in New Zealand with those in Australia, to form one Conference, the *Report* of the condition of the Methodist missions in New Zealand exhibited the following figures: Chapels, 105; other preaching-places, 148; local preachers, 322; catechists, 5; members of society, 4500; attendants at public worship, 11,000; missionaries, 20. So ably had the missionaries conducted their financial enterprises that in 1854 the entire debts on their chapel property in New Zealand were only £360. After such a satisfactory report, there was no opposition to the union of the latter mission with Australia. There were also: Sunday-schools, 188; day-schools, 88; pupils, 5846. Such were the results a quarter of a century since.

The South Sea Islands form an important part of the Australian Methodist Church. Walter Lowry commenced a mission in Tonga in 1822, but it was given up in 1823. In 1826 John Thomas and John Hutchinson resumed the work, and in 1827 they were joined by William Cross, Nathaniel Turner, and another, and that gracious work was commenced which has resulted in bringing the whole population of those islands under the influence of Christianity. There are no records in history which can compare with those of the history of Christianity in the various islands of the South Seas for the completeness of the overthrow of heathenism, idolatry, infanticide, cannibalism, with all their attendant horrors; and the establishment, in their place, of churches, chapels, schools, parsonages; the whole population within the space of a quarter of a century embracing Christianity and learning to read and write; and the introduction and practice of all the customs of civilized life. When John Thomas, who still lives, visited the Hawaii Islands in 1830, he was startled to find the king and the people had abandoned paganism and were worshipping the true God, and their idol temples were either burned or converted into dwelling-houses. During a visit to Tonga, where the mission had appeared to fail, the king of the Hawaii Islands had been converted, and on his return brought with him a Christian native and his wife. The king, leading his people by example, was baptized, and he had a chapel erected in which fifteen hundred people could worship. In but a short time young and old, rich and poor, masters and servants, embraced the new *lotu*, or religion. The king, a man of fine presence and intelligence, took the name of George, and his wife that of Charlotte. King George carried the intelligence of their conversion to the king of Vavau, who, on hearing and seeing the changes which Christianity had wrought, with a thousand of his people at once renounced paganism, and the visitors remained a long time teaching the people the elements of Christianity. A press was established, and books printed by thousands and scattered broadcast on the numerous islands. The press was to the people one of the greatest marvels they had known. Hymn-books, catechisms, and portions of Scripture were distributed by thousands, the natives being the voluntary agents employed; and very soon hundreds of these natives, male and female, including chiefs and their wives, were employed as teachers, class-leaders, exhorters, and local preachers, the people learning to read with avidity, and the missionaries' wives teaching the art of cutting out clothes and sewing, as well as other domestic and useful arts. The news of these conversions spread far and wide, and canoes laden with inquirers came a distance of three hundred miles to see what Christianity had done, and these returned themselves to spread the tidings of the new religion. So the work went on till July, 1834, when there broke out on several islands a great spiritual revival. Men, women, and children, chiefs and people, all shared in the outpouring of the Spirit, and on one day (July 27) Mr. Turner records that "not fewer than one thousand souls were converted, not only from dumb idols, but from Satan to God." A little later he records, "Within the past six weeks the number of converts is 2262." For a week they held prayer-meetings six times daily, and as many as a thousand persons were on their knees at the same time, seeking, some crying earnestly, for deliverance from the bondage of sin. Such earnest crying for mercy was, perhaps, never before witnessed on earth.

King George became first a class-leader, then a local preacher, and his whole life was now devoted to the elevation of his people. He released all his slaves, and had a mission church erected in the Friendly Islands, a thousand of his people being employed in its erection. The king had the spears of his ancestors fixed as the rails for the communion-table, and two clubs formerly adored as deities were placed as pillars to the pulpit-stairs. The king himself preached the opening sermon, and thousands of people attended the opening. Such were some of the results of one of the greatest revivals ever known. In no other portion of the mission field have so many native laborers been raised up, and schools, chapels, and parsonages adorn most of the islands. The whole population has embraced Christianity.

The Rev. Robert Young in 1853 visited those islands, New Zealand, and Australia as a deputation from the English Conference to make the arrangements for the union of all the churches in the Eastern Archipelago. That union was satisfactorily arranged, and has worked admirably for over a quarter of a century. At the time the Australian Conference was founded it included nearly 200 preachers and some 40,000 communicants; the societies were nearly all self-supporting, and £10,000 was annually given for missions alone. Since that period every department has advanced. In 1880 there were reported in that conference 433 ministers and 69,297 church members. The Methodist membership of the Australian churches is now just equal to the total membership in Great Britain at the time of Mr. Wesley's death. In another half-century the Australian churches will probably sum up as many members as the parent society.

When the Jubilee of the Wesleyan Missionary Society was celebrated in 1864, a large meeting was held in Australia in that connection, and a fund was then opened which soon reached £12,000, the money being spent in the erection of a Wesleyan college. About the same time another institution came into existence at Melbourne, the erection of the Wesleyan Emigrants' Home at the cost of £3500, towards which the colonial government voted £1000, from a conviction of its philanthropic character. That temporary home has been a blessing to multitudes on their arrival in the colony without friends to greet them.

II. *Church Organization and Polity.*—In these respects the Australian Conference is in accordance with the parent society. Ministers and laymen unite in conducting the annual conferences; and occasionally ministerial deputations are sent to the outlying churches to report upon and encourage them. The Rev. Messrs. Rathbone and Watkins went over the missions in the South Seas in 1869, and reported most encouragingly of their advancement.

III. *Australian Methodist Statistics.*—The following table will exhibit these:

Year.	Ministers.	Members.	Year.	Ministers.	Members.
1816...	1	20	1849...	64	16,469
1817...	1	30	1850...	67	17,453
1818...	2	70	1851...	70	18,137
1819...	3	70	1852...	83	18,938
1820...	5	83	1853...	91	19,135
1821...	8	90	1854...	102	18,956
1822...	9	141	1855...	116	19,897
1823...	9	178	1856...	131	21,168
1824...	12	168	1857...	142	21,247
1825...	12	142	1858...	154	24,461
1826...	11	160	1859...	174	28,138
1827...	12	162	1860...	153	32,180
1828...	12	162	1861...	159	33,964
1829...	10	164	1862...	204	36,307
1830...	13	341	1863...	213	38,075
1831...	14	736	1864...	215	39,695
1832...	16	892	1865...	243	42,642
1833...	15	2,702	1866...	281	47,695
1834...	19	4,311	1867...	363	49,433
1835...	24	7,929	1868...	302	50,674
1836...	27	8,579	1869...	319	52,222
1837...	32	9,313	1870...	328	55,556
1838...	40	9,188	1871...	347	59,384
1839...	53	10,980	1872...	352	59,649
1840...	51	10,921	1873...	383	59,819
1841...	52	11,656	1874...	383	60,571
1842...	52	12,136	1875...	388	60,165
1843...	53	13,140	1876...	391	52,692
1844...	54	12,667	1877...	392	54,200
1845...	54	13,236	1878...	394	62,683
1846...	56	14,040	1879...	423	66,905
1847...	60	15,353	1880...	426	66,832
1848...	61	15,933			

IV. *Literature.*—The literature which belongs to this section of the Methodist Church relates chiefly to the published biographies of the ministers who have died in the work: *The Life of the Rev. Samuel Leigh*, by Alexander Strahan, a small octavo volume of 592 pages, with portrait, is the basis of our historical knowledge of Methodism in Australia. Wm. B. Boyce published in 1850 a *Brief Grammar of Ancient History*, for the use of schools in Sydney (a 12mo of 108 pp.). He has published other works not relating to Australia. James Buller, *Forty Years in New Zealand, including a Personal Narrative, an Account of Maoridom, and of the Christianization and Colonization of the Country* (1878, 8vo, 503 pp.), a work of much and permanent value. *Life of J. H. Bumby, with a Brief History of the New Zealand Mission*, by Alfred Barrett (1852, 12mo, 374 pp., with portrait, three editions). James Calvert, *Fiji and the Fijians*, the Mission history, edited by George Stringer Rowe (1858, post 8vo, 435 pp.), valuable for facts of history. Mr. Calvert has also printed a *Letter*, on the *Life of John Hunt*. David Cargill, A.M., *A Refutation of Chevalier Dillon's Attack on the Wesleyan Missionaries in the Friendly Islands* (1842, 8vo, 40 pp.); also *Memoirs of Mrs. Margaret Cargill, including Notices of the Progress of Christianity in Tonga and Fiji* (1855, 18mo, 348 pp.). *Daniel J. Draper, the Shipwrecked Mariner and his Drowning Charge*, a sermon by Rev. Dr. Jobson (1866, crown 8vo, 67 pp.). John Hunt, *Memoir of the Rev. W. Cross, Missionary to the Friendly and Fiji Islands* (1868, 18mo, 248 pp.). *Life of the Rev. John Hunt, Missionary to the Cannibals* (1859, 12mo, 278 pp.). James J. Jobson, D.D., *Australia, with Notes by the Way* (1862, 8vo, 281 pp.), an interesting review of the work. Walter Lowry, *Journal of a Missionary Visit to the Stations in the South Seas in* 1847 (12mo, 303 pp.). *A Second Journal of a Missionary Visit to the Friendly and Fiji Islands in* 1850, edited by the Rev. Elijah Hoole (12mo, 217 pp.). *Letter from the Rev. Jos. H. Fletcher* (Auckland, 1851, 8vo, 100 pp.). William Moister, *A History of Wesleyan Missions from their Commencement to* 1870 (small 8vo, 547 pp.). Robert Young, *The Southern World*, journal of a deputation from the Wesleyan Conference to New Zealand—Polynesia, Australia, and Tasmania (1854, 12mo, 444 pp.; the same work in 2 pts.). (G. J. S.)

WESLEYAN CONFERENCE, British. See Wesleyans.

WESLEYAN CONFERENCE, French. Under this head we propose to give a statement of the spread of Wesleyanism across the English Channel.

I. *Origin and History.*—Methodism had to struggle hard and long to obtain a home in France; but the efforts of many years were at length crowned with success. As early as 1779 Methodism found its way from Newfoundland to Jersey, one of the Channel Islands opposite France. Some soldiers in a regiment from England to Jersey, being Methodists, carried their religion with them, and a small society was formed. They applied to Mr. Wesley for a preacher, and Robert Carr Brackenbury, Esq., a wealthy layman who could speak French, was sent by Mr. Wesley to help the cause there. In 1785 Dr. Coke visited the island, and in 1786 Adam Clarke was appointed to the Norman Islands to assist Mr. Brackenbury. In 1787 Mr. Wesley spent a fortnight on the islands, preaching and exhorting from house to house. The people assembled in the evenings by hundreds to hear him. Mr. Wesley foresaw that Methodists from those islands, having such frequent intercourse with France, would soon take their religion there also. In 1790 the Rev. John de Quetteville and Mr. John Angel visited some of the villages in Normandy; and finding small congregations of French Protestants, joined them, and began by giving personal experiences of conversion. This awakened sympathy, and the people desired information.

William Mahy, a lay preacher in Guernsey, was sent, and was ordained in 1791 by Dr. Coke to preach. He commenced his labors at Courcelle. Dr. Coke then went on to Paris, taking with him Mr. De Quetteville and Mr. Gibson; and there hired a room for a month near the Seine. Dr. Coke was then offered a suppressed church in Paris for £150, which would hold two thousand persons. This will show the low state to which religion had then fallen. Infidelity was rampant, the priests had all been killed or banished, and any pastors remaining did not favor the new religion. The opposition to Mr. Mahy broke down his health, and ended in his premature death. Dr. Coke soon found that Paris was not favorable to Methodism, and retired. Seed was sown in several villages in Normandy, which was not allowed to die; but the Revolution following so quickly on these efforts arrested further progress then.

In the history of Methodism in many places, when one door is closed, Divine Providence opens another. So it was in France. For years religion in every form had been nearly extinguished. The war with Napoleon Bonaparte had resulted in the capture, by England, of thousands of French prisoners; and eleven large ships of war formed the prison-homes of those men in the river Medway. In 1810 the Rev. William Toase began to visit the ships and speak to the soldiers. He was heard gladly; and began to preach and distribute French Bibles, and converts were the result. In 1811 Conference appointed Mr. Toase a missionary to the French ships in the Medway. These soldiers were ultimately, after 1815, returned to their homes, and they took their religion and Bibles with them; and so the way was prepared for the renewed introduction of Methodism. This time it was to be permanent; and although it has had a slow and struggling existence, yet the statistics will show that it has survived, if it has not extended largely.

After the peace of 1814, some evangelists again commenced to labor in Normandy; but the return of Bonaparte from Elba caused them to flee for safety, leaving a small society of fourteen members, which was increased to twenty-five during the year. After the battle of Waterloo, and the return home of prisoners, the Rev. William Toase went to France, and had Richard Robarts and Benjamin Frankland as his colleagues. In 1818 Charles Cook followed them. He studied the language, and so thoroughly interested himself in the people that for forty years he devoted all his time, strength, and energy to promoting Methodism among them.

He is considered the chief founder of Methodism in that country, giving not only his own life, but the lives of his two sons, to the same work, both of whom are as well known in America as in France. Mr. Cook became a doctor of divinity; and when he died, in July, 1858, Merle d'Aubigné wrote concerning him, "The work which John Wesley did in Great Britain Charles Cook has done, though on a smaller scale, on the Continent." The English Conference of 1824 appointed Mr. Cook to commence a Methodist mission in Palestine; but the difficulties being so great, and funds not available, Mr. Cook did not leave France. He preached his first sermon in that country in December, 1818. The first district meeting was held in April, 1820, when there were present five preachers—brethren Toase, Ollivier, Hawtrey, Cook, and Henry de Jersey. The first love-feast was held the week after the district meeting, and it proved to be an occasion of much good, and was long remembered.

Up to the year 1832 the progress was slow and discouraging; but the surrounding circumstances sufficiently accounted for that state of things. The Conference of 1833 sent the Rev. Robert Newstead to give the mission a new start, and the members were nearly doubled the first year. In 1834 James Hocart joined the mission, and he has since devoted his whole life to the work. He still survives; and at the English Conference of 1880 he made a powerful and impressive appeal on behalf of the extension of Methodism in France. In 1835 Matthew Gallienne joined the mission; he devoted many years of valuable service to the cause, and his son is at the present time tutor in theology of the young men preparing for the ministry. The reinvigorated mission soon showed signs of the new power infused into it. Robert Newstead found in 1833 a total membership of one hundred and eleven; in eight years just one thousand were added. Eight years after came another Revolution and the overthrow of the monarchy, which, followed by increased difficulties in conducting religious worship, soon resulted in the loss of nearly three hundred members. Peaceful times followed, and Dr. Cook lived to see the number of ministers raised from 4 to 30, and the members from 29 to 1446—progress which would have been thought small in any country excepting Catholic France.

In 1852 France was organized into a separate conference, and affiliated with England. It had then 17 preachers and 776 members. France was divided into two districts; and in 1853 Jean Paul Cook joined the mission as a catechist. He has since been one of the most devoted and successful of its pastors. There were then only nine circuits in all France. It had long been under consideration to make the older missions of Methodism self-sustaining, while at the same time the Missionary Society in London desired to be relieved of the management of its operations, and thereby give the French people greater facilities for useful and extended operations. The Rev. Dr. Beecham, one of the general secretaries, assisted in completing the arrangements; and with the presence and sanction of the Rev. Dr. Chas. Cook, the Conference of 1852 adopted the recommendation of the Missionary Committee, and France has ever since managed her own agencies, care having been taken for the maintenance and security of Methodist doctrine and discipline, while the operations may take a wider scope. Two years after the change, eight more preachers were at work and three hundred members added to the society. The largest number of members ever recorded in one year was in 1870, when they were reported at 2049. Then came the Franco-German war and the Commune, which caused a loss of over two hundred members throughout the country. In 1880, owing mainly to the want of financial support—all the societies being poor—the total membership is only 1789, being about one hundred less than at the end of the last war.

Many special efforts have been made during the period of the present republic to encourage and advance Methodism in France. Ten thousand dollars a year more would give the cause an impulse such as it has never had before. There is more eagerness shown, by both men and women, to hear the Gospel and read religious books than ever before. The Rev. William Gibson, A.B., has for some years been using his utmost efforts, chiefly in evangelistic labors; but what is one in so great a city as Paris? There is a bright day dawning for Methodism in France if only the small sum named could for a few years be guaranteed to aid the work. The Rev. Dr. Jobson, Rev. William Arthur, A.M., and other leading Methodists from England have rendered some help; but such help guaranteed for three or five years would work wonders at the present time. Doors are open everywhere for preaching the Gospel; and for some years the preachers have continued their labors for only a bare pittance for food and clothing. The French Conference owns a newspaper and a book-room; but both are languishing for want of patronage. In no country in the world, not even Ireland, have there been greater obstacles in the way of making progress than have existed in France; but now financial help is all that is required to make Methodism in France a great power for good.

II. *Statistics.*—The following table will exhibit the numerical progress of French Methodism:

Year.	Ministers.	Members.	Year.	Ministers.	Members.
1814...	..	14	1848...	19	896
1815...	..	25	1849...	16	775
1816...	3	35	1850...	18	755
1817...	4	30	1851...	17	813
1818...	4	29	1852...	17	776
1819...	5	31	1853...	19	898
1820...	5	54	1854...	25	1098
1821...	4	39	1855...	25	1090
1822...	5	63	1856...	23	1178
1823...	5	68	1857...	23	1130
1824...	4	119	1858...	30	1446
1825...	5	120	1859...	26	1436
1826...	6	135	1860...	27	1480
1827...	5	113	1861...	30	1509
1828...	6	126	1862...	28	1586
1829...	4	123	1863...	24	1522
1830...	5	97	1864...	28	1606
1831...	6	91	1865...	31	1658
1832...	7	111	1866...	30	1699
1833...	9	134	1867...	29	1890
1834...	11	233	1868...	30	1979
1835...	14	464	1869...	35	1985
1836...	14	505	1870...	36	2049
1837...	14	533	1871...	36	2049
1838...	16	605	1872...	28	1916
1839...	18	731	1873...	32	1867
1840...	20	946	1874...	27	1857
1841...	20	1111	1875...	34	1918
1842...	21	1118	1876...	36	1883
1843...	22	1157	1877...	37	1905
1844...	21	1211	1878...	29	1888
1845...	21	1185	1879...	28	1853
1846...	22	1002	1880...	29	1789
1847...	23	972			

III. *Literature.*—The French people are, on the whole, much more educated than many nations to whom the Gospel has been sent. Infidelity and popery in their worst forms have been the chief sources of opposition to the spread of vital godliness in France. From an earnest desire to instruct the people, when preaching has been forbidden, about a dozen preachers belonging to the French Conference have made free use of the press to enable them to spread divine truth; and although the sales of some of the books have been but small, yet their very existence—copies having found their way into public libraries—has often proved a source of defence, and in other ways have been helpful when the living voice might not be appealed to.

Dr. Charles Cook issued seven publications. A volume of *Christian Songs*, of nearly 400 pages, ran through eight editions in his lifetime:—a *Letter to the Editor of the Evangelical Gazette of Geneva* (8vo, 24 pp.):—*The Life of Mrs. Mary Fletcher*:—*Journal of Hester Ann Rogers*:—*Aphorisms on Justification*:—*The Love of God to a Lost World*, a reply to a brochure by Dr. Malau:—and *Wesley and Wesleyanism Justified.*

Jean Paul Cook, besides writing most interesting *Letters* for many years past in the *New York* and the *Western Christian Advocate*, has issued separately, *Organization of Sunday-schools* (1847):—*Life of Charles Cook* (1862, 264 pp.):—*Letters on Peter* (a pamphlet of 30 pp.):—and *The Days of a Young Child who Loved the Saviour* (12mo, 30 pp.).

Henry de Jersey, who began to travel in 1819, and who toiled long in the vineyard, published in 1837, *The Life of John Nelson:—Letters on Sanctification* (12mo, 150 pp.):—and the *Life of the Rev. John de Quetteville* (1847, 304 pp.). His son, the Rev. Henry T. de Jersey, has also issued two small publications.

The venerable John de Quetteville may be considered the father of the French Methodist press. He was accepted by Mr. Wesley as a preacher to the French in the Channel Islands as early as 1786, and he devoted nearly sixty years of his life in promoting Methodism among the French people. He published the first hymn-book for them; but the date of the first edition is uncertain. A *Collection of Methodist Hymns*, in French, was first published in London in 1786, the first year of Mr. de Quetteville's labors as a preacher, but it is attributed to Mr. R. C. Brackenbury; so, also, is another and larger collection issued in 1799. Mr. de Quetteville prepared and issued a new edition of the hymn-book in 1818, in various sizes. In the same year he translated and published in French John Wesley's *Sermon on the Truth of Christianity*. He afterwards issued French translations of other sermons by John Wesley. He translated the *Life of William Bramwell* into French, and published it; besides which he was for thirty-four years the editor of the *Methodist Magazine*, in French. The Rev. Matthew Gallienne became the editor after Mr. de Quetteville.

Francis Farjat, who served the ministry from 1842 to 1856, published a volume of 150 pages, 18mo, on the *Spirit and Tendencies of the Christians called Methodists:*—also a small volume, *Notice sur Louis Jaulmes:*—and a *Biography of Mademoiselle Marie Temple* (18mo, 60 pp.).

L. F. Galland, who began to itinerate in 1861, issued a pamphlet appeal of 90 pages: *Know You the Truth of Christianity*.

Matthew Gallienne, who began to itinerate in the French Conference in 1835, published in 1868 a *Collection of Hymns for Sunday-schools*, edited conjointly by himself and Mr. Handcock. He also issued, for four years, a monthly periodical called *Le Missionnaire*, which would have done much good had it been patronized. As the editor of the *French Methodist Magazine*, Mr. Gallienne rendered great and permanent service up to the time of his death.

Philip Guiton, who has now been forty years in the ministry, published, in 1846, *Histoire du Méthodisme Wesleyan dans les Iles de la Manche*:—in 1864 he published a French translation of Rev. William Arthur's *Tongue of Fire*.

William J. Handcock, who travelled many years in the French Conference from 1838, published in French a *Summary of the Laws, Organization, and Discipline of the English Methodists*, in 1858, a pamphlet of 50 pages:—also *An Exposition of the First Epistle of St. John*, in 1861.

James Hocart has devoted forty-six years to the itinerant ministry in France. He has published five sermons on special occasions—namely, *Faith the Indispensable Condition to Success in the Ministry:—The Good Fight*, preached at the ordination of Henry T. de Jersey in 1863:—*The Christian Pastor:—Purity of Heart:*—and *The Young Servant of Christ Encouraged*. He has also revised a new edition of *Mr. Wesley's Sermons*.

John Wesley Lelièvre has translated and published in French Mrs. Phœbe Palmer's *Way of Holiness:*—and *Faith and Its Effects:*—also a small book, *The Death of the Just*.

Matthew Lelièvre published in 1865 the *Life of John Louis Rostan, the French Missionary*, which has recently been translated into English by Rev. A. J. French, A.B., and published at the Wesleyan Conference Office, under the title of the *Alpine Missionary*. He has also published, in French, *The Life of John Hunt, Missionary to the Cannibals:—The Life and Work of John Wesley*, a valuable biography, which has been published in English, also, at the Conference Office:—also a *Life of Paul Lelièvre* (1868, 133 pp.).

Luke Pulsford, who has now completed forty years of itinerant work in France—commencing his labors in 1841—has published a *Harmonized Collection of Tunes and Chants for Three and Four Voices:*—also a *Collection of the Proper Names in the New Testament*, dedicated to the fathers, mothers, and children.

John Louis Rostan, the Alpine missionary from 1834 to 1860, published *Christian Perfection Explained from Scripture*. This was translated into English by a lady, with the title *The Path Made Plain*. He also published an essay on *Class-meetings and Christian Experience*.

William Toase, one of the apostles of French Methodism, published several *Sermons* in French:—*Memoirs of Mrs. Elizabeth Arrivé:*—and *Rev. Richard Robarts*, one of the first missionaries to France:—also *An Account of the Wesleyan Mission in France:*—and *Among the French Soldiers*. He was sixty years a preacher.

IV. *Presidents of the French Conference.*—Charles Cook, D.D., six years; Matthew Gallienne, twice; Pierre Lucas, twice; James Hocart, twelve years; Luke Pulsford, twice; Émile F. Cook, A.B., twice; Jean Paul Cook, A.B., twice; William Cornforth, twice—the first in 1852, the last in 1881. (G. J. S.)

WESLEYAN CONFERENCE, Irish. This is a convenient, if not exact, designation of the body of Methodists in Ireland.

I. *Origin and History.*—It is a curious and interesting fact that the Palatines, a body of German emigrants, were the cause of introducing Methodism into Ireland; and it is equally interesting to know that some of those very Palatines were the originators of Methodism in America. About the year 1709, these emigrants, a set of sturdy Protestants, were ruthlessly persecuted by the Romish bigots under Louis XIV, and compelled to leave their paternal home in Germany. Some thousands settled in England, others went to America; but about a thousand found a welcome on Lord Southwell's estate in the County of Limerick, Ireland. Each family was allowed eight acres of ground on lease, at five shillings per acre; and the government, in order to encourage the Protestant interest in the country, engaged to pay their rent for twenty years. The leases were for three lives; at the end of which exorbitant rents were demanded, and the tide of emigration set in about 1760, which led some of the best families to find a home in America; and soon afterwards Methodism was commenced in New York by some of those emigrants.

Methodism was introduced into Ireland in 1747 by a lay preacher named Thomas Williams. He formed a society in Dublin; and during the same year John Wesley made his first visit to Ireland, examined personally the members gathered into fellowship, and found them strong in faith; and wrote respecting those who gathered to his ministry, "What a nation is this! every man, woman, and child, except a few of the great vulgar, gladly and patiently suffers the word of exhortation." Crowds gathered to hear him, including many wealthy citizens. He wrote in his *Journal* in August, 1747, "If my brother or I could have been here for a few months, I question if there might not have been a larger society in Dublin than even in London itself." After spending two weeks among them, he returned to London, and immediately afterwards sent his brother Charles, and Charles Perronet, of Shoreham, who remained more than half a year in the country reaping much fruit.

At Christmas following, John Cennick preached a ser-

mon in Dublin on "the babe wrapped in swaddling clothes." A popish hearer, ignorant of the Bible, deemed the text a pure Protestant invention, and called the Methodists "Swaddlers"—a title which clung to them for several generations. During Charles Wesley's visit many riotous proceedings were witnessed from the papists opposing the Methodists; people were killed, and mock trials were held, and the rioters escaped, the papists being so much in the ascendant. God owned the words of the preacher. Charles Wesley was firm, so were his followers; that firmness gave courage to the infant society. On the public Green, out of doors, Mr. Wesley often had as respectable a society as at the Foundry; and the power of the Holy Spirit was so manifest that the prayers and cries of the penitents often drowned the preacher's voice. Additions were made to the society almost daily, and the bulk of the communicants at St. Patrick's were usually Methodists led there by Mr. Wesley himself. During that visit Charles Wesley often preached five times in one day; he collected subscriptions, and had a better chapel erected. The Gospel reclaimed the people from error and sin, and persecution bound them together in bonds of affection.

During that visit Charles Wesley travelled abroad into the country. The singing of the Methodists had a most winning effect on the Irish people. A good work was begun in many places, and in some a spirit of transformation was the effect. This was especially the case at Tyrrell's Cross. The people there had been wicked to a proverb; they became entirely changed. In some places the dragoons had to be called for their protection; the soldiers became converts, and were the cause of spreading Methodism. When John Wesley returned to Dublin in March, 1748, Charles left for England, with the blessings of hundreds of converts.

Robert Swindells, a lay preacher, accompanied John Wesley, and, being especially adapted for both the work and the people, was made a great blessing. Mr. Wesley began his work by preaching every morning at five o'clock—a plan not congenial to the dilatory Irish; but they crowded to hear him in most places. During this second visit he found out more of the real Irish character, and formed no sanguine hopes of the success of Methodism among the Irish. He tried both persuasion and threatening in his sermons; but the people, while eating up every word, did not appear to digest any portion. What was Mr. Wesley's discovery in 1748 was the experience of Henry Moore in 1788, and also of Gideon Ouseley in 1828. The same may also be said of the Irish people to-day. Traversing Ireland for three months, numerous societies were formed, and half a dozen excellent preachers from England were laboring among them.

Charles Wesley returned to Ireland soon after John left, and he revisited the places into which he had introduced Methodism a year previously. In Cork he observed a great moral change had come over the people. Swearing was now seldom heard in the streets, and the altars and churches were crowded with devout worshippers. He preached to ten thousand people out of doors; even the clergy came to hear him. Returning to England, a fierce storm of opposition was raised against the Methodists in Cork, led by a ballad-singer named Butler. The mayor of the city favored the persecutors; and when the Methodists applied for protection, the mayor said in reply that "the law protected the priests, but not the Methodists;" after which declaration, publicly, the rioters became furious. The whole city was excited. Charles Wesley and all the preachers who had been in Cork were charged before the assizes as persons of ill-fame and vagabonds. The judge soon discovered the nature of the case and the character of the witnesses, and the case assumed a better aspect in court; but the mischief done at Cork that year was not remedied for many years afterwards. The preachers were vindicated; yet two years afterwards, when John Wesley was again in Cork, he was assailed with terrible violence; but God has his own way of defending those who do his work. When the mayor encouraged the rioters, some of the soldiers were converted, and they became stanch Methodists, coming in a body to the preaching services; protection was thereby secured, and the work prospered. Methodism took permanent root in that city; and in 1755 Mr. Wesley was received by the mayor at the Mansion-house; and his visit to the place was then considered an honor to the city.

The first Methodist sermon preached in Limerick was by Robert Swindells, in March, 1749. He had been in Ireland just one year, and had accompanied John Wesley in his tour, and had learned much of the character of the people. He also accompanied Charles Wesley in his Irish journeys. Swindells had not a gracious reception at Limerick; but, though he had a rabble audience, he preached daily on the Parade, which was at that time a courageous act. In his congregation one day was a young man, educated for the Romish priesthood, who was convinced of sin so deeply that he could not rest away from the Methodist services, and who a few weeks after was converted, and joined the society at Newmarket in 1749. That young man was Thomas Walsh, the first-fruit of street-preaching in Ireland, one of the most pious, useful, and accomplished preachers Methodism ever had in her ranks.

Philip Guier, one of the Palatines, was another convert to Methodism at that early period. He carried his religion to the little colony among whom he resided. Mr. Wesley's preachers were invited to preach among them. The colonists greeted them and welcomed them with joy, and soon a society was formed with Guier as the leader of the infant church.

In 1752 Mr. Wesley was again at Limerick, on which occasion he convened the first Irish Conference. There were present John Wesley, S. Larwood, J. Haughton, Joseph Cownley, J. Fisher, Thomas Walsh, Jacob Rowell, T. Kead, Robert Swindells, J. Whitgood, and J. Morris. These, excepting J. Morris, formed Mr. Wesley's staff of preachers in Ireland in the middle of the 18th century. In 1756 Mr. Wesley again visited Limerick, and now for the first time preached in Ballingarry, the home of Philip Embury and Barbara Heck, both of whom were members of Wesley's congregation. Much of the future of Methodism in the world of America depended upon that visit and those sermons, with Embury and Heck as part of his audience. Wesley says of that service, in his *Journal*, "I found much life among this plain, artless, serious people. The whole town came together in the evening, and praised God for the consolation. Many of those who are not outwardly joined with us walk in the light of God's countenance; yea, and have divided themselves into classes in imitation of our brethren, with whom they live in perfect harmony." Here are the germs of that Methodism which ten years later originated the first Methodist society in New York, and in America. At the first Irish Conference Mr. Wesley suspected one of the preachers of a Calvinistic leading, of which, he observed, he had as great a dread as he had of the plague.

In 1758 Mr. Wesley again held a conference in Ireland, at which fourteen preachers were present; and though the record of its proceedings is compressed within a few lines, yet it is most satisfactory. In 1760 Mr. Wesley was again among the Palatines, when he "observed the ravages of emigration." How little did he then foresee what immense advantages would follow that emigration! else he would have used other words to describe the events he then witnessed.

Popish influence was unsparingly exercised to oppose the progress of Methodism in Ireland. Mobs continued to be gathered, assuming often frightful and perilous severity; while at other times Providence, in a remarkable manner, delivered the worshippers. Once at Clones, a popish rabble violently assaulted the Methodists in the market-place, when suddenly a veteran

Scotch military pensioner took his post by a tree in the market-place, musket in hand, declaring he would shoot the first man who disturbed the meeting. The terrible earnestness of the man awed the people into submission; and he kept guard there regularly for several weeks.

Ireland was helpful to America in more ways than historians record. Soon after the first society was formed in New York, Charles White and Richard Sause, two Dublin Methodists, arrived in New York; and they were liberal contributors to John Street Chapel. Some years afterwards Richard Sause recrossed the Atlantic, settled in London, and became one of the trustees of Mr. Wesley's chapel in the City Road, where he was interred.

Methodism won many converts from popery, as well as from the peasantry of Ireland. Mr. Wesley sent to that country some of the best preachers he had; and with untiring zeal they labored year by year, witnessing alternately vicissitudes and progress; but the root of Methodism was fixed in the soil, and there can be no doubt that it saved Protestantism in that country. In 1773 the two families of Embury and Heck, with another Irish family named Lawrence, removed to Canada, and they introduced Methodism into that country. In 1775 Lawrence Coughlan, another Irish Methodist, with two others, founded Methodism in the Norman isles; while Remington, another Irish Methodist, established Methodism in Newfoundland. Emigration has impoverished Methodism in every part of Ireland; but that emigration has resulted in an amount of extension which never could have been realized by other means. Methodism was often carried to and planted in the new homes of emigrants years before it would have reached them by invitation. Ireland has peculiar claims on those countries to which its emigrants have carried their religion. During Dr. McClintock's visit to his family homestead, in the County of Tyrone, Ireland, he went into a humble cabin inhabited by a poor widow. A friend introduced the doctor as from America. Instantly the aged widow's fading eye brightened as in her early days, and she said, instantly, "America? Ah, then, sir, do you know our Eliza?" That may be thought to be a simple question; but remembering that there is scarcely a homestead but has its representative in America, such sympathy is easily accounted for.

In 1789 Mr. Wesley presided for the last time at the Irish Conference, then composed mainly of Irishmen, those English preachers who had done such good service having been returned to their own Conference. Mr. Wesley's record is worthy to be transcribed. He says, "I never had between forty and fifty such preachers together in Ireland before, all of whom we have reason to hope are alive to God, and earnestly devoted to his service, men of sound experience, deep piety, and strong understanding." As if foreseeing his own death, Mr. Wesley sent Dr. Coke, in 1790, to hold the first Conference formally. Dr. Coke took that nomination as the yearly president of the Irish Conference, and he continued to occupy that position, in conjunction with John Crook and Dr. Adam Clarke, to the end of his life. In 1790 there were in Ireland 15 circuits, 67 preachers, and 14,000 members. No minutes were published of the early Irish conferences, apart from those of the English Methodists.

Historical accuracy makes it necessary to name an unpleasant dispute which arose in an informal conference held by Mr. Wesley in 1778, to consider and determine a dispute which had arisen among his societies in reference to the separation of the Methodists from the Church. The Rev. Edward Smythe had been driven from the Irish Church for his Methodist preaching. He had joined the Methodist ministry and had indiscreetly urged the need for separation from the Church. Mr. Wesley heard the arguments, but ruled that separation was not desirable. He visited Ireland more than twenty times, and nothing gave the Methodists there greater pleasure than to see him and to hear his voice. His last visit was attended by circumstances which were not of an encouraging nature. Dr. Coke had been using his utmost efforts to introduce Methodist services in church hours. This innovation was stoutly resisted by the leading laymen, of whom Mr. Arthur Keene and Mr. Richard D'Olier were the chief. They presented a memorial to Mr. Wesley against the action of Dr. Coke. Letters and memorials followed in quick succession, and Mr. Wesley determined against the proposed change, while Dr. Coke had a considerable following among the people of his way of thinking. The result was, before Mr. Wesley's death, a divided society in Dublin. After Mr. Wesley's death, Dr. Coke was able to urge his opinions with more determination, and they served to alienate from the doctor some of his dearest and best friends in Dublin, and the progress of the work of God was proportionably hindered. In 1790 Mr. Wesley was pleased to know that in Dublin he had one of the largest societies in his Connection, very few being larger.

Dr. Coke became the apostle of Ireland after the death of Wesley. He visited the country twenty-five times at his own cost; gave freely of his own money to the preachers and the new erections of chapels; travelled and preached all over the country; and the society advanced rapidly under his superintendence. In 1782, when he first presided at their Conference, they had only 15 circuits and 6000 members. In 1813, after a lapse of thirty-one years, there were 56 circuits and 28,770 members. All this was in spite of difficulties, persecutions, and resistance almost insurmountable. From 1795 to 1798, during the prevalence of the Rebellion, the sufferings and even tortures of the Methodists, perhaps the most loyal people in the country, were too horrible to relate. Their very loyalty caused the malignity of the rebels; but God was on their side, and had raised up among them two or three ministers whose labors saved the societies. Especially were the untiring labors of the Rev. Adam Averell made a great blessing to the whole country. Educated for the Church, after a few years' service in that body, he became a Methodist, and, having abundant means of his own, began to itinerate all over Ireland, much in the same way as Mr. Wesley had done, encouraging the members, administering the sacraments, attending and presiding over quarterly meetings, opening new chapels, and introducing Methodism into new localities. During half a century that devoted servant of God ceased not to exert all his energies and influence on behalf of Methodism, while he himself, like Wesley, as an ordained clergyman, was permitted occasionally to preach in churches, and without permission preached continuously, often daily, in the open air to listening multitudes. In those excursions which he made he witnessed many extraordinary manifestations of the divine power, both during his sermons and in prayer-meetings afterwards. During the twenty years of Dr. Coke's superintendence of Methodism in Ireland, Mr. Averell was generally appointed their representative to the English Conference, and for many years accompanied Dr. Coke from Ireland to England for that purpose, the two taking turns in preaching in the towns through which they passed on their journeys. When, in 1818, the Irish societies were divided on the sacrament and Church question, Mr. Averell took sides with those who formed "The Primitive Wesleyan Methodists," thought by some to be the seceders. He was appointed their president, organized their societies, established for them a magazine and book-room, and remained true to their society and interests till his death, Jan. 16, 1847, at the ripe age of ninety-two years.

Methodism, while struggling with poverty, opposition, and cruelty, yet was often favored in a remarkable manner by Divine Providence. At the time of the great Rebellion Methodism saved Dublin from being sacked by the rebels, whose intention to march on that city was secretly made known to a Methodist citizen. He

at once communicated with the lord-lieutenant, who sent out the soldiers to meet the rebels, and they were defeated and the city saved. Dr. Coke came to Dublin, interceded with the authorities, found that Alexander Knox, Mr. Wesley's great friend, was private secretary to lord Castlereagh, then lord-lieutenant of Ireland, and through him obtained permission for the Conference to meet in Dublin, when by law more than five persons were forbidden to meet for any purpose, and secured safe-convoys for the preachers to travel. At that Conference it was resolved to establish home missions, in order to provide preaching for the people in their native language. The two missionaries first appointed were James M'Quigg and Charles Graham. The former was both a scholar and an able preacher. He toiled as a missionary till his health broke down, then devoted his energies to the preparation and editing of the Bible in the Irish tongue, which the British and Foreign Bible Society published. He brought out a second edition, and, while preparing a third edition for press, closed a career of toil and suffering, leaving behind, in that Irish Bible, a work which was a blessing to thousands after his death. Charles Graham was a man of dauntless Irish courage. At twenty-five his eyes were opened to see his lost condition. He had been both Churchman and papist, but, finding no soul-rest till he found Methodism, his character was soon discovered by Mr. Wesley, who sent him out as a missionary in Kerry County. Few of the Irish evangelists had more trials than Graham, and few knew better how to meet and conquer them. Bartley Campbell was another who had been an ardent papist, and became an eccentric but enthusiastic missionary. More extensively useful than any who had preceded him in mission work was Gideon Ouseley, who devoted a long life to spreading divine truth in the form of Methodism among the Irish people. The *Life and Labors* of that eminent preacher and defender of truth, by the Rev. William Arthur, has perpetuated his character and work. He and Graham often travelled together and assisted each other; but Ouseley will always be considered the chief Methodist Irish missionary, which position he occupied for forty years. He labored as hard with his pen as his tongue, and his writings, when published, were at times more helpful to the cause of God than his verbal utterances. The improved religious character of Ireland now is largely due to Gideon Ouseley's labors.

Ireland, however, was not to be so much benefited by these labors as other countries. Methodism would have been mighty in that country had not emigration, continuing year by year for half a century, deprived it of thousands of its Methodist converts. In fifteen years fully ten thousand members were reported at successive conferences as having emigrated to America. Nor was this the only drawback to the progress of the work. In 1801 the English Conference, unable to meet the claims of its own societies, and having to borrow money to sustain its own agencies, was obliged to discontinue the pecuniary assistance it had cheerfully rendered the Irish Conference. Dr. Coke immediately visited Ireland. To provide for that emergency a fund of £1200 was raised by special effort, out of which the debts were paid, and a book-room established as a means to raise money. The institution was of great utility to the cause; but instead of being financially helpful, money had to be borrowed to keep it going, and soon the debts were £8000, the interest on which absorbed all the public collection on behalf of the book-room. The preachers taxed themselves yearly for many years to reduce the debt. Their difficulties from limited resources continued nearly twenty years, and after the division in the society in 1818, the burden on the Irish preachers became so oppressive that the English Conference generously granted them £600 a year from the contingent fund. Still the debt was not cancelled, and in 1828 the Irish preachers again taxed themselves, and by a special effort raised £1850 towards clearing off the £8000 still remaining of debt. During the year following the people raised £7200, so the debt was cancelled. But who can tell the sacrifices the preachers had to make to raise that sum in maintenance of their several agencies? During sixteen years they almost staggered under heavy financial burdens, but they slackened not in their devotion for the salvation of their benighted countrymen.

The great trouble of the Methodists in Ireland was the sacramental question. Unlike their English brethren, they were barely content with their position as a society without full church privileges. When the English Methodists agitated for and obtained permission in 1797 for their ministers to administer the sacraments, the Irish, having Dr. Coke and Mr. Averell so frequently with them to administer the sacraments, did not claim for their preachers generally their full pastoral rights. After the death of Dr. Coke the members in society had so often to be taken either to Church or to the Presbyterians for the sacraments, according to the leaning of the preacher, that they became greatly dissatisfied, and in 1816 there arose a strong determination in the minds of many of the people to have the sacraments from their own ministers. There was also another party equally determined to abide by the old rule and go to Church for the ordinances. For more than two years the contention continued, both parties being equally determined to have their own way. The Rev. Adam Averell had long been the apostle of the Irish Methodists, travelling constantly among them, giving his money, relieving their sufferings, directing their official meetings, and administering the sacraments. Several thousands resolved to adhere to the old plan, and at the Conference of 1816, Dr. Adam Clarke presiding, the Rev. Adam Averell and Mr. Tobias were the chief speakers—the former for, the latter against, continuing the old plan. Throughout the societies the people were divided, and in the autumn of 1816 a Conference was held at Clones of those representatives who favored the old plan. Through hope of avoiding a separation, there was too much hesitation and deliberation. In 1817 two conferences were held, the second one at Clones, presided over by Mr. Averell, who was unanimously chosen their president. The main body of the preachers voted for the sacraments; the party led by Mr. Averell maintained the original plan. In January, 1818, a meeting of representatives of circuits was held at Clones, when those who adhered to Mr. Averell and primitive custom resolved on a form of general principles, and formed the Primitive Wesleyan Methodist Society. They were not a Church; their preachers claimed no ministerial rank, assumed no ministerial titles, and performed no proper ministerial functions. They preached to the people, and led them to other churches for the ordinances. In that uncertain condition they certainly prospered for a time, and during 1818 over two thousand members were added to them, and in 1819 over four thousand additions were made. This section of the original society was led by Mr. Averell during the rest of his protracted life. In years following they maintained their separate condition amid various vicissitudes, and for just sixty years they endured hardships and privations greater than they need have done. Happily they came to an end at the Conference of 1878. In the address from the Irish to the English Conference of that year is this record, "This Conference has been notable for the consummation of the union with the Primitive Wesleyan Society, so long under consideration. The final discussion of the subject was marked by great thoroughness and good feeling, and the decision arrived at with a hearty unanimity. When the two conferences came together it was a time long to be remembered, and it was evident to all that the spirit of God was eminently in their midst. The only breach which has occurred in Irish Methodism was thus healed."

The parent society was known for some time as the *Sacramentarians*, because the preachers had voted them-

selves to the privilege of administering the ordinances of baptism and the Lord's supper — a privilege they ought to have had from the first. The vote carried with it an immense amount of pecuniary loss and hardship. During the four years of the struggle (1814–18), an annual decrease of members was reported, and in 1817 no less than 7500 retired; but in 1819 they had an increase of over 3500, and the Separatists had an increase of over 4000, so that neither party could complain of apparent want of success. The greatest hinderance to prosperity was the continued emigration from Ireland to America, by which for many years the society lost not less than a thousand members annually. The yearly visits as presidents of their Conference of such preachers as Dr. Adam Clarke, Richard Reece, Richard Watson, Dr. Bunting, Robert Newton, and other leading ministers from England, greatly encouraged the patient toilers. Their financial privations were very great; but they labored most energetically, though it was up-hill work all the way; yet in 1839, the centenary year, they numbered over 150 preachers and more than 26,000 members. During the same year they contributed £14,500 to the Centenary Fund. That liberality in their poverty was marvellous, and shows the spirit of self-denial which animated them all. In addition to all this effort, they established schools in Dublin, Cork, and Belfast, and, aided by the munificent contributions of American Methodists, they built and established a Methodist College at Belfast. The Wesleyan Connectional School in Dublin, opened in 1845, was to secure to Methodists in the South a high-class education. The college in Belfast, opened in August, 1868, combines both a public-school and college. In the former, boys are prepared for a collegiate course of training; and in the college two classes of students are received—one consisting of candidates for the ministry, the other those intended for commercial pursuits. Undergraduates of the Queen's University also attend its classes of instruction.

There have been heroic men in their ranks, who have fought and labored with marvellous zeal and energy. Charles Graham was a gray-headed veteran of seventy-four years, who died in triumph in April, 1824. William Hamilton broke down in 1816, but he ceased not to labor until October, 1843, when he closed a ministerial career of fifty-six years, aged eighty-two. Gideon Ouseley was abroad preaching out-of-doors at seventy-four, active as ever, and delivering twenty sermons in the week. He died a victor's death, in Dublin, May 14, 1839, aged seventy-eight. To these may be added Richard Boardman, James Morgan, Andrew Blair, James M'Mullen, John M'Adam, Thomas Barber (who sent Adam Clarke into the ministry), Lanktree, Tobias, Stewart, Waugh, and others. Besides these, how many Methodists from Ireland have entered the ministry both in England and America—such men as Henry Moore, Adam Clarke, William Thompson, Walter Griffith, and William Arthur, all of whom were presidents of both the English and the Irish Conference, and the transplanting of whom impoverished the Church which reared them! Think also of the ministers from Ireland now in America! But these we have not space to name. Irish Methodists have helped to found their denomination in America, Canada, Australia, Africa, and India; and while thus helping others everywhere with their best men, they were left to struggle on, in their own land, with but little help from any but themselves. Irish Methodists have a roll of honor which will never be surpassed in the Church militant; and in the Church triumphant none will receive greater commendation than those whose names have just been given, and hundreds of others who were their colaborers and joint sufferers. Rev. William Crook, D.D., has a copious history of Irish Methodism nearly ready for publication.

In 1877, as a preparation for the union with the Irish Primitive Wesleyans, the Irish Methodist Conference first admitted laymen to participate with the ministers in the Annual Conference. This act of grace was done in Ireland one year before it was adopted by the English Conference. In 1878 the Primitive Wesleyan Conference came in a body to the Conference of the parent society, and both united to form one community, after having had a separate existence for just sixty years. The highest number of members the Irish Conference ever had at one time was in the year 1814, when the agitation commenced for the sacraments. That year the membership was 29,388. The year 1818, when the separation took place, they were reduced to 19,052. The society never fully rallied from the shock that division caused. In 1844, when in their divided state, the parent society numbered 28,409; but having to struggle against the continued drain arising from emigration, when the two societies were united in 1878, they only reached a total of 25,487 members, and at the present time they are below that number. A careful examination of the statistics of the body will enable the reader to understand the difficulty of the preachers in laboring against such varied discouraging forces. The disruption which took place in England in 1849 reached Ireland in its paralyzing influence, and the Irish Conference, which in 1849 had a membership of 22,000, in 1855 had been reduced to a little over 18,000. The highest number of members reported by the Irish Conference during the thirty years following 1849 was only 23,500 in the year 1861.

II. *Statistics.*—

Year.	Ministers.	Members.	Year.	Ministers.	Members.
1765...	15	....	1823...	126	22,039
1766...	17	....	1824...	128	22,047
1767...	19	....	1825...	130	22,077
1768...	20	2,700	1826...	134	22,514
1769...	20	3,180	1827...	139	22,599
1770...	23	3,024	1828...	142	22,760
1771...	23	2,632	1829...	146	22,846
1772...	23	3,790	1830...	148	22,896
1773...	23	4,013	1831...	146	22,470
1774...	24	4,341	1832...	148	22,899
1775...	26	4,237	1833...	148	24,403
1776...	28	4,798	1834...	148	25,614
1777...	30	5,311	1835...	149	26,037
1778...	30	5,336	1836...	151	26,434
1779...	32	5,920	1837...	153	26,023
1780...	34	6,106	1838...	154	26,244
1781...	36	6,165	1839...	157	26,383
1782...	34	6,612	1840...	160	27,047
1783...	36	6,053	1841...	161	27,268
1784...	39	6,429	1842...	160	27,630
1785...	40	7,717	1843...	161	28,004
1786...	47	10,345	1844...	160	28,409
1787...	51	11,313	1845...	158	27,926
1788...	58	12,213	1846...	160	27,546
1789...	65	13,010	1847...	160	24,633
1790...	67	14,106	1848...	162	23,142
1791...	68	14,158	1849...	163	22,221
1792...	72	14,758	1850...	157	21,107
1793...	70	14,144	1851...	156	20,815
1794...	76	13,877	1852...	156	20,040
1795...	75	14,256	1853...	160	19,608
1796...	80	16,742	1854...	160	19,233
1797...	81	17,004	1855...	164	18,749
1798...	77	16,657	1856...	159	18,952
1799...	83	16,217	1857...	157	19,287
1800...	88	19,292	1858...	159	19,406
1801...	89	24,224	1859...	159	19,731
1802...	101	25,618	1860...	165	22,860
1803...	101	24,505	1861...	163	23,551
1804...	101	21,966	1862...	165	22,741
1805...	102	23,321	1863...	162	21,953
1806...	103	23,773	1864...	168	20,996
1807...	105	24,560	1865...	175	20,031
1808...	110	24,550	1866...	165	19,835
1809...	114	25,835	1867...	172	19,657
1810...	118	27,810	1868...	175	19,591
1811...	125	28,149	1869...	174	19,659
1812...	125	27,823	1870...	180	19,963
1813...	127	28,770	1871...	182	20,005
1814...	127	29,388	1872...	183	19,886
1815...	127	29,357	1873...	186	19,977
1816...	130	28,542	1874...	183	20,040
1817...	131	21,031	1875...	185	20,249
1818...	130	19,052	1876...	187	20,405
1819...	120	22,580	1877...	190	20,148
1820...	115	23,800	1878...	263	19,450
1821...	120	23,538	1879...	249	25,487
1822...	120	22,718	1880...	244	24,463

III. *Literature.*—But few of the Irish Methodist preachers, as such, have had either leisure or disposition to make free use of the press. Some preachers who left Ireland and joined the English Conference have written and published extensively. Dr. Adam Clarke, Henry Moore, William Arthur, A.M., William Myles, and James Creighton have each left their names permanently in the annals of English literature. With two or three exceptions, the literature of Ireland has not been much enriched by the preachers; not from want of ability, but owing to more pressing duties.

Rev. W. P. Appelbee, LL.D., has published three pamphlets: one on *The Genuineness and Authenticity of Holy Scripture:*—one *Calvinism Not the Theology of the Bible:*—and *A Vindication of the Wesleyan Catechism.*

Rev. George Alley has published *Our Class Meetings, Their Scriptural Authority and Practical Working* (1868, 136 pp.).

Rev. J. C. Bass has published a poem, *Life's True Beatitude; or, Who is Wise?*—also, *Glimpses in America.*

Rev. Robert G. Cather, LL.D., made very free use of his pen in newspapers, as secretary of the Systematic Beneficence Society.

Rev. G. W. Campbell, A.M., has become widely known by his *Life of the Rev. Charles Graham*, published in 1868 as *The Apostle of Kerry* (8vo, 324 pp.).

Rev. William Crook, D.D., is the most prominent author now in connection with the Conference. He has published, *Funeral Services*, on the death of his father: —*Christian Consolation in Relation to the Dead in Christ*, a sermon for W. H. Barkin:—*The Memory of our Fathers*, sermon on the death of John Nelson:—*Our Heavenly Home*, sermon for John Carey:—*Paradise; or, The Present State of the Holy Dead*, a sermon:—*Lay Preaching in Ireland, and the New Gospel:—Ireland, and the Centenary of American Methodism*, an octavo volume of 263 pages. He has in press a *History of Methodism in Ireland* (in 2 vols.). He has also been the editor of the *Irish Evangelist* for many years.

Rev. John Dwyer has published *Christian Thoroughness*, a memorial of T. A. Shillington, Esq., of Portadown.

Rev. Thomas Pearson is the author of, *The Irish of the Irish Church*, published anonymously, and a work of deep research:—*The Bible and Temperance; or, The True Scriptural Basis of the Temperance Movement.* This is one of the most exhaustive works on the wines of the Bible, an octavo volume of 296 pages issued in 1881.

Rev. William Reilly has published *A Memorial of the Ministerial Life of the Rev. Gideon Ouseley, Irish Missionary.* The Rev. William Arthur has also published a *Life of Gideon Ouseley.*

Mr. Ouseley himself was the author of thirty-four separate publications, with his name attached. They were chiefly letters of a controversial character, which were clear, powerful, and convincing; and were of immense service, when published, in opposing the spread of popery, and in defending Methodist agency in Ireland. The two principal works published by Mr. Ouseley were, *Old Christianity against Papal Novelties*, an octavo volume of 446 pages:—and *Calvinism-Arminianism* (1831, 18mo, 220 pp.).

Rev. George Vance has published a pamphlet, *Calvinism Not the Theology of the Bible.*

Rev. Samuel Weir, in 1867, published a small volume, 18mo, *Onward to God.*

Rev. G. E. Wedgwood has published a lecture entitled *Liberty.* (G. J. S.)

(Wesleyan) Methodist New Connection, a body of English Independents which separated from the regular Wesleyans on questions of ecclesiastical polity.

I. *Origin.*—The opinion has been held, and is still prevalent in some localities, that the Methodist New Connection had its origin in personal sympathy with Alexander Kilham. Such is not the fact. Most of those who joined the body at its origin were influenced by the publications and public addresses of Mr. Kilham, but the Connection as such originated in principle, not in sympathy. The Methodist New Connection was originated by a contest for the establishment of the following important and scriptural principles:

1. The right of the people to hold their public religious worship at such hours as were most convenient, without their being restricted to the mere intervals of the hours appointed for service in the Established Church.
2. The right of the people to receive the ordinances of baptism and the Lord's supper from the hands of their own ministers and in their own places of worship.
3. The right of the people to a representation in the district meetings and in the annual conference, and thereby to participate in the government of the community and in the appropriation of its funds.
4. The right of the Church to have a voice, through its local business meetings, in the reception and expulsion of members, the choice of local officers, and in the calling-out of candidates for the ministry.

Not any of these privileges were originally enjoyed in the parent body; they were for years zealously contended for by the fathers and founders of the New Connection; and when they could not be fully obtained, conscience compelled those men to secede from the parent community and originate a distinct denomination in which such scriptural privileges could be freely enjoyed.

The power of Mr. Wesley was absolute, but it fell into his hands unsought and undesired. It was exercised by him with affection, and solely for the best interests of his societies; and retained from the same motive. He was the *father* of the community, and was necessitated for a time to be its sole director and governor; but, however proper it was for him to exercise that power during the infancy of the Connection, yet, when surrounded by churches which had grown to maturity, and assisted by ministers and laymen of acknowledged wisdom, integrity, and piety, whose existence and happiness, like his own, were bound up with the prosperity of Methodism, it would have been more conformable to the example of the apostles and the dictates of sound reason to have gradually relaxed his hold of the reins and admitted others to a participation of the same, and finally to have framed a liberal constitution defining the prerogatives of the ministry and the privileges of the people, securing both by suitable regulations and wholesome laws. Mr. Wesley's mind was well qualified for this, but he did it not. He retained absolute power until death; and, instead of framing for the community a liberal constitution, he transferred by legal settlement his own power to the preachers, and made that *law* which before was only *custom*, and custom arising from the peculiar relation in which he stood. He made those his successors in absolute power who could not possibly be his successors in paternal relation and influence. That exercise of power was the subject of many remarks and adverse criticism. Just fifty years after the origin of Methodism Mr. Wesley had to defend his conduct in this matter, which he did in these words:

"Some of our helpers say, 'This is shackling free-born Englishmen;' and they demand a free conference, that is, a meeting of all the preachers, wherein all things shall be determined by most votes. I answer, It is possible after my death something of this kind may take place, but not while I live. To me the preachers have engaged themselves to submit, to serve me as sons in the Gospel; but they are not thus engaged to any man or number of men besides. To me the people in general will submit, but they will not thus submit to any other."

When Mr. Wesley died, in 1791, only two years after he had written and published the above observations, there were 380 preachers in his society, some with active, others passive, dispositions. Among the former were some who were of opinion that, being the regularly appointed ministers of their congregations, they ought to exercise all the functions which belong to the pastoral office; but to be deprived of the privilege of administering the sacraments was felt by some of the preachers to be a great hardship, while the laymen, many of them, considered they had a just right to representation in the properly constituted Church courts.

Mr. Alexander Kilham, one of the preachers who had

been specially privileged in his ministerial career, was one of the most able and courageous advocates of what was considered the full rights and liberties of both preachers and people. In 1792 he published an address to the Newcastle Society, to whom he was then ministering, advocating liberal views. His address met with favor from Dr. Coke, Messrs. Bradburn, Pawson, Moore, Taylor, Crowther, Bramwell, and others. The Church party among the preachers resisted strongly, and the controversy spread and intensified. Mr. Kilham, impressed with the conviction that permanent peace would never be established in the body until such a constitution was adopted as secured to the people New-Test. rights and privileges, felt it a duty to make another effort for the attainment of this important object. Under this impression he wrote a pamphlet entitled *The Progress of Liberty*. In this work he adverted to the course of Mr. Wesley in the progress of Methodism, showing that he had acted from time to time as altered circumstances required; he glanced at the alterations which had been effected since Mr. Wesley's death, and analyzed "the Articles of Pacification," pointing out their defects, etc. In the second part of this work he lays down the "Outlines of a Constitution," which he humbly proposes to the consideration of "The People called Methodists." This outline embraces the following particulars:

First, That instead of the preachers having the sole power to admit and expel members, these acts should be done with consent of the people.

Second, That the members should have a voice in choosing their own leaders.

Third, That local preachers, instead of being appointed by the circuit preacher, should be examined and approved by the leaders' and quarterly meetings; with which meetings also should rest the power of receiving and dismissing them.

Fourth, That as it was impossible to allow the people to choose their own ministers on account of the itinerant plan, yet the quarterly meetings should have a voice in recommending preachers to travel.

Fifth, That lay delegates appointed by the quarterly meetings should attend the district meetings.

And, lastly, he proposes, "with submission to the preachers and the Connection at large, to appoint one or two lay delegates from every district meeting to attend the Conference."

Such were the propositions of Mr. Kilham, and such were the principles adopted as elements of the constitution of the New Connection at its origin, and such remain its essential and distinguishing features at the present day. Many of them have since been substantially adopted in the other Methodist bodies. Nevertheless, for publishing the pamphlet advocating these principles of freedom, Mr. Kilham was tried and expelled from the ministry at the ensuing conference (1796). Being left without a circuit, Mr. Kilham published a detailed account of his trial and expulsion, which sold extensively and was read eagerly. It created a strong feeling of sympathy towards the expelled, who was welcomed in many circuits to preach to and address the people. Several large societies expressed their adhesion to the principles Mr. Kilham advocated, and in May, 1797, a chapel was purchased in Leeds, where he gathered large congregations and preached to them.

The Methodist Conference of 1797 was occupied during its session with the altered circumstances arising from their refusal of the liberties which had been asked by deputations from the people. A Plan of Pacification was drawn up and published by the Conference, which was one of the most important proceedings connected with the history of Methodism. As, however, that plan did not concede all that the people desired, three of the preachers resigned—William Thom, Stephen Eversfield, and Alexander Cummins—and united with Mr. Kilham. These brethren, with a number of delegates from the people, met together in Ebenezer Chapel, Leeds, on Aug. 9, 1797, when Mr. Thom was elected president and Mr. Kilham secretary, and the basis of a constitution was adopted in conformity with the principles which had been publicly advocated. The full development and formal statement of these principles were reserved until the ensuing conference. The most important places in which friends declared for the New Itinerancy were Alnwick, Ashton, Bolton, Chester, Hanley, Leeds, Liverpool, Macclesfield, Manchester, Nottingham, Newcastle, and Stockport, which became the nuclei of distinct circuits, consisting altogether of over 5000 members.

II. *Doctrines.*—The Methodist New Connection has a creed; the doctrines it teaches are Arminian, purely Methodistic. No written creed was considered necessary at the time the Connection was commenced, its founders being all Methodists who held by Mr. Wesley's writings; they retained his hymn-book, and avowed their unabated attachment to the doctrines he taught. False reports on this head having been circulated in the early years, the Conference of 1800 made a specific declaration of their doctrines, which were briefly summed up under the following heads: namely, first, the fall of man; second, redemption by the death of Christ; third, justification by faith; fourth, the complete sanctification of believers; fifth, perseverance in the divine life, or the necessity of continuing in faith and good works to the end, in order to final salvation.

The Conference of 1816 reviewed the whole question of doctrines, and embodied them in twelve articles or propositions, with Scripture references to each. These are the same as those held by the parent society.

III. *Church Organization and Polity.*—The founders of the Methodist New Connection renounced all connection with the Established Church, and as avowed Dissenters added the administration of the ordinances of baptism and the Lord's supper to the regular duties of the ministry, and laid down as fundamental this principle: "That the Church itself is entitled, either collectively, in the persons of its members, or representatively, by persons chosen out of and by itself, to a voice and influence in all the acts of legislation and government." That principle is embodied in the entire system of government of the Connection. This will be seen from the following statement of the constitution and functions of the official meetings, briefly summed up under five heads.

1. *Conference.*—This is held annually, and is composed of an equal number of preachers and laymen, each circuit sending one of its preachers and one of its lay members. When only one representative is sent, the circuit selects a preacher and layman in alternate years. Should any circuit be unable to send a representative, a letter accompanied by the required documents, details, and collections is sufficient. The treasurer of the Connection, the corresponding member of the annual committee, the steward and treasurer of the book-room, the general secretary of the missions, the superintendent of the Irish mission, a deputed minister or layman, alternately, from the Irish Conference, and the guardians of the Connection, under the deed executed in 1846, are, by virtue of office, members of Conference, without interfering in any way with the privilege of the circuits in which such individuals may reside. The business of Conference is to make laws for the government of the Connection; to decide impartially on charges affecting the character of preachers or other officers, and on appeals referred to it by the quarterly meetings; to disburse the various funds of the Connection; to station the preachers for the year ensuing; to investigate the condition of each circuit; to adjust differences, and to promote, by friendly co-operation and advice, harmony and love throughout the community; and to devise and put into operation means for the more extensive spread of the Gospel both at home and abroad. Its sittings are open to members of the Connection, subject to the judgment of the president.

In addition to the above, a committee of seven persons is chosen at each Conference, by ballot, to transact the business of the Connection between one Conference

and another; four of the members are preachers and three are laymen, one year, and *vice versa* the following year. It is the duty of this committee to see that the resolutions of Conference are carried into effect; to give advice in all matters of dispute and difficulty, and to make provision for such circuits as may through death, new openings, or other causes, need supplies during the ecclesiastical year. A report of its proceedings is prepared by the corresponding member, and annually presented to Conference.

2. *District Meetings.*—These meetings are composed of all the circuit preachers in the district, with an equal number of laymen (including the representatives to the last Conference), who are elected by the respective quarterly meetings. These meetings are designed to form and carry out plans for the revival of the work of God in the district; to investigate the condition of the societies, chapels, and Sabbath-schools, and to prepare correct returns of the number of members, probationers, Sabbath-school teachers and scholars, etc., for the use of Conference; to ascertain the amount raised in each circuit for the different Connectional funds; to investigate all claims on the yearly collection and chapel fund; to receive applications for the division of circuits; to examine candidates for the ministry; to lay before the district any resolution of the Conference affecting the circuits, and to ascertain whether they have been carried into full effect. These meetings are designed and calculated to shorten the duration of Conference, to strengthen the executive, to secure more correct information on points of local interest than can be done at a greater distance, and to afford a legitimate channel through which many evils may be altogether prevented or speedily rectified.

3. *Quarterly Meetings.*—These are held in each circuit, and are composed of the circuit preachers, the circuit stewards, the secretary of the local preachers, and representatives of the people chosen from the local preachers, leaders, trustees (being members), and other experienced persons from the different societies. Each society sends one or more representatives according to the number of its members. Any member of society has free admission to the quarterly meetings, with liberty to give his opinion, but without the power to vote. It is the business of the quarterly meeting to pay the preachers' salaries; to determine the amount that each society is to contribute for the support of the ministry; to make by-laws for its own regulation and for the management of the circuit, providing they do not contravene the rules of the Connection; to appoint persons to make the preachers' plans for the circuit; to recommend local preachers to be taken into the regular ministry; to determine respecting the qualifications of candidates for the *local* ministry, and to examine and decide upon the affairs, both temporal and spiritual, of the circuit generally.

4. *Leaders' Meetings.*—These consist of leaders, society stewards, one or more of the circuit preachers, a male representative for each of the female and circuit preachers' classes, and a representative from the trustees of the chapel, provided such representative be a member of society. Leaders' meetings are held weekly, or once a fortnight, and regulate the affairs of each society and place of worship. It is the province of these meetings to inspect the class-books, and to receive the weekly or other payments; to inquire after the sick or absent members, that they may be visited; to determine on notices for the pulpit; to fix the hours for public worship, and appoint the times for making the collections for its support; to recommend persons to act as exhorters or local preachers; to judge and decide upon the fitness of candidates for Church membership; to ascertain whether any members are walking disorderly; and prayerfully to devise plans for the advancement of the work of God, and for the general improvement of the society.

5. *Local Preachers' Meetings.*—These are held previously to the circuit quarterly meetings, and are composed of the circuit and local preachers. Their business is, in addition to mutual counsel and encouragement, to consider the recommendations given by the leaders' meetings of persons to be employed as local preachers or exhorters; make suitable inquiries respecting probationers, and any alleged irregularities in the conduct or preaching of any of the brethren; ascertain if any alterations are required in the places or times of preaching, and report thereon to the quarterly meeting through the medium of their secretary.

The religious, social, and society meetings of the New Connection are conducted in the same manner as the like meetings of the Wesleyan body, the parent society.

IV. *History.*—The incidents of history in the Methodist New Connection are comparatively few, and they relate chiefly to the personal history of the preachers and the steady spread of the movement. At the first Conference the number of adherents was five thousand and thirty-seven. Surrounded by difficulties of more than ordinary urgency and gravity, the society made very slow progress, not so much from want of sympathy on the part of the people as from want of funds and agents to commence new circuits. The new itinerancy commenced with seven circuits and seven preachers. In 1798 seven other preachers entered the ministry—Messrs. W. Haslam, W. Styan, John Revil, Charles Donald, W. Driver, G. Wall, and John McClure. That fact inspired cheerful hopes of progress, but in five years only two hundred and forty-three additions were made to the membership. A monthly magazine was commenced in 1798, which has been continued ever since. The first and second conferences were presided over by Mr. William Thom, the secretary being Mr. Kilham. The Conference of 1799 was presided over by John Grundell, the secretary being Mr. Robert Hall, of Nottingham, a holy man, and a generous supporter of the cause. In December of the previous year the first heavy blow and discouragement came by the unexpected death of Mr. Kilham; many were disheartened, and some among Mr. Wesley's followers were glad, they viewing the occurrence as a judgment upon him personally. All the surrounding circumstances, calmly considered apart from prejudice, show that Mr. Kilham's death was more the result of earnest overwork and exposure in bad weather. Viewed from any human standpoint, the premature death of that able minister was much to be regretted, and the good work for which he lived and labored was considerably retarded by the occurrence. Exactly two months after Mr. Kilham's death, the Connection suffered another serious loss by the death of their very liberal and zealous layman, Mr. William Smith, of Hanley, who expired peacefully Feb. 20, 1799. He had been brought up in Mr. Wesley's society, but his sympathies were with Mr. Kilham, whom he visited at Nottingham, Dec. 19, 1798. He was born at Walsall, Staffordshire, in December, 1763; was religiously brought up; frequently preached as occasion offered; attended the first Conference of the New Connection; opened his house at Hanley for preaching, and soon afterwards had a chapel erected there, which became the central home of one of the largest and most prosperous societies in the Connection.

The Conference of 1799 recognised a society in Ireland, and the Rev. John McClure commenced a cause at Lisburn. The same year the few preachers then associated agreed to contribute ten shillings and sixpence yearly to found a fund for the support of aged ministers.

The Conference of 1803 commenced what is known as the Paternal Fund. It is sustained by public collections in the chapels and private subscriptions. Allowances are made from it towards the support of the children of the preachers in their early years. The Beneficent Fund was originated at the same Conference by Mr. Samuel Higginbottom, of Manchester, who gave fifty pounds as a benefaction, and became the first treasurer of the fund. The resources are obtained from public collections and

subscriptions, and its objects are the relief of aged and infirm ministers and their widows. In 1880 the Paternal Fund produced £2698; the Beneficent Fund, £5303.

The year 1804 was made memorable by the celebrated Rev. Richard Watson joining the ranks of the New Connection. He travelled for eight years in that body, and they claim the honor of bringing that extraordinary man out of obscurity. Two of the sermons in his published works were first preached in New Connection chapels. During his itinerancy with them he was a member of the Annual Committee, and three times secretary of the Conference. Dr. Bunting reintroduced him into the Wesleyan body, but he ever held in very high esteem his brethren in the New Connection.

In 1808 the law was made which requires preachers, at the end of their probation, to answer in public questions relating to their religious experience, call to the ministry, their doctrinal views, etc.

It will be instructive to the present race of Methodists to read the financial conditions on which Methodist preachers consented in 1812 to devote themselves wholly to the ministry. Serious complaints had been made respecting the inadequacy of the income of the preachers to meet their necessities. A committee was appointed by the Conference of 1812 to examine and report thereon. After a candid consideration of the subject, it was resolved that, in addition to the use of a house and furniture at the expense of the circuit, every married preacher in full connection should receive, for himself and wife, £12 per quarter; "*not less* than £2 per quarter for a servant;" and, in addition to these items, "*not less* than 14*s.* per week for board." The allowance from the Paternal Fund for boys under eight years of age, and for girls under twelve, to be £6 per annum; then they retire from the fund. Charge for medical attendance and travelling expenses are to be paid by the quarterly meeting. Considerable uneasiness and anxiety was felt in many parts of the Connection in the years 1814–16 with regard to the legal safety of some of the chapels which had belonged to the parent society before the year 1797. Those anxieties were not favorable to the spread of the word of God.

In 1818 a Home Mission was established to introduce Methodism into new localities. The sum of £424 was given by the circuits to aid that mission. In 1824 the mission was relinquished, and Ireland was selected as the place on which to concentrate their efforts, and one of the English preachers was appointed to superintend the work. It has continued with varying success to the present time. In 1880 there were seven stations in Ireland, with a total membership of 715, being only an average of 102 members per station. The home missionary operations were resumed some years afterwards, and in 1880 they occupied eleven stations in England, with a membership of 1249, and for their support the circuits contributed £1158 during the year 1879–80.

In 1823 the general rules of the Connection were considered, amended, and published, with the sanction of the Conference.

The same Conference ordered the publication of a monthly magazine for Sunday scholars at the price of 2*d.* The Conference of 1827 ordered the publication of a Catechism for the use of children, which was prepared by the Rev. Abraham Scott. A larger Catechism for the use of elder children was written by the Rev. William Cooke, D.D., and published about the year 1848. The same minister is preparing a new and enlarged edition of that Catechism to be published in 1881.

A Connectional magazine was commenced in January, 1798, at the price of 6*d.* monthly. It has been continued to the present time. To promote the circulation of these several publications, a book-room and an editor were indispensable. The former was located at Hanley from 1798 to 1832, when it was removed to Manchester. In 1827 the Rev. W. Shuttleworth was appointed editor and steward, and the business rapidly advanced. In 1827 the capital stock amounted to £1305, and the annual profits to £113. Five years afterwards the capital was £2500, and the yearly profits over £500, while the magazine was greatly improved; the third series was commenced in 1833. In 1844 it was found expedient to remove the book-room to London, where it has since remained, and the Rev. John Bakewell was appointed editor. In 1848 the Rev. William Cooke, the eminent theologian and divine, was the editor of the magazine, and in that capacity and as book-steward he has rendered more valuable service to the Connection than any other minister. The Rev. Charles Dewick Ward, D.D., was appointed editor and book-steward in 1880; the capital stock that year was £2980, and the profits £243.

The Methodist hymn-book had been used in the New Connection from 1797. In the year 1834 a new hymn-book was prepared and published, which was intended more as a source of profit to the Connection than as a superior book to the one which it supplanted. This also was displaced by another and very much improved collection, including 1024 hymns, compiled chiefly by the Rev. Henry Piggin, and published in May, 1863. It was at that time the best collection in use in any branch of the great Methodist family. Its marked superiority soon led to the preparation of other improved and enlarged collections for the use of "the People called Methodists."

The years 1836 and 1837 were periods of unrest in many Methodist societies, owing to the trial and expulsion of the Rev. Dr. Warren from the Wesleyan body. At Dudley and Stourbridge large numbers left the Wesleyans and joined the New Connection, adding greatly to their influence and usefulness in those towns. An effort was made to bring all those who had left the parent society into union with the New Connection; but some of the Separatists made such radical changes in the constitution a condition of joining that the New Connection decided not to make such concessions, though many changes were made. Those who did not unite with this body formed themselves into a new branch of the Methodist family, known for some years as the Wesleyan Association. They afterwards relinquished most of those extreme views which prevented their proposed union.

The year 1841 was a painfully memorable one to the New Connection, owing to the necessary expulsion of two of the ministers, J. Barker and W. Trotter. Joseph Barker had used his position to advocate low socialist and infidel opinions. Much mischief was done, for twenty-nine societies, including 4348 members, were lost to the Connection. After trying his new doctrines for some years, he found out the delusion into which he had fallen, returned to the Christian faith, and endeavored to the uttermost to undo the mischief he had done. He is said to have joined the Primitive Methodists; wrote and published his autobiography in 1869, in which he recanted all his errors; was reconciled to most of his former brethren in the New Connection; and died in 1879 (or 1880) a penitent Christian. It was not until 1855, fourteen years afterwards, that the number of members in society reached the total at which they stood at the date of Mr. Barker's expulsion. A small work was published in 1841 entitled *The Beacon*, and also some tracts by the Rev. W. Cooke, D.D., which prevented the breach becoming wider than it otherwise would have been. The Connection suffered greater losses through Mr. Barker's unfaithfulness and treachery than from any other cause in its whole history of over eighty years. The financial difficulties of the Connection became so great and oppressive that in 1842 nearly £900 were collected to lessen them, £840 more in 1843, and the Conference of that year ordered a special collection to be made through the circuit, which secured £5000 more towards the same object.

The Conference of 1837 originated a mission in Canada, which became a great blessing to that country. Mr. William Ridgway, one of the leading New Connection

laymen, having visited that locality, made such representations of the claims of Canada for the Gospel that the Rev. John Addyman became the pioneer missionary there. He was joined two years afterwards by the Rev. Henry Only Crofts, D.D. Mr. Addyman still survives, having been in the ministry forty-eight years. Dr. Crofts entered into rest in the year 1880. The Canadian mission was a success; but a few years ago, in 1875, it was united to the other branches of Methodism in Canada, in order to make one large undivided Methodist Church in that dominion.

The jubilee of the New Connection was a time of great rejoicing. The Jubilee Conference was held at Manchester, the Rev. Thomas Allin presiding. The sittings commenced June 1, 1846. The first important special business done was the final consideration and adoption of a deed-poll, which provides for the security of the property of the Connection, the preservation of its doctrines, and the continuance of its principles and discipline. By the deed-poll a legal identity is given to the Connection in the persons of twenty-four guardian representatives—twelve ministers and twelve laymen—whose names are inserted in the deed, with provisions for filling up the vacancies that will necessarily occur. The attendance of six of the guardian representatives is requisite to legalize the Conference. After its adoption, the deed-poll was executed by every member of the Conference; and it has since been duly enrolled in the High Court of Chancery. A model trust-deed, and a form of conveyance of freehold land for Connectional chapels, schools, and parsonages, were also decided upon; and a book-room deed also agreed to, each of them adapted to the deed-poll.

At the end of fifty years, the number of members in the Connection was only 20,002, namely—in England, 15,610; Ireland, 932; Canada, 3460.

It was resolved to raise a Jubilee Fund of not less than £20,000, but the result was only £7721. Towards that fund there was raised in 1847 £2829; in 1848, £1567; in 1849, £3402. About £5100 was voted to remove chapel debts, £1300 to promote missions; and various sums were given or loaned to the Paternal Fund, the Beneficent Fund for a theological college, for aged ministers, and to lessen other financial burdens which fettered the agencies of the Church. On June 5 a jubilee tea-meeting was held in the Free-Trade Hall, Manchester, which was attended by more than four thousand persons. Several important schemes for the extension of the work, which it was hoped the fund would enable the Connection to undertake, could not be commenced for want of finances. One result, however, was attained, which will be a permanent memorial. The Revs. Thomas Allin, William Cooke, Samuel Hulme, and Philip James Wright conjointly wrote a jubilee volume, which had a reasonable sale, and which chronicles much important and valuable information, both historical and biographical, relating to the Connection during the previous fifty years. From that work many facts in the notices preceding are obtained. Baggaly's *Digest* and the *Minutes of Conferences* supply the details which follow.

At the Conference of 1848 arrangements were made for the establishment of home missions in England; but the work grew slowly, and ten years afterwards, in 1857, a plan was adopted for the management of home mission chapels. In 1865 the present Home Missionary Society was inaugurated. In 1880 there were thirteen mission stations, with 1249 members.

Although the Jubilee Fund had been of much use in relieving the Connection of some financial burdens, yet great embarrassment was felt in many places from inadequate funds in 1849, and at the following Conference a plan was adopted which entirely extinguished the debts of the Connection at that time.

In 1851 the Methodist societies in England were in a very painful state of unrest, owing to the expulsion in 1849 from the Wesleyan Conference of several prominent preachers—the Revs. James Everett, Samuel Dunn, William Griffith, James Bromley, Thomas Rowland, and others. Although in three years more than one hundred thousand members were separated from the parent society, very few of them were attracted to the New Connection. In 1851, 1853, and 1854 this body had to report to each Conference a decrease, which was a source of much anxiety and solicitude, and a special service of humiliation before God was held at the Conference of 1853. In 1851 overtures were made from the Wesleyan delegates—the seceders from the parent society—towards union with the New Connection, but no union took place. In 1854 an effort was made to change the name of New Connection, as it was not then new, and many thought the name was a hinderance to others uniting with them. It was, however, resolved by the Conference of that year not to change the name, as the new deed-poll had only been adopted a few years. The rules of the Connection were revised in 1854.

The Manchester Conference of 1859 was memorable for the establishment of a mission to China. From a conviction that the encouragement of foreign missions would not hinder home work, that step was taken. The Rev. William Cooke was the president, and by his genial advocacy a successful work was commenced in that country, which in 1880 reported 43 chapels, 27 societies, and 902 members, under the superintendence of the Rev. John Innocent, who is the principal of a training institution in China. In 1862 a mission was established in Australia, which has but two societies at present—one at Adelaide and one at Melbourne—with two missionaries and 115 members.

At the Conference of 1860 a Trustees' Mutual Guarantee Fund was established against losses by fire, to include all Connectional property.

A training institution for the preparation of young men for the ministry was for some years under consideration. The Conference of 1861 resolved upon having one; and owing to the noble generosity of Thomas Firth, of Sheffield, such an institution was erected at Ranmoor, near that town. Its trustees were appointed in 1862, and the college was opened and a tutor selected in 1864. In 1880 there were nine students in residence, who paid £10 per annum. The president of the Conference was the principal and only tutor at that period. The college building cost £8710.

The Conference of 1865 resolved that a copy of Bagster's Bible, the Conference *Journal*, the deed-poll, and the general rules of the society should in future be the insignia of office of the president, to be handed down in succession. The same Conference resolved that all future conferences of their body should meet on the second Monday in June, instead of Whit-Monday as previously, the latter being a movable date, which was often attended with much inconvenience to both ministers and laymen. Mr. Alderman Blackburn, of Leeds, a wealthy layman, presented to each of the ex-presidents of Conference for fourteen years previously to the year 1863 a copy of Bagster's Bible and the new hymn-book, then first published. A new tune-book, adapted to the hymn-book, was prepared by the Rev. J. Ogden, and published in 1866.

The Conference of 1868 resolved on a new departure from existing usage, and consented to ministerial appointments being continued for five successive years in circuits where two thirds of the quarterly meeting request it. The limit had previously been three years.

A further attempt at union was made at the Conference of 1870, when the terms for a federal union with the Bible Christians were considered, and resolutions recorded thereon. The same Conference resolved that home missionaries of fourteen years' standing be allowed to attend the Conference, but not to vote.

The Conference of 1871 approved of the raising of a fund to extinguish the Chapel Fund debt. The sum of £4672 was raised, which accomplished the object desired.

The Conference held at Manchester in 1872 was presided over by the Rev. Joseph H. Robinson, the secretary being the Rev. J. C. Watts. Both these ministers had spent many years in the Canada mission. Methodist union in Canada was fully considered in 1873, and the union was consummated in 1874.

It was resolved in 1875 to establish a training institution in China for native teachers. The principal is the Rev. John Innocent.

The Conference of 1876 was made memorable by acts of fraternization of considerable interest. The Methodist Church of Canada sent as a deputation to the Conference the venerable and Rev. Egerton Ryerson, D.D., and Mr. David Savage, who presented an address of brotherly fraternization. They were most cordially welcomed. Dr. Ryerson remained some time in England as the guest of various friends of the Connection. His portrait was ordered to be engraved and published in the magazine as a pleasant memorial of his visit. At the same Conference, the Rev. Alexander Clarke, D.D., presented a fraternal message from the General Conference of the Methodist Protestant Church in the United States of America. Fraternal messages were returned to both documents. The same Conference sent its first fraternal message to the Primitive Methodists of England, which greetings were continued and reciprocated for three years, when, in 1879, the New Connection Conference, seeing how kindly their written messages had been received, appointed two of the members of the Conference to visit the ensuing Primitive Methodist Conference, two others to visit the Methodist Free Church Conference, and two others to visit the Wesleyan Conference. Each of the conferences appointed representatives to return these visits of fraternal good-will, and the good work has since been continued with very happy results; and the feeling of surprise now is that such pleasant reunions by representation should have been so long delayed. They serve to facilitate the arrangements for holding the Œcumenical Congress in 1881. At the Conference of 1876, Mr. Mark Firth presented £1000 to the endowment fund of the college, and the home and foreign missionary societies were united under one committee of management.

In 1877 a loan fund was commenced for the purpose of aiding chapel trusts and of encouraging the erection of new chapels.

The Conference of 1880 was remarkable for its record of deaths among the ministers, no less than six of whom, all men of distinction, had died during the year. Their names were Parkinson Thomas Gilton, William Baggaly, Henry Only Crofts, D.D., John Taylor, Charles Mann, and Benjamin B. Turnock, A.B. The four first named had been presidents of the Conference. As many as six ministers had never before died in one year.

V. *Statistics.*—We exhibit these in a tabular form:

Year.	Circuits.	Ministers.	Local Preachers.	Chapels.	Societies.	Members.	Deaths.	Sunday-schools.	Teachers.	Scholars.
1797	8	7				5,037				
1798	9	20				5,094				
1799	15	26				5,152				
1800	17	28				5,070				
1801	16	27				5,280				
1802	16	29				5,277				
1803	18	31				5,267	No returns.			
1804	18	31				5,918				
1805	18	31				5,920	88			
1806	18	33	No returns.			5,918	82			
1807	20	36				6,428	85			
1808	21	38	174	84	190	7,202	96			
1809	22	40	190	88	197	7,640	126			
1810	23	40	189	84	199	7,989	103			
1811	26	42	205	89	201	8,148	156			
1812	25	42	210	101	205	8,677	142			
1813	24	42	210	100	207	8,067	130			
1814	25	42	229	98	195	8,292	135			
1815	24	43	240	101	199	8,365	142			
1816	24	43	248	109	212	8,967	151			
1817	24	44	279	111	226	9,252	143			
1818	26	48	279	120	232	9,585	134			
1819	28	50	324	125	234	10,159	152			
1820	28	49	320	127	236	9,847	177			
1821	24	47	321	133	240	10,907	172			
1822	25	47	328	135	241	10,856	151			
1823	27	51	343	147	244	10,749	162			
1824	29	53	357	151	240	10,825	174			
1825	29	55	409	155	244	10,837	197			
1826	31	53	415	158	243	10,723	228			
1827	32	61	453	163	253	11,023	195			
1828	32	66	487	170	256	12,139	218			
1829	33	66	503	177	256	12,424	266			
1830	34	66	504	179	261	12,359	235			
1831	35	68	495	181	261	12,266	225			
1832	35	68	511	184	256	12,621	286			
1833	36	71	534	186	259	14,784	317			
1834	38	79	623	190	258	15,284	232			
1835	41	93	629	226	296	17,746	272			
1836	43	96	667	255	319	19,219	298			
1837	49	105	837	276	350	20,683	348			
1838	51	108	881	287	367	21,946	403			
1839	50	118	874	302	368	21,917	353	No returns previously.		
1840	59	120	862	304	357	21,836	356		4,493	28,890
1841*	58	120	873	307	361	22,008	379		4,949	28,394
1842	71	130	755	311	428	19,884	356		6,610	38,372
1843	77	130	807	318	508	20,911	305		6,057	32,633
1844	73	130	795	322	502	20,123	371		6,975	39,761
1845	74	136	804	323	326	19,826	325		6,635	38,037
1846	78	141	775	334	321	19,743	307		6,491	35,907
1847	81	140	776	331	317	19,462	405	219	7,130	39,041
1848	82	141	791	332	286	19,552	393	285	7,197	42,190
1849	85	143	773	346	287	20,384	314	306	7,452	44,850
1850	88	154	856	347	300	21,692	440	328	7,518	46,123
1851	96	156	882	357	299	21,002	362	329	7,883	46,851
1852	101	158	884	373	300	21,505	337	338	7,922	48,177
1853	103	157	909	382	298	21,281	414	369	7,932	48,545
1854	106	166	921	376	298	21,237	453	381	8,075	48,852
1855	109	169	1007	406	319	21,747	334	387	8,283	51,273
1856	109	180	1017	418	330	23,402	379	386	8,703	54,375
1857	115	188	1036	433	342	24,363	399	401	9,052	56,367
1858	117	203	1083	445	344	26,003	437	430	9,439	58,304
1859	129	212	1105	464	348	28,306	462	457	9,636	60,550
1860	132	222	1127	488	386	29,710	530	464	10,272	67,114
1861	143	239	1211	511	378	30,955	551	493	10,727	67,399
1862	147	242	1215	551	383	32,557	527	503	11,070	69,959
1863	152	256	1250	574	398	33,226	544	511	10,732	68,600
1864	152	266	1268	593	403	32,968	547	516	10,937	70,156
1865	154	271	1289	626	410	32,947	564	518	11,038	70,624
1866	157	272	1246	632	421	32,602	574	538	11,389	72,358
1867	157	275	1260	643	431	32,929	557	545	11,336	74,932
1868	158	276	1271	662	433	33,750	583	564	11,789	77,073
1869	160	276	1282	668	434	33,256	606	587	11,660	76,553
1870	Returns discontinued.	247	1266	669	432	32,683	601	585	11,473	79,098
1871		247	1261	669	431	31,896	576	584	11,500	79,500
1872		234	1302	675	423	30,973	600	584	11,531	79,700
1873		238	1303	681	412	31,165	604	584	11,566	80,483
1874		244	1270	677	427	31,016	522	590		
1875		161	1149	Canada separated from England.		23,220	494	418	10,358	72,778
1876		159	1134	447	425	24,163	460	420	10,490	73,263
1877		166	1156	458	435	25,324	449	437	10,770	74,521
1878		170	1162	461	441	26,196	432	437	10,821	75,374
1879		180	1138	478	451	26,688	520	449	10,951	77,250
1880		177	1175	482	457	26,973	472	449	10,961	77,601

* Expulsion of Joseph Barker, which caused a loss of 29 societies and 4348 members.

(G. J. S.)

Wesleyan Methodists. See WESLEYANS.

Wesleyan Reform Union. This organization had its origin in the expulsion of the Revs. James Everett, Samuel Dunn, and William Griffith from the Wesleyan Conference, in August, 1849. These expul-

sions took the people of England, and the Methodist people in particular, so entirely by surprise that the whole press of the country, excepting only two or three papers, took the part of the expelled ministers. Meetings of Methodists were held in many of the great centres in England, and the popular feeling, fanned by the voice of the press, was in a few months manifested by tens of thousands of members and office-bearers signing memorials to the Conference against the expulsions. In response thereto, the Conference ordered the preachers to withhold society tickets from all who signed such memorials, whether officers or members, and that policy was continued for about two years, until the funds of the Connection became so embarrassed that the expulsion policy had to be abandoned.

Seeing the desolation which prevailed in so many societies, all the efforts made by members for redress being repulsed by the Conference, another effort was made in December, 1851, by a large number of influential lay officers in the Connection who had not been expelled, who drew up a memorial to the Conference under twelve heads, asking for the cessation of the severe disciplinary action of the preachers, and also for some form of lay representation in the chief courts of Methodism. This was known as the Mediation Movement, and their memorial was in a short time signed by over two thousand Methodists, chiefly official persons.

The Conference of 1852 declined to receive or negotiate with any deputation with regard to the said memorial, and in reply thereto "indulged in rancorous invective against many of the memorialists." Every effort at reconciliation with the Conference having been made by the people, and resistance being the only reply, it became necessary to take care of the thousands of members who, by the withholding of their society tickets, had been cut off from membership.

Not wishing to establish a separate body, early in the year 1850 a large meeting was held in Finsbury, London, of delegates from all parts of England, about four hundred in number, all of whom less than a year before held office in Methodist societies. After several days' deliberation a form of constitution was agreed upon, and the best arrangements made for keeping the members united, till all negotiations were found to be of no avail, when it was resolved, first, that they should exist as the Reform Union, and afterwards as the United Methodist Reformers.

The details of the various steps taken for several years to reform the constitution of the Wesleyan Conference so as to admit laymen into the higher Church courts, and so open the way for the return of thousands into fellowship, having all failed, to avoid, if possible, making another separate body, the Conference of the New Connection was applied to, but that body did not feel disposed to make the concessions asked, so as to open the door for union. Had they done so, their membership might have been doubled immediately. Some local societies did unite with them. Ultimately, in 1856, a meeting was held in Exeter Hall of appointed representatives from the Wesleyan Methodist Association (of 1835) and the Wesleyan Reformers (of 1849), when terms of union were agreed upon which resulted in the amalgamation of the two bodies under the name of "United Methodist Free Churches."

At the eighth meeting of the delegates of the Reformers, held at Bristol in August, 1856, the statistics of their society were as follows:

Chapels	1,333
Lay preachers	2,525
Ministers	139
Class-leaders	2,878
Members	46,609
Members on trial	2,179
Sunday-schools	706
Teachers	12,118
Scholars	71,175

Although most of the leading societies belonging to the Reformers resolved on amalgamation, yet during the first year only 19,113 took action; and as there was a strong feeling of independence existing in many places, so long as they were able to maintain the minister of their choice, these societies kept a separate existence, in consequence of which action some members of the Reform Union determined not to amalgamate. In 1857 more than 26,800 members adhered to their original principles. That number was, however, soon considerably reduced. In 1858 nearly 2000 united with the Free Churches; and in 1859 over 5500 acted in the same way, and so the process went on, year by year several separate societies uniting in a body with the Free Churches, still leaving a few who maintained a separate existence as the Reform Union.

This body has had its headquarters at Exeter Hall from its origin. It established a book-room there, and commenced the publication of a monthly magazine in 1851, as *The Wesleyan Reformer*, the first editor being Mr. Robert Bulman, its second Mr. N. T. Langridge, its third Mr. Nichols. In 1853 its title was changed to the *Wesleyan Methodist Penny Magazine*. The committee also established a monthly magazine for the scholars in the Sunday-schools. Owing to its gradually diminished numbers, chiefly by amalgamation, it has for more than ten years past been the smallest section of the Methodist family, and its continued existence as a separate body has been a source of regret for some years, seeing that decadence has marked its course almost continuously from the time its members declined to amalgamate. The statistics of the past four years will be sufficient to indicate its position and influence.

Year.	Preachers.	Members.
1877	19	7703
1878	20	7673
1879	19	7623
1880	18	7728

Their doctrines are identical in all respects with those of the Wesleyan Methodists. The points of polity or discipline in which they differ are, that their ministers may remain as many years in a circuit as the people may desire; and they permit lay preachers to baptize their children, and to administer the Lord's supper, thus placing ministers and laymen on an equality in ministerial functions.

In addition to the serial publications previously named, the committee of the Reform Union resolved to take advantage of the book-room to secure funds for carrying on their work; and as large profits had been made by the sale of the hymn-books used by their societies, the book committee was the first to try the experiment of enlarging the hymn-book which had so long been in use by English Methodists. The Rev. James Everett, who had himself once been employed in the book-room of the parent society, learning that there were only about eight hymns in the Wesleyan collection which were copyrighted, supplied their places by others of Charles Wesley's, and added to them as many more new and popular hymns as made a book of a thousand hymns. To these were added for the first time the authors' names, not in all instances correctly, but as nearly so as was then possible. The book was a success, and as the usual discount was allowed on it to booksellers, which at that time the Wesleyans did not allow, many thousands soon found their way even into the congregations of the parent society. That improved edition in due time led the way to a still better collection being issued by the book-room of the Methodist Free Churches, and since, a still more modern one by the Wesleyan Conference itself. The Reform book-room has for some years published the *Local Preachers' Magazine*, at twopence monthly, a serial which has for many years, unofficially, been very helpful to many industrious lay preachers. It has also published other Methodist works, chiefly remainders of editions of good books which authors wished to dispose of, but which the rigid rules of the Wesleyan book-room prevented from admission into their sales. (G. J. S.)

Wesleyanism, or Methodist Arminianism, is a reproduction of the original doctrine of James Arminius (q. v.), the Dutch Remonstrant, an epithet gained by his followers for their opposition to the Calvinistic views eventually embodied in the action of the Synod of Dort. The soundest and most prudent of the early Arminian theologians were Episcopius and Limborch, who developed the views of their great leader substantially as held by the Wesleyan Methodists both in America and Great Britain; but a few of the Remonstrants, especially Grotius, and, to some extent, Curcellæus, exhibited signs of a freethinking tendency, especially on the doctrine of the atonement. The intermediate English Arminians carried these erratic elements to the verge of Socinianism, and thus gave a color to the charge of Pelagianism with which Calvinistic writers—at least until very recent times—have been too frequently in the habit of branding Arminianism in general. See Arminianism.

John Wesley, the founder of Methodism, came of Arminian stock. His father, Samuel, like many of the evangelical Anglican divines of that period, was opposed to the tenets of Calvinism (see Tyerman, *Life of Samuel Wesley*, p. 144), and the sons of the latter naturally grew up in the same sentiments. Whitefield, on the contrary, who was likewise a member of "the Holy Club," as the first Methodists were called at Oxford, was of Calvinistic persuasion, and on this ground alone a separation ultimately took place from the Wesleys, Whitefield eventually becoming the founder of the Welsh, or Calvinistic, Methodists of Lady Huntingdon's Connection. The views of Wesley are thus historically of a remonstrant or polemical cast on this subject, the main point of controversy always being the dogma of predestination, which is central in the Calvinistic scheme. We propose here, however, to develop the principal features of Wesleyanism positively in a logical order out of the more radical idea of the divine nature. See Wesley, John.

1. Wesleyans hold that God's foreknowledge is intuitive and absolute, not being a deduction or inference from his purposes or power. They ground this doctrine upon Scripture: "Whom he did foreknow, he also did predestinate" (Rom. viii, 29). Dr. Charles Hodge, in his note on this passage (*Commentary*, p. 447), after frankly admitting that the "knowledge" here spoken of is not merely a cognition of the *existence* of the individuals (for then it would apply equally to the elect and the reprobate), still ingeniously perverts the whole force of the argument by averring that "the foreknowledge . . . involves the idea of selection," which is tantamount to saying that there already was a secret bias or preference in the divine mind. Methodist Arminians, on the other hand, believe that this divine foreknowledge has reference to the *character* of the persons contemplated as about to accept the offer of salvation. They thus truly place the divine prescience as the basis of the divine plan or purposes, and maintain that such a view only is real foreknowledge. In this way they escape the causational force of the divine pre-contemplation, precisely as in the case of knowledge of any present or past facts which has no influence or power in producing them. See Omniscience. God foresees not only the future event, but also all its circumstances or conditions, and therefore knows that it is contingent, i. e. that although it certainly *will* take place, it yet might be otherwise. See Prescience.

2. Intimately connected with the foregoing position is that of the divine foreordination. Wesleyans hold that while God absolutely and of his own inscrutable purposes determines beforehand (whether from all eternity or not is of small moment) the events in the natural or physical world, he has not done so with regard to occurrences relating to the moral sphere; especially that he has left the everlasting state of human beings contingent upon the results of their own action. They reject the doctrine of unconditional election and reprobation as incompatible with the justice and impartiality of the divine character, and with the freedom and responsibility of the human soul. They especially object to the doctrine that God has absolutely predetermined the final destiny of individuals in the other world irrespective of their conduct; but they have little controversy with that class of moderate Calvinists who restrict the divine foreordination to the general purposes of God's moral government, without predicating it of any and every particular act of intelligent creatures. A strict construction of the statement of the Westminster Confession, that "God decrees whatever comes to pass," would involve the divine will as the efficient element in all causality, and so be tantamount to the heterodoxy that "whatever *is*, is right." Or, if the language be interpreted as signifying that God has so arranged the universe (both of matter and of mind) that events must inevitably transpire just as they do, this is equivalent to a declaration of necessity or fate. But if it be merely meant that God has instituted laws, forces, or causes (whether primary or secondary, physical or spiritual) which he permits (or, if any prefer so to say, enables) to act freely yet certainly (within given limits) in bringing about whatever occurs, then we have but the expression of what is matter of fact undeniable by any. This is no proper foreordination at all, for it ranks the human agent as a leading factor among these freely moving powers, and hangs the larger part of events upon the contingencies of his conduct. See Predestination.

3. Wesleyan Methodists further maintain that although man is universally born with corrupt moral affections and a depraved will, yet by virtue of the general atonement of Christ and the free bestowment of the Holy Spirit every person is graciously enabled so to resist the tendencies to evil as to lay hold upon the proffered means of salvation. They believe, indeed, that in response to the intercessions of the Divine Mediator, and in answer to the prayers of Christians, special conviction is often sent into the souls of sinners, but that this may still be resisted by the subject, and thus prove abortive. They also believe that the general convictions resulting from the ordinary influences of the Spirit are sufficient, if encouraged and fostered, to lead the sinner to Christ. They admit that none will or can come to God without such divine drawings; but they believe that these are never withheld from the sincere and compliant soul. The ultimate force, therefore, which determines any person in turning away from sin and towards God is the human will itself, acting freely in view of motives made clear and cogent by God's Spirit, but never coerced thereby. The self-determinative power of the human will is consequently a fundamental axiom in Wesleyan theology. See Will.

4. Wesleyans hold that saving faith is a conscious surrender of the soul to God and a positive trust in the merits of Christ. This faith is indeed *potentially* the gift of God, but its exercise is the voluntary personal act of the believer. Conversion, in Wesleyan theology, is the entire process of change from a state of condemnation and sin to one of pardon and holiness. Regeneration is a change in the moral affections resulting by divine power immediately upon this act of faith, which presupposes the penitence and consecration required. See Regeneration.

Wesleyanism accordingly teaches that justification and adoption are simultaneous, the former being the *act* of pardon, and the latter the *relation* of filial acceptance. A degree of sanctification is also held to be experienced at the same time, being a *state* of comparative holiness, consisting in a fixed purpose and disposition to love and serve God, the fruit of which immediately begins to appear in the life. The first of these elements takes place in the divine mind, and a knowledge of it as a fact is derived by the converted person from a consideration of the conscious exercise of faith to that end; the second is a mutual change,

testified to the soul by a special "witness of the Spirit" (q. v.), which is distinct from all other evidence, although concomitant and corroborative; and the third element takes place exclusively in the human subject, and is evidenced by the alteration felt in the heart and shown in the life; but they all three are equally and wholly the effect of the operation of the Holy Spirit. The man does not save himself, but simply consents to be saved, depends upon Christ to be saved, and co-operates with God for his salvation. It follows from the above showing that the converted person *knows* for the time being his gracious condition by this threefold testimony, one or the other part of which, however, may for the moment preponderate.

5. Wesleyanism, moreover, maintains that this salvation is not only free and present, but also *full*, i. e. that it is the privilege of every believer to be entirely sanctified in this life, and to live without actually feeling or committing any known sin. They admit, of course, the continual peccability of human nature, and do not claim Adamic or angelic perfection for any human being since the Fall; but they nevertheless insist upon the privilege and duty of complete holiness in heart and life as not only necessary for heaven, but possible indefinitely before death. They differ to some degree among themselves as to the instantaneous or progressive character of this experience, and also as to its date with reference to conversion, but they all agree in looking for it during life and health, on precisely the same terms of consecration, faith, and co-operation as required by regeneration. See SANCTIFICATION.

6. Finally, holding the above views of the power and coaction of the human will at every stage of the redemptive process, Wesleyans universally believe that it is possible for any, even the highest Christian, to fall from grace and ultimately perish, and they think they find actual instances of such lapse in the Scriptures and in common life. As none are absolutely elected to eternal life, so none are fully secure of it until probation is entirely ended. See PERSEVERANCE.

Literature.—The most exhaustive as well as oldest polemic on these distinctive features of Wesleyan Arminianism is Fletcher's *Checks to Antinomianism* (Lond. 1771 sq., and often since); but the subject is discursively treated likewise in Wesley's *Sermons* (in *Works*). A topical discussion is given in Watson's *Institutes* (Lond. 1822, and since), in Pope's *Christian Theology* (ibid. 1875–77, 3 vols. 8vo), and in Raymond's *Systematic Theology* (Cincin. 1877 sq., 3 vols. 8vo). For other works, see ARMINIANISM; METHODISM.

Wesleyans is a general name for all adherents or followers of John Wesley, the founder of Arminian Methodism; but by usage it is commonly limited to the regular Methodists of the British Conference, in distinction from those of the other kindred bodies in America, Great Britain, Ireland, and elsewhere, which in this *Cyclopædia* are treated under separate heads.

I. *History.*—As much of this is the common property of all Methodist bodies throughout the world, we give it here somewhat *in extenso*.

Methodism in its origin was the child of Providence. Its founder, John Wesley, was also a child of Providence; and nearly the whole of his career on earth was marked by indications of the special and peculiar, sometimes marvellous, interposition of God in his behalf. In the origin, growth, and wide diffusion of Methodism, we can trace the evidence of the divine hand opening its way and directing its course. In all its past history, now covering a period of one hundred and forty years, when its movements were in accordance with the indications of Providence, it prospered; on the other hand, many of the changes in its operations, which were of human origin, and the outcome of expediency only, have been the cause of obstruction and often of painful disappointment and loss.

1. *Inception of the Wesleyan Body.*—The embodiment of Methodism is John Wesley; and during the fifty-one years of his life which elapsed between its actual formation and the death of its founder, Mr. Wesley was its source and life. Born at Epworth in 1703, he entered the Charterhouse School, London, in 1714; in 1719 he was continuing his studies, under his brother Samuel, at the Westminster School; and in 1720 he entered Christ Church College, Oxford. In 1725 he was ordained deacon by Dr. John Potter, bishop of Oxford, who, in the advice he gave the young deacon, said, "If he wishes to be extensively useful, he must not spend his time in contending for or against things of a disputable nature, but in testifying against notorious vice, and in promoting real, essential holiness." Here were the germs of that life-work which produced Methodism. In 1729 John Wesley began to take pupils at Oxford, and some of the more serious of these united with their teacher in visiting the prisoners in the Castle and the sick poor in the city; and they commenced a systematic course of living which soon led to their being called Methodists. That was the first origin of the Society so designated.

Ten years elapsed. Both John and Charles Wesley had been out to America as missionaries in the meantime. Returning to England in 1738, they were both introduced to Peter Bohler and other Moravian brethren, from whom they learned the way of salvation by faith; and themselves entering into the liberty of the children of God, in the month of June, 1738, were made so happy in their new experience that they began in great earnestness to preach that doctrine everywhere.

In a remarkable manner the Spirit of God gave most convincing evidence of the completeness of the change which had been wrought by faith in both the brothers. This was more distinctly and emphatically shown by the spiritual awakening which accompanied and followed the preaching of John Wesley. He had to preach in St. Mary's Church, Oxford, before the University. His text was, "By grace are ye saved through faith;" and he explained the new doctrine with a clearness, fulness, and force which had not been known before in that famous seat of learning. That sermon was printed and widely circulated. It was followed by another on "God's free grace," in which, with equal lucidity and power, he set forth the doctrine "that the grace or love of God is free in all, and free for all." This sermon was printed in a cheap form; and those sermons, repeated in various forms and places, "gave birth to the greatest revival of religion" the world has ever known.

He desired, in his own mind, to retire to Oxford to his beloved obscurity, but Divine Providence ordered otherwise; and John Wesley was detained in London and importuned to preach these new doctrines, in various churches, thrice every Sunday, and on week-days also. One source of attraction was that he had recently returned from America, which was considered a far country; and he related some of his experience in the course of his discourses. Multitudes flocked to hear him, and soon the churches were unable to hold the crowds which assembled. In a short time, partly because of the large assemblies and partly owing to the new doctrines, he was excluded from one church, then from another, till at length he was shut out of all the churches. Not daring to be silent, after a short struggle between honor and conscience, he made a virtue of necessity, and preached in the open air—first in Moorfields, London, then at Kennington, and in many other parts of England.

Thousands upon thousands of persons—in some instances ten thousand, in others twenty thousand, and even more as computed by Mr. Wesley himself, and recorded by him in his *Journals*—attended his out-door services. This step was not taken in any spirit of antagonism to the Church; quite the contrary. During one month in 1739, both John and Charles Wesley had interviews with the bishop of Gloucester, Gibson, bishop of London, and Potter, archbishop of Canterbury, to talk over their conduct; and with kindly results in each

case. Mr. Whitefield, also, had similar interviews with bishops respecting his preaching in the open air. It is plain, therefore, that the resistance these three clergymen met with did not proceed from the heads of the Established Church, but from those of the clergy who were at ease in their comfortable livings, and who saw that their quiet enjoyment would be broken if the proceedings of these evangelists were not stopped. Hence it was that many newspapers and magazines were used by those clergymen to slander and misrepresent the work of the Wesleys and Whitefield.

During the summer and autumn of 1739, there were witnessed by thousands of persons most remarkable manifestations of divine power at many of the open-air services conducted by John Wesley. The preaching of George Whitefield and Charles Wesley, at the same period and to the same congregations, was quite as faithful and even more impassioned, at times, than was John Wesley's; but it was to the preaching of John Wesley only that those special manifestations were given. At London and at Bristol, on various occasions and at divers places, during the six months preceding the formation of the United Societies, scores of persons were smitten down under his preaching, in the open air and in small meetings in rooms; such signs had never been before witnessed since apostolic times. Mr. Wesley himself wrote: "More and more of the people were cut to the heart, and came to me all in tears, inquiring with the utmost eagerness what they must do to be saved." These penitents were counted by scores and hundreds during the autumn of 1739; and it was the witnessing of the deep agony of spirit and anguish of heart that awakened the sympathy of two gentlemen, who attended the preaching at Moorfields, to provide a place of shelter for those poor stricken ones.

Northward of the preaching ground at Moorfields—only a few hundred yards, but surrounded by fields—the Old Gunnery, or foundry for cannon, had stood in ruins for more than twenty years. Mr. Wesley was pressed to take the premises into his own hands; but he had to decline them, having no funds. Mr. Ball and Mr. Watkins, two kindly disposed friends, finding that the tenancy could be secured for £'15, loaned that sum to Mr. Wesley; but, as the place was a vast heap of ruinous buildings, a large additional sum had to be spent to fit it up as a place for religious worship. The roofless building, with tottering walls, was first used by Mr. Wesley on Sunday evening, Nov. 11, 1739. The cost of fitting up the Foundry for worship was about £800, which sum was paid in three years by small subscriptions from many friends who had shared in the blessings which came with the preached word.

The exact date of the origin of Methodism is not known; but it was within the three weeks embraced within the last week in November and the first fourteen days of December in 1739. A large number of persons had been converted within six months, who had been joined to the Moravians. In Mr. Wesley's works are found several allusions made by him to that period. The two following passages convey the clearest account we have: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption. They desired I would spend some time with them in prayer and advise them how to flee from the wrath to come. That we might have more time for this great work, I appointed a day when they might all come together, which, from thenceforward, they did every Thursday, in the evening. To these, and as many more as desired to join with them, I gave those advices which I judged most needful for them; and we always concluded our meetings with prayer suited to their several necessities. This was the rise of the United Society; first in London, then in other places." The first meetings were class-meetings, and John Wesley was the leader. In another extract we find the following additional details: "The first evening about twelve persons came; the next week thirty or forty. When they were increased to about a hundred, I took down their names and places of abode, intending, as often as it was convenient, to call upon them at their homes. Thus, without any previous plan, began the Methodist Society in England—a company of people associated together to help each other to work out their own salvation."

Such is the account of the origin of Methodism from the pen of its founder, who, in a small tract which he issued shortly before their organization, thus describes the character of a Methodist:

"A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him; one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His own desire, and the one design of his life, is not to do his own will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest. He follows not the customs of the world; for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He cannot lay up treasure upon the earth; nor can he adorn himself with gold or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can tell a lie. He cannot utter unkind or evil words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors, strangers, friends, and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men."

2. *Progress of the Wesleyans during Mr. Wesley's Lifetime.*—For the first century of its existence the history of Methodism was a series of providences. In a condensed record, which this is required to be, these providential openings can be very little more than indicated.

From the time the Wesley brothers returned from America they were both closely connected with the Moravians, whose meeting-house was, and is still, in Fetter Lane. It is probably true that most of the accessions made to their society during the years 1738 and 1739 were the fruits of the labors of the two Wesleys and Whitefield. Even after Mr. Wesley began his own society, in December, 1739, he himself continued to meet with the Moravians; and he took with him many of those who adhered to him as the results of his ministry.

As early as June, 1738, John Wesley visited the Moravian settlement at Herrnhut, Germany, where he remained three months, conversing freely with the Brethren on their doctrines and discipline. In December of the same year Mr. Wesley drew up for the society in Fetter Lane the rules of the Band Societies—companies of not less than five nor more than ten—who met together once a week for religious conversation and prayer. A series of nine questions were prepared and used on each occasion as helps and instructions; and the design of those meetings was embodied in a series of ten propositions and inquiries. These were the basis of the United Societies which began to meet under Mr. Wesley in December, 1739.

In April, 1739, John Wesley was excluded from the churches in Bristol, and a few months later he was also excluded from the London churches. Mr. Whitefield and Charles Wesley were also included in the prohibition. Mr. Whitefield commenced open-air preaching near Bristol, with such happy results that John Wesley soon saw a wide door of usefulness opened to him in that plan; and he readily adopted it, with such marks of divine approbation as had not been before witnessed. This led to the commencement of the system of the itinerancy, and necessitated the employment of lay helpers; hence lay preachers had to be engaged to watch over the new converts, gathered out of the world by the labors of those apostolic men.

The earliest of these lay helpers were Joseph Humphreys, Thomas Maxfield, and John Cennick. The first-named is thus introduced to us by Mr. Wesley himself:

"Joseph Humphreys, the first lay preacher that assisted me in England in 1738. He was perfected in love, and so continued for at least twelve months. Afterwards he turned Calvinist, joined Mr. Whitefield, and published an invective against me and my brother Charles. In a while he renounced Mr. Whitefield, turned Presbyterian minister, then received Episcopal ordination, and, finally, scoffed at inward religion"—a catalogue of delinquencies long enough to cause his name to be excluded from the true friends of Methodism.

Thomas Maxfield was converted under Mr. Wesley's preaching, at Bristol, in May, 1739. He had an excellent gift for preaching, and was very useful in keeping together and instructing the young converts in London during Mr. Wesley's absence. Some Churchmen raised a cry against Maxfield's preaching at the Foundry, and they sent their complaints to Mr. Wesley in the country, who hastened to London to silence him; but, on meeting his aged mother, who had heard Maxfield, she desired her son to hear him and judge for himself if he was not qualified to preach as certainly as Mr. Wesley was. That wise admonition of Mrs. Wesley led to the regular appointment of Thomas Maxfield early in 1740 to preach as a lay helper at the Foundry. He continued in office at the Foundry some twenty-three years, and after Mr. Wesley's marriage joined Mrs. Wesley in her prejudices; and in 1763 he separated from Mr. Wesley, taking with him one hundred and seventy members. He gathered an independent congregation in London, to whom he ministered for many years; but was reconciled to Mr. Wesley before his death, and Mr. Wesley preached in his chapel in 1783.

John Cennick joined Mr. Wesley at Bristol, and was very useful in that city and at Kingswood; but, not agreeing with Mr. Wesley's views on general redemption, he joined Mr. Whitefield, and became a useful minister in many parts of the United Kingdom.

In 1740 Mr. Wesley preached against predestination, and Mr. Whitefield published a reply to it in 1741, in which he advocated unconditional election, irresistible grace, and final perseverance. Charles Wesley's *Hymns* and John Wesley's *Sermons* being directly opposed to Mr. Whitefield's doctrinal views, a separation took place, which continued for many years; but Providence brought good out of what appeared to many, at the time, a serious evil.

July 23, 1740, Mr. Wesley separated from the Moravians.

In December, 1741, several disturbances having taken place at the services held by Mr. Wesley, one of the leading London magistrates voluntarily waited on the king, George II. In a few days, Sir John Ganson called on Mr. Wesley on behalf of the city magistrates, and reported "that the Middlesex magistrates had received orders from above to do you justice whenever you apply to us." That spontaneous kindness checked the disturbances, and the London societies had peace ever afterwards.

In 1742, the societies having greatly increased, and numbering several thousand members, they were formed into classes of twelve or more persons, with a properly qualified person to lead them. In February, at Bristol, the same year, the debts on buildings were mentioned, and offers were made to contribute a small sum weekly as the best way of paying the debts. Leaders were desired to collect what each member would give weekly, and a steward was then appointed to receive these amounts from the leaders weekly. Class-leaders and stewards were thus early chosen and appointed. The Select Society, or Band Society, consisting of justified persons only, was established in 1742. Members meeting in band had on their quarterly ticket, besides the usual distinguishing marks, a large B. Band tickets have been provided in England regularly each quarter ever since, but they are usually given now as ordinary tickets. Indeed, some of the preachers do not know what the letter B on the ticket represents.

Watch-night services began as early as April, 1742. The converted colliers at Kingswood first began them as a substitute for their midnight meetings held at the ale-house. They began at eight or nine o'clock, and continued until midnight. Mr. Wesley at once approved, and fixed them, first monthly, at the full of the moon, then quarterly, and recommended them to all his societies. They are now held only on the last night of the year.

Quarterly society tickets were first given in 1742. For over twenty years these were issued in three or four localities, each having a different design. Inconvenience having arisen from these varieties, the ticket of one district not being known or recognised in another, the Conference in 1765 ordered a uniform ticket to be issued from London, the first of which is dated February, 1766. For fifty years these tickets were only about an inch square—a very simple record—containing the date, a text of Scripture, and a large capital Roman letter enclosed in a simple border, with the member's name written by the preacher who gave it on the margin. In 1816, at the suggestion of the Rev. Jabez Bunting, the ticket was a little enlarged to give space within the border for the member's name. In 1822, when Mr. Bunting was Connectional editor, he again altered the ticket, making it twice as large as before, and adding the name and origin of the society at the head. The design was thought by the Conference too fanciful, and three tickets only of that kind having been issued, it next was printed with a ray border around it in 1823, and in that form it has appeared ever since. The tickets were used to admit the members to love-feasts, society meetings, and the Lord's supper. The addition of a few lines by the preacher at the back of the ticket made it a passport for a member to any society of Methodists either in England or the colonies. Recently a proper form for the removal of members has been provided.

In 1742 Mr. Wesley and John Nelson itinerated through parts of Yorkshire and Cornwall, establishing Methodism in many places. During that year the organization of Methodism was nearly completed.

On May 1, 1743, the rules of the society were first published in a small tract of eight pages, with the title *The Nature, Design, and General Rules of the United Societies in London, Bristol, Newcastle-on-Tyne*, etc. They recite briefly the origin of the societies, and then describe the objects and characteristics of Methodism. Twenty editions of that tract were issued during Mr. Wesley's lifetime.

In 1743 sick-visitors were appointed, the leaders of classes furnishing the names of persons to be visited, and the stewards supplying pecuniary aid when needed.

In June, 1744, the first Conference was held. Mr. Wesley invited six clergymen and five lay preachers to meet him in London, at the Foundry, and five days were occupied with its deliberations. The first included preliminary plans and a discussion on justification; the second, a discussion on sanctification; the third, on the Church; the fourth, on discipline; and the fifth was devoted to the appointment of officers and defining their duties. A full record of their deliberations was preserved, and it shows how completely the whole scheme of Methodist discipline was outlined in their earliest deliberations. It came almost perfect from the first deliberative assembly.

The year 1745 was memorable for the inquiry made in the Conference, Is Episcopal, Presbyterian, or Independent Church government most reasonable? The unrest of Mr. Wesley's mind was deepened by correspondence with the Rev. Westley Hall, who had urged him to renounce the Church of England. At that time, Mr. Wesley believed in apostolical succession and the offering of an outward sacrifice by the priest. These dogmas were soon afterwards given up by him. On his journey to Bristol, in January, 1746, Mr. Wesley read lord King's *Inquiry into the Constitution, Discipline,*

Unity, and Worship of the Primitive Church. As the result of the discussion held in the Conference of 1745, Mr. Wesley considered his lay helpers as deacons and presbyters, and himself as a scriptural bishop. Lord King's book confirmed those opinions. He took time to consider the whole question; and at the Conference of 1747, in a series of nine questions and answers, he states plainly his acceptance and adoption of a Presbyterian form of Church government. He renounced all his High-Church notions, and his legislation in Conference after that date was based upon the convictions wrought in his mind by lord King's work. Even apostolical succession had to go. Of that, some years afterwards, he wrote, "I never could see it proved, and I am persuaded I never shall." His preference for the Church of England remained, but his practice was in accordance with the Dissenters in Church polity. Although Mr. Wesley did not for forty years after that period resort to the imposition of hands in ordination, yet the preachers he employed were solemnly set apart to the pastoral office; and the fact of his laying-on of hands shortly before his death was more a matter of form than the conferring of any special grace or qualification. He founded societies or churches all over the land, and he solemnly set apart godly men as their pastors. If there was some inconsistency in Mr. Wesley's adhesion to the Church of England, and his establishing a separate Church in the land, it was more the result of necessity than design.

In 1746 England was divided into seven circuits, for the better carrying-on of the itineracy and the systematic government of the societies. Circuit stewards were that year first appointed and quarterly meetings first held. At that meeting all the finances of the circuit were reported, receipts and expenses, and those reports were carried up to the yearly Conference.

In 1747 a tract society was commenced in Methodism. Mr. Wesley had himself written and published a dozen tracts, the wide distribution of which was made a blessing to many people.

The wisdom and forethought of Mr. Wesley were clearly shown in June, 1748, when he opened a large school on the top of Kingswood Hill, Bristol, for the education of the children of his preachers. That school still exists; but nearly a quarter of a century since it was changed in its character to a Reformatory School, and a much larger and more convenient establishment was erected near Bath as the School for Methodist Preachers' Children, which is known as New Kingswood. In 1813 a second school for the same purpose was purchased and opened at Woodhouse Grove, near Leeds, Yorkshire. For some years, the latter has been the juvenile school and New Kingswood the finishing school, and it has taken high rank among the first-class classical and mathematical schools in England. There is a scheme under consideration for the union of these schools, or for some enlargement which will admit of the larger number of preachers' sons, owing to the greatly increased number of Methodist preachers. These schools have each a history full of interest, at least to Methodists; but no friendly hand has yet undertaken to be the chronicler of their instructive records. From those schools have gone forth youths who have risen to the highest positions in law, theology, and medicine; while in commercial life Methodist preachers' sons take rank with the best in the land. In the present years (1880–81), the son of an Irish Methodist preacher is the lord mayor of London, he having been also sheriff of London and Middlesex. Among the senators in the House of Commons are sons of Methodist preachers, who are distinguished as accomplished speakers and able legislators. No less than ten sons of Methodist preachers have been presidents of the Methodist Conference. While much of this distinction is doubtless due to natural genius and persevering effort, yet these owe their inception, growth, and success largely to the excellent training obtained in the schools for preachers' children. A public collection is made through all the societies once in the year for these schools. It was appointed by Mr. Wesley when the first school was opened, and it has been continued ever since. The collection was instituted when the salary of a preacher was not more than £12 a year.

In January, 1750, a union took place between Mr. Whitefield and Mr. Wesley. Doctrinal differences separated them ten years previously; but they began this year by preaching in each other's chapels, and so, records Mr. Wesley, "one more stumbling-block is removed."

In 1751 the first disruption in Methodism took place. John Bennett, who had been a preacher for eight years, separated from Mr. Wesley, charging him with being a pope and preaching popery. During the same year, James Wheatley, another preacher, was expelled by the united voice of both John and Charles Wesley. Both these men for a time created prejudice against the Wesleys, but the societies soon recovered their lost ground.

The Conference of 1752 agreed that the preachers should receive a stipend of £12 per annum to provide themselves with necessaries. Previously no money salary was given, the stewards supplying the preachers with what they wanted. In the year 1800 the finances had improved sufficiently to allow the preachers £4 each quarter. Ten years later that amount was doubled in some circuits, and by the end of the first hundred years (1839) most of the preachers received £1 per week or more, besides a residence rent-free. In 1880 single young preachers receive as a minimum salary £80 a year, while some of the leading ministers receive a total annual salary which ranges from £250 to £350 from their circuits. Many excellent preachers left Mr. Wesley during his lifetime because no provision could be made for their wives and children, or for men worn out in the service.

In August, 1755, Mr. Wesley held the first covenant service in London. The form of service used is that written by that eminently holy Puritan Richard Alleine. The sacrament of the Lord's supper formed the closing part of the service. It has for many years been the custom to hold the covenant service in the afternoon, or during some part, of the first Sunday in each year, in all societies belonging to English Methodism. It has usually been a solemn but very interesting and profitable service.

The Conference of 1756 ordered a collection to be made yearly in all the societies, which for a century was known as the yearly collection, to assist in paying chapel debts, to help poor circuits, to pay the preachers' small salary, to encourage the opening of new preaching stations, and to pay legal costs when Methodists had to defend their rights against men who interfered with them. The debts on chapels in 1756 were £4000, and in 1812 they reached £100,000. Regulations made during the last quarter of a century provide against any such accumulations of debt. The yearly collection is made in the society classes among members only, and in 1880 it realized more than £8000. The General Fund, as first originated, has changed its name into Contingent Fund, or Home Mission and Contingent Fund. The several objects at first to be assisted by the fund have now each a separate collection for their support.

On several occasions evil-disposed persons had spoken against the moral character of some of the preachers. Mr. Wesley, hearing of these complaints, caused each preacher to be examined at the Conference of 1759, and such examination has been continued at each successive Conference. The punishments for offenders are a rebuke from the president before the whole Conference, being put back on trial, suspension for a year, or expulsion. One result of the first examination of character was a great revival of religion, which spread over most parts of England and into Ireland.

In 1762 Thomas Maxfield and George Bell separated

from Mr. Wesley, and took with them a large number of members in the London society. This led Mr. Wesley, in 1763, to devise a plan for the union of all the societies in England, and to establish a Connectional principle which should be a bond of union and mutual help. The duties of assistants and helpers were defined, and the twelve rules of a helper written and published. The same year the preachers received instructions to sell the books issued from the book-room, and the first preacher in each circuit has acted as Connectional bookseller ever since.

The Conference of 1763 observing that some of the preachers were almost worn out and unable to itinerate, it was recommended that a fund be established to relieve the urgent needs of such as were obliged to rest. Each travelling preacher was desired to contribute ten shillings yearly to that fund. For forty years the provision thus made was utterly inadequate for the purpose designed. In 1807 the Conference reported that the fund was not sufficient to provide the superannuated preachers and their widows with even the necessaries of life. Dr. Adam Clarke drew up a plan that year for increasing the fund. Subsequent conferences improved upon that plan, and for a time it was known as the Supernumerary Preachers and Preachers' Widows' Fund, then it was named the Auxiliary Fund, and in 1838 it was further improved and called the New Auxiliary Fund. The preachers contribute liberally to it, and a collection is made once a year in all the classes, so that the fund now yields a sum which enables each preacher and widow to receive from it a yearly sum that fully meets all the necessaries of life and places each above want. The Rev. John Rattenbury devoted the last years of his valuable life to perfecting the resources and administration of that fund. In 1793 the Conference resolved that a preacher unable longer to itinerate should become a supernumerary, and at the end of four years he should be superannuated. Rules were afterwards made for permitting some supernumeraries to enter into business, in which case their names were removed from the list of preachers belonging to the Conference. In this way the Rev. Thomas Rankin, who presided over the first Methodist Conference held in America, having entered into business, had to suffer the removal of his name from the Conference roll, and his death was not recorded in the *Minutes* when he died.

At the Conference of 1765 it was resolved to issue from London one uniform society ticket of membership for all the societies. The first ticket so issued is dated February, 1766. The tickets have been printed and sent out by the book-room ever since. At the same Conference it was recommended that in speaking to and of the members of society the words "brother" and "sister" should be uniformly used as far as practicable. Those terms are still used by the older preachers and members.

The Conference of 1767 made a regulation that the same preacher shall not be sent above one year, never above two years, to the same circuit. The time has since been extended to three years. Once, by special request of the Bible Society, Dr. Adam Clarke was appointed a fourth year to the same circuit. Preachers who have ceased to itinerate, that they may occupy official positions in the Connection, are appointed by the Conference to the duties for a period of six years, which may be renewed at the discretion of the Conference. There are about eighty preachers located in office.

The question was agitated in 1768, Are the Methodists Churchmen or Dissenters? To this Mr. Wesley replied, "We are neither the one nor the other, but irregulars." A century later the same question was often asked, and answered in the same way. The position Methodism is now taking in the religious world is one which is securing for it the character of a Church, independent of all others, complete in its organization, and fast assuming a dominant place among the churches of Christendom.

In 1769 the Conference expressed its joy at hearing of the establishment of Methodism in America, and sent two of its preachers, Richard Boardman and Joseph Pilmoor, to adjust the new society, and to convey to them a substantial proof of its sympathy.

The Conference of 1770 was a very memorable one in Methodism. To raise a defence against Antinomianism, Mr. Wesley published a series of eight propositions respecting doctrine. These aroused a fierce controversy, Lady Huntingdon, Rev. Walter Shirley, and others using their most vigorous efforts against Mr. Wesley. Convinced that Mr. Wesley was right, all his preachers defended the propositions, and the Rev. John Fletcher wrote and published his *Checks to Antinomianism*, a masterly work, in defence of the Arminian doctrines of the Methodists.

The Rev. George Whitefield died in America in the September of 1770, and Mr. Wesley preached his funeral sermon in both Mr. Whitefield's tabernacles in London.

The year 1777 was memorable in Methodism as that in which the foundation of City Road Chapel was laid in London.

On Jan. 1, 1778, Mr. Wesley issued the first number of the *Arminian Magazine*, a work in defence of general redemption. It has appeared monthly without any interruption for one hundred and three years, and is nearly the oldest serial magazine in England. Its price for thirty-two years was sixpence each issue; in January, 1811, the price was raised to one shilling monthly, and so continued till it had completed a century of years, when the price was again reduced to sixpence. Soon after Mr. Wesley's death the title was changed to *Methodist Magazine*, and in 1822 the Rev. Jabez Bunting, as editor, changed it again to *Wesleyan Methodist Magazine*, which it still retains. When there were but few magazines in England, its highest circulation was about twenty-six thousand monthly; in 1880 the circulation was only eleven thousand, but it has many rivals. It has been a source of much revenue to Methodism, and an able and powerful defender of its doctrines, agencies, and experience. Its pages are richly stored with valuable history, and instructive and precious biography.

The Rev. Dr. Thomas Coke, an ordained clergyman who had joined Mr. Wesley in 1777, was sent by him to preside at the Irish Conference in 1782, and for nearly thirty years continued to preside over their deliberations, his visits to that country being, on the whole, a great blessing to the people. In 1784 Dr. Coke travelled over England to examine the trust-deeds of the chapels, and to get them settled on the Conference plan.

The last day of February, 1784, was a memorable one in the history of Methodism. To perpetuate the system of Methodism as it had been formulated by the experience of forty-three years, Mr. Wesley had drawn up a deed of declaration, which was enrolled in the Court of Chancery, by which one hundred ministers are to form the Annual Conference of Methodism, and the survivors are to fill up all vacancies once a year. The deed limits the sittings of the Conference to not less than five, nor more than twenty-one, days, and by that deed Methodism may be perpetuated till the end of time. Several preachers whose names were not included in the first selected hundred took offence and left the Connection, among whom were John Hampson, senior and junior, and Joseph Pilmoor, who went to America and did useful work in the Church.

The Conference of 1784 fixed the time for a preacher to remain on trial at four years; it had been less. Soon after the Conference Mr. Wesley ordained Dr. Coke, and sent him out to America to be joint superintendent over the Methodist brethren in that country with Francis Asbury. He also wrote and sent an important letter to the American societies, dated Bristol, Sept. 10, 1784, in which he embodied what to him seemed sufficient in-

structions for the establishment and perpetuation of a Methodist Church, and he sent them also an abridged liturgy for their use.

Sunday-schools were systematically commenced by the Methodists about the year 1784. Mr. Wesley himself had conducted a Sunday-school in Georgia, America, as early as 1736. In 1769 Hannah Ball, a young Methodist lady, conducted a Sunday-school ten years before Mr. Raikes began the work in Gloucester. Mr. Wesley early approved of the system, and one of the earliest letters written by Robert Raikes was published in the *Arminian Magazine* for January, 1785. That led the way to their general adoption by the Methodists. In 1812 the number of scholars in Methodist Sunday-schools was about 60,000; in 1880 the number was 787,143, with 119,911 teachers, in England, and a union was established for the Connection.

The action taken by Mr. Wesley in 1784 in ordaining Dr. Coke as superintendent or bishop to officiate in America, and ordaining Richard Whatcoat and Thomas Vasey to act as elders or deacons, was repeated in the following year, 1785, when he ordained John Pawson, Thomas Hanby, and Joseph Taylor to administer the sacraments in Scotland. In 1786 he ordained Joshua Keighley, Charles Atmore, William Warrener, and William Hammett; the two latter were for mission stations abroad. In 1787 Duncan McAllum, Alexander Suter, and Jonathan Crowther were ordained by him, and in 1788 John Barber and Joseph Cownley were ordained elders, and Alexander Mather a superintendent. In 1789 Henry Moore and Thomas Rankin were ordained to have special charge of the London, Bath, and Bristol societies, and to administer the sacraments. Mr. Moore's parchment of orders was long in the possession of the writer. Mr. Rankin, five years previously, had convened and presided over the first Conference of Methodist preachers in America. These acts of ordination were strongly opposed by Charles Wesley, but such a proceeding on the part of John Wesley was justified by the surrounding circumstances of the time. It was one of those pacificatory measures which prevented what threatened to be a separation and loss of members. The conferences after Mr. Wesley's death did not recognise the "orders" thus given as conferring any superiority of position to the preachers thus ordained, excepting that some of them were permitted to administer the Lord's supper before other preachers could do so. Mr. Moore maintained his supposed rights to the end of his days, but the Conference did not regard them. The Conference began to ordain preachers by the imposition of hands in 1836, but Mr. Moore was not invited to take part in the ceremonial. The three ministers who first laid hands on the heads of young men received into full connection in 1836 were Jabez Bunting, president of the Conference; Richard Reece, ex-president; and Robert Newton, secretary of the Conference. Ordination in this way has been continued at every subsequent Conference, the officiating ministers being the president and secretary of Conference, the ex-presidents, some chairmen of districts, and occasionally the father, if a minister, who has a son to be ordained. The president, in giving a copy of the Bible to each, says, in substance, "Take thou authority to preach the word and administer the sacraments." This takes place not till after four years' satisfactory probation, and a thorough examination.

During the life of Mr. Wesley, preaching by the Methodists was held at five and nine in the morning, five in the afternoon, and eight in the evening, so as not to prevent any from attending service at Church. The Conference of 1786 gave consent to hold Methodist services in church hours when the minister was a wicked man or preached Arian doctrines, or when the churches could not contain half the people, or when the church was three miles distant. In such cases the preacher was directed to read the Psalms, Lessons, and part of the Church Prayers. All this was changed soon after Mr. Wesley's death, and more liberty was given to the preachers.

March 29, 1788, was a memorable day in the history of Methodism; Charles Wesley, the poet, entered into rest. He had no disease; "the weary wheels of life stood still." He was born in December, 1707, consequently was aged eighty years and three months. He wrote fully six thousand five hundred hymns and poetical pieces, but left his widow in such moderate circumstances with her three children that William Wilberforce, the Christian philanthropist, sent her yearly the sum of £60 as a gratitude-offering for the soul-comfort he had derived from her husband's hymns and sermons, and this was continued till her death, in December, 1822, at the age of ninety-six years. The death of Charles Wesley was more deeply felt by the founder of Methodism than any other event in the history of the Connection.

At the Conference following the death of his brother, Mr. Wesley took a review of the fifty years that had passed since his conversion, which event he considered to be the real beginning of Methodism. The sum of a long conversation was that the Methodists, in the course of fifty years, had neither premeditatedly nor willingly varied from the Church in one article, either of doctrine or discipline. That out of necessity, not choice, they had slowly varied in some points of discipline, by preaching out-of-doors, using extemporary prayer, employing lay preachers, forming societies, and holding annual conferences. These were all commenced as Providence opened the way.

The Conference of 1790 was the last presided over by Mr. Wesley. As if premonitory of his death, two committees were appointed, one to manage the mission newly established in the West Indies, and one to superintend the erection of chapels both in England and Ireland. A plan of the order of business in conducting the Conference was drawn up and published in the *Minutes*.

3. *History of the Wesleyan Body since Mr. Wesley's Decease.*—The death of John Wesley, in March, 1791, was a blow so heavy when it occurred that it produced a feeling of awe and submission among the preachers, which prevented the introduction of various reforms for several years which had been contemplated and were required. During the whole year the *Arminian Magazine* scarcely named Mr. Wesley; more important duties devolving on both preachers and officers of the Connection. It was resolved to elect a president from the senior preachers at each Conference, and in other respects to carry on the Connection on the plan previously observed. England was divided into districts, and chairmen appointed to superintend them. The number of districts were, England, nineteen; Scotland, two; Ireland, six. By this plan the best possible arrangement was made for giving to the societies that careful oversight which they had previously received from Mr. Wesley himself. Each district was required to meet its own expenses.

A spirit of restlessness soon appeared among some of the societies after Mr. Wesley's death. William Hammeth, whom Mr. Wesley had ordained to labor in the West Indies, went to America in 1792 in search of health. He made a division in the society at Charlestown, appealed to the English Conference, and the result was his exclusion from the ministry. In England, one at least of Mr. Wesley's ordained preachers assumed the title of reverend, wore a gown in the pulpit, and administered the Lord's supper without the consent of the Conference. During the three years following, much unrest was manifested in many parts of England by the people asking to have the Lord's supper administered by their own preachers instead of having to go to Church for the purpose.

In 1794 the trustees of some Methodist chapels, especially in Bristol, refused to allow any preacher to officiate in their chapel who had not previously been approved by them for that purpose. The dispute at

Bristol ran so high as to threaten a division of the whole Connection.

In 1795 the dispute with the Bristol trustees, and the question of the preachers administering the Lord's supper to the societies, had created so much painful unrest that, to save a disruption, a plan of pacification was drawn up by nine preachers, which, when approved by the Conference, was submitted to the discontented trustees, and when accepted by them was sent to the societies, and was the means of averting for that year any division. The plan included nine points concerning public worship, and nine points concerning discipline. The concessions consisted mainly of authorizing the continuance of sacramental services by the preachers where they had been practiced without the consent of the Conference. Preachers and officers who spoke for or against the introduction of the Lord's supper were to be subject to trial and penalties. That clause was resisted so determinedly by a few preachers and by very many members, both in public addresses and by the wide distribution of pamphlets, chiefly written by Mr. Alexander Kilham, one of the preachers, that at the Conference of 1796 the first business done was the trial, and finally the expulsion from the ministry, of Mr. Kilham. Those who had the direction of the affairs of the Connection acted with determination in this matter, but many of the junior preachers and several thousand members considered that decision unjust, unwise, and impolitic.

The year between the expulsion of Mr. Kilham and the Conference of 1797 was passed by him in visiting the societies in various parts of England, to ascertain their views respecting the action of the Conference in his case. The result was the formation, in the summer of 1797, of a new Methodist Connection, which included at least three preachers from the old body and about five thousand members. That was the first division of the Methodist people after Mr. Wesley's death, and in thirty years it was followed by three others, all which might have been averted by the exercise of more Christian forbearance and the concession of points of discipline deemed "non-essentials," which have in later years been nearly all conceded by the Methodist Conference. The New Connection Methodists ought to be now united with the parent society, from which they should not have been separated. The three preachers who separated themselves from the Conference on that occasion were William Thom, Stephen Eversfield, and Alexander Cummin, all of whom assisted in forming the New Connection. The Conference of 1797 issued a pastoral address to the societies, to allay as much as possible the spirit of unrest which so widely prevailed. For over sixty years a pastoral address has been annually issued by the Conference, commencing with the year 1819.

The foreign missions of Methodism were considered and recognised by the Conference of 1798. Those missions were commenced by Dr. Coke in 1786, and were entirely under his direction and management till 1791, when the Conference appointed a committee of nine of the brethren to assist him in examining candidates for foreign service, and also the accounts and letters relating to the missions. The Conference of 1793 appointed the first general collection to be made throughout the Connection in support of the missions. The second collection was made in 1796, and it has been continued yearly ever since. These missions were under the control and management of Dr. Coke, with the aid, though little more than nominal, of a committee, until the year 1813, when he arranged with the Conference for his journey to India. The doctor closed his earthly pilgrimage while crossing the Indian Ocean, and in the following year the Foreign Missionary Society was originated at Leeds, since which time it has become one of the most useful and important missionary organizations in the world, with nearly five hundred ministers and one hundred thousand members in society at the Conference of 1880; the voluntary contributions reported at the annual meeting that year in support of the foreign missions being £165,498, while the expenditure of the year was £190,686.

A Committee of Privileges was appointed by the Conference of 1803, which then consisted of ten of the principal preachers and laymen in Methodism. Its origin dates from the threatened invasion of England by Bonaparte in 1802, when an act was passed in Parliament to raise a regular corps of militia. This included some Methodists; and a clause was introduced to exempt the Methodists from drill on the Sabbath. The Committee of Privileges was at first intended to act in defence of those rights. Its scope and numbers were enlarged in 1811, when the committee was appointed to have the direction of any lawsuit which in any way related to the Methodist Connection. Circuit collections were ordered to be made to meet the outlay which might occur in consequence of such legal proceedings. In 1853 the committee was established on a broader and more permanent basis, so as to include any legal contingency which might arise. It is now divided into two parts, one for guarding our privileges, the other for cases of exigency.

The Conference of 1804 resolved that any itinerant preacher who carried on any trade should, on proof thereof, be excluded from the "Itinerant Plan," and forfeit his connection with the ministry. This regulation excluded from the ministry the Rev. Thomas Rankin, one of the most respected and most prominent of Mr. Wesley's preachers, who, seeing that the allowance made to supernumerary preachers was wholly inadequate to their support, preferred to enter into business and become a coal-merchant rather than impoverish a fund already overtaxed. That act excluded him from the ministry, and at his death he had no record in the *Minutes of Conference*. An interesting memoir of him was printed in the *Methodist Magazine*.

A series of nine new minutes were agreed to by the Conference of 1807, the fifth of which was to the effect that camp-meetings may be allowable in America, but they are highly improper in England; and the Conference disclaimed all connection with them. Some of the earnest Methodists in Staffordshire were of opinion that if camp-meetings were good for America, they were equally good for England; accordingly, at Mow Coss, in that county, camp-meetings were held; and for taking part in them William Clowes, Hugh Bourne, and other Methodists were deemed unworthy of membership; and on being excluded, several of them united in forming the Primitive Methodist Connection in 1810, which has since become the most prosperous and most numerous offshoot from the parent society. Its members in 1880 numbered 190,800.

The first Methodist missionary was sent to Africa in the year 1811. Some Methodists had settled in the colony of Sierra Leone about the year 1792. Early in this century a colored man, named Mingo Jordan, preached to the people, gathered a society, and wrote to Dr. Coke and Dr. Adam Clarke, asking for help. The Conference of 1811 sent out George Warren as the first missionary to that colony.

Some Methodists, having made their way to the colony of Australia, formed a class, and found in one of the penal convicts who had become converted the first Methodist preacher in that vast country. The Conference of 1812 sent out Samuel Leigh, who laid in Australia, broad and deep, the foundations of a great Methodist Church, which numbered in 1880 fully 69,000 members.

In 1813 Dr. Coke started with a small band of missionaries to found the Methodist Church in India; and although it has been of slow growth, its branches are rapidly stretching over the continent of India. The work assumed wider proportions, and found many new fields after the Missionary Society was fully organized in 1813–14; since which time the agents of the society have found their way to nearly every country under

heaven; and, aided by the American Episcopal Church and the Church South, Methodism is establishing itself in every land.

In October, 1815, what is now known as the Bible Christian Society was founded at Lake, near Shebbear, Devonshire, by William O'Bryan. He had been a very zealous Methodist local preacher; had visited many places in that country where the Gospel was not preached, and gathered the people together for religious worship. For doing just what Mr. Wesley had done seventy years before, an injudicious Methodist preacher expelled Mr. O'Bryan from their community; and he, not feeling at liberty to discontinue his evangelistic work, gathered some of his converts into a small society in Devonshire; and in one year their members numbered more than 500. In the year 1880 their membership in England was 21,292; in addition to those in Canada, 7254; and Australia, 3605. Mr. O'Bryan died in America a few years ago at an advanced age. Their membership is largely confined to the west of England, where the society originated.

In 1818, what is known as the Children's Fund was instituted. Previously to that date, each preacher having a family was allowed £6 per annum for each child, which sum was found to be inadequate. New arrangements were made in 1818 for raising more money, and for the better management of the fund. The allowance has been £7 for each child for half a century; but some circuits, by a special effort, make up the sum to £10.

In 1819 important improvements were made in the system of finance, and the Conference resolved that in future a financial district meeting should be held in the early part of the month of September in every district, at which all the preachers and stewards who could were to be present, to make whatever financial arrangements were required for each circuit in the district, for one year prospectively.

One of the most important acts done at any Methodist Conference was the passing of what have since been known as the Liverpool Minutes of 1820—a series of thirty-one resolutions, the design and purpose of which was "the increase of spiritual religion among our societies and congregations, and the extension of the work of God." The reading of those resolutions to the society at any time since has usually been followed by renewed spiritual activity and success.

The year 1820 was memorable also for the resolution then passed to secure every four years an exchange of delegates between the English and the American Methodist Churches. The first delegate from America was John Emory, who was presented to the Conference at Liverpool in July, 1820; and who, in his address sketching the progress of Methodism in his own country, said, "The two bodies would yet compass the world, and shake hands at the Pacific." That prophecy has been realized. Emory was a thin spare man of about thirty-five, but his presence and words made a deep impression on the Conference. He was the guest of Dr. Adam Clarke at Millbrook, who was then working hard at his *Commentary*. The first delegates from the British Conference to America were Richard Reece and John Hannah, who attended the General Conference held at Baltimore in 1824, where they met bishops McKendree, George, and Roberts, and one hundred and twenty-nine delegates.

The missions to the Shetland Islands were commenced by Dr. Adam Clarke in 1822, who found the chief means for their support for ten years, when he ceased from his labors. They now (1880) number more than twelve hundred members.

What is known as the Leeds organ dispute arose from the introduction of an organ into Brunswick Wesleyan Chapel in 1828 against the wishes of a large majority of the leaders and other officers of the society. The result was that more than one thousand members left Methodism, and formed the Society of Wesleyan Protestant Methodists. They existed as a useful, laborious Church for about eight years, when they united with a much larger secession from the old body.

In the Conference of 1834, the question of commencing an institution for the education and training of young ministers was considered and decided upon. Among the advocates for the measure were Messrs. Reece, Bunting, Newton, Subcliffe, Gaulter, Scott, Lessey, and one hundred and fifty other preachers. Against the proposal were James Wood, Dr. Samuel Warren, James Bromley, Henry Moore, and about thirty old preachers; one hundred other preachers remained neutral. Dr. Warren took the lead in the opposition; wrote and published a pamphlet against the proposal, which was considered by those friendly to the project to be such a misrepresentation of the facts as to bring the doctor to trial before a special district meeting. Dr. Warren was the superintendent preacher of the Manchester first circuit. The circuit defended their minister; the special district meeting tried, and suspended him from office as a preacher. An appeal was made to the Court of Chancery, when the vice-chancellor, Shadwell, declared against Dr. Warren; in consequence of which, at the Sheffield Conference of 1835, Dr. Warren was expelled from the Conference and the Connection. Having many friends and followers who sympathized with him, they left the Connection, and formed the Wesleyan Methodist Association, which, ten years afterwards, numbered 21,176 members. In 1857 they were united with the Reform Methodists of 1849–50.

The resolution of the Conference of 1834 to found a theological institution was carried into effect by the Conference of 1835–36. A committee was formed to complete the proposed scheme. An old Congregational building, known as the Hoxton Academy, was rented, and used with advantage for several years. In 1839, Abney House, in Stoke Newington, long the residence of Sir Thomas Abney and of Dr. Isaac Watts, was taken as a branch establishment; and both were used to their fullest capacity until the year 1841–42, when the handsome college at Richmond was completed; and about the same time the commodious institution of Didsbury, near Manchester, was also ready for occupation, when both were tenanted by the removal of the students from the two London buildings. Since then another college for the same purpose has been built at Headingly, near Leeds, and occupied fully; and a fourth college is now in course of erection at Handsworth, near Birmingham, which is to be opened in 1881.

The centenary of Methodism was celebrated in all parts of the world during the year 1839. The Conference of 1837 appointed a committee of ministers and laymen to prepare a report of the best way of observing the occasion. The report was presented to and accepted by the Conference of 1838, and a great Connectional representative meeting was gathered in Oldham Street Chapel, Manchester, Nov. 7, 1838, comprising two hundred and fifty preachers and laymen, and was the most imposing assembly of Methodists which had ever been held. Its deliberations were continued for three days. To commemorate its proceedings a large picture was painted, engraved, and published by Mr. Agnew, in which were included one hundred and four portraits. It is generally known as "The Centenary Picture." Thomas Jackson presided. It surpassed all previous meetings for Christian feeling and pious beneficence. A Thanksgiving Fund was recommended as an acknowledgment for the great mercies of the past, and £80,000 was at first fixed upon as the limit expected from it. No less than £10,000 was promised at the meeting held in the City Road Chapel, London. Ireland generously promised £14,500; and by the opening of the centenary year the promises had reached £102,000; by March they were £150,000; and by the time the celebration was to be observed throughout the Connection—namely, Friday, Oct. 25—the promises had reached £200,000. Before the fund was closed, it amounted to

£216,000. The objects to be benefited by the fund were: the erection of two Theological Institutions; the purchase of a Centenary Hall and Mission-house in London; the relief of distressed chapels; the better support of worn-out preachers and their widows; the building of a Centenary Chapel in Dublin; and to make provision for promoting day-school education. The Centenary Conference, 1839, reported an increase of membership of over 16,000, and 118 candidates for the ministry. The year after the death of Mr. Wesley, i. e. in 1792, the Methodist family numbered 550 itinerant preachers and 140,000 members in Great Britain and America: in 1839 these figures were raised to 5200 itinerant preachers and 1,171,000 members in society. In 1880 the total number of itinerant ministers throughout the Methodist world was 31,467; the total of ministers and members, 4,707,472. This record may be very appropriately closed with the memorable words of the dying Wesley—"What hath God wrought!"

In 1841 the Centenary grant of £2500 for educational purposes was made available for the founding of a training institution for elementary teachers and the establishment of primary schools throughout the Connection. The necessary funds for developing the work came in slowly. The Normal Training Institution and practicing schools in Westminster were opened in 1848. In 1857 there were 434 day-schools connected with Methodism, in which 52,630 scholars were taught. Ten years later there were 640 schools and 100,000 scholars. In 1880 there existed 851 schools and no less than 179,900 scholars. An additional training institution has also been established at Shortlands, Battersea, for females. The first principal of the Westminster institution was the Rev. John Scott, and the present principal is the Rev. Dr. Rigg. The principal at Shortlands is the Rev. G. W. Olver, A.B.

The disruption which took place at the Manchester Conference of 1849 was the most sad and painful event that ever occurred in Methodism. A growing feeling of discontent had for some years been manifested by some of the preachers at what was considered by them a policy of dictation by some of the senior preachers, more especially by Dr. Bunting; and certain fly-sheets were printed and circulated throughout the Connection, in which the causes of complaint and dissatisfaction were embodied. The fly-sheets were anonymous. About the same time there was published a volume entitled *Centenary Sketches of One Hundred of the Prominent Ministers of the Connection.* That also was anonymous. The Conference of 1849 resolved to ascertain, by a system of rigid questioning, who among the preachers were the authors of the said publications. Several of the preachers refused to answer the question, Are you the author of the fly-sheets? Suspicion was mainly fixed on the Rev. James Everett, one of the senior preachers. He most resolutely declined to answer to the question of authorship of the delinquent publications, and he was excluded from the Connection for contumacy. The Rev. Samuel Dunn, another minister of about thirty years' standing, had commenced in 1849 a new monthly magazine, with the title of *The Wesley Banner.* He had not complied with an obsolete Methodist Conference rule which requires every preacher to publish works only through the book-room. The question of the authorship of the fly-sheets was put to him, and also the question whether he would discontinue *The Wesley Banner.* For refusing to answer those questions, he also was excluded from the Connection. The Rev. William Griffith, Jr., also refused to answer the question of authorship of the fly-sheets, and he also declined to promise that he would not report the proceedings of the Conference to a Wesleyan newspaper. For those offences he also was excluded. To those three ministers were afterwards added the Rev. James Burnley, the Rev. Thomas Rowland, and others. One result of those proceedings was that within two or three years more than 120,000 members of society had left the Connection, and had formed a new one under the designation of Wesleyan Reformers. During the same time the funds of the Connection had suffered so severely that the arrears three or four years afterwards amounted to about £100,000. The total membership of English Methodism in 1850 was reported at 358,277. It was not until twenty-five years afterwards that the membership again reached those figures, so that it required the labors of over one thousand paid ministers to recover the ground lost by those expulsions. Such a painful and costly experiment as was that of the Conference of 1849 is not likely to be ever again repeated. The Wesleyan Reformers had a separate existence until the year 1857, when they united with those who separated in the Warrenite division of 1835, and formed together the United Methodist Free Churches, having a membership in 1880 of 79,477. A few societies, which refused to amalgamate, form the Wesleyan Reform Union, with a membership of 7728. Two of the originally expelled ministers in 1849—Mr. Dunn and Mr. Griffith—still survive, enjoying a contented and happy old age. Thousands of members were altogether lost to Methodism and to the Christian Church in consequence of that disruption. The Reformers have uniformly laid the chief blame of the expulsions to the Rev. Dr. Bunting, but other prominent preachers were equally concerned in the business. One of the difficulties arising from the disruption was owing to so many trustees of chapels being severed from the society, and, further, the withdrawal of so large a sum of money from Connectional objects. To meet that emergency, the Conference of 1854 inaugurated what is now known as the Connectional Relief and Extension Fund. One hundred thousand pounds was promised to that fund in 1854, and the money was to be appropriated as loans to trustees of such chapels as were in difficulties, as gifts and loans to improve Church property, and to aid in the erection of new Methodist churches. The fund is now known by the title of Extension of Methodism in Great Britain, and at the Conference of 1880 the committee reported having assisted ninety-one chapels either in their erection or enlargement.

At the Conference of 1854 the Wesleyan Chapel Fund was established on a new and separate basis. The committee has to consider and determine all matters relating to the trust property of Methodism, and it carries out as far as possible the recommendations of the Extension Fund committee.

An important change in the management of the great sectional departments of Methodism was inaugurated when affiliated conferences were introduced. The first action was taken in 1847, when the two sections of the Methodist family in Canada were united and made into an independent Conference, but affiliated with the British Conference. The New Connection Methodists of Canada have since joined with them so as to make one united family in Canada. The French Methodist Church was made into an independent ecclesiastical organization in 1852, but affiliated to the British Conference. Australia, including New Zealand, Polynesia, and the islands of the Pacific, was in 1854 created an independent Conference, but affiliated to the British Conference. The provinces of Eastern British North America were created into a separate Conference in 1854, but affiliated to the British Conference.

In 1861 the Metropolitan Chapel Building Fund was inaugurated for the purpose of securing the erection of fifty new Methodist churches in and near London within the period of twenty years. Sir Francis Lycett (then Mr. Lycett) gave the princely sum of £50,000 to commence the fund, with the proviso that a similar amount should be contributed throughout the Connection for the same object. The full number of fifty were not erected within the period specified, but the good work was so far advanced that Sir Francis generously gave a further £5000, shortly before his sudden death, Oct. 29, 1880, for securing the erection of five more chapels. One

condition was that at least one thousand sittings were to be provided in each chapel.

The Conference of 1873 received under its fostering care an institution called the Children's Home, which was originated in Lambeth in 1869 by the Rev. Thomas Bowman Stephenson, A.B., and which had steadily developed into a large establishment for the education and training of destitute children. Its origin and history abound in interesting incidents. Having been originated by a Wesleyan minister, and supported mainly by the benevolence of the Methodist people, it began to be considered as a great Methodist orphanage, or home for the destitute. As an independent organization, it had expanded into four separate establishments —the Central Home, in Bethnal Green, London; a training institution at Gravesend; a farm school in Lancashire; and a Home in Canada, to which the children, when trained, are sent to be placed in service, and to get a good start in life. The Conference of 1873 recognised the institution as belonging to Methodism. Its *Report* is yearly presented to the Conference, and the same body appoints its officers. There were 489 children in the Homes at the Conference of 1880, and a new branch was to be opened at Birmingham. Its proper designation now is the Children's Home and Orphanage.

At the Conference of 1873 the Committee for the Promotion of Higher Education in Methodism was instructed to take the requisite steps for founding a college for Methodist children in the university city of Cambridge. The institution has been successfully founded, under the management of the Rev. W. F. Moulton, D.D., with the modest designation at present of the Leys School. It reported 100 pupils at the school in 1880, and its prosperity was most satisfactory.

Arrangements were made by the Conference of 1875 for the founding of a Wesleyan Methodist Sunday-school Union. The varied advantages of such an institution were recognised by the Conference, and during the year following the Union was formed, which established itself in 1876 in new premises in Ludgate Circus, London. At the Conference of 1880, the committee reported 6376 Methodist Sunday-schools in the Union—an increase of fifteen per cent. in ten years; 119,911 officers and teachers—twelve per cent. increase; and 787,143 scholars—an increase of twenty-four per cent. in ten years. It is in contemplation to erect larger and more convenient premises for the Union at an early date. The Rev. Charles K. Kelley is the clerical secretary of the Union, and its chief advocate and representative.

The most important historical event of the present generation of Methodists is the introduction of lay representation into the Conference. That was first determined upon by the Conference of 1877, and the whole scheme of the new arrangement occupies nineteen pages of the *Minutes* of that year. The Conference cannot legally extend beyond twenty-one days yearly. The first fourteen days are to be devoted to the Ministerial Conference, and, the six week-days following, the Conference is to consist of 240 ministers and 240 laymen. All the members of the legal hundred are entitled to be present, and also secretaries of departments in Methodism, some chairmen of districts, and others. The lay representatives are to be all members of society and members of a circuit quarterly meeting. The conditions are specified with great care and minuteness. Fifteen subjects are reserved for the consideration of the ministerial conference only, and sixteen other subjects, chiefly of a financial character, are reserved for the consideration and determination of the Mixed Conference. The order and form of business are agreed upon, which embraces all the subjects likely to come under their consideration. The Conference of 1878 was the first at which the new plan was adopted. The harmony was complete. The experiment of ministers and laymen working together was a success of the highest character. As a mark of gratitude to God for the success of the first Representative Conference, four months after its close the Thanksgiving Fund was inaugurated, which has now reached in promises £292,000, but it is hoped the fund will reach £300,000. The conferences of all the offshoots of Methodism have from their origin consisted of ministers and laymen. The parent society was the last to try the experiment, and some persons were surprised that it was not a failure. This action on the part of the Wesleyan Conference was the first really aggressive step towards the union of universal Methodism. The Œcumenical Methodist Congress of 1881, to be held in London, will be the next important step towards the accomplishment of that object.

There are many minor points of Methodist history, which the limited scope of this article cannot include.

II. *Doctrines.*—The following brief outline contains a summary of the principal doctrines believed and taught by the people known as Wesleyan Methodists.

1. That there is one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.

2. That the Scriptures of the Old and New Tests. are given by divine inspiration, and form a complete rule of faith and practice.

3. That three Persons exist in the Godhead—the Father, the Son, and the Holy Ghost—undivided in essence and coequal in power and glory.

4. That in the person of Jesus Christ the divine and human natures are united, so that he is truly and properly God, and truly and properly man.

5. That Jesus Christ has become the propitiation for the sins of the whole world; that he rose from the dead; and that he ever liveth to make intercession for us.

6. That man was created in righteousness and true holiness, but that by his disobedience Adam lost the purity and happiness of his nature, and in consequence all his posterity are involved in depravity and guilt.

7. That repentance towards God and faith in our Lord Jesus Christ are necessary to salvation.

8. That justification is by grace through faith; and that he that believeth hath the witness in himself, and that it is our privilege to be fully sanctified, in the name of the Lord Jesus Christ and by the Spirit of our God.

9. That man's salvation is of God, and that if he is cast into hell it is of himself; that men are treated by God as rational, accountable creatures; that it is God that worketh in us to will and to do of his own good pleasure; and that we are to work out our own salvation with fear and trembling; that it is possible for man to fall finally from grace.

10. That the soul is immortal, and that after death it immediately enters into a state of happiness or misery.

11. That the observance of the Christian Sabbath is of perpetual obligation.

12. That the two sacraments, baptism and the Lord's supper, are institutions of perpetual obligation.

The doctrines of Methodism are explained in Mr. Wesley's *Sermons*, and in his *Notes* on the New Test., which, with the small volume known as the *Large Minutes*, form the authorized standards of both doctrine and discipline. The doctrines preached by Mr. Wesley were those of the Church of England. When it became necessary for him to make a selection of them for the use of his followers, he printed them in a tract with the title *Appeals to Men of Reason and Religion*. The most complete summary of them, with Scripture proofs, will be found in the catechism used by the Methodists.

III. *Constitution and Polity.*—The Members of Society are the basis of Methodism. From among them are selected the preachers and all the officers of the Church. The preachers may be classed under the following heads: the president and secretary of the Conference, chairmen of districts, financial secretaries, official or located ministers, superintendents of circuits, ministers in full connection, ministers on trial, supernumeraries and superannuated ministers, local preachers and exhorters.

X.—O o o

Official lay members are classified under the following heads: trustees, local preachers, class-leaders; circuit, society, chapel, and poor stewards; treasurers, secretaries, and members of committee of various institutions, superintendents and teachers of Sunday-schools, missionary collectors, and others.

The various meetings or assemblies recognised by the Methodists are: the Conference, which is Connectional; district and minor district meetings; and the following local or circuit meetings: namely, quarterly, leaders', local preachers', band, class, society, and prayer meetings, and love-feasts. These in addition to the usual public worship.

(I.) *Officers.*—1. *Ministerial.*—(1.) The *president of the Conference* is chosen annually. The names of three or more preachers who are members of the legal hundred are placed before the Conference, a ballot is taken, and the preacher having the highest number of votes is named to the legal hundred, by whom the choice is confirmed. The secretary is elected in the same manner. Both retain office till the next Conference, when the secretary may be re-elected. The president cannot be re-elected until after the lapse of eight years. The Rev. John Farrar is the only president re-elected during the past thirty years. The president is invested with the power of two members; he presides at all official meetings, supplies vacancies in the ministry, sanctions changes in appointments, and exercises a similar authority when the Conference is not sitting to that of a bishop in the Methodist Episcopal Church of America. He is the chairman of the district where he is located, a member of the Stationing Committee, and has an assistant appointed by the Conference to aid him in any possible duty.

(2.) The *chairman of the district* exercises the authority of a bishop, or overseer, in the locality to which he is appointed. He convenes and presides over the annual district meeting held in May, and the financial one held in September, at both which all the preachers residing in the district are expected to attend. He is responsible for the carrying-out of all the rules and usages of the Connection, the proper conduct of religious worship, the care of all the Methodist Trust property in the district, the payment of the preachers' salaries, the making of public collections and their proper distribution. He has to examine candidates for the ministry, and to direct what ministers are to attend the Conference. He has authority to visit any part of his district. He is chosen annually.

(3.) The *financial secretary* has to assist the general treasurers of the various funds to transact all the financial business of the district to which he belongs.

(4.) *Official or Located Ministers.*—These are principals or professors and tutors in colleges and seminaries, book stewards, missionary secretaries, secretaries of other Connectional agencies, editors, and house governors of theological colleges.

(5.) *Superintendents* are those ministers whose names stand first in the list of appointments to a circuit. The office constitutes such a minister chairman of all the circuit official meetings. He is responsible to the district meeting for the maintenance of order and discipline, and the administration of all its affairs. He admits and excludes members with the consent of the leaders, directs all the public services, meets the classes quarterly and gives each member a ticket, keeps a list of all the officers and members in society, registers deaths of members, collects statistical information, makes circuit plans, examines his colleagues in the ministry as to their religious experience, examines and instructs candidates for the ministry, has to distribute the books published at the book-room and to pay for the same quarterly, to appoint the collections, and see all moneys collected transmitted to the treasurers; and is responsible for every breach of discipline in the circuit.

(6.) *Ministers in full connection* are appointed annually to a circuit, but may be reappointed a second or a third time to the same circuit. They must not return to a circuit till they have been absent six years. They have to preach twice or thrice on the Sabbath, and on such week evenings as may be fixed by the superintendent on the circuit plan. They administer the sacraments, visit the members at their homes, especially those who are sick or infirm, and assist the superintendent in the general work of the circuit. They are entitled to be present at all society and district meetings. All such ministers were designated as Helpers during the lifetime of Mr. Wesley.

(7.) *Ministers on Trial.*—When a young man has been examined by the quarterly meeting and recommended therefrom as a minister on probation, he is sent usually to the district meeting, thence to the Conference, and, if accepted there, he may be sent for training to one of the four theological colleges, where he may remain one, two, or three years. A course of study is marked out for each year. He must pass a yearly examination and be well reported of by his examiners The Conference has made satisfactory provision for his having a supply of suitable books and proper instruction in pursuing his studies. Probationers may attend quarterly and district meetings, but they may not vote. They may not administer the sacraments, excepting baptism in a case of great emergency. They may not marry while on trial. They are specially under the care of the superintendent until received into full connection, which is not till they have completed four years of probation. The act of being received into full connection is one of the most important in the career of a minister. Having passed several examinations with a good report, he is presented to the Conference. Two evenings during each Conference are set apart for this work. On the first the young men give an account of their conversion and call to the ministry, experience which is often attended with the manifest outpouring of the Divine Spirit on the audience, and they answer a few questions asked by the president. The young men are then formally and publicly received by the imposition of hands of the president, secretary, and several senior ministers in the legal hundred, the president saying, "Mayest thou receive the Holy Ghost for the office and work of a Christian minister, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of the holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost." After each young man has received the gift of a small Bible, the president says, "Take thou authority to preach the Word of God, and to administer the holy sacraments in our congregations." Shortly after that service, each preacher receives, as a certificate of his admission into full connection, a copy of the *Large Minutes*, in which are inscribed the following words, signed by the president and secretary of the Conference: "As long as you freely consent to, and earnestly endeavor to walk by, these rules, we shall rejoice to acknowledge you as a fellow-laborer." On the second evening, the ex-president delivers to the newly ordained a ministerial charge, which is usually printed. Most of the young ministers enter the married state a few days afterwards.

(8.) *Supernumeraries.*—Ministers who either from age or infirmity are unable to perform their circuit work are placed in this class. Many ministers are obliged to retire from the full work for one or more years to rest, and after recovery of strength resume circuit work. At the Conference of 1793 it was resolved that "every preacher shall be considered as a supernumerary for four years after he has desisted from travelling, and shall afterwards be deemed superannuated." All supernumerary or superannuated ministers are required to meet in class to retain their membership in the Methodist society. A superannuated minister ceases to be a member of the legal hundred; but this rule has been set aside by special vote of the Conference in recognition of some important Connectional service. A su-

pernumerary who enters into business is not entitled to have his name retained on the journal of the Conference as a minister, and his death, if occurring while he is in business, is not recorded in the *Minutes*. The provision now made for supernumerary ministers and their widows is one of moderate competence.

(9.) *Local Preachers, or Lay Preachers.*—This class of workers is as old as Methodism itself. As early as the year 1738, Mr. Wesley had a lay helper named Humphreys, who left in 1739. In May, 1739, Thomas Maxfield was converted; he became Mr. Wesley's first lay helper in London, and John Cennick was the first lay helper in Bristol. From this body of men nearly all the ministers have been selected. Local preachers must be accredited members of society, men of piety, of consistent life, of good understanding, and fair ability as speakers. They generally begin by exhorting in cottage meetings or mission rooms, and when considered capable of addressing an audience they are, after preaching a trial sermon before a competent judge, admitted on trial and have appointments on the plan. They are examined as to their knowledge of doctrine and Church government and their call to the work. After a year's probation, and having passed satisfactory examinations at the local preachers' meeting, and been passed by the quarterly meeting of Church officers, they are received as accredited local preachers. Many, by the exercise of their gifts, soon qualify themselves for a wider sphere of ministerial work; others remain at home, following their daily occupations, and preach every Sabbath, often to large congregations, without any financial consideration. Lay preachers have always been held in much esteem in Methodism, and were thought so highly of when Mr. Wesley died that they had special notice in the inscription on the monument erected to the memory of the founder of Methodism, where he was described as "the patron and friend of lay preachers." Methodism for a full century was greatly indebted to the lay preachers for their services, valuable as teachers of divine truth, but especially so because rendered gratuitously. They have hitherto looked alone to God for their reward, and through their labors thousands of sinners have learned the way to God and heaven who would otherwise have lived and died destitute of the knowledge of both.

2. *Official Lay Members.*—(1.) *Trustees.*—The office of trustees in Methodism is one of great responsibility. They hold the property, mostly freehold, belonging to the Connection, in trust for the Conference, and are themselves responsible for the discharge of the debts connected with their respective trusts. During the lifetime of Mr. Wesley, there was diversity in the drawing of the trust-deeds, and, consequently, in the powers conferred thereby. All the property of the Connection is now vested in trustees according to the form of a model deed, which has been prepared with great care, and corrected from time to time so as to meet all emergencies which are likely to arise. Some trustees have had power to refuse the admission of any preacher to their pulpits whom they did not appoint or approve. The ecclesiastical powers of trustees are defined in the Plan of Pacification drawn up and published in the *Minutes of Conference* for 1794–95. The superintendent-minister is *ex officio* the chairman at all meetings of trustees, and has a casting vote. Trustees appoint their own stewards; they disburse seat-rents and collections taken in behalf of the trust, and keep the property in satisfactory repair.

(2.) *Class-leaders.*—These are persons of piety, intelligence, and ability, who are appointed to take charge of classes. The classes consist of the members of society divided into small companies, varying in number, according to circumstances, from six to sixty persons, either male or female, or sometimes mixed. The simple condition of membership is "a desire to flee from the wrath to come." Mr. Wesley himself was the first class-leader. The office of leader was not instituted until February, 1742, when the necessity for it was shown during a providential conversation at Bristol. During that year, leaders were appointed in London and elsewhere. The business of a leader is thus defined by Mr. Wesley, and published by him in the Rules of the Society:

I. To see each person in his class, once a week, at least, in order—

To inquire how their souls prosper.

To advise, reprove, comfort, or exhort, as occasion may require.

To receive what they are willing to give towards the support of the Gospel.

II. To meet the ministers and the stewards of the society once a week, in order—

To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

To pay to the stewards what they have received of their several classes in the week preceding, and

To show their account of what each person has contributed.

The original rule of Methodism was that each member contribute one penny weekly, and one shilling quarterly when the tickets of membership were given. Even at the beginning of Methodism, and throughout its whole history, there have been members who gave sixpence, or even one shilling, weekly, and five or ten shillings quarterly, some twenty shillings. Among the poor the original rule is the standing order. As early as 1748, leaders were recommended to meet in other classes to promote growth in grace. Leaders are really resident local pastors, and, as such, have in thousands of instances witnessed many most glorious and triumphant deaths. Leaders are chosen by the superintendent-preacher, and nominated by him at a leaders' meeting, the vote of the meeting fixing the appointment. Some good and useful leaders have been appointed at as early an age as sixteen years in times of special revival. Leaders are members of the quarterly meeting of society officers.

(3.) *Circuit Stewards.*—The most important of the circuit officers is the circuit steward, who manages all the finances. There are generally two in each circuit. They receive and pay all accounts, and report the items to each quarterly meeting. They are expected to attend the district meetings held in May and September. When ministers are invited to travel in a circuit, the steward makes the necessary arrangements. He is the official channel through which communications from a circuit are transmitted to the Conference. According to rule, the office of steward ceases at the end of the year, and no steward is to remain in office above three years in succession, except in some extraordinary cases. They are appointed to office by the quarterly meeting, on the nomination of the superintendent-minister.

(4.) *Chapel stewards* are appointed by the trustees to let and relet the sittings in a chapel, to receive the money for the same, and pay it into the hands of the treasurer for the trustees. They are expected to see that the chapel is kept in proper repair, to have it made ready for public worship, and to transact any business connected with the chapel which can be done without calling the trustees together.

(5.) *Society stewards* are intrusted with the financial affairs of a particular society. Where the members are few, only one is appointed, but two is the usual number. Their business is—

1. To attend the leaders' meetings; to examine the books of the leaders, and to receive the moneys which their members have contributed since the last leaders' meeting.

2. To prepare proper notices for the pulpit of all that is advertised upon the circuit plan, and to take care that other pulpit notices are duly signed.

3. To receive the preacher in the vestry before public worship, and to make such arrangements for the service as may be necessary, providing for the due celebration of the sacrament of baptism when it is appointed to be administered.

4. To see that the collections are made at the time specified upon the circuit plan, and to take charge of them until they can be delivered into the right hands.

5. To provide suitable homes, where needed, for preachers who officiate in their respective chapels, and to see that their expenses, if any, are paid.

They are chosen yearly on the nomination of the superintendent-minister, the leaders' meeting approving or rejecting as they see best. It is recommended that each society steward may be either changed annually, or one each year alternately, so as to retain one who knows the duties.

(6.) *Poor-stewards* receive and disburse the moneys given for the poor. The collections taken at the Lord's supper, and at love-feasts of the society, are thus distributed. They attend the leaders' meeting, and pay to the leaders any sums which are voted for needy or sick members, monthly or quarterly. A special collection is often taken on the first Sunday of the new year, which yields from five to ten shillings for each poor member. The poor-stewards provide the bread and wine for the Lord's supper, and the bread and water for the love-feasts. Preachers who have wine after preaching are supplied by the same stewards.

(7.) *Treasurers, secretaries,* and *members of committee* of the various institutions connected with Methodism are, to some extent, offices held by intelligent and respectable members of the congregations, who are not always members of society, but persons of integrity, whose consistent Christian conduct entitles them to the confidence thereby reposed in them. Many persons and families are by these means retained in Methodism who would be likely to drift into other communities of Christians, but for their being thus employed in the work. Persons so occupied generally find their way into society classes, and so become recognised members.

The teachers and elder scholars in our Sunday-schools render important services as collectors for the Foreign Missionary Society. Forty years ago a special effort was made to secure the services of the Sunday-school children as collectors, first of Christmas offerings. In this way, £4000 and £5000 was soon raised as free-will offerings at Christmas and at New-year's. Afterwards, those young persons were organized into a Juvenile Missionary Society, and by their aid a considerable sum is brought into the funds of the society. No less a sum than £16,567 was collected by the juvenile associations for 1880, which was one sixth of the entire ordinary income for foreign missions in that year.

(II.) *Official Meetings.*—1. *The Conference* is the highest court, and the only legislative body in Methodism. During forty years, all the power of the Conference was vested in Mr. Wesley. By the Deed of Declaration enrolled in chancery in 1784, the Conference was made to consist of one hundred preachers in connection with Mr. Wesley's society. In 1791 was held the first Conference after Mr. Wesley's death, and was the first organized according to the deed. By the provisions of that deed Methodism is made perpetual. The resolution of the Conference of 1791 was "to follow strictly the plan which Mr. Wesley left." This was done until the year 1814, when the Conference resolved upon two changes: first, to fill up one vacancy in four in the legal hundred, not by seniority, as previously, but by nominations from the whole body of preachers who have travelled fourteen years or upwards. Second, to give preachers of fully fourteen years' standing authority to nominate a preacher for election into the hundred, and also to vote in the election of Connectional officers. The legal hundred alone has to confirm such elections. From the time of Mr. Wesley's death to the year 1878, only preachers were permitted to be present at the Conference. Following the example so successfully set them by the General Conference of the M. E. Church in America, the English Conference of 1877 resolved to admit laymen to participate in their proceedings in such matters only as did not strictly belong to the ministerial office. The time for continuing the deliberations of the Conference is limited to twenty-one days. Two weeks are now devoted to the Ministerial Conference, and the third week to the Mixed Conference. This is composed of an equal number (240) of ministers and laymen. In this brief summary only an outline of the business of each Conference can be given.

The *Ministerial Conference* embraces the following items of business, namely:

1. Filling up vacancies in the legal hundred.
2. Election of president and secretary.
3. Appointment of Conference officers.
4. Public prayer-meeting for one hour.
5. Reports on probationers and candidates for the ministry.
6. Reception of representatives from other conferences.
7. Consideration of cases of character and discipline.
8. Appointment of committees.
9. Appeals, memorials, notices of motion.
10. Ordination of young ministers.
11. Supernumeraries.
12. Obituaries of ministers, with reminiscences.
13. Alterations and divisions of circuits.
14. Stations of ministers.
15. Statistics: reading pastoral address.
16. Conversation on the work of God.
17. Pastoral reports of colleges, schools, etc.
18. Book affairs, and review of literature.
19. Addresses to the Conference and replies.
20. Official appointments and deputations.
21. Reports and miscellaneous business.

The business of the *Mixed Conference* may be thus summarized:

1. Calling the roll, and address of the president.
2. Reception of memorials, and notices of motion.
3. Consideration of home and foreign missions.
4. Schools for ministers' children.
5. Extension of Methodism.
6. Funds relating to chapels.
7. The Children's Fund.
8. Home missions and Contingent Fund.
9. District sustentation funds.
10. Worn-out Ministers and Widows' Fund.
11. Theological Institution.
12. Education: General Committee, Sunday-school Union, and Children's Home.
13. Higher education.
14. Committee of Privileges and Exigency.
15. Conversation on the work of God.
16. Religious observance of the Sabbath.
17. Temperance.
18. Reports on memorials.
19. Miscellaneous business.
20. Reading and signing the Conference Journal.

2. *District meetings* originated at the first Conference after Mr. Wesley's death in 1791. They correspond very much to the annual conferences in the M. E. Church. Their deliberations occupy from two to five days. The business transacted may be thus briefly stated. At the session in May, when ministers only are present, inquiries are made regarding each minister and probationer as to moral and religious character, adherence to doctrine, attention to discipline, ability to preach, marriages, deaths, resignations, and whether fully employed; number of members in society; reports from Home Mission stations; conversation on the work of God; reports of examination of preachers on trial; examination of candidates for the ministry; who shall attend Conference. When the circuit stewards join the ministers, the funds are separately brought under consideration, much in the same manner as at the Mixed Conference, each circuit being brought under consideration. The district meeting is usually closed by a sermon from one of the leading preachers, and by the administration of the Lord's supper. The financial district meeting, held in September yearly, was originated at the Conference of 1819, when important changes were introduced into the system of finance. The finances of each circuit are arranged and determined for a year at that meeting.

3. *Quarterly meetings*, as their name indicates, are held in each circuit once in three months, about the time of the usual quarter days. All the stewards, class-leaders, and local preachers of at least one year's standing may attend. The superintendent-minister presides. A secretary records the names of those present, and the resolutions adopted, and any other business transacted. The statistics of membership are read; the stewards report the amount of moneys received from the classes, the salaries paid to the preachers, house rent, and other expenses, and the accounts are balanced each quarter. Conversations are held upon the progress of the work in each society, and reports of pioneer work detailed.

The quarterly meeting may be called a circuit Conference. The origin of these meetings dates from the first ten years of the history of Methodism; but the first time they were introduced by Mr. Wesley was at the Conference of 1749, though stewards were appointed and changed several years previously. After 1749 they became part of the economy of the Connection.

4. *Leaders' meetings* were originally, and for half a century, held weekly. Their purpose was to pay to the steward what money they had received from the members. For many years that money was distributed by the stewards among the poor. It now goes towards the support of the ministry. The meetings were used for receiving reports of sick and poor members, and also for giving such counsel and directions to the leaders as would be likely to promote the spiritual welfare of their classes, and the spread of the work of God. The superintendent-preacher presides, and no meeting of the leaders is legal without a preacher is present to preside. Since the death of Mr. Wesley the powers of the leaders have been increased considerably; they can veto the admission of members; leaders and stewards can be appointed or removed only with their consent; they also give consent for the administration of the Lord's supper, and for making special collections on the Sabbath for any benevolent purpose. In some circuits the leaders meet only once a quarter; where that is the case, they know but little of spiritual prosperity. The poor fund is distributed here.

5. *Local preachers' meetings* are usually held seven days before the quarterly meeting of the circuit. They are occasions of pleasant and profitable intercourse. After an hour spent in taking tea together, the superintendent-preacher presides, a secretary records the names of those present, and a summary of the proceedings. The names are called over, and inquiries made as to their appointments, especially when neglected. Probationers receive every kind of help and encouragement; any revivals, or evidences of either prosperity or adversity, are reported and considered. Occasionally new preaching stations are accepted, and young men are examined before them before being received on trial, and again before they are received on full plan. The services of local preachers are all gratuitous. A Yorkshire country local preacher, when asked what reward he received, said, "I preach for nothing a Sunday and keep myself." Local preachers are expected to confine their labors to their own circuits; they are all to meet in class, and are allowed to have from the book-room publications at the trade discount. According to rule, they may not hold love-feasts, but the rule is often broken.

6. *Band meetings* are the oldest society meetings connected with Methodism; but they have quite changed their original design. Band societies were established before Methodism had a separate existence. In December, 1738, Mr. Wesley drew up the Band Rules, which were printed and circulated. All who were justified by faith, who knew their sins forgiven, were urged to meet in band, and "to confess their faults one to another, and to pray for each other." It was a more strict or searching form of class meeting. For more than sixty years they were kept up in England; but in 1806 the Conference complained that fellowship meetings were taking the place of band meetings, and gradually they have done so: band meetings for personal examination and confession are almost unknown now; the meetings now held under that name are generally on the evenings of Saturday, as a preparation for the Sabbath, and they consist of singing, prayer, and the relation of personal religious experience. They are led by one of the ministers, and usually continue one hour, from eight to nine o'clock.

7. *Class meetings* may be said to be the origin as well as the life of Methodism. The first little company of persons who came to ask advice about their souls were met weekly by Mr. Wesley himself. This kind of meeting of persons who were desirous to "flee from the wrath to come, and to be saved from their sins," were continued through the years 1740–41, and till February, 1742, when classes were organized, first at Bristol, then at London, and soon after throughout England. Their original purpose was to raise funds to discharge a chapel debt; then to help the poor; but their weekly meetings were productive of so many spiritual blessings that Mr. Wesley introduced them wherever a society could be formed. In May, 1743, he published the first edition of the *Rules* of the society. Class meetings are under the direction of a leader, who has under his or her care from six to twenty, or even as many as sixty persons, who meet once a week for mutual edification and encouragement. The members relate their religious experience, hear each other's progress in the divine life, and receive from the leader suitable counsel and direction. These meetings have no resemblance to the confessional of secret orders. The meetings are of a purely social character, and, to render them profitable, candor and simplicity are blended with faithfulness and affection. The members contribute each at least one penny weekly towards the support of the ministry.

8. *Society meetings* are convened by the preacher, and consist of members of the society usually. After singing and prayer, the preacher delivers an address respecting their religious duties, Christian experience, and general conduct. The rules of the society are occasionally read and expounded, and their principles enforced. Seriously disposed persons are permitted to be present, and they are invited to become members of society. These meetings are frequently held on Sunday evening after the usual public worship. They are held to stimulate members to meet in class when there have been neglect and indifference manifested.

9. *Love-feasts* are a revival of a custom practiced by the early Christian Church. They are conducted by a minister, who, after singing and prayer, desires the stewards to give to each person a small piece of bread or cake and a drink of water, after which a collection is made for the poor. The minister then relates his Christian experience, and those present follow him in giving their own experience. About two hours are occupied for these meetings; they are usually held quarterly, soon after the visitation of the classes, when the tickets of membership are given. Those tickets entitle their owners to attend class and society meetings, band meetings and love-feasts.

10. *Prayer meetings* are appointed by the superintendent of each circuit. They are open to the public, and are held at such times as best suit the convenience of each locality. One should be held in each society at seven o'clock on Sunday morning; in some places one is held for half an hour before the evening service, and again after the evening service. One week-day evening is devoted for one hour for public prayer, and once a month, generally the first week of the month, home and foreign missions are specially prayed for. Much good has been done by holding such meetings in cottages, with the permission of their occupants. A monthly prayer meeting held by Sunday-school teachers and the older scholars has been a great blessing in many schools; and in other ways the union of officers and members with the public in such meetings has been the cause of many revivals. The first meeting in the month of society classes is generally a prayer meeting instead of an experience meeting; by this means many gain that confidence which they need to encourage them to pray in the larger gatherings. In some places members are employed as prayer-leaders, to conduct such meetings in cottages, halls, warehouses, and factories. Cases are on record of very poor persons, who had a remarkable gift in prayer, acquired by close and frequent communion with God in private, having been made a special blessing in the locality where they resided, and often revivals of religion have resulted from their persistent devotion to prayer. Any church which

has well attended prayer-meetings, and earnest short prayers from many members, is sure to be in great prosperity. Prayer is power, and gives courage and strength.

These notices on the rules and ordinances of Methodism are an original compilation from William Peirce's *Principles and Polity of the Wesleyan Methodists; Minutes of Conference;* and the personal experience of a fifty years' membership in the society.

IV. *Statistics* (numbers of members, etc.).—1. *Statistics of English Methodism.*—During twenty-five years from the origin of Methodism no records or "Minutes" of Conference were published; and if any statistics were taken of the societies generally, they have not been printed, excepting part of those relating to the society in London. The year 1766, which witnessed the commencement of Methodism in America, was memorable also as that in which the first record was printed of the number of Methodists meeting in class in England. From that year we have a continuous record to the present time.

Year.	Circuits.	Preachers.	Members.	Increase or Decrease.
1766	40	92	21,000	
1767	41	104	25,911	
1768	40	113	27,341	
1769	46	117	28,263	
1770	50	128	29,406	
1771	48	143	31,338	
1772	48	145	31,984	
1773	48	150	32,274	
1774	50	151	33,600	
1775	51	152	35,145	
1776	55	152	34,826	
1777	58	153	38,274	
1778	56	157	41,057	
1779	62	162	42,486	
1780	64	166	43,830	
1781	63	171	44,161	
1782	66	178	45,723	
1783	69	180	45,995	
1784	74	181	49,137	
1785	130	216	52,466	
1786	142	267	58,146	
1787	163	327	62,088	
1788	105	345	66,375	
1789	109	362	70,305	
1790	119	382	61,463	
	Death	of Mr.	Wesley.	
1791	131	380	72,476	
1792	135	405	75,278	
1793	145	419	75,248	
1794	158	435	83,368	
1795	156	443	90,347	
1796	164	458	95,906	
1797	154	474	99,519	
1798	163	494	101,712	
1799	170	514	107,802	
1800	177	515	109,961	
1801	182	517	113,762	3,801
1802	187	541	119,654	7,892
1803	197	553	120,804	1,150
1804	212	570	120,222	D. [582]
1805	213	588	125,276	5,054
1806	222	608	134,616	9,341
1807	237	618	143,115	9,499
1808	256	620	141,185	D. [1,930]
1809	286	631	157,921	10,736
		Ireland	excluded.	
1810	234	619	137,997	5,911
1811	269	626	145,614	7,617
1812	277	640	155,124	9,510
1813	289	661	162,003	7,876
1814	292	685	173,885	11,882
1815	306	736	181,709	7,824
1816	309	727	191,680	9,971
1817	312	671	193,670	2,003
1818	315	655	195,105	1,431
1819	319	700	196,605	1,504
1820	318	707	191,217	D. [4,668]
1821	319	709	200,354	9,137
1822	321	725	211,392	11,318
1823	322	745	219,398	8,006
1824	333	777	226,939	7,541
1825	338	811	228,628	1,707
1826	340	814	231,041	2,399
1827	346	820	237,239	6,194
1828	351	829	245,194	7,955
1829	353	842	247,529	2,335
1830	356	848	248,592	1,063
1831	363	846	249,119	627
1832	364	883	256,272	6,553
1833	365	900	279,170	22,898
1834	369	922	291,939	12,009
1835	379	952	290,988	D. [951]
1836	380	998	293,132	2144
1837	384	1001	292,693	D. [439]
1838	387	1019	296,801	4,108
1839	404	1053	307,068	10,267
1840	411	1078	323,178	16,110
1841	412	1110	328,792	5,614
1842	419	1093	326,727	D. [265]
1843	422	1105	331,024	4,297
1844	426	1129	337,598	6,574
1845	429	1148	340,778	3,180
1846	431	1171	341,468	690
1847	435	1185	339,379	D. [2,089]
1848	438	1195	338,861	D. [518]
1849	443	1207	348,274	9,413
1850	446	1217	358,277	10,003
1851	450	1225	302,209	D. [56,068]
1852	450	1210	281,263	D. [20,946]
1853	450	1184	270,965	D. [10,298]
1854	450	1186	264,168	D. [6,797]
1855	452	918	260,858	D. [3,310]
1856	453	931	263,835	2,977
1857	460	994	270,295	6,260
1858	464	904	277,091	6,796
1859	468	898	292,795	15,704
1860	476	905	310,311	17,516
1861	484	918	319,780	9,469
1862	496	940	325,256	5,476
1863	510	973	329,704	5,448
1864	526	1007	329,668	D. [36]
1865	535	1036	330,827	1,159
1866	549	1076	331,183	356
1867	560	1100	337,070	5,517
1868	580	1138	342,380	5,310
1869	597	1170	345,562	5,180
1870	603	1232	348,471	2,925
1871	619	1251	347,090	D. [1,381]
1872	628	1282	346,850	D. [119]
1873	641	1292	348,571	1,721
1874	649	1315	351,465	3,085
1875	659	1353	358,062	6,417
1876	673	1384	372,928	14,876
1877	684	1400	382,289	9,351
1878	704	1412	380,876	D. [1,413]
1879	712	1467	377,612	D. [3,264]
1880	721	1478	376,678	D. [934]

2. *Statistics of Methodist Sunday-schools in Great Britain.*

Year.	Schools.	Teachers and Officers.	Scholars.	Scholars Members of Society.
1860	4463	85,531	474,904	20,279
1861	4617	89,418	494,489	23,804
1862	4731	89,909	506,829	27,638
1863	4823	91,922	527,313	29,254
1864	4895	91,278	532,519	26,790
1865	4986	98,401	537,311	29,356
1866	5057	98,147	543,067	31,242
1867	5137	100,101	556,502	32,898
1868	5240	102,718	582,020	36,944
1869	5328	103,441	601,801	36,372
1870	5443	105,592	622,589	38,144
1871	5541	106,509	638,606	37,711
1872	5612	107,727	654,577	40,218
1873	5689	108,446	666,766	42,056
1874	5787	110,123	688,988	45,709
1875	5893	111,003	700,210	50,390
1876	5990	113,503	725,312	60,500
1877	6095	115,666	742,419	62,360
1878	6159	117,516	760,199	61,004
1879	6255	118,760	766,757	62,339
1880	6376	119,911	787,143	70,133

3. *Order of Public Collections in English Methodism.*

Name of Collection.	When Made.
Worn-out Ministers and their Widows' Fund.	
Contributions in classes	May.
Public collections	July.
Home Missions, etc.	
Contributions in classes	March.
Public collections	October.
Preachers' Children's Schools.	
Subscriptions and collections	November.
Theological Institutions.	
Subscriptions	January.
Collections	December.
General Chapel Fund	February.
Education Fund	March.
Foreign Missions	May.
Collections	Various.

V. *Institutions and Funds.*—(I.) *Schools.*—There are four theological institutions in England for the training of young men for the ministry. In official documents they are described as institutions, but they are commonly called colleges. Their names are as follows:

1. *Richmond Branch* was erected in 1840–41 largely out of the Centenary Fund, and opened in 1842. It is a very handsome range of buildings, situate on the top of Richmond Hill, about twelve miles from London. Its present staff of officers is as follows: George Osborn, D.D., theological tutor; Daniel Sanderson, house governor; Frederick P. Napier, A.B., and George G. Friedlay, A.B., classical tutors; William H. Findlay, A.B., assistant tutor.

2. *Didsbury Branch*, erected in 1842–43, partly out of the Centenary Fund, is situated a short distance from Manchester, and was opened in 1843. The following are its staff of officers: William Burt Pope, D.D., theology; William Jackson, house governor; John Dury Geden, Hebrew and classics; Alfred J. French, A.B., mathematics and philosophy; George Armstrong Bennetts, A.B., assistant tutor.

3. *Headingly Branch* was erected in 1866-67 (and opened 1868) partly by a grant of £12,000 from the Jubilee Fund of the Wesleyan Missionary Society. It is situated a short distance from Leeds, Yorkshire, and was at first intended for the training of young men for the foreign missionary work. That design has since been changed, and the Richmond Branch is now used for missionary students, as being nearest to the Mission House in London. Its present staff is as follows: John Shaw Banks, theology; Benjamin Hillier, house governor; Robert Newton Young, classical tutor; Edward H. Sugden, A.B., and William Foster, A.B., assistant tutors.

4. *Birmingham Branch*, erected partly out of a handsome gift of £10,000 by a gentleman residing in that locality, Solomon Jevons, is now (1880) in course of erection. The site of the new college is a fine estate of seventeen and a half acres, adjoining the suburb of Handsworth, in the midst of an undulating and well-wooded tract of country, about three miles from Birmingham. The college, of which the memorial stones were laid in June, 1880, by the president of the Conference, Sir Francis Lycett, William Mewburn, Isaac Jenks, and James Wood, is to be completed and opened for the reception of students in September, 1881, at a cost of about £24,000. The buildings include studies and bedrooms for seventy students, a library, large lecture-hall and five smaller lecture-rooms, dining-hall, all necessary offices and servants' apartments, and a residence for the governor. Detached houses for the theological and classical tutors are also in process of erection on the site. The style of architecture is founded upon the Gothic of the 15th century.

5. *The Leys School* (Cambridge).—This school has recently been established in the belief that a school in the immediate neighborhood of one of our great universities would enjoy special educational advantages. While the general teaching and discipline are in the hands of resident Wesleyan masters, classes in various subjects are committed to the care of able visiting masters. The Rev. Dr. Moulton, one of the New-Test. revisers, is the head-master and principal.

6. *Primary Education.*—It was not until about the year 1846 that the Wesleyan Conference would take action in promoting the establishment of elementary day-schools. In 1851 the first Normal College and Practicing School was opened in the city of Westminster. It has been a great success, and is now divided into two branches for male and female teachers.

7. *Westminster Training College* was opened Oct. 7, 1851, and adapted for male students only in January, 1872. During the year 1879 120 students were in training, all of whom passed the certificate examinations at Christmas, 1879. The college accommodates 131 students, and 117 are now (1880) in training. The expenditure of the college for the year ending Dec. 31, 1879, was £7984 0*s.* 3*d.*, and of the practicing schools £2233 5*s.* 2*d.*

8. *Southlands Training College* (Battersea, near London), for female students, was opened Feb. 26, 1872. During the year 1879 106 students were in training, all of whom passed the certificate examinations at Christmas, 1879. The college will accommodate 109 students, and 109 students are now in training. The cost of the college for the year ending Dec. 31, 1879, was £4271 18*s.* 10*d.*, and of the practicing schools £654 5*s.* 6*d.* The number of Wesleyan day-schools in England in 1880 was 851; the number of day scholars, 179,966.

9. *Wesley College* (Sheffield) was opened in 1838. In 1844 it was constituted, by her majesty's warrant, a college of the University of London, and empowered to issue certificates to candidates for examination for the degrees of bachelor of arts, master of arts, bachelor of laws, and doctor of laws. The directors award a scholarship of the annual value of £40 (tenable for one year) to the youth who shall be certified as the best pupil of his year at Woodhouse Grove School. The Holden scholarship, also of £40 per annum, is usually given to Kingswood School. Two others of £20 a year each, given by the late P. Spooner, are open to boys resident in Sheffield. The late Sir Francis Lycett also established two scholarships (tenable for two years) of the annual value respectively of £50 and £30. These are held by the two students from Wesley College who stand highest in the honors' list of the London University at the matriculation examinations coinciding with the time when the scholarships fall due. The college is examined and reported on biennially by the syndicate of Cambridge, which is appointed by the University for the examination of schools.

10. *Wesleyan Collegiate Institution* (Taunton).—This institution was founded thirty-eight years ago, in 1842, the object of its founders being to secure a sound literary and commercial education, combined with religious instruction in harmony with the principles of the late Rev. John Wesley. In 1846 it was also made, by royal charter, one of the colleges of the University of London, and degrees in arts and laws are open to all its students.

11. *Schools for Ministers' Children.*—The Schools' Fund was instituted by Mr. Wesley, in order to provide for the education of the children of Wesleyan ministers, and he commended it to the liberal support of his people in the most forcible terms. The collections and subscriptions for the Schools' Fund are made in the early part of November. Out of it the four schools for the education of ministers' children are supported, and an allowance is made for the education of those for whom there may not be room in the schools. These allowances are only made for children between the ages of nine and fifteen.

The general committee consists of the governing body of the New Kingswood and Woodhouse Grove School, the governing body of the School for Girls, and seventeen other ministers and laymen.

(1.) *For Boys.*—The governing body of the New Kingswood and Woodhouse Grove School consists of the president and secretary of the Conference, the ex-presidents, the general treasurers and secretaries of the Schools' Fund, the chairman of the Bristol, Bath, Halifax and Bradford, and Leeds Districts; the governors and the head-master of the school; and ten ministers and thirteen laymen named by the Conference.

New Kingswood School is situated at Landsdown, Bath, and was opened in 1851. Old Kingswood School, near Bristol, was founded by the Rev. John Wesley, A.M., in 1748. It is now a Reformatory School for young criminals in connection with the nation.

Woodhouse Grove School was established in 1811.

(2.) *For Girls.*—The governing body of the Schools for Girls consists of the president and secretary of the Conference, the ex-president, the general treasurers and secretaries of the Schools' Fund, the general treasurers

and secretary of the Children's Fund, the chairman of the Second London and Liverpool districts, the local treasurers and secretaries, and fifteen other ministers and laymen.

Queenswood School (Clapham Park) is near London. The executive committee consists of ten members.

Trinity Hall School (Southport) is near Liverpool. The executive committee consists of ten members.

(II.) *Other Institutions.*—1. *The Wesleyan Chapel Committee* was instituted in 1818, and reconstituted in 1854. The committee, consisting of an equal number of ministers and laymen, usually meets on the first Wednesday of each month to dispose of loans and grants; to determine on erections, alterations, purchases, and sales of Wesleyan trust property, including organs; and to afford advice on difficult cases. The income from all sources in 1879 was £9148 9*s.* 1*d.* The total number of applications for permission to erect or enlarge chapels, schools, and organs, which have received the conditional sanction of the committee in 1879-80, including 97 modifications of cases previously sanctioned, is 341. The estimated outlay is £253,655. Two hundred and ninety-seven erections and enlargements have been completed during the year at a cost of £318,175. The entire temporary debt left on this large outlay is £75,807, most of which will be paid off in a few years. The entire amount of debts which have been discharged or provided for during the last twenty-six years is £1,482,359.

2. *Metropolitan Chapel Building Fund* (instituted in 1862).—This fund originated from the generous gift of the late Sir Francis Lycett of £50,000 towards the erection of fifty Methodist churches in London during twenty years. Sir Francis in 1880 gave £5000 more towards the erection of ten additional chapels. Shortly afterwards he died, after only ten days' illness. The secretary of the fund is the Rev. Gervase Smith, D.D.

3. *Itinerant Methodist Preachers' Annuitant Society.*—This institution was formed at Bristol in 1798, revised in Leeds in 1837, and revised again in London in 1860, and is the same which is often called among the Methodists "The Preachers' Fund." It was formed by some of the preachers for the relief of supernumerary and superannuated preachers among themselves and of their widows, and is supported by donations and legacies, but chiefly by the payments of the members themselves. The annual payment is now by preachers on trial, £5 5*s.*; by ministers in the home work, £6; and by ministers on foreign stations, £10 4*s.*

4. Besides these agencies, there exists also a separate mission to seamen in London, chaplains to portions of the army and navy, and a lay mission, each under distinct management, for London, Manchester, and Liverpool. Since 1875 the temperance movement has been recognised by the Conference, and circuit societies and bands of hope are rapidly forming throughout England. There are also committees of privilege and exigency, and those for the promotion of the religious observance of the Sabbath.

5. *A Sunday-school Union* was established in 1874, and the total number of schools in union in 1880 was 2629 out of 6376 belonging to the Connection. The secretary is the Rev. Charles H. Kelly. The office and depository for the present is situated at Ludgate Circus, in the city of London.

6. *The Children's Home—Orphanage, Refuge, and Training Institute*—originated at Lambeth in 1869, has now four branches, and a fifth is in preparation.

London Branch.—Bonner Road, Victoria Park, E.
Lancashire Branch.—Wheatsheaf Farm, Edgworth, near Bolton.
Canadian Branch.—Hamilton, Ontario, Canada.
Certified Industrial Branch.—Milton, Kent.
Orphanage Branch.—Birmingham. Preparing.

This institution exists for the nurture and education of orphans and destitute children. It has been sanctioned and commended to the Christian public by several resolutions of the Conference, to which body the committee of management is annually submitted for approval. At present five hundred children are in the Home, and nearly as many have been sent forth into the world, and the reports received concerning the great majority of them are highly satisfactory. The Home is also a training institute for Christian workers, especially with the view of preparing godly men and women for work in orphanages, industrial schools, children's hospitals, and similar institutions.

7. *Conference Office and Book-room* (2 Castle Street, City Road, London) was instituted by the Rev. John Wesley. It was formed by him for the publication and sale of his works. On his death he vested his property in the book-room, consisting of books, copyrights, etc., in trustees "for carrying on the work of God in connection with the Conference." The whole of the proceeds of this institution is devoted to the support and extension of Wesleyan Methodism in Great Britain and Ireland.

8. *Wesleyan Methodist Missionary Society* (Centenary Hall, Bishopsgate Street Within, London).—Missions were commenced in 1786, and the society organized in 1816. The committee of management consists of the president and the secretary of the Conference, the general treasurers, the general secretaries, the honorary secretary, the governor and tutors of Richmond College, the Connectional editor, the lay treasurers of the Richmond institution, the London district treasurer, and of fifty-two other members, viz., sixteen from the country circuits and thirty-six resident in London: four of the latter go out annually by rotation, and four of the former are also changed each year. Every person subscribing annually one guinea or upwards, and every benefactor of £10 and upwards, is deemed a member. The Wesleyan missions were commenced in 1786, and were, until 1813, confined chiefly to British North America and the West Indies. In the December of that year, however, Dr. Coke, accompanied by a band of young missionaries, embarked for India. Up to this period, Dr. Coke had mainly raised the funds needed to carry on the Methodist missionary operations. The additional evangelistic enterprise now entered upon made new arrangements and exertions necessary. Various plans were suggested; but that which originated with the late Rev. George Morley and the late Rev. Dr. Bunting, then stationed at Leeds, and sanctioned by several of the ministers in that town and neighborhood, was adopted by the ensuing Conference. That scheme has been greatly owned of God. In 1814 the income of the Missionary Fund was below £7000; there were 70 missionaries, and the number of members under their care was 18,747. Now there are, according to the last returns in 1880, 92,527 accredited Church members, besides 10,885 on trial for membership, under the care of 519 missionaries; and the income is £165,498 12*s.* 8*d.*, inclusive of £37,622 4*s.* 11*d.* received from the Thanksgiving Fund. The expenditure in 1879 was £148,107 6*s.* 10*d.* The legacies for 1879–80 amounted to £4966 15*s.* 3*d.* The *Ladies' Committee for Female Education in Heathen Countries* expended £2296 1*s.* 6*d.*, besides supplying clothes, etc., for charitable purposes.

9. *The Home Mission and Contingent Fund* was instituted in 1756 and remodelled in 1856. The committee consists of the president and the secretary of the Conference, the ex-presidents, the treasurers, the general secretary and the financial secretary of the fund, the treasurers and secretary of the Fund for the Extension of Methodism in Great Britain, with fifteen ministers and fifteen laymen for London, and thirty-five ministers and thirty-five laymen for the country. The secretary is the Rev. Alexander McAulay. This fund is to assist the dependent circuits in maintaining the ministration of the Gospel, to provide means for employing additional ministers, and to meet various contingencies. It is mainly supported by the yearly collection, by the Home Missionary collections made after sermons and

meetings, and by subscriptions, legacies, and juvenile associations. The total income of the fund in 1879 was £33,314 8*s.* 9*d.*, and the total expenditure £33,318 12*s.* 10*d.*

VI. *Literature.* This is copiously exhibited in Osborn's *Wesleyan Bibliography* (Lond. 1869, 8vo). See also Morgan, *Bibliotheca Canadensis* (Ottawa, 1867, 8vo); and compare METHODISM. (G. J. S.)

Wesna, in Slavonic mythology, is a sister of Morana: they represent spring and winter, or life and death, under whose protection human life stands. Wesna guards the beginning of life, Morana its end. She rocks men to sleep with beautiful hymns and suitable pictures.

Wessel, Johann (1), was unquestionably the most important among the men of German extraction who helped to prepare the way for the Reformation. The circumstances connected with his private life are involved in great uncertainty, insomuch that even his names have been made the subject of inquiry (John, Hermanni; Gansevort, Basilius). He was born in 1400 or 1420, probably the latter year. His birthplace was Groningen, where the very house in which he was born is yet shown. He was orphaned at an early age, but received into the house of a kinswoman named Oda or Odilla Clantes, and sent to a school at Zwoll, which was conducted by the Brothers of the Common Life, and had a good reputation. He there not only devoted himself to scientific pursuits, but also to the promotion of the religious life, being aided in the latter respect by Thomas à Kempis, who sojourned in the neighborhood of Zwoll. In time he came to fill the place of an underteacher, but unpleasant surroundings and a thirst for greater knowledge drove him away from Zwoll to Cologne, where he studied Greek and Hebrew, chiefly under the direction of private tutors, and also examined the libraries. His habit was to note the results of his readings and impressions in memoranda, which he continued to keep to the end of his life. The independence of thought which such a method of study displayed was yet further cultivated by the study of Plato, the great antagonist of scholasticism and agent in the restoration of theology, and the simple and unadorned mystic Rupert of Deutz (q. v.). It was not possible, however, that he should find in bigoted Cologne a soil suitable for the propagation of his views. A call to Heidelberg was extended to him, but he was not yet ready to devote himself exclusively to the work of teaching, and felt himself attracted to Paris, where the controversy between nominalists and realists had broken out afresh. He paused for a little while at Louvain, and then hastened to Paris, actuated by the desire to gain his countrymen Henry of Zomeren and Nicholas of Utrecht, both famous professors, over to realism; but the end was that he became a nominalist himself, and continued to be such while he lived. He remained in Paris about sixteen years, not sustaining an altogether receptive attitude, but doing his part to shape the mind of the coming generation. He was most powerfully stimulated by association with cardinal Bessarion, Rovere, then general of the Franciscans, but afterwards pope Sixtus IV, and with younger men like Reuchlin and R. Agricola. He visited other French cities also, e. g. Angers, in order to take part in disputations, and two years before the close of the pontificate of Paul II came to Rome. Here he found the most advanced culture of the time, but also the most evident and shocking corruption in the Church. On his return to Paris he witnessed the attempt of Louis XI to put down nominalism by force. In 1475 he was at Basle with Reuchlin, and later at Heidelberg as a member of the philosophical faculty. His combativeness as a debater had in the meantime earned for him the title of *Magister Contradictionum.* He soon afterwards retired to privacy in his native town of Groningen, and spent his remaining days in arranging his views into a defensible form, and in the cultivation of a profound piety. All the works from his pen which we possess were probably written in this period, when the mystical trait in his nature was becoming prominent. He is said to have been the physician of the bishop David of Burgundy, and in a former period of Rovere (see above), which circumstance probably deterred the inquisitors of Cologne from proceeding against him, as they did against J. von Wesel (q. v.), and as Wessel thought they would. He maintained a large correspondence and received many visitors. He also contributed much towards the formation of the characters of R. Agricola, Alexander Hegius, Hermann Busch, etc., with reference to whose influence in the future he predicted that his young friend Oestendorp would live to see the time when scholasticism, i. e. the teachings of Aquinas, Bonaventure, etc., should be rejected by all truly Christian divines. Before he died he was assailed by doubts respecting all the verities of the Christian faith, with which he struggled almost despairingly, but which he conquered with the cry, "I know nothing but Jesus, the crucified one." He died in peace, but without having received the papal absolution, Oct. 4, 1489, and was buried in the Church of the Nunnery at Groningen. After his death the mendicant monks subjected his writings to their rage, and probably destroyed a portion of them, though a sufficient quantity of them was preserved by the devotion of his pupils to enable us to estimate the character of the man. The first collection was published by Luther, omitting an essay on the Lord's supper, which was added for the first time in the Groningen edition of 1614.

Wessel's career was largely determined by the fact that he was never bound by any vow, official station, or other similar obligation; so that while he was greatly interested in the conditions of the Church and the school, it was yet possible for him to be to some extent an independent observer. He was thus able to command the leisure required for a thorough examination of the matters he discussed, and the calmness essential to scholarly polemics. It must be added that he was naturally endowed with an independent spirit and sound judgment. Neither the superstitions of the Church nor the mysticism of the Brothers of the Common Life could overturn his balanced mind.

The writings of Wessel do not constitute a system. His method was somewhat aphoristical, involving the discussion of separate theses, and not affording any one central, fundamental principle from which the whole of his position might be understood. They hold a ground intermediate between scientific discussion, ascetical application, and reformatory polemical exhortation. His theology, like that of Zwingli, is largely determined by Platonism. The principal work he has furnished in this department is the *De Providentia Dei*, which conceives of God as the absolute cause, or, in other words, as independent Being. The pantheistic tendency of this idea of God is not sufficiently guarded against, but finds its rectification in the emphasis which Wessel elsewhere lays upon the idea that God is pure Being, distinct from and above the world. In the doctrine of the Trinity the Father is the divine wisdom, the Son the divine reason, the Spirit the divine love. The Deity is the creative life, the original idea, which is necessarily active and compelled to glorify itself. This glorifying of the divine nature constitutes the Son, the λόγος πρῶτος; and in order that both may not be unemployed, the self-conscious and self-glorifying Being must also eternally love himself. In anthropology man is conceived of as being in the likeness of God, as respects his inner nature. The parts of the divine image are *mens, intelligentia*, and *voluntas* (*De Purgatoria*, 80 b); and each of these parts is, it would appear, held to be incessantly subject to the divine influence. He locates the divine image even more particularly in the human will, which is free, and which is sharply distinguished from the intellect and the desires. In discussing the Ego, Wessel defines personality as being the fruitful source from which spring the will, the judg-

ment, self-consciousness, etc., and remarks that man has in his personality the ability to transform the naturally existing relation between the Divine Spirit and the human into an ethical relation, an immediate consciousness of God being implanted in him; and that he is under obligation to effect this change. In soteriology he places the origin of sin in the angel-world, but does not account for its transfer into the world of men. It would even seem that he regards it as an inherent factor in the constitution of man, since it is to him merely *debitum*. Adam and Eve were far from being perfect while in Eden, and needed, even if temptation had been resisted, development in every side of their nature. It is difficult to see how this undeveloped state could be other than a sinful state under his definition. He recognises a moral depravation as having been added in the fall, but makes it amount to a mere infirmity, which does not extend so far as to destroy the freedom of the will, though it unfits man from attaining to his rightful goal. Grace is necessary and the only means of salvation, because it was required for human well-being from the beginning.

Redemption is a process which required that Jesus should be the "express image" of God. Christ, as the source of life, was mediator from the beginning. He was from all eternity appointed to be the king and head of an empire, which is in no sense a merely social organization, but in which he is the life of all its members and is himself the end for which it exists. In the atonement Jesus died for us and made satisfaction to God. The process of redemption is, however, constantly described by Wessel as a conflict in which the Lamb is not regarded as taking upon himself the wrath of God, but as resisting the assaults of the devil, who is empowered to wage war and is assisted therein by God. The death of Jesus is then conceived as the completion of the life-long struggle. His victory consists, on the one hand, in the subjugation of the devil, who is unquestionably regarded as the personification of the power of evil, and, on the other, in the demonstration afforded by this triumph that he is the testator of the New Test. in his death and in his evident drawing of all men to himself in his righteousness and love. His merits as redeemer are superabundant, for he is the consummation of the race, and in his capacity as head and redeemer has more to offer than man possessed before the fall.

The condition of salvation is faith in God, based on the word of Christ. Justification is distinguished from the remission of sins, and conceived of as the positive act of renewing in righteousness through a union with Christ and the Trinity by faith. God regards man as being positively righteous in Christ, though not for Christ's sake. This is stated in a different light when Wessel teaches that faith does not lay hold upon the work of Christ, but upon his life-giving person. This union having been formed, faith melts into love, and good works may appropriately be said to flow from either quality. Remission of sins is nowhere allowed an independent place in Wessel's theological system. Repentance is not with him sorrow for the sins of the past, but is, in substance, conversion or freedom from sin. It is a matter of the will rather than of the feelings.

Upon the doctrine of the Church Wessel differed from Wycliffe and Huss in that he did not define the Church to be a *communio prædestinorum*, but a *communio sanctorum*. The circumstances of his age obliged him to look for the visible Church within the papacy, and he accordingly conceded a *jurisdictio papalis;* but he restricted its operations altogether to externalities, and denied that a papal excommunication has power to control God. He even asserted that a pope is entitled to be the director of the faith of the Church only when his own faith is correct; and he rated the authority of the universities higher than the authority of the clergy. But he esteemed the Scriptures even above the universities, and addressed to them the final appeal. The Scriptures, he held, are simply the Holy Ghost speaking to man. They are clear and self-explanatory and also sufficient. Tradition, however, was not rejected, and the *regula fidei* was apparently placed on an equality with Scripture by him.

With respect to the sacraments, Wessel denied that they are of themselves effectual means of grace. The infusion of love into the heart constitutes true baptism, and God is himself the administrator, according to his view; the priest, of whatever degree he may be, is simply a minister, and not able to contribute anything whatever to the gracious power of the sacrament. The sacrament of penance was not allowed by him to possess any vital connection with inward purification, and the priest's agency in connection with it was limited to the calling-forth of proper dispositions through the employment of instruction, exhortation, etc. This view carried with it the rejection of indulgences as a matter of course, for they were the fruitage of the sacrament of penance as held by the Church. Wessel does not hesitate to term them swindles, and plenary indulgences abominations. In connection with the Lord's supper, he contended against the *opus operatum*, or bringing of masses in behalf of particular individuals. He held that the mass has value for him who hungers and thirsts for the bread of life, the eating of which constitutes the sole value of the sacrament. The idea of sacrifice has no place whatever in his view.

In eschatology Wessel held firmly to the existence of purgatory, but as a place of purgation rather than satisfaction. The fire which burns there is the fire of piety, and, more particularly, of love. Christ himself is there to preach his Gospel among the dead, and to make of purgatory a place of delights. Wessel did not paint the state of the lost, and therein left his description incomplete.

The fanatical hostility of the mendicant monks prevented the immediate publication of Wessel's writings. Luther's collection of these writings, entitled *Farrago Rerum Theologicarum Uberrima*, appeared in 1521, and was followed by repeated editions in 1522 and 1523. The last edition was that of Strack (Giessen, 1617), following a complete edition of Wessel in 1614. The *Farrago* contains the following books: *De Benignissima Dei Providentia; De Causis, Mysteriis et Effectibus Dominicæ Incarnationis et Passionis; De Dignitate et Potestate Ecclesiastica; De Sacramento Pœnitentiæ; Quæ sit Vera Communio Sanctorum; De Purgatorio;* and a number of letters, among which one, *De Indulgentiis*, addressed to Hoeck, deserves special mention. The complete edition contains, in addition, the tract *De Eucharistia*, which Luther had omitted for dogmatic reasons, and also an extended essay, *De Causis Incarnationis et de Magnitudine Dominicæ Passionis*, in two books; and three ascetical works entitled, respectively, *De Oratione, Scala Meditationis*, and *Exempla Scalæ Meditationis*. The impression made by a reading of the *Farrago* is that Wessel was a man who lived with pen in hand, and who for that very reason seldom undertook the composition of an extended work. It is, accordingly, not remarkable that statements with respect to lost writings from his pen do not harmonize. For information respecting such writings and also concerning Wessel's life, see Hardenberg; Suffridus Petri *De Scriptoribus Frisiæ;* Ubbo Emmius, *Historia Rerum Frisicarum;* the *Effigies et Vitæ Professorum Academiæ Groningæ* (1654); and especially Muurling, *Commentatio Hist. Theol. de Wesseli*, etc. (Traj. ad Rhen. 1831); id. *De Wesseli Gansfortii*, etc. (Amstelod. 1840); and Ullmann, *Reformatoren vor der Reformation* (Hamb. 1841). See also Schmidt, *Augustin's Lehre von der Kirche*, in *Jahrbüch. für deutsche Theologie*, vi, 210 sq.; Benthem, *Holländ. Kirchen- und Schul-Staat.* ii, 178; Herzog, *Real-Encyklop.* s. v.

Wessel, Johann (2), a Dutch theologian, was born at Emden, Oct. 20, 1671. For some time he was

preacher and professor at Rotterdam. In 1712 he was called as professor of theology to Leyden, where he died, Jan. 16, 1745. He is the author of, *Dissertationes Sacræ Leid. ad Selecta quædam V. et N. T. Loca* (Leyden, 1721):—*Nestorianismus et Adoptianismus Redivivus Confutatus, s. de Christo Unico et Proprio Dei Filio, non Metaphorico, Liber Sing. in quo Nestorii Pelagianizantis Veterumque Adoptianor. Sententia ex Veter. Monumentis Eruitur*, etc. (Rotterdam, 1727). See Winer, *Handbuch der theol. Lit.* i, 30, 191, 572, 645; Fürst, *Bibl. Jud.* iii, 506. (B. P.)

Wesseling, Peter, a German philologist, was born at Steinfurth, Jan. 7, 1692, of an old and wealthy Westphalian family celebrated in literary circles. He was educated at the University of Leyden, and afterwards at Franeker, where in 1718 he was received as a candidate for the ministry. In 1719 he was made pro-rector of the school at Middelburg, in 1721 rector of the gymnasium at Deventer, in 1723 professor of eloquence and history at Franeker, and in 1735 filled the same chair (with the addition of canon law in 1746, and the librarianship in 1749) at Utrecht, where he died, Nov. 9, 1764. He wrote, *Epistola ad H. Venemam de Aquilæ in Scriptis Philonis Jud. Fragmentis et Platonis Epistola XIII* (Utrecht, 1748):—*Observationum Variarum Libri* (Amst. 1727):—*Diatribe de Judæorum Archontibus ad Inscriptionem Berenicensem, et Dissertatio de Evangeliis Jussu Imperatoris Anastasii non Emendatis*, etc. (Utrecht, 1738):—*Dissertationes de Origine atque Usu Nummorum apud Hebræos* (ibid. 1750):—*Dissertationes in Epistolam Jeremiæ* (ibid. 1752). See Winer, *Handbuch der theol. Literatur*, i, 52, 560; Fürst, *Bibl. Jud.* iii, 506; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Wessely, Hartwig (or, according to his Jewish name, *Hertz Wesel*), a noted Jewish writer, was born in 1725 at Hamburg. Like his friend Moses Mendelssohn, he was originally a Rabbinic Jew, and observed the traditional law to the last. His thirst for knowledge led him to acquire the German, French, Danish, and Dutch languages, and to study mathematics, natural philosophy, geography, and history. An extraordinary power of writing Hebrew, both prose and poetry, secured him the esteem of his nation, and gave him an opportunity of communicating his acquirements in a national, and therefore an unsuspected, form. The edict of the emperor Joseph II to establish elementary schools among the Jews first exhibited Wessely as a Reformer. He wrote a letter to the congregation at Trieste upon the subject, in which he related the importance of elementary instruction, recommended the study of Hebrew grammar, and advised the postponing of the Talmudic studies to a riper age. This brought down upon him all the weight of Rabbinic indignation, especially that of the Polish rabbins, who attacked and anathematized him with vehemence, while those of Trieste, Venice, Ferrara, and Reggio supported him. Wessely, who died at Hamburg in 1805, may be considered the founder of modern Hebrew literature, in the same way as Mendelssohn was of German literature among the Jews of his age and country. For though in destitute circumstances, he found time and strength to write a series of works which form a new æra in Hebrew composition, and have united his name with that of Mendelssohn in the honorable appellation of the "two restorers of science among the Jews." Jost's description of the effects of their labors is very striking. He says, "They found the Jews without any language; they gave them two at once—the German and the Hebrew." He wrote, רוח חן, *The Spirit of Grace* (Berlin, 1780, a. o.), a commentary to the Book of Wisdom, translated into Hebrew by himself:—באור לספר ויקרא, a commentary on Leviticus, which forms part of the commentary of Mendelssohn's Pentateuch:—יין לבנון, *The Wine of Lebanon* (ibid. 1775), a commentary on the treatise *Aboth*:—חלבנון, *Lebanon*, a gigantic work on the synonyms of the Hebrew language. The first volume (חברת הראשון) consists of 10 sections (חדרים), subdivided into 120 chapters (חלונות), and contains a most elaborate philological and psychological disquisition on the signification and development of the root חָכַם, as well as a treatise on a portion of the Mosaic law. It is preceded by an extentive introduction entitled *The Entrance into the Garden* (מבוא הגן), in which the plan of the work is set forth, and specimens of Hebrew synonyms are given. This first volume he edited when a book-keeper at Amsterdam in 1765. The second volume (חברת השני) consists of 13 sections, subdivided into 180 chapters, and gives in a most learned manner a philosophico-traditional explanation of all the passages of the O. T. in which either the word חָכַם or its derivatives occur. It is likewise preceded by an elaborate introduction, wherein those words are explained which constitute mixed forms. A second edition of it was published at Vienna in 1829, and a third at Warsaw in 1838:—דברי שלום ואמת, Letters to the Jews of Austria concerning the reforms of the emperor Joseph II (Berlin, 1782):—מאמר חקור דין, *Defence of the Rabbinic Tradition* (Königsb. 1837, new ed.):—ס' המדות, *Jewish Ethics* (Berlin, 1784; latest ed. Königsb. 1851):—שירי תפארת, *Songs of Glory*, an epic on the life of Moses. Though the language of this poem is purely Biblical, and the style enriched with the finest embellishments of the inspired poetic writings, yet the cast of thought is not national, but European and secular. "*The Songs of Glory*," says Dr. Marjoliouth, "embodies the history of the exodus of the Children of Israel from Egypt until the giving of the law at Sinai. It is, indeed, a most unique production. An English Christian, who justly esteems Milton as the most successful epic poet, may, perhaps, not like to hear Wessely compared to their venerable bard. I have read them both, and have no hesitation in saying that they are equal to each other, with the only difference that Wessely is not so profuse in mythological terms as Milton. Wessely, like Milton, did not think rhyme a necessary adjunct or true ornament of a poem or good verse, and, therefore, rejected it, which makes the poetry of the *Shirey Tiphereth* exceedingly sublime. Wessely also left in MS. a commentary on Genesis, which was edited by Isaac Reggio, with the title *Commentarium in Genesin ex ejus Autographo Excudi Curavit* (Goritiæ, 1854). See Fürst, *Bibliotheca Judaica*, iii, 507 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 331 sq.; Etheridge, *Introduction to Hebrew Literature*, p. 393 sq.; Kitto, *Cyclopædia*, s. v.; Da Costa, *Israel and the Gentiles*, p. 554 sq.; McCaul, *Sketches of Judaism and the Jews*, p. 51 sq.; Schmucker, *Hist. of the Jews*, p. 244 sq.; Marjoliouth, *The Fundamental Principles of Modern Judaism*, p. 247 sq.; Grätz, *Gesch. d. Juden*, xi, 91 sq.; Jost, *Gesch. d. Judenthums und seiner Sekten*, iii, 307 sq.; Meisel, *Leben u. Wirken Wessely's* (Breslau, 1841); Geiger, in the *Zeitschrift der D. M. G.* xvii, 321 sq.; Delitzsch, *Gesch. der jüdischen Poesie*, p. 85, 95, 106, 114, 174 sq.; Stern, *Gesch. d. Judenthums von Mendelssohn*, etc., p. 104 sq.; Dessauer, *Gesch. d. Israeliten*, p. 504 sq.; Güdemann, in *Frankel-Grätz Monatsschrift*, 1870, p. 478 sq.; Cassel, *Lehrbuch der Geschichte und Literatur* (Leips. 1879), p. 499 sq.; Morais, *Eminent Israelites of the Nineteenth Century* (Philadelphia, 1880), p. 344 sq. (B. P.)

West (expressed in Heb. by אָחוֹר, *behind;* יָם, the *sea;* בּוֹא הַשֶּׁמֶשׁ, the *going down of the sun* [and so in Greek δυσμή, *sunset*]; מַעֲרָב, *evening*). The Shemite, in speaking of the quarters of the heavens, etc., supposes his face turned towards the east; so that the east

is before him, קֶדֶם, strictly what is before or in front; the south on his right hand, תֵּימָן, strictly what lies to the right; the north on his left hand, שְׂמֹאל, the left side; and the west behind him, אָחוֹר, literally the hinder side. The last Hebrew word, though never translated "west" in our version, means so: as in Isa. ix, 12, "the Philistines behind," opposed to the Syrians, קֶדֶם; Sept. *ἀφ' ἡλίου δυσμῶν*; Vulg. *ab occidente;* and in Job xxiii, 8. The words (Deut. xi, 24) "the uttermost sea," הַיָּם הָאַחֲרוֹן, are rendered in the Sept. *ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν*; Vulg. *ad mare occidentale* (comp. xxxiv, 2; Joel ii, 20). The more general use of the word אָחוֹר for the west was doubtless superseded among the inhabitants of Palestine by יָם, literally "the sea," that is, the Mediterranean Sea, which lay to the west, and which, as a more palpable object, became to them the representative of the west generally, and chiefly associated with their ideas of it. Accordingly this word יָם and its derivatives, יָמָּה, etc., are thirty-two times rendered by *θάλασσα*, in the Sept., and only once by *δυσμαί*; in the Vulg. by *occidens* and *mare*. It is used to signify a quarter of the heavens, or of the earth (Gen. xxviii, 14; Deut. xxxiii, 23; 1 Kings vii, 25; 1 Chron. ix, 24; 2 Chron. iv, 4; Isa. xi, 14; xlix, 12; Ezek. xlviii, 1; Hos. xi, 10; Zech. xiv, 4). It is used adjectively in the same sense; as, west border (Numb. xxxiv, 6; Josh. xv, 12; Ezek. xlv, 7); western (Numb. xxxiv, 6); west quarter (Josh. xviii, 14); west side (Exod. xxvii, 12; xxxviii, 12; Numb. ii, 18; xxxv, 5; Ezek. xlviii, 3–8, 23, 24); westward (Gen. xiii, 14; Numb. iii, 23; Deut. iii, 27; Ezek. xlviii, 18; Dan. viii, 4); west wind (Exod. x, 19). Those words of Moses, "Naphtali, possess thou the west and the south" (Deut. xxxiii, 23), seem to contradict the statement of Josephus, that this tribe possessed the east and the north in Upper Galilee (*Ant.* v, 1, 22); but Bochart interprets "the south," not with regard to the whole land of Canaan, but to the Danites, mentioned in ver. 22; and by "the west" he understands the lake of Tiberias, otherwise called the *sea* of Tiberias, or Galilee, or Gennesaret; for the portion of Naphtali extended from the south of the city called Dan or Laish to the sea of Tiberias, which was in this tribe. So all the Chaldee paraphrasts expound the word יָם, here translated *west;* Sept. *θάλασσαν καὶ λίβα*; Vulg. *mare et meridiem* (*Hieroz.* pt. i, lib. iii, c. 18). In some passages the word signifies the coasts of the Mediterranean Sea, and "the islands of the sea" denotes the western part of the world, or European nations. Thus, in regard to the future restoration of the Jews to their own land, it is said (Hos. xi, 10), "when the Lord shall roar, then the children shall tremble (that is, hasten; an allusion to the motion of a bird's wings in flying) from the west" (see ver. 11, and comp. Isa. xxiv, 14, 15, with xi, 11; xxiv, 14). In the account given of the removal of the plague of locusts from Egypt, we are told (Exod. x, 19), "the Lord turned a mighty strong west wind," רוּחַ־יָם, *ἄνεμον ἀπὸ θαλάσσης*. Supposing that these were the very words of Moses, or a literal rendering of his words, it follows that the Egyptians made a similar reference to the Mediterranean, since Moses, an Egyptian, would no doubt use the language of his country in describing an event which occurred in it. If his words do not refer to the Mediterranean, they must refer to the far-distant Atlantic, which, however, according to Herodotus, was not known to the Egyptians till many ages afterwards. Moses also represents God as saying to *Abram, in the land*, "Lift up thine eyes and look northward, and southward, and eastward, and westward, יָמָּה (Gen. xiii, 14). The allusion to the sea in the latter passage may be accounted for upon the supposition that the very words of God to Abram had been preserved, and were inserted by Moses in his history. In two passages (Psa. cvii, 3; Isa. xlix, 12) יָם stands opposed to מִצָּפוֹן, but ought still to be rendered "the west:" comp. Amos viii, 12; Deut. xxxiii, 23. The west is also indicated by the phrase אֶרֶץ מְבוֹא הַשֶּׁמֶשׁ, Sept. *ἀπὸ γῆς δυσμῶν*; Vulg. *de terra occasus solis.* These words are translated "the west country" in Zech. viii, 7, literally, the country of the going-down of the sun, and are fully translated in Psa. l, 1; cxiii, 3; Mal. i, 11; comp. Deut. xi, 30; Josh. i, 4; xxiii, 4. Another word by which the west is denoted is מַעֲרָב, from עָרַב, to remove, pass away, disappear as the sun does; hence the quarter of the heavens, etc., where the sun sets, the west. The same idea is conveyed in the Greek word *δυσμαί*, from *δύω*. It occurs in 1 Chron. xii, 15; Psa. lxxv, 6; ciii, 12; cvii, 3; Isa. xliii, 5; xlv, 6; lix, 19; Sept. *δυσμαί*; Vulg. *occidens:* in Dan. viii, 5, Sept. *Λίψ*; Vulg. *occidens.* It is used to denote the west quarter of the heavens or earth. In the Apocrypha and New Test. the word translated "west" invariably corresponds to *δυσμαί* (Jud. ii, 19; Matt. viii, 11; xxiv, 27; Luke xii, 54; xiii, 29; Rev. xxi, 13); Vulg. *occidens, occasus.* Our Lord's memorable words, "They shall come from the east and the west," etc. (Matt. viii, 11), to which Luke adds "and from the north and the south" (xiii, 29), signify all the regions of the world; as in classical writers also (Xenoph. *Cyr.* i, 1, 3). Grotius thinks that this passage refers to the promise to Jacob (Gen. xxviii, 14). In our Lord's prediction of the destruction of Jerusalem by the Romans (Matt. xxiv, 27), "For as the lightning cometh out of the east and shineth even unto the west, so also shall the coming of the son of man be," he is supposed to have intimated the precise direction in which the Roman army conducted the invasion. His reference to *the* cloud, *τὴν νεφέλην*, rising out of the west, as the precursor of a shower (comp. 1 Kings xviii, 43–46), still corresponds to the weather in Palestine. Volney says, "The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, '*the fathers of showers*'" (*Voyage en Syrie*, i, 297; comp. Shaw, *Travels*, p. 329).—Kitto. Notable instances of such showers are those at the battle of Bethhoron (Josh. x, 11), and Elijah's sacrifice on Mt. Carmel (1 Kings xviii, 44).

WEST IN EXORCISM. A person to be exorcised stood with his face towards or his hands stretched in the direction of the west, the region or symbol of darkness. See BOWING TOWARDS THE EAST.

West, Benjamin, an eminent American painter, was born at Springfield, Pa., Oct. 10, 1738. He early discovered the artistic genius, sketching a rude likeness of his baby sister at seven years of age, and at the age of eight combining parts of two pictures into an original design, which he produced in colors on canvas to the infinite delight of his friends. At nine years of age he was introduced into the studio of an artist in Philadelphia named Williams, who gave him encouragement and furnished him with books on painting, and young West returned home fully resolved to be a painter. His parents, although Friends (and that body of believers were not favorable to the art), encouraged him in his determination, believing that he was predestinated to be an artist. His first painting that attracted any considerable notice was the portrait of Mrs. Ross, a very beautiful lady, the wife of a lawyer of Lancaster. This effort gained him so many orders for portraits that he could scarcely meet them. About the same time a gunsmith named Henry commissioned him to paint a picture of the *Death of Socrates.* Being at a loss for a model for the slave who was to hand the cup of poison to the philosopher, the gunsmith brought him a half-naked negro, and the picture was finished. About this time Dr. Smith, provost of the college at Philadelphia, induced young West to enter upon a course of study in that institution which should fit him for the

high station he was destined to fill. He remained here until he was eighteen, with the exception of a short time when he accompanied Major Sir Peter Halkert as a volunteer to search for the remains and bury the bones of the army which had been lost under General Braddock. On his return from this expedition, he was called to witness the death of his mother, after which he returned to Philadelphia and set up as a portrait-painter. When he had exhausted his patronage in Philadelphia, he removed to New York, where he met with still better success. In 1760 he was assisted by some wealthy merchant to go abroad for the improvement of his talents. At Rome he was patronized by Lord Grantham, whose portrait he painted, became the friend of Mengs, and, as the first American artist ever seen in Italy, attracted much attention. He pursued his studies in Italy for three years, during which he was greatly assisted by wealthy Americans. He painted his *Cimon and Iphigenia*, and *Angelica and Medora*, and was elected member of the academies of Florence, Bologna, and Parma. In 1763, visiting England on his way to America, he was induced to remain in London, and in 1765 married Eliza Shewell, an American lady, to whom he had been engaged before going to Europe. He painted for the archbishop of York a picture of *Agrippina Landing with the Ashes of Germanicus*, which attracted the attention of George III, who became his steady friend and patron for forty years, during which time he sketched or painted over four hundred pictures. His first painting for the king was the *Departure of Regulus from Rome*, and it was so entirely satisfactory that the artist was received by the king on terms of intimacy from that time onward. West was one of the founders of the Royal Academy in 1768, and succeeded Sir Joshua Reynolds as its president in 1792, but declined the honor of knighthood. His *Death of General Wolfe*, painted in the costume of the period against the advice of all the most distinguished painters, effected a revolution in historic art. For the king he painted a series of twenty-eight religious pictures for Windsor Castle. His best-known works are, *Christ Healing the Sick:—Death on the Pale Horse:*—and the *Battle of La Hogue*. He attempted many wonderful, and to most artists dangerous, subjects, such as, *Moses Receiving the Law on Sinai:—Descent of the Holy Ghost on the Saviour in the Jordan:—Opening of the Seventh Seal:—St. Michael and his Angels Casting Out the Great Dragon:—The Mighty Angel with One Foot on the Sea and the Other on the Earth:*—the *Resurrection:*—and others of like character. He died in London, March 11, 1820, and was buried with great pomp in St. Paul's Cathedral. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Galt, *The Life and Studies of Benjamin West* (Lond. 1816–20); Cunningham, *Lives of Eminent British Painters*.

West, Elizabeth, a pious lady, the wife of a Scotch clergyman, was born in Edinburgh in 1672, married Mr. Brie, minister of Salm, Fifeshire, and died in 1735. She wrote *Memoirs, or Spiritual Exercises Written with her own Hand* (Edinb. 1807). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

West, Enoch G., a Methodist Episcopal minister, was born in Clermont County, O., Nov. 25, 1825. He was the special object of the prayers of his pious parents from infancy, and the subject of deep religious impressions from childhood; experienced religion in his fourteenth year, was appointed class-leader at the age of eighteen, joined the Ohio Conference in 1848, and continued energetic and devoted until his death, which occurred at Urbana, O., May 8, 1865. Mr. West possessed a well-stored mind, was a man of deep and uniform piety, bold and firm in principle. See *Minutes of Annual Conferences*, 1865, p. 163.

West, Francis, an English Wesleyan minister, began his work in 1793, labored twenty-seven years, and died July 3, 1820. The *Minutes* characterize him as "a plain, useful man." See *Minutes of the Conference*, 1820.

West, Francis L., a Methodist Episcopal minister, was born at Rush, N. Y., March 7, 1840. He removed with his parents to Michigan when quite young, experienced religion in his youth, was licensed to preach in 1859, and in 1861 joined the Detroit Conference, and in it served the Church until the fall of 1864, when he was drafted into United States service, and sent in the Twenty-third Michigan Infantry to Tennessee, where he was shot, while on duty, by guerillas, and died in Hospital No. 1 at Chattanooga the next morning, Jan. 5, 1865. Mr. West's qualities of mind and heart made him a young man of great promise. He was firm in purpose, of intense earnestness, conscientious, affable, devout. See *Minutes of Annual Conferences*, 1865, p. 168.

West, John (1), a Methodist Episcopal minister, was born in Charles City County, Va., April 20, 1768. He joined the Methodist Episcopal Church in 1784, was licensed to preach in 1787, entered the travelling connection in 1790, and was appointed to Greene Circuit, in Tennessee. In 1802 he was transferred from the Virginia to the Baltimore Conference, his connection with that body lasting until 1825, when, at its organization, he became a member of the Pittsburgh Conference. For fifty-seven years (forty-four of which he was effective) "Father West" labored in the itinerant ministry of the Methodist Episcopal Church, "and in every station his onerous and important duties were discharged with a fidelity but seldom equalled and perhaps never surpassed." He died July 22, 1847. "Modesty, innocence, and punctuality were prominent traits in the character of Father West." His death was as triumphant as his life was serene. See *Minutes of Annual Conferences*, iv, 238.

West, John (2), a Welsh Congregational minister, was born in 1808. He studied privately for the ministry, was ordained, and for some years preached in several English counties with acceptance and success. In 1839 he was received by the Colonial Missionary Society, and was sent to Tasmania under its auspices. He not only did good work as a minister, but as a political leader he did much for Tasmania, and his stirring appeals were a strong element in the resistance that finally triumphed over the imperial government. In 1854 he became chief editor of the *Sydney Morning Herald*, and labored in this capacity until his death, Dec. 11, 1873. See (Lond.) *Cong. Year-book*, 1875, p. 373.

West, Jonathan Renshaw, a Methodist Episcopal minister, was born in Jackson County, Ala., Aug. 31, 1806. He experienced religion in 1825, was licensed to exhort in 1827, and to preach in 1832, and in 1846 or 1847 joined the Missouri and Arkansas Conference. During the war, he was compelled to leave the South for personal safety. In 1864 he went to Kansas, where he preached until his death, June 15, 1874. See *Minutes of Annual Conferences*, 1875, p. 23.

West, Nathaniel, D.D., a Presbyterian divine, was born in Ulster, Ireland, in 1794. He was educated under Drs. Chalmers and Turner; entered the ministry in the Independent Connection in Hull, England, in 1821; came to the United States in 1834, and was pastor of Presbyterian churches successively at Meadville, Pa.; Monroe, Mich.; North East, Pittsburgh, MacKeesport, Belmont, Hestonville, and Philadelphia, Pa., besides being engaged in various benevolent agencies. He was senior chaplain in the Satterlee United States Military Hospital, West Philadelphia, from May, 1862, until his death, Sept. 2, 1864. He published, *The Ark of God the Safety of the Nation* (1850):—*Popery the Prop of European Despotisms* (1852):—*Babylon the Great* (ibid.):—*Right- and Left-hand Blessings of God, or a Cure for Covetousness* (Phila. 1852, 18mo):—*Complete Analysis of the Holy Bible, Containing the Whole of the New and Old Testaments, Collected and Arranged Systematically*

into Thirty Books; Based on the Work of the Learned Talbot (N. Y. 1853, royal 8vo; 7th ed. 1855, royal 8vo, 1035 pp.):—*The Overturning of Tyrannical Governments* (preached before and published at the request of Louis Kossuth when in the United States, and by his order and at his cost translated into Magyar):—*Lecture on the Causes of the Ruin of Republican Liberty in the Ancient Roman Republic*, etc. (Phila. 1861, 8vo):—*History of the Satterlee U. S. Army Gen. Hospital* (West Phila., Hospital press, 1863, 12mo, 30 pp.). "Dr. West was a man of marked peculiarities and abundant labors." See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Wilson, *Presb. Hist. Almanac*, 1865, p. 134. (J. L. S.)

West, Richard, D.D., an English clergyman, was born in 1671. He became a commoner in Merton College, Oxford, in 1688; was afterwards elected fellow of Magdalen College; became prebendary of Winchester in 1706; archdeacon of Berks in 1710; and died Dec. 2, 1716. He published some essays, sermons, and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

West, Robert Athow, an American writer, was born at Thetford, England, in 1809. He emigrated to the United States in 1843; was the official reporter of the General Conference of the Methodist Episcopal Church in 1844, and published the debates; was editor of the *Columbia Magazine* (N. Y.) from 1846 to 1849; co-editor of the *N. Y. Commercial Advertiser* in 1845, and editor-in-chief in 1850. He was the author of, *Sketches of Wesleyan Preachers* (N. Y. 1848).—*A Father's Letter to his Daughter* (1865). He was also one of the compilers of the *Hymn-book of the Methodist Episcopal Church*, and contributed to its pages, besides writing poetry and prose for periodicals.

West, Samuel (1), D.D., an American Unitarian minister, was born at Yarmouth, Mass., March 3, 1730 (O. S.). He labored on the farm until he was twenty years of age; graduated at Harvard College in 1754; was ordained minister of a part of Dartmouth (now New Bedford and Fair Haven) June 3, 1761; was a zealous patriot during the American Revolution, encouraging the people in public addresses, entering the army as chaplain, and adding all the weight of his great learning to the American cause; withdrew from his ministerial labors in June, 1803; and died at the house of his son in Tiverton, R. I., Sept. 24, 1807. He was a man of extraordinary physical and mental powers, and was esteemed the most learned man of his time in New England. He was a vigorous preacher, and was noted for the complete mastery of his subject. He was the author of *Essays on Liberty and Necessity* (1793 and 1795, 2 pts.), and several single *Sermons* preached on various occasions. See Sprague, *Annals of the Amer. Pulpit*, viii, 37 sq.

West, Samuel (2), D.D., an American Unitarian minister, was born at Martha's Vineyard, Nov. 19, 1738 (O. S.). He spent his early years at hard labor; entered Harvard College in his twentieth year, and graduated in 1761; became chaplain to the garrison of Fort Pownal at Penobscot, Me., November, 1761; returned home in 1762; spent some time in the study of divinity at Cambridge; was settled as pastor at Needham in 1764; became pastor at the Hollis Street Church, Boston, March 12, 1789; withdrew entirely from public labor in 1805; and died April 10, 1808. He was the author of a series of articles in the *Boston Sentinel*, over the signature of "The Old Man:"—and several single *Sermons*. A *Biographical Sketch* has been published by the Rev. Thomas Thacher. See Sprague, *Annals of the Amer. Pulpit*, viii, 50 sq.

West, Stephen, D.D., an eminent Congregational minister, was born in Tolland, Conn., Nov. 13, 1735. He graduated at Yale College in 1755; taught at Hatfield, Mass.; studied theology with Timothy Woodbridge; became chaplain at Hoosack Fort; and was ordained as successor of Jonathan Edwards in the Indian Mission at Stockbridge in 1759. In a few years he gave up the Indian portion of his charge, and confined himself to the increasing body of English. He was dismissed in August, 1818, and died May 15, 1819. Dr. West in appearance resembled a Puritan of the old school. He was most exact and uniform in his habits and work. His Christian character was one of strength, purity, simplicity and tenderness; his preaching was able, earnest, and eminently didactic—five hundred and four persons united with the Church during his pastorate. In theology, Dr. West was a Hopkinsian; in metaphysics, a Berkeleyan. He was a contributor to theological periodicals, and, besides several *Sermons*, the following are his publications:—*An Essay on Moral Agency* (1772; enlarged ed. 1794). Dr. Woodbridge calls this "one of the most extraordinary specimens of subtle metaphysical reasoning:"—*Duty and Obligation of Christians to Marry only in the Lord* (1779):—*An Essay on the Scripture Doctrine of the Atonement* (1785): "less metaphysical and more popular than that on Moral Agency. It enjoys a high measure of favor with profound theologians:"—*An Inquiry into the Ground and Import of Infant Baptism* (1794):—*Dissertation on Infant Baptism; Reply to Rev. Cyprian Strong* (1798):—*Life of Rev. Samuel Hopkins, D.D.* (1806):—*Three Sermons on the Mosaic Account of the Creation* (1809):—*Evidence of the Divinity of Christ, collected from the Scriptures* (1816). See Sprague, *Annals of the Amer. Pulpit*, i, 548–556; *Cong. Quar.* 1859, p. 41.

West, William (1), D.D., an American Episcopal clergyman, was born in Fairfax County, Va., near Mount Vernon, about 1739. He was ordained and licensed for Virginia by the bishop of London, Nov. 24, 1761; became rector of St. Margaret's, Westminster parish, Ann Arundel County, Md.; rector of St. Andrew's parish, St. Mary's County, Nov. 17, 1767; incumbent of St. George's parish, Harford County, in 1772; incumbent of St. Paul's parish, Baltimore County, June 7, 1779; was five years (1780–85) employed to officiate every third Sunday in St. Thomas's Parish Church; took a prominent part in the organization of the Protestant Episcopal Church in America after the Revolution; was chosen president of the Diocesan Convention in May, 1790; and died March 30, 1791. He was a Whig during the Revolution, and left no published works. He ordered his sermons to be burned, stating that they were not worthy of preservation. See Sprague, *Annals of the Amer. Pulpit*, v, 208 sq.

West, William (2), an English Wesleyan minister, was born in Ireland. He was converted in early life; entered the itinerancy in 1779; was totally blind for many years; became a supernumerary in 1817; and died in Aberdeen, Scotland, Sept. 2, 1822, in the eightieth year of his age. West was a man of strict integrity, piety, and of no mean gifts. See *Minutes of the Conference*, 1823; *Wesl. Meth. Magazine*, Oct. 1822, p. 686.

Westall, Thomas, an early Methodist preacher, labored forty years in England, from 1740 until worn out. He retired to Bristol about 1780. He had some exciting experiences, one of which Atmore records. It was connected with Gwenap, famed in the history of early Methodism. He was at the Third Conference in 1746. He died in Bristol, April 20, 1794. He was a pattern of Christian simplicity and humble love. See Atmore, *Meth. Memorial*, s. v.; *Minutes of the Conference*, 1794; Stevens, *Hist. of Meth.* i, 174, 315; iii, 89.

Westbrook, Cornelius D., D.D., an early and distinguished minister of the Reformed (Dutch) Church, was a descendant of both Puritan and Huguenot stock. His father was a Revolutionary soldier; his mother died in his infancy. He was born at Rochester, Ulster Co., N. Y., in 1782; graduated at Union College in 1801; studied theology with Dr. Theodoric Romeyn, and was licensed in 1804 by the Classis of Albany. He was settled at Fishkill, N. Y., twenty-four years (1806–

30). Then for three years he was the first editor of the *Christian Intelligencer*, which had just been established as a weekly paper in place of the old *Monthly*, the "Magazine of the Reformed Dutch Church." After this he became rector of the grammar-school of Rutgers College in 1833; but returned to the pastorate in 1836 at Cortlandtown, N. Y., where he remained fourteen years (1836–50), and then retired from active service to Kingston, N. Y., where he died in 1858. Dr. Westbrook was in every respect a man *sui generis*. He was original in thought, speech, writing, and action. He stereotyped nothing — for he could never be anything but himself. He was learned and scholarly in his tastes, but could never endure rigid system, nor follow in the tracks of others. His mind was quick, intuitively springing to conclusions which others reached only by slow reasonings. His intellect and heart and will all acted impulsively, and often at a white heat. He studied topics, not treatises and systems. His preaching was moulded in the same way, by generous and noble impulses, by large views of truth, by intense and fervid conceptions, and by the genius which often shone in his illustrations and peculiar modes of expression, as well as by the piety which warmed his childlike heart. In prayer also he was himself, natural, trustful in God, reverential, and devout. At the grave of Washington among the veterans of the War of 1812, whose chaplain he was, he prayed so that no eye was dry in that assembly of gray-haired heroes. His social qualities were unique and attractive. He was a Nathanael in whom there was no guile, but he was also as cheerful and happy and exuberant as a boy. His heart never grew old. "He was always a boy." His pupils, parishioners, and friends loved him just because he was Dr. Westbrook, unlike any one else, and always genial, gentle, great-hearted, honest, simple-minded, single-eyed, and unselfish, full of sympathy for the weak and suffering, full of generosity and labors for the cause of Christ. His very frailties grew out of the simplicity of his large nature, and doubtless they added much to his experiences of the grace of God. See Corwin, *Manual of the Ref. Church*, p. 264, 265. (W. J. R. T.)

Westbrooks, James M., a Southern Methodist Episcopal minister, was born March 10, 1827. He professed conversion in his twentieth year; began preaching in 1852; and in 1853 was received into the North Carolina Conference, wherein he labored faithfully until compelled to retire from active service by severe illness a short time previous to his death, which occurred Jan. 28, 1856. Mr. Westbrooks possessed a fervent but unobtrusive piety, and, though smitten down in the morning of life, he left abundant evidence of his ability as a preacher, his diligence as a pastor, and his consistency as a Christian. See *Minutes of Annual Conferences of the M. E. Church, South*, 1856, p. 694.

Westcott, Lorenzo, a Presbyterian minister, was born in Southern New Jersey, and belonged to a large connection known in that part of the state. He was a graduate of Princeton College and entered the Theological Seminary in 1852, where he remained three years and graduated. He was ordained in Green Avenue Presbyterian Church, Brooklyn, L. I., and was installed pastor of the Church at Warrior Run, Pa., in 1859. He was called to a professorship in Lincoln University in 1865, and remained at that post until transferred to a professorship in Howard University. He was deeply interested in the education and elevation of the colored race in this country, and gave to this important matter his stores of learning and unceasing labors. He died at Germantown, June, 1879. See *Presbyterian*, June 14, 1879. (W. P. S.)

Westcott, William Augustus, a Presbyterian minister, was born in Orange County, N. Y., in 1814. After receiving an academical education, including the languages, he became a clerk in a mercantile house in New York city. While thus employed he united with the Church, and soon after turned his attention to the ministry; but not being able to bear the expense of an education, he studied medicine. He was, however, dissatisfied, feeling it his duty to preach. His way was opened to enter Princeton Seminary, which he did in 1841, and spent there two years in study. On April 17, 1845, he was licensed to preach, and for some time supplied the pulpit of the F Street Church, Washington, D. C., and afterwards that of the Church of Ramapo, N. Y. He was ordained an evangelist by the Hudson Presbytery, and was called to the Church at Florida, where he was installed pastor in 1849. Here he labored eleven years with marked success. At the dissolution of the pastorate he was called to the Church at Bloomingburg, where he was installed in 1868. After laboring here three years, he was called to the Centreville Church, and he remained here until he died, Feb. 23, 1876, beloved and regretted by all. (W. P. S.)

Westen, Thomas of, a missionary among the Lapps or Finns down to the year 1727. This man was one of the most noteworthy characters in the history of Protestant missions. The people among whom he labored dwelt from latitude 64° northward, chiefly in the marshes of Finland and in the North country, but to some extent also among the Norwegians. Their number is now reduced to from 4000 to 7000 souls. They speak a language resembling that of the inhabitants of Finland, proving that they belong to the same stock. As they have not made any considerable advancement in civilization, they are greatly despised by Norwegians and Swedes. In the period of the Christianizing of those regions, they heard the Gospel and were forced to receive baptism. The preachers were not able to traverse all the country and reach all the people, and hireling adventurers, intent only upon the securing of gain, came to occupy many of the parishes. In many instances persons were denied the privileges of religion because too poor to pay the amounts demanded by their ministers as a yearly contribution. The Norwegians, too, were guilty of overbearing and unjust conduct in their intercourse with these people. The result was what might have been expected; the Finns returned to their former heathenism, though outwardly observant of the forms of Christian worship. Baptized children were washed on their return from Church in order that their baptism might not take effect on them, and a sort of counter-baptism was administered, etc. A Finnish name was given the child, which was carefully concealed from the preachers, etc. The forgiveness of the heathen gods was invoked whenever participation in the sacrament of the Lord's supper became necessary.

In morals, the use of alcoholic liquors had done great harm. Drinking-shops stood in church-yards and at church-doors, and even ministers of the Church carried on a profitable traffic in the business of providing for the general thirst for fiery potions, and used persuasion to induce unwilling persons to drink. In time, no ceremony could be conducted without the use of alcoholic drink. Marriages were sealed with it, and it was sprinkled over the graves of the dead as a sort of holy water. After a time, the Norwegians came into the possession of the Finnish lands and property, and even children.

The Danish-Norwegian Church was not, however, altogether unconcerned about the needs of this people. Bishop Eric Bredahl visited it repeatedly, and won a few individuals over to Christianity. Isaac Olsen, a schoolmaster, spent fourteen years at Varanger, on the Russian frontier, and under the 70th degree of latitude, engaged in apostolic toils, enduring apostolic sufferings for the cause of Christ, and succeeding so far as to see some of his pupils excel their Norwegian competitors in a knowledge of Christian doctrines in the annual visitation of churches and schools. In 1707, king Frederick IV of Denmark ordered an investigation of the condition of schools and churches in Nordland and Finmark, and in 1714 he ordered the newly founded Collegium de Promovendo Cursu Evangelii to make preparation for a

mission among the Finns. The result of the measures taken in consequence of these orders was the selection of Thomas of Westen to be the superintendent of the proposed mission.

Westen was born at Trondhjem, in 1682, and was obliged in early life to contend with want and difficulties of every sort. His father refused to permit him to study, and, when benevolent effort made a university career possible, induced him to study medicine instead of theology. Just as he was about to take the degree of M.D., his father died and left him penniless; but poverty did not deter him from entering on the study of theology, and particularly of Oriental languages. He was able to get food of very inferior quality, and only on alternate days; and he shared with his room-mate in the ownership of an old and poor black coat, which compelled him to remain indoors when the garment was away. A call to Moscow as professor of languages and rhetoric, which was extended to him at this time by Peter the Great, was withdrawn without result, and he accepted instead the post of librarian at Trondhjem without salary, but with a prospect of ecclesiastical preferment. In 1710 he became pastor of the parish of Wedoen, and after six years of successful labor was made lector and notary of the Trondhjem chapter, and soon afterwards vicar and manager of missions among the Finns. In the capacity of lector he was called on to preach several sermons in each week, to deliver daily lectures on moral and positive theology, and also to guide the school, which was designed to become a nursery for the Finnish mission.

Westen's first missionary tour among the Finns was undertaken May 29, 1716, and was protracted through West Finmark, East Finmark, and Nordland until autumn, when he returned in open boats, often at the risk of being drowned in the stormy inland waters, to Trondhjem. He brought the worn-out Olsen with him, and afterwards recommended him for the post of Finnish teacher and interpreter in the missionary college. He had left a chaplain as missionary in East Finmark, and had appointed a number of itinerant teachers, besides encouraging the building of churches by all the natives whom he could persuade to that work. He also brought to Trondhjem a number of Finnish children to be trained for missionary work, and in time sustained a seminary for such children in his own house. The bishop, Krog, endeavored to prevent the success of Westen's plans, but was defeated through the favor of the king. In 1717 the seminary was securely established, and royal edicts were issued providing for the erection of churches and chapels within the field of the mission, and settling the relations and duties of catechists and teachers and similar matters. A second missionary tour was begun by Westen, in company with several assistants whom he had gained, in June, 1718. He was already permitted to note progress in the work he had so recently begun. Several churches were in course of erection, and a number of children were secured for instruction in the principles of Christianity. The volunteers who accompanied him were left as pastors in different places, and not only became useful laborers in the preaching of the Word, but also valuable contributors to the literature of the country. Erasmus Raehlew translated Luther's *Catechism*, and wrote a *Grammatica Lapponica*, and a *Specimen Vocabularii Lapponici*. Martin Lund rendered similar service with his pen. Westen was unable to return to Trondhjem in the autumn of this year, and contented himself with rendering a written report, which led to his being summoned to Copenhagen in the following spring that he might give fuller information. He was presented to the king, and was permitted to submit for examination a list of whatever things he might consider necessary to the promotion of success in his work. Corresponding arrangements were then made and new missionaries enlisted.

On Westen's return for a third missionary tour, begun June 29, 1722, he found a great awakening among the young people of his charge. They clamored for education and read the Bible. The population of certain places which he had not previously visited were, however, bitterly hostile. At Siumen the people had threatened to take his life; but when he preached to them, they were subdued and won. On the rock Overhalden lived a population of 283 souls who never came into the valleys, and who had never been visited by a preacher of the Gospel. When they heard that Westen intended to visit them, they were seized with mortal terror, and held a magical mass to deter him; but he came and gained their good-will and submission to the Gospel. Similar experiences awaited him in Snaasen, where he remained two months, and, after his return to Trondhjem, in May, 1723, in Stordalen and Merager, in the immediate vicinity of that centre. He purposed visiting the Finns, also, who dwelt within the bounds of the diocese of Christiania, but was hindered by its bishop. In 1725 the district of Salten contained 1020 newly converted Christians, and that of Finmark 1725.

During these years Westen wrote many works in the interest of his mission, chiefly of a practical nature. A history of the Finnish-Lapp mission was completed, but has never been published, and is now probably lost. His last days were troubled with poverty. He died April 9, 1727, leaving behind him a widow who had been a helpmeet for him indeed, and continuing to live in the recollection of the people whom he had served as "the lector who loved the Finnish man." See *Acta Hist. Eccles.* iii, 1111; v, 922; x, 867; Högström, *Description of Lapland* (German ed. 1748); also Rudelbach, in Knapp's *Christoterpe* (1833), p. 299–380; and Hammond, *Nord. Missionsgesch.* (Copenh. 1787). — Herzog, *Real-Encyklop.* s. v.

Westerås (or **Vesterås**), a town of Sweden, capital of the laen of Westmanland, sixty miles west-northwest of Stockholm. An imperial diet was held here in 1527, in which the Protestant controversy was brought to a crisis. Liberty was granted for the "preachers to proclaim the pure Word of God," a Protestant definition being coupled with this phrase. The property of the Church, with the authority to regulate ecclesiastical affairs, was delivered into the hands of the king. The Protestant churches retained their revenues, and the ecclesiastical property fell, for the most part, to the possession of the nobles. See Fisher, *Hist. of the Reformation*, p. 176.

Westergaard, Niels Ludwig, a Danish Orientalist, was born Oct. 27, 1815, at Copenhagen, where he also commenced his linguistic studies, which he continued from 1838 to 1839 at Bonn, Paris, London, and Oxford. From 1841 to 1844 he travelled through India and Persia, and after his return was appointed in the latter year professor of Indian philology at Copenhagen, where he died, Sept. 9, 1878. Of his writings we mention, *Radices Linguæ Sanscritæ* (Bonn, 1841):—*Sanskrit Formlaere*, together with *Sanskrit Laesebog* (Copenh. 1846). He also published the critical edition of the *Zendavesta* (ibid. 1854):—and the *Bundehesh* (ibid. 1851). His two treatises *De aldste Tidsrum i den indiske Historie* and *Buddhas Dödsaar* (ibid. 1860) have been translated into German (Breslau, 1862). (B. P.)

Westerlo, Eilardus, D.D., the successor of Theodorus Frelinghuysen in the Reformed Church of Albany, was born in Groningen, Holland, in 1738, his father, Rev. Isaac Westerlo, being pastor of the Church at that place. Consecrated by his parents from his early boyhood to the ministry, after spending six years at the Latin school of Oldenzaal he entered the University of Groningen at the age of sixteen: spent six full years in preparation for his holy office; and at twenty-two was admitted to its vows in 1760. Just at that time he unexpectedly received and accepted the call to Albany; was installed as pastor of the Church in March, and arrived in the autumn of that year in the city where he spent his ministerial life. About eight years after coming to Albany

he fell into a state of religious despondency, which proved to be an eventful period of his spiritual life. Relief came only with much prayer and struggle of soul, but it seemed like "life from the dead." In 1775 he married the widow of Stephen Van Rensselaer, patroon of the manor of Rensselaerwyck, and resided with her at the manor-house until 1784, when they removed to the parsonage on Broadway. Dr. John H. Livingston's wife was the sister of Mrs. Westerlo. The relationship between these two eminent clergymen grew in strength and usefulness with their years and services for Christ's kingdom. Both of them were ardent supporters of the independence of the American Church from that of Holland, and were known as peace-makers and leaders during all the strifes which ended in the triumph of their principles. Both of them were equally bold and influential patriots during the Revolutionary War. When Burgoyne was moving towards Albany in 1777, Dr. Westerlo took his family to a place of safety, but came back to his home, directed his church to be opened, and held daily religious services for a week, with fervent prayers for the army and animating exhortations to those who remained in the city. Dr. Livingston aided him in these patriotic services, which continued until the surrender of Burgoyne and his army. When Washington visited Albany in 1782, Dr. Westerlo delivered the address of public welcome. Until 1782 he preached only in the Dutch language, and at his death stated services in that tongue ceased in his church. But at the period named he began to preach on a part of each Sunday in English, and continued to do so with acceptance until Dr. Bassett became his colleague, in June, 1787, about three years before his own decease. He was a man of fine personal presence, mild and persuasive in manner, yet dignified and commanding. He was beloved by his own people, and a favorite in the community among all denominations of Christians. An excellent classical and theological scholar, he was familiar with the best learning of his times. He wrote well in Hebrew and Greek, and president Stiles of Yale College, with whom he corresponded, said that he wrote Latin with greater purity than any man he ever knew. He left a Hebrew and Greek lexicon, prepared apparently for publication, in his own neat manuscript. Among his papers was found an interesting autobiography, written in Dutch, up to May, 1782, and in English up to Dec. 4, 1790. This work, he says, was written "for his own edification and the remembrance of God's mercies." During his last illness, a brief period of despondency was followed by the most cheerful and happy serenity of soul. "His people came from all parts of the city to see him when he was near his end, and he left them with his blessing in such a solemn manner that it was thought he did as much good in his death as in his life." He will always be remembered among the great and good ministers of the Church of his fathers. He died Dec. 26, 1790. "So omnipresent was his religion, so engrossing his piety, that his habitual state of mind seemed to be 'one continued prayer,' and his life 'one unbroken offering of praise.'" See Rogers, *Historical Discourse*, p. 31, 32; Corwin, *Manual of the Ref. Church*, p. 265, 266; Sprague, *Annals of the Amer. Pulpit*, ix, 29–31. (W. J. R. T.)

Westermeier, Franz Bogislaus, a Protestant theologian of Germany, was born Aug. 22, 1773, at Flechtorf, near Brunswick. He studied at Helmstädt, and in 1799 he was called as pastor to Magdeburg. In 1810 he was made superintendent, and in 1812 member of consistory. In 1817 the Halle University conferred on him the degree of doctor of divinity, and in 1825 the king of Prussia appointed him evangelical bishop. Three years later he was made general superintendent of the province of Saxony. He died March 1, 1831. He was one of the most excellent pulpit orators of the evangelical Church, and his *Oeffentliche Religionsvorträge* (Magdeburg, 1800) will always be regarded as fine specimens of pulpit eloquence. For his writings, see Döring, *Die gelehrten Theologen Deutschlands*, iv, 703 sq.; Zuchold, *Bibl. Theol.* ii, 1439; Winer, *Handbuch der theol. Lit.* ii, 150, 172, 173, 174, 175, 338. (B. P.)

Western Church. See Roman Catholic Church.

Westervelt, Alfred L., a minister of the Methodist Episcopal Church, was born about 1820, of pious parents. He received a careful religious training; experienced conversion in his nineteenth year; began preaching soon after, and subsequently joined the Ohio Conference; served three years as junior preacher and three as senior; and died of cholera, July 31, 1849. Mr. Westervelt was a man of deep piety and respectable talents. See *Minutes of Annual Conferences*, 1849, p. 388.

Westervelt, John P., a Reformed (Dutch) scholar, was born at Paramus, N. J., Nov. 7, 1816. He was a teacher in Lafayette Academy, Hackensack, in 1838, and afterwards in private seminaries in New York and vicinity until 1844. He then studied theology for one year under the Rev. Albert Amerman. After engaging in various pursuits, he joined the Presbytery of Albany in 1855, and removed to Princeton, N. J., where he gave much time to the study of languages and Biblical criticism. He was familiar with the ancient languages, Hebrew, Greek, and Latin, and spoke fluently the German, French, and Dutch. Especially was he skilled in the last, and held familiar intercourse with the theologians and poets of the Low Countries. He preached as fluently in the Dutch language as in his own. Bilderdyk, his favorite poet, he esteemed equal to any of our English poets. When Dr. Cohen Stuart came from Holland to attend the Evangelical Alliance, so great had the fame of Mr. Westervelt become as a Dutch scholar that Dr. Stuart visited Paterson, to which place Mr. Westervelt had moved in 1866, in order that he might see the renowned scholar. Dr. Stuart afterwards spoke of his "eminent attainments being equalled only by his modesty." By request of the doctor, Mr. Westervelt was made a member of the Leyden Society of Netherlandish Literature, June 16, 1876. Although Mr. Westervelt was in doctrine a Calvinist, yet he was one of the most catholic of men. Among his brethren his opinion of difficult passages of Scripture was considered sufficient authority. His piety was fervent and deep, his character pure and spotless, his faith trustful and strong; and in his last hours, when utterance was difficult, he declared Christ to be his satisfaction. He died Jan. 15, 1879. He published a *Translation from the Dutch of Van der Palm's Life and Sermons* (1865). He contributed to the *Princeton Review* articles on Van der Palm (1861), Bilderdyk (1862), Strauss, and Schleiermacher (1866); also articles to this *Cyclopædia*. See Corwin, *Manual of the Ref. Church in America*, p. 550.

Westervelt, Ralph, a (Dutch) Reformed minister, studied under his father-in-law, the Rev. S. Froeligh. He was licensed by the Classis and served at Paramus in 1801, at Rochester and Wawarsing from 1802 to 1807, at Clove in 1808, at Bethlehem and Coeymans until 1816, and at Wynantskill from 1816 to 1822, in which latter year he died. See Corwin, *Manual of the Ref. Church in America*, s. v.

Westervelt, Samuel D., a Presbyterian minister, was born in Schralenburg, N. J., April 21, 1813. He was converted in his eighteenth year; educated in the New York University; studied theology privately; was licensed by the New York Classis; and ordained, October, 1839, as pastor of a church in King Street, N. Y., known as the True Reformed Dutch Church. In 1852 he transferred his ecclesiastical relation to the Second Presbytery of New York, and in 1853 was installed pastor of the Presbyterian Church at Yorktown, where he continued to labor almost until the close of his life. He died Nov. 15, 1865. He was a good scholar, a clear and instructive preacher, and an acceptable writer. He

published one of the best articles on dancing as a fashionable amusement that have ever appeared in print. It was quoted in all the religious journals, republished in London, and highly spoken of by the London press. See Wilson, *Presb. Hist. Almanac*, 1867, p. 215.

Westfall, Benjamin B., a minister of the Reformed (Dutch) Church, was born at Claverack, Columbia Co., N. Y., in 1798. His early life was spent on a farm. Religious convictions seized his mind when quite young. He graduated at Union College, N. Y., in 1823, and at the New Brunswick (N. J.) Theological Seminary in 1826. He was licensed by the Classis of New Brunswick in 1826. He was missionary at Sand Beach, N. Y., in 1827–28. Then he was made pastor of Rochester, part of which time Clove was connected with it. In this field he labored from 1828 until 1838, during which time he saw, as the fruits of his labor, about three hundred souls brought into the Church. His last charge was Stone Arabia and Ephratah, where he toiled from 1838 until his death, in 1844. He was a man of fervent piety and deep and strong convictions. His sermons, breathing his own high convictions of truth, were addressed both to the consciences and understandings of his people. He lived only to save men. His death was caused by excessive labor in revival and other meetings for the benefit of the people. See Corwin, *Manual of the Ref. Church in America*, s. v.

Westfall, Simon V. E., a minister of the Reformed (Dutch) Church, was born at Rhinebeck, Dutchess Co., N. Y., in 1802. He graduated at Rutgers College in 1831, and at the New Brunswick Seminary in 1834. He was licensed by the Classis of Rensselaer in 1834. He was pastor of the Hyde Park Church, Dutchess Co., N. Y., from 1834 to 1837, and Union and Salem from 1837 to 1847. At this time he went as missionary to Illinois, and in that capacity he labored for about two years, from 1847 to 1848. In 1849 he undertook the trying task of building up an "eminent Dutch Church" in the young city of Pekin, Tazewell Co., Ill., where, with the exception of one year (1853), in which he labored at Vanderveer, Morgan Co., he ministered until 1856. His task was long and arduous, but fruitless. He left Pekin in 1856, and returned to his native East to spend his declining days. He had scarcely got settled in his new house and engaged to supply the Second Church of Rotterdam, when he was taken sick, and died, in 1856. During the short time he was sick, he repeatedly uttered the word "Ecstasy!" while visions of glory passed before his mind. He was a man of settled purpose, inflexible integrity, and of a modest and diffident spirit. See Corwin, *Manual of the Ref. Church in America*, s. v.

Westfield, Thomas, an English prelate, was born at Ely in 1573. He was educated at Jesus College, Cambridge, and afterwards became a fellow; was assistant to Dr. Nicholas Felton, at St. Mary-le-Bow, London, and then presented to the same Church; afterwards presented to St. Bartholomew's, made archdeacon of St. Alban's, and finally made bishop of Bristol, on account of his piety and wisdom. He suffered under the Revolution, was ejected from his bishopric, and died June 25, 1644. He left no published works, but two volumes of his *Sermons* appeared after his death.

Westhoff, Elbert Wilhelm, a Roman Catholic theologian of Germany, was born in 1801 at Dolberg. He studied at Münster and in the Collegium Germanicum at Rome, where he received holy orders in 1828, and where he was promoted as doctor of theology. In 1829 he was called to the Church at Sünninghausen, and in 1833 to Diestedde. In 1851 he was called to Cologne as regent of the clerical seminary, which position he occupied until 1868, when he retired on account of feeble health. He died May 6, 1871, in the Alexian Monastery at Neuss. He is the editor of the ascetical writings of Avancinus, Augustine, Bellecius, Gregory the Great, etc. He also published new editions of Ballerini's writings on the position of the popes to the general councils, on the primacy of the popes, and their *infallibilitas in definiendis controversiis fidei*. (B. P.)

Westlake, Burrows, a Methodist Episcopal minister, of whose birth and early history nothing definite can be learned, joined the Ohio Conference in 1814. The last nine years of his life and labors were in connection with the Indiana Conference. He died of epidemic erysipelas, April 17, 1845. Mr. Westlake possessed a strong, well-stored mind, and a tender, devout heart. See *Minutes of Annual Conferences*, 1845, p. 658.

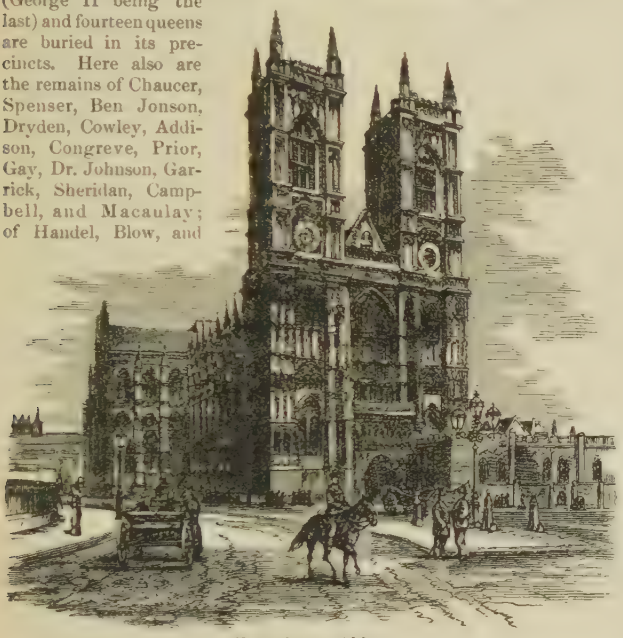
Westlake, Charles, an English Wesleyan minister, was born at Launceston, Cornwall. He was converted under the ministry of Henry Cheveston, entered the sacred work in 1831, and died suddenly of apoplexy, Nov. 18, 1858, aged fifty-three years. See *Minutes of the Conference*, 1859.

Westley. See Wesley.

Westley, James R., an English Wesleyan missionary, was converted under a sermon preached at Kingsland Road, London, by Holloway. He was received by the Conference in 1846, and died at Kingston, Jamaica, Nov. 29, 1847, aged thirty years. He was diligent, studious, and unremitting in his pastoral duties. See *Minutes of the Conference*, 1848.

Westminster Abbey, the venerable pile around which the city itself (now included in London) originally sprang. (The following account is taken from the *Globe Encyclopædia*, s. v.) The foundation of the first Abbey on a spot formerly surrounded by the waters of the Thames and called Thorney Island is involved in mystery, but here was certainly one of the earliest Christian churches in England. Sebert, king of the East Saxons, who died in 616, is believed to have completed a sacred edifice dedicated to Peter, which was destroyed by the Danes. Edward the Confessor in its place built a structure of great splendor for his time, and endowed it with a charter of ample powers and privileges. Henry III pulled down a portion and enlarged the plan of this ancient Abbey, adding a chapel dedicated to the Virgin, and the incomparable Chapter-house. Henry VII built the magnificent chapel to the east of the Abbey which bears his name. After his reign the building fell into decay until renovated by Sir Christopher Wren, who designed the upper part of the two western towers. The restoration of the Chapter-house was undertaken by Sir Gilbert Scott in 1863. The Abbey is in the form of a Latin cross, its exterior length being 416 feet, or, including Henry VII's Chapel, 530 feet. Its interior length is 375 feet, and its greatest interior breadth 200 feet. The breadth of the nave and aisles is 75 feet, and their interior height, to which the Abbey owes much of its stately appearance, is 101 feet. The best view of the Abbey is from the west door between the towers. In the interior is a noble range of pillars terminating towards the east by a sort of semicircle enclosing the Chapel of Edward the Confessor. The fabric is lighted by a range of windows supported by galleries of double columns on the arches of the pillars, by an upper and under range of windows, and four capital windows, the whole of the lights being admirably arranged. Twenty-two windows are enriched with stained glass. The new choir, 155 feet by 35 feet, was executed in 1848. The fifty-two stalls exhibit a great variety of carving and tracery. The reredos, completed under the direction of Sir Gilbert Scott, is an elaborate and splendid work. The names of the various chapels, beginning from the south cross and passing round to the north cross, are in order as follows: (1) St. Benedict's; (2) St. Edmund's; (3) St. Nicholas's; (4) Henry VII's; (5) St. Paul's; (6) St. Edward the Confessor's; (7) St. John's; (8) Islip's Chapel, dedicated to John the Baptist; (9) St. John, St. Michael, and St. Andrew's. The Chapel of Henry VII is adorned

without with sixteen Gothic towers, beautifully ornamented and jutting from the Abbey at different angles. Here is the magnificent tomb of that monarch and his queen. In the south transept is the well-known Poet's Corner. Every English sovereign since the Conquest has been crowned in Westminster Abbey, and the coronation-chairs and the coronation-stone of Scotland are in the Chapel of Edward the Confessor. Thirteen kings (George II being the last) and fourteen queens are buried in its precincts. Here also are the remains of Chaucer, Spenser, Ben Jonson, Dryden, Cowley, Addison, Congreve, Prior, Gay, Dr. Johnson, Garrick, Sheridan, Campbell, and Macaulay; of Handel, Blow, and Purcell; of Pitt, Fox, Wilberforce, Grattan, Canning, and Peel — a multitude of the illustrious departed. Palmerston, Charles Dickens, Lytton, and Livingstone are among the latest of the glorious company. There are also memorials to Shakespeare, Milton, Goldsmith, Thackeray, John and Charles Wesley, and many others whose remains lie elsewhere. Some of the monuments, such as that to John, Duke of Argyll, are very imposing. The Abbey fills a great place in the political and religious history of England. The Chapter-house was used for three centuries as the meeting-place of the House of Commons, and was thus the cradle of representative government, and the scene of the chief acts which laid the foundation of the civil and religious liberty of England. The Westminster Assembly of Divines sanctioned in the Abbey the Confession of Faith which is the recognised creed of the Presbyterian Church (1643–52), and the final alterations in the Book of Common Prayer were made by the bishops in the Jerusalem Chamber in 1662. Roman, Anglican, and Puritan theologians have in turn preached in these walls. In recent times, under the enlightened rule of Dean Stanley, the national character of the Abbey has been well maintained. Officially called the Collegiate Church of St. Peter, it is governed by the dean, a chapter and eight prebendaries, and other officers. See Neale and Brayley, *History and Antiquities of Abbey Church of St. Peter, Westminster* (Lond. 1818, 2 vols.); Stanley, *Historical Memorials of Westminster Abbey* (ibid. 1876, 4to); *Historical Description of Westminster Abbey* (1878), printed for the Vergers.



Westminster Abbey.

Westminster (Assembly's) Annotations. By this name is commonly designated a work bearing the title of *Annotations upon all the Books of the Old and New Testaments, by the Assembly of Divines* (Lond. 1651, 2 vols. fol.; 3d and best ed. 1657). It was the conjoint work of several eminent ministers, but was in no respect the product of the Westminster Assembly, except as it is executed in the spirit of their publications, and by persons some of whom had been members of it. The notes on the Pentateuch and on the four gospels are by Ley, subdean of Chester; those on Kings, Chronicles, Ezra, Nehemiah, and Esther by Dr. Gouge; those on the Psalms by Meric Casaubon; on Proverbs by Francis Taylor; on Ecclesiastes by Dr. Reynolds; and on Solomon's Song by Smallwood. The Larger Prophets fell to the lot of the learned Gataker; the Smaller, in the first edition to Pemberton, in the second to bishop Richardson. The eccentric Dr. Featley undertook the Pauline epistles, but did not complete his work; and Downham and Reading were both employed on the work, though what they did has not been specified. The work is more than respectable; some parts, especially those intrusted to Gataker, are done with superior learning and ability; and the whole, though of various merit, does credit to the piety, scholarship, and judgment of the authors.

Westminster Assembly OF DIVINES, a name given to the synod of divines called by Parliament in the reign of Charles I, for the purpose of settling the government, liturgy, and doctrine of the Church of England. The Westminster Synod or *Assembly of Divines* derived its name from the locality in London where it held its sessions, and owed its origin to the ecclesiastico-political conflict between the "Long Parliament" and king Charles I, which resulted in the decapitation of Charles, the protectorate of Cromwell, and the events consequent on those changes. This conflict was, in its religious aspects, a struggle of Puritanism or radical Protestantism against a semi-Romish Episcopal hierarchy and liturgy; in its political bearings, a contest for parliamentary privilege and popular freedom against the monarchical absolutism of the Stuarts. The final result of the struggle was a constitutional monarchy and a moderate episcopacy, with an Edict of Toleration in favor of Protestant Dissenters.

After some unsuccessful attempts to obtain the sanction of the king, a joint resolution of the houses of Parliament was passed, June 12, 1643, which convoked a synod "for settling the government and liturgy of the Church of England, and for vindicating and clearing of the doctrine of said Church from false aspersions and interpretations," and, furthermore, for bringing about a more perfect reformation in the Church than was obtained under Edward VI and Elizabeth, by which a closer union of sentiment with the Church of Scotland and the Reformed churches of the Continent might be secured. It was intended that it should include among its members adherents of all the chief parties among English-speaking Protestants, except the party of archbishop Laud, whose innovations and despotic tendencies had been one main cause of the troubles in Church and State. Parliament appointed to membership in this synod 121 clergymen taken from the various shires of England, ten members of the House of Lords, and twenty of the Commons. The General Synod of Scotland, Aug. 19, 1643, elected five clergymen and three lay elders as commissioners to the Westminster Synod. These, it will be seen, were simply a committee raised by Parliament and amenable to its authority. About twenty of the members originally summoned were clergymen of the Church of England, and several of them afterwards bishops; but few of the Episcopal members took their seats. The bishops of the English Church never ac-

knowledged its claims, and the king forbade its sessions under extreme penalties, June 22, 1643; but it nevertheless became, if measured by the far-reaching consequences of its work, the most important synod held in the history of the Reformed faith. The synod convened July 1, 1643, in Westminster Abbey, in the presence of both houses of Parliament. On the opening of the Assembly sixty-nine of the clerical members were in attendance, and at different times ninety-six of them were present, though the usual attendance ranged between sixty and eighty. The great body of the members, both clerical and lay, were Presbyterians; ten or twelve were Independents or Congregationalists; and five or six styled themselves Erastians. Nearly or quite all were Calvinists. The purposes for which, according to the ordinance, the Assembly was convoked were, as above stated, to vindicate the doctrine of the Church of England, and to recommend such further reformation of her discipline, liturgy, and government as might "be agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed churches abroad." But when the Parliament, feeling their need of Scottish aid, acceded to the Solemn League and Covenant, and urged the Scotch to send their deputies to the Assembly, its objects were extended; and, in order to carry out the covenanted uniformity, it was empowered to prepare a new confession of faith and catechism, as well as directories for public worship and Church government, which might be adopted by all the churches represented. It retained to the last, however, its advisory character. The Church of Scotland threw all its influence in favor of strict Calvinism and Presbyterianism. Before electing delegates to the Westminster Assembly, in compliance with the request of Parliament, it adopted, Aug. 17, 1643, the so-called Solemn League and Covenant [see COVENANT, SOLEMN LEAGUE AND], which bound the Scottish nation to the defence of the Reformed religion in Scotland, the furtherance of the Reformation in England and Ireland in doctrine, worship, Church organization, and discipline; the establishing of ecclesiastical and religious uniformity in the three realms; the extirpation of papacy and prelacy, of heresy and all ungodliness; and the support of all the rights of Parliament and of the rightful authority of the king. This document was immediately transmitted to Parliament, and thence to the Westminster Assembly, and was formally endorsed by each of those bodies, but was condemned by the king. The Assembly sought to gain the fraternal sympathies of the Reformed churches on the Continent also, and to that end addressed to them circular letters which drew forth more or less favorable responses, and which the king endeavored to neutralize by issuing a manifesto in Latin and English, in which he denied the intention charged upon him of re-establishing the papacy in his realm.

The opening sermon was preached by Dr. William Twisse, who had been chosen prolocutor, and immediately thereafter the Assembly was constituted in the Chapel of Henry VII. The meetings continued to be held in this chapel till after the arrival of the Scottish commissioners, and were chiefly occupied with the revision of the first fifteen of the "Articles." On Sept. 15 four Scottish ministers and two lay assessors were, by a warrant from the Parliament, admitted to seats in the Assembly, but without votes, as commissioners from the Church of Scotland. The Solemn League and Covenant, binding the ecclesiastical bodies of the two nations into a union, had been passed in Scotland, Aug. 17, was subsequently accepted by the Westminster Assembly, and ordered by the English Parliament to be printed, Sept. 21, and subscribed Sept. 25, when the House of Commons, with the Scottish commissioners and the Westminster Assembly, met in the Church of St. Margaret, Westminster. The House of Lords took the "Covenant" Oct. 15.

The manner of proceeding is thus described by Baillie, one of the Scotch commissioners: "We meet every day of the week but Saturday.... Ordinarily there will be present about threescore of their divines. These are divided into three committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives order in writing to take any purpose into consideration, takes a portion, and in their afternoon meeting prepares matters for the Assembly, sets down their mind in distinct propositions with texts of Scripture. After the prayer, Mr. Byfield, the scribe, reads the propositions and Scriptures, whereupon the Assembly debates in a most grave and orderly way. No man is called up to speak; but who stands up of his own accord, he speaks, so long as he will, without interruption.... They harangue long and learnedly. They study the questions well beforehand, and prepare their speeches, but withal the men are exceedingly prompt and well-spoken. I do marvel at the very accurate and extemporal replies that many of them usually make."

The question of Church government occasioned the most difficulty, and seemed for a time impossible to be settled. Many of the most learned divines who were entirely on the side of Parliament were yet in favor of what they termed primitive episcopacy, or the system in which the presbyters and their president governed the churches in common. Then there were the Scotch commissioners and the more radical Puritans who were at the opposite extreme; and, in order to reach a conclusion, these differences must be reconciled. It was accomplished after much discussion and long delay by the adoption of the Presbyterian form of government.

The subjects relating to the form of public worship and the statement of doctrines occasioned less difficulty. Early in 1644 each of these was assigned to a small committee for the preparation of materials, after which they were to be brought first before the larger committees and then before the Assembly. The *Directory for Public Worship* was prepared in 1644. The question of *Church Government*, so far as it referred to ordination, was submitted to Parliament April 20, 1644, and ratified by that body Oct. 2, the same year. This *Directory* was completed during the following year, but the printing of it was delayed till 1647. In 1645 to 1646 the *Confession of Faith* was elaborated, and finally put into the shape in which it is still printed in Scotland. The *Larger Catechism* was sent to the House of Commons Oct. 22, 1647; the *Shorter Catechism*, Nov. 25, the same year. In the autumn of 1648 both houses of Parliament ordered the printing and publishing of the *Shorter Catechism*, but the House of Lords was discontinued before it had acted on the *Larger Catechism*.

The other papers issued by the Assembly consisted only of admonitions to Parliament and the nation, controversial tracts, letters of foreign churches, etc. The last of the Scotch commissioners left the Assembly Nov. 9, 1647. On Feb. 22, 1649, after it had held 1163 sittings, lasting each from 9 o'clock A.M. to 2 P.M., the Parliament, by an ordinance, changed what remained of the Assembly into a committee for trying and examining ministers, and in this form it continued to hold weekly sittings until the dissolution of the "Long Parliament," April 20, 1653.

A monthly day of fasting and prayer was regularly held in union with the houses of Parliament. In this time it had framed and adopted a complete standard of doctrine, government, and worship for the Reformed churches of the three kingdoms. Its labors were approved by Parliament, and their results elevated into laws of the State, though with certain modifications in the disciplinary arrangements. A perfect execution of these decrees was, however, impossible, because a large number of the English people adhered to the Episcopal establishment and liturgy, and the great majority of Irishmen were of the Roman Catholic faith. Scotland alone gave them an unqualified obedience, which has

been continued almost intact down to the present day. From Scotland the Westminster standards were transmitted, with unimportant modifications of statement, to the different Presbyterian bodies of North America. After completing its labors, the synod was perpetuated in the character of a board of examination and ordination until March 25, 1652, when the dissolution of Parliament by Cromwell ended its existence, without any formal adjournment having been had.

The official records of the Assembly are supposed to have been lost in the great fire of London in 1666, though it is said that Dr. McCrie, the younger, recovered a portion of them. Extensive private reports by members of the synod are yet extant, however, e. g. Lightfoot's *Journal of the Proceedings of the Assembly of Divines* (Lond. 1824), Robert Baillie's *Letters*, and three manuscript volumes of Goodwin's *Notes*. Clarendon's *History of the Puritan Rebellion* is biassed and insufficient: but Neal's *History of the Puritans*, pt. iii, ch. ii–x, has a very full and, upon the whole, trustworthy report. See also Hetherington, *History of the Westminster Assembly of Divines* (Edinb. 1843; N. Y. 1856); *History of the Westminster Assembly of Divines* (Presb. Board of Publ., Phila. 1841); *Minutes of the Sessions of the Westminster Assembly of Divines* (Edinb. 1874); Gillespie (*Works*, vol. ii), *Notes of the Proceedings of the Assembly of Divines* (ibid. 1844); Fuller, *Church History*, and *Worthies of England;* Palmer, *Nonconformists' Memorial;* Price, *History of Protestant Nonconformity;* Hetherington, *History of the Church of Scotland;* Reid, *History of the Presbyterian Church in Ireland;* Stoughton, *Ecclesiastical History of England;* Rutherford, *Letters;* Hanbury, *Historical Memorials of the Independents;* Brook, *Lives of the Puritans;* Reed, *Lives of the Westminster Divines;* Smith, *Lives of English and Scottish Divines;* Wood, *Athenæ Oxonienses;* Marsden, *Early and Later Puritans;* McCrie, *Annals of English Presbytery;* Stanley, *Memorials of Westminster Abbey;* and Skeats, *History of the Free Churches of England.*

Westminster Catechism. These are two in number, the *Larger Catechism* being designed for use in public worship, the *Shorter* for the instruction of the young. They are probably, next to the *Heidelberg Catechism*, the most widely circulated of Reformed catechisms, and differ from it in being more decidedly Calvinistic, and more logical in arrangement and intelligible in statement. The substance of the questions is steadily repeated in the answers, and the use of the third person is maintained throughout. The *Shorter Catechism* is simply an abridgment of the *Larger*.

Westminster Confession OF FAITH, that body of doctrines proposed by the Westminster Assembly, and adopted by Parliament in 1646 as the creed of the English Church, and now the doctrinal basis of almost all Presbyterian churches. A committee, consisting of about twenty-five members, was appointed by the Assembly "to prepare matter for a joint Confession of Faith" about Aug. 20, 1644. The matter was prepared, in part at least, by this committee, and the digesting of it into a formal draught was intrusted to a smaller committee on May 12, 1645. The debating of the separate articles began July 7, 1645, and on the following day a committee of three (afterwards increased to five) was appointed to "take care of the wording of the Confession" as the articles should be adopted in the Assembly. On July 16 the committee reported the heads of the Confession, and these were distributed to the three large committees to be elaborated and prepared for discussion. All were repeatedly read and debated in the most thorough manner possible in the Assembly. On Sept. 25, 1646, a part of the Confession was finally passed, and on Dec. 4 the remainder received the sanction of the Assembly, when the whole was presented to the Parliament. That body ordered the printing of six hundred copies for the use of members of Parliament and of the Assembly, and that Scripture proofs should be added to the Confession, which was accordingly done. In 1647 the Confession was approved by the Church of Scotland in the form in which it had passed the Assembly, and it was ratified afterwards by the Scotch Parliament. It was passed by the English Parliament in 1648, under the title of *Articles of Christian Religion*, but with certain changes. The basis of the Confession is doubtless those Calvinistic articles which are supposed to have been prepared by Usher, and in 1615 were adopted by the convocation of the Irish Church.

In the formation of this symbol the Assembly at first undertook to revise the Thirty-nine Articles of the Anglican Church, and proceeded with that work until fifteen articles had been revamped with elements of a more pronounced Calvinistic character and provided with Scripture proofs. The only important change made in this process was the omission of Article VIII, concerning the authority of the three œcumenical symbols. The intention of the synod was to ground every statement directly on Scripture as the only rule of faith, while the Church of England, under Edward VI and Elizabeth, conceded to Catholic tradition, if not in conflict with Scripture, a regulative authority. The Scottish commissioners, however, induced the Assembly to undertake the formation of an entirely new symbol.

In the order and titles of many of its chapters, as well as in the language of whole sections or subdivisions of chapters, and in many single phrases occurring throughout the Confession, the Westminster divines seem to have followed the articles adopted by the Irish convocation. They very seldom determined points which that body had left open. Their purpose was to express their views in such a way as to obviate objections and secure union rather than division. Hence they introduced nothing into the Confession which had not been taught in England, Ireland, and Scotland before.

The Confession, under the title of *The Humble Advice of the Assembly of Divines, now by Authority of Parliament sitting at Westminster, concerning a Confession of Faith*, etc., was printed in London in December, 1646, without proofs, and in May, 1647, with proofs, for the use of the houses of Parliament and the Assembly. A copy of this last edition was taken to Scotland by the commissioners, and from it three hundred copies were printed for the use of the General Assembly there. After being approved by that body, it was published in Scotland with the title of *The Confession of Faith Agreed upon by the Assembly of Divines*, etc., and while the House of Commons were still considering it, a London bookseller brought it out under the same title in 1648. In the same year it was, with the omission of parts of ch. xx and xxiv, and the whole of ch. xxx and xxxi, and with some minute verbal alterations, approved by the two houses, and published under the title *Articles of Christian Religion, Approved and Passed by both Houses of Parliament after Advice had with the Assembly of Divines*, etc. But, notwithstanding this legal sanction, the latter form is not common; and the Confession continues to be printed in Great Britain in the form in which it was drawn by the Assembly and approved by the Church of Scotland.

The Confession ranks as one of the best Calvinistic symbols. It is clear, incisive, compressed, and provided throughout with Scripture proofs. It treats in thirty-three chapters of all the important doctrines of Christianity, beginning with the Scriptures as the only rule of faith, and ending with the Last Judgment. It has almost entirely superseded the *Confessio Scotica* of 1560, and is in use among the Presbyterian churches of Great Britain and its colonies, as well as of orthodox Congregationalists and Independents. In America the Confession is received by all similar bodies, with the exception of Article III of ch. xxiii, which treats of the civil power, and is altered to conform to American conditions.

For the doctrines of the Confession and their exposition, see Cunningham, *Historical Theology* (1862);

Hodge, *Commentary on the Confession of Faith* (1869); Shaw, *Exposition of the Westminster Confession of Faith* (1847); Stark, *Westminster Confession* (2d ed. Lond. 1864).

Westminster Directory FOR THE PUBLIC WORSHIP OF GOD contains no formulas, but merely general directions for the guidance of the worship of the Church. Parliament substituted this *Directory* for the Anglican liturgy, but the latter was restored on the accession of Charles II, and Scotland alone retained the Westminster.

Westminster Form OF PRESBYTERIAL CHURCH GOVERNMENT AND OF ORDINATION OF MINISTERS. The members of the synod were at first inclined, as a general thing, to content themselves with restoring apostolical or primitive simplicity in the Episcopal Church; but, after the arrival of the Scottish commissioners and the adoption of the *Solemn League and Covenant*, the synod became predominantly Presbyterian in its views. The Presbyterial constitution was recognised as originating with Christ and being the only scriptural form of Church organization. Toleration was opposed, and uniformity was strenuously insisted on. Liberty of conscience was stigmatized as the outgrowth of blameworthy indifference and betrayal of the truth. In these tenets the majority was zealously opposed, however, by the Independents led by Dr. Thomas Goodwin, who insisted upon the divine right of each congregation to govern itself under the Word of God; and by the Erastians, who wished to relegate the power to punish ecclesiastical as well as civil offences altogether to the secular authorities, and, in general, advocated the subordination of the Church to the State as the only trustworthy means for doing away with spiritual tyranny and also of obviating all conflict between Church and State. The leaders of the Erastian party were the celebrated Orientalists and antiquarians Lightfoot and Selden, etc. When the Presbyterian party prevailed, the Independents and Erastians withdrew from the synod; but Parliament adopted the Scotch-Presbyterian constitution with an Erastian proviso, and with the declaration that it should be set aside if, after trial, its provisions should be found impracticable. The event proved that England was not ripe for such a Church organization. Independency and other forms of dissent conquered the Westminster Assembly and made an end of all its endeavors towards conformity.

Weston, David, D.D., a Baptist minister, was born in North Middleborough, Mass., Jan. 26, 1836, and was a graduate of Brown University in the class of 1859, and of the Newton Theological Institution in the class of 1862. Soon after graduating he was ordained pastor of the Pleasant Street Baptist Church, Worcester, Mass., where he remained nearly eight years. He resigned on account of his health, and for two years was the principal of the Worcester Academy. For a short time he was pastor of the Central Baptist Church in Salem, Mass., from which place he removed to Hamilton, N. Y., having accepted an appointment as professor in Madison University. His instruction was in ecclesiastical history in the theological department, and civil history in the collegiate department. After a service of two years and a half, he died, Feb. 21, 1875. Dr. Weston published a revised and valuable edition of Backus's *History of the Baptists in New England.* (J. C. S.)

Weston, Edward, D.D., an eminent Roman Catholic divine, was born in London about the middle of the 16th century. He spent about five years at Oxford, studying in Lincoln College and in the private school of Dr. John Chase; studied subsequently six years at Rome and some time at Rheims; taught divinity at the latter place and at Douay from 1592 until about 1602; afterwards went on a mission to England, where he remained some time; returned to Douay in 1612; became canon of the collegiate Church of St. Mary at Bruges, in Flanders, in which capacity he continued until his death, in 1634. He was the author of several works, among which are, *Institutiones de Triplici Hominis Officio, ex Notione ipsius Naturali, Morali, ac Theologica* (1602):—*Triall of Christian Truth by the Rules of the Vertues* (Douay, 1614):—and *Theatrum Vitæ Civilis ac Sacræ*, etc. (1626).

Weston, Hugo, an English divine of the 16th century, was a native of Lincolnshire. He was educated at Baliol College, Oxford; became proctor of Oxford in 1537, was rector of Lincoln College in 1537–38, elected Margaret professor of divinity in 1540, became rector of St. Botolph's in 1543, archdeacon of Cornwall in 1547, dean of Westminster in 1553, archdeacon of Colchester in the same year, dean of Windsor in 1556, was deprived of his preferments by cardinal Pole for alleged immorality in 1557, and died in 1558. He was the author of, *Oratio coram Patribus et Clero, Anno Primo Mariæ* (1553):—*Disputations with Cranmer, Ridley, and Latimer in the Divinity School, Oxford* (1554). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Weston, John Equality, a Baptist minister, was born in Amherst, N. H., Oct. 13, 1796. He was licensed to preach in 1822, and in 1827 was ordained pastor of the Baptist Church in East Cambridge, a relation which continued until his death, July 2, 1831. In 1819, in connection with Mr. True, he started the first Baptist newspaper in America, the *Christian Watchman.* See Sprague, *Annals of the Amer. Pulpit*, vi, 713.

Weston, John W., a Methodist Episcopal minister, was born near Easton, Md., Jan. 1, 1839. He was converted in 1856; soon began preaching, and in 1862 was received into the Philadelphia Conference, and in it worked with great zeal and fidelity. He died in Wilmington, Del., April 23, 1877. Mr. Weston was a good preacher, a skilful workman, and an upright man. See *Minutes of Annual Conferences*, 1878, p. 22.

Weston, Stephen (1), an English prelate, was born at Farnborough, Berkshire, in 1665. He was educated at Eton and at King's College, Cambridge, where he graduated in 1686; became a fellow of both colleges; was for some time assistant and then under-master of Eton School; became vicar of Maple-Durham, Oxfordshire; was collated to a stall in Ely in 1715; became archdeacon of Cornwall; was consecrated bishop of Exeter Dec. 28, 1724; and died Jan. 16, 1741 or 1742. In 1749 two volumes of his *Sermons* appeared, published by bishop Sherlock.

Weston, Stephen (2), an English clergyman and Oriental scholar, was born at Exeter in 1747. He was educated at Eton and at Exeter College, Oxford; became fellow of his college, took orders in the Church of England, held the living of Mamhead (1777–90), that of Hempston, Devonshire (1786–90), and afterwards devoted himself to Continental travel and literature, becoming distinguished as a classical and Oriental scholar. He died in London, Jan. 8, 1830. His published works include translations from the Chinese and Persian, *Specimen of the Conformity of the European with the Oriental Languages* (1802):—*Fragments of Oriental Literature* (1807):—*Sunday Lessons throughout the Year* (1808–9):—*Specimen of a Chinese Dictionary* (1812):—*Annotations on Certain Passages in the Psalms, with Hebrew and Greek Titles* (1824):—besides several works on travel. See (Lond.) *Gentleman's Magazine*, 1830, i, 370.

Weston, William, an English clergyman, was born about 1700. He graduated at St. John's College, Cambridge, of which he became a fellow, and was many years rector of Campden, Gloucestershire, where he died in 1760. He was the author of, *Inquiry into the Rejection of the Christian Miracles by the Heathen* (1746):—*Dissertations on Some of the Most Remarkable Wonders of Antiquity* (1748):—*Safety and Perpetuity of the British State* (1759):—*New Dialogues of the Dead* (1762):—and other works.

Westphal, Georg Christian Erhard, a Protestant theologian of Germany, was born in 1757 at Quedlinburg. He studied at Jena and Halle. After completing his studies, he acted for some time as private tutor. In 1775 he was appointed teacher at the Quedlinburg gymnasium, and in 1779 was called as second pastor to Halberstadt. In 1785 he went to Halle, was made member of consistory in 1805, and died Dec. 2, 1808. Besides a number of *Sermons* which he published, he translated the histories of Livy and Valerius Maximus into German. See Döring, *Die deutschen Kanzelredner*, p. 566 sq. (B. P.)

Westphal, Joachim, a zealous and uncompromising Lutheran polemic and Flacianist, was born at Hamburg in 1510 or 1511. He was educated at Wittenberg under Luther and Melancthon, and elsewhere, and after various vicissitudes settled, in 1541, as pastor in his native city. When the disputes consequent on the Leipsic Interim broke out, he united with Flacius and his party, and published his first work, against Melancthon and Wittenberg, under the title *Hist. Vituli Aurei Aaronis Exod. xxxii, ad Nostra Tempora et Controv. Accommodata* (Magdeb. 1549). A second work incident to the Adiaphoristic controversy, and discussing the advisability of allowing the adiaphora as a lesser evil than rejecting them, issued from his pen in the following year, entitled *Explicatio Generalis Sententiæ quod e duobus Malis Minus Eligendum sit, ex qua Quivis Eruditus Intelligere Potest quod in Controv. de Adiaph. Sequendum aut Fugiendum sit.* In the Osiandrian disputes he was associated with Johann Aepin in the judgment returned by Hamburg, etc., theologians to duke Albert of Prussia on Osiander's doctrine of justification (Magdeb. 1553). It is also probable that in the Majoristic controversy he composed the harsh opinion of the Hamburg theologians respecting Major's doctrine of the necessity of good works to salvation. His principal field of battle, however, was the sacramental dispute, in which he defended extreme Lutheran orthodoxy against Swiss and Philippist latitudinarianism. Peter Martyr had denied the bodily presence of Christ in the elements of the Lord's supper, at Oxford, 1549, and Calvin and Farel avowed similar views in the *Consensus Tigurensis* of that year, issued by them in conjunction with the clergy of Zurich. An extract from Martyr's lectures was soon afterwards published (Tiguri, 1552) by J. Wolphius, in which the editor claimed that Luther's doctrine of the Lord's supper had been thoroughly destroyed. Westphal at once issued in reply, and also as an attack upon the Philippists, who agreed more nearly with the Swiss than the Lutheran view, a *Farrago . . . Opinionum de Cœna Domini*, etc. (Magdeb. 1552). In 1553 he repeated the effort by publishing *Recta Fides de Cœna Domini ex Verbis Apostoli Pauli et Evangel.* (ibid.). At this juncture Mary of England had expelled the congregation of French and Netherlandish exiles formed by John à Lasco in London, and they were seeking a refuge in North Germany, which was everywhere denied them. Westphal held a disputation with Micronius, one of their preachers, and was exceedingly zealous in opposing them. In 1554 he published a third book against the Reformed doctrines of the sacrament under the title *Collectanea Sentent. D. Aurel. Augustin. de Cœna Domini*, etc., in which he tried to show that the Swiss view has no support in the utterances of Augustine. This work, reinforced by indignation growing out of the author's treatment of à Lasco and his Reformed adherents, drew out a reply from Calvin, under date of Nov. 28, 1554 (*Defensio Sanæ et Orthodoxæ Doctr. de Sacrament.* etc.), which was written in a style of proud and haughty depreciation of the adversary it was designed to demolish. A rapid interchange of writings followed, in the course of which Lasco, Bullinger, and Beza became involved in the dispute. As a final effort to defeat his opponents, Westphal wrote to various churches in Lower Saxony to unite them in a league against the Switzers, and received from many of them statements of their belief, which he published under the title *Confessio Fidei de Eucharistiæ Sacramento*, etc. (Magdeb. 1557). The leaders of the strict Lutheran party, e. g. Brentius, Andreä, Schnepf, Paul von Eitzen, etc., also came to his support. After 1560 Westphal withdrew from the arena of religious controversy. He acted as superintendent of Hamburg from 1562 to 1571, and in the latter year was appointed to that office. He died Jan. 16, 1574. See the *Corpus Reformatorum* (ibid. 1840–42), ed. Bretschneider, vol. vii, viii, ix; Gieseler, *Kirchengesch.* (Bonn, 1853), iii, 2, 1; Moller, *Flensburg. Cimbria Literata* (Hanau, 1744), p. 641–649; Herzog, *Real-Encyklop.* s. v.

Westphalia, Peace of (also known as the *Peace of Münster*). This title designates the treaty which brought the Thirty Years' War (q. v.) to a conclusion in 1648, and which was drawn up in the Westphalian cities of Münster and Osnaburg. The Peace of Prague, May 20 (30), 1635, concluded between the emperor Ferdinand II and the elector John George of Saxony, was designed to extend amnesty to Protestants over the whole empire, excepting Bohemia, the Palatinate, and various individual princes and nobles (see the imperial patent of June 12, 1635); but these exceptions, and the successes of the Swedish armies, together with the direct intervention of France in the war, prevented the consummation of the proposed peace, and constrained the emperor to convoke a general diet to meet at Ratisbon in 1840. A more important congress of deputies from the different contending powers was assembled, however, at about the same time in Hamburg, whose deliberations resulted in the signing of preliminaries of peace, Dec. 15 (25), 1641. The settling of these preliminaries was rendered difficult by the conflicting views of the French and Swedes, and the suspicions they entertained respecting each other; and the preliminaries themselves merely designated the places and dates for the holding of a definite peace convention, and determined rules to be observed with respect to the safe-conduct and powers of deputies. The sanction of the representatives of the empire and of the emperor himself to these arrangements was not obtained until 1644, and the proposed congress was delayed until April, 1645. The representatives of the emperor, the states of the empire, and the Swedes met at Osnaburg, and those of the emperor, the French, and other foreign powers at Münster. Each convention was to become a party to whatever decisions might be reached in either place, and neither convention was authorized to conclude a separate peace. The negotiations, which were protracted during more than three years, were greatly influenced, of course, by the varying fortunes of the war, which was incessantly prosecuted; but the Osnaburg convention succeeded in settling terms of peace, Aug. 8, and the Münster convention reached a like conclusion, Sept. 17, 1648. The treaty was then adopted and signed in a general assembly of both conventions, Oct. 14 (24), 1648. Spain and the United Netherlands had previously (Jan. 20 [30], 1648) reached an agreement at Münster by which the independence of the latter country was recognised and its league with Germany dissolved. The independence of the Swiss Confederation, already pronounced by the Peace of Basle, Sept. 22, 1499, was confirmed by the Treaty of Westphalia.

The provisions of this peace belong to our field only in so far as they involve religious or ecclesiastical interests. In these respects they

1. Ordain that the demands of France, Sweden, and Hesse-Cassel be satisfied. This confirmed the supremacy of France over the cities of Metz, Toul, and Verdun, and established it over Alsace and the principality of Hagenau. Sweden obtained jurisdiction over Pomerania and the archbishopric of Bremen. These arrangements involved a transfer of ecclesiastical power also, though with certain exceptions which were particularly specified.

2. Compensate Brandenburg, Mecklenburg, and Brunswick-Lüneburg for territory lost by the arrangement made

to satisfy France, etc., and thereby bring about similar ecclesiastical changes as are above described.

3. Declare a general amnesty and restitution of ecclesiastical property. The year 1618 was agreed upon as the year to whose conditions a return should be made; but in the application of this rule important exceptions were made, by which the Roman Catholic party was benefited. A majority of the electors was secured to this party; a portion of the Palatinate was transferred to Bavaria in the same interest; and a somewhat similar disposition was made of Baden-Durlach. In the hereditary states of Austria the amnesty was practically deprived of all effect by the numerous clauses and provisos with which it was hampered. Würtemberg, on the other hand, secured the return of all Church property of which it had been deprived as a Protestant state. Mecklenburg also, and a number of estates which had been excepted from the amnesty of Prague, were benefited by the Treaty of Westphalia. A special provision ordered that the ecclesiastical status of all adherents to the Augsburg Confession should be conformed to the conditions of 1624.

4. Arrange for the removal of occasions for dispute between churches. To this end the treaty of Passau (1552) and the religious peace of Augsburg were ratified, adherents to the Reformed confessions were accorded equal recognition with Lutherans and Roman Catholics, and the rights of Protestants and Roman Catholics were placed upon an equal footing; the right to the possession of church property was accorded to the party which held such property on Jan. 1, 1624; the traditional right of reformation within their own territories claimed by rulers was regulated, and also the status of persons who belonged to one Church while the government under which they lived adhered to another faith; and the limits of ecclesiastical jurisdiction were particularly defined.

5. Do away with political abuses growing out of the preference previously accorded the Roman Catholic over the Protestant Church. The according of territorial sovereignty to the different rulers impaired the *summum imperium* previously ascribed to the emperor, especially as similar rights and privileges were bestowed on the cities, etc., of the empire ("communitatibus et pagis immediatis").

6. Take measures for the execution of the treaty and the preservation of the peace.

The emperor issued edicts designed to give effect to the treaty Nov. 7, 1648, and the parties to the treaty exchanged the documents involved in its consummation Feb. 8, 1649. The leaders of the respective armies also had, since the close of 1648, conducted negotiations at Prague looking towards a realization of the peace, and this led to a congress at Nuremberg at which the three estates of the empire (electors, princes, and cities) were represented, and which passed, June 16, 1650, a general recess of execution. The papal legate, cardinal Fabius Chigi, had protested against the peace, Oct. 14 and 26, and Innocent X followed with the bull *Zelo Domus Dei* of Nov. 26, 1648. It is asserted that these protests were only designed to perform a duty which the pope owed to his position and his conscience, since they could under no circumstances exercise authoritative influence over the execution of the peace. The treaty was confirmed by the diet of 1654 and often afterwards. Its execution was, as respects particulars, secured only through many disputes, and its provisions have often been violated; but it has preserved its authority in general down to the present day.

The very copious literature may be found collected in the list of Pütter, in *Literatur d. Staatsrechts*, ii, 420 sq., 492 sq.; iii, 69 sq.; iv, 128 sq., 140; id. *Geist d. westphäl. Friedens*, p. 77, a complement of Senckenberg, *Darst. d. westphäl. Friedens* (Frankfort-on-the-Main, 1804); Woltmann, *Gesch. d. westphäl. Friedens* (Leips. 1808, 2 vols. 8vo). For sources see Meiern, *Acta Pacis Publica, oder westphäl. Friedensverhandlungen u. Geschichte* (Hanov. and Gött. 1734–36); id. *Acta Pacis Execut. Publica*, etc. (Nuremb. 1736 sq.), and index to both collections; id. *Acta Comitalia Ratisbon. Anno* 1654 (1738 sq.); id. *Instrumenta Pacis*, etc. (Gött. 1738 fol.), preface; *Urkunden der Friedensschlüsse zu Münster u. Osnabrück*, etc. (Zurich, 1848).—Herzog, *Real-Encyklop.* s. v.

Wetenhall (or **Wettenhall**), Edward, an English clergyman, was born at Lichfield in 1636. He was educated at Cambridge and Oxford; became rector of Lincoln College, Oxford; minister of Longcombe; canon residentiary of Exeter in 1667; removed to Ireland in 1672; became bishop of Cork and Ross in 1678; was translated to Kilmore in 1699; and died in London in 1713. He published, *Method and Order for Private Devotion* (1666):—*Scripture Authentic and Faith Certain*:—*View of Our Lord's Passion* (1710):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wetherell, William, an English clergyman, was born in 1600, and became minister at Scituate in 1640, in which capacity he continued until his death in 1684.

Wetherill, Samuel, a preacher of the Society of Free Quakers, was born at Burlington, N. J., in 1713, and removed to Philadelphia in early youth, where he spent the remainder of his life. He was a prominent manufacturer of that city as well as a preacher. He wrote, *An Apology for the Religious Society called Free Quakers*:—a tract on the *Divinity of Christ*:—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wetmore, Izrahiah, an American clergyman, was born in 1729. He graduated at Yale College in 1748; became minister at Huntington, Conn.; and died in 1798. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wetmore, James, a Protestant Episcopal clergyman, was graduated from Yale College in 1714. He was ordained the first Congregational minister in North Haven, Conn., in November, 1718, but in September, 1722, declared in favor of the Church of England. He immediately went to England, obtained orders, and returned in 1723 as catechist and assistant to the Rev. William Vesey of New York. In 1726 he became rector of the Church at Rye, N. Y., where he continued until his death, May 15, 1760. He published *Quakerism a Judicial Infatuation*, and other controversial works. See Sprague, *Annals of the Amer. Pulpit*, v, 16.

Wette, Wilhelm Martin Leberecht de, an eminent German theologian and critic, was born Jan. 12, 1780, at Ulla, near Weimar, where his father, Joh. Augustin, was pastor. He began his pursuit of learning at a time when German literature was in its highest glory, and in a region where its foremost representatives sojourned. In the school at Buttstädt he was greatly embarrassed by lack of money. Thence he went to the gymnasium at Weimar, where Böttiger was rector and Herder ephorus. His theological course was taken at Jena, where Griesbach, and still more Paulus, exercised a stimulating influence over him, and developed in him a taste for independent study of the Scriptures.

De Wette's earliest essay in literature was a critical dissertation on the book of Deuteronomy (Jena, 1805), and his next, *Contributions to New-Test. Introduction* (*Beiträge zur Einleitung in das N. T.*). In these works De Wette abandoned the attempt to explain the miracles of Scripture as natural occurrences, and took the ground that they are mythical events. To establish this position he undertook to show that the historical books of the Bible are of much more recent origin than ecclesiastical tradition teaches; that especially the Pentateuch is composed of fragments, the earliest of which originated in the time of David, and the latest, the book of Deuteronomy itself, in the reign of Josiah; and that many persons were engaged in the compilation of these books. As J. S. Vater, of Halle, had just published similar opinions, De Wette was obliged to revise his book and delay its publication until 1806, when the first volume of *Beiträge in's Alte Test.* appeared. The second volume appeared in 1807, and was remarkable for its development of the theory that the Chronicles are not drawn from the same source in which the books of Samuel and Kings originate; but that the writer of the Chronicles had made use of Samuel and Kings so far as they could serve his purpose, and had arbitrarily altered and made additions to them in the interests of the Levitical hierarchy; and for the manner in which

these conclusions are made to react upon the credibility of the Pentateuch. He nevertheless persisted in maintaining the sacredness of the Scripture histories, even in their mythical form, and insisted that no miserable pragmatism should be allowed to destroy their sacredness. He declared truth to be the great law of history, and the love of truth to be the historian's first qualification; but truth was for him an ideal, poetic abstraction, which had no place either in the rationalism or the supranaturalism of those days. His views upon this subject are given in the article *Beiträge zur Charakteristik des Hebraismus*, in the *Studien* which he edited in common with Creuzer and Daub (1807). He places himself on the side of those who believe in revealed religion, and regards Christ as the true Redeemer and the central fact in revelation.

In 1807 De Wette became professor of theology at Heidelberg after having served as tutor at Jena, and having received the doctorate of philosophy. In 1811 he published a commentary on the book of Psalms (editions in 1823, 1829, and 1836), in which he denied the Davidic authorship of a number of psalms previously ascribed to David; applied the references made in certain psalms, by the current exegesis, to the person of Christ to less distant historical events; and assigned a later date than was usually assumed to the Psalms generally. He was himself constrained to feel that his work was not conducive to devotional effects, and subsequently modified many of its statements, besides writing a supplement on the devotional exposition of Psalms (Heidelb. 1837). He demands a strictly scientific exposition, and emphatically denounces all "play of pious ingenuity." Christ is, in his view, not foretold as a historical personage in the Psalms, though many ideal descriptions are there furnished which may be utilized for Christological purposes. In 1810 he was called to the then newly founded University of Berlin, where Schleiermacher became his colleague and his colaborer in the endeavor to secure a theology which might satisfy the demands of both faith and science, though they differed widely as respects the application of methods. Schleiermacher insisted on a strict separation of philosophy from theology, yet persistently made use of philosophy; De Wette, on the other hand, proceeded from the theistic standpoint of Kant's criticism, and also coincided with Jacobi in his theory of the feelings in religion. In methodology he wholly followed the philosophy of Fries. Knowledge and faith are by him sharply distinguished from each other—the former being a matter of the understanding, and being concerned with finite things only. Infinite things are to be apprehended by faith acting under the form of feeling (devotion, enthusiasm, resignation). The religious consciousness is accordingly æsthetical in character. The infinite is symbolically manifested in the finite, and the historical revelation must be conceived of, in consequence, as a symbol. This he held to be true of miracles also.

De Wette's critical labors, in this period of his life, extended beyond the limits of exegesis and reached over into systematic theology. In 1817 he published the *Lehrbuch der hist.-krit. Einleitung in die kanon. u. apokryph. Bücher des Alten Test.*, which may be regarded as the consummation of his critical progress. It passed through seven editions, and was rated by De Wette as the most finished of the productions of his pen. In 1826 the complementary *Einleitung in das Neue Test.* appeared (6th ed. 1860). Earlier than both of these *Introductions* was his *Lehrbuch der hebr.-jüd. Archäologie*, etc. (Leips. 1814, 1830, 1842); and earlier still the *Commentatio de Morte Jesu Christi Expiatoria* (1813). In this, his first book in doctrinal theology, he assailed the orthodox view of the atonement from a new direction. He represented the death of Jesus as the unavoidable consequence of his moral action, and as unexpected, but grandly met when it was at hand. The philosophical principles on which De Wette's theological system was built are developed best of all in his little work *Ueber Religion u. Theologie*, etc. (Berlin, 1815 and 1821). The first part of his book on Christian doctrine appeared in 1813, and was devoted to Bible doctrines and pervaded by the principle of "historical development." In 1816 he published part ii, on ecclesiastical doctrines. In Bible doctrine he distinguished between Hebraism and Judaism in the Old Test., and the teaching of Jesus and the teaching of the apostles in the New. Church doctrine was not, to his thinking, a finished product, which could undergo no alteration and be developed no further; he saw in it simply a bond of union which binds together those who are members of the Church, but which deserves the attention of the theologian despite every advance that may be made. The presentation of Church doctrine, however, in these books, was simply that of the Lutheran Church. The author's own system was not given to the public until 1846. In 1819 the *Lehrbuch der Dogmatik* was followed by a *Christliche Sittenlehre* (*Christian Ethics*) in two parts, the former of which contained the system of ethics, and the latter the history of ethics. In this book De Wette turned aside from the beaten track, in that he did not regard Christian ethics as a mere aggregation of moral prescriptions, but as a life having its root in a Christian disposition of the heart. His views in this field are still further exhibited in the article *Kritische Uebersicht der Ausbildung der theolog. Sittenlehre in der evangel.-luth. Kirche seit Caliatus*, in the *Theolog. Zeitschrift* of 1819 and 1820 (edited by himself, Schleiermacher, and Lücke). His published views upon this subject fairly reflected his own theological character. He combined in himself most intimately the scientific and the practical ethical character. His whole being was enlisted in the endeavor to work a moral renovation of the German people, and a restoration, on a large scale, of a Christian community in the land. Unable to use the pulpit, he drew up a number of pamphlets and articles for periodicals (1815–19), which were very influential and became quite popular. This constant endeavor to introduce his ethical views into the relations of practical life brought upon him the censure of the government on the occasion when the Erlangen theological student Karl Sand, a member of the Jena *Burschenschaft* as well, startled the German world by assassinating the dramatist August von Kotzebue under the impulse of an enthusiastic patriotism (March 23, 1819). Kotzebue had been strongly opposed to the success of the liberal movement then being made. De Wette addressed to the mother of this misguided youth a paper in which he condemned the murder as illegal, immoral, and antagonistic to all moral law, but at the same time characterized the motives from which the action sprang as a most encouraging sign of the times; in explication of which idea he afterwards adduced Jean Paul's judgment of Charlotte Corday. In consequence of having written this letter he was, despite the intervention of the academical senate in his behalf, dismissed from his professorship by command of the king, Oct. 2, 1819. He declined a sum of money offered him in compensation, and retired to Weimar to undertake an edition of Luther's writings (*Luther's Briefe, Sendschreiben und Bedenken*), of which vol. i appeared in 1825, and the final volume (v) in 1828. A supplementary volume was published by Seidenmann in 1856. This was the first comprehensive and complete edition of Luther's works ever published, and was of itself sufficient to earn for its author the fame of scholarship. In 1822 he published the didactic romance *Theodor, oder des Zweiflers Weihe*, to which Tholuck replied in 1823 with his *Wahre Weihe des Zweiflers*.

In 1821 measures were taken by St. Catharine's Church in Brunswick to secure De Wette as its pastor; but, before the arrangement was completed, a call to the theological professorship of Basle was extended, which he accepted. Here he not only taught to the great satisfaction of students, but also lectured in weekly evening assemblies where the cultured people of the

place were his constant auditors. In this way he covered a course of ethics, and another on the nature, manifestations, and influence of religion; both of which were published (Berlin, 1823 sq. and 1827). He also gave himself steadily to pulpit labor, in which he had never regularly engaged during his earlier years, and published five volumes of sermons (1825–29), which were supplemented by a sixth volume published after his death (1849). He was, however, simply a teacher in the pulpit—never an orator; and yet the pulpit reacted upon the lecture-room, and led him into the study of theoretical homiletics, the fruit of which appears in his valuable work *Andeutungen über Bildung u. Berufsthätigkeit der Geistlichen*, etc. He also attempted catechetical works, but without gaining the popular ear.

During De Wette's stay at Basle the practical element in his character was more energetically developed, and introduced a noteworthy change in his religious life. He learned, in contact with different people, to appreciate various forms of religious manifestation which had formerly repelled him, and his polemical tendency gave way to an irenical disposition as his years advanced. He instituted a *Griechenverein* in 1825, whose object was the advancement of the moral and religious welfare of the newly liberated Greeks, and aided in the founding of a branch *Gustav-Adolf Verein* for Switzerland (*Protestant.-kirchl. Hülfsverein*). He was charged, in consequence, with being a convert to ecclesiastical orthodoxy; but there is abundant evidence that he never changed the views he had adopted in earlier life. He persisted in advocating the utmost independence in theological thinking, and in regarding religion as a life rather than a creed; but testified that he knew "that none other name under heaven is given among men whereby we must be saved but that of Jesus, the Crucified One." In addition to his professional employments, De Wette took an amateur interest in art. He did not condemn the drama as immoral, and had even published a drama of his own construction (Berlin, 1823), though moral considerations prevented him from visiting the theatre. He loved music and the formative arts, and impressed their importance on the thought of his students. He wrote a second romance, and published it in 1829 (*Heinrich Melchthal, oder Bildung u. Gemeingeist* [2 vols.]). A visit to Rome in the winter of 1846 was largely devoted to the study of ecclesiastical art, and gave birth to the attractive book *Gedanken über Malerei u. Baukunst, besonders in kirchl. Beziehung* (Berlin, 1846).

De Wette's chief occupation, however, was always theology, and his years at Basle were fruitful in theological publications from his hand. He thoroughly revised his version of the Bible, wrote the *Einleitung in's N. T.*, constructed a mass of text-books and articles for periodicals, and crowned his exegetical labors especially with the *Kurzgefasstes exeget. Handb. zum N. T.* (3 vols. in 11 pts. 1836–48). He possessed in an unusual measure the power of condensed yet precise statement, and evinced it here as in all his works. This commentary was contemporary with Strauss's *Leben Jesu*, and the author did not hesitate to avow, in his preface to Matthew, his sympathy with Strauss in that writer's opposition to old and new "harmonistics," and in his advocacy of an idealistic and symbolical interpretation of the miracles of Scripture, though he believed that Strauss had gone too far in giving up the historical Jesus. De Wette was twice invited back to Germany, once to become pastor of St. Peter's in Hamburg, and again to accept a professorship at Jena, but declined to return thither. He died, after a brief illness, June 16, 1849. His likeness in oil by Dietter, and his bust by Schlöth, ornament the aula at Basle.

Concerning De Wette's life and works, see Hagenbach (for many years his colleague), *Leichenrede* (Basle, 1849), and *Akadem. Gedächtnissrede* (Leips. 1850); Schenkel (a pupil of De W.), *De W. u. d. Bedeutung seiner Theologie*, etc. (Schaffhausen, 1849); Lücke, *De W., zur freundschaftl. Erinnerung* (Hamb. 1850); Thöllden, in *Nekrolog der Deutschen*, 1849, p. 427 sq.; Brockhaus, *Conversations-Lexikon*, s. v.; *Biographie Universelle*, s. v. With reference to his theology, see Baur, *Kirchengesch. d. 19ten Jahrhunderts* (Tüb. 1862), p. 212 sq.; Kahnis, *D. innere Gang d. deutsch. Protestantismus* (Leips. 1860). Respecting De Wette's merits as a critic and expositor, see the various introductions to Scripture, particularly Bleek's, and the commentaries.—Herzog. *Real-Encyklop.* s. v.

Wettengel, Friedrich Traugott, a Protestant theologian of Germany, was born Feb. 9, 1750, at Asch, in Bohemia. He studied at Jena and Erlangen. In 1775 he was appointed chaplain to the prince of Reuss, Heinrich XI; in 1780 he was made court preacher, and in 1792 superintendent. He died at Greitz, June 24, 1824. Of his writings we mention, *Predigten über die Reden Jesu Christi am Kreuz* (Erlangen, 1779):—*Sind die symbolischen Bücher ein Joch für die freie evangelisch-lutherische Kirche?* (Greitz, 1790). See Döring, *Die gelehrten Theologen Deutschlands*, iv, 710 sq.; Winer, *Handbuch der theol. Lit.* i, 334, 494; ii, 388. (B. P.)

Wettstein (often written **Wetstein**), **Johann Rudolf** (1), a learned Swiss theologian (son of the state minister of the same name), was born at Basle, Jan. 5, 1614. He devoted himself chiefly to the classical languages. After a short term as preacher at Basle, he became professor of rhetoric, and in 1637 of Greek, from which he passed in 1644 to the chair of logic, and again in 1656 to that of theology, from which he was finally transferred in 1656 to the department of New-Test. interpretation. He died Dec. 11, 1684, leaving several theological works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Wettstein, Johann Rudolf (2), a Swiss theologian, son of the preceding, was born at Basle, Sept. 1, 1647, and died there, April 24, 1711, as professor of theology (after 1685), leaving the following writings: *Origenis Dial. c. Marcionit. Exhortatio ad Martyrium, Responsio ad Africani Epist. de Hist. Susanna Gr. et Lat. cum Notis Edidit* (Basle, 1674):—his *Deputatio de Prophetis* is published in *Nov. Lit. Helmst.* (1702), p. 127. See Winer, *Handbuch der theol. Lit.* i, 899; Fürst, *Bibl. Jud.* iii, 510; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Wettstein, Johann Jakob, a celebrated New-Test. critic, was born at Basle, March 5, 1693, the second in a family of thirteen children. His father was minister in St. Leonard's Church, and his teachers were the younger Buxtorf, Samuel Werenfels, Iselin, Frey, etc. His attention was early turned upon the manuscripts in the public library and the comparison of codices, and his earliest dissertation had for its subject *De Variis N. T. Lectionibus.* Travels to Geneva, Lyons, Paris, and England, in connection with which he visited all accessible libraries and made himself acquainted with all the more important manuscripts of the New Test., served to enlarge the range of his views, as did also association with Montfaucon, La Rue, and Bentley. He obtained a chaplaincy in a Dutch regiment of Switzers through Bentley's influence, but in 1717 returned to Basle and was made *diaconus communis*, and in 1720 deacon of St. Leonard's and assistant to his father. In this station he earned the reputation of an able preacher and faithful pastor; but study being his favorite occupation, he read private lectures on exegesis and systematic theology before a class of young men, and gave his spare moments to the continued comparison of manuscripts in the library. He conceived in this period the idea of publishing a critical edition of the New Test. Iselin and Frey were at the same time studying the codices of the Basle Library for the purpose of aiding Bengel in the preparation of his *New Test.*, and Wettstein came into conflict with them respecting the age of the Basle Codex of the Gospels (E), which he believed to be much lower than they would concede. This dispute soon became personal. Wettstein's orthodoxy had for some time been suspected. He was

charged with holding Arian and Socinian errors, and to this fault were now added his alleged critical aberrations. His preference of ὅς to Θεός in 1 Tim. iii, 16, on the ground that a careful examination of the Cod. Alexandrin. had convinced him of its genuineness, was credited to an alleged desire of depriving the doctrine of Christ's deity of a proof. Complaints respecting his heterodoxy were expressed even in the Diet of the Confederation, and ultimately a formal process of inquisition was inaugurated against him. Wettstein had taken the precaution, however, to send the manuscript of his *New Test.* to Holland, and his assailants were accordingly compelled to substantiate their charges from the notes of his pupils, and from the memories of those who had heard him preach. He was ultimately dismissed from his post, May 13, 1730. He found a new place at Amsterdam, as successor to Clericus in the College of the Remonstrants, and thenceforward made Holland his home. The *Prolegomena* to his *New Test.* had already been issued anonymously in 1730. In 1751–52 appeared the *New Test.* itself, the work of his life; but such was the timidity of the age that he was compelled to state the readings he preferred in foot-notes, and to give the received text in the body of his work. William Bowyer, of London, first published a New Test. with Wettstein's improvements in 1763. It contained a wealth of various readings, numerous antiquarian remarks illustrative of the subject-matter, and parallel passages from classical, ecclesiastical, and Rabbinical writers, which made it a valuable aid both to exegesis and criticism. Wettstein had appended to his *New Test.* two Syriac letters discovered by him and credited to Clemens Romanus, but whose genuineness has since been disproved (the letters to *virgins*). He earned the reputation of having excelled all his predecessors in the industry and exactness with which he prosecuted the comparison of codices, having personally examined about forty. To him we owe the designation of codices now current in the theological world. He did not long outlive the publication of his book, and died March 22, 1754. His colleague, Jacob Krighout, delivered a funeral discourse over his remains, which led to a dispute between himself and Frey, of Basle. Previous to his death, Wettstein had been made a member of academies of science in Berlin and London, and of the British Society for the Extension of Christianity. See *Athen. Raur.* p. 379 sq.; Meister, *Helvet. Scenen d. neuern Schwärmerei u. Intoleranz* (Zurich, 1785), p. 167 sq.; Hagenbach, *Wettstein . . . u. seine Gegner*, in Illgen's *Zeitschrift f. hist. Theol.* 1839, No. 1, p. 13; Herzog, *Real-Encyklop.* s. v.

Wetzel, Andreas, a Lutheran minister of Germany, was born Jan. 17, 1808, at Weil, in Würtemberg. He studied at Tübingen, and in 1831 he arrived in the United States. In Lewis County, N. Y., he commenced his ministerial labors with great success, looking at the same time after his coreligionists in Oneida County. In 1832 he also commenced preaching at Utica. In 1844, the congregation organized there built a church—Zion's Church—and in 1845 Mr. Wetzel left Verona, where he had resided, for Utica, where he labored until the year 1879, when bodily infirmities obliged him to retire from his office. He died Aug. 16, 1880. Mr. Wetzel was highly honored in his ecclesiastical body, in which he held for a great many years the office of treasurer. He also promoted the cause of education within his own Church and the community in which he lived, and took an active part in all movements which tended to elevate the moral standard of the people. (B. P.)

Wetzel (or **Wezel**), **Johann Kaspar,** a learned German writer, was born at Meiningen, Feb. 22, 1691, as the son of a poor shoemaker. He was educated at the expense of Bernard, the duke of Saxe-Meiningen, at Halle and Jena. After teaching awhile, he became secretary to a diplomate, and in that capacity visited Italy and Switzerland. He eventually taught again privately, and finally became preacher of the duchess-dowager (1724) and at Römhild (1728), where he died, Aug. 6, 1755, leaving several works, of which we mention, *Hymnopœographia, oder hist. Lebensbeschreibung der berühmtesten Liederdichter* (Herrnstadt, 1719–28, 4 pts.):—*Hymnologia Sacra* (Nuremb. 1728):—*Hymnologia Passionalis* (ibid. 1733):—*Hymnologia Polemica* (Arnstadt, 1735):—*Analecta Hymnica, oder merkwürdige Nachlesen zur Liederhistorie* (Gotha, 1751–55, 2 vols.). See Döring, *Die gelehrten Theologen Deutschlands*, iv, 712 sq.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Wetzer, Heinrich Joseph, chief editor of the *Encyclopædia of Roman Catholic Theology*, was born in 1801 at Anzefahr, in Electoral Hesse. His early instruction was obtained of pastor Kaiser, at Niederklein; thence he went to the Pædagogium, and subsequently (1820) to the University of Marburg. Under Arnold's and Hartmann's tuition, he devoted himself especially to the study of the Hebrew and Arabic languages. In 1823 he was at Tübingen, engaged in the study of Oriental languages, and in 1824 he received at Freiburg the doctorate of theology and canon law. He then visited Paris, and prosecuted the study of Arabic and Persian under De Sacy, and of Syriac under Quatremère. While in Paris he published from an Arabic manuscript *The History of the Coptic Christians down to the 14th Century* (1828), as written by a learned imaum of Egypt, accompanying the Arabic text with a Latin version. He had already published *A Latin Treatise on the Arian Controversy, A.D.* 325–350 (1827). In 1828 he became tutor and extraordinary professor, and in 1830 ordinary professor, of Oriental philology at Freiburg. In 1831 he married. He delivered interesting lectures on the grammar of the Hebrew and Arabic languages, and on the interpretation of Scripture and introduction to the Old Test., etc. In 1840 he published, in connection with L. Van Ess, the Sulzbach edition of the Bible. In the internal disputes which agitated the University of Freiburg, he held strictly Roman Catholic ground. When in 1844 a motion was made in the Chambers of Baden to discontinue that institution of learning, he wrote an essay advocating its preservation. His principal importance, however, grows out of the assent he gave to the plan of publishing a cyclopædia of Roman Catholic theology, as conceived by the bookseller Herder. He was given the direction of the work, and industriously prosecuted it from 1846 until his death, in November, 1853. The work is thoroughly Roman Catholic in tone and spirit, and has doubtless contributed greatly towards fixing the tendency of that theology of late years in Germany. Its treatment of Protestantism, the institutions growing out of it, and the men connected with it is naturally biassed; but its polemics are never bitter or extreme. Significant are the brevity and superficial treatment accorded to Sailer (q. v.), and curious the mildness which Fénelon's mystical quietism receives in the article "Bossuet." The immaculate conception of the Virgin is not at all approved of, though it was not yet a dogma of the Church when the *Encyclopædia* appeared. The entire work, including Supplement, consists of 12 volumes (1847–1856). A complete Index facilitates its use. A new edition is at this writing (1881) in course of publication.—Herzog, *Real-Encyklop.* s. v.

Wexford, Council of (*Concilium Wexfordiense*). Wexford is a seaport town of Ireland, capital of Wexford County, on the right bank of the Slaney, where it expands into a harbor, sixty-four miles south-west of Dublin. An ecclesiastical council was held here in 1240 by the bishop of Ferns, in which it was ruled how the debts of deceased curates should be paid. Clerks were forbidden to follow any kind of secular business. The infringers of ecclesiastical liberties, intruders into benefices, incendiaries, poisoners, false witnesses, etc., were excommunicated. Curates were forbidden to excommunicate their parishioners without the bishop's sanction. See Wilkins, *Conc.* i, 681; Mansi, *Concil.* (suppl.), ii, 1065.—Landon, *Manual of Councils*, p. 691.

Wezel. See WETZEL.

Whale, the rendering in the A. V. (besides κῆτος, Matt. xii. 40) of two very closely related Heb. terms: תָּן, *tan* (or rather תַּנִּים, *tannim'*, as a sing., Ezek. xxxii, 2; "dragon," xxix, 3; elsewhere as a plur. and rendered "dragons," Job xxx, 29; Psa. xliv, 19; Isa. xiii, 22; xxxiv, 13; xxxv, 7; xlii, 20; Jer. ix, 11; x, 22; xiv, 6; xlix, 33; li, 37), and תַּנִּין, *tannin'* (Gen. i, 21; Job vii, 12; "serpent," Exod. vii, 9, 10, 12; "sea-monster," Lam. iv, 3; elsewhere also "dragon," Deut. xxxii, 33; Neh. ii, 13; Psa. lxxiv, 13; xci, 13; cxlviii, 7; Isa. xxvii, 1; li, 9; Jer. li, 34). The texts where these are used in general present pictures of ruined cities and of desolation in the wilderness, rendering it difficult to determine what kind of creatures in particular are meant, except as may be inferred from other passages (Job xxx, 29; Psa. xliv, 19, 20; Isa. xiii, 22; xxxiv, 13; xxxv, 7; Jer. ix, 11; x, 22; xlix, 33; li, 34, 37). Where the term is associated with beasts or birds of the desert, it clearly indicates serpents of various species, both small and large (Isa. xliii, 20; Psa. xci, 13; also Exod. vi, 9–12), and in one passage a poisonous reptile is distinctly referred to (Deut. xxxii, 33). See SERPENT. In Jer. xiv, 6, where wild asses snuffing up the wind are compared to dragons, the image will appear in its full strength, if we understand by dragons great *boas* and *python*-serpents, such as are figured in the Prænestine mosaics. They were common in ancient times, and are still far from rare in the tropics of both continents. Several of the species grow to an enormous size, and, during their periods of activity, are in the habit of raising a considerable portion of their length into a vertical position, like pillars, ten or twelve feet high, in order to survey the vicinity above the surrounding bushes, while with open jaws they drink in a quantity of the current air. The same character exists in smaller serpents; but it is not obvious, unless when, threatening to strike, they stand on end nearly three-fourths of their length. Most, if not all, of these species are mute, or can utter only a hissing sound; and, although the *malli-pambu*, the great rock-snake of Southern Asia, is said to wail in the night, no naturalist has ever witnessed such a phenomenon, nor heard it asserted that any other boa, python, or erpeton had a real voice; but they hiss, and, like crocodiles, may utter sounds somewhat akin to howling, a fact that will sufficiently explain the passage in Micah (i, 8). When used in connection with rivers, the term probably signifies the crocodile (Psa. lxxiv, 13; Isa. xxvii, 1; li, 9; Ezek. xxix, 3; xxxii, 2), and when allusion is had to larger bodies of water, probably some of the cetaceous mammalia (Gen. i, 21; Psa. cxlviii, 7; Lam. iv, 3). See LEVIATHAN. The above interpretation is according to that of Bochart (*Hieroz.* ii, 429), who proposes always to read תַּנִּין in the sense of huge serpents; but others, following Rab. Tanchum Hieros., suggest a different etymology for the plur. forms תַּנִּים and תַּנִּין (the isolated case of a sing. form תַּנִּים, in Ezek. xxix, 3, being taken for a corrupt reading for תַּנִּין, as in some MSS.), from the root תָּנָן, in the tropical sense of *stretched* out in running, and applied to the *jackal*, a swift animal, which answers well to the description where these forms occur, being a creature living in deserts (Psa. xliv, 19; Isa. xiii, 22; xxxiv, 13; xxxv, 7; xliii, 20; Jer. ix, 11; x, 22; xiv, 6; xlix, 33; li, 37), suckling its young (Lam. iv, 3), and uttering a wailing cry (Job xx, 29; Mic. i, 8). The other passages in which the forms, sing. תַּנִּין, plur. תַּנִּינִים, occur are thus left to be explained as before, namely, as signifying, (1) a great fish or *sea-monster*, e. g. a whale, shark, etc. (Gen. i, 21; Job vii, 12; Isa. xxvii, 1; Psa. cxlviii, 7); (2) a *serpent*, either in general (Exod. vii, 9–12; Deut. xxxii, 33; Psa. xci, 13), or specially a "dragon" (Jer. li, 34), or the *crocodile* (Psa. lxxiv, 13), put as a symbol of Egypt (Ezek. xxix, 3, according to the true reading; also xxxii, 2). See DRAGON.

"In the passages where scales and feet are mentioned as belonging to the *tan*, commentators have shown that the crocodile is intended, which then is synonymous with the leviathan; and they have endeavored also to demonstrate, where *tannin* draw the dugs to suckle their young, that seals are meant, although cetacea nourish theirs in a similar manner. It may be doubted whether in most of the cases the poetical diction points absolutely to any specific animal, particularly as there is more force and grandeur in a generalized and collective image of the huge monsters of the deep, not inappropriately so called, than in the restriction to any one species, since all are in Gen. i, 26 made collectively subservient to the supremacy of man. But criticism is still more inappropriate when, not contented with pointing to some assumed species, it attempts to rationalize miraculous events by such arguments; as in the case of Jonah, where the fact of whales having a small gullet and not being found in the Mediterranean is adduced to prove that the huge fish דָּג, *dâg*, was not a cetacean, but a shark! Now, if the text be literally taken, the transaction is plainly miraculous, and no longer within the sphere of zoological discussion; and if it be allegorical, as some, we think, erroneously assume, then, whether the prophet was saved by means of a kind of boat called *dag*, or it be a mystical account of initiation where the neophite was detained three days in an ark or boat figuratively denominated a fish, or Celtic *avanc*, the transaction is equally indeterminate; and it assuredly would be derogating from the high dignity of the prophet's mission to convert the event into a mere escape by boat or into a pagan legend such as Hercules, Bacchus, Jemshîd, and other deified heroes of the remotest antiquity are fabled to have undergone, and which all the ancient mysteries, including the Druidical, symbolized. It may be observed, besides, of cetaceous animals that, though less frequent in the Mediterranean than in the ocean, they are far from being unknown there. Joppa, now Jaffa, the very place whence Jonah set sail, displayed for ages in one of its pagan temples huge bones of a species of whale, which the legends of the place pretended were those of the dragon monster slain by Perseus, as represented in the Arkite mythus of that hero and Andromeda, and which remained in that spot till the conquering Romans carried them in triumph to the great city. Procopius mentions a huge sea-monster in the Propontis, taken during his præfecture of Constantinople, in the 36th year of Justinian (A.D. 562), after having destroyed vessels at certain intervals for more than fifty years. Rondoletius enumerates several whales stranded or taken on the coasts of the Mediterranean; these were most likely all *orcas*, *physeters*, or *campedolios*, i. e. toothed whales, as large and more fierce than the *mysticetes*, which have balein in the mouth, and at present very rarely make their way farther south than the Bay of Biscay; though in early times it is probable they visited the Mediterranean, since they have been seen within the tropics. In the Syrian seas, the Belgian pilgrim Lavaers, on his passage from Malta to Palestine, incidentally mentions a 'Tonynvisch,' which he further denominates an 'oil-fish,' longer than the vessel, leisurely swimming along, and which the seamen said prognosticated bad weather. On the island of Zerbi, close to the African coast, the late Commander Davies, R.N., found the bones of a cachalot on the beach. Shaw mentions an orca more than sixty feet in length stranded at Algiers; and the late Admiral Ross Donelly saw one in the Mediterranean near the island of Albaran. There are, besides, numerous sharks of the largest species in the seas of the Levant, and also in the Arabian Gulf and Red Sea, as well as cetacea, of which *Balæna bitan* is the largest in those seas, and two species of *halicore* or *dugong*, which are

herbivorous animals, intermediate between whales and seals."

"Much criticism has been expended on the scriptural account of Jonah being swallowed by a large fish; it has been variously understood as a literal transaction, as an entire fiction or an allegory, as a poetical mythus or a parable. With regard to the remarks of those writers who ground their objections upon the *denial of miracle*, it is obvious that this is not the place for discussion; the question of Jonah in the fish's belly will share the same fate as any other miracle recorded in the Old Test. (See Herttenstein, *De Pisce qui Jonam Devoravit* [Vitemb. 1705].) The reader will find in Rosenmüller's *Prolegomena* several attempts by various writers to explain the scriptural narrative, none of which, however, have anything to recommend them, unless it be in some cases the ingenuity of the authors, such as, for instance, that of Godfrey Less, who supposed that the 'fish' was no animal at all, but a ship with the figure of a fish painted on the stern, into which Jonah was received after he had been cast out of his own vessel! Equally curious is the explanation of G. C. Anton, who endeavored to solve the difficulty by supposing that just as the prophet was thrown into the water, the dead carcass of some large fish floated by, into the belly of which he contrived to get, and that thus he was drifted to the shore! The opinion of Rosenmüller, that the whole account is founded on the Phœnician fable of Hercules devoured by a sea-monster sent by Neptune (Lycophron, *Cassand.* 33), although sanctioned by Gesenius, Winer, Ewald, and other German writers, is opposed to all sound principles of Biblical exegesis. It will be our purpose to consider what portion of the occurrence partakes of a natural and what of a miraculous nature. In the first place, then, it is necessary to observe that the Greek word κῆτος, used by Matthew, is not restricted in its meaning to 'a whale,' or any cetacean; like the Latin *cete* or *cetus*, it may denote any sea-monster, either 'a whale,' or 'a shark,' or a 'seal,' or 'a tunny of enormous size' (see Athen. p. 303 b [ed. Dindorf]; *Odys.* xii, 97; iv, 446, 452, *Iliad*, xx, 147). Although two or three species of whale are found in the Mediterranean Sea, yet the 'great fish' that swallowed the prophet cannot properly be identified with any cetacean, for, although the sperm-whale (*Catodon macrocephalus*) has a gullet sufficiently large to admit the body of a man, yet it can hardly be the fish intended; as the natural food of cetaceans consists of small animals, such as medusæ and crustacea. Nor, again, can we agree with bishop Jebb (*Sacred Literature*, p. 178, 179) that the κοιλία of the Greek Test. denotes the back portion of a whale's mouth, in the cavity of which the prophet was concealed; for the whole passage in Jonah is clearly opposed to such an interpretation. The only fish, then, capable of swallowing a man would be a large specimen of the white shark (*Carcharias vulgaris*), that dreaded enemy of sailors, and the most voracious of the family of *Squalidæ*. This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. Some commentators are sceptical on this point. It would, however, be easy to quote passages from the writings of authors and travellers in proof of this assertion; we confine ourselves to two or three extracts. The shark 'has a large gullet, and in the belly of it are sometimes found the bodies of men half eaten; sometimes *whole and entire*' (*Nature Displayed*, iii, 140). But lest the abbé Pluche should not be considered sufficient authority, we give a quotation from Mr. Couch's recent publication, *A History of the Fishes of the British Islands*. Speaking of white sharks, this author, who has paid much attention to the habits of fish, states that 'they usually cut asunder any object of considerable size and thus swallow it; but if they find a difficulty in doing this, there is no hesitation in passing into the stomach even what is of enormous bulk; and the formation of the jaws and throat render this a matter of but little difficulty.' Ruysch says that the whole body of a man in armor (*loricatus*) has been found in the stomach of a white shark; and Captain King, in his *Survey of Australia*, says he had caught one which could have swallowed a man with the greatest ease. Blumenbach mentions that a whole horse has been found in a shark, and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo which a short time before had been thrown overboard from his ship (i, 27). Dr. Baird, of the British Museum (*Cyclop. of Nat. Sciences*, p. 514), says that in the river Hooghly, below Calcutta, he had seen a white shark swallow a bullock's head and horns entire, and he speaks also of a shark's mouth being 'sufficiently wide to receive the body of a man.' Wherever, therefore the Tarshish, to which Jonah's ship was bound, was situated, whether in Spain or in Cilicia or in Ceylon, it is certain that the common white shark might have been seen on the voyage. The *C. vulgaris* is not uncommon in the Mediterranean; it occurs, as Forskål (*Descript. Animal.* p. 20) assures us, in the Arabian Gulf, and is common also in the Indian Ocean. So far for the *natural* portion of the subject. But how Jonah could have been swallowed whole *unhurt*, or how he could have existed for any time in the shark's belly, it is impossible to explain by simply natural causes. Certainly the preservation of Jonah in a fish's belly is not more remarkable than that of the three children in the midst of Nebuchadnezzar's 'burning fiery furnace.' Naturalists have recorded that sharks have the habit of throwing up again whole and alive the prey they have seized (see Couch's *Hist. of Fishes*, i, 33). 'I have heard,' says Mr. Darwin, 'from Dr. Allen of Forres, that he has frequently found a Diodon floating alive and distended in the stomach of a shark; and that on several occasions he has known it eat its way out, not only through the coats of the stomach, but through the sides of the monster, which has been thus killed.'"

Whalley, Richard Chapple, D.D., a Church of England divine, was born in 1749. He received a superior education; displayed a passionate love for the fine arts in his youth; travelled extensively in Italy; and finally returned home, given much to scepticism. He became converted, however, soon after, and took orders. He travelled in Europe in 1786; and on returning, in 1787, was ordained to the ministerial office at Horsington, where he continued to reside and officiate for thirteen years. Through the school of affliction, in the loss of his wife and child, his religious knowledge and character were deepened and perfected. He died Nov. 17, 1816. See *Christian Guardian*, 1847, p. 1, 49.

Wharton, Charles H., D.D., a Protestant Episcopal clergyman, was born in Maryland, May 25, 1748. At the age of twelve he was sent to the English College of St. Omer's, where he was educated a Roman Catholic. Little is known from this till his ordination in 1772, except that he was a teacher of mathematics for some time at Liege. In 1783 he returned to America; and in 1785 was rector of Immanuel Church, Newcastle, Del. Subsequently he was connected with the Swedish Church at Wilmington. In 1798 he served St. Mary's, Burlington, where he continued for upwards of thirty-five years, with great usefulness; and in 1801 he became president of Columbia College, N. Y. He died July 23, 1833. See Sprague, *Annals of the Amer. Pulpit*, v, 335.

Whatcoat, Richard, a bishop of the Methodist Episcopal Church, was born in Quinton, Gloucestershire, England, Feb. 23, 1736. He enjoyed the influences of an early religious education; was converted Sept. 3, 1758; and was immediately placed in official positions by the society at Wednesbury, where he resided. In 1769 he entered as a probationer into the itinerant connection of Wesleyan Methodist preachers, then under the superintendence of Mr. Wesley. He preached extensively through England, Ireland, and the principality of Wales; and was selected by Mr. Wesley to aid in the

organization of the Methodist Episcopal Church in America. He was ordained in September, 1784, by John Wesley, assisted by Dr. Coke and Mr. Creighton, as deacon and elder; and, accompanying Dr. Coke, landed in America Nov. 3, 1784. From the organization of our Church at the Christmas Conference until his election to the office of a bishop, he discharged, with the exception of three years, the duties of presiding elder, "which, in those days especially, required labors and privations of no ordinary character, as both the districts and circuits were large, the people in general poor, and the calls for preaching numerous and often far apart." At the General Conference in May, 1800, such was the health of bishop Asbury that he thought of resigning; but the Conference, in order to relieve him, elected bishop Whatcoat, he having a majority of four votes over Jesse Lee. Boehm, in his *Reminiscences*, says, "I witnessed the excitement attending the different ballotings. The first, no election; the second, a tie; the third, Richard Whatcoat was elected." The same authority gives a momentary view of the ordination Sabbath. "Sunday, the 18th, was a great day in Baltimore among the Methodists. The ordination sermon was preached by Rev. Thomas Coke, LL.D., in Light Street Church. Crowds at an early hour thronged the temple. The doctor preached from Rev. ii, 8: 'And unto the angel of the church in Smyrna write, These things saith the first and the last, which was dead, and is alive,' etc. After the sermon, which was adapted to the occasion, Richard Whatcoat was ordained a bishop in the Church of God by the imposition of the hands of Dr. Coke and bishop Asbury, assisted by several elders. Never were holier hands laid upon a holier head. In those days we went 'out into the highways and hedges and compelled them to come in.' That afternoon Jesse Lee preached in the market-house, on Howard's Hill, from John xvii, 3: 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' The Lord was there in a powerful manner; several were converted." From the time of his election as bishop until he was disabled by sickness and debility, he travelled regularly through his vast diocese, which extended over the entire continent, preaching almost every day to the people, visiting the annual conferences, sometimes in company with his venerable colleague, bishop Asbury, and sometimes alone, discharging his responsible duties with marked satisfaction to all concerned. In 1806 he met the Baltimore Conference in company with bishop Asbury, and at the adjournment of Conference travelled through the eastern shore of Maryland towards Philadelphia. His last sermon was preached in Milford, Del., on April 8. He had "finished his sixth episcopal tour through the work after his consecration," says Dr. Phœbus, his biographer, "or near that; and, after great suffering, he got an honorable discharge from the Captain of his salvation, and by his permission came in from his post which he had faithfully kept for fifty years." He took refuge at the home of senator Bassett, Dover, Del., where he died, "in the full assurance of faith," July 5, 1806. He was buried under the altar of Wesley Chapel, in the outskirts of Dover. Bishop Asbury, some time after his death, visiting the place of his sepulture, preached his funeral sermon from 2 Tim. iii, 10. In the course of his sermon he declared that such was his unabated charity, his ardent love to God and man, his patience and resignation amid the unavoidable ills of life, that he always exemplified the tempers and conduct of a most devoted servant of God and of an exemplary Christian minister. Bishop Whatcoat was not a man of deep erudition nor extensive science; but he was thoroughly acquainted with Wesleyan theology, and well versed in all the varying systems of divinity. As a preacher his discourses were plain, instructive, and highly spiritual. His distinguishing trait of character was a meekness and modesty of spirit which, united with a simplicity of intention and gravity of deportment, commended him to all as a pattern worthy of their imitation. Laban Clark said of him, "I think I may safely say, if I ever knew one who came up to St. James's description of a perfect man—one who bridled his tongue and kept in subjection his whole body—that man was bishop Whatcoat." See *Minutes of Annual Conferences*, 1867, p. 145; Stevens, *Hist. of the M. E. Church*, ii, 157, 166, 168, 182, 284, 295, 496; iii, 38, 75; iv, 64, 113, 169, 184, 283, 501; Bangs, *Hist. of the M. E. Church*, ii, 93, 184, 185; Boehm, *Reminiscences*, p. 35; Phœbus, *Memoirs of Bishop Whatcoat*, etc. (N. Y. 1828), p. 101. (J. L. S.)

Whately, Richard, D.D., an eminent Anglican prelate and writer, was born in Cavendish Square, London, in 1787. His father was the Rev. J. Whately, D.D., prebendary of Bristol Cathedral, and proprietor of Nonsuch Park, Suffolk, whose brother, Thomas Whately, the private secretary to lord Suffolk, was the author of *Observations on Modern Gardening*, and *Remarks on Some of the Characters of Shakspeare*. His mother was a daughter of W. Plummer, Esq., of Ware Park, in Hertfordshire. He was carefully educated, chiefly in private, at Nonsuch Park, and early entered Oriel College as a commoner, under the tutorship of Dr. E. Copleston, then head of the college, and afterwards bishop of Llandaff (1776–1849). From public lectures, private conversation, and personal study, Whately acquired a reputation as a sound thinker. His active, ingenious, and fertile mind found scope in the university studies; and in the stir of ecclesiastical politics, then "sounding on their dim and perilous way" towards Tractarianism, he kept a heedful and safe course. At the Michaelmas term in 1808 he graduated as A.B., taking a second-class *in literis humanioribus* and *in disciplinis mathematicæ et physicæ*, when the late Sir R. Peel went up from Christ Church and came out in both the only first-class man of his year. In 1810 Whately gained the chancellor's (lord William Wyndham Grenville's) prize of £20 for the best English essay on *What are the arts in the cultivation of which the moderns have been less successful than the ancients?* In 1811 he was chosen one of the eighteen fellows of Oriel College, graduated as A.M. in 1812, and then began to act as tutor in his college, in which office, by his felicitous style of teaching, he produced more first-class graduates than any other tutor of his day.

In 1818 Whately contributed his article on *Logic* to the *Encyclopædia Metropolitana*. To the same work he also contributed the original outline of his *Elements of Rhetoric*. These writings were too important and useful to be kept shut up in the huge miscellany of learning in which they at first appeared, and were, on urgent demand, republished in 1825. The former, in which, as the late Prof. Spalding said, he "has expounded the Aristotelian or syllogistic logic with admirable clearness and method, and illustrated it with characteristic sagacity," was severely commented upon by Sir G. C. Lewis, by George Bentham, nephew of the philosopher of Westminster, and notably by Sir W. Hamilton in his paper (subsequently republished) in the *Edinburgh Review* for April, 1833. Even by these opponents it is admitted that "a new life was suddenly communicated to the study" of logic by the publication of this work; and we may safely trust the decision of John S. Mill, that in it the student will find stated with philosophical precision, and explained with remarkable perspicuity, the whole of the common doctrine of the "syllogism." The latter work, that on *Rhetoric*, was immediately accepted as a text-book. De Quincey early acknowledged "the acuteness and originality which illuminate every part of the book," and asserted that "in any elementary work it has not been our fortune to witness a rarer combination of analytical acuteness with severity of judgment." In 1819 Whately issued anonymously his ingeniously grave logical satire on scepticism, entitled *Historic Doubts Relative to the Existence of Napoleon Bonaparte*. In 1822 appeared his *Bampton Lectures*, on *The Use and Abuse*

of Party Feeling in Religion. This subject is treated with delicacy, discrimination, and liberality, and the series has been frequently reissued.

Meanwhile Whately became by marriage, in 1821, a member "not on the foundation" of Oriel. His wife was a daughter of Wm. Pope, Esq., of Hillingdon, Middlesex, a lady of talent, taste, accomplishments, and literary capacity. Shortly after his marriage he accepted the rectorship of Halesworth, with the vicarage of Chediston, deanery of Dunwich, in the Blything Hundred of Suffolk. In 1825 Whately succeeded Peter Elmsley as principal of St. Alban's Hall. His *Logic* and *Rhetoric* were then republished as separate and independent works. In 1828 he published his *Essays on Some of the Difficulties in the Writings of the Apostle Paul*, which had been preceded by a series on *Some of the Peculiarities of the Christian Religion*, and were succeeded by *The Errors of Romanism having their Origin in Human Nature*, etc. In 1830 his *Thoughts on the Sabbath* were issued by Mr. Fellowes, of Ludgate Hill, himself a miscellaneous writer. This book was made the occasion of a prosecution for stamp-duty, to which all publications except books of piety and devotion were then liable. The publisher was fined £20, and, on remonstrance that the book was within the protection of the statute anent "piety and devotion," he was answered that it was rather the contrary, because Mr. Whately controverts the Mosaic law, and inculcates that we may do just the same on Sabbaths as on other days." Several series of *Sermons, Charges,* and *Tracts* were published in 1830, 1833, and 1336. In 1831 earl Grey, then premier, promoted the logician, theologian, and politician of St. Alban's Hall to the primacy of Ireland. The appointment was at first the occasion of much animadversion. Suspicion was sown in the minds of the clergy, and dislike was shown in their conduct. But Whately's honest impartiality disarmed hostility, and he soon gained the hearts of clergy and people. Bishop Copleston said, Whately "accepted the arduous station proposed to him purely, I believe, from public spirit and a sense of duty. Wealth and honor and title and power have no charm for him. He has great energy and intrepidity; a hardihood which sustains him against obloquy when he knows he is discharging a duty; and he is generous and disinterested almost to a fault. His enlarged views, his sincerity, and his freedom from prejudice are more than a compensation for his want of conciliating manner." The labors of the episcopate, great as they were, could not exhaust his power of working. In 1828 he had composed a paper on *Transportation*, in which he argued against convict colonies. He followed this up in 1832 with *Thoughts on Secondary Punishments*, and in 1834 with *Remarks on Transportation.* In these he had "the distinguished honor," says Henry Rogers, "of being the first who treated the subject comprehensively, or who succeeded in exciting any considerable degree of attention to it." In the parliamentary report on this topic in 1838 nearly all the opinions of archbishop Whately were adopted, and the carrying-out of his principles was recommended. The question of the treatment of criminals did not use up all his sympathies. The cause of national education was advocated by him with force and pertinacity, and chiefly through his sagacity the national schools of Ireland, under the commissioners of education, were placed on a workable and useful foundation. For these schools (in particular) he composed several treatises; among others, his able little work, *Easy Lessons on Reasoning*, as well as those on *Money Matters; Morals; Mind;* and *British Constitution.* For scholastic purposes, too, he wrote for the Society for Promoting Christian Knowledge his candid *Lessons on the History of Religious Worship*, and his simple yet effective *Lessons on Christian Evidences*—the former of which has been translated into French and Italian, and the latter not only into these two tongues, but also into Spanish, Swedish, German, Greek, and Hebrew. *Explanations of the Bible and Prayer-book* and *Lectures on Prayer* may also be regarded as additions to the educational *répertoire.* During the years 1833–41 the *Tracts for the Times* were issued, and for some years after Tractarianism was active and influential in the Church and in the university. The movement reached its crisis about 1843–45 in the withdrawal from the English communion of the author of *Tract* 90—Dr. J. H. Newman—and several others. Newman had been a friend of Whately's, and had "actually composed a considerable portion," and was "the original author of several pages," of Whately's famous work on *Logic* "as it now stands." Yet Whately did not shrink from duty at the call of friendship, but produced, as occasion seemed to demand, his quiet, lucid, logical, and pithy *Cautions for the Times*, and with more special reference to the material doctrines and theories involved in the hurricane of controversy with which the Church was assailed, he issued in 1841 a truly admirable work, *The Kingdom of Christ Delineated.* In his *Charge* in 1843 he characterizes the prevailing opinions on subscription in a non-natural sense as "dangerous, disgraceful, and ruinous." Cognate topics occupy his charge for 1844, entitled *Thoughts on Church Government;* for 1846, on *The Danger of Divisions within the Church*; for 1851, on *Protective Measures on Behalf of the Established Church.* The Maynooth question is reviewed in *Reflections on a Grant to a Roman Catholic Seminary*, a charge delivered in 1845. On the failure of the potato crop in Ireland, he issued an *Address to the Clergy and Other Members of the Established Church on the Use and Abuse of the Present Occasion for the Exercise of Benevolence;* and the same topic occupied him in 1848, when he gave a charge on *The Right Use of National Afflictions.* The Tractarian doctrine of regeneration called from him in 1850 a charge on *Infant Baptism;* and every subsequent year found him holding himself abreast of the tide of speculative or practical difficulty, and able to teach his clergy to "buffet it aside with hearts of controversy." After the conference on Christian union, held at Liverpool in October, 1845, which resulted in the establishment of the Evangelical Alliance, Whately, early in 1846, issued *Thoughts on the Proposed Evangelical Alliance*, in which he expressed a fear that it would become an organized intolerance, or occasion a surrender of truth for the mere sake of an outward unity; and "condemned as schismatical" the setting-up, by persons engaged in the ministry, of "extraneous combinations independently of their own Church authorities," or the becoming members of those combinations when set up. He thus continued active in literature and public matters of importance until his death, which occurred at Dublin, Oct. 8, 1863.

Whately's works not already noticed are chiefly the following: *Introductory Lessons on the Studies of St. Paul's Epistles* (1849):—*Scripture Revelations concerning Good and Evil Angels* (1851):—*English Synonyms* (eod.):—*Bacon's Essays, with Annotations* (1856):—*Lectures on Some of the Parables* (1859):—*Lectures on Prayer* (1860):—*Thoughts on the Proposed Revision of the Liturgy* (eod.):—*A General View of the Rise, Progress, and Corruptions of Christianity* (eod.):—and *Miscellaneous Lectures and Reviews* (1861). Since his death two volumes of *Remains* have appeared. His *Life and Correspondence* (1866, 2 vols.) has been published by his daughter, Miss E. Jane Whately. See also *Memoirs* (1864), by William J. Fitzpatrick.

Wheat (חִטָּה, *chittâh* [for חִנְטָה, *chintâh*]; Chald. plur. חִנְטִין, *chintîn;* σῖτος), the well-known valuable cereal cultivated from the earliest times, occurs in various passages of Scripture (Heb. Gen. xxx, 14; Exod. ix, 32; xxix, 2; xxxiv, 22; Deut. viii, 8; xxxii, 14; Judg. vi, 11; xv, 1; Ruth ii, 23; 1 Sam. vi, 13; xii, 17; 2 Sam. iv, 6; xvii, 28; 1 Kings v, 11; 1 Chron. xxi, 20, 23; 2 Chron. ii, 10, 15; xxvii, 5; Job xxxi, 40; Psa. lxxxi, 16; cxlvii, 14; Cant. vii, 2; Isa. xxviii, 25; Jer. xii, 13; xli, 8; Ezek. iv, 9; xxvii, 17; xlv, 13; Joel i,

11; Chald. Ezra vi, 9; vii, 22; Greek Matt. iii, 12; xiii, 25, 29, 30; Mark iv, 28 ["corn"]; Luke iii, 17; xvi, 7; xxii, 31; John xii, 24; Acts vii, 12 ["corn"]; xxvii, 38; 1 Cor. xv, 37; Rev. vi, 6; xviii, 13; also Judith iii, 3; Ecclus. xxxix, 26). In the A. V. the Heb. words *bar* (בַּר or בָּר, Jer. xxiii, 28; Joel ii, 24; Amos v, 11; viii, 5, 6), *dagán* (דָּגָן, Numb. xviii, 12; Jer. xxxi, 12), *riphôth* (רִפּוֹת, Prov. xxvii, 22), are occasionally translated "wheat;" but there is no doubt that the proper name of this cereal, as distinguished from "barley," "spelt," etc., is *chittáh* (חִטָּה; Chald. חִנְטִין, *chintin*). As to the former Hebrew terms, see under CORN. There can be no doubt that *chittâh*, by some written *chittha*, *chetteth*, *cheteh*, etc., is correctly translated "wheat," from its close resemblance to the Arabic, as well to the names of wheat in other languages. Celsius says, "חטה, *chittha*, occultato ן in puncto dagesch, pro חנטה, *chintha*, dicitur ex usu Ebræorum." This brings it still nearer to the Arabic name of wheat, which in Roman characters is variously written, *hinteh*, *hinthe*, *henta*, and by Pemplius, in his translation of Avicenna, *hhinttha;* and under this name it is described by the Arabic authors on Materia Medica. As the Arabic *ha* is in many words converted into *kha*, it is evident that the Hebrew and Arabic names of wheat are the same, especially as the Hebrew ח has the guttural sound. Different derivations have been given of the word *chittâh:* by Celsius it is derived from "חָנַט, *chanát*, protulit, produxit, *fructum*, ex Cant. ii, 13;" or the Arabic "*chanat*, rubuit, quod triticum rubello sit colore" (*Hierobot.* ii, 113). The translator of the *Biblical Botany* of Rosenmüller justly observes that "the similarity in sound between the Hebrew word *chittâh* and the English *wheat* is obvious. Be it remembered that the *ch* here is identical in sound with the Gaelic guttural, or the Spanish X. It is further remarkable that the Hebrew term is etymologically cognate with the words for *wheat* used by every one of the Teutonic and Scandinavian nations (thus we have in Icelandic, *hveiti;* Danish, *hvede;* Swedish, *hvete;* Mæso-Goth. *hwaite;* German, *Weizen*); and that, in this instance, there is no resemblance between the Scandinavian and Teutonic terms, and the Greek, Latin, and Slavonic (for the Greek word is *πυρός*; the Latin, *frumentum* or *triticum;* the Russian, *psienitsa;* Polish, *pszenica*); and yet the general resemblance between the Slavonic, the Thracian, and the Gothic languages is so strong that no philologist now doubts their identity of origin" (*loc. cit.* p. 75). Rosenmüller further remarks that in Egypt and in Barbary *kamich* is the usual name for wheat (quoting *Descrip. de l'Égypte*, xix, 45; Höst, *Account of Maroko and Fez*, p. 309); and also that in Hebrew, קֶמַח, *kémach*, denotes the flour of wheat (Gen. xviii, 6; Numb. v, 15). This, it is curious to observe, is not very unlike the Indian name of wheat, *kunuk*. All these names indicate communication between the nations of antiquity, as well as point to a common origin of wheat. Thus in his *Himalayan Botany*, Dr. J. F. Boyle has stated: "Wheat, having been one of the earliest-cultivated grains, is most probably of Asiatic origin, as no doubt Asia was the earliest-civilized as well as the first-peopled country. It is known to the Arabs under the name of *hinteh;* to the Persians as *gundûm;* Hindû, *gehún* and *kunuk*. The species of barley cultivated in the plains of India, and known by the Hindû and Persian name *juo*, Arabic *shair*, is *Hound hexaerstichum*. As both wheat and barley are cultivated in the plains of India in the winter months, where none of the species of these genera are indigenous, it is probable that both have been introduced into India from the north, that is, from the Persian, and perhaps from the Tartarian region, where these and other species of barley are most successfully and abundantly cultivated" (p. 419). Different species of wheat were no doubt cultivated by the ancients, as *Triticum compositum* in Egypt, *T. æstivum*, *T. hibernum* in Syria, etc.; but both barley and wheat are too well known to require further illustration in this place.

Much has been written on the subject of the origin of wheat, and the question appears to be still undecided. It is said that the *Triticum vulgare* has been found wild in some parts of Persia and Siberia, apparently removed from the influence of cultivation (*English Cyclop.* s. v. "Triticum"). Again, from the experiments of M. Esprit Fabre of Agde, it would seem that the numerous varieties of cultivated wheat are merely improved transformations of *Ægilops ovata* (*Journal of the Royal Agricult. Soc.* No. 33, p. 167–180). M. Fabre's experiments, however, have not been deemed conclusive by some botanists (see an interesting paper by the late Prof. Henfrey in No. 41 of the *Journal* quoted above). Egypt in ancient times was celebrated for the growth of its wheat. The best quality, according to Pliny (*Nat. Hist.* xviii, 7), was grown in the Thebaid; it was all bearded; and the same varieties, Wilkinson writes (*Anc. Egypt.* [ed. 1854], ii, 39), "existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream" (Gen. xli, 22). This is the so-called mummy-wheat, which, it has been said, has germinated after the lapse of thousands of years; but it is now known that the whole thing was a fraud. Babylonia was also noted for the excellence of its wheat and other cereals. "In grain," says Herodotus (i, 193), "it will yield commonly two-hundredfold, and at its greatest production as much as three-hundredfold. The blades of the wheat and barley plants are often four fingers broad." But this is a great exaggeration (see also Theophrastus, *Hist. Plant.* viii, 7). Modern writers, as Chesney and Rich, bear testimony to the great fertility of Mesopotamia. Syria and Palestine produced wheat of fine quality and in large quantities (Psa. cxlvii, 14; lxxxi, 16, etc.). There appear to be two or three kinds of wheat at present grown in Palestine —the *Triticum vulgare* (var. *hibernum*), the *T. spelta* [see RYE], and another variety of bearded wheat which appears to be the same as the Egyptian kind, the *T. compositum*. In the parable of the sower, our Lord alludes to grains of wheat which in good ground produce a hundredfold (Matt. xiii, 8). "The return of a hundred for one," says Trench, "is not unheard of in the East, though always mentioned as something extraordinary." Laborde says, "There is to be found at Kerek a species of hundred wheat which justifies the text of the Bible against the charges of exaggeration of

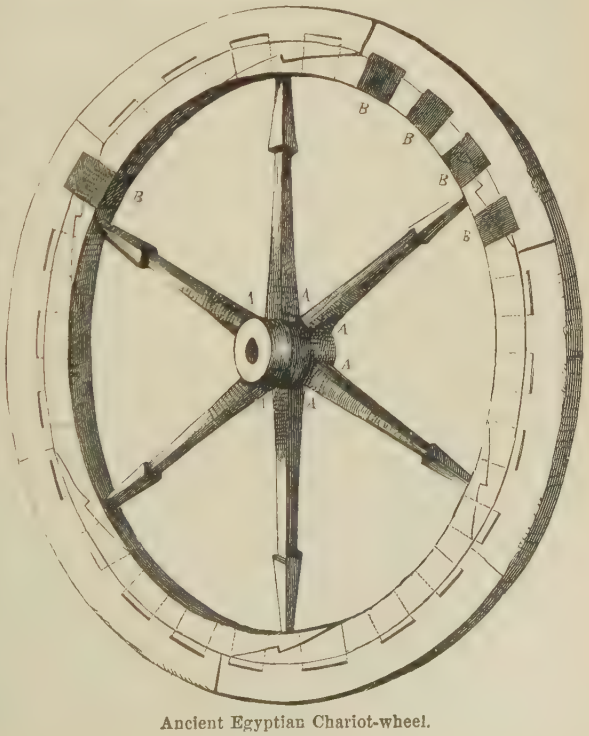
Egyptian Wheat (*Triticum compositum*).

which it has been the object." The common *Triticum vulgare* will sometimes produce one hundred grains in the ear. Wheat is reaped towards the end of April, in May, and in June, according to the differences of soil and position. It was sown either broadcast, and then ploughed in or trampled in by cattle (Isa. xxxii, 20), or in rows, if we rightly understand Isa. xxviii, 25, which seems to imply that the seeds were *planted* apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley. In the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury. Wheat was ground into flour. The finest qualities were expressed by the term "fat of kidneys of wheat" (חֵלֶב כִּלְיוֹת חִטָּה, Deut. xxxii, 14). Unripe ears are sometimes cut off from the stalks, roasted in an oven, mashed and boiled, and eaten by the modern Egyptians (Sonnini, *Travels*). Rosenmüller (*Botany of the Bible*, p. 80), with good reason, conjectures that this dish, which the Arabs call *ferik*, is the same as the *géres carmél* (גֶּרֶשׂ כַּרְמֶל) of Lev. ii, 14 and 2 Kings iv, 42. The Heb. word *kali* (קָלִי, Lev. ii, 14) denotes, it is probable, *roasted* ears of corn, still used as food in the East. An "ear of corn" was called *shibboleth* (שִׁבֹּלֶת), the word which betrayed the Ephraimites (Judg. xii, 1, 6), who were unable to give the sound of *sh*. The curious expression in Prov. xxvii, 22, "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him," appears to point to the custom of mixing the grains of inferior cereals with wheat; the meaning will then be, "Let a fool be ever so much in the company of wise men, yet he will continue a fool." Maurer (*Comment.* loc. cit.) simply explains the passage thus: "Quomodocunque tractaveris stultum non patietur se emendari." See CEREALS.

Wheat was known to the Israelites in Egypt (Exod. ix, 32), and on returning to Canaan they no doubt found it still cultivated as in the days of Reuben (Gen. xxx, 14). Most probably they were the same sorts which were used in both countries; but there were only a few districts of Palestine, such as the plain of Jezreel, which could compete with that magnificent "carse," the delta of Egypt, the finest corn country of the ancient world. At present the wheat crops of Palestine "are very poor and light, and would disgust an English farmer. One may ride and walk through the standing corn without the slightest objection made or harm done. No wonder it is thin, when white crops are raised from the same soil year after year, and no sort of manure put into the ground" (Tristram, *Travels*, p. 591). See AGRICULTURE.

Wheaton, NATHANIEL S., D.D., a clergyman of the Protestant Episcopal Church, was born at Washington, Conn., Aug. 20, 1792. His preparatory education was acquired at the Episcopal Academy of Cheshire, Conn.; he graduated at Yale College in 1814; was ordained deacon and priest in 1817; was pastor in Anne Arundel, Prince George, and Montgomery counties, Md.; in 1818 became rector of Christ Church, Hartford, Conn., remaining twelve years; in 1831 became president of Trinity (then Washington) College, which office he filled until 1837; in that year became rector of Christ Church, New Orleans, continuing in that position for seven years; in 1844 visited Europe, and on his return published his travels in two volumes. He was a scholar of varied learning. His benefactions to various scientific, philanthropic, and religious objects were large, and his bequests to Trinity College amounted to about twenty thousand dollars. He died at Marbledale, Conn., March 18, 1862. See *Amer. Quar. Church Review*, 1862, p. 734.

Wheel (usually and properly [of a carriage] אוֹפָן, *ophán*, which is invariably so rendered; sometimes [of any circular object] גַּלְגַּל, *galgál*, Psa. lxxxiii, 13; Eccles. xii, 6; Isa. xvii, 13; Jer. xlvii, 3; Ezek. x, 2, 6, 13; xxiii, 24; xxvi, 10; "heaven," Psa. lxxvii, 18; Dan. vii, 9; "rolling thing," Isa. xvii, 13; or גִּלְגָּל, *gilgál*, Isa. xxviii, 28; occasionally פַּעַם, *páam*, Judg. v, 28, a *step*, as often elsewhere; אָבְנַיִם, *obnáyim*, Jer. xviii, 3, of a potter's wheel). We find that the wheels under the brazen laver in Solomon's Temple were cast; they are thus described by the sacred historian: "And the work of the wheels was like the work of a chariot-wheel: their axletrees, and their naves, and their felloes, and their spokes were all molten" (1 Kings vii, 33). This is illustrated by the Egyptian chariots. A wheel has been found by Dr. Abbott of a curious construction, having a wooden tire to the felloe, and an inner circle, probably of metal, which passed through and connected its spokes a short distance from the nave (A, A). The diameter of the wheel was about three feet one inch. The felloe was in six pieces, the end of one overlapping the other. The tire was fastened to it by bands of raw hide passing through long, narrow holes (B, B) made to receive them (Wilkinson, *Anc. Egypt.* i, 382). Among the ancient Assyrians the wheels originally had six spokes, and the felloes consisted of four pieces. They appear to have been thicker and more solid than those of the Egyptians (Layard, *Nineveh*, ii, 270). Later the wheel had eight and not six spokes, and was apparently strengthened by four pieces of metal which bound the felloes (*ibid.* p. 271). See CHARIOT.



Ancient Egyptian Chariot-wheel.

Wheeler, Daniel, a distinguished member of the Society of Friends, was born in London, England, Nov. 27, 1771. Early in life he served in both the navy and the army. Having become a Christian, when not far from twenty-five years of age, he joined the Society of Friends. Some years after this, he abandoned a very lucrative part of the business in which he was engaged, that he might devote himself to the work to which, by the Spirit of God, he believed himself called. He became an accredited minister of the Society of Friends in 1816. In 1817 the emperor of Russia, in order to carry out a cherished plan for draining and cultivating the marshes surrounding St. Petersburg, secured the services of Mr. Wheeler as manager of the enterprise. While faithfully discharging his duties in the secular business to which he had been called, he was also faithful to his higher Master, and preached the Gospel with all simplicity and fidelity, not only to the humble and lowly, but also to the higher in authority in Russia. He remained in St. Petersburg until 1832, when he felt impressed that it was his duty to go as a missionary among the islands of the Pacific, where a rich blessing attended his labors. After several years spent in missionary work in the Pacific, he returned to England. Here he remained until 1838, when he came to the United States, where he continued nine months, rendering such service as he could to the cause of Christ, and then went back once more to his native land. During a second voyage to the United States he contracted a disease which proved fatal; and he died soon after landing at New York, Feb. 6, 1840. See *Memoir* (Phila. 1870). (J. C. S.)

Wheeler (or **Wheler**), *Sir* **George,** D.D., an English clergyman and traveller, was born at Breda, Holland, of English parentage, in 1650. He removed to Kent, England, in childhood; was educated at Lincoln College, Oxford; travelled on the Continent and in the East with Dr. James Spon, of Lyons, in 1675–76; presented a collection of MSS. to the University of Oxford; received the honorary degree of A.M. from Oxford University; was knighted and ordained in 1683; and, having taken orders, was collated by bishop Crewe to the second prebend in the Cathedral of Durham in 1684. In 1685 he was presented to the vicarage of Basingstoke, Hants; in 1702 was created D.D. by diploma from Oxford, and in the following year received the curacy of Whitworth. In 1706 he was collated to the rectory of Winston, and in 1709 to that of Houghton-le-Spring, which he retained until his decease, Jan. 15, 1724. Dr. Wheeler was the author of, *A Journey to Greece* (1682):—*An Account of the Churches or Places of Assembly of the Primitive Christians* (1689):—and *The Protestant Monastery; or, Christian Œconomics* (1698). He was a man of vast research and ability, and a devoted minister and parent. See *Church of England Magazine*, viii, 332.

Wheeler, John, D.D., a Congregational minister, was born at Grafton, Vt., March 11, 1798. He graduated at Dartmouth College in 1816, and at Andover Theological Seminary in 1819. In 1821 he was ordained over the Church at Windsor, Vt., where he took high rank as a pulpit orator. At the age of twenty-six he declined the presidency of the University of Vermont; but nine years after, upon the resignation of president Marsh, he accepted the honor. From this time his best energies were devoted to the university. He raised up friends for it, carried it through seasons of trial, and elevated the standard of scholarship. He resigned in 1848, and died at Burlington, April 16, 1862. Dr. Wheeler published several *Sermons* and *Discourses*, especially that before the Porter Rhetorical Society of Andover Theological Seminary in 1834. See *Cong. Quar.* 1862, p. 307.

Wheelock, Eleazer, D.D., a Congregational minister, was born at Windham, Conn., in May, 1711, and graduated from Yale College in 1733. In March, 1735, he was ordained minister of the Second Church in Lebanon, called "Lebanon Crank," now Columbia. In the great Whitefieldian revival Mr. Wheelock engaged with great zeal and energy. After the religious excitement had subsided, he added to his labors as a minister the duties of a teacher. Samson Occum, a Mohegan Indian, who afterwards became a distinguished preacher, was a pupil in his school in 1743. He soon formed the plan of an Indian Missionary School, and several Indian boys entered it, chiefly maintained by subscriptions from the legislatures of Connecticut and Massachusetts. The institution received the name of Moor's Indian Charity School, Joshua Moor having made a donation of a house and two acres of land about the year 1754. Mr. Occum and Rev. Nathaniel Whitaker solicited funds for the school in Great Britain in 1766, the amount realized being £7000 in England, and more than £2000 in Scotland. After conducting this school in Lebanon over fourteen years, he determined to transfer it to New Hampshire, and a charter was obtained for a college, with about 40,000 acres of land, as an endowment from governor Wentworth and others. Thus originated at Hanover, N. H., Dartmouth College; but Moor's school was maintained there for a long time as a separate institution. In August, 1770, Dr. Wheelock went to Hanover, built a log cabin in what was then a wilderness, and put up his school-building, eighty feet long and two stories in height. Among the first graduates was his son John, who succeeded to the presidency of the college. As a teacher Dr. Wheelock was industrious and successful. He died April 24, 1779. Dr. Wheelock published, *Narrative of the Indian Charity School at Lebanon* (1762):—*Narratives*, in several numbers, from 1763 to 1771:—*Continuation of the Narrative, to which is Added an Abstract of a Mission to the Delaware Indians West of the Ohio* (1773):—*A Sermon on Liberty of Conscience, or No King but Christ in the Church* (1775):—and an occasional *Sermon*. His *Memoirs*, by Drs. McClure and Parish, were published in 1811. See Sprague, *Annals of the Amer. Pulpit*, i, 397.

Wheelock, John, D.D., LL.D., an American clergyman, was born at Lebanon, Conn., Jan. 28, 1754. He entered Yale College in 1767, but removed with his father Dr. Eleazer Wheelock, to Hanover, N. H., in 1770, and graduated at Dartmouth College in 1771; was tutor there from 1772 to 1776; was elected to the Colonial Assembly in 1775; appointed major in the New York forces in 1777, and soon after lieutenant-colonel in the Continental army; commanded an expedition against the Indians in 1778, and soon after was placed on general Gates's staff. At the death of his father in 1779, although only twenty-five years of age, he was chosen his successor as president of Dartmouth College; was sent to England to raise money and supplies for the college in 1783, but lost what he had collected by shipwreck off Cape Cod; was removed from his office in consequence of an ecclesiastical controversy in 1815, but restored in 1817, and died soon after, April 4, 1817. He left half of his large estate to Princeton Theological Seminary. He published a *Eulogy on Prof. John Smith, D.D.* (1809):—and *Sketches of Dartmouth College* (1816).

Whelan, Richard Vincent, D.D., a Roman Catholic prelate, was born in Baltimore, Md., Jan. 29, 1809. He was educated at Mount St. Mary's College, Emmettsburg, where he became a teacher and prefect of studies; studied theology and philosophy at the Seminary of St. Sulpice, Paris, graduating in 1831; was ordained priest at Versailles the same year; was professor in St. Mary's College from 1832 to 1835; was a missionary in several parts of Virginia and Maryland from 1835 to 1840; became bishop of Richmond in March, 1850, and on the division of the diocese the following year took the title of bishop of Wheeling, where he was active in promoting the interests of Romanism, building up a seminary for young ladies, and a convent at Mount de Chautal; was a member of the Vatican Council of 1869–70, in which he opposed the dogma of infallibility,

but gave in his adhesion to it after it was declared. He died at Wheeling, July 7, 1874.

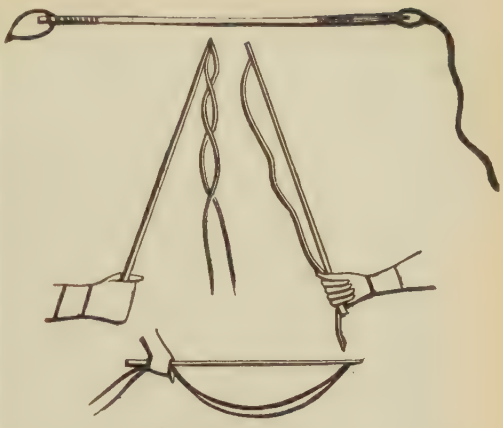
Wheler, George, D.D. See WHEELER, *Sir* GEORGE.

Whelp (גּוֹר, *gôr*, or גּוּר, *gûr*), the *cub* of a lion (Gen. xlix, 9; Deut. xxxiii, 22; Jer. li, 38; Ezek. xix, 2, 3, 5; Nah. ii, 13), or of a jackal (Lam. iv, 3). See LION. The cubs of a bear (2 Sam. xvii, 8; Prov. xvii, 12; Hos. xiii, 8) are not designated by the Heb. word. See BEAR.

Whewell, WILLIAM, D.D., a clergyman and professor of the Church of England, was born at Lancaster, England, in 1795. He graduated from Trinity College in 1816, and received the degree of D.D.; was ordained deacon in 1820, and priest in the following year; became master of Trinity College, Cambridge, in 1841, and was vice-chancellor of the university. Previous to this he was fellow and tutor of Trinity College, and from 1828 to 1832 was professor of mineralogy in the university; from 1838 to 1855 he was professor of moral theology. Dr. Whewell died at Cambridge, March 6, 1866. As an author he was prolific; among his works being, *An Elementary Treatise on Mechanics* (1819)—which passed through seven editions:—*Analytical Statics* (1826):—*Architectural Notes on German Churches* (1830):—*Principles of University Education* (1831):—*First Principles of Mechanics* (1832):—*Doctrine of Limits* (eod.):—*Treatise of Dynamics* (1832–36):—*Astronomy and General Physics* (1834):—*Mechanical Euclid* (1837):—*History of the Inductive Sciences* (eod. 3 vols.):—*Philosophy of the Inductive Sciences* (1840, 3 vols.):—*The Mechanics of Engineering* (1841):—*Liberal Education* (1845):—*Verse Translations from the German* (1847):—*Lectures on the History of Moral Philosophy* (1852):—*Systematic Morality* (1846):—*Elements of Morality* (1848). He was also editor of an edition of Newton's *Principia*, first three sections (1846); of Butler's *Human Nature* (1843); of Butler's *Moral Subjects* (1849); and of various other scientific works. He was also the author of various scientific articles in leading periodicals, and published many pamphlets and numerous sermons. See *Amer. Quar. Church Review*, July, 1866, p. 325.

Whichcote, BENJAMIN, D.D., an eminent English divine, was born at Whichcote Hall, in the parish of Stoke, in Shropshire, March 11, 1610. He was educated at Emmanuel College, Cambridge, where he graduated in 1629; became a fellow there in 1633; was a distinguished tutor; was ordained in 1636; organized a Sunday-afternoon lectureship at Trinity Church, and became preacher to the university; was presented to the living of North Cadbury, in Somersetshire, in 1643; appointed provost of King's College in 1644; presented to the rectory of Milton, in Cambridgeshire, in 1649; was removed from his provostship at the Restoration in 1661, but retained his rectory at Milton; obtained the living of St. Anne's, Blackfriars, London, in 1662; and the vicarage of St. Lawrence's, Jewry, in 1668. He died while on a visit at Cambridge, in May, 1683. "Dr. Whichcote is regarded as one of the heads, if not the chief founder, of what is called the latitudinarian school of English divines." He enjoyed great fame as a preacher, and left considerable results of his literary labors, although he published nothing during his lifetime. His *Observations and Apothegms* (1688), and his *Sermons* (1698), were edited by the earl of Shaftesbury. Dr. John Jeffery edited his *Moral and Religious Aphorisms* (1703), and his *Discourses* (1701–3, 3 vols.), to which Dr. Samuel Clarke added a fourth in 1707. An edition of his *Sermons*, in 4 vols., accompanied by a *Life* by Drs. Campbell and Gerard, appeared in 1751.

Whip (שׁוֹט, *shôt*; occasionally rendered "scourge," Job v, 21; ix, 23; Isa. x, 26; xxviii, 15). In ancient times, whips were used not only for driving animals, but also as instruments of torture; and even now, in

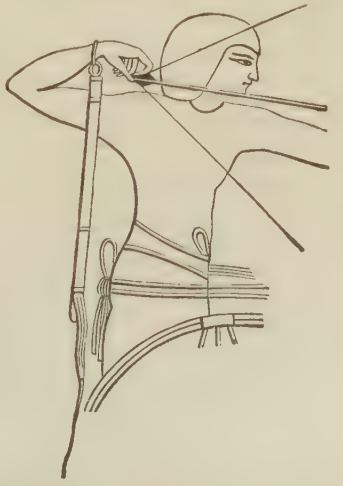


Ancient Egyptian Whips.

slaveholding countries, the unfortunate slaves are obliged to work with the fear of the whip before their eyes. The system of administering personal chastisement has been, and is, universal throughout the East; and, under despotic governments, no person can be sure of escaping, as punishment is inflicted on the mere caprice of any tyrant who may happen to be in power. For this purpose, however, the rod (q. v.) was oftener used, and punishment of the *bastinado* (q. v.) is now the most common in Oriental countries. See CORPORAL PUNISHMENT.

Various materials were used in the manufacture of whips. In 1 Kings xii, 11, Rehoboam says, "My father chastised you with whips, but I will chastise you with scorpions." Here a simple scourge and another more painful are mentioned in opposition. The latter is called "a scorpion," and probably means to denote a comparison between the pain respectively occasioned by the scourge and the reptile. The rabbins think generally that this scorpion was a scourge composed of knotted and thorny twigs, by which the flesh was severely lacerated. More probably it consisted of thongs set with thorns or sharp iron points. Such scourges were known to the Romans as a means of torturing used by unrelenting persons, and particularly by masters in the punishment of their slaves. Some of the early martyrs were thus tortured. See SCOURGE.

Few travellers have visited Egypt without commiserating the condition of the unhappy Fellahs: every public work is executed by their unpaid labor; half



Whip Suspended from the Wrist of the Archer.

naked and half starved, they toil under a burning sun, to clear out canals or level roads, under the eyes of taskmasters ready to punish with their formidable whips, made from the hide of the hippopotamus, the least neglect or relaxation. Such a sight necessarily calls to mind the sufferings endured by the Israelites while they were subjected to the tyranny of Pharaoh. "The Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigor" (Exod. i, 13, 14). The monuments abound with similar scenes. See BRICK.

"In driving, the ancient Egyptians used a whip, like the heroes and charioteers of Homer; and this, or a short stick, was generally employed even for beasts of burden, and for oxen at the plough, in preference to the goad. The whip consisted of a smooth, round wooden handle, and a single or double thong; it sometimes had a lash of leather, or string, about two feet in length, either twisted or plaited; and a loop being attached to the lower end, the archer was enabled to use the bow, while it hung suspended from his wrist" (Wilkinson, *Anc. Egypt.* i, 372 sq.). See CHARIOT.

Whipple, GEORGE, D.D., a professor of the Congregational Church, was born in Albany, N. Y., June 4, 1805. For a time he was a student in the Oneida Institute; was one year (1833) in the Lane Theological Seminary; and graduated from the theological department of Oberlin College in 1836, in which year he was ordained as an evangelist. From 1836 to 1838 he was principal of the Oberlin preparatory department, and from 1838 to 1847 was professor of mathematics in that institution. From 1846 until his death he was secretary of the American Missionary Association, his office being in New York city. He died in Brooklyn, N. Y., Oct. 6, 1876. See *Cong. Quar.* 1877, p. 427.

Whiston, WILLIAM, a learned English divine and mathematician, was born at Norton, in Leicestershire, Dec. 9, 1667, where his father was rector of the parish. He was educated at Tamworth School and Clare Hall, Cambridge, where he graduated in 1690; became a fellow of his college, took orders in the Church of England, and was appointed mathematical tutor in 1693; was chaplain to Dr. Moore, bishop of Norwich, from 1694 to 1698; vicar of Lowestoft, in Suffolk, from 1698 to 1701; became deputy to Sir Isaac Newton in the Lucasian professorship of mathematics in 1701, and succeeded him in that chair on his resignation in 1703; was nominated by bishop Moore catechetical lecturer at the Church of St. Clement. By this time he had gained eminence as a preacher, when he adopted Arianism, rejected infant baptism, and began to omit portions of the litany. The bishop of Ely requested him not to fulfil the duties of the Boyle lectureship, in which he was making his views public, but allowed the continuance of the salary. Whiston resigned the lectureship, and, after several hearings before the heads of the houses, was deprived of his lectureship and expelled from the university, Oct. 30, 1710. In consequence of certain theological publications of a controversial character, he was pronounced a heretic by the convocation in 1711, and the prosecution was continued until 1715, when the proceedings were terminated by an "act of grace." After his expulsion from the university he removed to London, where he gave lectures on astronomy and other mathematical sciences, and continued an active theological writer. He became a Baptist and a Millenarian, and gathered a congregation to his own house, to which he preached what he called primitive Christianity. A subscription was made for him in 1721 amounting to £470, and he derived additional income from his lectures and publications. He died in London, Aug. 22, 1752. Among his numerous publications are, *A New Theory of the Earth* (1696):—*The Accomplishment of Scripture Prophecies* (1708):—*Prælectiones Physico-mathematicæ* (1710):—*Primitive Christianity Revived* (1711–12):—*A Brief History of the Revival of the Arian Heresy in England* (1711):—*Athanasius Convicted of Forgery* (1712):—*Three Essays on Trinitarianism* (1713):—*A Vindication of the Sibylline Oracles; to which are added the Genuine Oracles Themselves* (1715):—*Astronomical Lectures* (eod.):—*St. Clement's and St. Irenæus's Vindication of the Apostolical Constitutions* (1716):—*Sir Isaac Newton's Mathematical Philosophy Demonstrated* (eod.):—*Astronomical Principles of Religion, Natural and Revealed* (1717):—*A Letter to the Earl of Nottingham concerning the Eternity of the Son of God and of the Holy Spirit* (1719):—*The True Origin of the Sabellian and Athanasian Doctrines of the Trinity* (1720):—*An Essay towards Restoring the True Text of the Old and New Testaments* (1722):—*The Literal Accomplishment of Scripture Prophecies* (1724):—*A Collection of Authentic Records belonging to the Old and New Testaments, Translated into English* (1727–28):—*Historical Memoirs of the Life and Writings of Dr. Samuel Clarke* (1730):—*The Primitive Eucharist Revived* (1736):—*The Eternity of Hell Torments Considered* (1740):—*The Primitive New Testament* (1745):—*The Sacred History of the Old and New Testaments* (eod.):—*Memoirs of His Own Life and Writings* (1749–50):—and a translation of the *Works of Josephus*, which has never been superseded except in part. See Chalmers, *Biog. Dict.* s. v.

Whistonian Controversy. See WHISTON, WILLIAM.

Whitaker, Nathaniel, D.D., a Presbyterian minister, was born at Huntington, L. I., Feb. 22, 1722, and graduated at Princeton College in 1752. He was ordained and installed at Woodbridge, N. J., in 1755; was called to Chelsea, near Norwich, Conn., Feb. 25, 1761; and selected by the Connecticut Board of Correspondents for Evangelizing the Indians, to go to Great Britain with the Rev. Sampson Occum, an Indian of the Mohegan tribe, to solicit funds for a mission school. Lady Huntingdon, Romaine, Venn, Wesley, and others showed them great favor, and a considerable sum was raised. After eighteen months' absence, they returned, having prepared the way for founding Dartmouth College. While in England he published several sermons on *Reconciliation to God.* Difficulties arising in his congregation on the subject of Church government, he accepted a call to the Second Church in Salem, Mass., and was installed July 28, 1769. In 1773, in consequence of a disagreement among the people, Dr. Whitaker, with fourteen others, withdrew from the Church, formed a separate congregation, and united with the Boston Presbytery, which declared the new erection the Third Church. His friends erected a house of worship, but it was soon after burned. Not disheartened, they sought outside help, and in 1776 were enabled to complete a new church. At the breaking-out of the war he warmly espoused the cause of independence, and actually engaged in the manufacture of saltpetre. In a short time he furnished the authorities with two hundred and eighty pounds. On the occasion of the Boston massacre in 1771, he printed a sermon on *The Fatal Tragedy in King Street*, and on the proclamation of independence another, entitled *An Antidote to Toryism;* and at the end of the war still another, *On the Reward of Toryism.* He was dismissed by a council called for that purpose, Feb. 10, 1784, but soon after installed at Norridgewock. After vainly attempting to establish a presbytery in Maine, he went to Virginia, and died at Woodbridge, near Hampton, Jan. 1, 1795, in poverty, notwithstanding all he had done for the Church and country. (W. P. S.)

Whitaker, Thomas Dunham, LL.D., a clergyman of the Church of England, was born at Rainham, in Norfolk, June 8, 1759. He was educated at St. John's College, Cambridge; ordained deacon in 1785, and priest the following year; became perpetual curate of Holme, Lancashire, in 1797; vicar of Whalley in 1809; held for some time the vicarage of Heysham; became vicar of

Blackburn in 1818, and remained there until his death, which occurred Dec. 18, 1821. He published, *A History of the Original Parish of Whalley and Honor of Clitheroe, in the Counties of Lancaster and York* (1801): —*History of the Deanery of Craven* (1805):—*De Motu per Britanniam Civico Annis* 1745 *et* 1746 (1809):—*The Life and Original Correspondence of Sir George Radcliffe* (1810):—an edition of *The Vision of Piers Plowman* (ed.):—a new edition of Thoresby's *Ducatus Leodinensis; or, The Topography of Leeds* (1816):—*Loidis and Almete: or, An Attempt to Illustrate the Districts Described in these Words by Bede* (1816):—besides single sermons and other works.

Whitaker, William, D.D., an eminent English divine, was born at Holme, Lancashire, in 1548. He was educated at St. Paul's School and Trinity College, Cambridge, where he was appointed to a fellowship; became regius professor of divinity at Cambridge in 1579; was appointed chancellor of St. Paul's in 1580; and became master of St. John's College, Cambridge, in 1586. He died at Cambridge, Dec. 4, 1595. Mr. Whitaker was an able Calvinistic writer, and a powerful champion of Protestantism against the attacks of popery. He published, *The Liturgy of the Church of England, in Latin and Greek* (1596):—*Catechismus, sive Prima Institutio Disciplinaque Pietatis Christianæ Latine Explicata*, etc. (1570):—*Ad Rationes Decem Edmundi Campiani Jesuitæ . . . Responsio*, etc. (1581):—*A Disputation on Holy Scripture against the Papists, especially Bellarmine and Stapleton* (first published in Latin in 1588, afterwards in English):—and other controversial works. A collection of his *Opera Theologica* was published at Geneva in 1610, 2 vols. fol.

Whitby, Daniel, D.D., an eminent English divine, was born at Rushden, Northamptonshire, in 1638. He was educated at Trinity College, Oxford, where he graduated in 1657, and became a fellow in 1664; took holy orders, became chaplain to Dr. Seth Ward, bishop of Salisbury, and was made prebendary of Salisbury in October, 1668; was admitted precentor of the same church in 1672, became rector of St. Edmund's, Salisbury, about the same time, which was his last preferment, and where he died, March 24, 1726. Among his published works are, *Romish Doctrines not from the Beginning* (1664):—*Endeavor to Evince the Certainty of Christian Faith* (1671):—*Discourse concerning the Idolatry of the Church of Rome* (1674):—*Absurdity and Idolatry of Host Worship Proved* (1679):—*The Protestant Reconciler Humbly Pleading for Condescension to Dissenting Brethren* (1683). This work was condemned to be burned by the University of Oxford, and publicly retracted by Whitby:—*A Paraphrase and Commentary on the New Testament* (1703):—*Discourse of the Necessity and Usefulness of the Christian Revelation* (1705). Late in life he became an Arian, and engaged in a dispute with Dr. Waterland. He was a voluminous writer, the above-mentioned works being only a small part of what he gave to the public. His *Paraphrase and Commentary* is considered his best work.

White, Charles, D.D., a Presbyterian divine, was born at Randolph, Mass., Dec. 28, 1795. He was a lineal descendant of Peregrine White of the famous "Mayflower;" graduated at Dartmouth College with the first honors of his class in 1821; studied theology at Andover, Mass.; after licensure to preach, was settled as colleague pastor with his stepfather, Rev. Asa Burton, D.D., at Thetford, Vt.; subsequently over the Church in Cazenovia, N. Y., and again at Owego, N. Y.; elected president of Wabash College, Ind., and entered upon his duties in October, 1841, and his presidency was of twenty years' continuance. In this last relation he met the manifold responsibilities of his office with fidelity and energy. He shrank from no labor that the embarrassed condition of the college, when he entered on its presidency, demanded at his hands; and he had the satisfaction of seeing, long before his death, as one result of his labor, a larger number of students in the college classes alone than he found in all the departments when he entered upon the presidency. He died suddenly, Oct. 29, 1861. Dr. White was a ripe and accurate scholar, an able teacher, an impressive preacher, and a sound theologian. He published *Essays in Literature and Ethics* (Boston, 1853, 12mo), and contributed four sermons to the *National Preacher*, and articles (the most of which were republished in his *Essays*) to the *Biblical Repository* and *Bibliotheca Sacra*. See Wilson, *Presb. Hist. Almanac*, 1863, p. 313; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

White, Francis, D.D., an English prelate who flourished in the early part of the 17th century, was educated at Cambridge; became dean of Carlisle in 1622; bishop of Carlisle in 1626; bishop of Norwich in 1629; bishop of Ely in 1631; and died in February, 1637 or 1638. He was the author of, *Orthodox Faith and the Way to the Church Explained and Justified against T. W.* (1617):—*Replie to Jesuit Fisher's Answer to Certain Questions Propounded by James I*, etc. (1624):—*Treatise of the Sabbath Day against Sabbatarian Novelty* (1636):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

White, Henry, D.D., a Presbyterian divine, was born at Durham, Greene Co., N. Y., June 19, 1800. He received his preparatory training in the academy at Greencastle; graduated with high honor at Union College in 1824; studied theology in the Princeton (N. J.) Theological Seminary; was licensed to preach by the Presbytery of Columbia in 1826, and immediately after entered upon an agency for the American Bible Society, his field being in the Southern States. In 1828 he was ordained and installed as pastor of the Allen Street Church, New York city, where he continued until the establishment of the Union Theological Seminary in 1836, when he was elected to the professorship of theology in that institution, which office he continued to hold until his death, Aug. 25, 1850. Dr. White had naturally a strong, discriminating mind, well balanced, and abounding in practical wisdom. As a preacher, he was eminently thoughtful, clear, convincing, and pungent. As a teacher of theology, he had peculiar and almost unrivalled excellence. He published a *Sermon on the Death of John Nitchie* (1838), and a *Sermon on the Abrahamic Covenant* (1846). See Sprague, *Annals of the Amer. Pulpit*, iv, 691, Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

White, Joseph (1), D.D., an English clergyman and eminent Oriental scholar, was born at Stroud, in Gloucestershire, in 1746. He was the son of a weaver, and was designed for his father's calling, but having been sent to a charity-school at Gloucester, and having made rapid advancement, he was sent by a gentleman of fortune to Oxford, where he graduated at Wadham College about 1770; became a fellow of that college in 1774, was appointed to archbishop Laud's professorship of Arabic in 1775; chosen in 1783 to preach the Bampton lecture for the following year, in the preparation of which he was assisted by Dr. Parr and Mr. Samuel Badcock; became prebendary of Gloucester in 1788; was appointed rector of Melton in 1790; became prebendary of Oxford in 1802; regius professor of Hebrew at Oxford the same year; and subsequently canon of Christ Church. He died at Oxford, May 22, 1814. He was the author of *De Utilitate Linguæ Arabicæ in Studiis Theologicis Oratio* (1776):—*Testamenti Novi Libri Historici et Epistolæ tam Catholicæ quam Paulinæ, Versio Syriaca Philoxeniana*, etc. (1779–1803):—*A View of Christianity and Mohammedanism* (Bampton Lectures) (London, 1784):—and other works of great merit.

White, Joseph (2) (called in Spain *Don José Marya Blanco i Crespo*), a Roman Catholic priest, descend-

ed from an Irish Catholic family which had settled in Spain, was born at Seville, July 11, 1775. Being dissatisfied with mercantile life, he was educated for the Church, and was ordained a priest in 1799; soon lost confidence in Roman Catholicism, renouncing his adherence to it in 1810, when he removed to England; joined the English Church, but did not take orders in it; became a tutor in the family of Lord Holland; settled in London, where he conducted for some years a Spanish paper called *El Español;* received, in 1814, a pension for life of £250 per annum, on account of services rendered the government by this paper; lived subsequently in London as a man of letters; edited for three years (1822–25) another Spanish journal, *Las Variedades;* was editor of the *London Review* (1829); served as tutor in the family of archbishop Whately at Dublin, from 1832 to 1835; removed to Liverpool, where he joined the Unitarian Society, of which the Rev. John Hamilton was then pastor; and died May 20, 1841. He was the author of a great many works, among which are *Preparatory Observations on the Study of Religion* (1817):—*Letters from Spain* (1822):—*Practical and Internal Evidence against Catholicism* (1825):—*Poor Man's Preservative against Popery* (1825):—*Dialogues concerning the Church of Rome* (1827):—*Letter to Protestants Converted from Romanism* (1827):—*Second Travels of an Irish Gentleman in Search of a Religion* (1833):—and *Life of the Rev. Joseph Blanco White, Written by Himself, with Portions of his Correspondence;* edited by John Hamilton Thom (1845, 3 vols.). "This book, at the time of its appearance, excited a good deal of interest, and is still eminently worth referring to. The curious picture it presents of a mind at once pious and sceptical, longing and sorrowing after a truth which it can nowhere find, or, finding, contrive to rest in, has, in the present unsettled state of religious opinion, a very particular significance. Poor White's life-long search for a religion seems not to have been a successful one, and to have landed him at the last in a condition of nearly entire scepticism."

White, Robert Meadows, D.D., an English clergyman and philologist, was born about 1798. He graduated at Magdalen College, Oxford, in 1819; was ordained in 1821; became a tutor at Oxford in 1832; Rawlinson professor of Anglo-Saxon in 1834; visited Denmark in the interests of philology in 1837; became vice-president of Magdalen College in 1838; gave considerable attention to local antiquarian research; was the annalist of his college; and was regarded a leading authority in English philology. During the latter portion of his life he was rector of Slimbridge, Gloucestershire, where he died, Jan. 31, 1865. He devoted a large part of his time, for twenty years, to the editing of *The Ormulum, Semi-Saxon Homilies in Verse, now first edited from the Original MSS., with Notes and Glossary* (Oxford, 1852).

White, Thomas (1), D.D., an English clergyman, was born at Bristol about 1550; was educated at Magdalen Hall, Oxford, where he graduated about 1570; took holy orders, and preached frequently; received the living of St. Gregory's in London; became vicar of St. Dunstan's, Fleet Street, in 1575; was made prebendary of Mora, St. Paul's, in 1588, treasurer of Salisbury in 1590; canon of Christ Church in 1591, and canon of Windsor in 1593. He died March 1, 1624. He was noted for his benefactions in founding hospitals and almshouses, but especially for the founding of Sion College, London. His published works consist of a few sermons.

White (Lat. *Anglus ex Albis, Candidus,* or *Vitus;* otherwise called *Bianchi, Richworth,* and *Blackloe*), **Thomas** (2), an eminent English philosopher and Roman Catholic priest, was born at Halton, Essex, in 1582; was educated abroad and became a priest in 1617; was employed in teaching philosophy and divinity, residing at Douay, Rome, and Paris with occasional interruptions until 1633, when he was elected principal of the English College at Lisbon; served the duty of the English mission for some years; resided for a considerable time in the house of Sir Kenelm Digby, whose philosophy he supported; became a professor at Douay again in 1650, and vice-principal of the English College; spent his latter years in England, and died at Drury Lane, London, July 6, 1676. He was a voluminous writer, and among his numerous works the following deserve mention: *Dialogues concerning the Judgment of Common Sense in the Choice of Religion* (1640):—*De Mundo Dialogi Tres* (1642):—*Institutionum Peripateticarum ad Mentem,* etc. (1646):—*Institutiones Theologicæ super Fundamentis in Peripatetica Digbœna jactis Exstructæ* (1652):—*Questiones Theologicæ,* etc. (1653):—*Contemplation of Heaven,* etc. (1654):—*The Grounds of Obedience and Government* (1655):—*Religion and Reason Mutually Corresponding and Assisting Each Other* (1659):—*The Middle State of Souls from the Hour of Death to the Day of Judgment* (eod.). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

White, William, D.D., a Protestant Episcopal bishop, was born in Philadelphia, March 26, 1748. He passed A.B. at Philadelphia College in 1765, and was soon after ordained in England. On his return to America in 1772, he became associate minister of Christ Church and St. Peter's, Philadelphia, where he continued till the Revolution. In 1777 he was chaplain to Congress and was elected rector of Christ and St. Peter's churches in Philadelphia. He was consecrated bishop at London in 1787, and died July 17, 1836. Exclusive of periodicals, he published, *The Case of the Episcopal Churches in the United States* (1782):—*Thoughts on the Singing of Psalms,* etc., signed "Silas" (1808):—*Lectures on the Catechism of the P. E. Church, with Supplementary Lectures,* etc. (1813, 2 vols. 8vo):—*Comparative Views of the Controversy between the Calvinists and the Arminians,* etc. (1817, 2 vols. 8vo):—*Memoirs of the P. E. Church in the United States* (1820, 8vo):—*A Commentary on Ordination,* etc. (1833, 8vo):—*An Essay:*—and several *Addresses, Letters,* and *Sermons.* See Sprague, *Annals of the Amer. Pulpit,* v, 280.

Whitefield, George, a pre-eminent evangelist and founder of the Calvinistic branch of the Methodists, was a native of Gloucester, England, in the Bell Inn of which town (his father being a tavern-keeper) he was born, Dec. 16, 1714. His father having died while George was yet young, the boy's education devolved solely on his mother, whose pious instructions and example had a powerful influence in imbuing his infant mind with strong religious impressions. Having resolved to cultivate the superior talents with which she saw George was endowed, she sent him to a classical school. At the age of fifteen he had distinguished himself by the accuracy and extent of his knowledge, and by his taste in Greek and Roman literature. But his mother not succeeding in the hotel, and becoming reduced to poverty, the progress of George's education was stopped, and, being driven to undertake some menial place about the establishment, his manners and morals were much injured by his association with irreligious servants. Happily his religious impressions revived, and, having been confirmed, he received for the first time the sacrament of the Lord's supper. His mother's circumstances improving, she sent him to Pembroke College, Oxford, and there he joined in forming a small select society for mutual improvement in religious knowledge and personal piety, along with the Wesleys and a few college contemporaries of kindred spirit. Dr. Benson, bishop of Gloucester, who was acquainted with his rare talents and piety, resolved to grant him ordination, and the solemn ceremony was performed at Gloucester on June 20, 1736. His first sermon, preached on the following Sabbath, produced an extraordinary sensation. From Gloucester he went to London, where he preached alternately in the

chapel of the Tower and at Ludgate Prison every Tuesday. In 1737 he joined his friends the Wesleys as a missionary at the Georgian settlement; but he had only been four months resident there, when he returned to England both to obtain priest's orders and to raise subscriptions for erecting an orphan-house in that settlement. On his arrival in London, he found an outcry raised against him on account of Methodism. Bishop Benson disregarded it and ordained him a priest. But he was denied access to the pulpits of many old friends; and hence he commenced the practice of open-air preaching in Moorfields, Kennington, Blackheath, and other quarters, where his ministrations were attended by vast crowds. Having raised a fund of £1000 for his orphanage, Whitefield returned in 1739 to the American continent. At Savannah immense crowds repaired to hear him, and extraordinary scenes of excitement were enacted. On March 25, 1740, he laid the first brick of the orphan-asylum; and when the building was completed, he gave it the name of Bethesda. Although his ministry was very successful at Savannah, he sighed for his native land; and accordingly, in 1741, he returned once more to Britain, where he continued with indefatigable diligence to preach the Gospel. In prosecution of that object, he made a tour through England, Wales, and Scotland, preaching in many places, and always in the open air, to immense crowds. While in Wales, he married Mrs. Jones, a widow to whom he had long cherished a warm attachment; and shortly after his marriage he repaired to London, where, it being winter, some of his admirers erected a wooden shed in which he preached, and which he called the Tabernacle. He was under the patronage of the countess-dowager of Huntingdon, to whom he was chaplain, and whose benevolence he shared especially in the support of the community of which he was the head. At the death of that lady, her place was filled by lady Erskine.

In the beginning of August, 1744, Mr. Whitefield, though in an infirm state of health, embarked again for America. At New York he was taken exceedingly ill, and his death was apprehended; but he gradually recovered and resumed his arduous and important duties. He was still very much inconvenienced with pains in his side, for which he was advised to go to the Bermudas. Landing there on March 15, 1748, he met with the kindest reception, and traversed the island from one end to the other, preaching twice every day. His congregations were large, he there collected upwards of £100 for his orphan-school; but as he feared a relapse in his disorder if he returned to America, he took passage in a brig, and arrived in safety at Deal, and the next evening set off for London, after an absence of four years.

On the return of Mr. Whitefield, he found his congregation at the Tabernacle very much scattered, and his own pecuniary circumstances declining, all his household furniture having been sold to pay the orphan-house debt. His congregation now, however, began to contribute, and his debt was slowly liquidating. At this time lady Huntingdon sent for him to preach at her house to several of the nobility, who desired to hear him; among whom was the earl of Chesterfield, who expressed himself highly gratified; and lord Bolingbroke told him he had done great justice to the divine attributes in his discourse. In September he visited Scotland a third time and was joyfully received. His thoughts were now wholly engaged in a plan for making his orphan-house (which was at first only intended for the fatherless) a seminary of literature and academical learning. In February, 1749, he made an excursion to Exeter and Plymouth, where he was received with enthusiasm, and in the same year he returned to London, having travelled about six hundred miles in the west of England; and in May he went to Portsmouth and Portsea, at which places he was eminently useful; many at that time, by the instrumentality of his preaching, being "turned from darkness to light, and from the power of Satan unto God." In September he went to Northampton and Yorkshire, where he preached to congregations of ten thousand people, who were peaceable and attentive; and only in one or two places was he treated with unkindness. In 1751 Mr. Whitefield visited Ireland, and was gladly received at Dublin; his labors there were, as usual, very useful. From Ireland he proceeded to Scotland, where he also met with great encouragement to proceed in his indefatigable work. On Aug. 6 he set out from Edinburgh for London, in order to embark for America. On Oct. 27 he arrived at Savannah, and found the orphan-school in a flourishing condition. Having suffered formerly from the climate, he determined not to spend the summer in America, but re-embarked for London, where he arrived in safety.

His active mind, ever forming some new plan for the extension of the Redeemer's kingdom, now turned towards the erection of a new tabernacle. The foundation was laid March 1, 1753, and was opened on Sunday, June 10, 1754. After preaching in it a few days, he again left England for Scotland, embracing every opportunity of preaching on his road till he arrived at Edinburgh; and after travelling twelve hundred miles, he returned home on Nov. 25, and opened the Tabernacle at Bristol, after which he returned to London, and in September, 1756, opened his new chapel in Tottenham Court Road. His labors were immense. He preached fifteen times a week; hundreds of persons went away from the chapel without being able to gain admittance. By his unremitting attention to his congregation, at the two chapels in London, his strength was much reduced. About the end of the year, finding his health improved, he, however, determined on again visiting America. Towards the end of November he left England, and arrived at Boston the beginning of January. After spending the winter pleasantly and usefully in America, he once more embarked for his native shores and landed in England, and on Oct. 6, 1765, opened the countess of Huntingdon's chapel at Bath. Shortly after his arrival in London, Mrs. Whitefield was seized with an inflammatory fever, and became its victim on Aug. 9; and on the 14th he delivered her funeral sermon, which was distinguished for its pathos, as well as for its manly and pious eloquence.

He now prepared for his seventh and last voyage to America, where he arrived in safety on Nov. 30; but his sphere of activity was fast drawing to a close. His complaint, which was asthma, made rapid inroads upon his constitution, and, though it had several times threatened his dissolution, it was at last sudden and unexpected. From Sept. 17 to the 20th this faithful laborer in the vineyard of Christ preached daily at Boston; and, though much indisposed, proceeded from thence on the 21st, and continued his work until the 29th, when he delivered a discourse at Exeter, N. H., in the open air for two hours; notwithstanding which, he set off for Newburyport, where he arrived that evening, intending to preach the next morning. His rest was much disturbed, and he complained of a great oppression at his lungs; and at five o'clock on Sabbath morning, Sept. 30, 1770, at the age of only fifty-six, he entered into the rest prepared for the people of God. According to his own desire, Mr. Whitefield was interred at Newburyport. He and Wesley, though one in heart, were divided in their theological opinions, and hence in the early part of their career their paths diverged. The friendship existing between them was not of an ephemeral character, but remained steadfast to the end. Wesley preached a funeral discourse commemorative of his virtues and usefulness.

Mr. Whitefield was not a learned man, like his contemporary, Wesley; but he possessed an unusual share of good sense, general information, knowledge of the Holy Scriptures, and an accurate acquaintance with the human heart. Few ministers have been equally useful since the days of the apostles. The sermons of Mr. Whitefield were impassioned, and generally addressed to

the hearts of his congregations. He was benevolent and kind, forgiving and gentle; but he was zealous and firm, and seldom allowed his feelings to overcome his judgment. He was eminently useful in having excited a greater degree of attention to religion; and millions have doubtless blessed his name, as tens of thousands revere his memory.

Whitefield was no common preacher. Parties of the most opposite character and principles, such as Franklin, Hume, and John Newton, have united in bearing testimony to the beauty and effectiveness of Whitefield's pulpit oratory. Dr. James Hamilton, of London, describing Whitefield, said, "He was the prince of English preachers. Many have surpassed him in making sermons, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences; but in the power of darting the Gospel direct into the conscience, he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English people love, he combined a voice of rich compass, which could equally thrill over Moorfields in musical thunder or whisper its terrible secret in every private ear; and to his gainly aspect and tuneful voice he added a most expressive and eloquent action. None ever used so boldly, nor with more success, the higher styles of impersonation. His thoughts were possessions and his feelings were transformations; and if he spoke because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his bursts of passion, but even the colder critics of the Walpole school were surprised into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in lady Huntingdon's pew when he described the sinner under the character of a blind beggar led by a little dog. The dog escapes, from some cause, and he was left to grope his way guided only by his staff. Unconsciously he wanders to the edge of a precipice; his staff drops from his hand, down the abyss too far to send back an echo; he reaches forward cautiously to recover it; for a moment he poises on vacancy, and—'Good God!' shouted Chesterfield, 'he is gone,' as he sprang from his seat to prevent the catastrophe. But the glory of Whitefield's preaching was its heart-kindled and heart-melting Gospel. Without this all his bold strokes and brilliant impersonations would have been no better than the rhetorical triumphs of many pulpit dramatists. He was an orator, but he only sought to be an evangelist. Like a volcano where gold and gems may be ejected as well as common things, but where gold and molten granite flow all alike in fiery fusion, bright thoughts and splendid images might be projected from his pulpit, but all were merged in the stream that bore along the Gospel and himself in blended fervor. Indeed, so simple was his nature that glory to God and good-will to man had filled it, and there was room for little more. Having no Church to found, no family to enrich, and no memory to immortalize, he was simply the ambassador of God, and inspired with its genial, piteous spirit—so full of heaven reconciled and humanity restored—he soon himself became a living Gospel. . . . Coming to his work direct from communion with his Master, and in the strength of accepted prayer, there was an elevation in his mien which often paralyzed hostility, and a self-possession which made him, amid uproar and confusion, the more sublime. With an electric bolt he would bring the jester in his fool's-cap from his perch on the tree, or galvanize the brick-bat from the skulking miscreant's grasp, or sweep down in crouching submission and shame-faced silence the whole of Bartholomew Fair; while a revealing flash of sententious doctrine, of vivified Scripture, would disclose to awe-struck hundreds the forgotten verities of another world or the unsuspected arcana of the inner man. 'I came to break your head, but through you God has broken my heart' was a sort of confession with which he was familiar; and to see the deaf old gentlewoman, who used to utter imprecations on him as he passed along the street, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant Gospel often witnessed in his day. When it is known that his voice could be heard by twenty thousand, and that ranging all the empire, as well as America, he would often preach thrice on a working day, and that he has received in one week as many as a thousand letters from persons awakened by his sermons—if no estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent and singular effectiveness."

Whitefield published a number of sermons, journals, etc., and his entire works were printed in London in 1771–72 (7 vols. 8vo), including a *Life* by Gillies. For other literature, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v. The best biography is by Tyerman, *Life of George Whitefield* (Lond. 1876, 2 vols. 8vo).

Whitehouse, Henry John, D.D., D.C.L., a Protestant Episcopal clergyman, was born in New York city in August, 1803. He graduated at Columbia College in 1821, and at the General Theological Seminary (Episcopal) in 1824; was ordained deacon the same year, and priest in 1827; was rector of St. Luke's Church, Rochester, from 1829 to 1844, and of St. Thomas's, New York, from 1844 to 1851; was consecrated assistant bishop of Illinois, Nov. 20, 1851; was chosen to succeed bishop Chase in that diocese at the death of the latter in 1852; preached the sermon before the Pan-Anglican Council, London, in 1867, and died Aug. 10, 1874. His only publications are in the form of *Sermons, Addresses*, etc.

Whitgift, John, D.D., an eminent English prelate, was born at Great Grimsby, Lincolnshire, in 1530. He was educated at Queen's College, and Pembroke Hall, Cambridge, where he graduated in 1554; was chosen fellow of Peterhouse in 1555; entered into holy orders in 1560, and was appointed chaplain to Cox, bishop of Ely, who gave him the rectory of Feversham, in Cambridgeshire; was appointed lady Margaret professor of divinity at Cambridge in 1653; became chaplain to the queen in 1565; was president of Peterhouse in 1567; became master of Pembroke Hall in April of the same year; was appointed regius professor of divinity, and yet the same year became master of Trinity College; became prebendary of Ely in 1568; vice-chancellor of the University of Cambridge in 1570; dean of Lincoln in 1571; prebendary of Lincoln in 1572; bishop of Worcester, and vice-president of the Marches of Wales in 1577; was chosen the successor of Edmund Grindal as archbishop of Canterbury in 1583; was very severe in his prosecution of Nonconformists, both Puritans and Catholics, and was noted for his strenuous advocacy of the constitution of the English Church; obtained a decree against liberty of printing in 1585; became privy-councillor in 1586; founded a hospital and grammar-school at Croydon in 1595; joined in the deliberations of the conferences at Hampton Court in January, 1604; and died at Lambeth Palace, Feb. 29, of the same year. *The Works of John Whitgift, Archbishop of Canterbury* (Cambridge, 1851–54, 3 vols.), were edited for the Parker Society by the Rev. John Ayre. *Biographies* have been written by Sir George Paule (1612) and John Strype (1718).

Whiton, John Milton, D.D., a Presbyterian divine, was born at Winchendon, Mass., Aug. 1, 1785. He graduated at Yale College in 1805; taught an academic school in Litchfield, Conn., for one year; studied theology privately; was ordained and installed pastor of the Presbyterian Church in Antrim, N. H., Sept. 28, 1808; resigned Jan. 1, 1853, and became acting pastor of a Congregational Church in Bennington, N. H., where he continued till his death, Sept. 28, 1856. He published several single sermons, and contributed *Brief Notices of the Town of Antrim* to the *New Hampshire Hist. Coll.* iv. 216–224, and to the *Repository* an *Account of the Min-*

isters of Hillsborough, N. H. See Sprague, *Annals of the Amer. Pulpit*, iv, 413, note; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Whittaker, John William, D.D., an English divine, was born at Manchester in 1790. He was educated at St. John's College, Oxford, of which he became a fellow; was made vicar of St. Mary's, Blackburn, and in 1852 honorary canon of Manchester. He died Aug. 3, 1854. He published, *An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures* (1819):—*Supplement* to the same (1820):—*Justification by Faith: Five Sermons*, etc. (1825):—*The Catholic Church: Five Sermons* (1835):—and other sermons and papers.

Whittemore, Thomas, D.D., an American Universalist minister, was born in Boston in 1800. He was apprenticed successively as a morocco-dresser, brass-founder, and boot-maker; studied theology, and in April, 1821, was settled as pastor of the Church at Milford, Mass.; removed to a Church at Cambridgeport in 1822; resigned this pastorate in 1831, but remained in Cambridge the rest of his life; was joint editor of the *Universalist Magazine;* established *The Trumpet*, a Universalist newspaper, in 1828, and was sole editor and proprietor of it for thirty years: was a member of the Massachusetts Legislature, president of the Cambridge bank, and president of the Vermont and Massachusetts Railroad, and died in Cambridge, March 21, 1861. He was the author of, *Modern History of Universalism* (1830):—*A Commentary on the Revelation of St. John* (1838):—*Commentary on the Book of Daniel:—Plain Guide to Universalism* (1840):—*Autobiography* (1859):—and other works.

Whittingham, William Rollinson, D.D., LL.D., a bishop of the Protestant Episcopal Church, was born in New York city, Dec. 2, 1805. He graduated in 1825 from the General Theological Seminary in New York city, and was ordained two years later. St. Mark's, Orange, N. J., was his first pastoral charge, which he held from 1828 for a year and a half. In 1831 he became rector of St. Luke's parish, New York city. While there his health failed, and he made a trip to Italy, returning much benefited. In 1835 he was elected to the chair of ecclesiastical history in the General Theological Seminary. In 1846 he was elected bishop of Maryland, and was consecrated in Baltimore, Sept. 17 of that year. He died at West Orange, N. J., Oct. 17, 1879. The *Parish Library*, 13 vols., was edited by him, and he was also editor of *The Churchman*, a well-known Episcopal periodical. *The Family Visitor* and *Children's Magazine* were also under his editorial supervision. Bishop Whittingham's library was considered one of the finest collections in America. See *Amer. Church Rev.* xxxi, 476.

Whittlesey, William, archbishop of Canterbury, is supposed to have been a native of Whittlesey, a town situated in the County of Cambridge, and received his education at the University of Cambridge. In 1349 he became master custos of his college, the third in succession from the founder. In 1361 William Whittlesey was consecrated to the see of Rochester, and on Oct. 11, 1368, he found himself primate of all England and metropolitan by order of the pope. It seems that he was neither physically nor intellectually adequate to the exigencies of his position or the requirements of the time. His government was weak. The condition of the Church troubled him greatly. He felt deeply his incapacity to take his proper place in the country. However, to Whittlesey belongs the merit of having put an end to the disputes which frequently arose between the University of Oxford and the bishop of Lincoln. He died in June, 1374. See Hook, *Lives of the Archbishops of Canterbury*, iv, 221 sq.

Wicklif. See Wycliffe.

Wilberforce, Samuel, D.D., an English prelate, son of William Wilberforce, was born at Clapham, Sept. 7, 1805. He graduated at Oriel College, Oxford, in 1826; became curate of Chickenden, Oxfordshire, in 1828; rector of Brixton (Brightstone), Isle of Wight, in 1830; select preacher before the University of Oxford in 1837; rector of Alverstoke, Hants, archdeacon of Surrey, and chaplain to prince Albert, all in 1839; canon of Winchester Cathedral in 1840; sub-almoner to the queen in 1844; dean of Westminster and select preacher before the University of Oxford in 1845; bishop of Oxford, to which is attached the office of chancellor of the Most Noble Order of the Garter, in November of the same year; lord high almoner to the queen in November, 1847, and bishop of Winchester in October, 1869. He was killed by a fall from his horse while riding near Dorking, July 19, 1873. He was one of the ablest debaters in the House of Lords, and for his versatility of opinions was known as "Slippery Sam." He was very popular in the highest society, was a leader of the High-Church party, but an opponent of Ritualism. He was the author of, *Note Book of a Country Clergyman* (1833):—*Eucharistica* (1839):—*History of the Protestant Episcopal Church in America* (1844):—*Heroes of Hebrew History* (1870):—and many other miscellaneous works, including sermons, charges, stories, etc.

Wilberforce, William, an English philanthropist, was born at Hull, Aug. 24, 1759. His father was a merchant of that city, descended from the ancient Yorshire family of Wilberfoss. He first attended the grammar-school at Hull; but on the death of his father, in 1768, he was transferred to the care of his uncle, who placed him in a school at Wimbledon. While at this school his aunt, who was an ardent admirer of Whitefield's preaching, first led him to the contemplation of the truths of religion; but, at the same time, impressed upon him her peculiar views. His mother, fearing lest he should become a Methodist, removed him from the care of his uncle and placed him in the Pocklington Grammar-school, in Yorkshire, where his serious impressions were soon dissipated in a life of ease and gayety. In October, 1776, he entered St. John's College, Cambridge, being only seventeen years of age. He graduated in 1781, and almost immediately thereafter was elected member of Parliament from Hull. He now came to London, and entered at once into the first society. He was elected a member of the most fashionable clubs, and became intimate with the leading wits and politicians of the day. He had formed an intimacy with Pitt while at Cambridge which now became still closer. In Parliament he took but little part in the debates, but was generally opposed to Lord North's administration, and particularly adverse to the American War. In 1784, while delivering an address before the freeholders of York, they suddenly decided to have him for their representative, and he was returned to Parliament from this the largest county in England. He made a tour on the Continent during 1784–85 with Mr. Pitt and the Rev. Isaac Milner, whose influence, coupled with the reading of the New Test. and Doddridge's *Rise and Progress*, awakened in him those serious impressions which had been implanted by his aunt at Wimbledon, and fixed in him the determination to devote his life to God and humanity. On his return to England he began to devote himself to all reforms which opportunity permitted. But in 1787 he began a series of efforts for the reformation of manners, the suppression of vice and immorality, and especially for the abolition of the African slave-trade. He opened the debate against the traffic in May, 1789, and, during all the period that followed until the accomplishment of this great result, never lost sight of the one object of his public career. He continued to represent York until 1812, from which time until 1825 he was representative from Bramber. From the *English Cyclopædia* (Biog. Div. vi, 600, 601) we quote the account of his efforts against the slave-traffic:

"Relying more upon the humane and religious feelings of the country than upon parliamentary support, he availed himself of the agency of a society of which Granville Sharp was the president, and Thomas Clarkson the agent. Throughout the struggle, which lasted twenty years, Mr. Wilberforce was indefatigable. Year after year his hopes were deferred. Thwarted at one time by the protracted examination of witnesses, outvoted at others, now in the Commons, now in the Lords, he never flinched from a renewal of the contest. In Parliament he supported his cause by many admirable speeches, and by a diligent collection and sifting of evidence. Out of Parliament he never lost sight of the same great object. In his conversation and his letters he conciliated the support of all parties. Cabinet ministers, opposition members, the clergy of all shades of opinion, and his own familiar friends were alike solicited to advance the cause of abolition. . . .

"Apart from the opposition which he encountered from the West India interest, the fearful excesses of the French Revolution and the rebellion of the slaves in St. Domingo led many to associate the abolition of the slave-trade with the frantic schemes of the Jacobins. For seven years this cause alone retarded the success of his endeavors. Meanwhile, though well fitted morally for the labors he had undertaken, it is marvellous how his weakly constitution enabled him to bear up against the bodily fatigues which he was forced to endure. In the spring of 1788, when his labors were yet to come, his health appeared entirely to fail from an absolute decay of the digestive organs. The first physicians, after a consultation, declared to his family 'that he had not stamina to last a fortnight;' and, although he happily recovered from his illness, we find him exclaiming on New-year's-day, 1790, 'At thirty and a half I am in constitution sixty.' From his infancy he had suffered much from weak eyes, and his exertions were constantly interrupted or rendered painful by this infirmity. Still, rising with new hopes and vigor from every disappointment, he confidently relied upon ultimate success. At length the hour of triumph was at hand. In January, 1807, he published a book against the slave-trade, at the very moment that question was about to be discussed in the House of Lords. The Abolition Bill passed the Lords, and its passage through the Commons was one continued triumph to its author. Sir Samuel Romilly concluded an affecting speech in favor of the bill 'by contrasting the feelings of Napoleon, in all his greatness, with those of that honored individual who would this day lay his head upon his pillow and remember that the slave-trade was no more;' when the whole House, we are told, burst forth in acclamations of applause, and greeted Mr. Wilberforce with three cheers."

During this whole period he had been actively engaged in all the great questions of the times. He sacrificed friendship to the cause of truth and humanity, and never suffered an opportunity to escape for doing good. His great task, however, was the agitation of negro-emancipation, which he continued until his retirement in 1825. The emancipation act passed just before his death. "Thank God," he exclaimed, "that I should have lived to witness a day in which England is willing to give twenty millions sterling for the abolition of slavery!" He died at Cadogan Place, London, July 29, 1833, and was buried in Westminster Abbey with all the honors of a public funeral. His most important literary works are, *Speech in the House of Commons on the Abolition of the Slave-trade* (1789):—*Practical View of the Prevailing Religious Systems of Professed Christians in the Higher and Middle Classes in this Country Contrasted with Real Christianity* (1797):—*Apology for the Christian Sabbath* (1799):—*Letter on the Abolition of the Slave-trade, Addressed to the Freeholders and other Inhabitants of Yorkshire* (1807):—and others on philanthropic and religious subjects. See [by his sons Robert Isaac and Samuel] *The Life of William Wilberforce* (Lond. 1838, 5 vols. 8vo); id. *The Correspondence of William Wilberforce* (ibid. 1840, 2 vols.); Gurney, *Familiar Sketch of Wilberforce* (eod.); Chipchase, *Character of William Wilberforce* (1844); Collier, *Memoir of William Wilberforce* (1855); and Harford, *Recollections of William Wilberforce, Esq., M.P.*, etc.

Wilbrord (or **Willibrod**), St., commonly known as "The Apostle to the Frisians," was born in the Saxon kingdom of Northumbria about A.D. 657. He was placed in Wilfred's monastery at Ripon while still a child, and adopted the monastic profession before he was twenty years old. He then visited Ireland, where he spent thirteen years under the instruction of St. Egbert and the monk Wigbert, two members of the Anglo-Irish Church, the latter of whom had preached Christianity in Friesland for two years in vain. Having determined to undertake the work which had baffled his preceptor, Wilbrord departed for Friesland in the year 690, taking with him eleven or twelve disciples. When they arrived at Utrecht, they were warmly received by Pepin the Big, who had just gained a victory over the Frisians. In 692 he visited Rome to gain the favor and influence of the pope, and in 695 made a second visit to the papal capital, and was made bishop of the Frisians with the ecclesiastical name of *Clemens*. He established his episcopal chair at Utrecht, where he built the Church of St. Saviour, and restored that of St. Martin. He visited the Danes and made many converts; then, proceeding by water, he came to the island called Fositisland (probably the present Heligoland), from the name of the idol worshipped there. Here his disregard of their superstitions and of the objects by them held sacred subjected him to great opposition and a severe ordeal, in which, however, he was successful in escaping punishment. His work was largely undone by the death of Pepin in 714, and the consequent restoration of the heathen monarch Radbod. But Wilbrord enjoyed the patronage of Charles Martel, whose successes re-established him in his episcopal authority and influence. He founded the monastery of Epternach, near Treves, about 698, and there died and was buried in 738. His day in the calendar is the 7th of November. See Bede, *Historia Ecclesiastica*, V, xi, xii; Mabillon, *Annales Ordinis S. Benedicti*, lib. xviii; Wright, *Biographia Britannica Literaria* (Anglo-Saxon Period), p. 250–262; Hoefer, *Nouv. Biog. Générale*, s. v.

Wiley, Allen, D.D., a Methodist Episcopal divine, was born in Frederick County, Va., Jan. 15, 1789. He removed to Indiana with his parents in 1804; was brought into the Church under the ministry of Rev. Moses Crume in 1810; licensed to exhort Sept. 10, 1811, and to preach July 10, 1813, and was admitted on trial in the Ohio Conference in 1817. "The commencement of his itinerancy was the beginning of a career of great and permanent usefulness." Eleven years he spent in travelling extensive circuits; for fourteen years he acted as presiding elder, and for five years he was stationed in the principal large towns. He was chosen delegate to each General Conference from 1832 to 1844. He died at Vevay, Ind., July 23, 1848. Dr. Wiley was a man of God, mighty in the Scriptures, able and successful as a minister. For a number of years he read the Scriptures in the Hebrew, Latin, and Greek languages. "He was one of the active founders and patrons of the Indiana Asbury University, and held for many years the position of trustee. He wrote for the *Western Christian Advocate* a number of articles on 'Ministerial Character and Duties,' which were subsequently collected and published in a separate work, and are now contained in the account of his *Life and Times*, written by Dr. F. C. Holliday." See *Minutes of Annual Conferences*, iv, 295; Simpson, *Cyclop. of Methodism*, s. v.; Sprague, *Annals of the Amer. Pulpit*, vii, 569. (J. L. S.)

Wiley, Charles, D.D., a Presbyterian minister, was born at Flatbush, L. I., May 30, 1810. He was the second son of Charles Wiley, bookseller and publisher in New York city. After the usual school preparation, he entered Columbia College in 1825, and remained as a student there until the death of his father, in 1826. He then entered the law-office of Griffen and Strong, a well-known law firm in Wall Street, and pursued the study of the law with ardor and much promise of success. During the religious revival of 1828–29 he joined Dr. Joel Parker's Church, and resolved to become a minister of the Gospel. In 1831 he entered Princeton College, and in 1832 went to the Theological Seminary at Auburn, N. Y., graduating in 1835 after a full course of three years. He became a resident licentiate there, and after spending a short time at New Ha-

ven, Conn., was in 1837 ordained and installed as pastor of the Congregational Church at Northampton, Mass., where he remained eight years. In 1845 he was installed over the Reformed Dutch Church at Utica, N. Y., where he remained until 1855. In that year he was appointed president of Milwaukee University, and held that position for several years; but the financial crisis of 1857 made it impossible for that institution to sustain competition with others earlier in the field, and the effort to build it up was discontinued. In 1858 he supplied the Presbyterian Church at Lafayette, Ind., and was rector of the high-school there. In 1859 he supplied the Congregational Church at Birmingham, Conn. In 1860 he was settled over the Reformed Dutch Church at Geneva, N. Y., where he preached until 1866, when he removed to Hackensack, N. J., and engaged in teaching a private school. In 1871 he removed to Orange, and up to the period of his fatal illness was engaged in that region in conducting a private school, and in editing some text-books of Virgil and Cæsar for school use. Dr. Wiley was a fine classical scholar. His death occurred Dec. 21, 1878, at East Orange, N. J. (W. P. S.)

Wilfrid (WILFERDER), *Saint*, is the name of four English bishops.

1. Bishop OF YORK (which was no longer an archbishopric after the death of Paulinus; see Fuller, *Church Hist. of Britain*, i, 217). This celebrated man was born of noble parents in Northumberland, in A.D. 634. Having lost his mother in his fourteenth year, he entered a Scottish convent on the island of Lindisfarne, but afterwards resolved to study the Church and monasticism at Rome. He went thither by way of Canterbury and Lyons, and arrived in 654. From 655 to 658 he was at Lyons, and there received the tonsure at the hands of his friend, the archbishop Dalfin. He returned to England, and gained the favor of Oswy, king of Northumberland, being made tutor to the prince Alchfrid (664) and receiving the abbey of Inrhypum (Ripon). At this time a synod was assembled at Streneshale (Whitby, in Yorkshire) to discuss the Easter and the tonsure controversies, and Wilfrid succeeded in determining it to approve the usages of Rome, in consequence of which he was appointed in 665 to the then vacant see of York, and sent to archbishop Agilbert of Paris for consecration. During his absence, Ceadda (St. Chad) was ordained bishop of York at Canterbury, and Wilfrid therefore retired to his monastery of Ripon until archbishop Theodore transferred Ceadda to Mercia (Lichfield) and restored York to Wilfrid, after which he exercised jurisdiction over the whole of Northumberland. He lost the royal favor, however, in 673, by assisting queen Ethelrida to take the veil, and he was thereupon deposed and his diocese divided into three parts. He appealed to the pope, and started for Rome to plead his own cause in A.D. 678; and being driven out of his course by a storm, he carried the Gospel to the Frisians, converted many, and baptized their king, Aldegils. On his arrival at Rome, pope Agatho restored him to his bishopric, but directed that the more distant parts of his see should be erected into separate dioceses. King Egfrid threw him into prison, however, on his return to England, regardless of the justification of his cause pronounced by the pope; and he was eventually obliged to seek an asylum among the heathen people of Sussex. This banishment was utilized, however, for successful missionary labors. King Edilwalch received baptism, and evangelists were sent to the Isle of Victa (Wight), who labored with gratifying success. In 686, Alchfrid, Wilfrid's former pupil, having obtained the crown, the exiled bishop was recalled, but again deposed in 692 on a charge of disobedience to the authority of Canterbury. He once more appealed to the pope from his banishment in Mercia, and at the age of seventy years undertook a journey to Rome that he might obtain justice (703 or 704). The conclave decided that Wilfrid's opponents were base calumniators, and instructed the king to restore him to his see. While returning through Gaul, Wilfrid fell sick (705), and had a vision in which the angel Gabriel revealed that the prayers of Wilfrid's pupils had obtained for him restoration to health, the recovery of part of his diocese, and four years of life. The king refused, on his arrival in England, to obey the papal order, but died soon afterwards, and his successor, Osred, restored the see. Wilfrid died, "after four years," Oct. 12, 709, having held the bishopric during forty-four years. His remains were interred at Ripon, but ultimately at Canterbury. His importance, aside from his missionary character, lies in his association with Theodore of Canterbury as principal supporter of the papal authority and Romish customs in England. The following writings are attributed to him, but without full proof of authenticity: *De Catholico Celebrando Paschali Ritu:*— *De Regulis Monachorum*, etc. See Heddius, *Vita Wilfridi;* Bede, *Hist. Eccles.* iii–v, ed. Stevenson; Roger de Wendover, *Chronica sive Flores Historiarum*, vol. i, ed. Coxe; Lingard, *Hist. of England*, 5th ed. i, 122 sq.; William of Malmesbury, *De Gest. Pontif.* iii, 152; id. *De Gest. Reg.* i, 3; Godwin, *De Præsul. Angl.* p. 654; Herzog, *Real-Encyklop.* s. v.

2. Bishop OF BEVERLY and archbishop of York (*Wilfridus Junior*), a contemporary of Bede (*Hist. Eccles.* v, 5, 23; see also Roger de Wendover, *ut sup.* i, 213, 227; and *Sachsenchronik*).

3. Bishop OF WORCESTER at the beginning of the 8th century. See *Anglia Sacra*, i, 470; Roger de Wendover, *ut sup.* i, 205; Bede, *Hist. Eccles.* v, 23.

4. Archbishop OF CANTERBURY, 806 et sq., died 829 or 832. See Roger de Wendover, *ut sup.* i, 270; also *Sachsenchronik.*

Wilkie, WILLIAM, D.D., a Scotch clergyman and poet, was born at Echlin, Linlithgowshire, in 1721. He was educated at the University of Edinburgh, where he had entered at the age of thirteen, but was compelled to leave that institution before completing the course on account of the death of his father; turned his attention to farming, where he continued his studies, and took orders in the Church of Scotland; published *The Epigoniad, a Poem in Nine Books*, in 1757, which gained for him the title of "the Scottish Homer;" printed a new edition of this work, accompanied by *A Dream in the Manner of Spenser*, in 1759; was chosen professor of natural philosophy at St. Andrew's the same year; published a volume of *Moral Fables* in verse in 1768; and died Oct. 10, 1772.

Wilkins, David, D.D., a learned English divine, was born in 1685. He was appointed keeper of the archiepiscopal library at Lambeth in 1715; spent the next three years in drawing up a catalogue of that collection; became rector of Mongham-Parva, Kent, in 1716, and of Great Chart and Hadleigh in 1719; was constituted chaplain to the archbishop and collated to the rectories of Monks-Ely and Bocking; was appointed joint commissary of Bocking; became prebendary of Canterbury in 1720; was collated to the archdeaconry of Suffolk in May, 1724; and died Sept. 6, 1745. His principal publications are, *Novum Testamentum Ægyptiacum, vulgo Copticum*, etc. (1716):— *Leges Anglo-Saxonicæ Ecclesiasticæ et Civiles*, etc. (1721):— *Quinque Libri Moysis Prophetæ in Lingua Ægyptiaca*, etc. (1731):— and *Concilia Magnæ Britanniæ et Hiberniæ* (1736–37). See Chalmers, *Biog. Dict.* s. v.

Wilkins, Isaac, D.D., a clergyman of the Protestant Episcopal Church, was born at Withywood, in the island of Jamaica, Dec. 17, 1742. His father, Martin Wilkins, became a judge in Jamaica, and was an eminent lawyer. Isaac was an only son, and when about six years of age was brought to New York city to obtain better educational facilities than the West Indies afforded. In 1760 he graduated at Columbia College. What he saved from his father's estate in Jamaica enabled him to purchase Castle Hill Neck, in Westchester County. After his graduation he resided for some time upon this farm, and occupied himself in cul-

tivating it. In 1772 he was sent to the Colonial Legislature, and until April 18, 1775, he was an active member of that body, ready in debate and honest in the service of his country. He was the reputed author of several political pamphlets which were obnoxious to the Whigs, and eventually it was necessary for him to leave America; and published, before sailing for England, an address to his countrymen, in which he endeavored to vindicate himself as a lover of his country. He remained in England about a year, in which time it is asserted that he endeavored to accommodate the dispute between Great Britain and the colonies. Having returned to his family at Castle Hill, which had been laid waste, he was compelled to retreat with them to Long Island. At Newtown and Flatbush he made his residence until peace was declared. His farm had not been confiscated; so he sold it in 1784, took his family to Shelburne, N. S., purchased property there, and again became a farmer. Soon after he was a member of the Assembly in that province. In 1798 he returned to New York and prepared for the ministry, and took charge of St. Peter's Church at Westchester, of which, as soon as he was ordained deacon, he became rector. On Jan. 14, 1801, he was ordained priest. The British government, in consideration of his services during the Revolution, bestowed upon him an annuity of £120 for life, and for thirty-one years he was rector of St. Peter's. He died in Westchester, N. Y., Feb. 5, 1830. His sermons were concise and forcible; his delivery was natural and effective. As a rule, his discourses were short and impressive. A number of poetic effusions of some merit are extant of which he was the author. See Sprague, *Annals of the Amer. Pulpit*, v, 462.

Wilkins, John, D.D., an ingenious and learned English bishop, was born at Fawsley, near Daventry, Northamptonshire, in 1614. He was educated at All-Saints', at New Inn Hall, and at Magdalen Hall, Oxford; took holy orders; became chaplain, first to William, lord Say, and then to Charles, count Palatine of the Rhine; took sides with the Parliament under Cromwell, and took the Solemn League and Covenant; was made warden of Wadham College in 1648; became master of Trinity College, Cambridge, in 1659; ejected at the Restoration the following year; became preacher to the honorable society of Gray's Inn and rector of St. Lawrence Jewry, London; was chosen a member of the Royal Society; was made dean of Ripon; became bishop of Chester in 1668; and died at the house of Dr. Tillotson, in Chancery Lane, London, Nov. 19, 1672. He published several mathematical and philosophical works, and the following, viz., *Ecclesiastes, or a Discourse concerning the Gift of Preaching as it Falls under the Rules of Art* (1646; best ed. 1778):—*Discourse concerning the Beauty of Providence in all the Rugged Passages of It* (1649):—*Sermons*, etc. (1675):—*Of the Principles and Duties of Natural Religion* (posth.).

Wilkinson, Henry (1), D.D., an English clergyman, son of one of the same name, and known as "Long Harry," was born at Waddesdon, Buckinghamshire, in 1609. He entered as commoner in Magdalen Hall, Oxford, in 1622, where he made great proficiency in his studies, became a noted tutor, master of the schools, and divinity reader; took orders in the Church of England about 1638, but was suspended from preaching because of views advanced in a sermon at St. Mary's in September, 1640; was restored by the Long Parliament; removed to London, where he was made minister of St. Faith's, under St. Paul's, and appointed one of the Assembly of Divines; became rector of St. Dunstan's-in-the-West in 1645; was appointed one of the six ministers to go to Oxford to establish Presbyterian forms and practices; became fellow of Magdalen College, a canon of Christ Church, and Margaret professor of divinity in 1652; was deprived at the Restoration; and died at Clapham in September, 1675. He published several *Sermons* preached before the Parliament. See Chalmers, *Biog. Dict.* s. v.

Wilkinson, Henry (2), D.D., sometimes called *Junior*, but commonly known as "Dean Harry," an English clergyman, cousin of "Long Harry," was born at Adwick, in the West Riding of Yorkshire, in 1616. He began his education at a grammar-school in All-Saints' parish, Oxford; entered a commoner of Magdalen Hall in 1631, where he graduated, took holy orders, became a noted tutor, and moderator or dean of Magdalen Hall; left the university on account of his Puritan principles in 1642; removed to London, took the Covenant, and preached frequently; under the supremacy of Parliament he returned to Oxford, and became principal of Magdalen Hall and moral-philosophy reader; and suffered for Nonconformity after the Restoration while endeavoring to preach at Buckminster, Leicestershire; Gosfield, Essex; Sible-Headingham; and lastly at Connard, near Sudbury, Suffolk, where he died, May 13, 1690. He was the author of, *Conciones Tres* (1654):—*Three Decades of Sermons* (1660):—*Catalogus Librorum in Bibliotheca Aulæ Magdalenæ* (1661):—*Two Treatises* (1681):—and other works.

Wilkinson, *Sir* John Gardner, D.C.L., F.R.S., a celebrated English traveller and Egyptologist, was born at Haxendale, Westmoreland, Oct. 5, 1797. He was the son of the Rev. John Wilkinson and a daughter of the Rev. Richard Gardner. He received his education at Harrow School and at Exeter College, Oxford. He afterwards went to Egypt, where he remained twelve years, devoting himself to the study of the antiquities of the country, and making himself acquainted with the languages, manners, and customs of the modern inhabitants. He resided a considerable time in a tomb at Thebes, and employed himself in making accurate surveys of the district and drawings of the superb architectural monuments, and in copying the sculptures, paintings, hieroglyphics, and other objects of interest then existing. In 1828 he published at Malta *Materia Hieroglyphica*, in four parts, and in 1835, in London, *Topography of Thebes and General View of Egypt*. In 1836 he began the publication of his great work, *The Manners and Customs of the Ancient Egyptians*, printing the first series in 3 vols. 8vo—the second series, in 2 vols. 8vo, appearing in 1840. In 1843 he published *Modern Egypt and Thebes*, a new and condensed edition of which was published among Murray's *Hand-books* in 1847. In 1844 he travelled in Dalmatia and Montenegro, and in 1848 published *Dalmatia and Montenegro, with a Journey to Mostar, in Herzegovina, and Remarks on the Slavonic Nations*, etc. In 1850 he published *The Architecture of Ancient Egypt*, and in 1851 *The Fragments of the Hieratic Papyrus at Turin containing the Names of the Egyptian Kings*, etc. In 1855–56 he revisited Egypt, and on his return published *Egypt in the Time of the Pharaohs*. He presented his collections of Egyptian, Greek, and other antiquities to Harrow School for the purpose of forming a museum, to which he added, in 1874, his valuable collection of coins and medals. In 1858 he published *A Treatise on Color and the General Diffusion of Taste among all Classes*. He contributed many of the notes to Rawlinson's *Herodotus*, and published papers in the *Transactions* of the geographical and archæological societies in Great Britain. He died Oct. 29, 1875. A *Memoir* was published by his widow in 1876. Lord Ripon, in an address before the Royal Society of Literature, spoke thus of his great work on the ancient Egyptians: "Indefatigable in research, full of learning, accurate in facts, Sir Gardner Wilkinson has at the same time treated his subject with the enthusiasm of genius and the liveliness of poetry. He opens to you the temple of their deities, the palace of their sovereign, the field of battle, and the repositories of the dead. He traces for you their early history, he exhibits to you their knowledge of the arts and sciences,

the course of their husbandry, and the process of their manufactures; and he introduces you to their private life with a graphic vivacity which makes you at once a judge of the virtues and vices of the Egyptian character, and a partaker, as it were, of the intimacies of their domestic society."

Will, Arminian View of the.—I. *Definitions.*—1. Mind is one and indivisible. For convenience in language, the phenomena of mind are generalized, and names given to the powers by which phenomena become possible and to which phenomena are referred. Those powers of mind which are immediately concerned in the acquisition, retention, and classification of knowledge are classed together and generalized so that the generic name of the *intellect* is made to include them all, or, more briefly, the mind's power to know is called the *intellect*. In like manner, the susceptibility of *feeling* is called the *sensibility*, and the power to put forth action is called the *will*. Not that there are three distinct entities, for evidently it is the same one and indivisible mind that perceives, judges, remembers, imagines, is pleased or displeased, loves or hates, chooses, resolves, determines, acts. Perhaps it would be quite as scientific as is the usual method of statement to say that mind, considered as an entity, is one, simple, indivisible, and ultimate; that the same one mind, considered as a power to know, is called the intellect; considered as a power of feeling, is called the sensibility; and considered as a power of action, is called the *will*.

2. Edwards defines will as "the power to choose." This is unscientific and inadequate, because there are evidently other phenomena of mind as distinctly active, and as clearly distinguished from knowledge and from feeling, as is choice.

Tappan's definition of will is "the mind's causality." This is not objectionable, unless it be said that it is too general and does not enable the thinker to form a definite conception.

Whedon says the will is "that power of the mind by which it becomes the conscious author of an intentional act." This is more specific, and is correct so far as it goes; but it may be asked, Is not will sometimes active when there is no intention or purpose cognized in consciousness? Does not the mind put forth acts of will unconsciously?

Haven says, "I understand by the will that power which the mind has of determining or deciding what it will do and of putting forth volitions accordingly."

Upham says "the will may properly enough be defined the mental power or susceptibility by which we put forth volitions." These are both defective, because they require a knowledge of what is meant by the term volitions.

Manifestly mind is so perfectly one, and its phenomena are so thoroughly interpenetrated, each and all being mutually conditioned one upon the other, that accurate and exhaustive definition is extremely difficult, if not impossible. In the present state of mental science, perhaps we say the best thing possible, and all that is requisite for practical purposes, when we say that to know, to feel, and to act is an exhaustive category of mental phenomena, and the mind's power to act is what is expressed by the term "the will."

3. In general use, all acts of will are called *volitions*. Some writers, however, distinguish them as "choices" and "volitions;" but no reason is apparent for varying from the general usage, as the distinction sought may be easily made when necessary by simply noting one class as volitions in choice, and the other as volitions in the executive *nisus*. To make a choice, to form a purpose, to seek an end, to indulge an intention, to resolve to do, with other terms of similar import, express acts of mind which are different from the mental *nisus* that moves the mind or body, or both, to do the thing intended. As between idleness and employment, as between one form of occupation and another, and as between several books lying before me, I determine to take up a particular book and give attention to the reading of the same, and the study of the topic on which it treats. These selections and the determination formed are acts of will—are choices, volitions in choice; but no one of them alone, nor all of them together, have as yet stirred a muscle. Another act of will is requisite to move the body and do the work intended: this may be called volition in the executive nisus.

The executive power of will is exerted both upon the mind and upon the body—upon the mind as in all acts whereby attention is confined to any particular topics; upon the body as in all cases of intended muscular movement.

The above, in a matter so well understood, may suffice as a sort of index pointing towards, rather than accurately defining, what is intended by the terms "will," "choice," "volition," and their synonyms; and we now proceed to the discussion of the question which, more than all others connected herewith, is of vital importance, namely—

II. *The Freedom of the Will.*—Fatalism is a denial of the existence of free-will in any sense in which the term may be used. What *is* is, because it could not *not be;* and what is *not* is not, because it *could* not be. The actual is equal to the possible, and the non-existent is equal to the impossible. Eternal fate governs all existences and events. Of course atheists are universally fatalists. Materialism, when it asserts that nothing exists but matter, is inseparably associated with fatalism, and in any of the forms which it assumes it is logically fatalistic. Dualism and pantheism always lead in the same direction, though dualists and pantheists are not all professed fatalists. One form of professed theism is confessedly fatalistic, namely, that species of theism which affirms that God acts from the necessities of his nature, so that he does all he can do, and what he does he cannot avoid doing, the actual being, by the necessity of God's nature, the measure of the possible. All that it is deemed needful to say of fatalism in this connection is that it contradicts the universal convictions of the human mind. All men, fatalists themselves included, have an ineradicable conviction that many things might be different from what they are. All men irresistibly conceive an essential difference between a man and a machine, and conceive that that difference is found chiefly in the fact that man chooses his ends and the means of their accomplishment, and the machine does not. Fatalism, if true, cannot be proved, for to admit the possibility of its truth long enough for the consideration of an argument is to admit that human thought is a necessary falsehood; and arguments against fatalism are evidently futile, for the fatalist is by his own profession compelled to ignore all confidence in his own thinkings. Rejecting as he does ultimate principles, denying intuitive truths, there is no foundation for an argument.

The antagonism between fatalism and freedom may be found in their answer to the question, Is mind subject to the law of necessity in every direction, and in the same sense that matter is subject to that law? The fatalist affirms and the freedomist denies. For all that is apparent, the antagonists must stand face to face forever—the one affirming and the other denying—with nothing for either to say that will be of any service to the other.

Among antifatalists there is great diversity of opinion, and here controversy begins. All are agreed in affirming the doctrine of human liberty, or technically in asserting the doctrine of free-will; but they instantly begin to differ by giving different and opposite definitions of the terms "liberty," "freedom," "certainty," "necessity," etc. This controversy may be as explicitly stated, and the arguments pro and con. as perspicuously presented, with some advantage as to brevity, as in any other method, by making the whole discussion consist in an answer to the sole question, Is there existent such a thing as a "power to the contrary?" It may

be said that this question does not cover the whole ground of controversy, since some allow that "the power to the contrary" is essential to a probation, and that the first man possessed it; affirming only that the posterity of the first pair, by reason of their relation to the first sin, do not possess it. This is true; but it is also true that all, or well-nigh all, arguments adduced to prove the non-existence of a power to the contrary in the posterity of Adam prove, if they prove anything, not the non-existence, but the impossibility, of such a power. The question may be stated in other terms—Is mind a power competent for either of several different results? When the mind chooses A, could it at the same time and under the same circumstances have chosen B instead? Is mind, or is it not, an either-causal power? Is it, or is it not, in respect to any event, a first cause? The parties to this controversy have been called *Freedomists* and *Necessitarians*. We adopt these terms not only for convenience, but because they explicitly characterize the opinions held by each.

1. Freedomists affirm that the power to the contrary is not only conceivable, but actual; that it is involved in all intuitive conceptions of infinite power; that at any moment in infinite duration God can create or refrain from creating; that, creating a world, he can place its centre in any one given point in space or in any one of an infinite number of other points; that this power in God is absolutely free from all constraint, either from anything external to himself or from anything pertaining to his own nature. They further affirm that God created man in this feature of his image, so that to deprive man of it entirely would be to dehumanize him—would be to reduce him to the character and condition of a brute, or perhaps worse, to mere machinery. They still further affirm that the possession of this power is fundamental and essential in the make-up of a moral being. Necessitarians deny the power to the contrary. They affirm—stating it in the mildest terms they choose to adopt—an invariable antecedency in all events, psychical as well as physical. All phenomena are uniform, equally so whether pertaining to matter or to mind. External objects determine perception, perception determines emotion, emotion determines desire, desire determines volition in choice, volition in choice determines volition in the executive nisus, and this determines the external muscular action. The chain is unbreakable; the connection between choice and desire is as uniform, as impossible to be otherwise, as is the connection between external object and perception. Every cause is potent only for one sole effect; every antecedent is followed, and must be followed, by one sole consequent. As Edwards puts it, the law of necessity governs all events; it is absurd to suppose the possibility of the opposite of what is. Discussions on this subject among theologians have primary and chief respect to the power for good. Pelagians affirm that the power for good is as essential to human nature as any other power. Of course it was not lost by the fall, and all men come into personal consciousness as fully possessed of power to choose the good as they are possessed of power to choose the evil. Augustinians and Arminians affirm that power to choose the good was lost by the first sin; that man became enslaved, and that the race have inherited the enslavement. Augustinians further affirm that the lost power is never restored; that if man wills a good, it is by a divine efficiency causing him thus to will—in other words, the power to the contrary does not exist in the human mind, has not since the first sin, and never will. Arminians agree with Pelagians in affirming that the power to the contrary is essential to a moral nature, to a being morally responsible, but differ from them when they deny that the power to good was lost by sin. Arminians agree with Augustinians in affirming that the posterity of the first pair have inherited an enslaved nature, but they differ from them when they assert that this enslavement is perpetual. Arminians affirm that the race, except the first pair, come into personal consciousness under grace; that the unconditioned benefits of atonement include not only personal existence, but also all the requisites of a fair probation, among which the power to refuse the evil and choose the good is chief, is fundamental and essential. These differences among theologians deserve mention in this connection; but it is not needful that they be kept in mind, for the discussion is the same, whether they be considered or left out of the account.

(1.) Freedomism is sustained by an appeal to *universal consciousness*. It is affirmed that every man does, every day of his life, many things with a consciousness while doing these things that he has power to do otherwise. It is objected to this appeal by opponents that consciousness testifies to the *acts* of mind, and not to its *powers*. This objection is an assumption which all psychologists do not admit, and it cannot be denied that man is, in some sense, conscious of his powers. But allowing the objection to stand for what it is worth, it is still averred that the consciousness of a conviction so universal as is the conviction that very many things we do, we do with the same ability to do otherwise that we have to do as we do, is as determinative as any conviction ever existing in consciousness. If consciousness can be relied upon in any testimony that it gives respecting human nature, or if a conviction existing in universal consciousness is any evidence that that conviction is true, then man is free in the sense of the freedomists; he possesses power, or, more accurately, he is himself a power for either of several results.

(2.) Freedomists affirm that the power to the contrary is essential to *moral obligation;* that a conviction of its existence arises necessarily from a consciousness of moral responsibility. It is affirmed that it is impossible for any one to feel responsible for any event, unless he also feels that that event is under his control. If one feels obligated to choose the good, he must also feel that he has power to do so; if he feels condemned for choosing the evil, he must also feel that he might have chosen the good. These convictions are in perfect accordance with what, in abstract science, must be judged as just, honorable, and right. Wherever obligation and responsibility exist, alternativity must be coexistent. In justice and in honor, punishment cannot be awarded for the unavoidable; if but one way be possible, moral desert is impossible. Necessitarians attempt to avoid these manifest inferences by affirming that not a power to contrary, but voluntariness, is the basis of obligation and responsibility; voluntariness, they say, is self-motion in the absence of constraint. It is said if a man choose evil unconstrained by anything extraneous to himself, he is responsible; though being what he is it were impossible for him to choose otherwise. Moreover, it is said that it is no matter how he came to be what he is, whether his depravity be concreated, infused, or self-imposed, if his acts are his own and not another's, he is responsible. Is this so? If without any fault or agency of my own I am a slave to evil desires, so that I have no power or ability to choose good, am I responsible for the evil I do? Let the common sense of mankind answer.

(3.) Freedomists aver that a denial of power to the contrary, if not itself identical with fatalism, is logically its equivalent, since absence of power to be otherwise equals necessity. The term necessity cannot be more accurately defined than by the term absence of power to the contrary. In reply, necessitarians make a distinction between a physical and a moral necessity; the former being found in the connection between a physical cause and its effect, and the latter between a mental state and its consequent. Edwards says the necessity he contends for is "the full and fixed connection between the thing signified by the subject and predicate of a proposition which affirms something to be true." The rejoinder of the freedomist is that necessity is always the same, whatever be the subject to which it applies, and is always impossibility of the opposite. No

distinction founded on an irrelevant matter, nor the obscurity of Edwards's definition, avails to avert the force of the evident affirmation that absence of power to be otherwise is necessity, fate; and necessitarianism equals fatalism.

(4.) Freedomists affirm that to deny the power to the contrary is to deny human liberty fully and totally. If man cannot do otherwise than he does, he is not free. To avoid this affirmation, vicious definitions are given of the terms liberty, freedom, etc. Liberty is power to do as you will, to will as you choose, to do as you are pleased, etc. To do as you will defines physical liberty, the freedom of the body, and has no relation whatever to mental freedom. To will as you choose is without significance, because choosing is willing, and liberty, if anywhere, is found in the choice itself, and not in the accordance with it of any subsequent act either of body or mind. To will as you are pleased admits the inseparable connection between choice and antecedent pleasure or desire, and may reject the possibility of the opposite, and this is precisely that for which the definition is constructed. When used for this purpose, the outcome is simply a statement of the issue; the definition, and all that depends upon it, avails nothing in averting the affirmation that the denial of a possible opposite is a denial of the possibility of freedom fully and totally. Liberty does not exist, fixed fate governs all things.

(5.) As a corollary of the above, freedomists affirm that necessitarianism must, if consistent with itself, equally with fatalism, deny all moral distinctions and regard the idea of a moral government as chimerical.

2. The principal arguments adduced in support of necessitarianism are as follows:

(1.) *Causality.*—Volitions are effects, and must have a cause; the cause being what it is, the effect cannot be otherwise than it is. This is regarded by opponents as a plain begging of the question, for it assumes that all causes are potent only for one sole effect, when the question under discussion is whether or not mind is a cause equally potent for each of several different effects. If it be asked, What causes the mind to cause as it does? the answer is, Nothing causes it; it is itself first cause of its own volitions, and is by its nature an adequate cause of all its volitions, both general and particular.

(2.) Edwards's *reductio ad absurdum.* If the mind be self-determined, it must determine itself in any given volition by an antecedent volition; but if this antecedent volition be self-determined, it also must be determined by another antecedent volition, and so on *ad infinitum.* But to suppose such an infinite series of volitions is absurd; therefore mind is not self-determined. All the force of this argument comes from the unfortunate use of the term self-determined. Mind is not determin*ed*, it is itself determin*er*. The supposed antecedent volition is useless, and the series is stopped at its beginning.

(3.) *Utility.*—The question is asked, "What is the use of a power that is never used?" The events that do occur are produced each by a power adequate to its production; if there be a power adequate for the production of an opposite event, it is never used, is useless, and therefore need not be. The fallacy here consists in the assumption that the doctrine of freedom supposes two powers—one to do, and another not to do. Whereas the assertors of a power to the contrary affirm that the same one power is fully adequate to the production of either of several different results. Mind is such a cause that when it produces effect A, it is fully adequate to produce effect B instead.

(4.) *Motivity.*—It is said mind cannot act without a motive. In a conflict of motives the strongest must prevail, therefore volitions always are as the strongest motive. The fallacy of this argument comes from the materialistic idea conveyed by the term "strongest." There is no analogy between mental and material phenomena that admits of such argumentation. The strength of a motive cannot be represented by the weights of a balance; to infer prevalence from strength in mental the same as in physical phenomena is vicious. If, however, the term strongest motive must be used, it is indispensable that it be distinctly stated in what the strength of a motive consists; the term strength must be clearly defined. "The so-called strength of a motive," says Whedon, "may be defined the degree of probability that the will will choose in accordance with it, or on account of it." This definition being admitted, the argument is closed, for beyond all controversy it is evident that great improbabilities do sometimes occur; an improbability, however great, is not the equivalent even of a certainty, much less of a necessity.

But, again, the argument assumes that mind never acts but in view of motives, and that it cannot act without a motive. This is not admitted. Every active man, every day of his life, in a thousand indifferent and unimportant movements, both of mind and body, acts in the total absence from consciousness of any motive or reason for doing as he does; and, again, in an equilibrium of conflicting motives, clearly cognized in consciousness, man can make a choice. This is not a supposed case, but is of actual and frequent occurrence. Men frequently with strong motives for action find themselves without any motive whatever for action in one way rather than another, and yet in these circumstances they put forth volitions as readily and as easily as when a strong preponderance is obvious. The argument from the strength of motives is not determinative.

(5.) *Divine Prescience.*—Infinite wisdom must include a perfect knowledge from eternity of all existences and events. A complete history of the universe through all time must have always been perfectly cognized by the Divine Mind. God's foreknowledge can never be disappointed. All existences and events will be as God has from eternity foreknown them; therefore the opposite to what is, and the different from it, could not be; the power to the contrary does not exist. Let it be distinctly noted that the inference here is not merely the non-existence of a power to the contrary, but its impossibility; and if the argument proves an impossibility in human affairs, it also proves the same as to divine affairs—indeed, as to all events from eternity to eternity—and God himself is forever shut up to one sole and necessary history; the actual equals the possible; eternal fate governs God and all that is not God.

The premises are unquestionable, but the conclusion is a *non-sequitur.* A future event may be certain, may be known as certain, and its opposite be possible notwithstanding; *will be* is not the same as *must be.* The argument would be equally forcible if the foreknowledge of God were eliminated. Knowledge is not causative; the knowledge of an event has nothing to do with its production. All that the divine prescience of future events does in this argument is to prove their certainty. But this must be admitted without such proof: all things will be as they will be, whether God knows them or not. The history of the universe will be in one way, and not two; objective certainty is self-evident. But certainty is not necessity; it does not exclude the possibility of an opposite. Prescience neither helps nor hurts this case at all. If a man can see no difference between certainty and necessity, he cannot admit contingency; he is logically shut up to invincible fate. If one does apprehend a clear difference between will be and must be, he may affirm both prescience and contingency. Between these two parties thus cognizing these ultimate ideas there must be a perpetual difference of opinion on the question under discussion. Further controversy is useless; they have reached the ultimate of the question; they must stand face to face, one affirming contingency, and the other necessity, without the possibility of an argument from either that will be of any service to the other.

(6.) *Divine Sovereignty.*—God governs the world in accordance with a plan. No existence or event can be permitted to contravene his plan; all existences and

events must be included in the plan, and each must form a constituent part thereof. To suppose anything contingent upon the human will is to take that thing from the purview of the divine sovereignty, subject it to human caprice, to uncertainty, to chance. Therefore nothing can be possible which is different from what is.

All the strength of this argument lies in one or the other, or both, of two conceptions. One of these conceptions is that a perfect government implies an absolute control, a determining efficiency; the other is that contingency is the equivalent of uncertainty, no cause, chance. The one conception is that the divine sovereignty cannot be complete and perfect unless all that is not God be reduced to the condition of machinery. The antagonist of this idea is the conception of a government of beings endowed with alternative powers. The idea that a contingency is an uncertainty is antagonized by the conception that contingency and certainty may both be predicated of the same event; it may be certain that a thing will be, and yet, at the same time, be possible that it may not be. These antagonizing conceptions are ultimate; and two parties, the one entertaining one and the other the other, must forever be at variance. Controversy closes, the one party affirming and the other denying. If God cannot know how his creatures will conduct themselves when endowed with alternative power, when left to determine their conduct by their own free will; if he cannot govern the world when much of its history is within the power of his creatures, when much that is, is determined and enacted by the free volitions of men, then freedomism must quit the field, and, as we see it, fatalism is triumphant. There are innumerable possibilities which never become actual; if the actual be the measure of the possible, then fate governs all things.

III. *Literature.*—Arminius, *Works* (Auburn, N. Y. 1853, 3 vols. 8vo), i, 252; ii, 472; Wesley, *Works* (N. Y. ed.), ii, 69, 404, 460; v, 39; vi, 41, 49, 127, 584; vii, 97; Fletcher, *Works* (ibid.), i, 90 sq., 322, 502; ii, 227, etc.; Watson, *Theological Institutes* (ibid.), ii, 435 sq.; Fisk, *Calvinistic Controversy* (ibid. 1835), p. 129 sq.; Bledsoe, *Examination of Edwards* (Phila. 1845); Whedon, *Freedom of the Will* (N. Y. 1864); Raymond, *Systematic Theology* (Cincinnati, 1877), ii, 140 sq.; Pope, *Christian Theology* (Lond. and N. Y. 1879 sq.), ii, 363 sq. A very moderately Calvinistic, but not strictly Arminian, view of the will may be found in the *Baptist Review*, 1880, p. 527 sq. See ARMINIANISM; THEOLOGY (NEW ENGLAND); WESLEYANISM. (M. R.)

WILL, CALVINISTIC DOCTRINE OF THE. It is obvious that consistent Calvinists and Pelagians cannot hold the same theory as to the nature, conditions, and extent of the freedom of man in willing. It is no less certain that Evangelical Calvinists can, in perfect logical consistency with their system of faith, hold any theory of human freedom which is open to evangelical Arminians in consistency with the logic of their system.

I. *Freedom of the Will.*—It has always been part of the religious faith of Calvinists that man is a free responsible agent. The various methods of philosophically accounting for the fact of freedom, and the relation of the will to the other faculties of the soul, and of its freedom to the revealed doctrines of sin and grace, are elements of philosophy and not of theology. The *Westminster Confession of Faith* represents all other Calvinistic standards in asserting as follows:

Ch. iii, § 1. God has "unchangeably ordained whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Ch. v, § 2. "Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably, yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently."

Ch. ix, § 1. "God hath endued the will of man with that natural liberty, that it is neither forced nor by any absolute necessity of nature determined to good or evil."

This doctrine Calvinists have always maintained, and they have never held any other doctrines which, in their belief, were inconsistent with this fundamental doctrine of human freedom.

In former times Calvinistic theologians, while maintaining the freedom of man as a responsible moral agent, have generally felt impelled to set over against the fact of freedom the equally certain facts of man's moral depravity, and consequent voluntary aversion and moral inability to fulfill those obligations which spring out of our relation to God. This has been sharply emphasized in opposition to Pelagian error. But more recently, in consequence of the prevalence of pantheistic and materialistic modes of thought, which are alike fatalistic, Calvinists generally have been impelled to unite with their Wesleyan brethren in emphasizing the rational and moral self-determining power of the human soul which they had always held. This primary truth is the only and the efficient solvent alike of materialism and of pantheism in all their forms. It is the citadel of faith, the last tenable stronghold in defence of supernatural religion. We therefore not only hold to the freedom of the human soul in willing sincerely and in good faith, but we regard it as fundamental and essential, the truth of all others to be held aloft and vindicated at the present day.

That Calvinistic theologians as a class have always maintained the freedom of the human soul as the sole cause of its own volitions is so conspicuously true that such impartial, learned, and able critics as Sir William Hamilton (*Discussions*, Appendix I, A; and note on p. 402 of collected *Works of Dugald Stewart*), Dugald Stewart (*Dissertation on the Progress of Philosophy*), and Sir James Mackintosh (Note O to his *Preliminary Dissertation*) have affirmed that the doctrine of the will maintained by Jonathan Edwards is irreconcilably inconsistent with the doctrines of Augustine and Calvin, and the system they taught. In direct contradiction to this opinion, Edwards and Chalmers have held that the particular theory of liberty which they maintained—which has been absurdly misrepresented by its title of "philosophical necessity"—is essential to the logical defence of the Calvinistic system. Principal William Cunningham, in his article "Calvinism and the Doctrine of Philosophical Necessity," in his *Reformers and the Theology of the Reformation*, has incontrovertibly proved that both these opposite opinions, as to the relation of the Calvinistic system of theology to special theories of the freedom of the will, are false; and that neither the theory taught by Edwards, nor the theory of self-determination taught by Evangelical Arminians, or any other theory of the will which can be consistently held by Wesleyans, is excluded by the logic of Calvinism.

II. *Opposition to Pelagianism.*—Pelagians hold that the essence of free-will involves an absolutely unconditioned power of choice between good and evil, and that this power is inalienable from human nature and essential to responsible agency; that the moral agency of a man at any one moment cannot determine nor limit his moral agency at any other moment, but that he must possess, whatever his conduct, throughout his entire existence, full ability to will and to do all that God has any right to require of him; that moral character, whether good or bad, can be rationally predicated only of *acts* of the will, and not of any permanent states of the will or of the affections. Hence Pelagians deny—1. That Adam was created with a holy character antecedent to his own morally unbiassed action. 2. They deny that Adam was the representative head of the human race, and that, in consequence of his apostasy, his own nature or that of his posterity became morally depraved. 3. They deny that man's will is ever morally impotent, or unable to meet all the obligations resting upon him. 4. That the will of sinful man is dependent upon supernatural assistance, or that it can be effectually influenced by such grace without prejudice to its freedom or responsibility. 5. Socinians, the only con-

sistent Pelagians, hold that *certainty* is absolutely inconsistent with liberty, and that, consequently, God cannot foreknow the future free acts of men, or other contingent events.

Calvinists are, of course, prevented by their religious faith from agreeing with the above positions of the Pelagians as to the conditions of free agency. They hold that man was created with a positive holy character, yet able to obey or disobey. That man's moral nature has been since the fall totally corrupt, indisposed and disabled to obey God's holy law. That the influence of divine grace, prevenient and co-operative, exercised in regeneration and sanctification, instead of limiting the liberty of the human will, re-establishes and reinvigorates it.

III. *Ability and Liberty.*—Hence Augustinians have sharply emphasized the distinction between *liberty*, the inalienable property of the human soul as a free rational moral agent, and *ability*, i. e. the power to will and do up to the full measure of our responsibility; or the power to will in a manner contrary to the prevailing moral state of the soul itself; or the power, by a mere volition, to change that prevalent moral state. The same distinction is signalized, by German philosophical theologians, by the terms *Formale Freiheit*, or ability, and *Reale Freiheit*, or liberty. The neglect of this distinction has led to much confusion. Augustine, Luther, and many of the older Augustinian theologians, in terms denied liberty, when they really meant only to deny to men moral ability to obey the divine law independently of supernatural grace. This has led many honest opponents of Calvinism, imperfectly acquainted with Augustinian theological literature, and the usage of technical language which prevails in it, to misunderstand altogether the meaning of many of our classical authorities. Calvinists, as they have understood themselves, have always maintained the freedom of the human will, and at the same time, and in perfect consistency, have denied the moral ability of man since the fall to obey God's law without supernatural grace. They have also always, and with equal consistency, maintained that all events, including the volitions of free agents as well as those dependent upon necessary causes, have been from eternity certainly future, and that this certain futurition has been determined by the sovereign foreordination of God.

But in all these points, except the last, Wesleyans and Calvinists agree. Different explanations and adjustments of these great commonplaces of Evangelical Christianity may distinguish them, but, as above generally stated, they are at one. God did create man with a nature holy, antecedent to all action, yet mutable (Watson, *Institutes*, pt. ii, ch. vi and xviii; and Wesley, as there quoted by Watson). Man, after his fall, continues to be a free and responsible moral agent, and yet is morally depraved before individual action, and is unable, before regeneration, and without the assistance of supernatural grace, to obey the divine law; and the operation of this grace does no violence to his freedom of will (*Methodist Articles*, art. viii; Watson, *Institutes*, pt. ii, ch. xviii; and Wesley on *Original Sin*). Saints in glory will be free, yet confirmed in holiness and not liable to fall into sin (Watson, *Institutes*, pt. ii, ch. xxix). The free acts of men and angels have always been certainly future to the infinite foreknowledge of God (*ibid.* pt. ii, ch. iv).

IV. *Foreknowledge and Predestination.*—Obviously, therefore, the only point at which the essential elements of the Calvinistic system even appear to bear upon the nature or conditions of human free agency in a manner different from that in which the essential principles of evangelical Arminianism bear upon the same is the point of the divine decrees. Calvinists hold that God has from eternity immutably foreknown and *foreordained* whatsoever comes to pass. Wesleyans hold that God has from eternity immutably foreknown whatsoever comes to pass. Both equally involve *certainty*, and neither involves anything else. Watson says "the great fallacy in the argument, that the certain prescience of a moral action destroys its contingency, lies in supposing that contingency and certainty are the opposite of each other." Anti-Calvinists commonly understand that divine foreordination necessarily includes the determination upon the part of God efficiently to bring to pass the things foreordained. But all events are effects either of necessary or of free causes. Foreordination of the effects of necessary causes, of course, does involve a putting-forth of divine efficiency to bring them to pass either immediately or mediately. But the foreordination of the effects of free causes, such as the volitions of free agents, of course, does *not* involve upon the part of God any purpose of putting forth efficiency to bring the foreordained volition to pass, except that involved in bringing the free agent into existence whom he foresaw would freely execute the volition in question; and in giving him power, either natural or gracious, to execute it. God eternally saw in idea all possible free agents, under all possible conditions, and all the volitions which they would freely exercise under all those conditions, if they were so created and conditioned. This knowledge (*scientia simplicis intelligentiæ*) precedes and conditions all foreordination. He then sovereignly chose out of the possible the entire system of things he desired to make actually future, and by this choice he made the futurition of all things *certain*. This foreordination precedes and conditions his foreknowledge of things certainly future. In order to execute it, God, in creation and providence, brings into existence and controls in action all necessary agents, including some sides of human nature; but as to free volitions, he simply brings the agents into existence and conditions them according to his plan, and graciously or naturally supplies them with the power necessary to will and act as predetermined, and then leaves them freely and contingently to will as he had certainly foreseen they would do. Or, as an eminent Calvinistic authority prefers to put it, "The Calvinistic position is stated with sufficient distinctness when it is said that the existing system of things or world-plan was present in the divine mind from all eternity, and was therefore both foreknown and foreordained." Thus the Calvinistic doctrine of the foreordination of free acts, like the Wesleyan doctrine of foreknowledge (which really does not differ from it as much as many suppose), simply involves the previous immutable *certainty* of the act, and in no way affects the freedom of the agent or the contingency of his act (*Westminster Confession of Faith*, iii, 1). It is free in its very essential nature. It is foreseen that the agent would exercise it if created and so conditioned. God makes it *certainly future* by his purpose to so create and so place that man. His creation and providential condition are brought about by the efficiency of God. His volition, although foreseen to be certainly future, is his own free spontaneous self-determination. Even if this explanation should be proved untrue or absurd, surely a thousand other reconciliations of these revealed truths may be possible to divine, although they should all be impossible to human, reason.

Hence, neither Calvinist nor evangelical Arminian can consistently hold a theory of the will involving the principles of Pelagianism which both repudiate. And hence, also, Wesleyans and Calvinists agreeing (1) that God's foreknowledge proves that all events are certainly future, and (2) that there can be no foreordination of a human volition in any sense or degree inconsistent with its perfect freedom, have, each of them, in consistency with the logic of their respective systems, precisely the same range of choice as to theories of the will as the other. Principal William Cunningham incontrovertibly proves this in essay ix, *Reformers and Theology of the Reformation*. That foreknowledge leads to foreordination is argued by professor L. D. M'Cabe, D.D., LL.D., in his Chautauqua *Address* for 1880, and in his work on *The Foreknowledge of God;* and hence he proposes to revolutionize Wesleyan theology by the introduction of

the denial of God's foreknowledge of future contingent events.

V. *The Edwardean Doctrine.*—Edwards wrote against the Pelagianizing Arminians represented by Whitby, and in a theological interest, as he supposed. He proposed to settle forever, by strictly logical process, all the questions at issue. He argued that the act of the will is by a rigid law of causation determined by the strongest motive. "He does not carefully distinguish between the different usages of the word 'cause;' he seems to limit freedom too exclusively to executive volition; at times he implies that the whole causal power, producing volition, resides in the motives; his conception of causation is derived from the sphere of mechanics rather than from that of living spontaneous forces; and he is so in earnest in arguing against the self-determining power of the will as to neglect that element of self-determination which is undeniably found in every personal act" (Smith [Dr. Henry B.], in the *Amer. Presb. and Theol. Review*, Jan. 1865). Yet he never intended to deny that essential freedom of choice which is witnessed for in consciousness, and that he conducted his argument with consummate power is witnessed to by his most earnest opponents. He "set up a philosophy of the will which is not consonant with the doctrine that had been held by the main body of Augustinian theologians. . . . The doctrine of Augustine, however, and the more general doctrine, even, of Calvinistic theologians, the doctrine of Calvin himself, and of the Westminster Assembly's creeds, is that a certain liberty of will (*ad utrumvis*), or the power of contrary choice, had belonged to the first man, but had disappeared in the act of transgression, which brought his will into bondage to evil. It was the common doctrine, too, that in mankind now, while the will is enslaved as regards religious obedience, it remains free outside of this province in all civil and secular concerns. In this wide domain the power of contrary choice still remains" (Fisher [Rev. Prof. George P.], in the *North American Review*, March, 1879). Calvin says, in writing against Pighius, "If force be opposed to freedom, I acknowledge and will always affirm that there is a free will, a will determining itself, and proclaim every man who thinks otherwise a heretic. Let the will be called free in this sense, that is, because it is not constrained or impelled irresistibly from without, but determines itself by itself" (Henry, *Life of Calvin*, transl. by Stebbing, i, 497). Dr. Thomas Reid, the founder of the Scottish philosophy, was a Calvinistic minister, and in his *Active Powers* taught the freedom of the will. Sir William Hamilton, who was a member of a Calvinistic Church, and a believer in foreknowledge and foreordination, taught the same (see his *Notes on Reid*, and his *Discussions*). Dr. M'Cosh (*Divine Government*, bk. iii, ch. i, § 1 and 2) plainly enters his dissent from Edwards, although he regards the problem as to the consistency of the admitted self-determining power of the human soul and the universal reign of the law of causation to be at present insoluble. Henry P. Tappan has ably criticised Edwards in the interest of the "doctrine of a self-determined will," while he remains a consistent Calvinist.

There is no doubt that Edwards's celebrated treatise is an amazing monument of genius. In certain special directions its argument has never been answered, and, as far as can now be seen, never will be. Dr. Whedon's new view of the will is a practical testimony to the convincing power of Edwards's logic. His (Edwards) *Infinite Series* remains a triumphant refutation of the old doctrine of the liberty of indifference. The position of the treatise before the public in the present age, however, is maintained not by its Calvinistic defenders, but by its persistent critics, who attack it because they believe it to be the citadel of Calvinistic theology. This is, and has always been, an entire mistake. Calvinists, as such, are independent of, and indifferent to, the psychological theory it advocates, and the fate of the argument on which that theory rests.

VI. *Psychology of the Subject.*—The question as to the human will and the laws of its action should be investigated purely as a psychological, and not as a theological, question. In this respect both Edwards and Whedon have equally erred. The opinion of most modern theologians, founded purely on psychological considerations, and independent of all theological bias, is, upon the whole, as follows. Great confusion has been imported into this difficult problem by the usage, common to both parties, of considering the will as a separate organ or agent, exterior to the reason, affection, desires, conscience, and other faculties of the soul. Consciousness affirms that the human soul is an absolute unit, not like the body a system of organs. The whole soul is the one organ of all its functions; the whole soul (Ego) thinks, desires, judges, feels; and the whole soul wills. The soul, that is, the person, is an original self-prompted cause, and is the sole and sufficient cause of all its volitions. In every free volition the soul is self-determined only, and had power to the contrary choice. The will, however, is not separate from the reason, but includes it; includes all the soul includes; is self-decided by its own contents and its own character; and hence is rational and moral, free and responsible.

If the problem be pushed further, and we are asked to affirm the relation which the previous states of the soul sustain to its volitions, most theologians believe that no satisfactory answer has ever been given. The answer of Edwards that the volitions are determined, through a rigid law of moral causation, by the preceding state of the soul, or by the strongest motive, appears to involve the reign within the will of the same law of cause and effect which prevails in the physical universe; and this it is difficult to prevent from degenerating into fatalism. The answer of Whedon that the will, independent of the reason, and the affections and the conscience can "project volitions" for the origin and direction of which no cause or reason whatever exists, except the bare power the man has to will anything, appears to us to involve pure chance (by excluding conscience and reason and personal character and content from the will itself). And chance is only another name for fate. It is better to be satisfied with the statement of the points in which all agree—(*a*) the free self-determining power of the soul itself in every free choice, (*b*) that in the free acts for which we are morally responsible we act for reasons, in view of moral considerations, and our personal character is revealed in the act—than to insist further upon a rational account of the genesis of each volition and its relation to the antecedent states of the soul. For hitherto no such account has been permanently regarded as satisfactory by either party.

VII. *Literature.*—Leibnitz, *Essais de Théodicée*, etc.; Reid, *Active Powers*, essay iv; Turretine, *Institutio Theologiæ*, locus decimus; Hodge, *Systematic Theology*, pt. ii, ch. ix; Edwards, *Inquiry on the Freedom of the Will;* Cunningham, *Theology of the Reformers*, essay ix; Hamilton, *Notes on Stewart;* id. *Discussions;* Fisher, *Discussions on History and Theology*, p. 227–252; Smith, *Review of Whedon on the Will*, in the *American Presbyterian and Theological Review*, Jan. 1865; Day, *On the Will;* Tappan, *Review of Edwards's Inquiry*, and *The Doctrine of the Will Applied to Moral Agency and Responsibility;* Taylor, *Moral Government of God;* M'Cosh, *Divine Government*, bk. iii, ch. i. (A. A. H.)

Willard, Joseph, D.D., LL.D., a president of Harvard College, brother of Rev. John Willard, D.D., of Strafford, Conn., was born in Biddeford, Me., Dec. 29, 1738. He was the son of the Rev. Samuel Willard, minister of that town, and great-grandson of the Rev. Samuel Willard of the Old South Church, Boston, and vice-president of Harvard College. Joseph was born and reared in poverty, but by the aid of others and by his own energy he entered Harvard College, and grad-

uated in 1765. He studied divinity after his graduation, was tutor in Greek for six years, and was ordained colleague pastor (with Joseph Champney) of the First Congregational Church in Beverly, Mass., in 1772. Here he preached until 1781, when he was elected president of Harvard University. For more than sixteen years he performed his duties without interruption by sickness; but in 1798 he was prostrated by a severe illness and could never afterwards attend to the work of the college with the same constancy. In August, 1804, he took a journey to the southern part of the state, and on his return from Nantucket to New Bedford he was seized at the latter place with sudden illness, and died in five days, Sept. 25, 1804. "President Willard's whole life was modelled on the sound and impregnable principles of religion, and presented an admirable specimen of the old Puritan character liberalized and improved. Generosity, disinterestedness, a lofty integrity, and honor were united with modesty, simplicity, and singleness of heart." In the administration of the college he was eminently faithful, and his firmness, dignity, affability, and benignity secured the cordial respect, and often the affection, of both the students and the faculty. As a preacher, he was plain, instructive, and solemn. President Willard was a thorough and profound scholar; especially in his knowledge of the Greek language and literature he had few superiors, if any. He wrote a *Grammar of the Greek Language* (the first, probably, that was written in English) which remains in manuscript in the library of the university. It shows great research. The publication of the *Gloucester Greek Grammar* when Dr. Willard's was nearly completed induced him to abandon the design of publication. A few occasional sermons were published. See Sprague, *Annals of the Amer. Pulpit*, ii, 23–30; *Cong. Quarterly*, 1859, p. 40; *Willard's Memoirs*.

Willehad, Sr., apostle to the Frisians and Saxons, was born about A.D. 730 in the kingdom of Northumberland, of an ancient family. His early training was largely conducted by Alcuin (q. v.) of York. He reached Friesland in or about the year 770, and began his labors in the place (Dockum) where Boniface had been murdered, with successful results. His zeal drove him, however, to seek a region where Christianity had not been introduced, and he went, in consequence, to Eastern Frisia. Here the idolatrous people were extremely fanatical, and he escaped murder at their hands only through the narrow chance of a favorable lot being thrown when the gods were invoked. At another place, Drenthe, he was more successful, until the fanatical zeal of his own companions excited the anger of the people and compelled his removal. In the meantime his labors had been mentioned to Charlemagne, and in 781 that monarch intrusted to him the work of converting the Saxons in the vale of Wigmodi, on the Lower Weser, and also the neighboring Frisians. In this work he displayed great tact and zeal, and succeeded in a little while to a degree which had not been possible to Charlemagne with all his armies. Many families were converted and several churches founded during the two years which elapsed before the last rising of the Saxons under their duke, Widukind, against the new authorities. This rising occurred in 782, and was especially violent against the Christians who had been gathered by Willehad. The missionary saved himself by flight to Frisia, but a number of his assistants and friends were killed. The interval until the reconquest of the country was employed by Willehad in a visit to the pope, where he met with a fellow-laborer and sufferer among the heathen named Liutger, and in a sojourn—employed with devotional and literary duties, especially the copying of Paul's epistles—in one of Willebrord's convents at Echternach, near Treves. In 785 Widukind was baptized, and Willehad returned to his work in the region of the Lower Weser and resumed his labors. He established a central Church at Bremen and a smaller Church at Blexen. In 787, July 13, he was consecrated bishop at Worms, having previously been a simple presbyter. On his return, he found the Saxons unwilling to recognise a bishop placed over them by the conqueror and endowed with the right of exacting tithes; but he labored with persistent zeal to effect a firm establishment of the Church among them, and succeeded in dedicating the first Church in his diocese Nov. 1, 789. His administration, however, was but brief. He undertook a tour of visitation, the fatigues of which threw him into a violent fever, from which he died Nov. 8, 789. He had earned the reputation of a devout, eminently trustful, and very zealous Christian laborer, as well as of a modest, courageous, and abstemious man. He wholly abstained from the use of flesh food and intoxicating drink. His body was interred at Bremen and was credited with the performance of many miracles. Ansgar enumerates thirty-four such wonders, which involve not only many noteworthy historical and topographical traditions of that time, but also several psychological features which deserve examination. He was formally canonized, and two days, July 13 and Nov. 8, were set apart in his honor.

Literature.—Anskarius, *Vita S. Willehadi, Episc. Brem.* (earliest edition), the principal source; Cæsaris [Phil.] *Triapostol. Septentrion., sive Vitæ et Gestæ SS. Willehadi, Ansgarii, et Rimberti* (Colon. 1642); Mabillon, *Acta SS. Bened.* iii, 2, 404 sq., best edition in Pertz, *Monum.* ii, 378–390; Adami *Gesta Hammaburg. Eccl. Pontif. usque ad An.* 1072, in Pertz, vii, 267 sq.; Rettberg, *Kirchengesch. Deutschlands*, ii, 450–455, 537; Klippel, *Lebensbeschreibung d. Erzbischofs Ansgar* (Bremen, 1845); Herzog, *Real-Encyklop.* s. v.

Willeram (or **Williram**, also **Walram** and **Waltramus**) was a learned German monk, and native of Franconia. On his return from Paris, where he had been to study philosophy and belles-lettres under able masters, he was appointed prebendary at Bamberg; but ere long he assumed the garb of a monk and retired into the convent at Fulda. The report of his piety, his merits, and his learning reached the emperor Henry III, who gave to him the Abbey of Ebersberg, Bavaria, in 1048, where he passed the remainder of his days. Willeram died May 7, 1085. He seems to have been concerned to improve the material interests of his monastery, as a number of exchanges of property made by him are on record, among them the barter of several devotional books for a vineyard possessed by bishop Henry of Trident. He had the reputation of being a scholar and a poet. We are indebted to him for a double paraphrase of Solomon's Song, one in hexameter verse in Latin, another in prose in the language of the ancient Franks. It was arranged in the form of a dialogue between bridegroom and bride. Several copies of this double work are preserved in manuscript in various libraries of Europe; the original is at the Abbey of Ebersberg. The Latin paraphrase had been brought out for the first time by Menrad Molther of Augsburg, under the title *Wilrami Abbatis in Cantica Salomonis Mystica Explanatio* (Hagenau, 1528). Paul Merula published the two texts, with notes and a Dutch translation, at Leyden, in 1598, entitled *Willerami Paraphrasis Gemina in Canticum Canticorum, prior Rhythmis Latinis, Altera Veteri Lingua Francica.* But, in spite of all his merit, his publication, after one poor manuscript was finished, remained incorrect and of little value. That which Marquard Freher had given in German from the manuscript at Heidelberg is more highly estimated. It was published at Worms in 1631 under the title *Uhralte Verdolmetschung des hohen Liedes Salomonis.* Schiller, the author of *Thesaurus Antiq. Teuton.*, formed a plan of reducing the work of Willeram, but he died before he had time to realize his project. His work was found among his papers, and Scherz took upon himself the task of completing it, and published it in Ulm in 1726. Through the efforts of M. de Fallersleben, an entire edition of the work was published by Hoffmann in Ger

man, at Breslau, in 1827. See Oefele, *Rerum Boicar. Script.* ii, 1–46; Hirsch, *Jahrb. d. deutschen Reichs unter Heinrich II*, i, 150; Wattenbach, *Deutschlands Geschichtsquellen im Mittelalter*, p. 217 sq.; Giesebrecht, *Gesch. d. deutsch. Kaiserzeit* (2d ed.), ii, 540; Hoefer, *Nouv. Biog. Générale*, s. v.

William (*St.*) OF AQUITAINE, *duke*, surnamed "the Great," was the son of count Thierry, and is thought to have been the brother of Charlemagne, who greatly honored him, and rewarded his services in reducing the Saracens in Spain. William founded a monastery in Gellone, a little valley on the borders of the diocese of Lodève, which he entered barefooted and in sackcloth in 806, after having obtained the consent of his wife, and made provision for his children. He practiced great austerity, and died May 28, 812 or 813. His body was found in 1679 under the great altar of the church there. See Hoefer, *Nouv. Biog. Générale*, xxii, 594.

William OF ARIA, a goldsmith of Paris, flourished about the beginning of the 13th century. He stood forth as a preacher of the sect of the Holy Ghost, and announced the coming of judgments on a corrupt Church, and the inauguration of a new era in which the Holy Ghost was to permeate all. See Neander, *Hist. of the Church*, iv, 448.

William OF AUVERGNE (also called OF PARIS), a French prelate and theologian, was born at Aurillac about the close of the 12th century. He succeeded Barthélemy as bishop of Paris in 1228. He took a large part in the civil affairs of Louis X. At the same time he too deeply interested himself in the controversies of the day respecting benefices, combating the abuses with great vigor. He also erected several churches and monastic institutions. He died at Paris March 30, 1248. His works, which consist of many mystical treatises, were published by Leféron (Orleans, 1674, 2 vols. fol.). See Hoefer, *Nouv. Biog. Générale*, xxii, 888.

William OF AUXERRE, a French theologian of the early part of the 13th century, became professor of theology in Paris, where he acquired a great reputation for learning. He died at Rome in 1230, leaving a *Summa Theologica*, written at Paris about 1216, of which Denis of Chartreux eventually published an abridgment. See Hoefer, *Nouv. Biog. Générale*, xxii, 697.

William OF CHAMPEAUX (Lat. *Campellensis*), a French scholastic, was born in the village of Champeaux, near Melun, about the close of the 11th century. He studied at Paris under Anselm of Laon, became archdeacon of Notre Dame, and taught dialectics in the cathedral school for many years. Among his scholars was the famous Abelard, who eventually eclipsed him. In 1105 Champeaux retired to a suburb of Paris, and there founded, in 1113, the Abbey of St. Victor. He soon opened a school of philosophy, rhetoric, and theology, and was next raised to the episcopacy of Chalons-sur-Marne. He became involved in the papal quarrel of the investitures (q. v.), and died in 1121. His principal published works are two treatises entitled *Moralia Abbreviata* and *De Origine Animæ*, together with a fragment on the eucharist, contained in Mabillon's edition of St. Bernard's *Works*. For these philosophic speculations, see Hoefer, *Nouv. Biog. Générale*, ix, 626.

William OF CORBEUIL, archbishop of Canterbury, is generally supposed to have been a Frenchman. His first appearance in history is as one of the clerks of Ralph Flambard, bishop of Durham. William was selected by the bishop of London to be prior of St. Osyth. He was consecrated archbishop of the see of Canterbury in 1123. In 1128 he officiated at the coronation of king Stephen. His conduct in so doing has been severely censured. One important event connected with the history of archbishop William was the completion and consecration of the church commenced by Lanfranc and carried on by Anselm. This occurred May 4, 1130. "A dedication so famous," says Gervas, "was never heard of on earth, since the dedication of the Temple of Solomon." The archbishop died in 1136. See Hook, *Lives of the Archbishops of Canterbury*, ii, 302 sq.

William (*St.*) OF DIJON was born in 961 of a noble family, near Navarre (Italy), and was early dedicated to the Church. He became a proficient in sacred and profane learning, and retired first to Clugny, but was soon made abbé of St. Benigne, and superior of a large number of monasteries, into which he introduced wise reforms and a love of polite literature. He founded the abbey of Frutaire, commonly called St. Balain, in the diocese of Yvrée, and died at Fécamp (Normandy), Jan. 1, 1031. See Hoefer, *Nouv. Biog. Générale*, xxii, 595.

William OF MALMESBURY. See MALMESBURY.

William OF MODENA, a Roman Catholic bishop of the 13th century, was sent by pope Honorius III as a legate to Livonia about 1224. He was of great service to both the natives and their recent conquerors, the Germans, by exhorting the one to bear the yoke in submission, and charging the other to lay on the shoulders of their subjects no intolerable burdens. See Neander, *Hist. of the Church*, iv, 41.

William OF NEWBURY (*Newburgh*, or *Newbridge*), a canon of the monastery of Newbury, Yorkshire, was born in 1136, probably at Bridlington, Yorkshire, and died in 1208. He left a valuable history of England, extending from the Norman Conquest to the year 1197, entitled *Gulielmi Neubrigensis Rerum Anglicarum Libri V* (Antwerp, 1567).

William OF NOGARET. See NOGARET.

William I OF ORANGE (of the house of Nassau), the first leader in the Dutch war of independence, was born of Lutheran parents at Dillenburg, in Nassau, April 16, 1533. He was educated in the principles of the Reformed religion; but the emperor Charles V, who early became interested in his career, removed him to his court, and had him trained in the Roman Catholic faith. The emperor soon admitted the boy to great intimacy with him, allowing him alone to be present when he gave audience to foreign ambassadors, and in other ways honoring him with a confidence far above his years. The discretion which the young prince manifested in matters of public concern gained for him the surname of *The Silent;* and even the emperor avowed that he had been indebted to so young a man for important suggestions which had not occurred to his own mind. In 1554 he put him in command of troops, and employed him in diplomacy. On the abdication of Charles in favor of his son Philip II, the relation of William to the crown was materially changed. Philip hated him on account of the esteem in which he had been held by his father. Yet, under Philip, William paved the way for the treaty of Cateau-Cambrésis in 1559, and Henry II of France detained him and the duke of Alva as hostages for its execution. While Charles remained on the throne William adhered to the Roman faith; but on the abdication of that monarch he embraced Calvinism as readily as he had abandoned Lutheranism in his youth. This change was unknown to the French monarch at the time of his residence there, who, supposing him to enjoy the same confidence with Philip that he had enjoyed with Charles, incautiously revealed to him the secret of a treaty lately concluded between the crowns of France and Spain to exterminate "that accursed vermin the Protestants" in the dominions of both. William hastened to communicate this disclosure to the Protestant leaders at Brussels, and Philip discovered that he had revealed the secret. William was already a member of the council of state which was to assist Margaret of Parma in the regency of the Netherlands. Being also stadtholder of Holland, Zealand, and Utrecht, he was able to exert a strong influence in

behalf of the Protestants, and largely undermine the designs of Philip. In 1564 he brought about the removal of Cardinal Granvelle, the principal enemy of the Protestants, but could not prevent the introduction of the Inquisition, and the increasingly strong hand of persecution. At length the approach of the bloody duke of Alva, to whom Philip had transferred the regency of the Netherlands from Margaret of Parma, was the signal to William of the coming contest. He avoided the tragical fate of Egmont and Horn by retiring for a few months to his paternal domains in Nassau. The cruelties of Alva to the Protestants of the Netherlands, his own wrongs, and perhaps political more than religious motives aroused William, in 1568, to an energetic course of opposition to the tyranny of Spain, which did not cease until triumph was complete. He published his *Justification against the False Blame of his Calumniators*, and began, in concert with the Protestant princes of Germany, to raise money and troops. His first operations miscarried. He was driven back with his army of 30,000 men into French Flanders; and in the spring of 1569 he, and his brothers Louis and Henry, with 1200 of his soldiers, joined the Huguenots under Coligni. Then again in 1572, after various successful engagements, in which he had had command of an army of 24,000 troops, he was compelled to disband it on account of the loss of all hope of assistance from France. In 1576 William secured the famous Union of Utrecht, which formed the basis of the Dutch republic. This union included the seven Protestant provinces of Holland, Zealand, Utrecht, Friesland, Groningen, Overyssel, and Guelderland. As soon as this measure became known to Philip, he offered a reward of 25,000 crowns and a patent of nobility for his assassination. Once he was dangerously wounded, but the task was finally undertaken by Balthazar Gérard, a Burgundian fanatic, who obtained audience with the stadtholder on pretence of business, drew a pistol, and shot him through the body, at Delft, July 10, 1584. See Motley, *The Rise of the Dutch Republic* (N. Y. 1856, 3 vols.); Klose, *Wilhelm I von Oranien* (Leips. 1864); Herrmann, *Wilhelm von Oranien* (Stuttg. 1873); Gachard, *Correspondance de Guillaume le Taciturne* (Brussels, 1847–56); and Juste, *Guillaume le Taciturne d'après sa Correspondance et les Papiers d'État.*

William OF RAMSEY, a monk of Croyland, of the time of Richard I, is known as a biographer of English saints, particularly in *Chroniques Anglo-Normandes.* See Wright, *Biog. Brit. Lit.* (Anglo-Norman Period), p. 424.

William OF RUBRUGIUS. See RUYSBROEK.

William OF ST. ALBAN'S, flourished about 1170, and is known chiefly for a Latin prose life of St. Alban, said to be a translation from an English life of that saint. The work has never been printed, but a copy of the MS. is in the Cottonian Library, and another in the library of Magdalen College, Oxford. See Wright, *Biog. Brit. Lit.* (Anglo-Norman Period), p. 213.

William OF ST. AMOUR, in Burgundy, doctor of the Sorbonne, and a famous defender of the Paris University in the 13th century against the mendicant orders, which claimed the right to occupy regular chairs of theology in the university without consenting to be governed by its rules. Pope Innocent IV had seen the necessity of putting down the monks before his death, but under Alexander IV they obtained full control of the university. Under these circumstances, St. Amour attacked them, ridiculing their doctrine that manual labor is criminal, and that prayer will reap greater harvests from the soil than labor. He was summoned before the bishop of Paris, but acquitted because his accusers did not appear (1254). Alexander, nevertheless, issued three bulls in behalf of the Dominicans in 1255. In 1256 William published his book *De Periculis Novissimorum Temporum*, which, without specifying the orders endorsed by the pope, charged monks generally with being ignorant intruders into the pulpit and the teacher's chair, and also self-seeking proselyters, as well as professional beggars, liars, flatterers, and calumniators. It asserted directly that perfection consists in labor, in the performing of good works, and not at all in begging. St. Amour achieved great popularity in consequence, and found many imitators among the common people in ridiculing the monks, though the book was condemned by the pope, and its author was banished despite the ingenious defence he interposed at Rome. A French version of the work had already been put into circulation, however, and with such effect that men like Thomas Aquinas and Bonaventura felt constrained to write in defence of mendicancy. The victory achieved over St. Amour enabled the orders to pursue their arbitrary methods without restraint, until the accession of popes Urban IV and Clement IV restored the rules of the university to some degree of honor. St. Amour was thereupon permitted to return, and was not again molested by the Dominicans. His death occurred probably in 1272. See Bulæus, *Hist. Universit. Paris.* iii, 260; Dupin, *Nouv. Bibl. des Auteurs Eccl.* vol. x; Schröckh, *Kirchengesch.* xxvii, 458 sq.; *Hist. Lit. de la France*, vol. xix; Herzog, *Real-Encyklop.* s. v.

William OF ST. THIERRY, a Belgian theologian, was born at Liege about the end of the 11th century. He studied in the abbey of St. Nicaise at Rheims, of which he was made prior in 1112, and eight years afterwards he became abbé of St. Thierry in the same vicinity. In 1134 he retired to the monastery of Ligny, and died in 1150. He was a great friend of St. Bernard, and an admirer of Abelard. He wrote a number of doctrinal, practical, and historical discussions, for which see Hoefer, *Nouv. Biog. Générale*, xxii, 665.

William THE TROUVÈRE translated into Anglo-Norman verse accounts of miracles of the Virgin and legends of the saints. See Wright, *Biog. Brit. Lit.* (Anglo-Norman Period), p. 464.

William OF WAYNFLETE. See WAYNFLETE.

William OF WYCUMB, an English clergyman of the 12th century, became prior of Lathony, and chaplain of Robert de Betun, bishop of Hereford. After the death of that prelate (1149) he wrote a sketch of his life, which is published in Wharton's *Anglia Sacra*, ii, 293 sq. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

William OF WYKEHAM. See WYKEHAM.

Williams, Charles S., D.D., a clergyman of the Protestant Episcopal Church, was born June 11, 1791, in the County of Kent, England (where his father, Rev. William Williams, was rector of a parish). He entered the army when young, and passed some time in India; on his return from India he joined the Dragoons, and served with them during a part of the Peninsula War. At Toulouse he was severely wounded, and was left all night among the dead and dying on the field. He graduated at St. John's College, Cambridge, and was ordained in 1820. In 1823 he came to the United States, and became rector of St. John's Church, York, Pa. For about eight years he was president of Baltimore College, having charge, at the same time, of the parish at Elk Ridge. During the last twenty-two years of his life he resided in Philadelphia, devoting himself to the cause of education, and officiating almost constantly for his brethren of the clergy. He died there, June 12, 1859. See *Amer. Quar. Church Review*, 1859, p. 534.

Williams, Daniel, D.D., an eminent English Presbyterian divine, was born at Wrexham, Denbighshire, in North Wales, about 1644. His early educational advantages seem to have been rather limited, but he was admitted a preacher among the Presbyterians in 1663. To avoid the penalties of the law against Dissenters, he went to Ireland, where he became chaplain to the countess of Meath. Some time after, he was called to be pastor to a congregation of Dissenters as-

sembling in Wood Street, Dublin, where he continued for nearly twenty years. During the troublous times in the latter end of the reign of James II, he found it necessary to return to London in 1687, where he continued to reside. Here he was often consulted by William III in reference to Irish affairs, and did great service in behalf of many who fled from Ireland. He became pastor of a numerous congregation at Hand Alley, Bishopsgate Street, in 1688, and in 1691 succeeded Richard Baxter as preacher of the Merchants' Lecture at Pinner's Hall, Broad Street. On account of clashings in the lectures, he, with others of the incumbents, withdrew, and established another lecture at Salter's Hall, on the same day and hour. This led to a sharp controversy between the two parties, and a great deal of bitter feeling. He died Jan. 26, 1716. The bulk of his estate he bequeathed to a great variety of charities. The most important of these charities was the founding of the Red Cross Street Library. He ordered a convenient building to be obtained for the reception of his own library, and the curious collection of Dr. Bates, which he purchased for that purpose. Accordingly, several years after his death, a commodious building was erected (1727) by subscription among the wealthy Dissenters in Red Cross Street, Cripplegate, where the books were deposited, and by subsequent additions the collection has become a considerable one, containing more than 20,000 volumes. It is also a depository for paintings of Nonconformist ministers, manuscripts, and other matters of curiosity or utility. It is here that the Dissenting ministers meet for the transaction of all business relating to the general body. Registers of births of the children of Dissenters are also kept here with accuracy, and have been allowed equal validity in courts of law with parish registers. Dr. Williams was the author of, *The Vanity of Childhood and Youth; in Several Sermons* (1691): — *Gospel Truth Stated and Vindicated* (1692):—*A Defence of Gospel Truth* (1693):—*Man Made Righteous by Christ's Obedience; Sermons* (1694): — *Discourses on Several Important Subjects* (1738–50): — and *Tractatus Selecti, ex Anglicis Latine Versi, et Testamenti sui Jussu Editi* (1760).

Williams, Eliphalet, D.D., a Congregational minister, son of Solomon Williams, D.D., of Lebanon, Conn., was born Feb. 21, 1727. He graduated at Yale College in 1743; was ordained minister in East Hartford in March, 1748; and died June 29, 1803. See Sprague, *Annals of the Amer. Pulpit*, i, 323.

Williams, Griffith, D.D., an English divine, was born at Carnarvon, in North Wales, about 1589. He entered Oxford University in 1603, but two years later entered Jesus College, Cambridge, where he graduated and entered into holy orders. He became curate of Hanwell, Middlesex; rector of Foscot, Buckinghamshire; and lecturer of St. Peter's, Cheapside, London; was suspended by the bishop of London in 1615; received the living of Llanllechid, in the diocese of Bangor; became domestic chaplain to the earl of Montgomery, and tutor to his children; was promoted to be chaplain to the king, and prebendary of Westminster; was instituted dean of Bangor, March 28, 1634; was consecrated bishop of Ossory, Ireland, in 1641, but was obliged to fly to England on the breaking-out of the Irish Rebellion, in less than a month after taking possession; endured great hardships for many years on account of his attachment to the crown; regained his bishopric at the Restoration, and died at Kilkenny, March 29, 1672. Among his published works are, *The Delights of the Saints* (1622):—*Seven Golden Candlesticks* (1627):—*The True Church* (1629):—*The Right Way to the Best Religion* (1636):—*Vindiciæ Regum* (1643): — *The Discovery of Mysteries* (eod.):—*Discourse on the Only Way to Preserve Life* (1644):—*Jura Majestatis* (eod.):—*The Great Antichrist Revealed* (1660):—*Description and Practice of the Four Most Admirable Beasts* (1663): — *The Persecution of John Bale and of Griffith Williams* (1664): — *Sermons and Treatises* (1665). See Chalmers, *Biog. Dict.* s. v.

Williams, John (1), D.D., a distinguished English prelate, was born at Aber-Conway, Carnarvonshire, Wales, March 25, 1582. He was admitted to St. John's College, Cambridge, in 1598; graduated there in 1602, and was made fellow; took holy orders in 1609, and was appointed to a small living near Bury St. Edmund's, upon the borders of Norfolk; was presented to the rectory of Grafton-Regis, Northamptonshire, in 1611; appointed chaplain to lord Egerton the same year, by whom he was promoted to the rectory of Grafton-Underwood, Northamptonshire; made precentor of Lincoln in 1613; rector of Waldgrave, Northamptonshire, in 1614, and between that year and 1617 was made prebendary and residentiary in the Church of Lincoln, prebendary of Peterborough, of Hereford, and of St. David's, and secured a sinecure in North Wales. On the accession of Francis Bacon as lord-keeper, he was made justice of the peace for Northamptonshire, and chaplain to the king at the same time; became dean of Salisbury in 1619, and of Westminster in 1620; was made lord-keeper of the great seal of England July 10, 1621, and in the same month bishop of Lincoln; was removed from his post as lord-keeper by Charles I in October, 1626; in 1636 convicted of subornation of perjury when tried for betraying the king's secrets, fined £10,000, suspended from his offices and imprisoned in the Tower, where he remained three years and six months; was released, and resumed his seat in the House of Lords in 1640, and by command of the king had all the records of proceedings against him cancelled; became archbishop of York in 1641; retired to his estate at Aber-Conway in July, 1642, and fortified Conway Castle for the king. After the death of Charles I, he spent the remainder of his days in sorrow, study, and devotion, and died March 25, 1650. He published several *Sermons*, and *The Holy Table, Name and Thing more Anciently, Properly, and Literally Used under the New Testament than that of Altar* (1637).

Williams, John (2), D.D., an eminent English divine, was born in Northamptonshire in 1634. He entered as a commoner of Magdalen Hall, Oxford, in 1651, where he completed his degrees in arts, and was ordained in 1658; was made rector of St. Mildred-in-the-Poultry, London, in 1673; prebendary of Reymere, in St. Paul's, in 1683; became chaplain to William and Mary after the Revolution; was preferred to a prebend of Canterbury, and was consecrated bishop of Chichester in December, 1696, where he died in 1709. He was the author of, *Hist. of the Gunpowder Treason* (1679):—*Brief Exposition of the Church Catechism* 1690):—*Twelve Sermons Preached at the Boyle Lectures concerning the Possibility, Necessity, and Certainty of Divine Revelation* (1695–96): —and other works.

Williams, John (3), LL.D., a Socinian minister, was born at Lampeter, Cardiganshire, Wales, in 1726. He was pastor of a Church at Sydenham, Kent, from 1758 until his death, at Islington, in 1798. He published, *A Concordance to the Greek Testament, with the English Version to each Word*, etc. (1767):—*Thoughts on Subscription to the Thirty-nine Articles*:—*Free Inquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel* (1771):—*Clerical Reform* (1792): —and other works, including *Sermons*.

Williams, Joshua, D.D., a Presbyterian divine, was born in Chester County, Pa., Aug. 8, 1767. He pursued his preparatory studies in Gettysburg; graduated at Dickinson College in 1795; studied theology privately; was licensed to preach by the Presbytery of Carlisle Oct. 4, 1797, and was ordained and installed pastor of the united congregations of Derry and Paxton, Oct. 2, 1799. In April, 1802, he became pastor of the Congregation of Big Spring, where he continued to labor for twenty-seven years, during which period, as appears from his church register, he admitted to communion

four hundred and twenty-six persons. In April, 1829, on account of bodily infirmities, he resigned his charge, but continued to preach as his health permitted and opportunity offered until his death, Aug. 21, 1838. Dr. Williams was a man of vigorous and comprehensive mind, learned and able in his profession; as a preacher, sound, evangelical, and instructive. His only publication, besides occasional contributions to periodicals, was a *Sermon on the Sinner's Inability*. See Sprague, *Annals of the Amer. Pulpit*, iv, 186; Nevin, *Churches of the Valley;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Williams, Nathan, D.D., a Congregational minister, son of Stephen Williams, D.D., of Longmeadow, Mass., was born Oct. 28, 1735. He graduated at Yale College in 1755; was ordained pastor of the Church in Tolland, Conn., April 30, 1760; from 1788 to 1808 was a member of the Corporation of Yale College, and died April 25, 1829. He published, *A Dialogue on Christian Baptism and Discipline* (2d ed. 1792). See Sprague, *Annals of the Amer. Pulpit*, i, 287.

Williams, Peter, D.D., an English clergyman, was born during the latter part of the 18th century, and became archdeacon of Merioneth in 1802. He published, *A Short Vindication of the Established Church* (1803):—*First Book of Homer's Iliad, Translated into Blank Verse* (1806):—*Remarks on Britain Independent of Commerce* (1808):—and *Remarks on the Recognition of Each Other in the Future State* (1809).

Williams, Philip, D.D., an English clergyman of the 18th century, became a fellow of St. John's College, Cambridge, in 1730, and was rector of Starston and Barrow. He published a volume of *Observations* (1733), some controversial works, and a number of *Sermons*.

Williams, Robert, was one of the earliest Methodist ministers in America. Previous to his leaving England, Mr. Wesley had given him permission to preach under the direction of the regular ministers. He first labored for a time in New York city. Under date of Nov. 1, 1769, Mr. Pilmoor, then in Philadelphia, writes, "Robert Williams called, on his way from New York to Maryland. He came over about business, and being a local preacher in England, Mr. Wesley gave him a license to preach occasionally under the direction of the regular preachers." He afterwards speaks of him as "very sincere and zealous." Williams spent the greater part of his time in Maryland, where he was instrumental in commencing a great work. In 1772 he passed south into Virginia, where his labors were greatly blessed. Early in 1775 he located, and Sept. 26, 1775, he died. Bishop Asbury says of him, "He has been a very useful, laborious man, and the Lord gave him many souls to his ministry. Perhaps no man in America has ministered to awakening so many souls as God has awakened by him." It has been said of him that "he was the first travelling preacher in America that married, located, and died." See Bangs, *Hist. of the M. E. Church*, i, 73, 76, 89; Simpson, *Cyclop. of Methodism*, s. v.; Sprague, *Annals of the Amer. Pulpit*, vii, 11.

Williams, Roger, the founder of the colony of Rhode Island, was born at Conwyl Cayo, Wales, in 1599. In his youth he went to London, and attracted the attention of Sir Edward Coke by his short-hand notes of sermons and speeches in the Star-Chamber, and was sent by him to Sutton's Hospital (now the Charterhouse School) in 1621. On April 30, 1624, he entered Jesus College, Oxford, where he obtained an exhibition. According to some authorities, he was admitted to Pembroke College, Cambridge, Jan. 29, 1623, and matriculated pensioner July 7, 1625, graduating A.B. in January, 1627. He studied Latin, Greek, Hebrew, French, and Dutch, and took orders in the Church of England. He soon, however, became an extreme Puritan, with tendencies towards the views of the Baptists, who were rapidly rising in England at that time. To avoid the persecution then rife in his own country, he emigrated to New England, arriving at Boston Feb. 5, 1631, accompanied by his wife, Mary. He refused to join the congregation at Boston, because the people would not make public declaration of their repentance for having been in communion with the Church of England. He therefore went to Salem, to become the assistant to pastor Skelton; but the general court remonstrated against his settlement there, on account of his attitude towards the Boston congregation; and, further, that he "had declared his opinion that the magistrate might not punish" Sabbath-breaking and other religious offences, as belonging to the first table of the law. His ministry at Salem was brief. Before the close of the summer, persecution drove him to Plymouth, where for two years he was assistant to the pastor, Ralph Smith. At the close of this period he was invited to return to Salem as assistant to Skelton, and, after the latter's death, became pastor. In a short time he had very generally indoctrinated the people with his peculiar views. In the autumn of 1635 the general court banished him from the colony, with orders to depart within six weeks, because he had called in question the authority of magistrates in respect to two things—one relating to the right of the king to appropriate and grant the lands of the Indians without purchase, and the other to the right of the civil power to impose faith and worship. On the first of these questions he had written a paper in which he defended the right of the natives to the soil; but on the interference of the court he put in an explanation, and consented to the burning of the MS. when they were somewhat more leniently disposed towards him. But on the other question he reiterated and amplified his views; and when oppressed by his opponents, frankly declared his opinion that the magistrate ought not to interfere "even to stop a church from apostasy and heresy," and that the office of civil magistrate "extends only to the bodies and goods and outward estates of man." He was the first to assert fully the doctrine of entire liberty of conscience, the right of every person to worship in what manner he pleased, or to refrain from public worship altogether without interference on the part of the civil magistrate. In reply to the charges against him, and in defence of his views, he published a pamphlet entitled *Mr. Cotton's Letter Examined and Answered* (printed in 1644). Winter being at hand, the period for his departure was extended until spring; but he persisted in preaching, and the people flocked to hear him. It became generally understood that many had decided to go with him to found a new colony not far distant, and the court decided to send him at once to England, regarding him as a dangerous person in the colony. A small vessel was despatched to Salem to convey him away; but he was forewarned, and fled before its arrival. Leaving family and friends in midwinter, he was "for fourteen weeks sorely tossed in a bitter season, not knowing what bread or bed did mean," But he had learned the Indian language while at Plymouth, and was kindly received and sheltered by the savages. He selected a site for his new colony on the shores of the Narraganset; and, after purchasing lands on the eastern shore of the Seekonk River, and planting his corn, he learned that he was within the limits of the Plymouth colony. He therefore set out, with five companions, to make new explorations. They proceeded in a canoe to the spot which Williams fixed upon as his home. He said that he had "made covenant of peaceable neighborhood with all the sachems and nations round about;" "and having, of a sense of God's merciful providence" to them in their distress, called the place Providence, he "desired it might be for a shelter for persons distressed for conscience." Here he was joined by others who sympathized with his opinions, and even people from England flocked thither in considerable numbers. Roger Williams was the founder, the lawgiver, and the minister of the infant colony, but

he did not aim to be its ruler. His purpose was to found a commonwealth in the form of a pure democracy, where the will of the majority should govern, but only in civil affairs, leaving matters of conscience to be settled between the individual and his God. The original constitution, which all were required to sign, was in these words: "We whose names are hereunder, desirous to inhabit the town of Providence, do promise to subject ourselves, in active or passive obedience, to all such orders or agreements as shall be made for the public good of the body, in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together in a town of fellowship, and others whom they shall admit into the same, only in civil things." With this foundation for a civil government, Williams went on to organize the Church in accordance with his own views. Having adopted the belief in baptism of adults by immersion only, he was baptized by Ezekiel Holliman, a layman, in March, 1639; and then he baptized Holliman and about ten others. He soon entertained doubts as to the validity of the proceeding, and early withdrew from the Church thus organized. The colony remained for some years a pure democracy, transacting its business in town-meetings; but the time was coming for a more systematic organization. Accordingly, in 1643, Williams was sent to England to procure a charter. He was treated with marked respect by the Parliament, and a charter incorporating the settlers on Narraganset Bay, with "full power and authority to govern themselves," was granted. Williams returned the following year, and was received in triumph by the inhabitants of Rhode Island. On his voyage to England he had prepared a *Key to the Languages of America*, including also observations on the manners, habits, laws, and religion of the Indian tribes. This work he published in London; and about the same time *The Bloudy Tenent of Persecution for Cause of Conscience Discussed in a Conference between Truth and Peace* (Lond. 1644; new ed. Providence, 1867). On his return to Rhode Island, he refused the office of president of the colony; but when the rights granted by the charter were about to be infringed, he was sent to England again in 1651 to secure a confirmation of the rights of the colony, and was entirely successful. While in England the second time he published *The Bloudy Tenent yet More Bloudy, by Cotton's Endeavor to Wash it White in the Blood of the Lambe*, etc. (1652):—*The Hireling Ministry None of Christ's; or, A Discourse Touching the Propagating the Gospel of Jesus Christ*, etc. (eod.):—and *Experiments of Spiritual Life and Health and their Preservatives* (eod.). He also engaged in teaching languages by the conversational method, and thus became acquainted with John Milton, Oliver Cromwell, Sir Henry Vane, and other persons of eminence. In 1654 he returned to Rhode Island, and was elected president of the colony, which post he held two years and a half. He refused to persecute the Quakers, but met some of their ablest preachers in public debate; and in 1672 published a work in opposition to the sect entitled *George Fox Digged out of his Burrows, or an Offer of Disputation on Fourteen Proposalls, made this Last Summer*, 1672 (*so called*), *unto G. Fox, then Present in Rhode Island in New England*, etc. By his constant friendship with the Indians he was of great service to the other colonies; but they refused to remove their ban, or to admit Rhode Island into their league. He died in 1683, and was buried in his family burying-ground, near the spot where he landed. *Memoirs* of the life of Roger Williams have been written by James D. Knowles (Boston, 1833), William Grammell (ibid. 1846), and Romeo Elton (Lond. 1852). His works have been reprinted by the Narragansett Club in 6 vols. folio (Providence, 1866–75). Among the works not already named is *Letters from Roger Williams to John Winthrop, and John Winthrop, Jr., Governor of Connecticut* (Boston, 1863). A tract by Roger Williams, recently discovered, is in the John Carter Brown Library at Providence. See also Dexter, *As to Roger Williams and his Banishment from the Massachusetts Plantation, with a Few Further Words concerning the Baptists, Quakers, and Religious Liberty* (ibid. 1876); and Arnold, *History of Rhode Island* (vol. i, 1860).

Williams, Rowland, D.D., an English clergyman, was born at Halkin, Flintshire, Wales, Aug. 16, 1817. He was educated at Eton and at King's College, Cambridge, where he graduated in 1841; was chosen fellow, and in 1842 elected tutor of his college; took orders, and became identified with the reform movement at Cambridge and with the Broad Church movement, which was headed by Arnold and Maurice; became vice-principal and professor of Hebrew in the Welsh Theological College of St. David's at Lampeter, and chaplain to the bishop of Llandaff, in 1850; was appointed select preacher to the University of Cambridge in 1854; became vicar of Broad Chalk, Wiltshire, in 1859; was one of the authors of the famous volume of *Essays and Reviews* (1860), for which act he was prosecuted in the Court of Arches, and condemned in December, 1862, but obtained a reversal of the judgment in February, 1864; resigned his professorship in 1862, and thereafter resided at his vicarage in Broad Chalk, near Salisbury, where he died Jan. 18, 1870. His principal published works are, *Lays from the Cimbric Lyre*:—*Account of St. David's College, Lampeter*:—*Rational Godliness* (1855):—*Christianity and Hindûism* (1856):—*Christian Freedom in the Council of Jerusalem* (1857):—*The Hebrew Prophets Translated Afresh* (1868–71, 2 vols.):—*Broad Chalk Sermon-Essays on Nature, Mediation, Atonement, and Absolution* (1867):—*Owen Glendower, a Dramatic Biography, and Other Poems* (1870):—and *Psalms and Litanies* (1872), edited by his widow, who also published his *Life and Letters* (1874).

Williams, Solomon, D.D., a Congregational minister, son of the Rev. William Williams, of Hatfield, Mass., was born June 4, 1700. He graduated at Harvard College in 1719, and was ordained pastor of the Church in Lebanon, Conn., Dec. 5, 1722. In 1746 he became involved in a controversy on the nature of justifying faith with the Rev. Andrew Croswell, and in 1751 in another with his cousin, the elder Jonathan Edwards, concerning the Christian sacraments. In the extensive revival of 1740 he showed himself a decided friend to Whitefield, whom he repeatedly welcomed to his pulpit. He died Feb. 29, 1776. He published, *Substance of Two Discourses on the Occasion of the Death by Drowning of Mr. John Woodward and of the Deliverance of Mr. Samuel Gray* (1741):—*A Vindication of the Gospel Doctrine of Justification by Faith* (1746), *being an answer to the Rev. Andrew Croswell's book, "On Justifying Faith:"*—*The True State of the Question concerning the Qualifications Necessary to Lawful Communion in the Christian Sacraments* (1751), *being an answer to the Rev. Jonathan Edwards's "Humble Inquiry," etc.*:—and several occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, i, 321.

Williams, Stephen (1), D.D., a Congregational minister, son of the Rev. John Williams of Deerfield, Mass., was born May 14, 1693. When in his eleventh year, he was taken captive by the Indians, with all his father's family except one brother, and subjected to great suffering on the journey to Canada. Having been separated from the rest of the family, he did not meet any of them again for fourteen months. He was released at Quebec through the intercession of friends in New England, and arrived in Boston, Mass., Nov. 21, 1705, nearly twenty-one months from the beginning of his captivity. In 1713 he graduated at Harvard College, and then taught school at Hadley for one year. After preaching at Longmeadow for about two years, he was ordained there Oct. 17, 1716. During three campaigns he served as chaplain in the army: at Cape Breton, in 1745, under Sir William Pepperell; went to

Lake George, in 1755, under Sir William Johnson; and in the year following was under General Winslow. He was an important agent in establishing the mission in 1734 among the Housatonic Indians in Stockbridge. He died June 10, 1782. His only publication was *A Sermon at the Ordination of John Keep* (1772). See Sprague, *Annals of the Amer. Pulpit*, i, 284.

Williams, Stephen (2), a Congregational minister, son of the preceding, and father of the Rev. Stephen Williams of Fitzwilliam, N. H., was born at Longmeadow, Mass., Jan. 26, 1722. He graduated at Yale College in 1741, studied theology with his father, was ordained first pastor of Woodstock (West) in 1747, and continued in charge until his death, April 20, 1795. He was a good classical scholar, a practical preacher, and much esteemed by his people. See *Cong. Quar.* 1861, p. 355; Sprague, *Annals of the Amer. Pulpit*, i, 287.

Williams, Thomas, D.D., a Methodist Episcopal minister, was born in the city of Durham, England, July 6, 1811. He was converted in 1835, graduated at Hoxton in 1840, joined the British Wesleyan Conference, and was appointed to Glasgow. Three years later he removed to Edinburgh, where he formed a close friendship with the famous Dr. Chalmers, and from thence he removed to the Stockport North Circuit, where he published his *Defence* of the British Wesleyan Conference against the *Fly-sheets Vindicated*. In 1849 he was appointed to the Leeds First Circuit, where he published his *Address* to the Methodist societies. In 1852 he was appointed to City Road, London (First Circuit); and in 1854 emigrated to America, joined the Rock River Conference, and was stationed at Indiana Street Church, Chicago, where he continued three years. Mr. Williams was transferred in 1858 to the Missouri Conference, and was appointed pastor of Ebenezer Church, St. Louis. On the death of the president of the University of Missouri, at Jefferson City, Mr. Williams was elected to fill the vacancy. Failing health in 1861 caused him to travel East for its restoration. He stopped at Saratoga, and there died the same year. See *Minutes of Annual Conferences*, 1862, p. 5.

Williams, William, called the "Watts of Wales," was born in 1717, in the parish of Llanfair-ar-y-Bryn, Carmarthenshire, Wales. His conversion he traced to the preaching of Howel Harris. He left the Established Church at the age of thirty-two, and connected himself with the Methodists, among whom he was recognised as one of their most popular preachers. Gifted with poetical talents of a high order, like Charles Wesley, he consecrated his genius to the cause of his Master. He published the following works: *Alleluia* (Bristol, 1745–47, 6 pts.):—*The Sea of Glass*:—*Visible Farewell*:—*Welcome to Invisible Things*:—and *An Elegy on Whitefield*, dedicated to the countess of Huntingdon. His death occurred in 1791. Mr. Williams was the author of the hymn "O'er the gloomy hills of darkness," etc. His best-known hymn—one that is found in so many collections of hymns—is that commencing with the words "Guide me, O thou great Jehovah." The history of this hymn is thus given: Lady Huntingdon having read one of Williams's books with much spiritual satisfaction, persuaded him to prepare a collection of hymns, to be called the *Gloria in Excelsis*, for especial use in Mr. Whitefield's Orphans' House in America. In this collection appeared the original stanzas of "Guide me, O thou great Jehovah." In 1774, two years after its publication in the *Gloria in Excelsis*, it was republished in England in Mr. Whitefield's collections of hymns. Its rendering from the Welsh into English is attributed to W. Evans, who gives a translation similar to that found in the present collections of hymns. The hymn was taken up by the Calvinist Methodists, embodying, as it did, a metrical prayer for God's overcoming strength and victorious deliverance in life's hours of discipline and trial, expressed in truly majestic language, in harmony with a firm religious reliance and trust, and a lofty experimental faith. It immediately became popular among all denominations of Christians, holding a place in the affections of the Church with Robinson's "Come, thou Fount of every blessing." The fourth verse is usually omitted:

> "Musing on my habitation,
> Musing on my heavenly home,
> Fills my heart with holy longing—
> Come, Lord Jesus, quickly come.
> Vanity is all I see,
> Lord, I long to be with thee."

See Butterworth, *Story of the Hymns*, p. 30–34. (J. C. S.)

Williamson, Isaac Dowd, D.D., a Universalist clergyman, was born at Pomfret, Vt., April 4, 1807. He had no better early educational advantages than a district school, and learned the clothier's trade; but force of character and thirst for knowledge made amends for lack of external aid, and in 1827 we find him preaching in Springfield. Subsequently he labored as supply in Langdon, N. H.; as pastor, in 1828, at Jeffrey; in 1829 at Albany, N. Y., where he lived seven years, and published his first book, *An Argument for Christianity;* removed to Poughkeepsie in 1837; to Baltimore in 1839; to New York city in 1841; to Mobile, Ala., three years later; to Memphis, Tenn., two years later; to Lowell, Mass., in 1850; to Louisville, Ky., in 1851; to Cincinnati, O., in 1853; and in 1856 to Philadelphia, where he spent three years. He died in Cincinnati, Nov. 26, 1876. Dr. Williamson was largely engaged during his ministerial career as editor and publisher of the *Gospel Anchor*, in Troy, N. Y., in 1830; the *Religious Inquirer*, in Hartford, Conn.; the *Herald and Era*, in Louisville, Ky., in 1852; and for ten years was connected with the *Star in the West* as joint proprietor and editor. Besides the above-named *Argument for Christianity*, he published *An Exposition and Defence of Universalism* (1840, 18mo):—*An Examination of the Doctrine of Endless Punishment* (1847, 18mo):—*Sermons for the Times and People* (1849, 18mo):—*The Philosophy of Universalism, or Reasons for our Faith* (1866, 12mo):—besides other valuable works. He was essentially a pioneer, emphatically a self-made man, a man of strong convictions and robust intellect, and a prominent member of the Odd-fellows' Society. He was logical, sincere, lucid, ingenious, and magnetic. See *Universalist Register*, 1878, p. 82.

Willibald, St., and first bishop of Eichstädt, was a steadfast supporter of Boniface in the work of Christianizing the Germans. He was born about A.D. 700, in England, of noble Saxon parents; and in his third year, during a severe sickness, was dedicated to the service of the Church. In his fifth year abbot Egbald, of Waltheim, undertook his education. In 720 he undertook a pilgrimage to Rome, in company with his father and brother (Wunnebald). From Rome he went, accompanied by two friends, on a pilgrimage to the Holy Land, which extended over seven years, and exposed him to many dangers and adventurous experiences. On his return he spent ten years in monastic retirement at Monte Cassino (729–739). He then accompanied a Spanish priest to Rome, and there, as it would seem, made the acquaintance of Boniface, whose kinsman he was. In 740 he came to Germany, and entered on his apostolic work at Eichstädt. In the same year he was consecrated to the priesthood, and in the following year (Oct. 21 or 22) to the bishopric. In 742 he was present, as bishop of Eichstädt, at a council held by Carloman, duke of the Eastern Franks.

But little is known as respects the details of Willibald's activity. Descriptions of his career speak in general terms of the eradication of heathenism, the subduing of the soil, the maintenance of worship at stated times, the regular preaching of the Gospel, and the multiplication of convents, under the rule of St. Benedict, in his diocese. His brother Wunnebald and his sister Walpurgis came to his assistance, as did other missionaries, and he was thus able to multiply his labors and

extend their area. In 765 he attended a synod at Attigny, held by Pepin. He attained to a great age, and outlived most of the pupils and companions of Boniface. Reports of the 11th century fix the date of his death on July 7, 781; but a donation to Fulda, from his hand, is dated 786; and it might accordingly be more nearly correct to suppose that he died in 786 or 787.

The principal source for Willibald's life is the *Vita Willibaldi*, also entitled *Hodœporicum*, written by a nun of Heidenheim, who terms herself his kinswoman, and states that she obtained many of the facts she records from his own lips. This *Vita* was copied in Canisius, *Lect. Antiq.* III, i, 105; Bollandus, *Acta SS.* July, ii, 301; Mabillon, *Acta SS. Ben.* iii, 2, 117; and in Falckenstein, *Cod. Diplom. Nordgav.* p. 445. A second *Life* is copied in Canisius, *ut sup.* p. 117; Bollandus, p. 512; and Mabillon, p. 383; which, however, is merely an abridgment of the first. A third *Life*, which, for no special reason, is usually ascribed to bishop Reginald (died 989), is given by Canisius alone. Abbot Adelbert, of Heidenheim, furnished a brief biography of Willibald, in connection with a historical sketch of his monastery, in the 12th century; and another was drawn up by bishop Philip of Eichstädt in the 14th century, both of which were published in Gretser, *De Divis Tutelaribus* (Ingolst. 1617). See Rettberg, *Kirchengesch. Deutschl.* ii, 348 sq.; Wright, *Biog. Brit. Literaria* (Anglo-Saxon Period), p 335; Herzog, *Real-Encyklop.* s. v

Willibrod (or **Willibrord**). See Wilbrord, St.

Willis, Henry, one of the early Methodist preachers in America, was a native of Virginia. He entered the ministry in 1779, and was one of the most dominant spirits of the times, energizing, by his irrepressible ardor, the work of the Church throughout two thirds of its territory. He labored mightily for the West, as if conscious of its prospective importance in the State and the Church. He filled the following stations: Roanoke, 1779; Mecklenburg, 1780; Talbot, 1781; Dorchester, 1782; New Hope, 1783; Holston, 1784. In 1785 he was in charge as presiding elder of a district, comprehending most of North Carolina; 1786, Charleston, S. C.; 1787, New York city; 1788, presiding elder of New York District; 1789, of a district which extended from Philadelphia to Redstone and Pittsburgh; 1790, located; 1791–95, supernumerary in Philadelphia; 1796, he reappears in Baltimore with John Haggerty, Nelson Reed, and other worthies. Here he seems to have remained till 1800, when he became a supernumerary, doing what service he could—mostly on the Frederick Circuit, near his home—till his death, in 1808, near Strawbridge's old church on Pipe Creek. Mr. Willis was naturally of a strong mind, and this he had diligently improved. Quin, who knew him in the Redstone country, describes him as about "six feet in stature, slender, a good English scholar, well read, an eloquent man, mighty in the Scriptures, and a most profound and powerful reasoner. He became feeble in the prime of life, retired from the itinerant field, married, and settled on a farm near Frederick County, Md. The Baltimore Conference sat in his parlor in April, 1801." He was the most endeared to Asbury of all the itinerants of that day. See *Minutes of Conferences*, 1808, p. 157; Stevens, *Hist. of the M. E. Church*, ii, 51–53, 134, 298, 347; iii, 17, 287; iv, 240; Bangs, *Hist. of the M. E. Church*, i, 225; ii, 254. (J. L. S.)

Willis, Michael, D.D., LL.D., a minister of the Scotch Presbyterian Free Church, was born in Scotland in 1798. He was ordained and installed pastor of Renfield Presbyterian Free Church, Glasgow, and labored with great success and usefulness for twenty-five years. In 1847 he received a call from Canada West to the presidency and professorship of theology in Knox College, Toronto. He was well known to English Presbyterians, and took a great interest in everything pertaining to the welfare of the Church. In some respects he was peculiar, was regarded as very eccentric, and was noted for his pungent remarks on the preachers to whom he chanced to listen. Though pointed, his criticisms were not bitter or intended to wound. Fifty-seven years of his life were spent in preaching and teaching. He died at Aberlour, Scotland, in September, 1879. Dr. Willis published a *Funeral Sermon*, on his father:—*A Discourse on Popery* (1829):—*A Defence of Church Establishments* (1833):—*A Biography of Two Brothers*:—besides several *Pamphlets*. See Morgan, *Celebrated Canadians* (Quebec, 1862, 8vo), p. 465. (W. P. S.)

Willis, Richard, D.D., an English bishop, was born in 1663. He became prebendary of Westminster in 1695; prebendary and dean of Lincoln in 1701; bishop of Gloucester Jan. 16, 1714; bishop of Salisbury in 1721; bishop of Winchester in 1723; and died in 1734. He was the author of, *The Occasional Paper, in Eight Parts* (1697):—*Speech in the House of Lords on the Bill against Francis (late), Bishop of Rochester* (1723):—and a number of single *Sermons*.

Willis, Robert, F.R.S., F.G.S., an English clergyman and scientist, was born in London in 1800. He graduated at Caius College, Cambridge, in 1826, and gained a fellowship, which he subsequently vacated; took orders in the Church of England; was early distinguished for his researches in physical science, particularly acoustics and the physics of oral language, the philosophy of mechanism and machinery, and the mathematical and mechanical philosophy of ancient architecture; became a fellow of the Royal Society April 22, 1830; was appointed Jacksonian professor of natural and experimental philosophy at Cambridge in 1837; made a tour of France, Germany, and Italy for the study of architecture in 1832–33; and became a profound architectural historian. He was a member of many scientific associations, before which he delivered many addresses; invented several philosophical instruments; and died at Cambridge, Feb. 28, 1875. As a lecturer in his own department he was unrivalled. He was the author of numerous works on scientific subjects, among which may be mentioned, *Remarks on the Architecture of the Middle Ages, Especially of Italy* (1835):—*Report of a Survey of the Dilapidated Portions of Hereford Cathedral in the Year* 1841:—*Principles of Mechanism for Students* (1841):—*Architectural History of Canterbury Cathedral* (1845):—*Architectural History of Winchester Cathedral* (conj.):—*Architectural History of York Cathedral* (1846):—*Architectural History of the Church of the Holy Sepulchre at Jerusalem* (1849):—and *Architectural History of Glastonbury Abbey* (1866).

Willis, Thomas, D.D., an English clergyman of the 17th century. He was educated at St. John's College, Cambridge; became minister of Kingston-upon-Thames, in Surrey, about 1667; and died in 1692. He published, *The Key to Knowledge*:—and several single *Sermons* (1659–76).

Williston, Seth, D.D., a Presbyterian minister, was born at Suffield, Conn., April 4, 1770. He studied at Dartmouth College, where he graduated in 1791. Having applied himself to the study of theology, he was licensed to preach Oct. 7, 1794, and was afterwards employed for some months in supplying, temporarily, several churches in Connecticut. After several years spent as a missionary in Vermont and New York, he was finally, in 1803, installed pastor of the Church of Lisle, N. Y., which he had, however, supplied for the preceding three or four years. Having in July, 1810, become pastor of the Presbyterian Church at Durham, he remained there eighteen years, when he received a dismission, at his own request, Dec. 22, 1828; and during the rest of his life he preached at various places, chiefly in New York state. After a life remarkable for earnestness and activity, he died at Guilford Centre, Chenango Co., N. Y., March 2, 1851. Dr. Williston published the following volumes: *An Address to Parents* (1799):—*Sermons on Doctrinal and Experimental Religion* (1813):—*A Vindication of Some of the Most Essential Doctrines of the Reformation* (1817):—

Sermons on the Mystery of the Incarnation, etc. (1823):—*Sermons Adapted to Revivals* (1828):—*Harmony of Divine Truth* (1836):—*Discourses on the Temptations of Christ* (1837):—*Christ's Kingdom Not of this World* (1843), three discourses:—*Lectures on the Moral Imperfection of Christians* (1846):—*Millennial Discourses* (1848):—and a number of *Pamphlets*. See Sprague, *Annals of the Amer. Pulpit*, iv, 141.

Willow is the rendering, in the A. V., of the two following Heb. words:

1. עֵרֶב, *éreb* (only in the plur. עֲרָבִים, Sept. *ἰτέα, ἄγνος*), is apparently a generic term for the willow, like the Arabic *gharab*. Willows are mentioned in Lev. xxiii, 40, among the trees whose branches were to be used in the construction of booths at the Feast of Tabernacles; in Job xl, 22, as a tree which gave shade to Behemoth ("the hippopotamus"); in Isa. xliv, 4, where it is said that Israel's offspring should spring up "as willows by the watercourses;" in the Psalm (cxxxvii, 2) which so beautifully represents Israel's sorrow during the time of the Captivity in Babylon—"We hanged our harps upon the willows in the midst thereof." With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow (*Salix Babylonica*) is intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine (Strand, *Flora Palæst.* No. 556), and also in North Africa. Bochart has endeavored to show (*Phaleg*, I, viii) that the same country is spoken of, in Isa. xv, 7, as "the Valley of Willows." This, however, is very doubtful. Sprengel (*Hist. Rei Herb.* i, 18, 270) seems to restrict the *éreb* to the *Salix Babylonica;* but there can scarcely be a doubt that the term is generic, and includes other species of the large family of *Salices*, which is probably well represented in Palestine and other Bible lands, such as the *Salix alba*, *S. viminalis* (osier), *S. Ægyptiaca*, which latter plant, however, Sprengel identifies with the *safsâf* of Abul'fadli, cited by Celsius (*Hierob.* ii, 108); but this latter word is probably the same as—

Weeping Willow (*Salix Babylonica*).

2. צַפְצָפָה, *tsaphtsaphâh*, which occurs only in Ezek. xvii, 5, "He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a *willow-tree*." Celsius, however, thinks that the word means *locus planus, planities*, although he at the same time gives all the evidence for the willow. First, the rabbins consider it to mean a tree, "et quidem *salix*;" R. Ben Melech says it is "species salicis, Arabibus *tziphtzaph* dicta;" while "Avicenna hoc tit. dicit *tziphtzaph* esse *chilaf*." Travellers also give us similar information. Thus Paul Lucas: "Les Arabes le nomment *sofsaf*, qui signifie en Arabe *saule*." Rauwolf (*Travels*, i, 9), speaking of the plants he found near Aleppo, remarks, "There is also a peculiar sort of willow-trees called *safsâf*, etc.; the stems and twigs are long, thin, weak, and of a pale-yellow color; on their twigs here and there are shoots of a span long, like unto the Cypriotish wild fig-trees, which put forth in the spring tender and woolly flowers like unto the blossoms of the poplar-tree, only they are of a more drying quality, of a pale color, and a fragrant smell. The inhabitants pull of these great quantities, and distil a very precious and sweet water out of them." This practice is still continued in Eastern countries as far as Northern India, and was, and probably still is, well known in Egypt. Hasselquist (*Trav.* p. 499), under the name of *calaf*, apparently speaks of the same tree; and Forskål (*Descript. Plant.* p. lxxvi) identifies it with the *Salix Ægyptiaca*, while he considers the *safsâf* to be the *S. Babylonica*.

Salix Ægyptiaca.

Various uses were no doubt made of willows by the ancient Hebrews, although there does not appear to be any definite allusion to them. The Egyptians used "flat baskets of wickerwork, similar to those made in Cairo at the present day" (Wilkinson, *Anc. Egypt.* i, 43). Herodotus (i. 194) speaks of boats at Babylon whose framework was of willow; such coracle-shaped boats are represented in the Nineveh sculptures (see Rawlinson, *Herod.* i, 268).

Of Biblical willows by far the most interesting is the weeping willow, or willow of Babylon (*S. Babylonica*). With its long lanceolate, finely serrated, and pointed leaves, with its smooth, slender, purplish, drooping branches, it has in all modern times been the symbol of sorrow. Before the Babylonian Captivity the willow was always associated with feelings of joyful prosperity. "It is remarkable," as Mr. Johns (*Forest Trees of Britain*, ii, 240) truly says, "for having been in dif-

Branch of the Weeping Willow.

ferent ages emblematical of two directly opposite feelings—at one time being associated with the palm, at another with the cypress." After the Captivity, however, this tree became the emblem of sorrow, and is frequently thus alluded to in the poetry of our own country; and "there can be no doubt," as Mr. Johns continues, "that the dedication of the tree to sorrow is to be traced to the pathetic passage in the Psalms." "The children of Israel," says lady Callcott (*Scripture Herbal*, p. 533), "still present willows annually in their synagogues, bound up with palm and myrtle, and accompanied with a citron."

Wills. The subject of testamentary disposition is, of course, intimately connected with that of inheritance, and little need be added here to what will be found there. See HEIR. Under a system of close inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the Jubilee year. See JUBILEE; VOW. But the law does not forbid bequests by will of such limited interest in land as was consistent with those rights. The case of houses in walled towns was different, and there can be no doubt that they must, in fact, have frequently been bequeathed by will (Lev. xxv, 30). Two instances are recorded in the Old Test., under the law, of testamentary disposition—1. Effected in the case of Ahithophel (2 Sam. xvii, 23); 2. Recommended in the case of Hezekiah (2 Kings xx, 1; Isa. xxxviii, 1); and it may be remarked in both that the word "set in order" (צִוָּה; Sept. ἐντέλλομαι; Vulg. *dispono*. צַוָּאָה in Rabbinic is a will. See Gesen. *Thesaur.* p. 1155), marg. "give charge concerning," agrees with the Arabic word "command," which also means "make a will" (Michaelis, *Laws of Moses*, art. 80). Various directions concerning wills will be found in the Mishna, which imply disposition of land (*Baba Bathr.* viii, 6, 7). See TESTAMENT.

Willson, James McLeod, D.D., an eminent Presbyterian divine, and son of the distinguished divine Rev. James R. Willson, D.D., was born at the Forks of Yough, near Elizabeth, Allegheny Co., Pa., Nov. 17, 1809. From childhood he was apt in the acquisition of learning, and diligent in his studies. His preparatory education was prosecuted under his father's instruction. "So thorough had been his previous training, and so advanced his scholarship, that on entering college he took high rank at once in the senior class." He graduated at Union College, Schenectady, N. Y., in 1829; then spent some years in teaching, first in an academy at Belair, Md., then at the village of Schodack, N. Y., and lastly as principal of the High-school in Troy, N. Y.; studied theology until 1834, when he was licensed to preach by the then Southern Presbytery; and ordained and installed pastor of a church in Philadelphia, Pa., Nov. 27, 1834, where he labored with great success until 1862. In 1859 he was appointed by the Synod to a professorship in the Theological Seminary, Allegheny City, Pa., a position for which he was eminently qualified, and which he filled with great industry and zeal for three successive sessions, while still retaining his pastoral relation to his congregation. In 1862, his pastoral relation was dissolved, and he removed to Allegheny, where he continued to perform the duties of his professorship, until the day of his death, Aug. 31, 1866. Coincident with his pastoral and professional duties, he performed an amount of other work equal to the whole power of a man of ordinary gifts. For more than seventeen years he was sole editor of the *Covenanter*, an ably conducted and efficient monthly, and co-editor with Dr. Thomas Sproull for four years more after its union with the *Reformed Presbyterian*. He was also the author of several treatises, viz., *The Deacon* (1840):—*Bible Magistracy:*—*Civil Government:*—also a little treatise on *Psalmody*. Dr. Willson was a diligent, kind, and faithful pastor; a plain, logical, and eminently instructive preacher; a successful editor and author; a distinguished theological professor. His controversial powers were of a high order; his knowledge of history was both extensive and accurate. In the Theological Seminary he was in his element. He was an "Israelite indeed, in whom was no guile." His whole life gave evidence of this. See Wilson, *Presb. Hist. Almanac*, 1867, p. 387.

Willson, James Renwick, D.D., one of the most learned, able, and eloquent divines of the Reformed Presbyterian Church in his day, was born near Pittsburgh, Pa., April 9, 1780. He early gave indications of great mental ability, and, when only twelve years of age, was well known as an eager student of theology. He graduated at Jefferson College, Pa., with first honors, in 1806; was licensed to preach in 1807; and was principal of Bedford, Pa., 1806-15, and of a classical school in Philadelphia for two and a half years. His labors as a teacher were highly successful, some of the most prominent gentlemen of the country having been trained by him. In 1817 he became pastor of the congregations of Newburgh and Coldenham, N. Y. At that time Newburgh was notorious for its infidelity; but his advent was a new æra in the village. The town collected to hear him; it was gradually reformed, and the oldest inhabitants still ascribe very much to his sermons. In 1823 the congregation of Coldenham asked and received all his services until 1830, when he removed to Albany, as pastor of a church there. As early as 1820 he began educating young men for the ministry; in 1822 he began to edit the *Evangelical Witness*, a monthly magazine, the first ever published by a Covenanter as a distinctive denominational magazine: it was discontinued in 1826. He afterwards commenced and continued for two years *The Christian Statesman*, a small paper, 8vo, of eight pages. In 1831, about the time when the abolition movement began, and also a movement within the Reformed Presbyterian Church respecting certain national privileges, he took a leading part in all this conflict, and from its earlier appearance had begun the publication of *The Albany Quarterly*. From 1840 until 1845 he was senior professor in the Reformed Presbyterian Seminary, Allegheny, Pa.; from 1845, when the Seminary was removed to Cincinnati, O., he was sole professor until

1851, when, owing to ill-health, he retired with the title of emeritus professor. He died Sept. 29, 1853. Dr. Willson, in intellectual reach, and comprehension and acuteness, ranked among the first of men. He had a wide-spread reputation as an eloquent preacher. There were moments when he was overwhelming in the majesty of his descriptions and in the awful character of his denunciations. He was pre-eminently a man of prayer; faithful to his convictions; a man of unwavering integrity. He published, *A Historical Sketch of Opinions on the Atonement*, etc. (1817):—*Alphabetical Writing and Printing* (1826):—*Prince Messiah's Claim to Dominion*, etc. (Albany, 1832, 8vo):—*The Written Law* (1840):—also a number of occasional sermons, addresses, etc. See Wilson, *Presb. Hist. Almanac*, 1866, p. 293; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Sprague, *Annals of the Amer. Pulpit*, ix, 40. (J. L. S.)

Willymott, William, LL.D., an English clergyman, was born at Royston about 1675. He was admitted a scholar at King's College, Cambridge, in 1692; became usher at Eton; was tutor in King's College; became rector of Milton in 1735; and died in 1737. He published numerous school-books, and *Collection of Devotions for the Altar*, etc. (1720). See Chalmers, *Biog. Dict.* s. v.

Wilmer, William H., D.D., a Protestant Episcopal clergyman, was born in Kent County, Md., Oct. 29, 1782. He graduated at Washington College, Md., and immediately engaged in mercantile pursuits, but eventually abandoned them to study theology. In 1808 he was ordained, and then appointed to Chester Parish, Md. The convention of the diocese named him one of the standing committee in 1811. The following year he received a call to St. Paul's Church, Alexandria, Va., and, after his removal to this charge, became one of the standing committee of the diocese of Virginia. He was one of the originators in 1818 of the Education Society of the District of Columbia, designed to aid theological students at the seminary in Fairfax County. Until his removal from Alexandria he was president of this association. When St. John's Church in Washington, D. C., was erected in 1816 he was chosen its first minister, but did not accept the office, though he supplied the Church until a rector was secured. Of the *Washington Theological Repertory*, a periodical begun in 1819, he was one of the editors until 1826. After removing to Virginia, until the close of his life, he was a delegate of every general convention; and was president of the House of Clerical and Lay Deputies in 1820, 1821, 1823, and 1826. When the Theological Seminary of Virginia opened its sessions in Alexandria in 1823, he became professor of systematic theology, ecclesiastical history, and church polity. In the spring of 1826 he was chosen assistant rector to bishop Moore, in the Monumental Church at Richmond, Va., but was induced by the friends of the seminary to decline the call. A few months after, however, he was elected president of William and Mary College, and rector of the Church at Williamsburg. Before the expiration of a year from the time of his entrance upon these duties he died there July 24, 1827. His preaching was characterized by great simplicity; and although his manner was not considered oratorical, it was fervent. See Sprague, *Annals of the Amer. Pulpit*, v, 515.

Wilna, Elijah, also called *the Pious* (החסיד), was born in 1720 at Selz, near Brisk, in Poland. His natural endowments were so extraordinary that when eleven years of age he was not only a thorough Hebraist, but unravelled the mysteries of the Cabala, and was master of astronomy, geometry, grammar, etc.; and at the age of thirteen (1733) was appealed to as a great authority and teacher. In addition to his marvellous native powers, he possessed a real love of learning and great assiduity, as well as an independent fortune, and lived till 1797. Like Mendelssohn and Wessely, Wilna was laboring to produce a reformation in Poland with the special purpose to check the mischief wrought in the Jewish community by the Chasidim, who at his time had become very powerful. Wilna's writings are very numerous. Up to the year 1760 he had written the prodigious number of sixty volumes, of which fifty-four appeared between 1802 and 1854. We mention the following: *Commentary on the Order Zeraim* (Lemberg, 1797, and often; last ed. Stettin, 1860):—*Commentary on the Order Toharoth* (Brünn, 1802, and often; last ed. Stettin, 1860):—*Text-critical Glosses on the Mechilta* (Wilna, 1844):—*Critical Notes on the Babylonian Talmud* (Vienna, 1807, and often):—*Critical Notes on the Pirke de R. Eliëser* (Warsaw, 1854):—*Critical Notes on the Pesikta* (Breslau, 1831):—*Scholia to the Greater and Lesser Seder Olam* (Wilna, 1845):—*Glosses on the Thirty-two Hermeneutical Rules of R. José* (Sklow, 1803):—*The Mantle of Elijah*, a commentary on the Pentateuch (first printed in the Pentateuch edition published at Dobrowna, 1804, and again at Halberstadt, 1859–60):—*A Commentary on Isa. i–xii and Habakkuk* (Wilna, 1820; 2d ed. ibid. 1843, edited and supplemented by his grandson Jacob Moses of Slonim):—*A Commentary on Jonah* (ibid. 1800):—*A Commentary on Proverbs* (Sklow, 1798, and often):—*A Commentary on Job i–vi* (Warsaw, 1854):—*A Commentary on the Song of Songs* (Prague, 1811; Warsaw, 1842):—*A Commentary on the Chronicles* (Wilna, 1820; 2d ed. ibid. 1843):—*A Commentary on the Book Jezira* (Grodno, 1806):—*A Commentary on the Zohar* (Wilna, 1810):—*A Hebrew Grammar* (ibid. 1833):—*A Topographical Description of Palestine, and a Treatise on the Solomonic Temple* (Sklow, 1802, and often):—*A Commentary on the Third or Ezekiel's Temple* (Berlin, 1822). See Fürst, *Bibl. Jud.* iii, 516–521; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 248 sq.; Kitto, *Cyclop.* s. v.; Grätz, *Gesch. d. Juden*, xi, 118 sq.; Heschel, ס' עלירת אליהו (Wilna, 1856); Finn, קריה נאמנה (containing a history of the congregation of Wilna, biographies of its rabbins, etc. [ibid. 1860]), p. 133 sq. (B. P.)

Wilson, Adam, D.D., a Baptist minister, was born at Topsham, Me., Feb. 3, 1794. He was a graduate of Bowdoin College in the class of 1819, and during his freshman year he joined the newly constituted Baptist Church in his native town. He studied theology with Rev. Dr. Stoughton, of Philadelphia, and was ordained in 1820. After preaching some months he was settled as pastor at Wiscassett, Me. His special vocation seemed to be rather as a stated supply of churches, and in this capacity he acted for a number of years. A new denominational paper having been started in Portland, Me., the *Zion's Advocate*, he became its editor and proprietor, conducting it with marked ability, and making it exceedingly useful in promoting the interests of the Baptist denomination in his native state. The last years of his life were spent in Waterville, Me., of the college in which place he was a trustee for forty years. His death occurred at Waterville, Jan. 16, 1871. "A man of energy and industry, of decided character and marked wisdom and discretion, and of genial disposition, he ever had the respect, confidence, and affection of the communion whose interests he espoused, and was eminently a good man." See *Necrology of Bowdoin College*. (J. C. S.)

Wilson, Bird, D.D., LL.D., a Protestant Episcopal clergyman, was born at Carlyle, Pa., in 1777. He graduated at Philadelphia College in 1792; studied law, and became president-judge of the Court of Common Pleas for the seventh Circuit of Pennsylvania in 1802; was ordained deacon in the Protestant Episcopal Church in 1819; was rector of St. John's Church, Norristown, Pa., from 1819 to 1821; professor of systematic divinity in the Episcopal General Theological Seminary in New York from 1821 to 1850, and emeritus professor from 1850 until his death, April 14, 1859. He published *Memoirs of the Life of the Right Rev. William White, Bishop of the Protestant Episcopal Church in the State*

of Pennsylvania, and edited *Abridgment of the Law, by Matthew Bacon* (1811–13), and the *Works of the Hon. James Wilson, LL.D.* (1803–4). See a *Memorial* (1864) by W. White Bronson.

Wilson, Christopher, D.D., an English clergyman, was born in 1714; became prebendary of London in 1745, of Westminster in 1748, and bishop of Bristol in 1783. He died in 1792. His publications consist of a few single sermons.

Wilson, Daniel, D.D., a colonial bishop of the Church of England, was born in Spitalfields, London, in 1778. Destined by his parents for trade, he was apprenticed at fourteen to his uncle, a silk merchant. He was then a giddy boy; but in 1797 he was converted, and determined to abandon trade. In 1798 he entered St. Edward's Hall, Oxford, where he graduated A.B. in 1802, and A.M. in 1804. He had previously been ordained in 1801, and began his ministry in that year as curate to Mr. Cecil in Chobham. "In 1803 he was appointed to a tutorship at Oxford, where he remained for about eight years and a half, during which time he was first curate of Worton, and then of St. John's Chapel, London, where he remained until the year 1824. He then became vicar of Islington, discharging the duties of that office until 1832, when, on the death of Dr. Turner, bishop of Calcutta, he was appointed his successor, and from that time to his death, in 1858, he was devoted to the arduous and indefatigable labors for the promotion of Christianity in India, which have made his name conspicuous in the history of missions. Bishop Wilson was a man of studious habits and solid learning, with little respect for forms or ceremonies, compared with inward experience; destitute of the elegant culture and graceful address of Heber, one of his most distinguished predecessors, he was stern in purpose and explicit in speech. His energy in the discharge of duty was almost without a parallel. Social in his disposition, fond of conversation, and exercising a generous hospitality, he appears to have had few attachments and intimacies. Free from worldliness, from every trace of self-indulgence, from all duplicity and guile, he found his highest glory in the progress of the faith; and in his zeal, courage, firmness, and self-devotion, must be regarded as a model of the missionary bishop." In theology he belonged to the evangelical party of the Church of England — the earnest school of Newton, Hill, and Cecil. He died at Calcutta, Jan. 2, 1858. A copious biography is furnished in Bateman's *Life of Bishop Wilson* (Lond. 1860, 2 vols. 8vo; Boston, 1860, 8vo). Besides occasional sermons, charges, etc., he published *Sermons* (5th ed. ibid. 1826, 8vo):—*Evidences of Christianity* (4th ed. ibid. 1841, 2 vols. 12mo):—*Divine Authority of the Lord's Day* (ibid. 1831, 12mo; 3d ed. 1840):—*Sermons Preached in India* (ibid. 1838, 8vo):—*Lectures on Colossians* (ibid. 1845, 8vo):—*Tour on the Continent* (1825, 2 vols. 8vo). See *Life*, by Bateman; *London Rev.* July, 1860, p. 470; *Amer. Ch. Rev.* 1858, ii, 177.

Wilson, Henry Rowan, D.D., a Presbyterian divine, was born near Gettysburg, Adams Co., Pa., Aug. 7, 1780. He pursued his preparatory course in a classical school in the neighborhood; graduated at Dickinson College in 1798; studied theology privately; was licensed to preach by the Presbytery of Carlisle in 1801; and was ordained and installed pastor of the congregations at Bellefont and at Lick Run, Centre Co., Pa., in 1802. In 1806 he was called to the professorship of languages in Dickinson College, which position he held for ten years, until he became pastor of the Church at Silver Spring in 1816. In May, 1824, he was installed pastor of the Church in Shippensburg; in 1838 he accepted the general agency of the Board of Publication in the Presbyterian Church; in 1842 he became pastor of the Church at Neshaminy, Hartsville, Bucks Co., Pa., where he continued till October, 1848, when, at his own request, the pastoral relation was dissolved. He died March 22, 1849. Dr. Wilson was a man of strong mind; an able, energetic, and popular preacher; "his record is on high." See Sprague, *Annals of the Amer. Pulpit*, iv, 300; Nevin, *Churches of the Valley*. (J. L. S.)

Wilson, Hugh Nesbitt, D.D., a Presbyterian minister, was born at Elizabeth, N. J., May 7, 1813. He early felt the power of religion and united with the Second Presbyterian Church of Elizabeth at about fifteen years of age. He graduated at the College of New Jersey in the class of 1830, and, after teaching for a short time in Trenton, N. J., entered Princeton Theological Seminary, where, after taking a full course of study, he graduated in 1834. During the years 1833–35, he held the place of tutor in the college. As an instructor, he was faithful, thorough, and able. His manners were gentle, winning, and most agreeable, and he always commanded the unbounded respect as well as the affection of the students. He was licensed by the Presbytery of Elizabethtown, April 23, 1835, and ordained as an evangelist by the same presbytery Oct. 7, in the same year. His first field of labor was on Long Island, where he began to supply the Church at Southampton in September, 1835, but soon after he received and accepted a call to become its pastor, and was installed June 29, 1836. Here he had a long, useful, and happy pastorate of nearly sixteen years. His labors were largely blessed in gathering many souls into the Church, and he enjoyed the unbounded love of an attached people. For reasons connected with his health he resigned his charge April 13, 1852, and was immediately afterwards settled at Hackettstown, N. J. There he was installed June 23, 1852, and labored six years with great acceptance: but, having received a call to the Second Reformed (Dutch) Church of New Brunswick, N. J., he resigned his charge at Hackettstown May 1, 1858, and was installed at New Brunswick May 27, in the same year. After laboring at the latter place four years, he resigned this charge in May, 1862. It is not often that a minister is invited back in later life to serve the congregation which enjoyed his first ministrations. This happened to Dr. Wilson. After leaving New Brunswick, he was invited to supply for a time the Church at Southampton, which he began to do in August, 1863. In the next year he received a regular call, and was again installed as pastor on Sept. 25, 1864. But, after three years, his health, which had for a long time been far from strong, hopelessly failed, and he resigned May 1, 1867, and in June of the same year he removed to Germantown, near Philadelphia. Here, in an extremely infirm and disabled condition, but patient and trustful, he continued to reside until his death, which occurred June 4, 1878. Dr. Wilson was a director in Princeton Seminary from 1851 until he resigned in 1858, on entering another denomination. He was, in the truest sense of the word, a Christian gentleman; was a fine classical scholar and a man of extensive reading. As a preacher, he was earnest, affectionate, instructive, and popular. The blessing of God attended his labors in every place where he was settled. See Corwin, *Manual of the Ref. Church*, s. v. (W. P. S.)

Wilson, James, D.D., a bishop of the Church of Ireland, was a native of Dublin, and a student of Trinity College, from which he received his degree of A.M. in 1809. He occupied the post of examining chaplain to Dr. Whately, archbishop of Dublin, and was consecrated bishop of Cork in 1848. He died at Cork, Jan. 5, 1857, aged seventy-five years. His title at the time of his death was bishop of Cork, Cloyne, and Ross. See *Amer. Quar. Church Rev.* 1857, p. 149.

Wilson, James Patriot, D.D., a Presbyterian divine, was born at Lewes, Sussex Co., Del., Feb. 21, 1769. He graduated with high honor at the University of Pennsylvania in August, 1788; was admitted to the bar in 1790; licensed to preach by the Presbytery of Lewes in 1804, and in the same year was ordained

and installed as pastor of the united congregations of Lewes, Cool Spring, and Indian River. In 1806 he accepted the pastoral charge of the First Presbyterian Church in Philadelphia, where he remained until he resigned in 1830. He died Dec. 9, 1830. Dr. Wilson was a profound thinker and a learned preacher of the Gospel. He published, *Lectures upon Some of the Parables and Historical Passages of the New Test.* (1810, 8vo):—*An Easy Introduction to Hebrew* (Phila. 1812, 8vo; 1817, 8vo):—*An Essay on Grammar* (1817, 8vo; Lond. 1840, 18mo):—*Common Objections to Christianity* (Phila. 1829, 12mo):—*The Hope of Immortality* (1829, 12mo):—*A Free Conversation on the Unpardonable Sin* (1830):—*The Primitive Government of Christian Churches*:—*Liturgical Considerations* (1833):—also many single sermons and pamphlets. He edited *Sermons of the Rev. John Ewing, D.D., with a Life* (Easton, 1812, 8vo):—*Ridgley's Body of Divinity, with Notes* (1814). See Sprague, *Annals of the Amer. Pulpit*, iv, 353; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Analect. Mag.* xi, 177. (J. L. S.)

Wilson, John, D.D., a missionary of the Scotch Free Church to Bombay. Though not so widely known as Dr. Duff, he was a kindred spirit. His influence had become very great in India, where he spent forty-eight years of missionary toil. While at home a short time, he was made moderator of the General Assembly, and men rose up everywhere to do him honor. He returned to India and assumed his labors, continuing in vigorous health until a few months before his death, which occurred in Bombay in 1875. See *Presbyterian*, Jan. 1, 1876. (W. P. S.)

Wilson, John Makemie, D.D., a Presbyterian divine, was born in Mecklenburg County, N. C., in 1769. He graduated with the highest honor at Hampden Sidney College in 1791; studied theology privately under the direction of the Rev. James Hall, D.D.; was licensed to preach by the Presbytery of Orange, N. C., in 1793, and immediately after was sent by the Commission of Synod on a missionary tour through the counties in the lower part of the state. He was ordained in 1795, and continued in this mission work until 1801, when he accepted a call from the congregations of Rocky River and Philadelphia. In 1812 he opened a school especially for the accommodation of the young men of his charge who wished to devote themselves to the ministry; this school he continued for about twelve years, and twenty-five of his pupils became ministers of the Gospel. He died July 30, 1831. Dr. Wilson possessed a strong, penetrating, and well-cultivated mind. As a member of the judicatories of the Church, no man of his day was held in higher repute. He preached the Gospel with great fidelity and fervency, and with strong faith in the spirit of God to give it effect. He published, a *Sermon* (1804):—*Sermon* (1811):—and an *Appendix* to a work on psalmody by the Rev. Dr. Ruffner, of Virginia. See Sprague, *Annals of the Amer. Pulpit*, iv, 90; Foote, *Sketches of North Carolina*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Wilson, Joshua Lacy, D.D., a Presbyterian divine, was born in Bedford County, Va., Sept. 22, 1774, and in the fall of 1781 removed to the neighborhood of Danville, Ky., with his mother and stepfather, John Templin, father of Terah Templin. He was brought up to the trade of a blacksmith, and had no education beyond what his mother gave him till he was twenty-two years old. At that period he was converted. He soon after commenced the study of law, but abandoned it for theology; was licensed to preach in 1802, and in 1804 was ordained pastor of Bardstown and Big Spring churches, Ky. In 1805 he sat as a member of the Commission of Synod in the Cumberland difficulties. In 1808 he became pastor of the First Presbyterian Church in Cincinnati, where he remained for thirty-eight years, part of the time teaching a classical school. In the great controversy which divided the Presbyterian Church in 1837 he bore an active and prominent part. He died Aug. 14, 1846. Dr. Wilson was a self-educated man, of unbending integrity, candor, and conscientiousness. For thirty-eight years he was at the head of every social, moral, and intellectual enterprise of the day in Cincinnati, and to his personal influence Cincinnati College is largely indebted for its existence and prosperity. He published, *Episcopal Methodism, or Dagonism Exhibited* (1811), and a number of sermons and theological pamphlets. See Sprague, *Annals of the Amer. Pulpit*, iv, 308; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Davidson, *Hist. of the Presb. Church in Kentucky*, p. 364–366. (J. L. S.)

Wilson, Matthew, D.D., eminent as a Presbyterian divine, a physician, and a teacher, was born in Chester County, Pa., Jan. 15, 1731. He received his education in an academy in New London, Pa., studied theology privately, was licensed to preach in April, 1754, ordained in October, 1755, and installed pastor of the congregations at Lewes and Cool Spring, Del., in April, 1756. He was regularly bred to the medical profession, and few physicians of his day manifested more medical skill and learning. He died March 30, 1790. Dr. Wilson was an instructive and persuasive preacher; learned, pious, patriotic, and benevolent in an eminent degree. He contributed medical papers to *Aitken's Amer. Mag.* 1775, and *Carey's Amer. Mus.* vol. iv, and *Observations on the Winter of* 1779–80 to *Trans. Amer. Soc.* vol. iii; and left prepared for the press (never published) *A Therapeutic Alphabet*. See Thacher, *Amer. Med. Biog.* ii, 197; Sprague, *Annals of the Amer. Pulpit*, iii, 178; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Wilson, Robert G., D.D., a Presbyterian divine, was born in Lincoln County, N. C., Dec. 30, 1768. He pursued his preparatory studies at an academy in Salisbury, N. C.; graduated at Dickinson College in 1790; studied theology privately; was licensed to preach April 16, 1793, by the Presbytery of South Carolina; and was ordained and installed pastor of Upper Long Cane Church, in Abbeville District, May 22, 1794. He was offered a professorship in South Carolina College, and was also invited to become principal of an academy in Augusta, Ga.; but he declined these offers, and accepted, in 1805, a call to become pastor of a small Church, then lately organized, in Chillicothe, O., where he remained nineteen years, greatly beloved by his people and signally blessed in his labors. In 1824 he resigned his charge by advice of the presbytery, and accepted an invitation to the presidency of the Ohio University, at Athens, over which he continued to preside until 1839, when, on account of the increasing infirmities of age, he resigned the office, returned to Chillicothe, and engaged to preach as a stated supply for the Union Church. He died April 17, 1851. Dr. Wilson was an instructive preacher. He excelled as a member of the judicatories of the Church. In no situation, however, in which he was placed were the energies of his mind brought into more vigorous and effective exercise than in the presidency of Ohio University. When he entered upon that office, the institution was greatly depressed; but he gave to it the whole power of his vigorous mind, and his success was indicated within a few years by a very considerable increase of both funds and students. He published, three single sermons (1817, 1828, 1829):—a sermon in the *Presb. Preacher* (1833):—and an *Address to the Graduating Class of Ohio University* (1836). See Sprague, *Annals of the Amer. Pulpit*, iv, 122; Foote, *Sketches of North Carolina*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Wilson, *Sir* Thomas (1), LL.D., a statesman and divine of the reign of queen Elizabeth, was born at Strobe, in Lincolnshire, about 1524. He was educated at Eton and at King's College, Cambridge, where he graduated in 1546. He took orders in the Church of England; became tutor to the two sons of Charles Brandon, duke

of Suffolk, by Mary, ex-queen of France, but both of his pupils soon died; withdrew to the Continent on the accession of queen Mary, in 1553; was imprisoned by the Inquisition at Rome on account of heresies alleged to be contained in his *Logic* and *Rhetoric*, and was put to the torture; obtained his liberty at the death of pope Paul IV in 1555, in consequence of a fire which caused the populace to break open the doors and allow the prisoners to escape; returned to England and became private secretary to queen Elizabeth in 1558; was appointed one of the masters of requests, and master of St. Katherine's Hospital, near the Tower; went as envoy to the Netherlands in 1576; became secretary of state and colleague of Sir Thomas Walsingham in 1577; was made dean of Durham in 1579; and died in London, June 16, 1581. He published a *Latin Biography of his two pupils, Henry and Charles Brandon* (1551):—*The Rule of Reason, Conteinyng the Arte of Logique set forth in Englishe* (eod.):—*The Arte of Rhetorike, for the Use of all Suche as are Studious of Eloquence* (1553):—*The Three Orations of Demosthenes*, etc. (1570):—and *A Discourse uppon Usurye by Waye of Dialogue and Oracions*, etc. (1572). See Strype, *Annals;* and Chalmers, *Biog. Dict.* s. v.

Wilson, Thomas (2), D.D., LL.D., a Church of England divine, was born at Burton, Cheshire, Dec. 20, 1663. Little is known of his early life. He was educated at Chester and at Trinity College, Dublin, quitting the university in 1686, and receiving an appointment to Winwick, Lancashire. In 1692 he was ordained priest, and became domestic chaplain to the earl of Derby, and tutor to his son; and in 1796 entered upon his duties as bishop of Sodor and Man, in which he remained faithful till death, 1755. Bishop Wilson was remarkable for his humility, his conscientiousness, and his devotedness to Christian duty. He was a man of prayer and deep piety. See *Christian Observer*, 1820, p. 569, 713, 785; *Church of England Magazine*, 1836, p. 245; and *Christian Remembrancer*, 1829, p. 729.

Wilson, Thomas (3), D.D., an English divine, son of bishop Thomas, was born at Kirk Michael, in the Isle of Man, Aug. 24, 1703. He was educated at Christ Church, Oxford, where he graduated A.M., Dec. 16, 1727; became prebendary of Westminster in 1743; was forty-six years rector of St. Stephen's, Walbrook; and died at Alford House, Bath, April 15, 1784. He published, *Distilled Liquors the Bane of the Nation:—Review of the Project for Building a New Square at Westminster* (1757):—*The Ornaments of the Churches Considered*, etc. (1716).

Wimpina, Konrad (really *Koch;* for he adopted the name Wimpina from the town of Wimpfen, his father's native place), a scholastic theologian and defender of Tetzel, the indulgence peddler, was born at Buchen, or Buchheim, in the Oden forest, A.D. 1459 or 1460. He was educated at Leipsic, and held a professorship in that university. In 1502 he became licentiate, and in 1503 doctor of theology. Envy charged him with holding heterodox views at this time, but he succeeded in repelling the charge before the archbishop of Magdeburg. In 1505 he, in his turn, assailed Martin Polichius with a charge of heterodoxy, because that writer had characterized scholastic speculations as useless, and had recommended philological studies as possessing a higher value for theology. Wimpina was associated with the founding of the University of Wittenberg, and immediately afterwards was made professor of theology and rector in the University of Frankfort-on-the-Oder. On Luther's promulgation of his theses against indulgences, Wimpina assumed the defence of Tetzel. Two disputations in Tetzel's favor appeared in 1517, which were generally credited to Wimpina, and which were chiefly remarkable as postulating a distinction between punitive and reformatory punishments in connection with the theory of indulgences. In 1530 Wimpina attended the Diet at Augsburg, in the character of associate author of the *Confutation* of the *Augsburg Confession*, and also as a member of the commission appointed to effect a reconciliation of parties with respect to points in dispute. He died, either May 17 or June 16, 1531, in the monastery of Amorbach.

Literature.—Gieseler, *Kirchengesch.* vol. iii; Löscher, *Reform. Acta und Documenta* (Leips. 1720), i, 86 sq.; *Unschuldige Nachrichten* (ibid. 1716); De Wette, *Luther's Briefe*, etc. (Berlin, 1825), vol. i; Seckendorff, *Ausführl. Hist. d. Lutherthums* (Leips. 1714); Söst and Olpe, *Tetzel u. Luther*, etc. (1853) [Rom. Cath.]; Herzog, *Real-Encyklop.* s. v.

Wimple is the rendering, in the A. V. at Isa. iii, 22, of the Heb. מִטְפָּחוֹת, *mitpáchach* (from טָפַח, *to spread* out; Sept. translates undistinguishably; Vulg. *linteamenta*), which is translated "veil" in Ruth iii, 15, but it signifies rather a kind of shawl or mantle (Schröder, *De Vestitu Mulier. Hebr.* c. 16). The old English and now obsolete term means a kind of hood or veil in use

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at the time the translation was made, and was not a bad representative of the original. The word occurs in Spenser:

> "For she had laid her mournful stole aside,
> And widow-like sad *wimple* thrown away."
>
> "But (she) the same did hide
> Under a veil that *wimpled* was full low;
> And over all a black stole she did throw,
> As one that inly mourned."

See Veil.

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WIMPLE, in ecclesiastical phrase, is a name for a hood or veil, especially the white linen cloth bound about the forehead, and covering the necks of nuns (q. v.).

Wimr, in Norse mythology, is the river through which Thor waded when he journeyed towards Geirrodsgard. The daughter of the giant made its waters so high that they reached to his neck.

Winchelsey, ROBERT, archbishop of Canterbury, was born at Winchelsea, and educated at Canterbury. From Canterbury School he proceeded to Paris, and there his success was remarkable. At an early age he received his degree of A.M., and soon after was appointed rector of the university. On his return to England he became a member of Merton College, Oxford. In 1288 he was appointed chancellor of Oxford. He was also appointed archdeacon of Essex. He was translated to Canterbury in 1293, and enthroned in grand style by Henry, prior of his church at Canterbury, in 1295. It seems that of all the primates of all England, none was ever so unpopular as archbishop Robert. He was so self-willed and haughty that he placed himself, as it were, in opposition to the country just when the nation was rising to national independence. He was so unscrupulous in the means he adopted and the measures he proposed that he at length involved himself in the guilt of high-treason. Towards the close of his life, he divided his time between Oxford and Canterbury. "Whatever may have been said of his faults as a public character—and they were many and great—all his contemporaries bear testimony to his worth in private life." He exercised boundless charities to the poor, and their gratitude invested him with the character of a saint. He died at Otford, May 11, 1313. See Hook, *Lives of the Archbishops of Canterbury*, iii, 368 sq.

Winchester, Elhanan, a Universalist minister, was born at Brookline, Mass., Sept. 30, 1751. He was of Welsh descent, the son of a respectable and industrious mechanic, the eldest of a family of fifteen children; was very precocious, naturally of a feeble constitution, and remarkably amiable; received a careful religious training and excellent educational privileges; joined the Baptists in 1769, united in marriage the same year, and soon after began his ministerial career. In 1771 he preached at Rehoboth, Mass., where his youth, extraordinary memory, eloquence, apparent zeal, and singular dress excited interest and drew multitudes to his meetings. His subsequent appointments were: Grafton, 1772; Hull, 1773–74; Welch Neck, S. C., 1775–79, meanwhile travelling and preaching extensively every summer in the Middle and Eastern States; Philadelphia, Pa., 1780, where and when he accepted the Restoration theory. He sailed to England in 1787, and continued his journeys in Europe until about 1795, when he returned to Philadelphia. He died of hemorrhage of the lungs in Hartford, Conn., April 18, 1797. Mr. Winchester was gentle and zealous in temperament; diligent and faithful by habit; exemplary in life; a thoroughly scriptural and evangelical and unusually fascinating preacher; and a voluminous, clear, captivating writer. His writings embrace, *A Collection of Hymns* (1784):—*A Serious Address to Youth on the Worth of the Soul* (1785):—*Dialogues on Universal Restoration* (1788):—*Lectures on the Prophecies* (1790–91, 2 vols. 8vo):—*The Process and Empire of Christ, a Poem* (1793):—*Ten Letters to Thomas Paine, in Reply to his Age of Reason* (1794):—*Political Catechism*:—*Hymns on the Restoration* (1795):—besides many sermons. See Stone, *Biography of Rev. Elhanan Winchester* (Boston, 1836).

Winchester, Samuel Gover, a Presbyterian minister, was born at Rock Run, Hartford Co., Md., Feb. 17, 1805. He received a good academical training; began the study of law, but afterwards studied theology in the Theological Seminary at Princeton, N. J.; was licensed to preach by the Presbytery of Baltimore in 1829; and was ordained and installed pastor of the Sixth Presbyterian Church in Philadelphia, Pa., May 4, 1830. In 1837 he resigned his charge and was employed as an agent of the General Assembly's Board of Domestic Missions; in the autumn of the same year he accepted a call to the Presbyterian Church in Natchez, Miss., where he continued in the faithful discharge of his duties until his death, Aug. 31, 1841. Mr. Winchester was the author of *Companion for the Sick* (1833), altered from Willison's *Afflicted Man's Companion*, with additions:—*Christian Counsel to the Sick* (1836):—*A Discourse at Oakland College* (1838):—*The Theatre* (Phila. 12mo):—*Importance of Family Religion, with Prayers and Hymns* (1841, 12mo). See Sprague, *Annals of the Amer. Pulpit*, iv, 754; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.).

Winchester, Thomas, D.D., a learned English divine, was born in the County of Berks about the beginning of the 18th century. He was educated at Magdalen College, Oxford; was a tutor there for many years; received a fellowship in 1747; became rector of Appleton, Berkshire, in 1761; held for some years the curacy of Astley Chapel, near Asbury, in Warwickshire; and died May 17, 1780. He published *A Dissertation on the XVIIth Article of the Church of England*, etc. (1773).

Winckelmann JOHANN, a Lutheran theologian of Germany, was born in 1551 at Homburg, in Hesse. He studied at different universities; received the degree of doctor of divinity at Basle in 1581, and was appointed court preacher at Cassel in 1582. In 1592 he was called as professor of theology to Marburg; in 1607 he received the chair of theology at Giessen, and in 1612 the superintendency there. He died Aug. 16, 1626. He wrote commentaries on the Minor Prophets, the gospels of SS. Mark and Luke, the epistles to the Romans and Galatians; on St. Peter's and James's epistles, and on the Apocalypse. He also wrote dissertations on different passages of Scripture and on theological and other subjects. See Freher, *Theatrum Eruditorum;* Witte, *Memoriæ Theologorum;* Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. (B. P.)

Winckler (or **Winkler**), JOHANN, one of the most faithful, important, and judicious of the friends of Spener (q. v.), was born July 13, 1642, at Gölzern, near Grimma, and was educated at Leipsic and Tübingen. He had become acquainted with Spener before he entered upon his first pastorate at Hamburg in 1671, and received ordination at his hands. In 1672 Winckler became superintendent at Braubach; 1676, court preacher at Darmstadt; 1678, pastor at Mannheim; and 1679, superintendent at Wertheim. He had already, at Darmstadt, begun to hold private devotional meetings, such as he had observed to be a useful means of grace in the ministry of Spener at Frankfort. On Aug. 31, 1684, he was, on the recommendation of Spener, chosen chief pastor of St. Michael's at Hamburg, and that city continued afterwards to be his home while he lived. Soon after his settlement in Hamburg (1686), he came into controversy with Dr. Joh. Friedr. Mayer, pastor of St. Jacobi, respecting the theatre, which Mayer defended against Winckler's aspersions; and the dispute was renewed with greater acrimony when Dr. Schultz, the senior of Hamburg, submitted a formula, made binding by an oath, and directed against all fanatics, to the ministers of Hamburg for their signature. Winckler and his friends Horb and Hinckelmann (q. v.) refused to sign the paper, and various theologians in other places, among them Spener, had written against its adoption, while Mayer became its impassioned advocate. Winckler ultimately felt constrained to discuss the matter in dispute in the pulpit, which he did in four sermons delivered April 25 to May 16, 1693. In the course of the dispute Horb was expelled from the city, but Mayer was thoroughly defeated. An amnesty was secured in June, 1694. In 1699 the death of Schultz transferred the office of senior to Winckler, and Mayer

chose, in consequence, to remove to Greifswald. Winckler died April 5, 1705.

Winckler had few equals as a preacher, though his sermons are difficult to read by reason of the extraneous matter inserted when they were prepared for the press. Some of them extend over one hundred pages, and are theological treatises rather than sermons. He was eminent as a scholar in exegesis and Biblical theology, and had A. H. Francke for his pupil; he rendered meritorious service to the cause of education in the enlarging of a number of schools and the founding of many others. He was from an early period of his life a supporter of the principles and methods of Spener, writing in their defence *Bedenken über Kriegsmann's Symphonesis*, etc. (Hanau, 1679):—*Antwort auf Dilfeld's gründl. Erörterung der Frage von den Privatzusammenkünften* (ibid. 1681):—and *Sendschreiben an Dr. Hannekenium* (Hamburg, 1690); but he was not a blind supporter of Spener, and preserved an independent character to the end, as is illustrated especially by his judgment in the case of the fanatical Fräulein v. d. Asseburg, expressed in *Schriftmässiges Bedenken* (ibid. 1693). Francke prepared for the founding of the Halle Orphanage at Winckler's house in 1688; and in the same year Winckler drew up the plan for a Bible Society, and began its work by the issue of several editions of the Bible at the expense of himself and a number of friends. He caused a new liturgy and hymn-book to be prepared for the Church of Hamburg, and devised a systematic plan for examining candidates. See Geffeken, *Joh. Winckler u. d. Hamb. Kirche in seiner Zeit*, etc. (ibid. 1684–1705; 1861).—Herzog, *Real-Encyklop.* s. v.

Winder, Henry, D.D., a learned English Dissenter, was born at Hutton John, in the parish of Graystock, Cumberland, May 15, 1693. He was educated at Penruddock and at Whitehaven; continued his studies privately in Dublin for two years; became pastor of a congregation at Tunley, Lancashire, and was ordained in 1716; was chosen pastor of the meeting at Castle Hey, Liverpool, in 1718, where he continued to labor until his death, Aug. 9, 1752. He is known to the literary world by his "ingenious and elaborate work," *A Critical and Chronological History of the Rise, Progress, Declension, and Revival of Knowledge, Chiefly Religious, in Two Periods—the Period of Tradition, from Adam to Moses; and the Period of Letters, from Moses to Christ* (1745). A second edition appeared in 1756, with *Memoirs* of his life, by Rev. George Bronson, D.D.

Window (usually חַלּוֹן, *challôn;* Chald. כְּוָ, *kav*, Dan. vi, 10; Gr. θυρίς). The window of an Oriental house consists generally of an aperture (as the word *challôn* implies) closed in with lattice-work, named in Hebrew by the terms *arubbâh* (אֲרֻבָּה, Eccles. xii, 3, A.V. "window;" Hos. xiii, 3, A. V. "chimney"), *charakkim* חַרַכִּים, Cant. ii, 9), and *eshnâb* (אֶשְׁנָב, Judg. v, 28; Prov. vii, 6, A.V. "casement"), the two former signifying the interlaced work of the lattice, and the third the coolness produced by the free current of air through it. Other Heb. terms rendered "window" are צֹהַר, *tsôhar* (Gen. vi, 16; a *light* or opening to admit it, elsewhere "noon"), and שְׁקֻפִּים, *shekeph* (1 Kings vii, 5) or שְׁקוּפִים, *shakûph* (vi, 4; vii, 4), which means *timbers* or beams. See Ark; Temple.

Glass has been introduced into Egypt in modern times as a protection against the cold of winter; but lattice-work is still the usual, and with the poor the only, contrivance for closing the window (Lane, *Modern Egypt.* i, 29). When the lattice-work was open, there appears to have been nothing in early times to prevent a person from falling through the aperture (Acts xx, 9). The windows generally look into the inner court of the house, but in every house one or more look into the street, and hence it is possible for a person to observe the approach of another without being himself observed (Judg. v, 28; 2 Sam. vi, 16; Prov. vii, 6; Cant. ii, 9). In Egypt these outer windows generally project over the doorway (Lane, *Modern Egypt.* i, 27; Carne, *Letters*, i, 94). When houses abut on the town-wall, it is not unusual for them to have projecting windows surmounting the wall and looking into the country, as represented in Conybeare and Howson's *St. Paul*, i, 124. Through such a window the spies escaped from Jericho (Josh. ii, 15), and Paul from Damascus (2 Cor. xi, 33). In the Talmud, Tyrian windows are mentioned (*Baba Bathra*, iii, 6). See Hartmann, *Hebräer*, iii, 341 sq.; Oldermann, *De Specularibus Veterum* (Helmst. 1719). See House.

Wine, both natural and artificial, is frequently mentioned in the Bible, and in modern times, especially in connection with the temperance cause, its character and use have been a subject of no little nor always temperate controversy. We propose here to treat it in the light of Scripture, history, and morals, unbiassed by the disputes into which learned and good men have allowed themselves to fall upon the subject.

I. *Bible Terms.*—The produce of the wine-press was described in the Hebrew language by a variety of words indicative either of the quality or of the use of the liquid. It may at once be conceded that the Hebrew terms translated "wine" refer occasionally to an unfermented liquor; but inasmuch as there are frequent allusions to intoxication in the Bible, it is clear that fermented liquors were also in common use. It is also obvious that the Bible generally speaks in terms of strong condemnation of the effects of wine; but it is a fair question whether the condemnation is not rather directed against intoxication and excess than against the substance which is the occasion of the excess.

The following are the words more or less so rendered in the A. V., with a few others of cognate signification and application.

1. *Yáyin*, יַיִן (A. V. invariably "wine," except Judg. xiii, 14, "vine;" Cant. ii, 4, "banqueting"). This word, the most commonly employed in the Old-Test. Scriptures for wine, is also the most comprehensive, including, like the corresponding English word, wines of all sorts, although used also in a more restricted sense to denote *red* wine.

(1.) It is etymologically derived, according to Gesenius, from יָיַן, an unused root, having the force of *fervendi, æstuendi;* according to Fürst, from יָיִן, like the Arabic يَيْن, Aeth, ወይን, Gr. *Foîvoς*, "et sic porro cæteris in linguis, Arm. *gini;* Lat. *vinum;* Eng. *wine;* Sept. *οἶνος, ἀσκός, γλεῦκος*." It has been the current opinion that the Indo-European languages borrowed the term from the Hebrews. The reverse, however, is thought by some to be the case (Renan, *Lang. Sém.* i, 207), and the word has been referred either to the root *wê*, "to weave," whence come *viere, vimen, vitis, vitta* (Pott, *Etym. Forsch.* i, 120, 230), or to the root *wan*, "to love" (Kuhn, *Zeitschr. f. vergl. Sprachf.* i, 191, 192). However this may be, the etymological connection and substantial identity of the above Heb., Greek, Latin, and English words cannot be doubted.

(2.) In most of the passages in the Bible where *yáyin* is used (83 out of 138), it certainly means *fermented grape-juice*, and in the remainder it may fairly be presumed to do so. In four only (Isa. xvi, 10; Jer. xi, 10–12; Lam. ii, 12) is it really doubtful. In no passage can it be positively shown to have any other meaning. The corresponding English word "wine" properly means "the fermented juice of the grape." It always has this meaning, except when expressly modified by the immediate connection in which it is used. The same is true of its equivalent congeners—Greek, *οἶνος*; Latin, *vinum;* German, *wein;* French, *vin*, etc.

The intoxicating character of *yáyin* in general is plain from Scripture. To it are attributed the "darkly flash-

ing eye" (Gen. xlix, 12; A. V. "red," but see Gesenius, *Thesaur.* Append. p. 89), the unbridled tongue (Prov. xx, 1; Isa. xxviii, 7), the excitement of the spirit (Prov. xxxi, 6; Isa. v, 11; Zech. ix, 15; x, 7), the enchained affections of its votaries (Hos. iv, 11), the perverted judgment (Prov. xxxi, 5; Isa. xxviii, 7), the indecent exposure (Hab. ii, 15, 16), and the sickness resulting from the *heat* (*chemâh*, A. V. "bottles") of wine (Hos. vii, 5). So in actual instances: Noah planted a vineyard, and drank of the *yáyin* and was *drunken* (Gen. ix, 21); Nabal drank *yáyin* and was *very drunken* (1 Sam. xxv, 36, 37); the "drunkards of Ephraim" were "overcome with *yáyin*" (Isa. xxviii, 1), or rather, knocked down, or, as Gill paraphrases it, "smitten, beaten, knocked down with it as with a hammer, and laid prostrate on the ground, where they lie fixed to it, not able to rise." Jeremiah says, "I am like a drunken man, and like a man whom *yáyin* hath overcome" (xxiii, 9).

The intoxicating quality of *yáyin* is confirmed by Rabbinical testimony. The Mishna, in the treatise on the Passover, informs us that four cups of wine were poured out and blessed, and drunk by each of the company at the eating of the Paschal lamb, and that water was also mixed with the wine, because it was considered too strong to be drunk alone (*Pesachim*, vii, 13; x, 1). In Hieros. *Shabb.* (xi, 1) we read, "It is commanded that this rite be performed with red wine;" Babylon. *Shabb.* (lxxvii, 1), "Sharon wine is of famous report, with which they mix two parts of water;" Babylon. *Berachoth* (fol. 1), "Their wine (יין) was very strong, and not fit for drinking *without being mixed with water*." The Gemara adds, "The cup of blessing is not to be blessed *until it is mixed* with water;" the Jerusalem Talmud says, "It became a man nobly to entertain his wife and children (at the Passover), that at this feast they might be merry with wine" (יין). To meet the objection How can intoxication be hindered? the rabbins replied, "Because wine between eating does not intoxicate a man" (Hieros. *Talm.*). See *Dr. Tattam's Reply to a Pamphlet by Rev. W. Ritchie on the Scripture Testimony against Intoxicating Wine*, p. 8, 9.

But, although usually intoxicating, yet it was not only permitted to be drunk, but was also used for sacred purposes, and is spoken of as a blessing. Thus, in Jacob's blessing on Judah, "His eyes shall be red with *yáyin*, and his teeth white with milk" (Gen. xlix, 12). So in God's promise to restore his people to their own land, "I will bring again the captivity of my people . . . and they shall plant vineyards and drink the *yáyin* thereof" (Amos iv, 19). "Drink thy *yáyin*," says the preacher, "with a merry heart, for God now accepteth thy works" (Eccles. ix, 7). The Nazarite, at the expiration of his vow, was permitted to drink *yáyin* (Numb. vi, 13–20); the Israelites were permitted to drink *yáyin* at their feasts (Deut. xiv, 24–26); *yáyin* was used in the sacred service of Jehovah, being poured out as a drink-offering to him (Exod. xix, 40; Lev. xxiii, 13; Numb. xv, 5). Hence, it not only "maketh glad the heart of man" (Psa. civ, 15), but also "cheereth both God and man" (Judg. ix, 13); its cheering effects being symbolically transferred to the Divine Being.

Some, indeed, have argued from these passages that *yáyin* could not always have been alcoholic. But this is begging the question, and that in defiance of the facts. Although invariably fermented, it was not always properly inebriating, and in most instances, doubtless, was but slightly alcoholic, like the *vin ordinaire* of France, or our own *cider*.

2. *Tîrôsh*, תִּירוֹשׁ (Gen. xxvii, 28–38; Numb. xviii, 12; Deut. vii, 13; xi, 14; xii, 17; xiv, 23; xviii, 4; xxviii, 5; xxxiii, 28; Judg. ix, 13; 2 Kings xviii, 32; 2 Chron. xxxi, 5; xxxii, 28; Neh. v, 11; x, 37; Psa. iv, 7; Isa. xxvi, 17; lxii, 8; Jer. xxxi, 12; Hos. ii, 8, 9, 22; vii, 14; Joel ii, 19, 24; rendered "new wine" in Neh. x, 39; xiii, 5, 12; Prov. iii, 10; Isa. xxiv, 7; lxv, 8; Hos. iv, 11; ix, 2; Joel i, 10; Hag. i, 11; Zech. ix, 17; "sweet wine," in Mic. vi, 15), properly signifies *must*, the freshly pressed juice of the grape (the γλεῦκος, or sweet wine of the Greeks, rendered "new wine" in Acts ii, 13). The word (rendered in the Sept. by three distinct terms, οἶνος, ῥώξ, μέθυσμα) occurs sometimes in connection with *yáyin*, sometimes with oil, and sometimes with words denoting the edible productions of the earth.

(1.) Etymologically, *tîrôsh* is usually referred to the root *yarásh*, יָרַשׁ, "to get possession of," applied to wine on account of its inebriating qualities, whereby it *gets possession of* the brain. So Gesenius, "Mustum, novum vinum ita dictum quia inebriat, cerebrum occupat" (*Thesaur.* p. 633); and Fürst, "Mustum uvis expressum, A. V. יָרַשׁ, occupare, acquirere, comparare" (*Concord.* p. 525, 2). But according to Bythner, as quoted by Lees (*Tîrôsh*, p. 52), it refers to the vine as being a *possession* (κατ' ἐξοχήν) in the eyes of the Hebrews. Neither of these explanations is wholly satisfactory, but the second is less so than the first, inasmuch as it would be difficult to prove that the Hebrews attached such pre-eminent value to the vine as to place it on a par with landed property, which is designated by the cognate terms *yerushshâh* and *morashâh*. Nor do we see that any valuable conclusion could be drawn from this latter derivation; for, assuming its correctness, the question would still arise whether it was on account of the natural or the manufactured product that such store was set on the vine.

(2.) As to the exclusively liquid character of the substance denoted, both *yáyin* and *tîrôsh* are occasionally connected with expressions that would apply properly to a fruit; the former, for instance, with verbs significant of *gathering* (Jer. xl, 10, 12) and *growing* (Psa. civ, 14, 15); the latter with *gathering* (Isa. lxii, 9, A. V. "brought it together"), *treading* (Mic. vi, 15), and *withering* (Isa. xxiv, 7; Joel i, 10). So, again, the former is used in Numb. vi, 4, to define the particular kind of tree whose products were forbidden to the Nazarite, viz. the "pendulous shoot of the vine;" and the latter in Judg. ix, 13, to denote the product of the vine. It should be observed, however, that in most, if not all, the passages where these and similar expressions occur there is something to denote that the fruit is regarded not simply as fruit, but as the raw material out of which wine is manufactured. Thus, for instance, in Psa. civ, 15, and Judg. ix, 13, the *cheering* effects of the product are noticed, and that these are more suitable to the idea of wine than of fruit seems self-evident: in one passage, indeed, the A. V. connects the expression "make cheerful" with bread (Zech. ix, 17); but this is a mere mistranslation, the true sense of the expression there used being to *nourish* or *make to grow*. So, again, the *treading* of the grape in Mic. vi, 15 is in itself conclusive as to the pregnant sense in which the term *tîrôsh* is used, even if it were not subsequently implied that the effect of the treading was, in the ordinary course of things, to produce the *yáyin* which was to be drunk. In Isa. lxii, 9, the object of the *gathering* is clearly conveyed by the notice of *drinking*. In Isa. xxiv, 7, the *tîrôsh*, which withers, is paralleled with *yáyin* in the two following verses. Lastly, in lxv, 8, the nature of the *tîrôsh*, which is said to be found in the cluster of the grapes, is not obscurely indicated by the subsequent eulogium, "a blessing is in it." That the terms "vine" and "wine" should be thus interchanged in poetical language calls for no explanation. We can no more infer from such instances that the Hebrew terms mean *grapes as fruit* than we could infer the same of the Latin *vinum* because in some two or three passages (Plautus, *Trin.* ii, 4, 125; Varro, *De Ling. Lat.* iv, 17; Cato, *De Re Rustica*, c. 147) the term is transferred to the grape out of which wine is made.

Moreover, *tîrôsh* generally follows "corn" in the triplet "corn, wine, and oil," and hence the term applied to the consumption of corn is carried on, in accordance

with the grammatical figure zeugma, to the other members of the clause, as in Deut. xii, 17. In the only passage where the act of consuming *tîrôsh* alone is noticed (Isa. lxii, 8, 9) the verb is *shathâh* (שָׁתָה), which constantly indicates the act of *drinking* (e. g. Gen. ix, 21; xxiv, 22; Exod. vii, 21; Ruth ii, 9), and is the general term combined with *akál* (אָכַל) in the joint act of "eating and drinking" (e. g. 1 Sam. xxx, 16; Job i, 4; Eccles. ii, 24). We can find no confirmation for the sense of *sucking* assigned to the term by Dr. Lees (*Tirosh*, p. 61): the passage quoted in support of that sense (Psa. lxxv, 8) implies, at all events, a kind of sucking allied to drinking rather than to eating, if indeed the sense of drinking be not the more correct rendering of the term. An argument has been drawn against the usual sense assigned to *tîrôsh*, from the circumstance that it is generally connected with "corn," and therefore implies an edible rather than a drinkable substance. The very opposite conclusion may, however, be drawn from this circumstance; for it may be reasonably urged that in any enumeration of the materials needed for man's support, "meat and drink" would be specified rather than several kinds of the former and none of the latter. "Bread and water" occur together very often (e. g. Ezek. iv, 17; 1 Sam. xxv, 11, etc.). Is *water*, then, a *solid?*

There are, finally, passages which seem to imply the actual manufacture of *tîrôsh* by the same process by which wine was ordinarily made. For, not to insist on the probability that the "bringing together," noticed in Isa. lxii, 9 would not appropriately apply to the collecting of the fruit in the wine-vat, we have notice of the "treading" in connection with *tîrôsh* in Mic. vi, 15, and again of the "overflowing" and the "bursting out" of the *tîrôsh* in the vessels or lower vat (יֶקֶב, *yékeb*, Sept. *ὑπολήνιον*), which received the must from the proper press (Prov. iii, 10; Joel ii, 24). This, according to the author of *Tîrôsh Lo Yáyin*, is an "image of abundance;" the "vats *piled up* with fruits *so full* that what was put on would *roll off to the ground*, because they could hold no more!" (p. 54).

(3.) As to the intoxicating character of this drink, the allusions to its effects are confined to a single passage, but this a most decisive one, viz. Hos. iv, 11, "Whoredom and wine (*yáyin*), and new wine (*tîrôsh*) take away the heart," where *tîrôsh* appears as the climax of engrossing influences, in immediate connection with *yáyin*.

The inevitable impression produced on the mind by a general review of the above notices is that both *yáyin* and *tîrôsh*, in their ordinary and popular acceptation, referred to fermented, intoxicating wine. In the condemnatory passages no exception is made in favor of any other kind of liquid passing under the same name, but not invested with the same dangerous qualities. Nor, again, in these passages is there any decisive condemnation of the substance itself, which would enforce the conclusion that elsewhere an unfermented liquid must be understood. The condemnation must be understood of *excessive use* in any case: for even where this is not expressed, it is implied; and therefore the instances of wine being drunk without any reproof of the act may, with as great a probability, imply the moderate use of an intoxicating beverage, as the use of an unintoxicating one.

The notices of fermentation are not very decisive. A certain amount of fermentation is implied in the distension of the leather bottles when new wine was placed in them, and which was liable to burst old bottles. It has been suggested that the object of placing the wine in bottles was to prevent fermentation, but that in "the case of old bottles fermentation might ensue from their being impregnated with the fermenting substance" (*Tîrôsh*, p. 65). This is not inconsistent with the statement in Matt. ix, 17, but it detracts from the spirit of the comparison which implies the presence of a strong, expansive, penetrating principle. It is, however, inconsistent with Job xxxii, 19, where the distension is described as occurring even in *new* bottles. It is very likely that new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth. But we should be inclined to understand the passages above quoted as referring to wine drawn off before the fermentation was complete, either for immediate use, or for the purpose of forming it into sweet wine after the manner described by the Geoponic writers (vii, 19). The presence of the gas-bubble, or, as the Hebrews termed it, "the eye" that sparkled in the cup (Prov. xxiii, 31), was one of the tokens of fermentation having taken place, and the same effect was very possibly implied in the name *chémer* (חֶמֶר).

The testimony of the rabbins is to the same effect. They say, "*Tîrôsh*, תירוש, is new wine; the liquor of the grapes first pressed out, which easily takes possession of the mind of man" (*Sanhedr.* lxxvi, 1). "If thou abuse it, thou shalt be poor; if thou rightly use it, thou shalt be head" (*Yoma*, lxxvi, 2). Again, in the Gemara, "Wherefore is it called *tîrôsh?* Because all who are drawn to it shall be poor." Such is the testimony of the rabbins, "who ought to know something of their own language." In accordance with this, the Targumists Onkelos and Jonathan render *tîrôsh*, in every instance of its occurrence (except in three cases where there is no word, or the word for vineyard), by the word חמר, *chamar* (see Tattam, *Reply*, p. 5, 6).

3. *Chémer*, חֶמֶר (from חָמַר, *æstuavit, ferbuit*), or in its Chaldee form, *chamár*, חֲמַר (Sept. οἶνος, καλός), is "vinum a fervendo et fermentando dictum" (Gesenius, *Thesaur.* p. 493). The word occurs eight times—twice (Deut. xxxii, 14; Isa. xxvii, 2) in its Hebrew and six times (Ezra vi, 9; vii, 22; Dan. v, 1, 2, 4, 23) in its Chaldee form. In Deut. xxxii, 14 it is (in the A. V., after the Vulg.) treated as an adjective, and rendered "pure"—"the *pure* blood of the grape," instead of "the blood of the grape—wine," *chémer*. The rabbins call it "pure or neat wine" (i. e. no water being mixed with the juice of the grape), "because it disturbs the head and the brain" (Tattam). They regarded *chémer* and *tîrôsh* "as equivalent terms." This pure, powerful wine was permitted to the Israelites (Deut. xxxii, 14); and is spoken of with approbation by Isaiah, "In that day sing ye unto him, A vineyard of red wine (*chémer*); I, the Lord, do keep it" (xxvii, 2, 3). Cyrus and Artaxerxes commanded that *chémer* should be given to the people of Israel "for the service of the God of heaven" (Ezra vi, 9).

4. *Shekâr*, שֵׁכָר (from שָׁכַר, *inebriavit se;* Sept. σίκερα, οἶνος, μέθυσμα, μέθη; Vulg. *vinum*), is "*temetum*, an inebriating drink, whether wine prepared or distilled from barley or from honey or from dates (Gesenius, *Thesaur.* p. 1440). So Fürst, who adds, "or any other kind of intoxicating drink comprehended under the name *τῶν σικέρων*." Jerome says, "Sicera (שֵׁכָר) Hebræo sermone omnis potio, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo, aut quum favi decoquuntur in dulcem et barbaram potionem, aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur (*Ep. ad Nepotianum*). In the A. V. the word is once rendered "strong wine" (Numb. xxviii, 7); and elsewhere, occurring along with *yáyin*, "strong drink" (vi, 3; Deut. xxix, 6; Judg. xiii, 4, 7, 14; Isa. v, 11; lvi, 12; Mic. ii, 11; and the passages cited below). Onkelos, *On Numb. xxviii*, 7, calls it "old wine." Rabbi Solomon, rabbi Eleasar, Aben-Ezra, and others call it "intoxicating wine." "The word means strong drink, from whatever substance made" (Tattam). It was used as a drink-offering in the service of God (Numb. xxviii, 7), and was, notwithstanding its highly intoxicating property, per-

mitted to the Israelites (Deut. xiv, 26). See DRINK, STRONG.

A vain attempt has been made, by connecting the word etymologically with *sugar*, to prove, in the face of the clearest evidence to the contrary, that it was a sweet, *non*-intoxicating syrup (see Lees, *Works*). The word is employed in the following passages in such a manner as to show decisively that it denotes an intoxicating drink: Lev. x, 9, where the priests are forbidden to drink wine or *shekâr* when they go into the tabernacle; 1 Sam. i, 15, where Hannah, charged with drunkenness by Eli, replies it is not so—"I have drunk neither wine nor *shekâr*;" Psa. lxix, 12, where the psalmist complains, "I was the song of the drinkers of *shekâr*" (A. V. "drunkards"); Prov. xx, 1, "Wine is a mocker, *shekâr* is raging, and whosoever is deceived thereby is not wise;" xxxi, 4, 5, "It is not for kings to drink wine, nor for princes *shekâr*, lest they drink and forget the law;" Isa. v, 22, "Woe unto them that are mighty to drink wine, and men of strength to mingle *shekâr*;" xxviii, 7, "They also have erred through wine, and through *shekâr* are out of the way: the priest and the prophet have erred through *shekâr*, they are swallowed up of wine, they are out of the way through *shekâr*;" xxix, 9, "They are drunken, but not with wine; they stagger, but not with *shekâr*."

5. *'Asis*, עָסִיס (from עָסַס, *to tread*; Sept. *νᾶμα, γλυκασμός, οἶνος νέος, μέθη*; Targ. חֲמַר בְּרַת, "pure wine;" Vulg. "dulcedo, mustum"), is *must*, that which is expressed from grapes by treading, or from pomegranates (Gesenius, *Thesaur.* p. 1054). Henderson says, "By עָסִיס is meant the *fresh wine*, or juice of the grape or other fruit which has just been *pressed out*, and is remarkable for its sweet flavor and its freedom from intoxicating qualities" (*Comment. on Joel* i, 5). Its extraction from pomegranates is referred to in Cant. viii, 2 ("juice"). Yet its intoxicating quality seems intimated in Isa. xlix, 26, "They shall be drunken with their own blood as with sweet wine" (*asis*); Joel i, 5, "Awake, ye drunkards, and weep . . . because of the new wine (*asis*), for it is cut off from your mouth." It is promised by God as a blessing (Joel iii, 17, 18; Amos ix, 13).

6. *Sôbè*, סֹבֵא (from סָבָא, *potavit*, idque intemperantius, *gurgitavit*, to drink to excess, to tope [Gesenius, *Thesaur.* p. 932]; Sept. *οἶνος*; Vulg. *vinum*), occurs only in three places (Isa. i, 22, "wine;" Hos. iv, 18, "drink;" Nah. i, 10, "drunken"), but the verb and participle often—the latter to denote drunk, a drunkard, a toper. Gesenius renders the noun in Isa. i, 22 *vinum*, but in Hos. iv, 18 *compotatio*, a drinking-bout, a carouse; so Henderson, Dathe, etc. The Sept. must have followed a various reading in this place. *Sôbè*, then, means some (or perhaps any) kind of intoxicating drink.

7. *Mèsek*, מֶסֶךְ (from מָסַךְ, *to mix*, or mingle), is wine mixed with water or aromatics (Sept. *κέρασμα*; Vulg. *mistum*). It occurs only once (Psa. lxxv, 9); but the participial noun מְמָסָךְ, *mimsâk*, is found in Prov. xxiii, 30; Isa. lxv, 11, in a similar sense = wine highly spiced, to improve its flavor and enhance its intoxicating power. See below.

8. *Shemarim*, שְׁמָרִים (from שָׁמַר, *to keep*, preserve, lay up; Sept. *τρυγέας, φύλαγμα, δόξα*; Vulg. *fæces, vendemiæ*; A. V. "lees," "dregs," "wine on the lees"), occurs five times, and always in the plural. It is used both of lees and of wine preserved on the lees: of lees, Psa. lxxv, 8; Jer. xlviii, 11; Zeph. i, 12, in all which passages it is used in a figurative sense: in the second and third, the form of expression is proverbial, being used of individuals and nations—"de iis qui desides, atque otiosi sunt, vel certe vita utuntur quieta, tranquilla, metaphora a vino petita, quod diu in cella reconditum fæcibus superjaciet et intactum asservatur, quo validius fit vinum odorque fragrantior" (Gesenius, *Thesaur.* p. 1444). It is used of wine, Isa. xxv, 6 (bis), where the prophet foretells the rich provision of Gospel blessings under the figure of "a feast of fat things, of wines on the lees, *shemarîm*, well refined (מְזֻקָּקִים, *defecated*—i. e. "vinum vetus et nobilissimum a fæcibus purgatum" (Gesenius), or "cum fæcibus servatum (Hefenwein), quod defecatum et clarificatum in conviviis opiparis apponitur" (Fürst, *Concord.* p. 1177). The word is used of lees, according to some, "from their preserving the strength and flavor of wine" (Alexander); according to others as "id quod ad ultimum usque reservatur et remanet—fæces, utpote quæ in imo vasis fundo subsident" (Fürst). This "vetus et nobilissimum vinum" is spoken of approvingly in the last-cited passage.

9. *Ashishâh*, אֲשִׁישָׁה (Sept. *λάγανον ἀπὸ πηγάνου, πέμμα, ἀμοριτης*—i. e. a cake from the frying-pan, a baked cake, a sweet cake—is a variation of rendering truly. The Targ. of Jonathan on Exod. xvi, 31 uses אֲשִׁישָׁן for the Heb. צַפִּיחִית, a flat cake. The *traditio Judaica* is גַּרְבָּא דְחַמְרָא, a jar of wine. The A. V. has "flagons," "flagons of wine"). The plural of the word occurs both in the masculine and feminine forms. Critics are pretty generally agreed that it does not denote wine or any other drink, but a *cake*, such as was "prepared from dried grapes, or raisins pressed or compacted into a certain form. Cakes of this kind are mentioned as delicacies with which the weary and languid are refreshed (2 Sam. vi, 19; 1 Chron. xvi, 3; Cant. ii, 5), and were offered in sacrifice to idols (Hos. iii, 1). They differed from צִמּוּק, i. e. grapes dried but not compacted into the form of cakes; and also from דְּבֵלָה, i. e. figs pressed into cakes." So Gesenius, who derives the word from אָשַׁשׁ, *to press*, although Ginsburg would derive it from a similar form denoting *to burn*. The evidence seems in favor of a cake, especially a grape cake, in which latter sense it certainly occurs in Hos. iii, 1, where, however, it is written more fully, or rather with the addition of עֲנָבִים, *grapes*, which fills up its meaning, אֲשִׁישֵׁי עֲנָבִים = *cakes of grapes*. Dr. Tattam, resting on the authority of rabbins whom he quotes, seems inclined to abide by the rendering of the A. V. (see *Reply*, p. 13, 14). See CAKE.

10. Three other words may here be noticed. חֹמֶץ, *chômets* (Sept. *ὄξος*, but in Prov. x, 26 *ὄμφαξ*, i. e. sour grapes; so the Syr.; Vulg. *acetum*; A. V. "vinegar," rightly), occurs five times. This, it appears, was obtained either from *yáyin* or *shekâr* (Numb. vi, 3), and was used by those engaged in the labors of the field to soften and render more palatable the dry bread which formed the food of the reapers (Ruth ii, 14). It was also used as a beverage, probably mixed with water (Numb. vi, 3), in which case it would resemble the *posca* of the Romans, which was not an intoxicating drink, and was used only by the poorer classes (Plaut. *Mil. Glor.* iii, 2, 23). In Matt. xxvii, 34 our Lord is said to have had vinegar mingled with gall offered to him to drink when on the cross. Mark (xv, 23) says it was wine mingled with myrrh; Luke that it was vinegar offered by the soldiers in mockery (xxiii, 36); and John that it was vinegar (xix, 29). Possibly these accounts refer to two separate occurrences—the one an act of cruelty on the part of the soldiers, who, in response to our Lord's exclamation, "I thirst," offered him some of their own *posca*; the other an act of intended kindness, designed to alleviate his sufferings by an anodyne. See VINEGAR.

Anabim, עֲנָבִים (A. V. "wine" in Hos. iii, 1; elsewhere correctly "grapes"). See GRAPE.

Yékeb, יֶקֶב (A. V. "wine" in Deut. xvi, 13; elsewhere correctly "press"). See WINE-PRESS.

11. In the New Test. several words are employed denoting wine.

(1.) Οἶνος, comprehending every sort of wine.

(2.) Γλεῦκος, sweet, or "new wine," which, as well as the former, seems, from the use made of it (Acts ii, 13), to signify wine of an intoxicating quality. "These men are full of new wine," to which charge Peter replies, "These men are not drunken as ye suppose" (v, 15), although Dr. Lees's interpretation is fairly admissible that the language is that of mockery, as if we should say of a drunken man, He has taken too much water. The *gleukos* was the fruit of the grape, so kept as to preserve its sweetness, "perhaps made of a remarkably sweet, small grape, which is understood by the Jewish expositors to be meant by *sorêk* (שֹׂרֵק, Gen. xlix, 11), or *sorekâh* (שֹׂרֵקָה, Isa. v, 2), and still found in Syria and Arabia" (Alford, *On Acts ii*, 13). So Suidas, *τὸ ἀποσταλάγμα τῆς σταφυλῆς πρὶν πατηθῆ.* It could not be *new* wine, in the proper sense of the term, inasmuch as about eight months must have elapsed between the vintage and the feast of Pentecost. It might have been applied, just as *mustum* was by the Romans, to wine that had been preserved for about a year in an unfermented state (Cato, *De Re Rustica*, c. 120). But the explanations of the ancient lexicographers rather lead us to infer that its luscious qualities were due, not to its being recently made, but to its being produced from the very purest juice of the grape; for both in *Hesychius* and the *Etymologicum Magnum* the term γλεῦκος is explained to be the juice that flowed spontaneously from the grape before the treading commenced. The name itself, therefore, is not conclusive as to its being an unfermented liquor, while the context implies the reverse —for Peter would hardly have offered a serious defence to an accusation that was not seriously made; and yet if the sweet wine in question were not intoxicating, the accusation could only have been ironical (see Walch, *De Natura τοῦ γλεύκους* [Jen. 1755]).

As considerable stress is laid upon the quality of sweetness as distinguished from strength, we may observe that the usual term for the inspissated juice of the grape, which was characterized more especially by sweetness, was *debásh* (דְּבַשׁ), rendered in the A. V. "honey" (Gen. xliii, 11; Ezek. xxvii, 17). This was prepared by boiling it down either to a third of its original bulk, in which case it was termed *sapa* by the Latins and ἕψημα or σίραιον by the Greeks, or else to half its bulk, in which case it was termed *defrutum* (Pliny, xiv, 11). Both the substance and the name, under the form of *dibs*, are in common use in Syria at the present day.

We may further notice a less artificial mode of producing a sweet liquor from the grape, namely, by pressing the juice directly into the cup, as described in Gen. xl, 11.

Lastly, there appears to have been a beverage, also of a sweet character, produced by macerating grapes, and hence termed the "liquor" (מִשְׁרָה) of grapes (Numb. vi, 3). These later preparations are allowed in the Koran (xvi, 69) as substitutes for wine.

(3.) Γέννημα, or *γένημα, τῆς ἀμπέλου*, fruit of the vine=wine (Luke xxii, 18).

(4.) Οἶνος ἄκρατος, pure wine (Rev. xiv, 10)—*οἶνον ἄκρατον εἶναι λέγομεν, ᾧ μὴ μέμικται τὸ ὕδωρ, ἢ παντάπασιν ὀλίγον μέμικται* (Galen in Wettstein, cited by Alford). Here the phrase is used figuratively. See below.

(5.) Ὄξος, sour wine, or vinegar (Matt. xxvii, 48; Mark xv, 36, etc.).

(6.) Σίκερα (A. V. "strong drink;" Heb. שֵׁכָר), "any strong drink made of grapes" (Robinson, Alford, etc.).

II. *Historical Notices of the Use of Wine in the Bible.* —The first instance we have of wine in the Old Test. is in the case of Noah, who "planted a vineyard, and did drink of the wine (*yáyin*), and was drunken" (Gen. ix, 20, 21). The culture of the vine no doubt existed before, but the patriarch now resumes the occupation which had been interrupted by the Flood. "Nowhere does the vine grow spontaneously in such abundance and excellence as in the region of Ararat, in Armenia, and the Eastern Pontus; but, no doubt, the culture of the vine was of remote antiquity, invented by one nation and spread to other countries; for thus only can the remarkable circumstance be accounted for that wine bears the same name in almost all Eastern and Western nations" (Kalisch, *On Gen. ix*, 20, 21). "It may be added that the Egyptians attributed the manufacture of wine to Osiris, the Phœnicians and Greeks to Bacchus, the Romans to Saturn" (*ibid.*). See VINE.

The second notice of wine is in the history of Lot, whose daughters "made their father drink wine" (*yáyin*), so that he became stupidly intoxicated (Gen. xix, 32, etc.). It next occurs in Isaac's blessing pronounced on Jacob: "The Lord give thee . . . plenty of corn and wine" (*yáyin*) (Gen. xxvii, 28). The next notice of the juice of the grape (although, be it observed, the product is not called *wine*) is in connection with Egypt (Gen. xl, 11), when the chief butler says, "I took the grapes and pressed them into Pharaoh's cup." Are we to take these words according to their strict literality? Did the kings of Egypt, at the time, drink the unfermented juice of the grape only? However that may be, and although an affirmative answer seems demanded, yet we know that the vine was cultivated in Egypt from very ancient times, representations of the process of the manufacture of wines being found on tombs belonging to the 4th dynasty; that wine was used almost universally by the rich; that it was freely drunk at the banquets of both men and women, and even excessively, as the monuments abundantly testify; that it was drunk even by the priests, and offered in the temples to their gods. All this is now well ascertained, notwithstanding the contradictory statements of Herodotus on some points (see Rawlinson, *Herod.* ii, 103, 126; Wilkinson, *Anc. Egypt.* i, 144, etc.). It has been inferred from a passage in Plutarch (*De Isid.* 6) that no wine was drunk in Egypt before the reign of Psammetichus, and this passage has been quoted in illustration of Gen. xl, 11. The meaning of the author seems rather to be that the kings subsequently to Psammetichus did not restrict themselves to the quantity of wine prescribed to them by reason of their sacerdotal office (Diod. i, 70).

In the laws of Moses wine is frequently mentioned as forming the usual drink-offering that accompanied the daily sacrifice (Exod. xxix, 40), the presentation of the first-fruits (Lev. xxiii, 13), and other offerings (Numb. xv, 5). It appears from Numb. xxviii, 7 that strong drink might be substituted for it on these occasions. Tithe was to be paid of wine (*tirôsh*) as of other products, and this was to be consumed "before the Lord," meaning within the precincts of the Temple, or perhaps, as may be inferred from Lev. vii, 16, at the place where the Temple was situated (Deut. xii, 17, 18). The priest was also to receive first-fruits of wine (*tirôsh*), as of other articles (xviii, 4; comp. Exod. xxii, 29); and a promise of plenty was attached to the faithful payment of these dues (Prov. iii, 9, 10). Wine offered to God as a drink-offering (Numb. xv, 5, 7, 10) furnishes the key to the peculiar language of Jotham's parable, "wine that cheereth God and man" (Judg. ix, 13)—an exposition much preferable to that which renders the words "the gods and men;" for wine was offered to God as the drink of the Great King, the symbol of our best spiritual things which we offer in his worship. Wine was forbidden to the priests during the performance of their sacred duties in the tabernacle (Lev. x, 9), which prohibition seems to have originated in the offence of Nadab and Abihu, who, most probably, "transgressed through wine." At other times the priests were at liberty to drink wine. To the Nazarites, while under their vow, not only wine, but vinegar, and the fruit of the vine generally, in every form, was prohibited (Numb. vi, 3, 4). The Israelites were at liberty to drink wine even at their national sacred festi-

vals when rejoicing before the Lord (Deut. xiv, 22–26). The Rechabites are mentioned as very peculiar in their abstinence from wine, as well as their refraining to live in houses, and are commended, not for their abstinence, but for their obedience to the command of their ancestor (Jer. xxxv). The cultivation of the vine was incompatible with the conditions of a nomad life, and it was probably on this account that Jonadab, wishing to perpetuate that kind of life among his posterity, prohibited the use of wine to them. The case is exactly parallel to that of the Nabathæans, who abstained from wine on purely political grounds (Diod. xix, 94).

The use of wine at the paschal feast was not enjoined by the law, but had become an established custom, at all events in the post-Babylonian period. The cup was handed round four times according to the ritual prescribed in the Mishna (*Pesach.* x, 1), the third cup being designated the "cup of blessing" (1 Cor. x, 16), because grace was then said (*Pesach.* x, 7). The contents of the cup are specifically described by our Lord as "the fruit" (γέννημα) of the vine (Matt. xxvi, 29; Mark xiv, 25; Luke xxii, 18), and in the Mishna simply as wine. The wine was mixed with warm water on these occasions, as implied in the notice of the warming-kettle (*Pesach.* vii, 13). Hence in the early Christian Church it was usual to mix the sacramental wine with water, a custom as old, at all events, as Justin Martyr's time (*Apol.* i, 65). See PASSOVER. The rabbins have a curious tradition, that at the great feast which shall inaugurate the coming of the Messiah he shall drink wine made from grapes which grew in Paradise during the six creative days, and preserved in Adam's cave for that great occasion (Othonis *Lex.* s. v. "Vinum;" Buxtorf, *Syn. Jud.* p. 460).

The Pastoral Epistles contain directions as to the moderate use of wine on the part of all holding office in the Church; as that they should not be πάροινοι (1 Tim. iii, 3; A. V. "given to wine"), meaning insolent and violent under the influence of wine; "not given to much wine" (iii, 8); "not enslaved to much wine" (Tit. ii, 3). The term νηφάλεος in 1 Tim. iii, 2 (A. V. "sober"), expresses general vigilance and circumspection (Schleusner, *Lex.* s. v.; Alford, *ad loc.*). Paul advises Timothy himself to be no longer an habitual water-drinker, but to take a little wine for his health's sake (1 Tim. v, 23). No very satisfactory reason can be assigned for the place which this injunction holds in the epistle, unless it were intended to correct any possible misapprehension as to the preceding words, "Keep thyself pure." The precepts above quoted, as well as others to the same effect addressed to the disciples generally (Rom. xiii, 13; Gal. v, 21; 1 Pet. iv, 3), show the extent to which intemperance prevailed in ancient times, and the extreme danger to which the Church was subjected from this quarter.

It appears to have been an ancient custom to give medicated or drugged wine to criminals condemned to death, to blunt their senses, and so lessen the pains of execution. To this custom there is supposed to be an allusion, Prov. xxxi, 6, "Give strong drink unto him that is ready to perish;" and an illustration of the custom is furnished by the soldiers giving Jesus "wine mingled with myrrh," or, which is the same, "vinegar" i. e. sour wine; "mingled with gall," i. e. a bitter drug, without specifying the kind (Mark xv, 23; Matt. xxvii, 34). "*Omnes a synedrio ad mortem damnati potarunt* יין חי, *vino vivo* (h. e. optimo, forti) ut diriperetur intellectus ejus, ad confirmandum id dicitur, Prov. xxxi, 6, etc. De perituro dicetur, id fieri, ut obliviscatur mortis, quæ est infortunium ipsius" (Schöttgen, *Hor. Heb.* p. 236). To the same custom some suppose there is a reference in Amos ii, 8, where the "wine of the condemned" (A. V.) is spoken of. The margin reads, instead of condemned, "fined or mulcted;" so Gesenius; Henderson, *amerced.* The wicked here described, in addition to other evil practices, imposed unjust fines upon the innocent, and spent the money thus unjustly obtained upon wine, which they quaffed in the house of their gods; as Dathe renders: "pecunias hominibus innocentibus extortas compotationibus absumunt in templis deorum suorum."

Mixed wine is often spoken of in Scripture. This was of different kinds. Sometimes it was mixed with *water* to take it down (Isa. i, 22); sometimes with *milk* (Cant. v, 1); and sometimes, by lovers of strong drink, with spices of various kinds, to give it a richer flavor and greater potency (Isa. v, 22; Psa. lxxv, 8). Both the Greeks and Romans were in the habit of flavoring their wines with spices, and such preparations were described by the former as wine ἐξ ἀρωμάτων κατασκευαζόμενος (Athen. i, 31 *e*), and by the latter as *aromatites* (Pliny, xiv, 19, 5). The authority of the Mishna may be cited in favor both of water and of spices, the former being noticed in *Berach.* vii, 5; *Pesach.* vii, 13; and the latter in *Shen.* ii, 1.

The "royal wine," literally wine of the kingdom, יֵין מַלְכוּת (Esth. i, 7), denotes most probably the best wine, such as the king of Persia himself was accustomed to drink. "Wine of Lebanon" is referred to in such a way as to indicate its peculiar excellence—"the scent thereof shall be as the wine of Lebanon" (Hos. xiv, 7). Hence it is thought to have been distinguished by its grateful smell. But זֵכֶר means, as the margin renders it, *memorial*, and includes odor, flavor, and refreshing influence. Modern travellers attest the excellence of the wine of Lebanon. The "wine of Helbon, or Chalybon," is mentioned as one of the importations of Tyre (Ezek. xxvii, 18), and was very famous. It was greatly valued by the Persian monarchs (Strabo, xv, 735), as it still is by the residents of Damascus (Porter, *Damascus*, i, 333).

The wines of modern Palestine are represented by travellers as being of excellent quality. The sweet wines are particularly esteemed in the East, because they are grateful to the taste, very exhilarating, and some of them will keep for a long time. They were therefore preferred by those who were addicted to drinking, and commonly selected for the tables of kings. Their inebriating quality is alluded to by the prophet Isaiah: "I will feed them that oppress you with their own flesh, and they shall be drunken as with sweet wine" (Isa. xlix, 26). "The testimony of travellers respecting the spirituous nature of the wines of Palestine accords with that of the sacred writers. . . . It is observed by Thevenot that the people of the Levant never mingle water with their wine at meals, but drink by itself what water they think proper for abating its strength. While the Greeks and Romans by mixed wine understood wine united and lowered with water, the Hebrews, on the contrary, meant by it wine made stronger and more inebriating by the addition of powerful ingredients. . . . The wines of Palestine are generally kept in bottles made of leather, or goat-skins, sewed or pitched together. In these the process of fermentation took place, and the wine acquired its proper degree of strength. In absence of anything like chemical analysis, these are the data from which we must draw our conclusions concerning the nature of the wines referred to by the sacred writers. Some of them are represented to have been sweet wines, which, if not the strongest, are known to have been very strong. The grapes from which they were produced were remarkable for their richness and excellence; the climate of the country being such as to favor the growth and development of those principles which, during fermentation, were converted into alcohol. As the grapes of that country are now known to furnish very rich and spirituous wines, we may infer that the ancient were similar in their character; since there is abundant evidence that the climate has not suffered any material change for three thousand years. We should not omit, in confirmation of this view of the spirituous nature of

the wines of Palestine, to advert to the modes in which they were kept. It is now well known that when mixtures of alcohol and water are put into bladders, the water evaporates and leaves the alcohol in a more concentrated form. It is asserted that wine which has been kept in bottles closed by pieces of bladder firmly tied over the mouth, in a few weeks acquire the strength and flavor which would be imparted to it only by several years' preservation in the ordinary way. Now, it is probable that the leather bags into which these wines are put would produce a similar effect upon the liquor, which, after the process of fermentation had ceased, would soon attain its complete and appropriate alcoholic character" (Prof. Silliman, *Amer. Jour. of Science and Arts*, 1834).

"The wine was generally contained in large ox-skins ranged round the store-room, and quite distended with liquor. The larger skins seem to have answered to casks; the smaller goat and kid skins, to barrels and kegs in the comparison, to be chiefly used in conveying to customers the smallest quantities required. Individuals rarely keep large stores of wine in their houses, but get a small supply of a goat-skin or two from the wine-store. This seems also to have been the case with the ancient Jews, for Nehemiah, although holding the rank of governor, had no store of wine, for we read he had a supply every ten days (Neh. v, 18). The large skins in the wine-store we have mentioned are supported above the floor on frames of wood" (Kitto, *Pict. Bible*, note on Job xxxii, 19). Similar methods of storing and keeping wine were common to the Greeks and Romans. See Smith, *Dict. of Class. Antiq.* s. v. "Vinum."

III. *Teaching of the Scriptures in respect to the Use of Wine.*—1. As appears from the foregoing examination, the Bible makes no distinction between intoxicating and non-intoxicating wines—never refers or alludes to such a distinction. Yet wine, יַיִן=οἶνος, is constantly spoken of in precisely the same way that corn and oil and milk are spoken of—namely, as a blessing sent by God for the use of man. It was enjoined to be used in the service of God. It is employed as a symbol of the highest spiritual blessings (Isa. lv, 1, 2). The use of it was common among the Jews, as it is among the people of all wine-producing countries. It was forbidden to the Nazarites alone, and that only while under their vow. The use of it is in one case distinctly prescribed by Paul to Timothy (1 Tim. v, 23). Jesus Christ came "drinking wine" as well as "eating bread" (Luke vii, 33, 34), and in one instance miraculously produced a supply of wine when it was needed (John ii). We attach great importance, religiously and theologically, to these facts. Jesus was no ascetic. He gave no countenance to asceticism. By drinking wine—freely using the blessings of God's providence—he testified against the error, afterwards called Gnostic and Manichæan, which would attach impurity to that which enters the mouth, and vindicated the liberty of his followers to use "every creature of God" as good and fit for food, and to be received with thanksgiving by them as those who "believe and know the truth" (1 Tim. iv, 3, 4). But this error repelled, and this liberty asserted, none are obliged to drink wine or to eat meat if they prefer not. There is liberty on this side also. They may abstain if they choose. Paul expressed his readiness to abstain from "flesh" and "wine" to secure the good of a brother, or to avoid occasioning him injury (Rom. xiv, 21; comp. 1 Cor. viii, 13). The same liberty is ours; and if a great practical good may be attained by abstinence, Christian benevolence calls us in this direction.

But while liberty to use wine, as well as every other earthly blessing, is conceded and maintained in the Bible, yet all abuse of it is solemnly and earnestly condemned. In the book of Proverbs the warnings against such abuse are frequent and severe (xx, 1; xxiii, 29–35; xxxi, 4–7). It is the same in the New Test. (1 Cor. vi, 10; Gal. v, 21). "Be not drunk with wine—not given to much wine." Such are its precepts—precepts which would have little or no force, or even meaning, were wine not intoxicating, and were there not some peculiar danger incident to its use. If wine were not intoxicating, the apostle might as well have exhorted them against drinking too much milk or too much water. He takes for granted the right to use; he recognises the danger incident to the use; but instead of prohibiting, he cautions and exhorts against excess. *Moderation* in eating and drinking is the broad Christian law. *Abstinence* from some kinds of food may become a duty under peculiar circumstances. Self-denial, in relation to things lawful, is often imperative. Wine is good; is a gift of God. It may be used with advantage; it may be abused, but not innocently or with impunity. It may be declined in the exercise of Christian liberty; it ought to be declined if doing so helps forward the cause of humanity, morality, and religion, and promotes the glory of God. In view, however, of the almost impossibility of procuring genuine wine in the United States without extravagant cost, and the fact that in order to its preservation it is invariably more alcoholic than the light wines of Bible times usually were, and especially in view of the dangerous tendency to intoxicating habits involved in the use of wine as a beverage, not only to the drinker, but to his family and friends, it cannot be doubted that the wisest and most Christian course is to abstain wholly from it. This is in accordance with the apostolic precept of self-restraint (1 Cor. viii, 13).

2. There is no positive proof that the fluid used by our Lord in instituting the sacred communion was alcoholic; it is nowhere expressly called wine, but simply the "fruit of the vine" (Matt. xxvi, 29). That it was wine, properly so called, however, is a fair presumption from the fact that this was the customary liquor of the Jews in the Passover meal, as we learn from the definite prescription of the Talmud ("There shall not be less than four cups of wine" [*yáyin*], Mishna, *Pesach.* x, 1). Many modern Jews, it is said, use the liquor of steeped raisins for paschal purposes; but there is no trace of such a custom in ancient times.

Therefore the use of any other fluid in the communion at the present day must be justified, if at all, from *prudential* considerations growing out of the modern temperance reform; just as we consider ourselves at liberty to vary the kind of bread (originally unleavened), the posture of the communicant, and other unessential details, to suit the convenience of the occasion and the parties. These considerations are undoubtedly of the gravest character, especially the danger of relapse to reformed inebriates partaking or even approaching the communion-table, where the taste or fumes of alcohol are liable to revive their appetite. If, as it is confidently claimed by many, unfermented grape-juice can be procured at a moderate cost and without great inconvenience, and can be preserved with ordinary care a sufficient length of time, and is not offensive to the sense, or otherwise particularly objectionable, there is no reason why ceremonious scruples should be allowed to stand in the way of its employment. Whether individuals not susceptible to such a danger as the above are excusable in withholding themselves from the communion where alcoholic wine is used, is quite another question, which it does not lie within the scope of this article to discuss.

IV. *Literature.*—This is quite copious. We mention, in addition to the works noticed above, only the most important and modern. General treatises on the manufacture, etc., of wines have been written by Henderson (Lond. 1831), Redding (ibid. 1851), Denman (ibid. 1864), Thudichum (ibid. 1872), and others, but they are chiefly of a commercial character. The moral aspects of the subject have been considered in numberless books and periodical articles; among the latter we may especially refer to those in the *Biblical Repository*, Oct. 1836, and

Oct. 1839; and the *Bibliotheca Sacra*, Jan. 1869; Jan., April, and June, 1880. Dr. F. R. Lees in various works, has strongly asserted that the wines of antiquity were largely non-alcoholic, and this view has incautiously been adopted by several later writers, as Ritchie, Nott, Stuart, Burns, etc., and by many temperance advocates; but it has been powerfully combated by others, especially Tattam, Crosby, and scholars generally. The latest and most complete treatise on this question is that of Wilson, *The Wines of the Bible* (Lond. 1877), which, after minutely examining all the classical and scriptural references, arrives at the conclusion that "so far as the wines of the ancients are concerned, *unfermented wine is a myth*." The effort of Samson, *The Divine Law as to Wine* (N. Y. 1880), to meet this testimony by garbling the ancient statements and contradicting the modern is feeble and unworthy. Tristram observes, "All the terms for wine [in the Bible] are used in collocations which clearly show that fermentation is implied; nor is there the slightest ground in criticism for the pretence that the unfermented juice of the grape was ordinarily used" (*Nat. Hist. of the Bible*, p. 411). An article by Rev. H. Bumstead, in the *Bibliotheca Sacra* for January, 1881, fairly meets the scientific, philological, and moral aspects of the "wine question" as presented by Rev. A. B. Rich, D.D., in the January, April, and July numbers of the same journal. It shows, at least, that alcohol when taken in moderate quantity and in its natural combinations, is not properly a poison, but is assimilated and healthily disposed of in digestion; that *tîrôsh* denotes the produce of the vine in general, while *yáyin* always signifies the fermented juice of the grape; and that to no one of the words translated "wine" does the Bible attach an indiscriminate and absolute condemnation. See Temperance.

Winebrenner, Christian, a German Reformed minister, was born Feb. 7, 1789. He entered the ministry in 1838 or 1839, taking charge of several congregations in Bedford and Huntingdon counties, Pa., where he labored until 1846. After this time he was not connected with the Synod, but still continued to preach until the time of his death, at Woodbury, Pa., Feb. 12, 1858. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv. 491.

Winebrenner, John, an American clergyman, was born in Frederick County, Md., March 25, 1797. He began his ministry in the German Reformed Church, having charge of four congregations in and near Harrisburg, Pa., but, owing to a difference of opinion in regard to revivals, he withdrew from his former affiliations, and established a new denomination which he called "The Church of God," but which is commonly known as the Winebrennarians. See Church of God. Mr. Winebrenner was for several years editor of *The Church Advocate*. His death occurred Sept. 12, 1860. He published, in connection with I. B. Rupp, *The History of all the Religious Denominations in the United States* (1844). He also published, *Brief View of the Church of God*:—a work on *Regeneration*:—*The Reference and Pronouncing Testament*:—*Revival Hymn-book*:—*Practical and Doctrinal Sermons*:—and other works.

Winer, Georg Benedict, a German theologian and author, whose work is of permanent value to the Church no less for what it accomplished directly than for the indirect results obtained through its influence over the improvement of Biblical science. He was born at Leipsic, April 13, 1789, of parents in the common walks of life, was early orphaned, and, by the decease of an aunt who was the last of his relatives to assume the charge of his childhood years, exposed to such penury as deprived him of sufficient and proper food, and obliged him to do without books necessary to his course in the St. Nicolai School of his native town. He obtained a Greek grammar by writing it out, and thus began the philological labors in which he was in time to become a master and win an imperishable reputation. He distinguished himself in the scientific contests of the students, and acquired such proficiency in the Hebrew language as enabled him to become the instructor of persons older than himself. His teachers embodied words prophetic of his coming importance as a scholar in his certificate of graduation.

In 1817 Winer began the academical career which extended over forty years of industrious and useful labor. Nine of these years—1823–32—were given to the University of Erlangen, where he was professor of theology, and all the remaining years to Leipsic. He lectured on theological methodology, and, besides, on subjects drawn from every section of exegetical, systematic, and even practical theology. In historical theology he confined his lectures to the history of theological sciences. The general world knows him only through his writings, and acknowledges his influence as a comprehensively and profoundly learned man and a thoroughly scientific character; but the students who thronged his lecture-room to the very end of his public life bear testimony to the power of his clear oral statements and to his decided sympathy for all that is pure and good, as also to his serious and pronounced religious character. He was accustomed to precede or follow his lectures with addresses in which he surveyed, often with truly prophetic vision, the movement of events in the world or the Church; and on those occasions he often rose to the regions of true impassioned eloquence, and wrought impressions which his hearers were not likely to forget. It remains to be added that his tendency was thoroughly orthodox, and that all his impulses grew out of his perfect devotion to moral goodness. He was, however, too earnest a lover of truth to engage in the building of original systems which can only be founded in air, since their authors will not recognize the soundness of any truth that is old and approved, and also too devoted to the service of truth to endorse and repeat the old simply because it is old.

Of the written products of his life a small number belong to the department of symbolics—namely, the *Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenparteien* (1824, 2 ed. 1837), a thoroughly scientific work:—his edition of the *Augsburg Confession*, with notes (1825):—and two addresses on the idea of the Church as contained in the creeds (1852–53). In bibliography his *Handbuch der theologischen Literatur* (1821, 3d ed. 1838–40, 2 vols.; and supplement, 1842) is a monument of genuine German industry, and is valuable for its brief biographies of authors. The central object, however, about which all of Winer's literary activity turned was the Bible. Not only had most of his works reference to the Bible, but his most original, meritorious, and permanently useful work for theology was done in the field of Biblical science. He barely touched upon Biblical theology indeed, and gave but passing attention to either the lower or the higher criticism; but in isagogical science he contributed valuable papers to the elucidation of questions respecting versions of the Old Test., e. g. the character of the Samaritan Pentateuch, the value of the Chaldee paraphrases, especially of Onkelos and Pseudo-Jonathan. The interpretation of Scripture engaged his attention more than any other study. He expounded all the books of the New Test. before his classes. But of the results of his labors he gave the world no considerable quantity—a single book, the *Epistle to the Galatians* (1821, 3 ed. 1829), and sections from other epistles constituting the whole. As the fruit of a whole life given to the study of exegesis this is exceedingly little. But in the discussion of matters of fact from Scripture history he was, on the other hand, very busy with his pen. He wrote dissertations on the taking of Tyre by Nebuchadnezzar (1848); on the question whether the δεῖπνον of Jesus and his disciples (John xiii) were a Passover supper or not (1847); on whether the feet of crucified persons were nailed to the cross or not (1845), etc. His *Biblisches*

Realwörterbuch, finally, is a comprehensive and thorough dictionary, in alphabetical order, of material objects, events, etc., belonging to Biblical science—a positive mine of historical, geographical, archæological, and physical information.

Of still greater value for theological science were his contributions to the study of the languages of the Bible —whether lexical or grammatical. He cultivated the Old-Test. Chaldee with special fondness. In 1824 he published *Grammatik des biblischen und targumischen Chaldäismus* (2d ed. 1842), and in 1825 a *Chaldee Reader*. In 1826 he issued a *Specimen Lexici Hebraici*, and in 1828 a complete *Lexicon of the Hebrew and Chaldee Languages*, based on a revision of the *Handwörterbuch* by Simon and Eichhorn. The most important of all his works is, however, unquestionably the *Grammatik des neutestamentlichen Sprachidioms*, etc. (1822, and often). It was rendered into English by American scholars in 1825, and has since appeared in repeated editions, which conform to the changes introduced in the original from time to time; and it was translated into Swedish in 1827. The merit of this work consists in its demonstrating that the structure of the Greek language is preserved in the forms and idioms of the New-Test. language, and that vague assumptions of the Hebraizing character of New-Test. Greek, and unrestrained wilfulness in its interpretation, are out of place. The work had its inception in a spirit of reverence for the Bible and in earnest love of truth, and it has achieved gratifying results in the more systematic methods of interpretation, the profounder and yet more elevated modes of exposition, which it helped to introduce. A year after the appearance of the *Grammatik*, Winer published a *Beitrag zur Verbesserung der neutestamentlichen Lexikographie*, and he had made extended preparations for a New-Test. lexicon; but he was not permitted to enter on the writing of this work. His sight failed during the last five years of his life. His last course of lectures, on the doctrinal and ethical principles of Protestantism and Roman Catholicism, was delivered in the winter term, 1857–58; and after a violent illness of six days' duration, he died, May 12, 1858, and was buried two days afterwards, amid the lamentations of the university and the entire town.—Herzog, *Real-Encyklop.* s. v.

Wines, Enoch Cobb, D.D., a Presbyterian minister, was born at Hanover, N. J., Feb. 17, 1806. He graduated at Middlebury College in 1827, after which he entered the navy as chaplain and teacher of midshipmen in the United States ship "Constellation," visiting many foreign countries, and writing an interesting work entitled *Two Years and a Half in the Navy; or, A Journal of a Cruise in the Mediterranean and Levant* (Phila. 1829–31). He afterwards became pastor of the Church at Burlington, N. J., and also of East Hampton, L. I., which he resigned to become principal of the Edgehill Seminary, Princeton, N. J. He was subsequently professor of mental and moral philosophy in the Central High-school of Philadelphia, and in 1854 professor of ancient languages in Washington College, Pa., and in 1859 in the University of St. Louis. In 1862 he entered upon the work which made him eminent as a philanthropist and specialist in prison reform. He became secretary of the New York Prison Reform Association, and afterwards of the National Association. He was instrumental in the appointment of congresses for prison reform in Europe (visiting that country repeatedly from 1871 to 1875) and America, which accomplished much good in rousing the attention of the civilized world to this benevolent object. He died at Cambridge, Mass., Dec. 10, 1879. Dr. Wines made important contributions to religious literature, and the last work on which he was engaged was in seeing through the Riverside Press at Cambridge, Mass., his book entitled *The State of Prisons and of Child-saving Institutions throughout the World*. He had prepared another book which was ready for the press, under the title of *Complete in Christ*. His works, in addition to those mentioned, are, *A Trip to Boston* (Bost. 1838, 12mo):—*Three Hints on a System of Popular Education* (Phila. eod. 12mo):—*How Shall I Govern my School?* (eod. 12mo), addressed to young teachers:—*Letters to School Children* (Bost. 16mo):—*Commentaries on the Laws of the Ancient Hebrews, with an Introductory Essay on Civil Society and Government* (N. Y. 1852, 8vo). This work passed through five editions:—*Adam and Christ; or, The Doctrine of Representation Stated and Explained* (1855, 18mo):—*Prelacy and Parity Discussed* (N. Y. 12mo):—*The True Penitent Portrayed*, etc. (Phila.):—*Treatise on Regeneration* (N. Y. 1863, 12mo):—*The Promises of God* (Phila. 1868, 18mo):—*Essay on Temptation* (1865, 12mo). He has also published a number of *Addresses*, and contributed to the *Amer. Quar. Rev.*, *North Amer. Quar. Rev.*, *Biblical Repository*, *Bibliotheca Sacra*, *Knickerbocker*, etc. See *N. Y. Observer*, Dec. 18, 1879; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W. P. S.).

Wing (prop. כָּנָף, πτέρυξ). By this word the Hebrews understood not only the wings of birds, but also the lappet, skirt, or flap of a garment (Ruth iii, 9; Jer. ii, 34), the extremity of a country (Job xxxviii, 13; Isa. xxiv, 16); figuratively, the wings of the wind (Psa. xviii, 10), sunbeam (Mal. iv, 2); and, metaphorically, protection or defence (Matt. xxiii, 37). God says that he has borne his people on the wings of eagles (Exod. xxi, 4; see also Deut. xxxii, 11); that is, he had brought them out of Egypt as an eagle carries its young ones upon its wings. The prophet begs of God to protect them under his wings (Psa. xvii, 8), and says that the children of men put their trust in the protection of his wings (xxxvi, 7). Isaiah, speaking of the army of the kings of Israel and Syria who were coming against Judah, says, "The stretching out of his wings shall fill the breadth of thy land, O Immanuel" (viii, 8).

Wing, M. T. C., D.D., a professor of the Protestant Episcopal Church, was born in Vermont in 1798, and died at Gambier, O., Feb. 26, 1863. Dr. Wing was a graduate of Middlebury College, and, after studying at the Theological Seminary, Alexandria, Va., became a tutor in Kenyon College, O. At the time of his death he was professor of ecclesiastical history in the Theological Seminary at Gambier. See *Amer. Quar. Church Rev.* April, 1863, p. 152.

Winifred, the apostle of Germany. See Boniface.

Winkelmann, Frederick T., D.D., an American clergyman and teacher, was professor of Latin, French, and German in the Packer Collegiate Institute, Brooklyn, N. Y., and in a polytechnic school in New York city. He died in 1865.

Winnowing. See Agriculture.

Winslow, Gordon, M.D., D.D., a clergyman of the Protestant Episcopal Church, was born at Williston, Vt., in 1804. His preliminary education was acquired at Andover, Mass., and he graduated at Yale in both the collegiate and theological departments, becoming a Congregational minister. In 1836 he entered the Protestant Episcopal communion, and was ordained deacon in that year. His first parish was St. John's, Troy, N. Y., from which he went, in 1838, to Trinity Church, Elmira, N. Y.; and in 1841 became rector of St. Ann's Parish, Annapolis, Md. In 1845 he assumed the pastorate of St. Paul's Parish on Staten Island, and a few years after, though still rector of St. Paul's, was chaplain at the Quarantine. At the beginning of the Civil War he was appointed chaplain to the Fifth New York Regiment, and served two years. When the Sanitary Commission was established, he was its inspector for the Army of the Potomac. It was while accompanying his wounded son, Col. Cleveland Winslow, that he met with the accident which resulted in his death. He acted as aide-de-camp to Maj.-Gen. Warren in many battles. He died universally regretted, June 7, 1864,

being drowned by falling overboard from a steamer near the mouth of the Potomac. See *Amer. Quar. Church Rev.* Oct. 1864, p. 482.

Winslow, Hubbard, D.D., a Presbyterian divine, brother of Drs. Gordon and Myron, was born at Williston, Vt., Oct. 30, 1799. He prepared for college at Phillips Academy, Andover, Mass.; graduated at Yale College in 1825; studied theology at New Haven; preached at Litchfield, Conn., in 1827–28; was pastor of the First Congregational Church at Dover, N. H., from 1828 to 1831, and of the Bowdoin Street Church, Boston, from 1832 to 1844; travelled in Europe; was principal of the Mount Vernon Institute for Young Ladies, Boston, from 1844 to 1853; visited the educational institutions of Europe in 1853; edited for a time the *Religious Magazine*, besides contributing to various other periodicals; gained considerable repute as a polemical theologian; was much employed as a platform lecturer on various topics; preached to the First Presbyterian Church at Geneva, N. Y., from 1857 to 1859; became pastor of the Fiftieth Street Presbyterian Church, New York city, in 1861; and died at Williston, Vt., Aug. 13, 1864. He published, *Controversial Theology* (1832):—*Discourses on the Nature, Evidence, and Moral Value of the Doctrine of the Trinity* (1831):—*Christianity Applied to our Social and Civil Duties* (1835):—*Young Man's Aid to Knowledge* (1836):—*Are You a Christian? an Aid to Self-examination* (1836):—*Mental Cultivation* (1839):—*Design and Mode of Baptism* (1842):—*The Christian Doctrines* (1844):—*Elements of Intellectual Philosophy* (1851):—*Elements of Moral Philosophy, Analytical, Synthetical* (1856):—and other works.

Winslow, Myron, D.D., LL.D., an eminent Congregational missionary, was born at Williston, Vt., Dec. 11, 1789. He was of the same stock as the two governors Winslow of Massachusetts, and the Kenelm Winslow mentioned in the English history of the 16th century. At the age of fourteen he entered a store as a clerk, and finally established himself in business in Norwich, Conn. During this period he was converted, and convictions that he ought to preach to the unevangelized nations took hold upon him. Abandoning a profitable business, he entered college and graduated at Middlebury in 1813, and Andover Theological Seminary in 1818. He was ordained as a missionary in Salem, Mass., with Pliny Fisk and others, Nov. 4, 1818, and in the following year embarked at Boston, arriving at Calcutta in five months. He took up his residence in Oodooville, Ceylon, in 1820, where he labored seventeen years, founding a seminary and otherwise consolidating the mission. In 1836 he was transferred to Madras. His biography during his residence in India would be no less than the history of the missions there. He founded the Madras Mission; was general secretary and financial agent of that and other missions; was president of Madras College from 1840, and head of all the native schools; had the care of a native church of several hundred members; supervised the printing and editing of various educational and religious works in the Tamil language; and was at the time of his death the oldest missionary of the American Board of Commissioners for Foreign Missions. He died at the Cape of Good Hope, on his way to America, Oct. 22, 1864.

Dr. Winslow wrote the following: *History of Missions* (Andover, 1819, 12mo, 432 pp.):—*Hints on Missions to India* (N. Y. 1856, 8vo):—*A Comprehensive Tamil and English Dictionary of High and Low Tamil* (Madras, 1862, 4to). "This work has received the encomiums of native, English, and American scholars, and ranks second to no other philological achievement of the age. Not merely for the profound scholarship displayed in its pages, but for the vast influence it exerts in civilizing and Christianizing India, has it called forth the thanks of the religious world. In the preparation and completion of this work, Dr. Winslow spent upwards of twenty years of continuous toil. It has one thousand pages, three columns to a page, and contains sixty-eight thousand words and definitions. Of these nearly half owe their lexicographic birth and position to the author. The dictionary contains the mythological, astrological, scientific, official, and poetic terms of the Tamil; names of heroes, gods, authors, etc., and geographical and historical information, thus forming an encyclopædia of Tamil learning." Dr. Winslow is said to have devoted more study to the Eastern languages than any other American. He also conducted a continuous correspondence for forty years with the *Missionary Herald*, *N. Y. Observer*, and other publications. Several *Sermons* and *Addresses* were published in pamphlet. Dr. Winslow was five times married. *Memoirs* of two of his wives and one of his children were published. See *Cong. Quarterly*, 1865, p. 209; *Appletons' Annual Cyclop.* 1864, p. 814; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Winstanley, Thomas, D.D., a Church of England divine, was born in 1749. He studied at Brasenose College, and afterwards became fellow of Hertford. He took his degree of A.M. in 1774; published an edition of the *Poetics* of Aristotle; was appointed principal of St. Alban's Hall in 1797; took his degrees of B.D. and D.D. in 1798, and about this time became Laudian professor of Arabic, Camden professor of ancient history, and prebendary of St. Paul's. He died in September, 1823. See *Christian Remembrancer*, 1823, p. 628.

Winter (prop. סְתָו, *sethân*, Cant. ii, 11; but usually חֹרֶף, *chôreph*, which is strictly *autumn*, the season of ripeness; Gr. χειμών, the *rainy* season). In Palestine, part of autumn and the seasons of seed-time and cold, extending from the beginning of September to the beginning of March, were called winter (Gen. viii, 22; Psa. lxxiv, 17; Zech. xiv, 8; Jer. xxxvi, 22). The cold of winter is not usually very severe, though the north winds from the middle of December to the middle of February are exceedingly penetrating. Snow falls more or less, but seldom lies upon the ground, except in the mountains (Psa. cxlvii, 17). In shady places the ice will occasionally bear a man's weight, but thaws as soon as the sun rises upon it. In the plain of Jericho the winter is more genial than the spring of northern countries, while in the mountainous country around Jerusalem it is often more inclement than might be expected (Matt. xxiv, 20). In this season the most furious storms of hail are experienced all over the land; the brooks rise, and all their streams fill their channels, and thunder and lightning are frequent. Towards the end of January the fields become green, and there is every appearance of approaching spring. The last rains fall in the early part of April; it is still cold, but less so, and the spring may be said to have arrived (Cant. ii, 11). See Calendar; Palestine; Season.

Winter, Robert, D.D., an English Dissenting minister, was born in London in 1762, and was pastor at New Court, Carey Street, from 1806 until his death, in 1833. He published *Pastoral Letters on Nonconformity*, and several single *Sermons*. See (Lond.) *Gentleman's Magazine*, 1833, ii, 277.

Winter, Samuel, D.D., an English clergyman, was born in 1603; became provost of Trinity College, Dublin, and died Dec. 29, 1666.

Wisdom (prop. חָכְמָה, *chokmâh*, σοφία), in a general sense, is a comprehensive knowledge of things in their proper nature and relations, together with the power of combining them in the most useful manner. Among the Hebrews, the term "wisdom" comprehended a wide circle of virtues and mental endowments (Exod. xxviii, 3; xxxi, 6; 1 Kings iii, 28; iv, 29–34), and its precise import in the Scriptures can only be ascertained by a close attention to the context. See Fool.

1. It is used to express the understanding or knowledge of things, both human and divine, chiefly in a

practical and moral aspect, especially in the Psalms, Proverbs, and the book of Job. It was this wisdom which Solomon entreated and received of God, especially in a governmental sense.

2. It is put for ingenuity, skill, dexterity, as in the case of the artificers Bezaleel and Aholiab (Exod. xxviii, 3; xxxi, 3).

3. Wisdom is used for subtlety, craft, stratagem, whether good or evil. Pharaoh dealt *wisely* with the Israelites (Exod. i, 10). Jonadab was very wise, i. e. subtle and crafty (2 Sam. xiii, 3). In Proverbs (xiv, 8) it is said, "The wisdom of the prudent is to understand his way."

4. It stands for doctrine, learning, experience, sagacity (Job xii, 2, 12; xxxviii, 37; Psa. cv, 22).

5. It is put sometimes for the skill or arts of magicians, wizards, fortune-tellers, etc. (Gen. xli, 8; Exod. vii, 11; Eccles. ix, 17; Jer. l, 35).

6. The *wisdom* or learning and philosophy current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth, is called "fleshly wisdom" (2 Cor. i, 12), "wisdom of this world" (1 Cor. i, 20; iii, 19), and "wisdom of men" (ii, 5).

7. In respect to divine things, wisdom, i. e. knowledge, insight, deep understanding, is represented everywhere as a divine gift, including the idea of practical application, and is thus distinguished from theoretical knowledge (Acts vi, 10; 1 Cor. xii, 8; Eph. i, 17; Col. i, 9; 2 Tim. iii, 15; James i, 5; iii, 13, 15, 17).

Wisdom OF JESUS (SON OF SIRACH), BOOK OF. See ECCLESIASTICUS.

Wisdom (THE) OF SOLOMON, BOOK OF, one of the deutero-canonical portions of the Old Test. which have come down to us by tradition as the production of the son of David. Among the Apocryphal books unusual interest attaches to it on account of its supposed parallelism with some of the genuine writings of Solomon found in the sacred canon, especially the book of Ecclesiastes (q. v.). See APOCRYPHA.

I. *Title and Position.*—This book is called Σοφία Σαλωμών or Σαλομῶντος (Alex. Compl.), i. e. the *Wisdom of Solomon*, in the Sept.; and the *Great Wisdom of Solomon* in the Syriac version, because it was anciently believed to have been written by Solomon, who therein propounds the lessons of wisdom. It is denominated Πανάρετος Σοφία, *All-virtuous Wisdom*, an appellation which, though also given to Proverbs and Ecclesiasticus, is especially given by Athanasius and Epiphanius to this book, because it treats more extensively of wisdom than either of the other so-called Solomonic productions. It is called ἡ Θεία Σοφία, *Sapientia Dei*, by Clement of Alexandria (*Strom.* iv, 16) and Origen (*On Rom. vii*, 14). In the Vulg. it is simply called *Liber Sapientiæ*, without the name of Solomon, because Jerome disputed the Solomonic authorship of it. The versions of the Reformation are divided between those appellations. Thus, in Luther's version (1536), the Genevan version (1560), the Bishops' Bible (1568), and the A. V. (1611) this book is called the *Wisdom of Solomon*, according to the Sept.; while the Zurich version (1531), Coverdale's Bible (1535), Matthew's Bible (1537), Cromwell's Bible (1539), and Cranmer's Bible (1540) denominate it *The Book of Wisdom*, after the Vulg.

The book is placed in the Sept. and in the Vulg. after the Song of Songs and before Ecclesiasticus, or immediately after the canonical productions of Solomon, since it was believed that it, too, proceeded from this monarch. Though all the translations of the Reformation followed the example of Luther's version in separating the deutero-canonical from the canonical books, yet they have deviated from their prototype in the order of the Apocrypha. Thus, while Luther, in his Bible, places this book between Judith and Tobit, the Zurich version—which, as usual, is followed by Coverdale, and he again by Cromwell's Bible, Matthew's Bible, the Bishops' Bible, and Cranmer's Bible, as well as the Geneva version and the A. V.—places it between the additions to Esther and Ecclesiasticus.

II. *Design, Division, and Contents.*—The object of this book is both paræ̈netical and apologetical. It comforts and strengthens the faithful who are distracted by the inexplicable difficulties in the moral government of the world, by showing them that whatever sufferings and taunts they have to endure, both from their apostate brethren and their heathen oppressors, and however much the wicked and the idolaters may prosper here, the elect, in following the counsels of divine wisdom, will be able to look forward with joy to a future state of retribution, where the righteous Judge will render to the ungodly according to their deeds, and confer upon the godly a blissful immortality.

This purpose is developed in three sections, the contents of which are as follows:

1. *The First Section* (i, 1–vi, 21), which contains the real problem of the book, opens with an admonition to the magnates of the earth to follow the paths of righteousness, since God only reveals himself to and abides with those who are of an upright heart (i, 1–6), and duly registers the deeds of the wicked, which he will most assuredly bring before the bar of a future judgment (ver. 7–16). For although the wicked deny the immortality of the soul (ii, 1–6), indulge in the pleasures of this world (ver. 7–9), and persecute the righteous, defying God to defend them (ver. 10–24); and though the case of the godly seems almost forlorn, yet God exercises a special care over his people, whom he allows to be chastised in order to purify them (iii, 1–7), and has destined his saints to judge the nations of the earth, and to abide forever with their Lord (ver. 8, 9); while he has laid up condign punishment for the wicked (ver. 10–18). The wicked who have large families are therefore not to be envied, for their children only perpetuate their wickedness (iv, 1–7); while the righteous who are suddenly overtaken by death are not to be deplored, since honorable age is not to be measured by length of years, but by holiness of conduct, and since they are sometimes suddenly taken away to escape the snares of the wicked; thus showing that God's mercy is with his saints even in their untimely death, because they, having been perfected in their youth, though dead, speak condemnation to the wicked, who shall at last, in the great day of retribution, be constrained to confess it (ver. 8–20). For then the righteous shall triumph, and the wicked who shall witness it will confess with anguish of soul that they have acted foolishly and wickedly, and that those whom they have derided and persecuted in this life are really the children of God, enjoy a glorious immortality, and deal out terrible punishments on the ungodly (v, 1–23). Having shown that this is the doom of the wicked, Solomon reiterates in more earnest tones the warning to the magnates of the earth with which this section commences, seeing that the righteous Judge who invested them with the powers they possess will soon call them to the bar of his judgment, where there is no respect of persons (vi, 1–8); and tells them that the most effectual way to obey this warning is to learn divine wisdom, who is always ready to be found of those that seek her (ver. 9–14), who alone is the safest guide in this world, and leads to a union with the Creator in the world to come (ver. 15–21).

2. *The Second Section* (vi, 22–ix, 18) describes the nature of this wisdom, the blessings she secures, and the manner in which she is to be obtained, by the experience of Solomon, who recounts it himself in the first person. He tells us that, though an exalted monarch, he realized his mortality, and therefore prayed for wisdom (vi, 22–vii, 7). With this precious gift, which he preferred above thrones, riches, health, and beauty, come all other earthly blessings of which she is the mother (ver. 8–12). Through her he became the friend

of God, whose she is, and who bestows her as a gift (ver. 13–16). By her aid he fathomed the mysteries of the changing seasons, of the heavenly bodies, and of the animal and vegetable kingdoms, as she herself is the maker of all things, and pervades all creation. She alone unites us to God with ties of friendship, and no vice can prevail against her (ver. 17–30). She, too, confers all earthly blessings, all intellectual and moral powers, as well as the ability to govern nations, and she can only be obtained from God in answer to prayer (viii, 1–21). Solomon then recites the prayer in answer to which he received this divine gift (ix, 1–18).

3. *The Third Section* (x, 1–xix, 22) describes the blessings which wisdom secured to the people of God, and the sore calamities which befell the ungodly who rejected her teaching, from the history of mankind, beginning with Adam and ending with the conquest of the Promised Land. Thus it shows how wisdom guided and protected the pious from Adam to Moses (x, 1–xi, 4); how the wicked who despised her counsels and afflicted the righteous were punished, as seen in the case of the Egyptians (xi, 5–xii, 1) and the Canaanites (xii, 2–27). As the chief sin of the Canaanites was idolatry, Solomon takes occasion to describe the origin, folly, and abominations of idolatry (xiii, 1–xv, 19), and then returns to describe the plagues of Egypt, which constitute an essential part of the history in question, thus showing the awful doom of the wicked and the great deliverance of the righteous (xvi, 1–xix, 22).

III. *Unity and Integrity.*—From the above analysis of its contents, it will be seen that the book forms a complete and harmonious whole; the grand problem discussed in the first section being illustrated in the second section by the experience of Solomon, and in the third section by the experience of God's people, detailed in chronological order. Indeed, the unity and integrity of the book were never questioned till the middle of the last century, when Houbigant (*Prolegomena in Not. Crit. in Omnes V. T. Libros*, i, p. ccxvi, ccxxi) maintained that it consists of two parts, the first (ch. i–ix) being written by Solomon in Hebrew, and the second (ch. x–xix) being most probably an addition of the Greek translator of the first part. Eichhorn submits (*Einleitung in d. Apokryph.* p. 143 sq.) that the two parts, which belong to different authors, are i–xi, 1 and xi, 2–xix; or, if proceeding from the same author, that he must have written the second part in his younger years, before he divested himself of his national prejudices, and before his notions were enlarged by Greek philosophy. Bretschneider, again (*De Libri Sap. Parte Priore*), will have it that it consists of four different documents, the first of which (i, 1–vi, 8) is a fragment of a larger work originally written in Hebrew by a Palestinian Jew connected with the court of Antiochus Epiphanes; the second (vi, 9–x) was written in Greek at the time of Christ, by an Alexandrian Jew, who put sentiments of Greek philosophy into the mouth of Solomon in order to vindicate for the Jews the honor of having possessed all philosophic systems and sciences prior to every one else. The third (ch. xii–xix) was also written, at the time of Christ, by a common Jew, who possessed the crudest notions; while the fourth piece (xi, 1–26) was added by the compiler of the book to connect the second and third parts. These must suffice as specimens of the opinions entertained by some respecting the unity of this book. They are most ably and elaborately refuted by Grimm (*Comment.* p. 9–15).

The integrity of the book is not only impugned by those who dispute its unity, but by some who admit that it has a regularly developed plan. Thus Grotius will have it that it is imperfect and unfinished, having been mutilated by some accident of time; while Calmet, who also maintains that the book is unfinished, hesitates to decide whether the end was lost by accident or through the unfavorable circumstances of the times, or whether it was designedly omitted by the author himself. But a conclusion more apposite and more in harmony with the design of the book can hardly be imagined than xix, 22, in which the just reflection and moral lesson are enunciated as deduced from the whole treatise, that the righteous are under God's special care, and that he "assists them in every time and place." Equally untenable is the assertion that the book contains interpolations by a Christian hand. This assertion was first made by Grotius ("Christiana quædam commodis locis addidit," *Præf. in Librum Sapientiæ*), who in his *Comment.* specifies iv, 7, where he remarks, "Sed hæc, ut dixi, Evangelium magis redolent." Grätz (*Geschichte der Juden* [2d ed. Leips. 1863], iii, 443 sq.), who advocates the same opinion, adduces ii, 24; iii, 13; iv, 1; xiv, 7. But all these passages, when fairly interpreted, are perfectly consistent with Jewish sentiments; and we are almost sure that if the erudite Grätz had consulted Grimm's masterly commentary on the passages in question when preparing the second edition of the third volume of his *History*, he would not have reprinted so literally the remarks from the first edition on this subject.

IV. *Philosophical and Doctrinal Character.* — 1. Though there are Platonic and Stoical sentiments in this book, yet it is not to be supposed that the author propounds therein a philosophical view of Judaism. The book of Wisdom contains no greater admixture of Greek elements than the post-Babylonian canonical writings contain of Persian elements. It is essentially based upon the truths embodied in the Old Test., whose spirit it breathes, and whose doctrines it sets forth as paramount, while the Greek sentiments are very subordinate, and are such as would almost enter spontaneously into the mind of any educated Jew residing in such a place as Alexandria.

The doctrines of divine and human wisdom (or *objective* and *subjective* wisdom, as it is termed) propounded in this book are simply amplifications and bolder personifications of what is to be found in Proverbs and Ecclesiasticus. This may be seen in the conception of *divine wisdom* being an emanation from, or the Spirit of God present with, the Deity before and during the creation of the world, and brooding over the elements of the unformed world (Wisd. vii, 22, 25; ix, 9, 17; comp. Prov. iii, 19; viii, 22–26; Job xxxiii, 4; Ecclus. xxiv, 3); in the view that human wisdom proceeds from the primordial divine wisdom which permeates all finite and pure spirits (Wisd. vii, 25; comp. Job xxxii, 8; Prov. ii, 6; Ecclus. i, 1), for which reason the two not unfrequently merge into one another (Wisd. vii, 12; viii, 6; x; comp. Prov. iii, 13–20; viii); that she is "*the universitas litterarum*," she teaches us all arts and sciences —cosmology, chronology, meteorology, astronomy, zoology, pneumatology, psychology, botany, pharmacy, politics, philosophy of history, parables, and enigmas (Wisd. vii, 17–21; viii, 8; comp. Exod. xxxi, 3; 1 Kings iii, 12; iv, 29–34), and the whole range of morals and spiritual virtues (Wisd. i, 1–18; x, 1–15; Prov. i, 7; iii). See the article preceding.

Not only does the author of this book derive his leading thoughts from the canonical Scriptures of the Old Test., but, as an orthodox Jew, he even espouses the traditions of his fathers. Thus in harmony with these traditions, which tell us that models of both the tabernacle and the temple were shown by God to Moses and Solomon, he speaks of the temple in Jerusalem as having been made after the model of the temple in heaven (comp. *μίμημα σκηνῆς ἁγίας ἣν προητοίμασας ἀπ' ἀρχῆς* [Wisd. ix, 8] with בית המקדש שלמטה מכון כנגד בית המקדש שלמעלה [*Menachoth*, 29]; Rashi, *On Exod. xxv*, 9, 40; *Heb. viii*, 5). Ch. x, 19 b, which has occasioned great difficulty to interpreters, and which the Vulgate, Luther, the Zurich Bible, Coverdale's version, Matthew's Bible, Cromwell's Bible, Cranmer's Bible, the Geneva version, the Bishops' Bible, Grotius, Calmet, etc., take as antithetical to ver. 19 a, referring it to the Israelites whom wisdom brought forth from

the depth of the sea—thus violating both its connection with the following verse, as indicated by *διὰ τοῦτο* and the sense of *ἀναβράζειν*, which is not *to bring out*, but *to spit out, to cast out*—is based upon a tradition which tells us that the sea spit out the corpses of the Egyptians when the Jews despoiled them of their weapons. This tradition is given in the *Mechilta*, the so-called *Chaldee paraphrases of Jerusalem*, and Jonathan ben-Uzziel, *On Exod. xv*, 12, and *Pirke de Rabbi Eliezer*, sect. xlii, and is at the basis of the account in Josephus (*Ant.* ii, 16, 6). Our author also follows tradition in his remark that it was not the turning to the brazen serpent, as stated in Numb. xxi, 9, but to God, which saved the Israelites (Wisd. xvi, 7; comp. *Rosh hash-Shanah*, 26; Jerusalem *Targum;* and Rashi, *On Numb. xxi*, 9); that the manna (Numb. xi, 8) had all manner of pleasant tastes (Wisd. xvi, 20, 21; comp. *Yoma*, 75); that prayers must be offered to God before the sun rises (Wisd. xvi, 28; comp. Mishna, *Berakoth*, i, 2); that Sodom was destroyed because its inhabitants were inhospitable to strangers (Wisd. xix, 17, 18; comp. *Sanhedrin*, 109), etc.

With these facts before us, we entirely differ from Gfrörer (*Philo*, ii, 207 sq.), Dähne (*Jüd.-alexandr. Religionsphilos.* ii, 153 sq.), and others, who maintain that the author of this book derived his leading tenets from Alexandrian, and more especially from Platonic, philosophy, and fully concur with Ewald (iv, 549), who remarks "that no one who is intimately acquainted with the Old Test., as well as with our author, will say that he derived the doctrine of immortality from the above-named source. The specification of the *σωφροσύνη*, *φρόνησις*, *δικαιοσύνη*, and *ἀνδρία* as the four cardinal virtues, both here (Wisd. viii, 7) and by Philo (ii, 455 sq.; 4 Macc. i, 18 sq.; v, 22 sq. [where *εὐσέβεια* is put for *φρόνησις*]; xv, 7, where there is a similar change) is indeed real Platonic, and is derived entirely from the Platonic school. But even these four virtues appear in viii, 7 as merely secondary, and in the whole connection of the treatment of the book as accidental." Welte (*Einleitung*, p. 163 sq.), indeed, who does not dispute the agreement of the book of Wisdom with Alexandrian philosophy, goes so far as to say that it only refers to such things as are also more or less clearly expressed in the canonical books of the Hebrew Scriptures.

2. In its religious doctrines the book of Wisdom is one of the most important and interesting contributions to the literature of the Jewish theology before the advent of Christ. It shows how the tenets of the Jews were preparing them for the teachings of the New Test. Thus it tells us that God is not the author of death, but made both man and all creatures in the image of his own eternity, and delighted in the whole of his creation (i, 13, 14; xi, 24), which he made for perpetual duration (ii, 14; comp. Rom. viii, 20, 21). Death entered into the world through the envy of the devil (Wisd. ii, 24). We have here the first instance on record where the serpent which tempted the protoplasts in Paradise is identified with the devil (ver. 24), thus confirming the explanation given of Gen. iii, 1–15 in John viii, 44; Rev. xii, 9; xx, 2. Grätz (*Gesch.* iii, 443 sq.), who cannot brook so striking a confirmation on the part of the Jews before Christ to the correctness of the teachings of the New Test., will have it that this is one of the passages interpolated by a Christian hand. But there is very little doubt that the Jews believed in the identity of the serpent and Satan long before the advent of Christ (comp. Ginsburg, *The Kabbalah* [Lond. 1865], p. 29), and that this notion has even passed over into the Persic religion (comp. Hengstenberg, *Christology*, i, 7 sq., Engl. transl.).

The book of Wisdom, moreover, shows that the doctrine of immortality and a future judgment was most emphatically believed and was generally current among the Jews (i, 15; iii, 4; vi, 18, 19; viii, 17); that the Israelites believed that the wicked attract death by their sinful deeds (i, 16); that the saints, who are the children of God (ii, 13, 16, 18), will ultimately judge the world and rule over the nations thereof (iii, 8; comp. Matt. xix, 28; 1 Cor. vi, 2; Rev. ii, 26; iii, 21; xx, 4–6). The author of this book also propounds the doctrine of the pre-existence of the soul (viii, 20). This, however, he did not derive direct from Platonism, both because the manner in which he enunciates it is different from the mode in which it is represented by Plato and Philo, and because this doctrine was held by the Essenes in Palestine and is to be found in the Talmud (comp. Josephus, *War*, ii, 8, 11; the Talmud, *Chagiga*, 12 b; *Yebamoth*, 62; *Aboda Sara*, 5; Ginsburg, *The Kabbalah*, p. 31 sq.). The body is regarded as the seat of sin (i, 4; viii, 20) and as a mere hindrance and prison of the soul (ix, 15; comp. 2 Cor. v, 1–4; Josephus, *War*, ii, 8, 11). No trace, however, is to be found in this book of a resurrection of the body or of a personal Messiah.

V. *Author and Date.*—1. As the book itself ascribes the words therein contained to Solomon, and represents him as narrating his personal experience (ch. vii–xix), the book of Wisdom has come down to us by tradition as the production of this great monarch. Thus it is not only expressly described as the work of this wise king in the inscriptions of the most ancient versions (viz. Sept., Syriac, Arabic, etc.), but it is quoted as such by the most ancient fathers of the Church, such as Clement of Alexandria (*Strom.* vi), Tertullian (*De Præscr. Hæres.* c. 7; *Adv. Valent.* c. 2), Hippolytus (p. 66, ed. Lagarde), Cyprian (*Exhortat. Mart.* xii), etc. The Solomonic authorship has also been maintained by some very learned Jews—viz. De' Rossi (*Meor Enajim* [ed. Vienna, 1829], p. 281 b), Wessely (*Introduction* to his *Comment. on Wisdom*), and by some Protestants. With the exception of Schmid (*Das Buch d. Weisheit übersetzt und erklärt* [Vienna, 1858]), and one or two others, critics of the present day have entirely discarded this view, for the following reasons: (1.) The book was written in Greek, and in the later style of this language. (2.) Its author exhibits a Greek culture which no Palestinian Jew possessed even at the time of Greek ascendency over Judæa, as is evident from the later Palestinian writings, and from the express declaration of Josephus (*Ant.* xx, 11, 2) that his brethren had an aversion to Greek education. The Greek culture of the author of the book of Wisdom is seen in his notions of what constitutes knowledge (vii, 17–20; viii, 8); in his acquaintance with the Epicurean doctrine of fate and the philosophico-materialistic view of nature and the future destiny of the soul (ii, 2); in the distinction which he makes between the nobler and educated features of heathenism and its grosser forms (xiii, 1–15); in his view of the origin of image-worship (xiv, 14 sq.), etc. Comp. Grimm, *Comment.* p. 19, etc. (3.) It contains unquestionable quotations from the Sept. This is not only evident from ordinary passages, as vi, 7; xi, 4; xii, 8; xvi, 22; xix, 21; but from extraordinary instances where the Sept. differs from the Hebrew, and where the words of the former are inwrought into the text itself; e. g. Wisdom ii, 12 puts into the mouth of sceptics the words of Isa. iii, 10, *ἐνεδρεύσωμεν τὸν δίκαιον ὅτι δύσχρηστος ἡμῖν ἐστί*, according to the Sept., which essentially differ from the Hebrew text; and Wisd. xv, 10, *σποδὸς ἡ καρδία αὐτοῦ*, which, again, is an important variation of the Sept. on Isa. xliv, 20 from the Hebrew. (4.) It refers to matters of history (Wisd. ii, 1–6, 8; xv, 4), which are inapplicable to Solomon's period (Grimm, *Comment.* p. 17).

Next in point of antiquity is the theory that Philo is the author of this book, as is seen from the remark of Jerome, "Nonnulli scriptorum veterum hunc esse Philonis Judæi affirmant" (*Præf. in Libr. Sal.*). This view was also adopted by De Lyra, Luther, Rainold, Calovius, bishop Cosin, and others. But against it it is to be urged that the whole complexion of the book, as well as its historical, theological, and philosophical elements, is at variance with this hypothesis. Thus—(1.) The forma-

tion of the fœtus in the mother's womb is at variance with Philo's notions upon the same subject (Wisd. vii, 2; comp. Philo, *De Mundi Opif.* in *Opp.* ii, 15). (2.) The two kinds of pre-existent souls—viz. good and bad—are described in this book as destined alike to inhabit human bodies, whereas Philo only lets the sinfully disposed souls occupy human bodies, and says that the good souls aid the Deity in the administration of human affairs (Wisd. viii, 19; comp. Philo, *De Giganti*, in *Opp.* i, 263). (3.) In this book it is distinctly declared that the Egyptians were punished with serpents, which Philo as distinctly denies (Wisd. xi, 15; xvii, 9; comp. Philo, *De Vit. Mos.* in *Opp.* ii, 97 sq.). (4.) The darkness with which the Egyptians were visited is described in this book as having proceeded from the infernal regions, while Philo affirms that it was occasioned by an unusual eclipse of the sun (Wisd. xvii, 14; comp. Philo, *De Vit. Mos.* i, 21). (5.) The view that the serpent which tempted our first parents is the devil is diametrically opposed to that of Philo, who does not recognise such an evil power in the world, and regards the serpent as a symbol of pleasure (Wisd. ii, 24; comp. Philo, *De Mundi Opif.* in *Opp.* i, 38). (6.) The description of the origin of idolatry in this book is totally different from that of Philo (Wisd. xii, xiii; comp. Philo, *De Monarch.* § 1–3, in *Opp.* ii, 213 sq.). (7.) The idea of divine wisdom, which in the centre of this book is different from that of Philo. The author of the book of Wisdom manifests no acquaintance whatever with the trichotomy of human knowledge, nor even with the doctrine of ideas, which forms a most essential and organic part of Philo's system, as is evident from the fact that he makes no allusion thereunto in such passages as i, 3; viii, 19 sq.; ix, 15; and especially vii, 22 sq., where it would have been most appropriate, and where it would undoubtedly have been found, had the writer known the points in question.

The force of these arguments against Philo Judæus, and yet the unwillingness to relinquish the traditional name, have led many Roman Catholics and some Protestant scholars (viz. Lorinus, Bellarmine, Huetius, Drusius, Wernsdorf, Buddeus, etc.) to resort to the theory that it was not the well-known philosopher, but an older Philo, who either composed the book of Wisdom or put it into its present form. But the fatal objection to this is that the elder Philo was, according to the express testimony of Josephus (*Contra Apion.* i, 23), a heathen, and could not therefore have written this book.

Still more far-fetched is the theory of Dr. Tregelles, that it was written by an unknown Christian of the name of Philo, basing it upon the passage "et Sapientia ab amicis Salomonis in honorem ipsius scripta" in the Muratorian canon, which he imagines to be a mistranslation of the Greek original, that may have read, *καὶ ἡ Σοφία Σαλομῶντος ὑπὸ Φίλωνος*, instead of *ὑπὸ Φίλωνι* (*Journal of Philol.* 1855, p. 37 sq.).

Being thus compelled to relinquish the name of Philo in whatsoever form, Augustine would at first have it that Jesus, son of Sirach, was the author of this book (*De Doctr. Chr.* ii, 8), but afterwards retracted his opinion (*Retractt.* ii, 4; *De Civ. Dei*, xvii, 20, 1).

Faber, again, maintained (*Prolusiones de Libro Sap.* [Anspach, 1776–77], i–vi, pt. v) that it was written by Zerubbabel, who might justly call himself the second Solomon, because he restored the Solomonic temple. But as all the arguments against the Solomonic authorship are equally to be urged against this theory; and, moreover, as ix, 3 can only be applied to Solomon, and as the whole tone of the book shows that this monarch is meant, Faber's conjecture has not been espoused by any one else.

Neither can the more plausible theory of Lutterbeck (*Die neutestamentl. Lehrbegriffe* [Mayence, 1852], i, 407 sq.) be sustained, that Aristobulus (flourished B.C. 150) wrote it. Because (1.) He was a favorite of Ptolemy VI Philometor, and would therefore not have inveighed against kings (comp. vi, 1 sq.). (2.) The Jews in Egypt enjoyed the greatest distinctions under this monarch, and were treated with the highest confidence, so much so that Philometor and Cleopatra intrusted the government and the army to Jews (Josephus, *Contra Apion.* ii, 5), whereas the Jews in Egypt suffered under the most grinding oppression when this book was written (xi, 5 sq.; xii, 23 sq.; xvi–xix; Grimm, *Comment.* p. 21). For these reasons modern writers have given up all attempts to discover the author's name.

2. Equally divergent are the opinions of commentators and historians respecting the *date* of the book, as will be seen from the following table:

Sept., the Syriac and Arabic versions, Clement of Alexandria, Tertullian, etc.	B.C. cir. 1000
Faber	" 500
Grotius	" 450–300
Welte, Bruck	" 222–217
Gutman, Lutterbeck, Davidson	" 150–130
Grimm	" 145–50
Some ancient fathers, De Lyra, Luther, bishop Cosin, Grätz, etc.	A.D. cir. 30–50

All, however, that can be deduced from internal evidence upon this subject is that (1) the author of the book was an Alexandrian Jew, or that he resided in Egypt and wrote for his coreligionists in the land of their former bondage, as is evident from the details of the Egyptian animal-worship (xi, 15; xii, 24; xv, 18 sq.); from the involuntary adoption of certain Alexandrian notions and phrases as shown above; from the allusion to the events in the lives of sundry Jewish worthies without specifying the names of these patriarchs—viz. to the directing of the course of the righteous in a piece of wood of small value (i. e. Noah and his family in the ark; comp. Wisd. x, 4 with Gen. vii, 1 sq.); to the preservation of the righteous man blameless unto God (i. e. Noah); to the saving of the righteous man (i. e. Lot) from the burning of the cities (Wisd. x, 5 sq.; comp. Gen. xix, 15 sq.), which could only be made by a Jew, and only be understood by Jews; and from the exalted terms in which he speaks of the Jewish nation, of the permanent obligations of the Mosaic law, and of Palestine (Wisd. ii, 12; iii, 8; xii, 7); and from the Haggadic embellishments of the Old-Test. narratives, as has been shown in the preceding part of this article. These facts, therefore, completely set aside the opinion of Kirschbaum (*Der jüd. Alexandrinismus* [Leips. 1841], p. 52), Weisse (*Ueber die Zukunft d. evangel. Kirche* [ibid. 1849], p. 233), Noak (*Der Ursprung des Christenthums* [ibid. 1837], i, 222 sq.), etc., that this book is the work of a Christian hand; and that (2) he wrote after the Sept. (i. e. Ptolemy II Philadelphus, B.C. 284–246), for, as we have seen, he quotes the Pentateuch and Isaiah according to this version. He, however, composed it some time before Philo (B.C. cir. 140–50), since it required a considerable period for the degree of development which the religious philosophy of Alexandria had attained among the Jews in the interval between the author of Wisdom and the writings of Philo. The sufferings referred to in this book (xi, 5 sq.; xii, 23 sq.; xvi–xix) are most probably those which Ptolemy VII Physcon (B.C. 145–117) heaped upon the Jews in Alexandria (comp. Josephus, *Contra Apion.* ii, 5; see Grätz, *Geschichte der Juden* [2d ed.], iii, 66). The hypothesis of Dr. Rainold (*Cens. Libr. Apocr.*), that "it was written in the time of the emperor Caius, who would have his statue set up and adored in the temple of Jerusalem (Suetonius *Vit. Calig.* § 22), and that xiv, 16–20 deprecates his blasphemous attempt at self-deification," which is followed by Noak (*Der Ursprung des Christenthums*, i, 222 sq.) and Grätz (*Geschichte der Juden*, iii, 442), is based upon precarious interpretation of this passage. Grimm (*Comment.* p. 33) has conclusively shown that it gives the writer's opinion respecting idolatry, which he, in common with many learned heathen of his day, traces to the deification of man, as is evident from the fact that several Seleucideans adopted the epithet *θεός* (2 Macc. xi, 25), and that Ptolemy Lagi and Berenice, his consort, were apotheosized by their successors and subjects giving them the title *θεοὶ σωτῆρες*, and erecting to them altars and tem-

ples (Pauly, *Real-Encyklop. d. class. Alterthumswissen.* s. v. "Ptolemäus," VI, i, 190).

VI. *Original Language and Style.*—Believing it to be the work of Solomon, many of the ancient fathers, and several modern writers, both Jews and Protestants, as a matter of course, maintained that the original language of Wisdom was Hebrew. Even Grotius, though not regarding it as the production of Solomon, believed it to have been originally written in Hebrew, while Houbigant advocated a Hebrew original for the first nine chapters, and Bretschneider and Engelbrecht restricted it to the first five chapters. The erudite Azariah de' Rossi again would have it that Solomon wrote it in Aramaic in order to send it to some king in the extreme East (*Meor Enajim* [ed. Vienna, 1829], 281 b). But Jerome had already declared that there was no Hebrew original extant of this book, and that it was originally written in Greek, as is evident from its style ("Secundus [qui Sapientia Salomonis inscribitur] apud Hebræos nusquam est, quin et ipse stylus Græcam eloquentiam redolet" [*Præf. in Libr. Sal.*]). This remark is fully borne out by (1.) The numerous compound expressions, especially adjectives (e. g. κακότεχνος, i, 4; xv, 4; πρωτόπλαστος, vii, 1; x, 1; ὑπέρμαχος, x, 20; xvi, 17; comp. also i, 6; ii, 10; iv, 8; v, 22; vii, 1, 3; ix, 5, 15; x, 3; xi, 17; xii, 5, 19; and for ἅπαξ λεγόμενα, xi, 7; xiii, 3; xiv, 25; xv, 8, 9; xvi, 3, 21), which have no corresponding terms in the Hebrew. (2.) The technical expressions—as πνεῦμα νοερόν, vii, 22; διήκειν καὶ χωρεῖν διὰ πάντων, vii, 24; ὕλη ἄμορφος, xi, 17; πρόνοια, xiv, 3; xvii, 2—which are derived from Platonic and Stoical philosophy. (3.) The alliterations, paranomasias, and oxymora which pervade the book (comp. ἀγαπήσατε—φρονήσατε—ζητήσατε; ἐν ἀγαθότητι—ἁπλότητι, i, 1; οὐς—ϑροῦς, i, 10; παροδεύσω—συνοδεύσω, vi, 22; ἀδόλως—ἀφθόνως, vii, 13; ἀργὰ—ἔργα, xiv, 5; ἄδικα—δίκη, i, 8; ἰδίας ἰδιότητος, ii, 23; ἁτραπὸν τρόπιος, v, 10; δυνατοὶ δὲ δυνατῶς, vi, 6; ὁσίως τὰ ὅσια ὁσιωθήσονται, vi, 10, κ. τ. λ.; see Grimm, p. 7), showing beyond doubt that the book was originally written in Greek. As to the Hebrew coloring of the language, the lexical Hebraisms (e. g. ἁπλότης καρδίας, i, 1; μερίς, κλῆρος, ii, 9; τρίβοι, ii, 15; λογιζεσθαι εἴς τι, ii, 16; πληροῦν χρόνον, iv, 13; ὅσιοι τοῦ θεοῦ, iv, 15), the numerous Hebrew parallelisms, etc., these are to be expected from so thorough an Israelite as the writer of this book manifestly was, especially when it is borne in mind that the author breathes throughout the whole of his work the spirit of the Old Test.; that the book of Wisdom is a Hellenistic version of the same tradition wherein Solomon is represented as having philosophically refuted scepticism and tyranny, of which traces appear elsewhere in the later Jewish literature; and that the author took the ancient Hebrew poetry for his model.

The style of the book is very uneven. Some portions of it are truly sublime, and will bear comparison with any passages in the best classics; as, for instance, the delineation of the sensualist (ii, 1 sq.), the picture of future judgment (v, 15 sq.), and the description of wisdom (vii, 22–viii, 1); while in other passages the author, as bishop Lowth remarks, "is often pompous and turgid as well as tedious and diffuse, and abounds in epithets, directly contrary to the practice of the Hebrews" (*Lectures on the Sacred Poetry of the Hebrews*, Prælect. p. xxiv).

VII. *Canonicity and Authority.*—Though the book of Wisdom, like the other deutero-canonical books, was never included in the canon of the synagogue, as is evident from the list of the Hebrew Scriptures given in the Talmud (*Baba Bathra*, § 14); and though it is not found in the catalogues of Origen, Jerome, Epiphanius, Athanasius, Cyril, etc., yet there can be but little doubt that it was held in great respect among the Jews, and that the apostle Paul was familiar with its language, as may be seen from the striking parallels in Rom. ix, 21 to Wisd. xv, 7; in Rom. ix, 22 to Wisd. xii, 20; in Eph. vi, 13–17 to Wisd. v, 17–19. The next allusion to it, though also not by name, is to be found in the epistle of St. Clement to the Corinthians (i, 27; comp. Wisd. xi, 22; xii, 12); and Eusebius tells us (*Hist. Eccles.* v, 26) that Irenæus made use of it in a lost book. Clement of Alexandria quotes it as the inspired work of Solomon with the introductory phrase ἡ ϑεία σοφία λέγει (*Strom.* iv, 16, p. 609, ed. Potter). It is also quoted as such by Origen (*Contra Celsum*, iii, 72), Tertullian (*Advers. Valent.* c. ii), Cyprian (*Exhortat. Martyr.* 12), Cyril (*Catech.* ix, 127), etc. Hence it was declared as canonical by the third Council of Carthage (A.D. 397), in the councils of Sardis (A.D. 347), Constantinople in Trullo (A.D. 692), Toledo (A.D. 675), Florence (1438), and in the fourth session of the Council of Trent (1546). With other deutero-canonical writings, it remained in the canon till the time of the Reformation, when Luther first separated it and put it together with the rest of the Apocrypha at the end of the Old Test. Still Luther spoke of it with great respect (*Vorrede auf die Weisheit Salomonis* in his translation of the Bible, ed. 1534). In the Anglican Church the book of Wisdom is looked upon with still greater favor. Thus chapters xiii, xiv are quoted in the *Homilies* as the writing of Solomon (*Sermon against Peril of Idolatry*, pt. iii); vii, 11, 16; ix, 13; xiii, 1; xvi, 8, are cited as the work of the same wise man (*Sermons for Rogation Week*, pt. i–iii); iii, 1; xiii–xv, are quoted as Scripture (*Sermon against the Fear of Death*, pt. iii; *Against Idolatries*, pt. i and iii); and ch. v is referred to as *Holy Scripture* (*Against Wilful Rebellion*, pt. vi). See DEUTERO-CANONICAL.

VIII. *Text.*—The book of Wisdom is preserved in Greek and Latin texts, and in subsidiary translations into Syriac, Arabic, and Armenian. Of these latter, the Armenian is said to be the most important; the Syriac and Arabic versions being paraphrastic and inaccurate (Grimm, *Einleit.* § 10). The Greek text, which, as appears above, is undoubtedly the original, offers no remarkable features. The variations in the MSS. are confined within narrow limits, and are not such as to suggest the idea of distinct early recensions; nor is there any appearance of serious corruptions anterior to existing Greek authorities. The Old Latin version, which was left untouched by Jerome (*Præf. in Libr. Sal.*, "In eo libro qui a plerisque *Sapientia Salomonis* inscribitur . . . calamo temperavi; tantummodo canonicas Scripturas emendare desiderans, et studium meum certis magis quam dubiis commendare"), is, in the main, a close and faithful rendering of the Greek, though it contains some additions to the original text, such as are characteristic of the old version generally. Examples of these additions are found: i, 15, *Injustitia autem mortis est acquisitio;* ii, 8, *Nullum pratum sit quod non pertranseat luxuria nostra;* ver. 17, *et sciemus quæ erunt novissima illius;* vi, 1, *Melior est sapientia quam vires, et vir prudens quam fortis.* And the construction of the parallelism in the two first cases suggests the belief that there, at least, the Latin reading may be correct. But other additions point to a different conclusion: vi, 23, *diligite lumen sapientiæ omnes qui præestis populis;* viii, 11, *et facies principum mirabuntur me;* ix, 19, *quicunque placuerunt tibi domine a principio;* xi, 5, *a defectione potus sui, et in eis cum abundarent filii Israel lætati sunt.*

The chief Greek MSS. in which the book is contained are the *Codex Sinaiticus* (ℵ), the *Cod. Alexandrinus* (A), the *Cod. Vaticanus* (B), and the *Cod. Ephraemi rescr.* (C). The entire text is preserved in the three former; in the latter, only considerable fragments: viii, 5–xi, 10; xiv, 19–xvii, 18; xviii, 24–xix, 22.

Sabatier used four Latin MSS. of the higher class for his edition: "Corbeienses duos, unum Sangermanensem, et alium S. Theodorici ad Remos," of which he professes to give almost a complete (but certainly not a literal) collation. The variations are not generally important, but patristic quotations show that in early

times very considerable differences of text existed. An important MS. of the book in the British Museum (*Egerton*, 1046, Sæc. viii) has not yet been examined.

IX. *Literature.*—The earliest commentary which remains is that of Rabanus Maurus (died 856). Roman Catholic commentaries are those of Nannius (1552), Jansen (1557, 1614), Osorius (1580), Lorinus (1607, 1624), De Castro (1613), Corn. à Lapide (1638), Maldonatus (1643), Gorse (1655), Menochius (1678), Du Hamel (1703), Calmet (1757), Dereser (Frankf. 2d ed. 1825), and J. A. Schmid (Wien, 1858). Among Protestants separate commentaries are those of Strigel (Lips. 1569, 1571, 1575), Raynold (1618), Fabricius (Frcf. et Lips. 1691), Selnecker (Lips. 1575), Brochmann (Hafn. 1656), all in Latin; Petersen, *Erklär.* (Büding. 1727); Schubaud, *Anmerk.* (Magdeb. 1733); Steinmetz, *Anmerk.* (Leips. 1747); Kleuker, *Erläut.* (Riga, 1785); Hasse, *Anmerk.* (Jen. eod.); Wallenius, *Anmärkningan* (Griefsw. 1786, also in Latin); Kelle, *Anmerk.* (Freib. 1815); Engelbroth, *Interpretation* [ch. i–iv] (Havn. 1816); Bauermeister, *Commentarius* (Götting. 1828); and especially W. Grimm, *Commentar* (Leips. 1837; also in the *Kurzgef. Exeg. Handb.* ibid. 1868). To these may be added the Hebrew commentary by Wessely (Berl. 1780, and later). See also Ewald, *Geschichte des Volkes Israel* (Göttingen, 1852), iv, 548 sq.; Grätz, *Geschichte der Juden* (2d ed. Leips. 1863), iii, 292 sq., 242 sq.; and the *Introductions to the Old Test.* by Bertholdt (Erlangen, 1815), v, 225 sq.; De Wette, § 312–315; Keil (ibid. 1859), § 244–246; and Davidson (Lond. 1863), iii, 396–410. See COMMENTARY.

Wiseman, Luke Hoult, M.A., a Wesleyan Methodist minister, was born in the city of Norwich, Jan. 19, 1822. He "was a saint at twelve and a preacher at fourteen." He entered the ministry in 1840; was elected missionary secretary in 1868, a position which he held until the close of life; was raised to the presidential chair at the London Conference of 1872 by the largest number of votes ever recorded at such an election; and died in London, in the midst of his work and honors, Feb. 3, 1875. "As a Christian, he had deep veneration for the spiritual nature of Christianity; as a man, a love of freedom that amounted to a passion. Hence to contend for the rights of conscience, to enlarge the sphere of free action, and to assert liberty of difference among Christian churches while promoting fraternal union and co-operation, and independence of the commonwealth while maintaining patriotic loyalty and an enlightened citizenship, were to him the most sacred of all duties, and he ever discharged them with matchless courage and fearless independence. As an administrator, Wiseman had learned to combine in the happiest manner the *fortiter in re* with the *suaviter in modo*. . . . Never flurried, never in a hurry—always at ease and at home, courteous to all, servile and obsequious to none—he succeeded in guiding skilfully the course of discussion and business, and in uniformly maintaining Christian courtesy and urbanity with judicial fairness and impartiality. Such was Wiseman—a man of open soul and loving heart, massive alike in body and mind, with a splendid physique and a character to match—a universal favorite with preachers and people, admired, trusted, loved by all. . . . His heart was too high for pettiness, too large for selfishness or envy. Faith without superstition or fear, religion without bigotry or cant, the grandeur of intellect covered with the sincerity of childhood, were found in him as found in few" (*Lond. Watchman;* see *N. Y. Methodist*, March 20, 1875). Wiseman passionately loved the missionary cause. He eloquently advocated it and unselfishly worked for it. Like Frankland, Perks, Coley, and other eminent men in the British Conference, he worked too hard, and his sudden death was at once a surprise and a warning. Besides occasional published *Sermons*, Wiseman wrote, *Lectures on Industries Prompted by Conscience, and Not by Covetousness* (1852; 3d ed. 1858):—*The Employment of Leisure Time* (Lond. 1856, 12mo):—*Things Secular and Things Sacred* (ibid. eod.):—*Agents in the Revival of the Last Century* (ibid. 1855):—*Men of Faith, or Sketches from the Book of Judges* (ibid. 8vo):—*Thoughts on Class Meetings and their Improvement* (ibid. 1854, 12mo):—*Christ in the Wilderness: Practical Views of our Lord's Temptation* (ibid. 1857, 12mo). See *Minutes of Conference* (ibid. 1875), p. 18; Osborne, *Meth. Bibliog.* s. v.; *Wesl. Meth. Magazine*, 1875, p. 288.

Wiseman, Nicholas Patrick Stephen, *Cardinal*, and chief of the Roman Catholic Church in England, was born at Seville, Spain, Aug. 2, 1802, of Irish and Spanish extraction. At an early age he was brought to England, and placed in St. Cuthbert's College, at Ushaw, near Durham. He was thence removed to the English College at Rome, where he was ordained a priest, and made a doctor of divinity. He was a professor for a time in the Roman University, and was then made rector of the English College at Rome. In 1828 he published his *Horæ Syriacæ*. Dr. Wiseman returned to England in 1835, and in the winter of that year delivered a series of lectures upon the leading doctrines of the Catholic Church at the Sardinian Chapel, in Lincoln's Inn Fields. About the same time he delivered his *Lectures on the Connection between Science and Revealed Religion*, for which he is best known in Protestant literature. He subsequently repaired to Rome, and is understood to have been instrumental in inducing pope Gregory XVI to increase the vicars-apostolic in England. The number was doubled, and Dr. Wiseman came back as coadjutor bishop to Dr. Walsh, of the Midland District. He was also appointed president of St. Mary's College, Oscott. In 1847 he again repaired to Rome on the affairs of the English Catholics, and prepared the way for the subsequent change resolved on in 1848, which was delayed by the troubles that ensued at Rome. He was now made pro-vicar-apostolic of the London district in place of Dr. Griffiths, deceased. Subsequently he was appointed coadjutor, *cum jure successionis*, to Dr. Walsh, who was translated to London; and in 1849, on the death of Dr. Walsh, he became vicar-apostolic of the London district. In August he went again to Rome, "not expecting," as he said, "to return to England again." But in a consistory held on Sept. 30, 1850, he was elected to the dignity of cardinal by the title of St. Pudentiana, and was appointed archbishop of Westminster, a step which raised an angry controversy in the papers, and resulted in the Ecclesiastical Titles Bill. He died in London, Feb. 15, 1865. Dr. Wiseman was a moderate polemic, a fine scholar, an elegant orator, and an accomplished critic. He was from the first one of the chief contributors to, and joint editor of, the *Dublin Quarterly Review*, and is the author of numerous pamphlets bearing more or less directly on the religious controversies of the past quarter of a century. His *Essays* have been reprinted in three vols. 8vo. He also published, *Lectures on the Eucharist:—Recollections of the Last Four Popes:—Fabiola; or, The Church of the Catacombs*, etc. Dr. Wiseman was the seventh English cardinal since the Reformation. The other six were Pole, Allen, Howard, York (a son of the Pretender, who was never in England), Weld, and Acton. Archbishop Wiseman's successor was cardinal Manning, the present incumbent.

Wishart, George (1), called "The Martyr," a champion of the Reformation in Scotland, is supposed to have been a son of James Wishart, of Pittarrow, justice-clerk during the reign of James V. The time of his birth is not known. He was master of a grammar-school at Montrose at the beginning of the 16th century. He began to preach the doctrines of the Reformation at Montrose, but was compelled to fly to England on account of the opposition of the enemies of that movement. He preached the same doctrines at Bristol in 1538, but was forced to recant and publicly burn his fagot. In 1543 we find him at Cambridge, and during the same year he returned to Scotland. The Reforma-

tion having gained some power, and having a head for the protection of its members, he preached more boldly in Dundee, Perth, Montrose, and Ayr, creating popular tumults. He was implicated in an attempt to take the life of cardinal Beaton, but no positive proof has been brought to sustain the charge. While preaching at various places in the neighborhood of Edinburgh, he was apprehended by the cardinal's troops, conveyed to St. Andrews, tried for heresy, condemned to be burned at the stake, and executed March 28, 1546. See Rogers, *Life of George Wishart*, etc. (1876); Mackenzie, *Lives of Scots Writers*, iii, 9–19.

Wishart, George (2), D.D., a Scotch divine, was born at Yester, East Lothian, in 1609. He was educated at the University of Edinburgh; became a parish minister at North Leith and St. Andrews, where he refused to take the Covenant in 1639, for which refusal he was deprived of his living and imprisoned; made his way to Newcastle, England, where he was captured by the Scottish army in October, 1644, and taken to Edinburgh and thrown into the common jail, where he remained several months and suffered great hardships; joined the marquis of Montrose, to whom he became chaplain, and narrowly escaped execution with him in 1650; became chaplain to Elizabeth, the electress-palatine, and accompanied her to England at the Restoration in 1660; was then made rector of Newcastle-upon-Tyne, and consecrated bishop of Edinburgh in 1662. He died at Edinburgh in 1671. He published an elegant Latin history of the *Wars of Montrose* (1647), which was hung by a cord to the neck of the marquis at his execution. He left a second part, bringing the history down to the death of Montrose, which was never published in its original form, but a number of excellent translations of the whole work have been published at later dates. See Keith, *Catalogue of the Bishops of Scotland;* Lyon, *Hist. of St. Andrews*, ii, 10–12.

Wishart, William, D.D., a Scotch clergyman, was born at Dalkeith in 1657. He was educated at Utrecht; became one of the ministers at South Leith after the Revolution; afterwards principal of the University of Edinburgh, and one of the city ministers in 1716. He died in 1727. He published several single *Sermons:*—some collections of *Sermons:*—and *Principles of Liberty of Conscience* (1739).

Wisner, Benjamin Blydenburg, D.D., a Congregational minister, was born at Goshen, N. Y., Sept. 29, 1794. Under Rev. Dr. Axtell, of Geneva, N. Y., he acquired his preparatory training. In 1810 he joined the sophomore class in Union College, from which he graduated in 1813. For one year he was principal of an academy at Johnstown, when he returned home and began to study law. From 1815 to 1818 he was tutor in Union College, and during this time he studied theology under professor Andrew Yates, D.D. Resigning his tutorship, he entered the theological seminary at Princeton in 1818. In June, 1820, he was licensed to preach, and received a call to the pastorate of the Presbyterian Church at New Brunswick, N. J., which he declined; was ordained pastor of the Old South Church, Boston, Mass., Feb. 21, 1821, where he continued to serve during twelve years. From October, 1832, he labored as the secretary for the American Board of Commissioners for Foreign Missions, travelling extensively throughout the Union to establish new missionary organizations, etc. He died in Boston, Feb. 9, 1835. He was a member of the board of directors of the American Education Society, and was a trustee of the Andover Theological Seminary. His executive talent was undoubted, and he did not lack ability as an extemporaneous debater. His style as a writer was not imaginative nor particularly felicitous, but he was a man of commanding influence. Dr. Wisner published, *Three Discourses on the History of the Old South Church:—A Sermon on the Benefits of Sunday-schools:*—and a *Memoir of Mrs. Huntington*. He also contributed to the *Spirit of the Pilgrims*, and to the *Comprehensive Commentary*. See Sprague, *Annals of the Amer. Pulpit*, ii, 682.

Wisner, William, D.D., a Presbyterian divine, was born at Warwick, N. Y., in 1782. He studied law, and practiced in Orange County; abandoned the law, and became pastor of a Church in Ithaca; was pastor of a Church in Rochester from 1830 to 1862; removed to Cedar Rapids, Ia., in 1870, and died there Jan. 7, 1871. He published, *Incidents in the Life of a Pastor* (1851):—*Elements of Civil Liberty; or, The Way to Maintain Free Institutions* (1853):—besides single *Sermons*, pamphlets, and contributions to periodicals.

Wisner, William Carpenter, D.D., a Presbyterian minister, was born at Elmira, N. Y., Dec. 7, 1808. He was prepared for college in the Homer Academy, and graduated at Union College in 1830. He did not pursue any regular theological course at the seminary, but prosecuted his studies under his venerable father, Rev. Dr. Wisner, of Ithaca. He was licensed to preach by the Presbytery of Rochester, and in 1832 was ordained and installed pastor of the Third Presbyterian Church of that city. After remaining there for a short time, he removed to Athens, Pa., where he preached for a while, and then served the Church in East Avon, N. Y., for eighteen months. In 1836 he accepted a call to the Second Presbyterian Church of St. Louis, Mo. In 1837 he was called to the Church at Lower Lockport, and in 1842 became pastor of the First Presbyterian Church of Lockport, and resigned on account of failing health after a successful pastorate of thirty-four years. He was for many years a trustee of Hamilton College and Auburn Seminary. He was moderator of the New School General Assembly at St. Louis in 1855. He died at Lockport, N. Y., July 14, 1880. His manner as a public speaker was peculiar, and strangers to it would at first find it unpleasant; but becoming familiar with it, they would come under his power, and find him a teacher of great originality, and would become fascinated with him. His principal publication was a work entitled, *Prelacy and Parity*. (W. P. S.)

Witch is the rendering, in the A. V., at Exod. xxii, 18, of מְכַשֵּׁפָה (*mekashshephâh*, Sept. *φαρμακοί*, Vulg. *maleficī*), and in Deut. xviii, 10, of the *masc.* form. of the same word (מְכַשֵּׁף, *mekashshéph*, Sept. *φαρμακός*, Vulg. *maleficus*), which is elsewhere rendered "sorcerer" (Exod. vii, 11; Dan. ii, 2; Mal. iii, 5).

WITCH OF ENDOR. See SAUL.

Withers, PHILIP, D.D., an English clergyman, became chaplain to lady dowager Hereford in 1783. He was sentenced Nov. 21, 1789, to a fine of £50 and a year's imprisonment for a libel on Mrs. Fitzherbert, wife to the prince of Wales, in his *History of the Royal Malady* (Lond. 1789). He died in Newgate, July 24, 1790. He also published a work entitled *Aristarchus; or, The Principles of Composition* (1791).

Witherspoon, JOHN, D.D., LL.D., a distinguished Presbyterian divine, and one of the signers of the Declaration of Independence, was born in the parish of Yester, near Edinburgh, Scotland, Feb. 5, 1722. His father was a clergyman of the Church of Scotland, much respected for his piety and learning; on his mother's side, he traced an unbroken line of ministerial ancestry, through a period of more than two hundred years, to the great Reformer, John Knox. He experienced religion at a very early period; pursued his preparatory studies in the public school at Haddington, where he soon evinced remarkable powers; graduated at the University of Edinburgh, where he stood "unrivalled for perspicuity of style, logical accuracy of thought, taste in sacred criticism, and all those intellectual qualities and accomplishments which, in after-life, conspired to render him one of the great men of the age and of the world;" was licensed to preach in 1743; ordained as minister of the popular parish of Beith, in the west of Scotland, in 1745; and of the Low

Church in Paisley, Jan. 16, 1757; here he continued till the year 1768, when he was elected president of the College of New Jersey, and inaugurated at a meeting of the trustees, called specially for the purpose, Aug. 17, 1768. The fame of his talents and learning had preceded him, and consequently he brought to the college a large accession of students, and was the means of greatly increasing its funds, and placing it on a foundation of permanent usefulness. Indeed, few men could combine more important qualifications for the presidency of a literary institution—"talents, extensive attainments, commanding personal appearance, and an admirable faculty for governing young men, and exciting in them a noble emulation to excel in their studies." He introduced many important improvements in the system of education — particularly the method of teaching by lecture, which seems previously to have been unknown to American colleges; and he actually delivered lectures on four different subjects—viz., *Eloquence and Composition, Taste and Criticism; Moral Philosophy; Chronology and History;* and *Divinity*. He likewise rendered most important service to the college by increasing its library and philosophical apparatus, and introducing the study of the Hebrew and French languages; he was also chiefly instrumental in obtaining the first orrery constructed by the celebrated Rittenhouse. In connection with his duties as president, he was pastor of the Church in Princeton during the whole period of his presidency. But he was soon to enter upon a new sphere of duty. He was selected by the citizens of New Jersey, in 1776, as a delegate to the Congress that promulgated the Declaration of Independence. He continued to represent the State of New Jersey in the General Congress from 1776 to 1782, and in practical business talent and devotion to public affairs he was second to none in that body. Many of the most important state-papers of the day were from his pen. During the whole period in which he was occupied in civil life he never laid aside his ministerial character, but wished it understood that he was "a minister of God," in a sacred as well as in a civil sense. When he retired from the national councils, he went to his country-place near Princeton, N. J., having two years before partially given up his duties as president of the college to the vice-president, his son-in-law, Dr. Samuel Stanhope Smith. He died Nov. 15, 1794. Dr. Witherspoon was undoubtedly one of the ablest, as well as one of the most voluminous, writers of his time. He published, *Ecclesiastical Characteristics; or, The Arcana of Church Policy* (Glasgow, 1753, 8vo; 3d ed. 1754, 8vo; at least five edits.). This work was aimed at certain principles and practices which then prevailed extensively in the Church of Scotland, and by its acknowledged ability, and particularly by the keenness of its satire, it produced a great sensation and acquired immense popularity:—*A Serious Apology for the Characteristics*, in which he avows himself the author of the preceding work:—*Essay on the Connection between the Doctrine of Justification by the Imputed Righteousness of Christ and Holiness of Life*, etc. (Edinb. 1756, 12mo; often republished). "This work has always been regarded as one of the ablest Calvinistic expositions of that doctrine in any language. I hope you approve Mr. Witherspoon's books. I think his *Treatise on Regeneration* is the best I have seen upon this important subject" (Rev. John Newton to Mr. Cunningham, in Bull's *Life of Newton* [1868, p. 150]):—*Serious Inquiry into the Nature and Effects of the Stage* (Glasgow, 1757; with *Sermon* by Samuel Miller, D.D., N. Y. 1812, 12mo). This work had its origin in the fact that Mr. John Home, a clergyman of the Church of Scotland, had published his well-known tragedy of *Douglas*, which was acted repeatedly in the Edinburgh Theatre, where a number of the author's clerical friends attended. The Rev. John Newton, speaking of this work, says he "wishes every person who makes the least pretence to fear God had an opportunity of perusing" it:—*Essays on Important Subjects, with Ecclesiastical Characteristics* (Lond. 1764, 3 vols. 12mo; 1765, 3 vols. 12mo). These volumes were composed of pieces which had previously been published in Scotland, with the exception of his celebrated *Treatise on Regeneration*, which appeared now for the first time. This *Treatise* was also published separately in 1764, 12mo:—*Sermons* (9) *on Practical Subjects* (Glasgow, 1768, 12mo; Edinb. 1804, 12mo):—*Practical Discourses* (14) *on Leading Truths of the Gospel* (1768, 12mo; Lond. 1792, 8vo; 1804, 12mo). The discourses in this volume are so arranged as to form a concise system of practical divinity:—*Considerations on the Nature and Extent of the Legislative Authority of the British Parliament* (Phila. 1774, 8vo; Lond. 1775, 8vo). He also published a number of *Sermons:*—*Lectures* on moral philosophy, on eloquence, on divinity, and on education:—*Letters on Marriage:*—an excellent *Essay on Money:*—philological papers (see *The Druid*):—various *Speeches in Congress*, etc. After his death appeared, in one volume, *Sermons on Various Subjects, a Supplementary Volume, with the Hist. of a Corporation of Servants, and other Tracts* (Edinb. 1798, 12mo; 1799, 12mo). A collective edition of his works, with an account of the author's life, with *Sermon* by John Rodgers, D.D. (also published separately [N. Y. 1795, 8vo], and in *Prot. Dissent. Magazine*, vol. ii), was published in New York (1800–1, 4 vols. 8vo; 2d ed. 1802, 4 vols. 8vo), Samuel Stanhope Smith, D.D., supplying the *Memoir*. Another edition, with his *Life*, appeared at Edinburgh in 1804 (9 vols. 12mo); again in 1815 (9 vols. 12mo). His *Miscellaneous Works* were published at Philadelphia (1803, 8vo); his *Select Works*, with *Life*, in London (1804, 2 vols. 8vo); his *Lectures on Moral Philosophy* in Philadelphia (3d ed. 1810, 12mo); his *Essays, Lectures*, etc. in Edinburgh (1822, 4 vols. 12mo); and *Sermons on Public Occasions* (2 vols. 12mo). "The name of Dr. Witherspoon stands high on both continents. No man thinks of Witherspoon as a Briton, but as an American of the Americans: as the counsellor of Morris, the correspondent of Washington, the rival of Franklin in his sagacity, and of Reed in his resolution; one of the boldest in that Declaration of Independence, and one of the most revered in the debates of the Congress" (Alexander [Rev. J. W.], *Princeton Address*). See Chambers and Thomson, *Biog. Dict. of Eminent Scots* (ed. 1855), iv, 487; Sprague, *Annals of the Amer. Pulpit*, iii, 288–300; Rich, *Bibl. Amer. Nova*, i, 226, 270; Bartlett, *Americanisms* (ed. 1859), xxix, xxxi; *Amer. Quar. Reg.* ix, 105; *Edinburgh Christian Instructor*, Oct. 1829; *Blackwood's Mag.* ii, 433; *Dr. Alex. Carlyle's Autobiog.* (1861); Headley, *Chaplains and Clergy of the Revolution* (N. Y. 1864, 12mo); Cleveland, *Compendium of Amer. Lit.* p. 45; Thomas, *Pronouncing Biog. Dict.* s. v.; *Lond. Month. Rev.* 1754, ii, 288; Bickersteth, *Christian Student* (4th ed.), p. 309; Bull, *Life of John Newton* (1868), p. 150, 226. (J. L. S.)

Witsius (**Wits**, or **Witsen**), Herman, a Dutch theologian of the Federal school, with mediating tendencies, was born at Enkhuysen, in West Frisia, Feb. 12, 1636. His father was a magistrate, and later burgomaster of the town; and his uncle, Peter Gerhard, was a scholar, from whom he doubtless received the exact classical training and the liberal tendencies which distinguished him among the men of his time. He entered the University of Groningen when sixteen years of age, and subsequently studied also at Leyden and Utrecht. The teachers whose influence over him was most pronounced were Leusden, who initiated him into the study of the Old-Test. Scriptures and the Oriental languages with such success that at the age of eighteen years he was able to deliver a learned address in Hebrew; Cocceius; and Justus van den Bogaerdt, a preacher, who made him acquainted with subjective Christianity, and of whom he was accustomed to say that the best of all his theological acquirements had been obtained at his hands.

Witsius passed the examination *pro ministerio* with honor in 1656, and became pastor at Westwoud. In

1661 he was at Wormeren, in 1666 at Goesen, and in 1668 at Leeuwarden. In these several fields of labor he earned the reputation of a faithful pastor, a superior preacher, and a scholarly thinker, and was, in consequence, honored in 1675 with a call to a professorship and pulpit at Franeker, and after five years more with a similar call to Utrecht. In 1685 he was appointed chaplain to the embassy sent by the Netherlands to the court of James II of England, and while in England he entered into relations of personal intimacy with prince William (subsequently king William III). In 1698 he accepted a call to Leyden, which released him from the pulpit, and on Oct. 22, 1708, he closed his busy life in death.

The principal work of Witsius (*De Œconomia Fœderum Dei cum Hominibus Libri IV*) was published in 1677, and originated in his desire to meliorate the acrimonious spirit apparent in the controversies between the orthodox and the Federalists. His plan involved no true mediation between the opposing systems, however, but merely the knocking-off of a few of the more prominent angles on the Federal hypothesis; and he succeeded only in raising a storm among the Federalists against himself, without conciliating the opposing party. He was simply and only a scriptural theologian, and incapable of exercising the acuteness of a scholastic apprehension—the more, perhaps, because he thought and wrote in classical Latin. The plan of the *Œcon. Fœd.* is confused (lib. i, *De Fœd. Dei in Genere;* ii, *De Fœd. Gratiæ;* iii, *De Fœd. cum Electis;* iv, *De Doctr. Salutis*). The doctrine of Christ's person and work is treated of in the second book, and that of the election of grace and the appropriation of salvation in the third. The fourth book contains a history of Revelation, besides the doctrine of the sacraments. The personality of Witsius was of greater importance to the Church than his theology.

Other works of Witsius are, in Latin, *Judæus Christianizans:—Exercit. in Symb. Apost. et Orat. Dominicam:—Ægyptiaca* (*Miscellanea Sacra, Meletemata Leidensia*):—*Praxis Christianismi cum Imaginibus Spiritualibus:*—and minor productions. In Dutch, *Lis Domini cum Vinea sua*, etc. It is to be added that he was well acquainted with modern languages also, especially French, in which he frequently preached without difficulty.

See Heringa, *Specimen Hist.-theol. de Herm. Witsio* (Amstel. 1861); Gass, *Gesch. d. prot. Dogmatik*, ii, 318. —Herzog, *Real-Encyklop.* s. v.

Wizard (יִדְּעֹנִי, *yidde'oni*, a *knowing* one), a term applied both to the sorcerer (Lev. xix, 31; xx, 6; Deut. xviii, 11; 1 Sam. xxviii, 3, 9) and the spirit by which he conjures (Lev. xx, 27). See Magic.

The word means literally a person pretending to be wise, but the term is usually employed as the masculine corresponding to witch. In the history of witchcraft, the accusations against men as compared with those against women were as one to one hundred. See Divination.

Woide, Charles Godfrey, D.D., LL.D., F.R.S., a Socinian minister, was born in Poland in 1725. He was educated at Frankfort-on-the-Oder and at Leyden; was for some time pastor at Lissa; settled in England as preacher at the German Chapel Royal, St. James's, in 1770; was subsequently reader and chaplain at the Savoy; and became assistant librarian in the British Museum in 1782, from which time he studied the less-known Oriental languages. He died in London, May 7, 1790. He edited La Croze's *Coptic Lexicon* (1775), and Scholtz's *Egyptian Grammar* (1778). He also transcribed with his own hand the New-Test. portion of the *Codex Alexandrinus* (1786), which he afterwards published in fac-simile. At the time of his death he was engaged in preparing *Fragmenta Novi Testamenti a Vers. Ægyptica Dialecti*, etc., which was completed by Dr. Ford and published at Oxford in 1799.

Wolf (the invariable rendering in the A. V. of זְאֵב, *zeêb*, so called either from its *fierceness* or its *yellow* color, or perhaps the word is primitive; λύκος), a fierce carnivorous animal, very nearly allied to the dog, and so well known as to require no particular description, excepting as regards the identity of the species in Palestine, which, although often asserted, is by no means established; for no professed zoologist has obtained the animal in Syria, while other travellers only pretend to have seen it. Unquestionably a true wolf, or a wild canine with very similar manners, was not infrequent in that country during the earlier ages of the world, and even down to the commencement of our æra. At this day the true wolf is still abundant in Asia Minor, as well as in the gorges of Cilicia, and, from the travelling disposition of the species, wolves may be expected to reside in the forests of Libanus. Hemprich and Ehrenberg, the most explicit of the naturalists who have visited that region, notice the *dîb*, or *zêb*, under the denomination of *Canis lupaster*, and also, it seems, of *Lupus Syriacus*. They describe it as resembling the wolf, but smaller, with a white tip on the tail, etc.; and give for its synonym *Canis anthus* and the wolf of Egypt, that is, the λύκος of Aristotle and *Thoes anthus* of Ham. Smith. This species, found in the mummy state at Lycopolis, though high in proportion to its bulk, measures only eighteen inches at the shoulder, and in weight is scarcely more than one third of that of a true wolf, whose stature rises to thirty and thirty-two inches. It is not gregarious, does not howl, cannot

Egyptian Wolf.

carry off a lamb or sheep, nor kill men, nor make the shepherd flee; in short, it is not the true wolf of Europe or Asia Minor, and is not possessed of the qualities ascribed to the species in the Bible. The next in Hemprich and Ehrenberg's description bears the same Arabic name; it is scientifically called *Canis sacer*, and is the *piseonch* of the Copts. This species is, however, still smaller, and thus cannot be the wolf in question. It may be, as there are no forests to the south of Libanus, that these ravenous beasts, who never willingly range at a distance from cover, have forsaken the more open country, or else that the *derbonn*, now only indistinctly known as a species of black wolf in Arabia and Southern Syria, is the species or variety which anciently represented the wolf in Syria—an appellation fully deserved if it be the same as the black species of the Pyrenees, which, though surmised to be a wild dog, is even more fierce than the common wolf, and is equally powerful. The Arabs are said to eat the *derbonn* as game, though it must be rare, since no European traveller has described a specimen from personal observation. Therefore, either the true wolf or the *derbonn* was anciently more abundant in Palestine, or the ravenous powers of those animals, equally belonging to the hyena and to a great wild dog, caused several species to be included in the name. See Dog. "There is also an animal of which travellers in Arabia and Syria hear much, under the name of the *shîb*, which the natives believe to be a breed between a leopard and a wolf. They describe it as being scarcely in its shape distinguishable from the wolf, but with the power of springing like a leopard, and attacking cattle. Its bite is said to be mortal, and to occasion raving madness before death.

In 1772 Dr. Freer saw and measured the forepart and tail of one of these animals, and supplied Dr. Russell with the description which he has inserted in his book. The animal was one of several that followed the Basrah caravan from Basrah to the neighborhood of Aleppo. Many persons in the caravan had been bitten, some of whom died in a short time raving mad. It was also reported that some persons in the neighborhood of Aleppo were bitten, and died in like manner; but the doctor saw none of them himself. Dr. Russell imagines that the *shib* might be a wolf run mad. But this is a hazardous assumption, as it is doubtful whether canine madness exists in Western Asia; and unless we conclude with Col. Hamilton Smith that the *shib* is probably the same as the *Thous acmon*, or the wild wolf-dog of Natolia, it is best to await further information on the subject. Burckhardt says that little doubt can be entertained of the existence of the animal, and explains its fabulous origin (between a wolf and leopard) by stating that the Arabs, and especially the Bedawin, are in the common practice of assigning to every animal that is rarely met with parents of two different species of known animals" (Kitto, *Phys. Hist. of Palest.* ii, 364).

The following are the scriptural allusions to the wolf: Its ferocity is mentioned in Gen. xlix, 27; Ezek. xxii, 27; Hab. i, 8; Matt. vii, 15; its nocturnal habits in Jer. v, 6; Zeph. iii, 3; Hab. i, 8; its attacking sheep and lambs in Ecclus. xiii, 17; John x, 12; Matt. x, 16; Luke x, 3. Isaiah (xi, 6; lxv, 25) foretells the peaceful reign of the Messiah under the metaphor of a wolf dwelling with a lamb. Cruel persecutors are compared with wolves (Matt. x, 16; Acts xx, 29). See Zeeb.

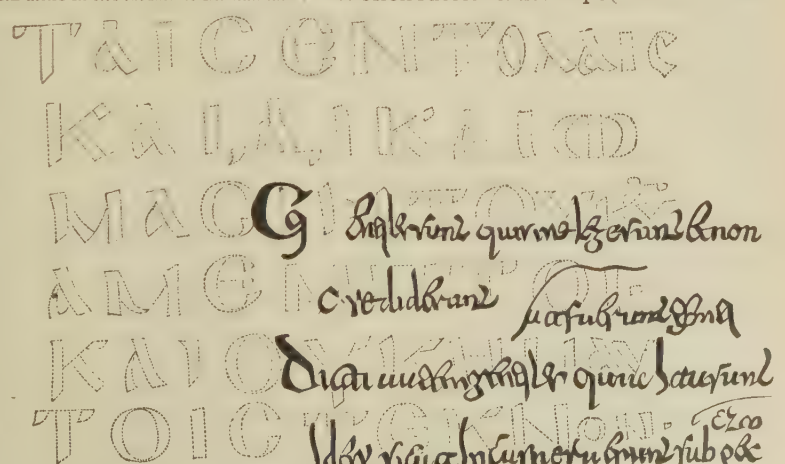
Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally reported by modern travellers (see Russell, *Nat. Hist. of Aleppo*, ii, 184): "The wolf seldom ventures so near the city as the fox, but is sometimes seen at a distance by the sportsmen among the hilly grounds in the neighborhood; and the villages, as well as the herds, often suffer from them. It is called *dib* in Arabic, and is common all over Syria." The wolf is now, as of old, the dread of the shepherds of Palestine. Not so numerous, but much more formidable than the jackal, he lurks about the fields, hunting not in noisy packs, but secreting himself till dark among the rocks; and without arousing the vigilance of the sheep-dogs, he leaps into the fold, and seizes his victim by stealth. Their boldness at times, however, is very remarkable, especially in the less-frequented regions. "In every part of the country we occasionally saw the wolf. In the open plain of Gennesaret my horse one day literally leaped over a wolf. In the hill country of Benjamin the wolves still remain. We found them alike in the forests of Bashan and Gilead, in the ravines of Galilee and Lebanon, and in the maritime plains" (Tristram, *Nat. Hist. of the Bible*, p. 154).

Wolves, like many other animals, are subject to variation in color. The common color is gray with a tinting of fawn and long black hairs. The variety most frequent in Southern Europe and the Pyrenees is black; the wolf of Asia Minor is more tawny than those of the common color. The Syrian wolf likewise is of a lighter color than the wolf of Europe, being a pale fawn tint, and seems to be a larger and stronger animal. See Fox.

Wolf, Johann Christoph, well known by his works in the field of Jewish literature, was born at Wernigerode, Germany, Feb. 21, 1683. At the gymnasium of his native place he received a solid classical education. In 1695 he went to Hamburg with his father, and here he prosecuted his preparatory studies under Anckelmann, Edzard, and Fabricius. In 1703 we find Wolf at Wittenberg; in 1704 he was made a doctor, and in 1706 he was received into the academic senate; in 1707 he returned to Hamburg, and was appointed co-rector at Flensburg; in 1708 he went to Holland and England, and was thus brought in contact with the learned men of his age, as Vitringa, Hemsterhuys, Clericus, Surenhusius, Reland, Perizonius, Basnage, Bentley, Barnes, Cave, and others. At Oxford he stayed about six months, and spent most of his time in the Bodleian Library. In 1709 he returned to Flensburg, where he received a call to Wittenberg as professor of philosophy; in 1712 he was appointed professor of Oriental languages at the Hamburg Gymnasium, and in 1716 he became pastor of St. Catharine's. He died July 25, 1739. His main work is his *Bibliotheca Hebræa* (Hamburg, 1715–33, 4 vols.); the first vol. contains a list of Jewish authors; the second treats of the Old Test., its MSS., editions, etc.; the third and fourth are supplements to the first two. This *Bibliotheca* is still the great storehouse of information on Jewish literature; and although Jewish writers of our day speak of its deficiencies and shortcomings (but how could it be otherwise?), yet these fault-finders, while abusing the author, copy his work. Those, however, who have labored in the same department will always speak with great admiration of Wolf's *Bibliotheca*. Steinschneider says of our author "dass Wolf an Fleiss, Ehrlichkeit, Besonnenheit, und Unbefangenheit zugleich noch von keinem christlichen und von sehr wenigen jüdischen Autoren auf diesem Gebiete übertroffen worden" (*Bibliog. Handbuch*, p. xviii). Besides his great work, he wrote, דעת ספרי שרשים, *Historia Lexicorum Hebraicorum* (Wittenberg, 1705):—*De Usu Talmudicæ Rabbinicæque Lectionis Elenchtico* (ibid. 1706):—*Notitia Karæorum* (Hamburg, 1721). See Seelen, *De Vita, Scriptis, et Meritis J. C. Wolfii* (Stade, 1717); Petersen, *Gesch. der Hamburger Stadtbibliothek* (Hamburg, 1838); Fürst, *Bibl. Jud.* iii, 529; Winer, *Handbuch der theol. Lit.* i, 69, 120, 137, 140, 189, 235, 416, 642, 648, 826, 899–901; Steinschneider, *Bibliog. Handbuch*, p. xviii sq., 150; id. *Catalogus Libr. Hebr. in Bibl. Bodl.* p. 2730; De' Rossi, *Dizionario Storico* (Germ. transl.), p. xiv sq. (B. P.)

Wolfenbüttel Fragments. See Lessing.

Wolfenbüttel Manuscript (Codex Guelpher-



Specimen of the *Codex Guelpherbytanus* A (containing Luke i, 6, 7).

BYTANUS) is the name given to two palimpsest fragments (A and B) of the Greek Testament (usually designated as P and Q of the Gospels), which were discovered by Knittel in the ducal library at Wolfenbüttel, Brunswick, under the more modern writings of Isidore of Seville. He published the whole in 1762, and Tischendorf more accurately in vol. iii of his *Monumenta Sacra Inedita* (1860). The volume of which they are a part (called the *Codex Carolinus*) seems to have been once at Bobbio, and has been traced from Mayence and Prague, till it was bought by a duke of Brunswick in 1689. Codex P contains, on 43 leaves, 31 fragments of 486 verses from all four evangelists; Codex Q, on 13 leaves, 12 fragments of 235 verses from Luke and John. A few portions, once written in vermillion, have quite departed. They belong to the 5th or 6th century. Both are written in two columns, the uncials being bold, those of Q considerably smaller. The capitals in P are large and frequent, and both have the Ammonian sections without the canons of Eusebius. See Scrivener, *Introd.* p. 113; Tregelles, in Horne's *Introd.* iv, 179. See MANUSCRIPTS.

Wolff, Bernard C., D.D., a German Reformed minister, was born at Martinsburg, W. Va., Dec. 11, 1794. When a mere child he received the impression that he ought to be a minister, and this conviction deepened with his subsequent development. He was sent to the best schools afforded by his native place, where he made rapid progress, especially in mathematics; and subsequently received instruction under private tutors in the family of B. M. Coulston, Esq., who lived near Martinsburg. He also pursued the study of the Latin and Greek languages for some time under the direction of the Rev. Dr. Denny, a Presbyterian clergyman of Chambersburg, Pa., with whom he made attainments which would have admitted him to the junior class in college. He was then called home by his father to engage with him in the saddle and harness making business, where he labored four or five years, until, at the age of twenty-one, he became the sole owner of the shop. In his thirty-seventh year he entered the Theological Seminary at York, Pa., completed his course in 1832, and was licensed at Frederick, Md., in September of the same year. He became associate pastor of the Church at Easton, Pa., in 1832; pastor of the Third Church in Baltimore, Md., in 1844; entered upon the duties of the office of professor of didactic and practical theology in the Theological Seminary at Mercersburg, Pa., Nov. 29, 1854; resigned his professorship some years previous to his death, and devoted the remainder of his days to the interests of the educational institutions of his Church. He died at Lancaster, Pa., Nov. 1, 1870. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 246.

Wolff, Joseph, D.D., LL.D., not inappropriately called a meteor or comet on the missionary heaven, was born of Jewish parentage, in 1795, in Bavaria. Endowed with almost unprecedented linguistical talent, a quick power of perception, lively temperament, and great prudence, he became acquainted at a very early age with the most prominent men in different countries of Europe. In 1812 he was baptized at Prague by a Benedictine monk. While at Vienna he was introduced to the highest ecclesiastical dignitaries; lived for some time with count Stolberg in his castle of Tatenhausen, and went to Rome to be educated there as a missionary. His heart was filled with the desire to proclaim the glad tidings of the Gospel to both Jews and Mohammedans. Although he enjoyed the favor of the most prominent men in Rome, especially that of pope Pius VII, and formed acquaintances which were of the greatest interest in his life, yet he could not reconcile himself to Romanism. While at Rome he spent his time in studying Oriental languages. Some liberal views which he had expressed on sundry occasions made him suspected in the eyes of the Inquisition, and he had to leave the college and the Eternal City. After many adventures, he went to London, and here he joined the Church of England. Soon he became acquainted with men like Henry Drummond, Charles Simeon, Lewis Way—the founders of the London Society for the Jews. They, perceiving Wolff's special fitness for missionary work, effected his entrance to Cambridge University, where he continued his Oriental studies under Prof. Lee. After two years (in 1821) he gave up his studies, and commenced his adventurous life as a traveller. Amid the richest and most remarkable experiences, he travelled over Europe, Asia, America, and a part of Africa. In these journeys he became acquainted with kings and princes, as well as with the most learned men of all ecclesiastical relations; everywhere professing Jesus as the Christ; and although he had often been imprisoned and his life had been endangered several times, yet in the greatest perils he showed an undaunted courage and great presence of mind. Mesopotamia, Persia, Egypt, Bokhara, witnessed his ardent zeal. He preached everywhere—at one time in this language, at another time in a different one; distributed the Holy Scriptures in the various languages of the East; and wherever he went he understood how to interest the most prominent men and women in his behalf. In 1837 Wolff arrived in America, to be ordained by bishop Doane of New Jersey. After spending some time in this country, he left New York Jan. 2, 1838, for England. Here he at first occupied a small incumbency at Linthwaite, in Yorkshire; but as the climate was too cold for the health of his wife (lady Georgiana Walpole, daughter of the count of Oxford), Wolff exchanged that pastoral charge for the curacy of High Hoyland, in the county of York, and there he remained for nearly five years. At the beginning of the year 1843, Wolff heard of the imprisonment of colonel Stoddart and captain Conolly in Bokhara, and this induced him to proceed to that place in order to ascertain their whereabouts. From what he learned on this his most dangerous journey, he was convinced that Stoddart and Conolly were dead. In 1844 he returned to England and received the parish in Ile Brewers. Here he labored for the remainder of his life, and died May 2, 1862. Before his death he fulfilled the promise made by him many years before to the Armenian and Greek patriarchs of helping them to establish hostels in Cambridge and Oxford: the Rev. George Williams, senior fellow of King's College, Cambridge, assisted and co-operated with him in this undertaking. Wolff published, *Researches and Missionary Labors among the Jews*, etc. (Lond. 1835):—*Missionary Journal and Memoir*, written by himself (revised and edited by J. Bagford, ibid. 1824):—*Missionary Journal*, vol. iii (ibid. 1829):—*Journal giving an Account of his Missionary Labors from the Year* 1827 *to* 1831, *and from* 1835 *to* 1838 (ibid. 1839):—*Narrative of a Mission to Bokhara in the Years* 1843–45 (2 ed. ibid. 1845, 2 vols.):—but the most interesting are his *Travels and Adventures of the Rev. Joseph Wolff* (ibid. 1861). The latter forms the basis of Dr. H. Sengelmann's *Dr. Joseph Wolff: ein Wanderleben* (Hamburg, 1863). (B. P.)

Wolfgang, St., and bishop of Ratisbon in the 10th century, belonged to a noble family of Alemanni, and was a pupil of the Convent of Reichenau, which, in the early half of that century, possessed the best school among the convents of Germany, and of Würzburg, where he had the misfortune to explain a passage in Martian Capella (*De Nuptiis Philologiæ et Mercurii*) more thoroughly than his teacher, a learned Italian named Stephen, was able to do, and to be refused further instruction in consequence. In 956 he accompanied archbishop Henry of Treves to his diocese, and became a teacher of youth and dean of the clergy. On the death of the archbishop in 964, Wolfgang retired to the monastery of Einsiedeln, and became an example of faithful asceticism to his brother monks. Bishop Ulric of Augsburg ordained him to the priesthood, and he thereupon resolved to engage in missionary labors. He travelled through Alemannia and Noricum to Pannonia;

but, meeting with less success than he had expected, he accepted a call to visit bishop Pilgrim of Passau, and was soon afterwards, through that prelate's influence, chosen bishop of Ratisbon, and invested with the staff. He was consecrated and enthroned in St. Peter's Church by archbishop Frederick of Salzburg and his suffragans in 973. Soon afterwards he persuaded his chapter to accede to the wish of the Bohemians for a separation of their country from the diocese of Ratisbon, and its erection into an independent see; and he also supplied the Monastery of St. Emmerau, over which the bishops of Ratisbon had always presided, with a regular abbot, and set apart a portion of the cathedral possessions for the support of the monks. He furthermore reformed the nunneries of Upper and Lower Münster at Ratisbon, whose occupants, being generally of noble family, argued that they, as canonesses rather than regular nuns, were not required to practice so strict an asceticism as nuns; the end being accomplished through the zeal of the nuns of the new convent of Middle Münster which he founded. He was equally zealous and judicious in his care over the material and spiritual interests of his secular clergy and over the moral and physical needs of the common people. He was immovably loyal to the emperor, so that duke Henry II of Bavaria was unable to persuade him to become a supporter of the rebellion against Otho II; and when Henry submitted, Wolfgang built as a thank-offering the crypt at St. Emmerau. He accompanied the emperor's suite in the campaign of 978. On the return the army was pursued by the French, and, on reaching a swollen river, was in danger of being cut to pieces because the soldiers feared to attempt the crossing. Wolfgang thereupon plunged into the stream, and the army, emboldened by his example, escaped without the loss of a man. His influence led to a better cultivation of the East Marches of Bavaria. He built the Castle of Wieselberg as a defence against the inroads of the Hungarians. He also educated the children of duke Henry, the oldest of whom became at a later day the emperor of Germany. After administering the episcopal office during twenty-one years, he died at Puppingen, Oct. 31, 994, and was buried in a chapel of St. Emmerau's. See Othlo, *Vita Wolfkangi*, in Pertz, *Monum. Germ.* vol. vi; Calles, *Ann. Eccles. Germ.* vol. iv; Arnold de Vochberg, in Canisius, iii, 1; Ried, *Cod. Diplom.* i, 106 sq.; Bolland, in *Pauli Vit. S. Erhardi ad Jan.* p. 538; Zirngibl, in *Neue Abhandl. d. bairisch. Akademie*, iii, 1793, p. 679 sq.; Rettberg, *Kirchengesch. Deutschlands*, ii, 268 sq.; Herzog, *Real-Encyklop.* s. v.

Wollaston, Francis, LL.D., an English clergyman, a grandson of William Wollaston, was born in 1731; became rector of Chiselhurst, in Kent, and died in 1815. He published, *Address to the Clergy*, etc. (1772): — *Queries relating to the Book of Common Prayer* (1774):—and several astronomical works.

Wolsey, Thomas, a celebrated English cardinal and statesman, was born at Ipswich, in March, 1471. He is said to have been the son of a butcher named Robert Wolsey, and his wife Joan, who were poor but reputable, and possessed sufficient means to give their son the best education his native town afforded, and then to send him to Magdalen College, Oxford, where he graduated at the age of fifteen, and gained by his early advancement the sobriquet of "the boy-bachelor." He was soon after chosen a fellow of his college, and on taking his master's degree was appointed teacher of Magdalen grammar-school, and was ordained. In 1498 he was made bursar of the college, and has the credit of building Magdalen Tower about this time. While at Oxford he became acquainted with Erasmus (q. v.), and united his efforts with those of that eminent scholar for the promotion of letters. But in subsequent years, as Wolsey began to advance in position and preferment, while Erasmus continued to live the life of a mere scholar, the intimacy which existed between them began to diminish into a mere courteous formality, which circumstance drew from Erasmus the opinion, when Wolsey fell, that he was not worthy of the honor which he had received. While teaching at Magdalen College Wolsey acted as tutor to the three sons of the marquis of Dorset. By this means an acquaintance sprang up between Wolsey and the marquis which resulted in giving the former his first ecclesiastical preferment—viz. the rectory of Lymington, in Somersetshire, conferred on him in 1500. While here he fell into disgrace. Being at a fair in the neighborhood, he was engaged in some kind of disorderly conduct (possibly drunk, as has been charged), and was arrested by one Sir Amias Poulet, a justice of the peace, and put in the stocks. The indignity was remembered by Wolsey, and when he became chancellor, Sir Amias was imprisoned for six years by his order. He next became domestic chaplain to Henry Dean, archbishop of Canterbury, and on his death, in 1503, was appointed chaplain to Sir John Nafant, through whose influence he became chaplain to King Henry VII. In 1504 he received the rectory of Redgrave, in Norfolk, which constituted his third living. His influence and favor at court were rapidly increasing, and in February, 1508, the king gave him the deanery of Lincoln and two prebends in the same church.

The death of the king in the following year brought to the throne a sovereign of a very different character from the one who had just left it. Great changes were to be made at court by Henry VIII; but amid them all Wolsey managed to be not only retained, but promoted still further. Many circumstances favored his promotion. He was in the prime of life; he was accustomed to the court for which his manners and address peculiarly fitted him; and he also held an important place in the Church. Added to this, there were animosities between the Earl of Surrey, the lord-treasurer, and Fox, the bishop of Winchester, who was also keeper of the privy seal and secretary of state. Fox, desiring to strengthen his own influence by placing one of his friends and adherents near the king, made Wolsey the king's almoner. The adroit courtier rose so rapidly in the king's estimation that he did almost as he pleased. He studied to please the young king by joining in indulgences which, however suitable to the gayety of a court, were ill becoming the character of an ecclesiastic. Yet amid the luxuries which he promoted in his royal master, he did not neglect to inculcate maxims of state, and present to him the advantages of a system of favoritism which he secretly hoped would one day result in his own advancement. Before the year of the king's accession had closed, he had become lord almoner, and had been presented with valuable lands and houses in London. In 1510 he became rector of Torrington; in 1511, canon of Windsor and registrar of the Order of the Garter; in 1512, prebendary of York; in 1513, dean of York and bishop of Tournay, in France; in 1514, bishop of Lincoln, and in the same year archbishop of York. In 1515 he was made a cardinal, and succeeded Warham as chancellor. In 1516 the pope made him legate *a latere*, a commission which gave him great wealth and almost unlimited power over the English clergy. He also farmed the revenues of certain dioceses which were held by foreign bishops, appropriating a good share to his own use, and received stipends from the kings of France and Spain and the doge of Venice. Thus Wolsey had secured to himself the whole power of the state, both civil and ecclesiastical, and derived from various sources an amount of revenue hitherto unknown to any but the royalty. Yet his ambition was not satisfied. He aspired to the papacy, and had a considerable following in 1522 as candidate for the place left vacant by Leo X, and again in 1523 for that of Adrian VI.

Wolsey was fond of display, and indulged that fondness to a degree never before approached by a subject. At York Place (now Whitehall) his residence was furnished with every luxury; and at Hampton Court he

built for himself a palace which he eventually presented to the king. His dress was gorgeous, his manner of living sumptuous, and his household consisted of more than five hundred persons, among whom were many people of rank—lords, earls, and the like. Yet while his train of servants consisted of these persons, his house was a school where their sons were educated and initiated into public life. While he was dazzling the eyes or insulting the feelings of people by an ostentation of gorgeous furniture and equipage, he was a general and liberal patron of literature and art. He promoted learning with a munificent hand. He established lectureships, professorships, and colleges at his own expense. He was the founder of a college, or school, at Ipswich which, for a time, rivalled the schools of Eton and Winchester, but was discontinued at the cardinal's fall. He also founded Cardinal's College at Oxford, which remains to-day as Christ Church.

He was an opponent of the Lutheran Reformation, and manifested his zeal against it in 1521, by procuring the condemnation of Luther's doctrines in an assembly of divines held at his own house. He also published the pope's bull against Luther, and endeavored to suppress his writings in England. But he was always lenient towards English Lutherans, and one article of his impeachment was that he was remiss in punishing heretics. His ecclesiastical administration was exceedingly corrupt, furnishing to all clergymen an example of holding many preferments without performing the duties of any of them. The effect of this was to sow in England many of the seeds of the Reformation which followed. In 1528 he resigned the see of Durham for that of Winchester; but to the latter place he never went. About this time was the beginning of difficulties, the end of which he might have foreseen, but had no power to avert. Henry VIII desired to employ the cardinal's talents in aid of his proposed divorce from queen Catherine and marriage with Anne Boleyn. But his tardy efforts and rigid adherence to legal forms and technicalities greatly exasperated the king, who was not to be trifled with even in the gratification of his baser passions. Unfortunately, too, for Wolsey, his conduct had been such as to inspire the hatred of both the queen and her rival. Catherine knew that he had taken steps towards procuring her divorce, and Anne Boleyn knew that he was using his influence against her marriage with the king. Added to this enmity in high place were the jealousy and opposition of the numerous aspirants for preferment who had been less successful than himself. With such a combination against him, his fall was speedily and relentlessly accomplished.

On the first day of the term, Oct. 9, 1529, while he was opening the court of chancery at Westminster, the attorney-general indicted him in the court of King's Bench for procuring a bull from Rome appointing him legate, contrary to the statute, by which he had incurred a *præmunire*, and forfeited all his goods to the king and might be imprisoned. The king immediately sent and demanded the great seal from him, and ordered him to leave his magnificent palace at York Place. Before leaving this place he made an inventory of the furniture, plate, and other works of art, which he had added, and it is said to have amounted to the immense sum of five hundred thousand crowns. From thence he started to Esher, near Hampton Court, and was met on the way, as he was riding from Putney on his mule, by a messenger who assured him that he still retained his place in the royal favor, and presented him with a ring which the king employed as a token to give credit to the bearer. The message was received by Wolsey with the humblest expressions of gratitude; but he seems not to have credited the mockery, as he proceeded on his way to Esher. Wolsey might have produced in his own defence against the indictment the king's letters-patent authorizing him to accept the pope's bull; but he merely instructed his attorney to plead, in his absence, his entire ignorance of the statute, and that he acknowledged other particulars with which he was charged, and submitted himself to the king's mercy. The court, however, passed the sentence that he was "out of the protection, and his lands, goods, and chattels forfeit, and his person might be seized." His enemies continued their prosecutions. Forty-four articles were presented against him to the House of Lords, which were to serve as the basis of his utter ruin. But he had already suffered almost as much punishment as it was possible to inflict upon him, and Parliament could do little more than sanction what had already been done. Wolsey also found a friend in Thomas Cromwell, formerly his steward, subsequently earl of Essex, who defended him with such spirit and eloquence as materially to change the tide of his fortunes. His speech had the effect to cause the Commons to reject the articles, and this brought the proceedings of the lords to a standstill. During his residence at Esher, the cardinal's health was found to be declining rapidly, and the king was induced, from the impression that it was mental rather than physical trouble that was preying upon his vitality, to show him such kindness as revived his spirits at once. Henry also granted him, Feb. 12, 1530, a free pardon for all crimes and misdemeanors, a few days afterwards restored to him a large part of his revenues, and allowed him to remove from Esher to Richmond. From thence he was removed to the archbishop's seat at Southwell; and then his residence was fixed at Cawood Castle, which he began to repair, and was beginning to gain favor with the people when the king had him arrested for high-treason, and ordered him to be brought to London. He set out on Nov. 1, 1530, but on the road he was seized with a disorder which ended his life at Leicester Abbey on the 28th of the month. During his last hours he gave utterance to the expression, "If I had served my God as diligently as I have served my king, he would not have given me over to my enemies."

"Wolsey attained his elevation by a winning address, combined with shrewdness, talent, and learning. His ambition was unlimited, his rapacity great; he was arrogant and overbearing, and extremely fond of splendor and parade. But he was a great minister, enlightened beyond the age in which he lived, diligent in business, and a good servant to the king; for when his authority was established, he checked the king's cruelty, restrained many of his caprices, and kept his passion within bounds. The latter part of Henry's reign was very far more criminal than that during which the cardinal presided over his counsels." See HENRY VIII.

See the *Life of Wolsey* by Cavendish, his gentleman-usher (Lond. 1641), Galt (1812), Howard (1824), and Martin (1862); Williams, *Lives of the English Cardinals* (Lond. 1868); Brewer, *Letters and Papers, Foreign and Domestic, of Henry VIII* (1870–75); and the several *Histories of England.*

Womb (usually בֶּטֶן, γαστήρ, both meaning *belly*, as often rendered; but the distinctive term is רֶחֶם). The fruit of the womb is children (Gen. xxx, 2), and the Psalmist describes them as the blessing of marriage (Psa. cxxvii, 3–5). See CHILD.

Wood (usually עֵץ, also rendered "tree;" ξύλον). The East, especially Egypt (Hasselquist, p. 70; Norden, p. 361), is remarkably destitute of forests, and Palestine is nearly as barren of them, except in some of the northern and eastern districts. See TREE. Consequently the inhabitants are obliged to use, instead of fire-wood, dried grass (Matt. vi, 30; Luke xii, 28), or plants, leaves, straw (Matt. iii, 12; Mishna, *Shabb.* iii, 1), and, in the absence of these, dung (Ezek. iv, 12, 15; see Prokesch, *Erinner.* ii, 248), and in Babylon mineral pitch (Diod. Sic. ii, 12). Comp. Korte, *Reis.* p. 577; Taverner, i, 280; Arvieux, i, 152; Robinson, i, 342; iii, 293; Wellsted, ii, 60. See FUEL.

An unusual supply was required for the sacrificial fire. See BURNT-OFFERING. Charcoal was also used. See COAL. That the advantage of forests was a common property does not follow from Lam. iv, 4, and is of itself very improbable in a land where a strict system of proprietorship was in vogue. For the various fabrics of this material, see HANDICRAFT. The chief trades concerned were carpenters (Exod. xxxv, 30 sq.), cabinet-makers (xxv, 10 sq.; xxxvii, 1, 10, 15, 25, etc.), wheelwrights (Judg. iv, 13; 1 Sam. vi, 7; 1 Kings vii, 33; ix, 19; Hos. x, 11, etc.), basket-weavers (Numb. vi, 15 sq.; Deut. xxvi, 2, 4; Judg. vi, 19), and (unlawfully) image-carvers. See IDOL. On the other hand, we find no trace of cooperage (not even in Jer. xlviii, 12, where כֵּלִים denotes not casks, but vessels generally). Anciently, as still, the Orientals used leather bottles, horns, and jars, instead of barrels; but pails (wooden buckets) were probably unknown (Lev. xv, 12 ?). The tools of wood-workers were the axe or hatchet (גַּרְזֶן or קַרְדֹּם), the saw (מַשּׂוֹר), the plane (מַקְצוּעָה ?), and the auger (Talm. מִקְדָּח, Mishna, *Chel.* xiii, 4). See, generally, Bellerman, *Handb.* i, 232 sq. As ships were not built by the Hebrews, and stone was the ready material for building, architecture had little use for wood. See HOUSE.

Wood, James (1), D.D., an eminent Presbyterian divine, was born at Greenfield, N. Y., July 12, 1799. He graduated at Union College, Schenectady, N. Y., in 1822; studied theology in the Seminary at Princeton, N. J.; was licensed by Albany Presbytery, and ordained and installed in 1826 as pastor of the Church at Amsterdam, N. Y., and retained this connection until 1833, when he became agent for the Presbyterian Board of Education, laboring in the states of Louisiana, Mississippi, and Alabama with marked success; became professor of Biblical literature in the Theological Seminary at New Albany, Ind., in 1839; associate secretary of the Board of Education in 1854; president of Hanover College, Hanover, Ind., from 1859 to 1866; president of Van Rensselaer Institute, Hightstown, N. J., from 1866 until his death, April 7, 1867. Dr. Wood was a man of mark in his day, and occupied many prominent places of usefulness. In the controversies which resulted in the division of the Presbyterian Church, he was a very able and successful writer. His work entitled *Old and New Theology* is the most comprehensive, and the fullest exhibition of the reasons which led to the disruption that has ever been published. Its temper, tact, and conclusiveness are admirable. Dr. Hodge, late professor in the Theological Seminary, Princeton, N. J., wrote as follows: "In common with all his brethren, I ever regarded him as one of our best, wisest, and most useful ministers. The important positions which he was called upon to fill are proofs of the high estimation in which he was held. His sound judgment, dignified manners, amiable temper, combined with his learning and energy, secured for him a wide and happy influence in the Church." Dr. Wood was the author of a *Treatise on Baptism* (1850, 12mo):—*Call to the Sacred Office:—The Best Lesson and Best Time:—The Gospel Fountain* (18mo):—*Old and New Theology* (1855, 12mo):—*Grace and Glory* (1860, 18mo). He published also four educational pamphlets, and contributed a *Memoir of the Author* to Rev. James Matthews's *Influence of the Bible*, etc. (Phila.). See Wilson, *Presb. Hist. Almanac*, 1868, p. 154; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Wood, James (2), D.D., an English clergyman, was born about 1760; educated at St. John's College, Cambridge; became dean of Ely in 1820; and died at Cambridge in April, 1839. He was co-author of a valuable series of mathematical works known as the *Cambridge Course of Mathematics.*

Wood, Jeremiah, D.D., a Presbyterian minister, was born in Greenfield, Saratoga Co., N. Y., Nov. 11, 1801. After graduation at Union College, Schenectady, N. Y., in 1824, he entered Princeton Theological Seminary, and remained there over two years, but without completing the course. He was licensed by the Albany Presbytery in August, 1826, and began preaching at Mayfield, N. Y., within the bounds of the presbytery, in November of that year. He was ordained as an evangelist by the Presbytery of Albany, Jan. 10, 1828, and continued his work as a stated supply at Mayfield until Sept. 2, 1840, and after twelve years was installed as pastor. He continued in this field through a period of nearly half a century. Dr. Wood was a man of clear intellect, and possessed unusual power as a debater and pulpit orator. He was a wise counsellor, and his opinions always commanded respect among his brethren. His deep piety, consistent life, and faithful labors made him an uncommonly successful pastor, and he was deeply beloved by his people. During his long ministry he was permitted to witness many powerful and glorious revivals among the people of his charge. In one of these in 1873 the membership of his Church was almost doubled. He died suddenly, June 6, 1876. (W. P. S.)

Wood, Nathaniel Milton, D.D., a Baptist minister, was born at Camden, Me., May 24, 1822, and was a graduate of Waterville College in the class of 1844. For a year after leaving college he was private tutor in the family of Gen. Browning, of Columbus, Miss. He pursued his theological studies at Covington, Ky., and was ordained as pastor of the Baptist Church in Bloomfield, Me., May 13, 1848, where he remained four years. The following eight years he was pastor of the Baptist Church in Waterville, Me. His next pastorates were at Lewiston and Thomaston, Me., and Upper Alton, Ill., until March, 1872, when he was elected professor of systematic theology in Shurtleff College. The state of his health compelled him to resign his office in June, 1874. He returned east, and lived a little over two years, dying at Camden, his native place, Aug. 2, 1876. (J. C. S.)

Wood, Samuel (1), D.D., a Congregational minister, was born at Mansfield, Conn., May 11, 1752. From an early period he determined to enter the ministry, but it was not till he was twenty-two years old that he began his preparation for it. Under Rev. Isaiah Potter, of Lebanon, N. H., he prepared to enter Dartmouth College, from which he graduated in 1779. Seven weeks after his graduation he was licensed to preach. In October, 1781, he accepted a call to the Church at Boscawen, and here he continued to preach until May, 1802. A new society was formed in the town at that time, and of this, although the smaller parish, he became the pastor. He never fully recovered from an attack of a violent disease in 1828. Rev. Salmon Bennett was installed as colleague pastor with Dr. Wood in December, 1832, but after four years Dr. Wood was again sole pastor. For twenty years he officiated gratuitously as superintendent of the schools in the town; and was influential in establishing a library and an academy. He died in Boscawen, N. H., Dec. 24, 1836. He fitted a large number of young men for college. He was an earnest and impressive preacher. See Sprague, *Annals of the Amer. Pulpit*, ii, 169.

Woodbridge, Benjamin, D.D., a Congregational minister, brother of Rev. John Woodbridge of Newbury, Mass., was born in Wiltshire, England, in 1622. He removed to America, and was the first graduate of Harvard College. Returning to England, he succeeded the famous Dr. Twiss at Newbury, where he gained a great reputation as a preacher, scholar, and casuist. Having been ejected in 1662 on account of his nonconformity, he continued to preach privately; and in 1671 resumed his public labors. He had been minister of Newbury nearly forty years, and died at Inglefield, Berks, Nov. 1, 1684. See Sprague, *Annals of the Amer. Pulpit*, i, 131.

Woodbridge, Timothy, D.D., a Presbyterian

divine, was born at Stockbridge, Mass., Nov. 24, 1784. His maternal grandfather was the first president Edwards, and his paternal ancestry embraced a long line of venerable ministers, reaching back to the very early settlement of New England. He was educated at Williams College, and while there he lost the sight of both eyes, and the remainder of his life was passed in total blindness. In 1809 he entered the Theological Seminary at Andover, and in due time was regularly licensed to preach; in 1816 he was ordained pastor of the Church at Green River, Columbia Co., N. Y., where he continued, laboring with great zeal and diligence, twenty-six years; in 1842 he became pastor of the Church at Spencertown, N. Y., where he remained till 1851, when he resigned his pastoral charge; since that time he lived in comparative retirement until his death, Dec. 7, 1862. Dr. Woodbridge had an intellect of much more than common vigor, and a memory that held everything deposited in it. His preaching was evangelical, earnest, impressive. "It may reasonably be doubted whether, as a 'blind preacher,' he had his equal since the days of Waddel." He published *The Autobiography of a Blind Preacher* (Boston, 1856, 12mo), including sketches of the men and events of his time. See Parton, *Life of Burr*, ch. xxxiii; Sprague, *Discourse at the Funeral of Rev. Timothy Woodbridge, D.D.* (Albany, 1863, 8vo); Wilson, *Presb. Hist. Almanac*, 1864, p. 325; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Woodford, Samuel, D.D., an English divine, was born in London in 1636, and educated at Wadham College, Oxford. He studied law at the Inner Temple, but entered into holy orders in 1669. He became rector of Hartley-Maudit, Hampshire; prebendary of Chichester in 1676, and of Winchester in 1680. He died in 1700. He was the author of, *A Poem on the Return of King Charles II* (1660):—*A Paraphrase upon the Psalms of David* (1667):—and *A Paraphrase upon the Canticles and Some Select Hymns of the New and Old Testaments, with Other Occasional Compositions in English Verse* (1679). In this last he examines Milton's blank verse and commends his recently published *Paradise Lost*. See Wood (Bliss's ed.), *Athenæ Oxoniensis*, iv, 731.

Woodhouse, John Chappel, D.D., an English clergyman, was born in 1748, and educated at Christ Church, Oxford, where he graduated A.M. in 1773. He became rector of Donnington in the same year, prebendary of Rochester in 1797, prebendary of Lichfield and archdeacon of Salop in 1798, dean of Lichfield in 1807, and rector of Stoke-upon-Trent in 1814. He died Nov. 17, 1833. He published *The Apocalypse, or Revelation of St. John, Translated; with Notes, Critical*, etc. (1805):—*Annotations on the Apocalypse*, etc. (1828):—and some *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Woodhull, John, D.D., a Presbyterian divine, was born in Suffolk County, L. I., Jan. 26, 1744. He graduated at the College of New Jersey in 1766, studied theology privately, was licensed to preach by the Presbytery of Newcastle, Aug. 10, 1768, and was ordained and installed pastor of the Leacock congregation, Lancaster Co., Pa., Aug. 1, 1770. In 1779 he became pastor of a congregation in Freehold, N. J., where he remained until his death, Nov. 22, 1824. Dr. Woodhull was a popular and useful minister, distinguished for his skill and tact in ecclesiastical bodies. He published a *Sermon* in the *New Jersey Preacher* (1813). See Sprague, *Annals of the Amer. Pulpit*, iii, 304; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Timlow, *Hist. Serm.*

Woodhull, Selah Strong, D.D., a (Dutch) Reformed minister, was born in New York city, Aug. 4, 1786. At the age of twelve, while a freshman in Columbia College, he lost both his parents. He then went to Yale College, graduated in 1802, studied theology under his uncle, Rev. Dr. Woodhull, of Freehold, N. J., and afterwards at Princeton with Dr. Henry Kollock, and was licensed to preach at the age of nineteen by the Presbytery of New Brunswick (1805). After one year of service as pastor of the Presbyterian Church of Boundbrook, N. J., he removed to Brooklyn, and until 1825 continued the popular and useful minister of the First Reformed Church in that city. He was then (1825) elected by the General Synod of the Church as professor of ecclesiastical history and pastoral theology in the Theological Seminary, and by the trustees of Rutgers College as their professor of metaphysics and philosophy. These eminent positions he accepted, and entered upon his duties with ardor in November of that year. But, after only four months of hard labor, he died from an inflammatory fever, Feb. 27, 1826. For five years he was secretary for domestic correspondence of the American Bible Society (1820–25), an office which he discharged until his removal to New Brunswick with great assiduity and success. In 1814 he held a commission as chaplain in the United States army, and officiated during part of the existing war with Great Britain. He was stated clerk of the General Synod, 1818–20, and its president in 1821. His great business capacity led to his selection for these and many other important positions, in all of which he commanded universal confidence. He was the impersonation of activity, decision, energy, and persevering industry. He was a diligent student, a faithful pastor, an instructive, methodical, solemn, earnest, practical, graceful, and attractive preacher. See Sprague, *Annals of the Amer. Pulpit*, ix, 161–164; Livingston [Dr. J. H.], *Memoir*, p. 401–402; Corwin, *Manual of the Reformed Church in America*, p. 271. (W. J. R. T.)

Woodroffe, Benjamin, D.D., an English clergyman, was born at Oxford in 1638, and was educated at Christ Church, Oxford, where he became a tutor. He became chaplain to her Majesty's ship "Royal Prince," and prebendary of Oxford in 1672, prebendary of Lichfield in 1678, principal of Gloucester Hall in 1692, and died in 1711. He published *The Fall of Babylon* (1690) and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Woods, James Sterrett, D.D., a Presbyterian divine, was born in Cumberland County, Pa., April 18, 1793. He pursued his academical studies in Hopewell Academy, Pa.; graduated at Dickinson College, Pa.; studied theology in the Princeton Theological Seminary, N. J.; was licensed by the Presbytery of New Brunswick in 1817; and labored as an evangelist from 1819 to 1822 in the valley of the Juniata, embracing MacVeytown, Newton, Hamilton, and Shirleysburg, where he laid the foundations of the present churches. In 1822 he was called to take charge of the Lewistown and MacVeytown churches; in 1823 he became pastor of the Church of Lewistown alone, and remained there until the time of his death in 1862. "Dr. Woods," says Rev. G. Elliott, "was remarkable for his candor, his modesty, and his magnanimity." To the work of preaching the Gospel he devoted his life. Textual, evangelical, methodical, and earnest, his preaching everywhere commanded attention and secured edification. See Wilson, *Presb. Hist. Almanac*, 1863, p. 216. (J. L. S.)

Woods, Leonard, D.D., an eminent Congregational divine, was born at Princeton, Mass., June 19, 1774. His father had intended him for a farmer; but, as he early exhibited a strong desire for knowledge, his mother's wishes at last gained the ascendency, and he was sent to school at Leicester under Prof. Ebenezer Adams, and graduated at Harvard College in 1796 with the highest honor. He left college with a mind imbued with Priestley's speculations and unsettled by materialistic notions. He taught school at Medford for eight months, also pursuing a systematic course of reading. He was interested, however, in his spiritual welfare,

and, by the advice of his college and life-long friend, Dr. John H. Church, he read the *Life of Doddridge* and other spiritual books, and after many hard struggles he came out into the light and liberty of the Gospel. He now put himself under the theological training of Dr. Charles Backus of Somers, and in 1798 was ordained pastor of the Church in Newbury, Mass. In 1808 the Andover Theological Seminary was established, Dr. Spring giving up, for the sake of unity and harmony, his project of an institution to be founded at Newburyport in the interests of Hopkinsian theology. Mr. Woods was appointed professor of theology, and held that position until his retirement in 1846. The remainder of his life was spent in preparing for the press his theological lectures and miscellaneous writings, and in writing a history of Andover Theological Seminary, which he left unfinished. He died Aug. 24, 1854.

In his theological opinions, Dr. Woods was an orthodox Calvinist, accepting the Assembly's confession and catechism in the simple, historical sense of the language. He was on terms of intimacy and friendship with some Hopkinsian divines, and he considered their divergences non-essential, never publicly controverting their views lest their differences should give advantage to those who were assailing the common faith. He had a fondness for metaphysical studies, and qualifications for distinguished success in them. Facts, among which he gave the highest place to those of revelation, were the starting-point in his philosophy. From these, by careful induction, he came to general laws, then to a lawgiver, then to a universal government. Dr. Woods was patient, cautious, and earnest in his investigations, and his attainments came, not by genius, but by steadily pressing his inquiries further and further into the domain of science. "He is emphatically the 'judicious' divine of later New England theology" (H. B. Smith, D.D.). As a theological instructor, Dr. Woods was successful. His pupils, of whom he had over one thousand, loved and venerated him. As a preacher, he was simple, lucid, scriptural, and instructive, yet he was often argumentative and taxed reason to her utmost, though never submitting the mysteries of godliness to her arbitration. As a writer, he was clear, pure, transparent, rigidly Anglo-Saxon. "It is for his qualities as a man, a neighbor, a friend, and a Christian," says Dr. E. A. Lawrence, one of his pupils, "that he will be cherished in most grateful and affectionate remembrance." He had an open, manly character, the constant outflow of kindly feeling towards all, a warmth of affection and friendship, an humble piety, which made him peculiarly beloved by all who knew him. Dr. Woods took an important part in establishing those various benevolent societies and reforms which are an important feature of the 19th century.

Besides many occasional sermons and orations, tracts for the Doctrinal Tract Society, and articles in the most prominent religious periodicals of his day, the following are Dr. Woods's most important works: *Letters to Unitarians* (Andover, 1820, 8vo):—*Reply to Dr. Ware's Letters to Trinitarians and Calvinists* (ibid. 1821):—*Remarks on Dr. Ware's Answer* (ibid. 1822):—*Lectures on the Inspiration of the Scriptures* (ibid. 1829; Glasgow, 1838, 12mo):—*Letters to Rev. Nathaniel W. Taylor, D.D.* (1830):—*Memoirs of American Missionaries* (1833, 12mo):—*Examination of the Doctrine of Perfection as Held by Rev. Asa Mahan and Others* (1841):—*Reply to Mr. Mahan* (eod.):—*Lectures on Church Government, containing Objections to the Episcopal Scheme* (N. Y. 1843, 12mo):—*Lectures on Swedenborgianism* (1846):—*Theological Lectures and Miscellaneous Letters, Essays, and Sermons* (Andover, 1849-50, 5 vols. 8vo), highly recommended by Drs. Hodge, Burder, etc.:—*Theology of the Puritans* (1851). Dr. Woods contributed to Sprague's *Annals*, an *Introd. Essay* to Wardlaw's *Christian Ethics* (N. Y. 1836), and wrote other monographs. See *Cong. Quar.* 1859, p. 105-124 (by Prof. E. A. Lawrence, D.D.); Sprague, *Annals of the Amer. Pulpit*, ii, 438 sq.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. See also *Bibl. Sacra*, 1851, p. 25; *Christian Examiner*, li, 1; *Amer. Theol. Rev.* 1862, p. 48.

Woodward, Josiah, D.D., an English clergyman, was minister of Poplar, and afterwards of Maidstone, and preached the Boyle Lecture in 1712. He published numerous works, among which may be noted *Six Sermons to Young Persons* (1697):—*Fair Warnings to a Careless World* (eod.):—*Necessary Duty of Family Prayer* (1704):—*Divine, Original, and Incomparable Excellence of the Christian Religion as Founded on the Holy Scriptures* (Boyle Lecture, 1712):—and *Young Man's Monitor* (13th ed. 1802). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Woolley, John, D.D., D.C.L., an English clergyman, was born in 1816; studied at University College, London, and Exeter College, Oxford, graduating in 1836. He became successively head-master of Rossall School, Lancashire, and of King Edward's Grammar-school, Norwich. He resigned the latter position in 1852, on becoming professor of logic and the classics in the University of Sydney, Australia, of which he was elected principal. In 1865 he paid a visit to England, and on his return voyage was lost in the "London," Jan. 11, 1866. He published, *Introduction to Logic* (1840):—*Sermon at Rossall College* (1847):—and *Lectures Delivered in Australia* (1863). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Woolton, John, D.D., an English prelate, was born at Wigan, Lancashire, in 1535. He entered as student of Brasenose College, Oxford, in 1553, and fled to his uncle, Dean Nowell, and the other exiles in Germany, in 1555. He returned to England in Queen Elizabeth's reign, and was made canon residentiary of Exeter. He also had the living of Spaxton, in the Diocese of Wells, and in 1575 became warden of Manchester College. In 1579 he was consecrated bishop of Exeter, and continued in that office until his death, March 13, 1593 (O. S.). He was the author of, *Christian Manuell; or, The Life and Maners of True Christians* (1576):—*An Armour of Proufe* (eod.):—*Of the Conscience; a Discourse* (eod.):—*A Treatise of the Immortalitie of the Soule* (eod.):—*Newe Anatomie of Whole Man* (eod.):—*The Castell of Christians and Fortresse of the Faithfull* (1577):—and *David's Chain*.

Woolworth, Aaron, D.D., a Presbyterian divine, was born at Longmeadow, Mass., Oct. 25, 1763. He graduated at Yale College in 1784; studied theology privately; was licensed to preach by the Eastern Association of New London County; and was ordained and installed pastor of the Church in Bridgehampton, April 30, 1787. Several powerful revivals of religion occurred under his ministry, particularly one in 1800, an account of which was published in connection with Dr. Buell's *Narrative of an Extensive Revival in East Hampton*. He died April 2, 1821. Dr. Woolworth was a man of remarkably sound judgment, deep piety and power as a preacher. See Sprague, *Annals of the Amer. Pulpit*, iii, 468; Prime, *Hist. of Long Island;* Phillips, *Funeral Sermon*.

Worcester, Noah, D.D., a Unitarian Congregational minister, was born at Hollis, N. H., Nov. 25, 1758. His opportunities for going to school ceased altogether in the winter of 1774-75. He joined the army as a fifer in the spring of 1775, and continued in the service eleven months. In the campaign of 1777 he was in the army again for two months as fife major. In the winter of 1776-77 he was engaged in teaching school at Plymouth, and followed this occupation for nine successive winters. In Feb. 1782, he removed from Plymouth to Thornton, where he united with the Congregational Church. He engaged for some time in the study of theological questions in connection with his ordinary labors, and was licensed to preach in 1786. He was ordained and installed pastor of the Congre-

gational Church at Thornton, on Oct. 18 following. He travelled in the employ of the New Hampshire Missionary Society in 1803–4 in Northern New Hampshire. In 1810 he removed to Salisbury as assistant to his brother Thomas, and remained three years. In 1813 he removed to Brighton, Mass., and began to edit *The Christian Disciple*, in which relation he continued until the close of 1818. In 1819 he became editor of *The Friend of Peace*, a quarterly which he conducted for ten years. He died at Brighton, Oct. 31, 1837. Among his publications may be mentioned *Solemn Reasons for Declining to Adopt the Baptist Theory and Practice* (1809):—*Bible News; or, Sacred Truths relating to the Living God, his only Son, and Holy Spirit* (1810):—*Impartial Review of the Testimonies in Favor of the Divinity of the Son of God* (1810):—*Respectful Address to the Trinitarian Clergy* (1812):—*Solemn Review of the Custom of War, by Philo Pacificus* (1814): and *The Atoning Sacrifice a Display of Love, not of Wrath* (1829). See Sprague, *Annals of the Amer. Pulpit*, viii, 191.

Worcester, Samuel, D.D., an eminent Congregational minister and author, was born at Hollis, N. H., Nov. 1, 1770. He was of pious ancestry, being a descendant in the sixth generation of Rev. William, and in the third of Rev. Francis, Worcester. Every opportunity for mental improvement was seized at the house of his father, who was a farmer, and at the age of twenty-one Samuel was possessed of an ardent desire for a thorough education. He therefore entered the New Ipswich Academy, working his own way, and afterwards Dartmouth College, graduating with the highest honors in 1795. He studied theology with Dr. Austin, of Worcester, taught school at Hollis, and was principal of the New Ipswich Academy, 1796. The following year he was ordained pastor of the Church at Fitchburg, a society which was cursed by all the evils of the Half-way Covenant — including among its members Deists, Arians, Universalists, and the openly immoral. With decision, inflexible integrity, and solemn faithfulness to truth and duty, Worcester opened the batteries of the Gospel upon the errors and sins that called for rebuke. As a result, in the ensuing spring, the covenant was revised and an orthodox creed adopted, and in 1799 an extensive revival occurred. A malignant spirit of opposition, however, was all the time developed, and finally, under the leading of the Universalists, was openly manifested. Under this influence, the town voted a dissolution of their contract with the pastor, but a council of the Church unanimously decided that he should remain. His opponents now conceived the design of organizing themselves into the First Church in Fitchburg, thus enabling them to take the place of the church of which Worcester was pastor, in the legal relations of the town to the minister. Several *ex parte* councils were called for this purpose, but they failed in accomplishing their designs. The point of contention ultimately arrived at was whether the town should control the Church with reference to the selection or dismission of her ministers, or whether the Church should do this with the concurrence of the town acting as the parish, "according to the uniform ecclesiastical usage of New England." This, the biographer of Dr. Worcester remarks, was the first organized attempt in Massachusetts at such a subjection of the Church. The fearlessness, ability, patience, and skill of the pastor foiled the efforts of the disaffected, and the Church was saved from civil bondage. A mutual council was at length chosen according to ecclesiastical usage, the Church and pastor were sustained, and—at his own request—he was regularly dismissed, Aug. 29, 1802. The following year he was installed over the Tabernacle Church, Salem, Mass., where he had an eminently happy, useful, and successful pastorate. In 1804 he declined a professorship of theology in Dartmouth College.

In promoting the cause of missions and the circulation of the Scriptures, Dr. Worcester was very laborious. From 1803 to 1808, he was the editor of the *Massachusetts Missionary Magazine*, for five years he was the secretary of the Massachusetts Missionary Society, and on the death of Dr. Spring he was chosen its president. His duties were important and arduous. He aided in the formation of the Massachusetts Bible Society, its constitution and the *Address to the Public* having been prepared chiefly by him. It was on a ride in a chaise with Dr. Spring from Andover to Bradford to attend the General Association of Massachusetts that the first idea of the American Board of Commissioners for Foreign Missions, in its form and administration, was suggested and developed. The Association (1810) instituted the Board, Dr. Worcester being appointed one of the nine, and at the first meeting thereof he was chosen corresponding secretary. He came into his new office with resources of intellect and of heart which were equal to the great responsibilities and toils imposed upon him. "His plans of benevolent action were based upon fundamental principles, and would bear the most thorough analysis; and for the same reason, the measures of the American Board adopted in the early years of its existence are marked by pre-eminent wisdom; and the distinguished men who have followed him in office have found little occasion to alter them." Dr. Worcester's constitution at length began to give way under the load of his exertions as pastor and secretary. A colleague pastor was installed in 1819, thus relieving him of three fourths of his ministerial work. In 1821 he took a voyage to New Orleans, with the intention of visiting the Choctaw and Cherokee nations for the double purpose of recruiting his health and promoting the Indian missions. The trip irritated rather than mitigated his disease. The weather during his stay in New Orleans and the journey northward was unpropitious. After much suffering, he reached Mayhew, in the Choctaw nation, and eighteen days after, Brainerd, Tenn. He was now so weak that he had to be carried into the mission-house. He lingered resignedly for a few days, and on June 7, 1821, passed peacefully away.

As a preacher, Dr. Worcester was doctrinal, faithful, and luminous, though his manner was neither easy nor graceful; as a pastor, he was diligent, sympathetic, the poor and the sick sharing his special care. He had considerable musical talent, instructed in sacred music, and gave lectures on church psalmody and music. His influence was felt much in ecclesiastical councils, and he was often called upon to adjudicate disputes and settle difficulties. He was a powerful debater, and some of his speeches were seldom rivalled even in judicial and legislative assemblies. Dr. Worcester ever sympathized with his ministerial brethren, and fraternized with those of other denominations. In spite of his catholicity of sentiment and peace-loving disposition, he was thrice drawn into controversy. The publications resulting therefrom are considered to class with the ablest ever written in the history of religious dispute.

Besides numerous *Sermons*, *Orations*, and *Addresses*, Dr. Worcester is the author of the following: *Six Sermons on the Doctrine of Eternal Judgment* (1800):—*Summary View of the Fitchburg Ecclesiastical Affairs* (1802):—*Discourses on the Covenant with Abraham* (Salem, 1805, 8vo):—*Letters on Baptism to the Rev. Thomas Baldwin* (1807):—*Christian Psalmody* (1814, 4 pts.):—*Three Letters to Dr. W. E. Channing* (Boston, 1815, 8vo). In some respects these *Letters* are the greatest work of his life. They were occasioned by Channing's *Reply* to Jeremiah Evarts's *Review of American Unitarianism* in the *Panoplist*. The controversy eventuated in the doctrinal division of the Congregational churches of Massachusetts. The *Panoplist* and Drs. Morse, Spring, and Worcester saved American Congregationalism from the advancing Unitarian tide:—*Watts's Hymns and Selections* (ibid. 1818). More than 300,000 have been circulated:—*Sermons* (posthumous, 1823, 8vo):—*First Ten Reports of the American Board*

of Commissioners for Foreign Missions (1810–20; repub. 1834). His *Letters* to Dr. Channing in connection with the Unitarian controversy, especially the last one, have been considered as almost unrivalled specimens of polemic theological discussion. His published *Sermons* are rich in evangelical thought, and logically and luminously presented by R. Anderson, D.D., in the *Memorial Volume of the American Board of Commissioners for Foreign Missions* (1862), p. 114. Of his three ministerial brothers—Noah, Thomas, and Leonard—the two former were able writers on the Unitarian side. His son, the Rev. Samuel M., D.D., became an author of some repute. See *Cong. Quar.* 1862, p. 131–160 (by Dr. Clark); Sprague, *Annals of the Amer. Pulpit*, ii, 398 sq.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; also *Missionary Herald*, Aug. 1821 (by Evarts); *Life and Labors of Dr. Worcester* (Boston, 1852, 2 vols. 12mo), by his son; *North Amer. Rev.* April, 1862.

Wordsworth, Christopher, D.D., an English clergyman, youngest brother of William Wordsworth, the poet, was born at Cockermouth, Cumberland, June 9, 1774. He was educated at Hawkeshead grammar-school and at Trinity College, Cambridge, where he graduated in 1796. He was elected fellow of Trinity College Oct. 1, 1798. He became domestic chaplain to Dr. Manners Sutton, archbishop of Canterbury; rector of Ashby and Obey-with-Thirne, Norfolk, in 1804; and dean of Bocking, Essex, May 30, 1808. He was appointed rector of St. Mary's, Lambeth, Surrey, and of Sundridge, Kent, April 10, 1816; and soon after served as chaplain to the House of Commons. On July 26, 1820, he was installed master of Trinity College, Cambridge, and in the same year exchanged the livings of Lambeth and Sundridge for the rectory of Buxted, with Uckfield, in Sussex. He resigned the mastership of Trinity College in 1841, and thereafter resided at Buxted, where he died, Feb. 2, 1846. He published, *Six Letters to Granville Sharp, Esq., respecting his Remarks on the Definitive Article in the Greek Text of the New Testament* (1802):—*Ecclesiastical Biography* (1810):—*Sermons on Various Subjects* (1814):—*Who Wrote Εἰκὼν Βασιλική?* and another work on the same subject, in both of which he attributes it to king Charles I:—*Christian Institutes* (1836):—and other works.

Wormwood (לַעֲנָה, *laanâh*, of uncertain etymology; Sept. πικρία, χολή, ὀδύνη, and ἀνάγκη; Vulg. *amaritudo, absinthium*) is, doubtless, the correct translation of the Heb. word, which occurs frequently in the Bible, and generally in a metaphorical sense, as in Deut. xxix, 18, where of the idolatrous Israelites it is said, "Lest there be among you a root that beareth wormwood" (see also Prov. v, 4). In Jer. ix, 15; xxiii, 13; Lam. iii, 15, 19, wormwood is symbolical of bitter calamity and sorrow. Unrighteous judges are said to "turn judgment to wormwood" (Amos v, 7; so in vi, 12, "hemlock"). In like manner the name of the star, which, at the sound of the third angel's trumpet, fell upon the rivers, was called Wormwood (Ἄψινθος; Rev. viii, 11). The Orientals typified sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. Some other plants have been adduced, as the colocynth and the oleander, but without anything to support them; while different kinds of artemisia and of wormwood are proverbial for their bitterness, and often used in a figurative sense by ancient authors.

> "Parce, precor, lacerare tuum, nec amara paternis
> Admiscere velis, ceu melli absinthia, verbis"
> (Paulin. *Ep. ad Ausonium*).

Celsius has no doubt that a species of artemisia, or wormwood, is intended: "Hanc plantam amaram in Judæa et Arabia copiose nascentem, et interpretum auctoritate egregie suffultam, ipsam esse Ebræorum לענה, pro indubitato habemus." That species of artemisia are common in Syria and Palestine is well known, as all travellers mention their abundance in particular

Common Wormwood (*Artemisia absinthium*).

situations; but as many of them resemble each other very closely in properties, it is more difficult to determine what particular species is meant. It is probable, indeed, that the name is used in a generic rather than a specific sense. *Artemisia* is the botanical name of the genus of plants in which the different species of wormwoods are found. The plants of this genus are easily recognised by the multitude of fine divisions into which the leaves are usually separated, and the numerous clusters of small, round, drooping, greenish-yellow, or brownish flower-heads with which the branches are laden. It must be understood that our common wormwood (*Artemisia absinthium*) does not appear to exist in Palestine, and cannot, therefore, be that specially denoted by the scriptural term. Indeed, it is more than probable that the word is intended to apply to *all* the plants of this class that grew in Palestine, rather than to any one of them in particular. The examples of this genus that have been found in that country are—1. *Artemisia Judaica*, which, if a particular species be intended, is probably the absinthium of Scripture. Rauwolf found it about Bethlehem, and Shaw in Arabia and the deserts of Numidia plentifully. This plant is erect and shrubby, with a stem about eighteen inches high. Its taste is very bitter; and both the leaves and seeds are much used in Eastern medicine, and are reputed to be tonic, stomachic, and anthelmintic. 2. *Artemisia Romana*, which was found by Hasselquist on Mount Tabor (p. 281). This species is herbaceous, erect, with a stem one or two feet high (higher when cultivated in gardens), and nearly upright branches. The plant has a pleasantly aromatic scent, and the bitterness of its taste is so tempered by the aromatic flavor as scarcely to

Artemisia Judaica, with leaf, blossom, and capsule.

bo disagreeable. 3. *Artemisia abrotanum*, found in the south of Europe, as well as in Syria and Palestine, and eastward even to China. This is a hoary plant, becoming a shrub in warm countries, and its branches bear loose panicles of nodding yellow flower-heads. It is bitter and aromatic, with a very strong scent. It is not much used in medicine, but the branches are employed in imparting a yellow dye to wool. The species most celebrated in Arabian works on materia medica is that called *shih*, which is conspicuous for its bitterness and for being fatal to worms; hence it has been commonly employed as an anthelmintic even to our own times. This seems to be the same species which was found by Rauwolf in Palestine, and which he says the Arabs call *scheha*. It is his "*Absinthium santonicum, scheha* Arabum, unde semen lumbricorum colligitur," the *Absinthium santonicum Judaicum* of Caspar Bauhin, in his *Pinax*, now *Artemisia Judaica*, though it is probable two or three species yield the *Semoni santonicum*, or wormwood of commerce, which, instead of seed, consists of the *tops* of the plants, and in which the peduncles, calyx flowers, and young seeds are intermixed. *Artemisia maritima* and *Judaica* are two of the plants which yield it. See Kitto, *Phys. Hist. of Palest.* p. 215; Celsius, *Hierob.* i, 480; Rosenmüller, *Bibl. Bot.* p. 116; Calcott [lady], *Script. Herbal*, p. 542.

Worthington, John, D.D., an English divine, was born at Manchester, in February, 1618. He was educated at Emanuel College, Cambridge, of which he became a fellow, and was created B.D. in 1646. He was chosen master of Jesus College, but resigned the office soon after the Restoration. In the meantime he was successively rector of Horton, Buckinghamshire; Gravely, and Fen Ditton, in the County of Cambridge; Barking, with Needham, Suffolk; and Ingoldsby, Lincolnshire. In 1663 he was collated to the rectory of Moulton-All-saints, Norfolk, and entered upon the cure of St. Bene't-Fink in June, 1664, under the canon of Windsor, and continued to preach there until the church was destroyed by fire in February, 1666. Shortly after this, he was presented to the living of Ingoldsby, Lincolnshire, and the prebend of Asgarby in the Church of Lincoln. He removed to Hackney in 1670, and died there, Nov. 26, 1671. He was the author of, *Form of Sound Words; or, A Scripture Catechism* (1674):—*The Great Duty of Self-resignation to the Divine Will* (1675):—*The Doctrines of the Resurrection and the Reward to Come* (1690):—*Miscellanies* (1704):—and other works.

Worthington, Thomas, D.D., an English divine, was born at Blainscough, Lancashire, about 1552. He was educated at Oxford, and entered the English College at Douay in 1573, and the English College at Rheims (having in the meantime become a priest) in 1578. He labored as a missionary in England for some years; was imprisoned in the Tower in 1584, and banished in 1585. He was president of the English College at Douay from 1599 to 1613. He spent his latter years in England, and died in Staffordshire, six months after he became a Jesuit, in 1626. He published, *Annotations on the Old Testament* (1609):—*Catalogus Martyrum Pontificiorum*, etc. (1612):—*An Anker of Christian Doctrine, wherein the most Principal Pointes of Catholique Religion are Proved by the only Written Word of God*, etc. (1618–22):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Worthington, William, D.D., a learned English divine, was born in Merionethshire in 1703, and educated at Oswestry School, whence he went to Jesus College, Oxford. He then returned to Oswestry and became usher in that school. He took the degree of A.M. at Cambridge in 1742, and that of D.D. at Jesus College, Oxford, in 1758. He became vicar of Llanyblodwell, in the County of Salop, and afterwards of Llanrhaiadar, Denbighshire, where he died, Oct. 6, 1778. He became prebendary of York in 1768, and of St. Asaph in 1773. He published numerous works, among which are, *Essay on the Scheme, etc., of Man's Redemption* (1743):—*The Evidence of Christianity*, etc. (1769):—and *The Scripture Theory of the Earth* (1773).

Wotton, William, D.D., an English divine, was born at Wrentham, Suffolk, Aug. 13, 1666. He was endowed with a remarkable memory, and by the time he was five years old had acquired, under the tuition of his father, considerable facility in translating Latin, Greek, and Hebrew. In April, 1676, when not yet ten years old, he was admitted to Catherine Hall, Cambridge, where he made rapid progress in the languages and other branches of learning. In 1679 he took the degree of A.B., and afterwards obtained a fellowship in St. John's. In 1691 he received the living of Llandrillo, Denbighshire, and was soon after made chaplain to the earl of Nottingham, who, in 1693, presented him to the rectory of Middleton Keynes, Buckinghamshire. He died at Buxted, Essex, Feb. 13, 1726. His publications are numerous, among which may be named, *Reflections upon Ancient and Modern Learning* (1694):—*Hist. of Rome from the Death of Antoninus Pius to the Death of Severus Alexander* (1701):—*Discourse on the Confusion of Language at Babel* (1730).

Wren, Christopher, D.D., an English clergyman, was fellow of St. John's College, Oxford, afterwards chaplain to Charles I, and rector of Knoyle, Wiltshire. He was made dean of Windsor in 1635, and presented to the rectory of Haseley, Oxfordshire, in 1638. He died at the house of his son-in-law, Mr. William Holder, at Blechingdon, in the County of Oxford, in 1638.

Wren, Matthew, D.D., an eminent English prelate, was born in the parish of St. Peter-cheap, London, Dec. 23, 1585. He was educated at Pembroke Hall, Cambridge, and elected fellow of his college, Nov. 9, 1605. He studied divinity, and was admitted to holy orders in 1610. He was appointed chaplain to bishop Andrews, and presented to the rectory of Teversham, Cambridgeshire, in 1615. In 1621 he became chaplain to prince Charles, whom he attended in that office to Spain in 1623. He became rector of Bingham, Nottinghamshire, and prebendary of Winchester in 1624. In July, 1625, he was chosen master of Peterhouse, Cambridge, to which he became a great benefactor, building a large part of the college, and securing contributions for a chapel, which was completed in 1632. In July, 1628, he became dean of Windsor and Wolverhampton. He was sworn a judge of the Star-chamber for foreign causes in 1629; installed as prebendary of Westminster in 1634; promoted to the bishopric of Hereford the same year; and translated to the see of Norwich in 1635, where he remained about two years and a half. He succeeded Juxon as dean of his majesty's chapel in 1636, and was translated to the bishopric of Ely in May, 1638. In December, 1640, proceedings were begun in Parliament against him, and in July, 1641, he was impeached of high crimes and misdemeanors. The penalty was fixed at imprisonment in the Tower during the pleasure of the Parliament, which lasted eighteen years. When the Restoration drew nigh, he was released, in March, 1659, and returned to his palace at Ely in 1660. He died at Ely House, London, April 24, 1667. He published some *Sermons* and other works of no present interest.

Wright, Edward W., D.D., a Presbyterian divine, was born at Lancaster, O., in April, 1817. He was educated at Miami University; studied divinity at the Princeton (N. J.) Theological Seminary, and finished in the Western Theological Seminary at Allegheny, Pa., in 1838; was licensed and ordained as an evangelist by Logansport Presbytery in October, 1839; became pastor of the Church at Lafayette, Ind., in 1840; agent in the West for the Presbyterian Board of Education in 1845; pastor of the Church in Delphi in 1846, which relation

continued for a period of twenty years. His labors there were greatly blessed. The Church grew and became a feeder to new churches beyond. He was stated clerk of the Synod of Northern Indiana from the time of its formation in 1842 until his removal to Allegheny, and also of the Presbytery of Logansport for about the same length of time. It was generally admitted that, "as a presbyter, he had no equal in all the synod." At length he was elected and served as librarian of the Board of Colportage of Pittsburgh and Allegheny synods, and soon afterwards he removed his family to Allegheny. He died Sept. 17, 1866. Dr. Wright was an instructive preacher: "He did not appeal to the sympathies or the passions, but rather to the reason and the consciences of the people. He took no crude materials into the pulpit; his sermons always afforded proof of patient and prayerful study, and they were delivered in a solemn and reverential manner." See Wilson, *Presb. Hist. Almanac*, 1867, p. 219.

Wright, John Flavel, D.D., a Methodist Episcopal minister, was born in North Carolina, July 30, 1795, and passed his early years in the northern part of that state. He was converted in 1813, and soon after began to feel it his duty to become a preacher of the Gospel. He was licensed to exhort in August, 1814, and assisted for some months in the work of a large circuit. He was admitted on trial in the Virginia Conference at Lynchburg, Feb. 20, 1815, and appointed successively to Hanover, Black River, Guilford, Princess Ann, and Newbern circuits, and Raleigh station. In 1821 he was transferred to the Ohio Conference, and appointed to Lebanon Circuit. He was next appointed to Cincinnati, then to Madison, Ind., and in 1824 to Chillicothe, O., where three hundred and sixty-five were added to the Church, and more than that number converted. In 1827 he was stationed a second time at Cincinnati, and in 1829 became presiding elder of the Lebanon District. In 1832 he was elected book-agent at Cincinnati, and fulfilled the duties of that office for twelve years in succession. In 1844 he lacked but a few votes of an election to the episcopacy. From that time until 1861 he received various appointments in Ohio. He was chaplain of the First Kentucky Regiment during the Rebellion, and near the close of the war became chaplain to the military hospitals of Cincinnati. He again entered the conference work when the hospitals were closed, and continued in that field until 1877, when he retired. He died Sept. 13, 1879. See *Minutes of Cincinnati Conference*, 1880, p. 86.

Wright, Samuel, D.D., an eminent English Dissenter, was born at Retford, Nottinghamshire, Jan. 3, 1683. He was pastor at Blackfriars, London, from 1707 to 1734, when he removed to a meeting-house in Carter Lane, Southwark, and died April 3, 1746. He published, *A Little Treatise of Being Born Again* (1715):—*Treatise on the Religious Observance of the Lord's Day* (3d ed. 1726):—*Human Virtues: or, Rules to Live Soberly* (1730):—*Deceitfulness of Sin* (1731):—and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wulfram (or **Wulfrann**), St., apostle to the Frisians and bishop of Sens, was of patrician family, and was born about A.D. 650, at Milly. He became monk and abbot at Fontenelle, to which monastery he donated his family-seat of Milly, and afterwards was chaplain to the French court, and bishop of Sens. In 684 or 685 he devoted himself, with several brother monks, to the missionary work among the Frisians, his personal associate for a time being a Burgundian count named Gangulf or Gengulf, who was afterwards killed by a clergyman, the paramour of his wife. Wulfram is credited, while in the prosecution of his missionary labors, with having recovered a lost paten from the sea by prayer; with having cured paralytics and other invalids by anointing them with oil; with having preserved alive a boy who was hanged by the Frisians in honor of their divinities, and two other boys who were about to be drowned from similar motives. Tradition states that Wulfram was on the point of baptizing Radbod, the Frisian king, when the latter, standing with one foot in the water, inquired whether his unbaptized ancestors were to be found in heaven or in hell, and being assured that they were in hell, withdrew his foot and declared that he would not be separated from his royal ancestors. The devil thereupon appeared to the king and incited him to persist in idolatry, until he was driven away by the sign of the cross. Radbod, however, died unbaptized. Wulfram, about 689, returned to Fontenelle, and died in 695 (others say 720 or 740). The martyrologies assign to him March 20. See Bolland, *Acta SS. Martyr.* (Antw. 1668), iii, p. 143–165; Rettberg, *Kirchengesch. Deutschlands* (Gött. 1848), p. 574 sq., and the literature there referred to; also Herzog, *Real-Encyklop.* s. v.

Wulstan (**Wulfstan,** or **Wolstan**) (1), a monk of Winchester, lived in the 9th century. He was the author of a work on the *Harmony of Tones*, a poem in Latin hexameters on the *Miracles of St. Swithin*, and a prose *Life of Bishop Ethelwold.* See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wulstan (2), an English prelate of the 11th century, became archbishop of York in 1003, holding along with that dignity the bishopric of Worcester, and died in 1023. He is supposed to be the author of the *Anglo-Saxon Homilies*, to which is affixed the name of *Lupus Episcopos.* One of these may be found in Hickes, *Thesaurus*, iii, 99–106. See Wright, *Biog. Brit. Lit.* (Anglo-Saxon Period), p. 505.

Wulstan (3), the last of the Anglo-Saxon prelates, was born at Icentum, Warwickshire, about 1007. He was educated at Evesham and Peterborough, and was ordained a presbyter at the usual age. He then became a monk at Worcester, and gradually rose in that monastery until at last he became prior. In 1062 he was chosen bishop of Worcester, and succeeded in rescuing that see from the control of the archbishop of York. He enjoyed the favor of William the Conqueror, and after him of his son Rufus. He rebuilt the Cathedral of Worcester; put down an insurrection of the adherents of Duke Robert of Normandy; and defended the city against an army of the rebels led by Roger de Montgomery. He died in Worcester, either on Nov. 23 or Jan. 19, 1095. He is not known to have written anything either in Saxon or Latin, though an attempt has been made to prove that he was the author of the entries in the *Saxon Chronicle* from 1034 to 1079. See William of Malmesbury, *De Gestis Pontificum;* Wharton, *Anglia Sacra*, vol. ii.

Wyatt, William E., D.D., a clergyman of the Protestant Episcopal Church, a native of New York city, was ordained deacon in 1810, and priest shortly after. In 1811 he was pastor of St. John's Parish, Newtown, L. I.; in 1814 he became associate rector of St. Paul's Parish, Baltimore, subsequently succeeding to the rectorship, which he retained until the close of his life. He died June 24, 1864, aged seventy-six years. Through all this period he was a member of the Standing Committee of his diocese; was delegate to every General Convention; and during thirty years was president of the Lower House. In 1820 he was professor of theology in the University of Maryland. He published a volume of *Family Prayers:*—a volume of *Bishop Kemp's Sermons:*—the *Christian Altar:*—and a number of pamphlets, tracts, etc. See *American Quar. Church Rev.* Oct. 1864, p. 483.

Wyckhoff, William H., LL.D., a minister of the Baptist denomination, was born in the city of New York, Sept. 10, 1807, and was a graduate of Union College in the class of 1828. After leaving college, he was for several years the principal of the classical department of a collegiate school in New York. In 1839 he became the editor of *The Baptist Advocate*, now *The*

Examiner and Chronicle, which was started by him, and has exerted a wide influence in the denomination. Of this paper he had the editorial charge until 1846, in which year he was ordained as a minister of the Gospel by the Laight Street Baptist Church of New York. For several years he was the President of the Young Men's City Missionary Society, of the Baptist Domestic Mission Society, and was one of the originators of the American and Foreign Bible Society, formed in 1835. Of this society he was the corresponding secretary from 1846 to 1850. In 1850 he aided in the formation of the American Bible Union, of which, for a time, he was the secretary. He died in Brooklyn, N. Y., Nov. 2, 1876. Among his published writings are *The Bible Question; or, The American Bible Society and the Baptists:—The Bible, its Excellence: — Rollin's Ancient History, Condensed.* (J. C. S.)

Wyckoff, Isaac Newton, D.D., a (Dutch) Reformed minister, was born near Millstone, N. J., in 1792. He graduated at Queen's College in 1813, and at New Brunswick Seminary in 1817. He was settled as pastor of the Reformed Church, Catskill, N. Y., from 1817 to 1836, and of the Second Reformed Church, Albany, from 1836 to 1866. He retired from active duty after forty-nine years of arduous clerical labor, about three years before his death, which occurred in 1869. Four new churches were organized by him in his first field of labor. At Albany more than one thousand persons were added to the communion of his Church during his ministry of thirty years. He was fond of books and study, and of literary and theological culture. But he was pre-eminently a *pastor*. He seemed to know everybody in his flock, and almost in the whole city. Young men found him a genial, sympathizing, and loving helper, for he never lost his youthful buoyancy. He was gifted with a wonderful flow of animal spirits. His presence was sunshine. His conversation overflowed with wit and humor, with irresistible drollery, and yet with a pious fervor which sanctified the whole man. To the emigrant Hollanders, who always stopped at Albany on their way to the Michigan Colony, he was for years a father and a priest. He conversed, read, and could preach in the Dutch language with great fluency. In every benevolent institution, in the boards of the Church, in all kinds of public assemblies where his influence could be well used, he was a representative speaker and actor. Among the sick, the anxious, the unconverted, the young and the aged alike, his personal and pastoral tact and power were universally admitted. His home was a Bethel, his hospitality unbounded, and his social intercourse entertaining and profitable. He was full of music, an art which he cultivated delightfully and skilfully, with voice and instrument. His piety was a flowing stream, sparkling, clear, unceasing, joyous, and refreshing to himself and to his people and friends. "The spontaneity of his faith precluded the indulgence of mere cant. The light of the cross was on his brow; the breath of Olivet animated his speech. To hear him pray in his family circle was to be borne up to the Mount of Vision." His religion was a life, never a burden, never a mere robe, but a principle in active operation—"a well of water in him springing up to everlasting life." His charity was wonderful, in thoughts, feelings, speech, gifts and deeds of love for Christ's sake. In ecclesiastical assemblies he was a peace-maker. His olive branch never withered in the heat of controversy. With nearly all the great movements of his Church for half a century he was prominently identified. He was a frequent speaker at the great May anniversaries in New York, and a number of his sermons are printed in the *National Preacher*, etc. His person was of medium size, slender, wiry, agile, and tough. His face was radiant with cheerfulness and goodness. His voice was large, full, sonorous, and he used it often with great oratorical effect. His mental ingenuity and freshness of thought and expression proclaimed him an original character. He was perfectly unique, always himself, and never much like other folks. He thought and talked, and preached and prayed, in his own peculiar way. He used many big words; he often made words and combinations of words that gave great point and pith to his sentences. His aim was direct; his sermons Biblical and expository; his style picturesque, homely, imaginative, instructive, tender, and evangelical. In mortuary discourses he excelled. Some of his memorial and funeral sermons, published in pamphlet form, and especially his many contributions to Dr. Sprague's *Annals of the American Pulpit*, are choice specimens of his descriptive and analytical sketches of character. Down to his old age he retained his youthful appearance and manner, with fresh complexion, and hair curling and unchanged in color. "His eye was not dim nor his natural strength abated" until his last illness laid its wasting hand upon him. See Porter [Dr. E. S.], *Memorial Sermon*. (W. J. R. T.)

Wyckoff, Theodore Frelinghuysen, a (Dutch) Reformed minister, son of the above, was born at Catskill, N. Y., in 1820. He graduated at Rutgers College in 1839, and at New Brunswick Theological Seminary in 1842; was pastor of the Second Reformed Church of Ghent, N. Y., from 1843 to 1844; of the South Reformed Church, West Troy, from 1845 to 1854; and ministered at St. Thomas, W. I., in 1854–55. He died of yellow fever, Jan. 19 of the latter year, only a few weeks after his arrival in St. Thomas. He was a young man of cultivated mind and manners, a careful student, scholarly in his tastes and refined in accomplishments; he wrote much and well for the periodical press. His sermons were ornate in style, evangelical in matter and spirit, and full of promise. (W. J. R. T.)

Wycliffe, JOHN, the first translator of the entire Bible into English, and "the morning-star of the Reformation," was also eminent as a scholar, a diplomatist, and a preacher. There seem to have been three other persons of the same name contemporaneous with him; one a seneschal of Merton College in 1356 (probably the author of a weak chiliastic treatise entitled *The Last Age of the Church*, usually attributed to the Reformer [ed. Todd, Dublin, 1840]), another who was master of Balliol College in 1340, and still another who was vicar of Mayfield from 1361 to 1380.

I. *Antecedents.*—The career and work of Wycliffe cannot well be appreciated without a brief review of some of the literary and ecclesiastical, and especially the Biblical, circumstances of the times.

1. The midnight of the Dark Ages had been broken by the establishment of high-schools, whose light was sensibly felt along the pathways of scientific and religious inquiry. Europe was emerging from the semi-barbarism which the northern hordes had poured over the older seats of civilization, and the invaders themselves, now Christianized and educated, were sending back streams of missionary and literary culture to their fatherlands. England was foremost in realizing these ameliorating influences. From the times of the Roman sway she had enjoyed pre-eminent advantages through contact with Latin Christianity, which then embodied all the learning and piety of the Western empire; and the displacement of the Britons by the Anglo-Saxons, and the subjugation of these in turn by the Normans, had added successively elements of refinement to her originally wild strength, as the compound English language itself attests to-day. At the period of which we write the French tongue was still used in courts of law, a vestige of which exists in many of the commonest legal terms to the present day; and side by side was the Latin as the medium of literary intercourse, which likewise is yet indicated by other legal titles of well-known processes. The English universities, established about two centuries prior to Wycliffe's graduation, and a little later than those of Italy and Paris, but some three centuries before the oldest of Germany, were originally divinity schools, or, at least, were conducted by

divines and largely for sacred learning. In fact, theology was the chief and almost the sole science of that early day, and the only other forms of knowledge that took a scholastic form were languages and philosophy, both of which then had a decidedly theological aim and coloring. Moreover, the students were almost exclusively novitiates of some of the various monastic ranks with which at that time all parts of Europe particularly swarmed. Wycliffe himself, while in college, was a candidate for holy orders, and his own studies of course lay in that direction, as doubtless did those of most of his pupils.

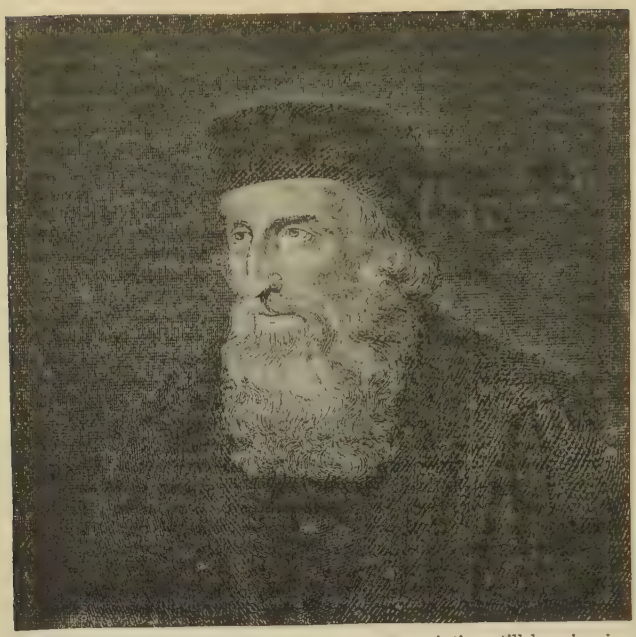
2. The Lollards, as all the predecessors of Protestantism in England were called, had already begun a comparison of the glaring corruptions of Rome with the simple truths and practices of early Christianity, as well as with the obvious laws of morality and social decency; and in this discussion, which usually was rather indirectly than ostensibly carried on, the Bible, and especially the New Test., was of course continually appealed to as an authority against the papal dogmas, ecclesiastical traditions, and priestly dominations. These latter were especially open to the shafts of ridicule, and, as in the Reformation afterwards, the wits of Wycliffe's day, including Chaucer and Gower, were not slow in pointing out Romish inconsistencies to the public eye. The mass of the people were thoroughly awake to the religious questions thus raised, and every educated person who mingled freely with them, as Wycliffe did, had constant occasion to ascertain their feelings and apprehend their necessities.

3. The political condition of the country at the time greatly stimulated these debates, which had not yet been nationally agitated elsewhere. One century before Wycliffe was born, the English barons had extorted from the violent and vacillating king John the famous *Magna Charta*, which, although quickly denied by that prince, and denounced by the pope, who claimed the vassalage of the realm, yet, renewed by the next and confirmed by the subsequent sovereign, has remained to this day the substantial basis and bulwark of British constitutional liberty. From that document definitely dates the great struggle between the Romish and the secular arm, on the one side, and the aristocratic and the popular rights, on the other, which has characterized English as well as Continental history ever since. The reign of Henry III, who followed John upon the throne of England, was but a series of contests between the king and the newly instituted House of Commons; which after a lull during the reign of Edward I, who was the next prince, but who was chiefly occupied in settling the Scottish succession, broke out afresh under Edward II, and culminated in his dethronement and horrid death. All these fluctuations of civil power the Roman pontiff watched at a safe distance, like a vulture snuffing the field of battle, ever ready to pounce upon the weak or the wounded of either side. Edward III, who came to the throne at the age of fourteen, three years after the above-assumed date of Wycliffe's birth, soon engaged in wars with Scotland and France, which occupied his entire reign; but he nevertheless resisted the claims of Rome, and Parliament supported him by statutes declaring the independence of the English clergy. The effect of all these political turmoils was to create and foster a spirit of free inquiry into human rights, both civil and ecclesiastical. The seeds of the English Reformation of a later age were widely and deeply sown by these public measures and private experiences.

4. It must be borne in mind, however, that the art of printing had not yet been discovered. All books, being in MS., had to be laboriously copied by hand, and were therefore rare and costly. This was especially true of the Bible, from its large size and the dead languages in which it was written. The Latin Vulgate was the authorized, or rather, as we shall presently see, the only accessible form; and this the common people, of course, could not understand, nor even read. Hence Wycliffe, in his familiar intercourse with the populace, for which, as we shall see, his earliest public appearance was distinguished, must have orally translated for their benefit such passages of Scripture as he had occasion to cite in their hearing. The inconvenience and indirectness of this process seem to have induced in him the determination from his very college days to furnish a more adequate text than then existed for popular religious instruction. This purpose his whole career afterwards confirmed.

The only professed or real versions of any part of the Bible in English proper before Wycliffe's were those of the Psalms, made nearly simultaneously by William of Shoreham and Richard Rolle in the early part of Wycliffe's century. They were both made from the Latin, were exceedingly crude, fragmentary, and encumbered with notes in most copies, and never had any great celebrity or circulation. The earlier efforts at translation in English were mere poetical paraphrases of portions of Scripture, such as the *Ormulum*, a versification of the narrative of the Gospels and Acts, belonging probably to the former part of the preceding century; the Biblical poem entitled *Soulhele*, dating about the same period; a rhymed rehearsal of the principal events of Genesis and Exodus of a somewhat later date; and apparently contemporaneous with the last named, a metrical version of the Psalms, which existed with many variations in different MSS. The Anglo-Saxon versions that had preceded—namely, Cædmon's historical poem in the 7th century, Aldhelm's and Guthlac's Psalter of about the same date, "the Venerable" Bede's Gospel of John in A.D. 735, Aldred's "Durham Book," and Owen and Farmen's "Rushworth Gloss," about the middle of the 10th century; Ælfric's abstracts from the historical books and Job a little later; besides king Alfred's attempts and a few other imperfect glosses on the Psalms, Proverbs, Canticles, etc. — were altogether sporadic; moreover, their language was quite unintelligible to Wycliffe's generation. The Anglo-Norman dialect which intervened was partially represented by a series of versions, or rather revisions, of these scattered elements, covering probably most of the Bible, and certainly the Gospels, the Psalter, the Canticles, and the historical books of the Old Test.; but these were of a mongrel character, and scarcely attained the authority or currency even of the Anglo-Saxon relics. There was an obvious and urgent need of a new and truly English version adapted to the actual condition and vernacular of the people.

II. *Life.* — Wycliffe's name (spelled also *Wiclif*, *De Wykef*, etc.) is thought by Vaughan (*John de Wyclif*, [1853], p. 4) to have been originally *Wye-cliffe*, i. e. *Watercliffe*, referring to a rocky hill on the banks of the Tees, about eleven miles north of the city of Richmond, in Yorkshire, where the family mansion was located. The estate has since passed into the possession of the Roman Catholic families of the Tonstalls and Constables; but the parish church adjoining is still known by the old name of Wycliffe. Of the Reformer's immediate parentage and early education nothing is recorded, nor is the exact date of his birth known. From the fact that he entered while yet a youth as one of the first commoners of Queen's College, Oxford, which was founded in 1340, he is generally believed to have been born in 1324. Somewhat later he became a probationer, and apparently also a fellow, of Merton College, and at the period of his first introduction to notice he was associated with some of the best scholars of the university, Chaucer being said to have been at one time his pupil. His hours were doubtless chiefly occupied, like those of an English college tutor of the present day, with private instruction to the undergraduates; and his intervals of recreation appear to have been largely spent in social rambles among the peasantry in the neighborhood. His scholastic culture, warmed by a genial temper, gave him great influence as well as ready access in thus acting the rare function of a link between the literary aristocracy and the sturdy popu-



Portrait of Wycliffe. (From a contemporaneous painting still hanging in the rectory at Wycliffe.)

lace of a collegiate borough. Hence he was enabled to sympathize with the wants and sentiments of the lower classes, and to meet them with the higher qualifications and views of a Christian student. In person considerably above the medium height, straight, slender, but wiry, with features indicating penetration and refinement, a thin aquiline nose, firm mouth, smooth forehead, and clear though somewhat deep-set eyes; his expression at once frank and cautious, bland but well-bred, intellectual and yet sympathetic, Wycliffe was a man to rivet attention and secure respect at the first glance.

In 1360 Wycliffe became known as a public opponent of the mendicant friars who infested England, interfering with the school discipline as well as with domestic relations; and to this date his tracts on that subject are accordingly assigned. This was an effort in behalf no less of the people, who were weary with the obtrusive sanctimony and beggarly squalor of these *church fleas*, than of the university authorities, who were equally sick of their impertinent ignorance and proselyting usurpation. It won him such popularity that in 1361 he was made warden (or master) of Balliol Hall (afterwards Balliol College), an office for which he was well qualified by his eminent diligence and reputation as a student of civil and canon law, and especially by his skill in philosophical and theological dialectics. This preferment gave both a wider scope to his scholastic abilities, and greater prestige to his popular discussions. In the same year he was made rector of Fillingham, in Lincolnshire, a position which he exchanged in 1368 for that of Ludgershall in the same diocese. These livings did not require his removal from Oxford, yet afforded him a clerical function and a pastoral opportunity to come still more closely than before into communion with the common people, and that in a rustic neighborhood.

In 1365 archbishop Islip of Canterbury appointed Wycliffe master of his new college of Canterbury Hall (afterwards merged in that of Christ Church) at Oxford, but soon after the accession of Langham to the see in 1366 the monks, who formed a majority of the members of the college, induced that prelate to eject Wycliffe, on the ground of some informality in the appointment, and the pope (Urban V) being appealed to, sided of course against Wycliffe by a special bull issued in 1370, of which the monks purchased the royal confirmation in 1372. How little heed Wycliffe, although still professing to be a faithful son of the Romish Church, paid to the papal order of silence accompanying the bull—since it was not only gratuitous, but illegal under the Parliamentary statutes above mentioned—we may judge from his tract in defence of the national policy against the pope, published about this time. This production doubtless contains the substance of his argument before the court, in reply to the same pontiff's summons to the king to pay the homage due from the time of John to the see of Rome—a demand which, as we have seen, Edward had refused to acknowledge, and now openly resisted. Thus introduced to the royal favor, Wycliffe acted as the king's chaplain, and was presented (Nov. 6, 1375) to the prebend of Aust, in the diocese of Worcester; and through the duke of Lancaster he was compensated (about 1376) for the loss of his college mastership by being made rector of Lutterworth where he had full scope for the reformatory principles which he now began to avow more pointedly. He had already (in 1372) been created "doctor in theology" by the University of Oxford, then not a mere honorary title, but an official one, authorizing him to lecture publicly before the students; and he used the privilege to expose the venality and superstitions of the monkish orders with a vigor of reasoning and a keenness of satire which are conspicuous in his published tracts on the subject. These abuses had come to be such a public burden, especially the occupancy of benefices by aliens, that in 1373 the king appointed a commission, and next year renewed it, with Wycliffe as a prominent member, to confer with the papal authorities for the abrogation of the evil. An arrangement was finally made, but the pope soon violated the compact, and Parliament again took action against the Roman usurpations. These developments more fully opened Wycliffe's eyes to the intolerant corruption of the Romish see, and he henceforth began to argue and preach, and teach and write, boldly and without reserve. As with Luther in a later age, the hierarchy was alarmed and exasperated; by a formal convocation they summoned him to answer, Feb. 19, 1377 (Lewis erroneously says 1378), to accusations of erroneous doctrine. The trial opened regularly in St. Paul's on the day appointed; but an unfortunate altercation of a personal nature, arising between the bishop of London and the duke of Lancaster, threw the assembly into an uproar, and even led to a popular tumult outside. In the mêlée, Wycliffe was carried off in safety by his friends. The pope (Gregory XI) was now induced to take up the matter. Formal articles were prepared against Wycliffe, and in five papal bulls, three of them dated simultaneously (May 22, 1377), he was cited to answer to the charges of insubordination and heresy. Before these summonses arrived, Edward III died, and Richard II was crowned; and the new Parliament was slow to surrender Wycliffe for a trial at Rome, or even to suffer his imprisonment at home. However, in February of the following year (1378), the archbishop of Canterbury and the bishop of London, to whom one or more of the bulls had been addressed, ordered a second trial, which was accordingly held in Lambeth Palace in April. Wycliffe responded by a

formal paper; but the proceedings were again abruptly, although not violently, ended by the interference of the populace in mass and the command of the king's mother; the prelatical judges retired in confusion with a pusillanimous injunction of silence upon Wycliffe, to which, of course, he paid no respect. The prosecution shortly expired with the death of Gregory, and a schism occurred by the election of two popes as his rival successors. This gave Wycliffe fresh opportunity of exposing the corruption of the papacy, and, at the same time, a season of quiet for the prosecution of his cherished design of translating the Scriptures, somewhat like that of Luther at the castle in the heart of the Thuringian Forest.

We rapidly pass over the residue of Wycliffe's life. Early in 1379 he had a severe fit of sickness, during which he was visited by the papal emissaries, who urged him to recant; but he soon recovered to denounce them more vigorously than ever. In 1382 a court constituted by the pope, with the aid of the new archbishop of Canterbury, controverted certain propositions of Wycliffe, who had begun to question the doctrine of transubstantiation; and as his patron, the duke of Lancaster, withheld his support, now that the Reformer ventured upon doctrinal ground, Wycliffe's position was eventually condemned, and the king was induced to remove him from the university. It is probable that the odium of Wat Tyler's insurrection in 1381 fell upon Wycliffe, as it was supposed by his enemies to have been fomented by the "poor priests," whom he sent out as itinerants to propagate his own views. The Wycliffites, as his numerous followers were called, were subjected to much persecution; but Wycliffe himself continued, unmolested, to preach at Lutterworth. On Dec. 29, 1384, he was seized with a second fit of paralysis, while (as some say) in the act of celebrating the Lord's supper, and died on the last day of that year. The Council of Constance (May 5, 1415) condemned his doctrines, and in 1428 his remains were dug up and burned; the ashes were cast into the adjoining Swift, which, as Fuller prosaically, and Wordsworth poetically, remark, conveyed them through the Avon and the Severn into the sea, and thus disseminated them over the world. His doctrines, carried into Bohemia by the members of queen Anne's retinue, originated the Hussite movement. The celibacy of the clergy being then a universal custom, Wycliffe died unmarried; his flock was his family, and the English Bible his heirloom to posterity.

III. *Writings.*—Wycliffe's literary productions are very numerous (Shirley [*List of the Original Works of John Wycliffe* (Oxf. 1865)] enumerates more than two hundred, chiefly tracts, many of them still unpublished); some of them are in Latin, others in English, and nearly all are on the religious questions of the day. Many of them still remain in MS. The most important, by far, is his *New Testament*, which appears to have been published about 1378, and again in 1380; the first printed edition was by John Lewis (Lond. 1731, fol.), the next by Henry H. Baber (ibid. 1810, 4to), and the latest at the Clarendon Press (Oxf. 1879, 12mo); it is also contained in Bagster's *Hexapla* (ibid. 1841, 4to), and, in part, in Bosworth's *Anglo-Saxon Gospels* (ibid. 1868, 8vo). It was likewise printed from a considerably different MS. by Pickering (ibid. 1848, 4to). Wycliffe also translated, either in person or by assistants, the entire Old Testament, including the Apocrypha, which seems to have been completed shortly before his death. His whole Bible has been accurately printed from a collection of 170 MSS., with valuable dissertations, etc., by Forshall and Madden (Oxf. 1850, 4 vols. 4to). Wycliffe translated directly from the Latin Vulgate, not deeming himself competent to use the Hebrew and Greek originals as a basis. His version is quite literal and plain, but stiff and Latinized; yet less so than many of Wycliffe's other writings. It has, of course, little critical value; but its influence, at the time, was immense, and has since been incalculable. It can hardly be considered the foundation of our present English Bible, but rather its precursor; and, no doubt, Tyndale largely used it in his translation from the original tongues. Wycliffe's Bible was revised about 1388 by John Purvey, who had been his curate; and it is Purvey's edition, rather than Wycliffe's own, that has generally passed as Wycliffe's Bible (so in Lewis's, Baber's, the Clarendon, and Bagster's text). Both are printed in parallel columns by Forshall and Madden. See AUTHORIZED VERSION.

See Lechler's ed. of Wycliffe's *Trialogus* (Oxf. 1869); also id. *De Officio Pastorali* (Leips. 1863), and Wycliffe's *Wicket* (Oxf. 1612); Arnold, *Select English Works of Wycliffe* (Lond. 1869-71, 3 vols.); Vaughan, *Tracts and Treatises of John Wycliffe* (ibid. 1854); *Lives of Wycliffe*, by Lewis (Oxf. 1820), Tytler (Edinb. 1826), Murray (Lond. 1829), Vaughan (ibid. 1828, 1831, 1853), Le Bas (ibid. 1832), Lechler (Leips. 1873; transl. by Lorimer, Lond. 1878).

Wylie, Andrew, D.D., a Protestant Episcopal clergyman and professor, was born at Washington in 1789. He was educated in the Presbyterian Church, and passed A.B. at Jefferson College, Canonsburgh, Pa., in 1810. He was licensed by the Presbytery of Ohio in 1812, and soon after installed pastor of Miller's Run Church. He was subsequently chosen president of Jefferson and Washington colleges, and extended his services as a preacher to Ten Mile and West Liberty, till his removal to Pigeon Creek, where his memory is still cherished. In 1828 he was elected president of Indiana College, and removed to Bloomington, where he joined the Episcopal Church. Twice he represented the diocese in General Convention, and was president of the Standing Committee in 1851. He died Nov. 11, 1851. Dr. Wylie was regarded as one of the ablest teachers in the West. He published an *English Grammar* (1822): —*A Eulogy on Lafayette* (1834):—a pamphlet entitled *Sectarianism is Heresy*, etc. (1840):—*The Individual: a Baccalaureate* (1851):—*Sermons* and *Addresses*:—a work on rhetoric:—and an *Advice to Young Men* (left ready for publication). See Sprague, *Annals of the Amer. Pulpit*, v, 779; *Amer. Quar. Church Rev.* 1852, p. 640.

Wylie, Samuel Brown, D.D., LL.D., a Reformed Presbyterian divine and author, was born at Moylarg, near Ballymena, County of Antrim, Ireland, May 21, 1773. He graduated at the University of Glasgow in 1797; emigrated to Philadelphia the same year; taught a school at Cheltenham, Pa., until the fall of 1798, when he was appointed a tutor in the University of Pennsylvania; was licensed to preach June 25, 1799; ordained June 25, 1800; was pastor of the First Reformed Presbyterian Church, Philadelphia, from 1801 to 1852; professor in the Theological Seminary of the Reformed Presbyterian Church from 1809 to 1851; professor of ancient languages in the University of Pennsylvania from 1828 to 1845, and emeritus professor from 1845 to 1852; vice-provost of the University of Pennsylvania from 1838 to 1845; and died in Philadelphia, Oct. 13, 1852. Mr. Wylie was the author of, *The Faithful Witness for Magistracy and Ministry upon a Scriptural Basis* (Phila. 1804; Paisley, Scotland, 1806; other eds.): —*Covenanting* (Greensburgh, Pa., 1803):—*First Annual Address before the Religious Historical Society* (Phila. 1818, 8vo):—*Greek Grammar* (1838, 8vo):—*Life of the Rev. Alexander McLeod, D.D.* (N. Y. 1855, 8vo), posthumous. He was co-editor of the *Presbyterian Magazine* (1821-22, 2 vols. 8vo), and also contributed to periodicals. "Few men have ranked higher than Dr. Wylie in classical literature and theological attainments, as a successful teacher, a good pastor, or a practical Christian" (Blake, *Biog. Dict.* s. v.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Sprague, *Annals of the Amer. Pulpit*, ix, 34; McMaster, *Discourse on his Life and Character* (Phila. 1852, 8vo); McLeod, *Discourse*, etc. (N. Y. 1852, 8vo); Wilson, *Presb. Hist. Almanac*, 1860, p. 177. (J. L. S.)

Wynne, John, D.D., an English clergyman, was

sometime fellow of Jesus College, Oxford. He became Margaret professor of divinity at Oxford in 1705; prebendary of Worcester in 1706; principal of Jesus College, Oxford, in 1712; bishop of St. Asaph in 1715, and of Bath and Wells in 1727; and died in 1743. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wynne, Robert, D.D., an English clergyman, became prebendary of St. Asaph in 1691 (or 1692), and afterwards chancellor of St. Asaph. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Wytembogard. See Uytenbogaert.

Wyttenbach, Thomas, chronologically the first of Swiss reformers, is supposed to have been born in 1472 of an ancient family at Biel. He is known to have been a student at Tübingen, where Gabriel Biel and the learned Hebraist Konrad Pellican were the professors. About 1505 he habilitated himself at Basle as *artium lib. magister* and *sanctæ theologiæ baccal. biblicus*. He expounded the sentences of Peter Lombard and several books of Scripture, and taught the dogmas of Rome in disputations, as is attested by his pupils Leo Judah and Ulric Zwingli. In 1507 he was appointed to the town church of Biel, and confirmed in that charge by the bishop of Lausanne on Aug. 26. In the course of his early ministry he was employed by the town authorities to conduct negotiations with Rome respecting the permission to use a milk diet in Lent and the obtaining of indulgences for the citizens of Biel. He was also zealous in defending the independence of the town priest against the abbot of the neighboring convent of St. John, and the rights of the town church against the civil authorities. In 1515 he sojourned at Basle, and obtained the degree of theological doctor, besides being made canon and custos of St. Vincent's, while retaining his previous office at Biel; but five years later he had resigned all his dignities at Basle and resumed his place at Biel altogether. He persistently preached against indulgences and the mass, kept a watchful eye upon the abbot of St. John and the town council, and ventured to attack the celibacy of priests. In 1524 he married, and was accordingly dismissed from his charge. He thereupon preached in the open air and other available places, visited his assailants and discussed the questions at issue with them, and by different methods gained many friends to his side. His life had been a constant struggle with poverty from the beginning, and was now more than ever wretched from this cause. But appeals to the council for support, in recognition of the services of eighteen years which he had given to the town, produced no effect; and when, in 1525, the temper of the community had changed, and resolutions were adopted by the citizens asking that Wyttenbach be allowed to preach, and that a suitable support be assured him, the council first evaded the demand and then invoked the intervention of the bishop of Lausanne. An episcopal admonition was accordingly addressed to Biel, Nov. 11, 1525. A protracted agitation followed, the result of which was that Wyttenbach was thrown aside by all parties, and refused employment of any kind by his native town. A pension amounting to twelve florins annually was after a time granted him as remuneration for the losses incurred in the contest with the abbot of St. John; but he did not live to enjoy even this beggarly provision. He died in 1526. Two years afterwards the reformation of Biel was an accomplished fact.

No literary remains of sufficient extent to afford a proof of Wyttenbach's scholarly abilities are in existence. A few *Letters*, mostly contained in the archives of Biel, are extant, which show him to have been a man of convictions and a courageous defender of truth and right. See Scheurer, *Mausoleum* (largely incorrect), pt. i; Kuhn, *Reformatoren Berns;* Blösch, *Gesch. d. Stadt Biel*, etc., and particularly the section *Manuale Dominorum Collegii Sti. Vincentii Bernensis* from A.D. 1488 to the Reformation; Haller to Zwingli in 1523, in Zwingli's *Opp.* i, 294.—Herzog, *Real-Encyklop.* s. v.

X.

Xavier, Francis, one of the most celebrated members of the Order of the Jesuits, was born of noble parentage at the Castle of Xavier, in Navarre, April 7, 1506. He was the youngest child of a large family, and fondly loved by his doting parents. Early developing remarkable talents, and devoted to literary pursuits, he was sent, at the age of eighteen, to the College of St. Barbara in Paris. The straitened circumstances of his parents threatened to cut short his course of study; but the affection of his eldest sister, and her almost prophetic insight into his wonderful future career, prompted to the practice of the strictest economy in home expenditures that this gifted brother might have the means to complete his collegiate education. It was not long before, as a public teacher of philosophy, he was able to procure the means for his own support and begin to make that impression in the world for which he afterwards became so renowned. It was at this time that he became acquainted with Ignatius Loyola, who threw around the brilliant young man the fascination which he was unable to resist, and in due time he was enrolled as a member of the Society of Jesuits. He followed his leader with an unquestioning obedience to Rome, and united with him in his effort to raise a band of devoted missionaries, who should go forth in all directions to extend the triumphs of the Church and bring the nations under the sway of the Christian faith.

After the discoveries of Vasco de Gama, the Portuguese had sent out colonies to India. By them the city of Goa was founded. Acting in accordance with the spirit of the age, John III, king of Portugal, resolved to set up the Christian Church in his Eastern territories, and by the suggestion of Loyola and of his own envoy at Rome, Govea, he selected Xavier to commence the enterprise. "A happier selection could not have been made, nor was a summons to toil, to suffering, and to death ever so joyously received." He embarked in a ship which bore a regiment of a thousand men, sent out to reinforce the garrison of Goa. A long, dismal, sickly, and in many instances deadly, voyage was the fearful experience through which they were destined to pass. Xavier, although himself weakened by constant sea-sickness, was an angel of mercy and kindness to his fellow-voyagers, and "lived among the dying and the profligate the unwearied minister of consolation and peace." Five months were passed in this dreary voyage when the ship reached Mozambique. Here Xavier was brought to the borders of the grave by a raging fever, and so slow was the return of his strength that it was months before he set foot in the city of Goa. A dismal moral scene met his eye, and a less heroic spirit would have been appalled in view of the mighty task he had undertaken to perform. But with apostolic zeal he commenced and prosecuted his work. Wearing the coarsest garments, and pale and haggard with his long sickness, he traversed the gay streets of Goa, swinging a large bell in his hand, and calling everywhere upon the parents whom he met to place their children under his spiritual care. Gathering these little ones under his tuition, he taught them the rudiments of religion, and sent them to their homes to carry to their parents the lessons which they had been taught by the missionary of the Cross. The wretched and the diseased were not forgotten by him. He frequented the most loathsome hospitals, and had

words of sympathy and kindness for the suffering ones whom he found there. More than a year did he remain in Goa; and when his work there was done, the city was not what it was when first he took up his abode within its walls.

On the coast of Malabar there was then, as there is now, a pearl-fishery. Those engaged in this dangerous business formed a low and degraded caste, which seemed to be forsaken of God and man. Thither Xavier directed his steps. Once more were heard the tones of his ringing bell calling the rude, neglected children to his side and giving them such religious instruction as he had to impart. He prepared for them a catechism, from which they could learn the elements of Christian doctrine. He remained among these degraded pearl-fishers for fifteen months, sharing in all the hardships of their abject lot, and living among them in the humblest and most self-sacrificing way, if by any means he might win them to the acceptance of the faith which he taught. He found inexpressible joy in his missionary work. "I have nothing to add," thus he wrote to Loyola, "but that they who came forth to labor for the salvation of idolaters receive from on high such consolations that, if there be on earth such a thing as happiness, it is theirs."

His mission on the coast of Malabar accomplished, Xavier moved on to make other conquests for the Church. The kingdom of Travancore was next entered, and the most marvellous success followed his labors. He tells us that in one month he baptized ten thousand natives. With a zeal and energy not surpassed by any missionary of the Cross, he explored the islands of Mora, Manez, Ceylon, the Moluccas, and every part of the Indies which had been made known to the world by European travellers. "Weak and frail he may have been, but from the days of Paul of Tarsus to our own the annals of mankind exhibit no other example of a soul borne on so triumphantly through distress and danger in all their most appalling aspects." In 1549 he landed on the shores of Japan, and was soon able to preach to the natives of that great island the Gospel as he believed it. The story of the labors of Xavier and his associates among the Japanese is one of the most marvellous in the annals of missionary adventures. The details of this story are too long to be recited in a sketch like this, and the reader must look elsewhere to find them. With his ambition as a missionary still ungratified, and resolved to find a still larger field within which to operate, he turned his eye towards the great empire of China, and resolved to make that vast country the scene of his consecrated toil. Overcoming obstacles which would have terrified any other man, he embarked in the "Holy Cross," and at length reached Sancian, an island near the mouth of the Canton River, where the Portuguese had a commercial factory. Here he was prostrated by a disease which proved fatal. His iron frame was worn out by his ten years and a half of incessant work, and he was compelled to bow before a Power whose mandate he could not withstand. He died Dec. 2, 1552. His last words were, "In te, Domine, speravi; non confundar in æternum" ("In thee, O Lord, have I put my trust; let me never be confounded"). His body was removed to Goa, where it was deposited in the Church of St. Paul. In 1619 he was beatified, and in 1622 was canonized as a saint. The "festive day" of Xavier in the calendar of the Romish Church is Dec. 3. See Stephens, *Miscellanies*, s. v. "Ignatius Loyola and his Associates;" *The Life and Letters of St. Francis Xavier* (Lond. 1872, 2 vols.); *Christian Review*, June, 1842. (J. C. S.)

Ximenes, Francisco de Cisneros, cardinal-archbishop, grand-inquisitor of Castile, and regent of Spain, was descended from a family belonging to the inferior nobility of Castile, and originally resident in the town from which its appellative was derived. He was born in 1436, and named *Gonzales*, the name Francisco being a later monastic substitute. Early destined for the Church, he studied ancient languages at Alcala, at the age of fourteen entered the University of Salamanca, and six years later became bachelor of both civil and canon law. He was driven by poverty to engage in the practice of law at Rome. On the death of his father, however, he returned home, having in the meantime obtained a papal brief assuring to him the first benefice which might become vacant in the archdiocese of Toledo; but the archbishop took offence at the interference of the pope in the affairs of his see, and had, besides, another candidate for the benefice. He accordingly imprisoned Ximenes to compel a renunciation of his claim, and did not liberate him until after six years. In 1480 a chaplaincy was obtained which removed him from under the jurisdiction of the archbishop and afforded him opportunity for the study of theology and also of the Hebrew and Chaldee languages; and soon afterwards he became vicar to Mendoza, bishop of Siguenza, and administrator of the estates of Court Cisuentes, who was a captive among the Moors. His fortunes seemed to be assured for life when he suddenly renounced all his emoluments and entered himself in the order of Franciscan Observants at Toledo as a novice, and devoted himself to ascetical practices excelling in rigor the harsh requirements of the monastic rule. Ere long he had won extraordinary fame as a preacher and confessor, and multitudes thronged to his confessional; but he turned away from these brilliant prospects also, and buried himself in the hermitage of the Madonna of Castannar in a hut erected with his own hands. Three years afterwards he was ordered by his superiors to the monastery of Salzeda, where he soon became guardian, and stimulated the monks by his example to strict performance of their vows.

In 1492 he was made confessor to the queen, Isabella, but with the proviso, insisted on by himself, that he should be allowed to fulfil his monastic obligations and reside in his convent. Two years later he was chosen to be provincial of his order for Castile, and after a visitation of the convents made on foot, in which he noted the lax discipline everywhere prevailing, he induced the queen to procure a brief from pope Alexander VI directing a reformation. In 1495 the archbishop of Toledo died, and Ximenes was promoted to his post, an appointment from which he vainly sought to escape by flight, and which had no effect whatever over his ascetical habits after it was accepted. He was ultimately ordered from Rome, under date of Dec. 15, 1495, to live in a style comporting with his rank; but, though he obeyed in outward appearance, he persisted in wearing the coarse gown and cord of St. Francis and in sleeping on a bench by the side of his luxurious bed. In the influential position he now held, he was able to prosecute the reformation among the monks and secular clergy more energetically, and to compel its success despite the violent opposition raised against it. He caused Albornos, a delegate to Rome who was to accuse him to the pope, to be arrested by the Spanish ambassador at Ostia and returned as a prisoner of state. Several thousand Franciscans are said to have sought relief from his rigorous rule in other lands. The general of the order visited Castile and complained bitterly, but to no purpose, against Ximenes. After his return to Rome, he caused the appointment of a number of coadjutors to share with Ximenes in the work of reform; but the latter paid no attention to this commission, and was even able, through the influence of the queen, to evade a papal bull, dated Nov. 9, 1496, which prohibited their Catholic majesties from proceeding with the reform until its operation had been investigated by the curia.

A like spirit of unfaltering sternness was exhibited by Ximenes in connection with the conversion of the Moors. Talavera, archbishop of Granada, was distinguished for liberality of view and for zealous interest in the peaceful conversion of the Moors; but Ximenes,

acting as the leader of the fanatical party, insisted upon more energetic measures. He attempted, indeed, at first to convince the Moorish scholars by way of argument and also by donations, and so successfully that he was able to baptize three thousand Saracens on a single occasion; but when he encountered opposition, his violent spirit asserted itself. He disregarded all pledges, burned all Arabic books he could seize, though he saved three hundred medical works for his University of Alcala, and irritated the Mohammedans beyond endurance and until they rebelled. Talavera and others persuaded them to lay down their arms; but the revolt was punished, nevertheless, by a revocation of all pledges previously given them, and by compelling them to choose between conversion or banishment. About fifty thousand Moslems submitted to baptism on these terms, and all the land was astonished at the ability with which Ximenes had been able to convert a hostile people to Christianity in so short a time. The character of the conversions will appear most clearly in the light of the fact that Ximenes rabidly opposed the publication of even fragmentary portions of the Scriptures or of expositions of the mass in the Moorish language. He insisted that the Scriptures should be preserved within the three languages in which, by the order of God, the inscriptions at the head of Christ's cross were written, urging that the common people despise what they understand, but venerate what is hidden from them and beyond their reach, and that wicked persons would bring the Catholic Church low whenever the Bible should be spread among the people in a form intelligible to them.

In other respects the work of Ximenes was often beneficial to the world, e. g. when he protected the poor and discharged unworthy officials, and when he remodelled the financial system of Castile, whose grand-chancellor he was, so that taxation became at once more tolerable to the subject and more remunerative to the State. He was the faithful spiritual adviser of the queen while she lived, and after her death secured to Ferdinand the government of Castile, a favor which was rewarded by the bestowal upon him of a cardinal's hat and of the post of general-inquisitor (1507). He had already begun the erection of buildings for the University of Alcala in 1498, which were completed ten years later, and had given to it a faculty of forty-two professors, the ablest men to be found, and set apart fourteen thousand ducats for its annual support. His greatest literary undertaking was the *Complutensian Polyglot*, begun in 1502 by the accumulation of available manuscripts. The Old-Test. portion of the materials upon which that work was based have recently been transferred to the University of Madrid (see Tregelles, *Account* [1854], p. 12–18). The *Polyglot* (in 6 vols.) was finished in 1517. See Polyglot Bibles. Ximenes was also engaged in the preparation of an edition of the works of Aristotle, which was interrupted by his death, and he labored for the preservation of the Mozarabic liturgy.

Ximenes was not possessed of uncommon learning, and his instincts were rather those of a soldier than a scholar. He wished to renew the Crusades, and actually did bring about the capture of the piratical harbor of Mozarquivir and of the town of Oran, being personally present at the storming of the latter place. He has been credited with having originated the Inquisition in Castile, and charged, on the other hand, with having opposed its rule. Both statements are, however, erroneous. He came to the court twelve years after the Inquisition was introduced, and he protected Talavera, archbishop of Granada, against the charge of heresy by appealing the case from the Inquisition to the pope. As grand-inquisitor he issued instructions to enable new converts to protect themselves against the suspicion of relapse, and even provided for their education in Christian knowledge. He also restricted the authority of subordinate inquisitors. On the other hand, he refused to allow causes before the tribunal of the Inquisition to be tried in public, and in general showed himself to be in thorough harmony with the spirit of that institution. A moderate estimate fixes the number of persons burned at the stake during the ten years of his supreme administration at above two thousand. He also erected a new tribunal of the Inquisition and transplanted the Inquisition itself to Oran, the Canary Isles, and America.

He was unable to attend the Lateran Synod held under Leo X, but counselled the pope by letter, and promulgated the decisions of the synod before its members had dispersed. He also endorsed Leo's plan for improving the Julian calendar. But he did not, on the other hand, hesitate to condemn the sale of indulgences as involving an enervation of the discipline of the Church and a dangerous liberality. When king Ferdinand died (1516), Ximenes was made regent of Castile until Charles (V) should reach his majority, a position which he filled during twenty months with great ability. He preserved for the crown, against the opposition of the nobility, the grand-mastership of the order of San Iago di Compostella; transferred the seat of government to Madrid; had Charles proclaimed king over the votes of the assembled council; restrained the nobles by organizing an armed militia throughout all Spain, and deprived them of a portion of the property they had acquired by violence or fraud. With this money he paid all debts incurred by Ferdinand and Isabella, strengthened the army and navy, erected fortifications and established arsenals, and supplied the mercenary greed of the court with funds. He took measures to improve the condition of the natives of America, and appointed Las Casas to be protector over the American colonies. The introduction of African slavery into the colonies, which was proposed by some, was positively forbidden by him. On the return of Charles to Spain, he found Ximenes dying. The end came Nov. 8, 1517.

The principal source for Ximenes' life is Gomez, *De Reb. Gestis a Fr. Ximenio Cisnero . . . Libri Octo*, in *Rerum Hisp. Scriptores Aliquot* (Frankf. 1581), vol. iii. Other Spanish works on Ximenes are given in Prescott. A French life was written by Fléchier, bishop of Nismes. See also Hefele, *Der Cardinal Ximenes*, etc. (1844); Prescott, *Ferdinand and Isabella;* Saint-Hilaire, *Hist. d'Espagne depuis les Premiers Temps Historiques jusqu'à la Mort de Ferdinand VII* (new ed. 1852, 6 vols.); Lavergne, *Le Cardinal Ximenes*, in *Rev. des Deux Mondes*, 1841, ii, 221 sq.; Herzog, *Real-Encyklop.* s. v.

Y.

Yates, Andrew, D.D., a (Dutch) Reformed minister, was born at Schenectady, N. Y., Jan. 10, 1772. He graduated with honor at Yale College in 1793; studied theology under Dr. John H. Livingston, and was licensed in 1796 by the Classis of New York. In 1797 he was made professor of Latin and Greek in Union College, and held this chair until 1801, when he became pastor of a Congregational Church in East Hartford, Conn. After thirteen years of efficient service (from 1801 to 1814), he again accepted a professorship in Union College (mental and moral philosophy), which he held eleven years (from 1814 to 1825), and for eleven years more was the principal of a high-school at Chittenango, N. Y. (to 1836). From that time until his death he devoted himself with untiring zeal and great usefulness to the assistance of no less than thirteen feeble

churches. During his life as a teacher, he was constantly engaged in preaching wherever he was wanted. He was the chief instrument in founding a mission among the Indians at Mackinaw, about 1823. He organized a Church at Chittenango, and was its pastor while he had charge of the high-school. His death was the result of illness contracted in his missionary labors. His last effort was the establishment of a Mission Church among a poor people at Day, or Sacondaga, Schenectady Co., N. Y., of which his sister, an aged and benevolent lady, was the chief supporter. But ten days before its dedication, and on a Sabbath, Oct. 13, 1844, he died without a struggle. His epitaph is inscribed on the bell of the little church, which is only one of the many monuments of his apostolic spirit and toils. At East Hartford his pastorate was greatly blessed with revivals and constant ingatherings. There he began, and at Schenectady continued, to teach theology to young men, of whom thirty entered the ministry of Christ. Among these were president Wayland, of Brown University; Dr. Mark Tucker, of Wethersfield; and Dr. B. B. Wisner, of Boston. Dr. Yates was an accurate scholar, a thorough theologian, an effective evangelical preacher, an accomplished college professor and officer, a man of great public spirit and Christian enterprise. He was in the best sense a Christian gentleman, and "a good minister of Jesus Christ." His publications consisted of a few occasional *Sermons* and fugitive pieces. He preferred to let his active works speak for him, for he was not ambitious of distinction. "I allow myself to do nothing," said he, "for the purpose of being superior to my neighbors. Ambition is a bad motive; the Bible does not appeal to it." "The dew falls silently, nobody hears it, but the fields feel it. The attraction of gravitation makes no noise." So he lived and died, a happy Christian, and "a workman that needed not to be ashamed." Dr. Sprague has given an unusual space to his memory in his *Annals of the Amer. Pulpit*, ix, 126–138; see also Corwin, *Manual of the Ref. Church*, p. 275, 276. (W. J. R. T.)

Yates, John Austin, D.D., a (Dutch) Reformed minister, son of the preceding, was born at East Hartford, Conn., May 31, 1801. He graduated at Union College in 1821, and studied theology at the Seminary of the Reformed Church at New Brunswick, N. J., for two years, when he accepted a tutorship in his alma mater at Schenectady, N. Y. He was licensed to preach in 1824; continued as tutor until 1827, and was then made professor of Oriental literature in the same institution. To complete his preparations for this chair, he went to Europe, studied at the University of Berlin, visited Italy and other countries, and returned at the end of two years to his post (in 1829). He was never settled as a pastor, but supplied various churches in Schenectady, Albany, and elsewhere during his collegiate life of twenty years. He had, however, accepted a call to the First Reformed Church of Jersey City, and had informally begun his labors with enthusiasm and great popularity. He died very suddenly of Asiatic cholera, Aug. 26, 1849, while on a visit to Schenectady, and his funeral sermon was preached in his church in Jersey City on the evening that had been set apart for his installation. Dr. Yates was a highly accomplished man, attractive in manners, of genial spirit, and possessed of that magnetic power which is so irresistible in social and public life. He was a man of genius, literary and polished to a high degree, and an enchanting public speaker. His sermons, being prepared during his professional life, were written with great care, and often were the fruits of long previous study and repeated revision. His delivery was animated and graceful, with a subdued earnestness, and free from all stage effects or merely popular aims. He was as simple as a child, and singularly free from duplicity or suspicion. He passed through many trials, to some of which his natural temperament added new pangs and complications. His students and friends loved him unto death with the most ardent affection, while those who opposed him in some of his difficulties were equally decided in their feelings. His sudden death found him at peace with God and ready for his change. He left no printed remains. (W. J. R. T.)

Yates, Richard, D.D., an English clergyman, was born at Bury St. Edmund's in 1769. He was chaplain of Chelsea Hospital from 1798, and rector of Ashen, in Essex, from 1804 until his death, Aug. 24, 1834. He published, *An Illustration of the Monastic History and Antiquities of the Town and Abbey of St. Edmund's-Bury* (1805): — *The Church in Danger*, etc. (1815): — and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Yates, William, D.D., a Baptist missionary, was born at Loughborough, Leicestershire, England, Dec. 15, 1792. He was educated at Bristol College, and went to Calcutta as a missionary in 1815. He settled at Serampore, where, after the death of Dr. Carey, he devoted himself entirely to translating, and to preparing textbooks. He visited England and the United States in 1827–29, and in 1845 embarked for England on account of his health, but died on the Red Sea, July 3 of that year. He translated the whole Bible into Bengalee; the New Test. and most of the Old into Sanscrit, and the New Test. into Hindee and Hindostanee. Among his most important publications were, *A Grammar of the Sanscrit Language on a New Plan* (1820):—*Sanscrit Vocabulary* (eod.): — *Introduction to the Hindostanee Language* (1827):—*Dictionary, Hindostanee and English* (1836):—*Biblical Apparatus*, in four parts (1837):— *Theory of the Hebrew Verb*: — and *Introduction to the Bengalee Language* (posthumous; edited by J. Wenger, 1847). A *Memoir* (1847) of him has been written by Dr. James Hoby. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Yeomans, John William, D.D., a Presbyterian divine, was born at Hinsdale, Mass., Jan. 7, 1800. He graduated at Williams College in 1824; studied theology in the seminary at Andover, and was ordained and installed pastor of the Church at North Adams in November, 1828. In 1832 he became pastor of the First Congregational Church of Pittsfield; in 1834 of the First Presbyterian Church of Trenton, N. J.; in 1841 accepted the presidency of Lafayette College, Easton, Pa.; and in 1845 became pastor of the Mahoning Church, Danville, where he continued to labor until his death, June 22, 1863. Dr. Yeomans was a man of strong and original mind. His profound thought and logical power were acknowledged by all who knew him or read his writings. As a preacher, he was instructive, impressive, and often highly eloquent. Above all, he was a man of faith and prayer, of deep, intelligent, and scriptural piety. He published, an *Election Sermon* (Boston, 1834, 8vo): — *Dedication Sermon* (1840, 8vo): — *Inaugural Address* (1841, 8vo):—and was co-author of a *Hist. of the County of Berkshire, Mass.* (Pittsfield, 1829, 12mo, 468 pp.; in 2 pts.). Besides these, he was a frequent contributor to the *Biblical Repertory* and other religious periodicals, and had for several years been engaged in writing *Commentaries* on the Epistle to the Romans and the Gospel of John, both of which were left in an unfinished state. See Wilson, *Presb. Hist. Almanac*, 1864, p. 207; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Young, Alexander, D.D., a Unitarian minister, was born in Boston, Sept. 22, 1800. In 1812 he entered Boston Latin School, and in 1820 he graduated at Harvard College. In 1821 he entered the Divinity School at Cambridge, where he pursued the regular course of study for three years. He was licensed in 1824, and accepted a call to the Sixth Congregational Church, Boston, in 1825. In 1833 he went to Europe. He was a very successful preacher. He died March 16, 1846. His publications were numerous, mostly sermons. See Sprague, *Annals of the Amer. Pulpit*, viii, 524.

Young, Arthur, D.D., LL.D., an English divine, chaplain to speaker Onslow, became rector of Bradfield, and in 1746 prebendary of Canterbury. He died in 1759. He published a *Historical Dissertation on Idolatrous Corruptions in Religion*, etc. (1734). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Young, Brigham, the president and prophet of the Mormons (q. v.), or Latter-day Saints, was born in Whitingham, Vt., June 1, 1801. He was the son of a farmer, received a very limited education, and learned the trade of a painter and glazier. He joined the Baptist Church and preached occasionally with considerable acceptance. In 1832, however, he joined the Mormons at Kirtland, O., became an elder and one of the twelve apostles, and was sent as a missionary in 1835 to make proselytes in the Eastern States, in which he was very successful. His preaching was characterized by a peculiar kind of eloquence, which made a deep impression, and enabled him to rise rapidly in the estimation of the people of his sect, and to acquire almost boundless influence. He possessed, at the same time, great energy and shrewdness and a strong personality, which further enhanced his popularity. After the death of Joseph Smith, in 1844, Young was one of the four aspirants to the presidency, and was unanimously elected to that office by the apostles. The choice was received with the highest approval, and his principal rival, Sidney Rigdon, was excommunicated. When the Mormons were expelled from Nauvoo in 1846, Young set out to lead the host on their weary journey across the Plains, which terminated only on their reaching Great Salt Lake Valley, which he declared to be the promised land. Here he founded Salt Lake City in July, 1847, in which he exercised absolute authority. In March, 1849, a convention was held in that city, a constitution framed, and a State was organized under the name of Deseret, which, in the "reformed Egyptian" language, is said to mean the "Land of the Honey-bee." Congress, however, refused to admit the new state, but Utah Territory was organized, and President Fillmore appointed Brigham Young governor for four years. The next year the United States judges were driven away; and at the termination of the four years for which Young had been appointed governor, Colonel Steptoe was appointed in his place. But on visiting Utah in 1854, he was resisted by the Mormon president, who declared that he would "be governor, and no power could hinder it until the Lord Almighty says, 'Brigham, you need not be governor any longer.'" In 1857 President Buchanan appointed Alfred Cumming governor, and sent him out with a military force of 2500 men for the protection of the Federal officers. This brought matters to a crisis, and the Mormons became peaceable, though not without some concessions on the part of the government.

On Aug. 29, 1852, Young proclaimed the "celestial law of marriage," sanctioning polygamy, which he declared had been revealed to Joseph Smith in July, 1843. This was denounced by Smith's widow and her four sons as a forgery; and, although the Mormon apostles had repeatedly and explicitly denied the imputation of such a doctrine and practice, they now accepted it without much resistance. He took to himself a large number of wives, most of whom resided in a building known as the "Lion House," so called from a huge lion, carved in stone, which stands upon the portico. In addition to his office of president of the Church, he was grand archee of the Order of Danites, a secret organization within the Church, which was one of the chief sources of his absolute power; and by organizing and directing the trade and industry of the community for his own advantage he accumulated immense wealth. During the later years of his life and administration, the development of the mining interests of the Territory and of the commercial interests of Salt Lake City brought a great many "gentiles" (as those who are not Mormons are called by that sect) to the Territory and city, and the temporal power of Brigham Young had greatly diminished. He died at Salt Lake City, Aug. 29, 1877.

Young, Edward (1), LL.D., an English clergyman, father of the poet, was born in 1643. He was successively fellow of Winchester College, rector of Upham in Hampshire, prebendary of Salisbury (1682), chaplain to William and Mary, and dean of Salisbury. He died in 1705. He published a number of single sermons, and a collection under the title of *Sermons on Several Occasions* (Lond. 1702–3, 2 vols.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Young, Edward (2), a celebrated English poet and clergyman, was born at Upham in Hampshire, in 1684. He was educated at Winchester School and at Oxford University, where he received a law fellowship in All-Souls' College in 1708. He devoted himself, however, more to poetry and religious studies than to law; but received the degree of B.C.L. in 1714, and that of D.C.L. in 1719. His first appearance as a poet was in 1713, in an *Epistle to George, Lord Lansdowne*, on his being created a peer. He, however, became ashamed of its fulsome flattery and suppressed it. In the same year he also published two other poems of some length, entitled respectively *The Last Day* and *The Force of Religion, or Vanquished Love*. The year following he published *A Poem on the Death of Queen Anne*. These efforts gave him some immediate reputation, and in 1719 he ventured on the more ambitious effort of a tragedy, under the title of *Busiris*, which was brought out at Drury Lane with fair success. This attracted to him the notice of the duke of Wharton, with whom he went abroad at the end of this year. At the death of the duke, Young received an annuity of £200. In 1721 his tragedy *The Revenge* was produced, but was unsuccessful at the time, though it has since had greater acceptance. Between 1725 and 1728 appeared in succession his satires entitled *The Love of Fame, the Universal Passion*, which had great success, and brought to their author both money and fame. In 1726 he issued *The Instalment*, a poem addressed to Sir Robert Walpole on his being made a Knight of the Garter, for which service it is believed he obtained his pension. In 1727 he took holy orders, and was appointed one of the royal chaplains; and in 1730 he became rector of Welwyn, Hertfordshire, which post he retained, much against his will (for he was an anxious seeker for ecclesiastical preferment), until his death, April 12, 1765. In 1731 he married Lady Elizabeth Lee, daughter of the Earl of Lichfield and widow of Colonel Lee. He exhibited great grief at her death, in 1741; and it is believed that he received the suggestion of the *Night Thoughts* from the solemn meditations on that event. By this work, begun shortly afterwards and published 1742–46, almost solely is he remembered. He published numerous other works of no present importance. In 1762 he superintended an edition of his collected works in 4 vols. 12mo, from which he excluded some of his most gushing productions. The *Night Thoughts* has passed through editions innumerable both in England and America. Various other editions of his collected works have also appeared from time to time, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s. v. See also Chalmers, *Biog. Dict.* s. v.; Johnson, *Lives of the Poets*; Hazlitt, *Lectures on the Eng. Poets*, lect. vi.

Young, Jacob, D.D., a Methodist Episcopal minister, was born in Allegheny County, Pa., March 19, 1776. His father was a member of the Church of England, and his mother was a Presbyterian, yet both were strangers to the converting power of Christ until brought to him by their own son. The stirring scenes and mighty struggles connected with the birth of our national republic at the time Mr. Young was ushered into life seem to have breathed into him the very spirit of greatness. His first years were passed amid the wildest scenes of frontier peril, which inspired him

with physical and mental activity, and uncommon natural courage. Under the care of his affectionate mother, he grappled with many of those great thoughts which afterwards swelled his mature and manly heart. The simple grandeur of the New Test. impressed his mind, while the history and sufferings of his Saviour won his heart and kindled his most ardent love. In early manhood he moved with his father to Kentucky; joined the Methodists; felt himself called to preach, and, without formal Church authority, preached his first sermon, saw the congregation bathed in tears, and felt in his own soul the heavenly unction. In 1801 he was licensed to preach, and under the direction of William McKendree, afterwards bishop, was thrust out on a large frontier circuit. For fifty-five years Mr. Young was engaged in the itinerancy. He travelled extensively, everywhere attended by marvellous success. He died Sept. 16, 1859. He was a man of great intellectual power, habitually prompt, laborious, unswerving; great in his Christian character, great in his fidelity, great in his success. See *Minutes of Annual Conferences*, 1860, p. 233; Simpson, *Cyclop. of Methodism*, s. v.; and his *Autobiography*.

Young, John Clarke, D.D., a Presbyterian minister, son of the Rev. John Young, was born at Greencastle, Pa., Aug. 12, 1803. He prosecuted his preparatory studies under John Borland, an eminent teacher of New York city; and studied three years in Columbia College, when he removed to Dickinson College, graduating in 1823. He entered Princeton Theological Seminary in 1824, where he remained two years; then in 1826 became tutor in the College of New Jersey, where he served until 1828. He was licensed in the spring of 1827 by the Presbytery of New York; and, on leaving Princeton, was settled as pastor of the McChord Presbyterian Church of Lexington, Ky. In the fall of 1830 he was chosen president of Centre College, Danville, and filled the office with great credit to himself during the remainder of his life. In 1834 he assumed, in connection with the presidency of the college, the office of pastor of the Presbyterian Church at Danville, in which relation, also, he remained until his death, which occurred June 23, 1857. He published a number of single *Sermons, Speeches*, and *Addresses*. See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 44.

Young, John Kimball, D.D., a minister of the Congregational Church, was born at Dover, N. H., March 22, 1802. His preparatory studies were pursued at Dover Academy; he entered Dartmouth College at the age of fifteen, and graduated in 1821. He was a teacher in Dover Academy, and in Charleston, S. C., from January, 1824, to July, 1827; graduated from Andover Theological Seminary in 1829, and was ordained in Boston, Sept. 24, 1829; was the agent of the American Bible Society from 1829 to 1831; installed pastor at Laconia, N. H. (then Meredith Bridge), Nov. 29, 1831, and was dismissed Feb. 12, 1867. He was acting pastor at Hopkinton from 1867 to 1874. From 1842 he was a corporate member of the American Board of Commissioners for Foreign Missions; from 1846 to 1858, also from 1861 to 1873, he was a trustee of the New Hampshire Missionary Society; for a time was a trustee of the Gilmanton Academy and Theological Seminary; was corresponding secretary of the New Hampshire General Association from 1851 to 1861, was moderator of it in 1866, and from 1849 was a member of the New Hampshire Historical Society. He died at Laconia, Jan. 28, 1875. See *Cong. Quar.* 1876, p. 437; 1877, p. 576.

Young, John R., D.D., a Presbyterian minister, was born at Marlborough, N. Y., Oct. 17, 1820. He graduated at Union College, and subsequently at Union Theological Seminary. After his ordination he became pastor of the Presbyterian Church of Phelps, N. Y.; and subsequently he became stated supply of Painted Post, Baldwinsville, Cortland, and Keesville, all in N. Y. A second pastorate in Plattsburg lasted five years; from Plattsburg he removed to Mamaroneck, and from thence to Newport, R. I. He was pastor at Greenbush, N. Y., for two years, and stated supply at Albany for two years following. After this he served a short time at Newark, N. Y., and at Tecumseh, Mich.; also at Clyde, where he was taken ill, and returned to Albany. He died at Norfolk, Va., July 30, 1879. See *Necrological Report of Union Theological Seminary*.

Young, Matthew, D.D., a distinguished Irish prelate and mathematician, was born in the County of Roscommon in 1750. He prosecuted his studies at Trinity College, Dublin, where he was admitted in 1766; became a fellow in 1775, and entered into holy orders. In 1786 he was chosen professor of natural philosophy in the same institution, and greatly enlarged his course of instruction, introducing illustrations by means of apparatus. He was one of the founders of the Royal Irish Academy, which began active work in 1782. He was appointed by lord Cornwallis bishop of Clonfert and Kilmachduagh; and died Nov. 28, 1800. He published a number of mathematical and philosophical papers and essays, and left in MS. a *Latin Commentary on the First Two Books of Newton's Principia*. See Knight, *Engl. Cyclop. Biog.* vi, 892; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Young, Patrick (Lat. *Patricius Junius*), a noted English clergyman and scholar, was born at Seton, in East Lothian, Scotland, Aug. 29, 1584. He was educated at the University of St. Andrews, where he took the degree of A.M. in 1603. In 1605 he was incorporated A.M. at Oxford, took deacon's orders, and became chaplain of New College. He went to London afterwards; was granted a pension of £50 a year; and made keeper of the library of king James. In 1617 he went to France and other neighboring countries, where he attracted great attention on account of his learning. He was subsequently presented to the rectories of Hayes and Llanrhian. In 1649 he retired to Bromfield, in Essex, where he lived with his son-in-law, Mr. Atwood; and died Sept. 7, 1652. His great scholarship is not adequately represented by his literary remains, for he is said to have been indolent and undesirous of literary fame. He assisted Thomas Reid in translating into Latin the works of king James; made some notes on the Alexandrine MS. of the Bible (extending down to Numb. xv), which are published in Walton's Polyglot Bible, vol. vi, under the title *Patricii Junii Annotationes quas Paraverat ad MS. Alexandrini*, etc.:—published in 1633 an edition of the *Epistles of Clemens Romanus*, from the same MS., which may be found in vol. i of the *Sacrosancta Concilia* of Labbé and Cossart:—and in 1638 published an *Exposition of Solomon's Song*, written by Gilbert Foliot, bishop of London in the time of Henry II. His *Life* has been written by Sir Thomas Smith (rabbi Smith). See Chalmers, *Biog. Dict.* s. v.; Knight, *Engl. Cyclop. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Young Men's Christian Associations. This is the current designation of certain organizations of modern times for religious work outside of the regular ecclesiastical limits.

I. *History.*—There were associations of young men for religious improvement in Great Britain and Ireland at a very early period. The meetings of college students participated in and largely controlled by John and Charles Wesley were of this character. Such organizations found their way into Germany and Switzerland about the same time. In 1710 there were similar societies in New England, which were addressed by Cotton Mather under the title of "Young Men Associated." There were similar associations in some of the German cities during the period from 1834 to 1842. Up to that time, however, the organizations were sporadic, and left no permanent results in the form of our present associations. A larger movement occurred in Germany in

1849, which resulted in the organization of the German associations of the present time.

The Young Men's Christian Associations of England and America originated in a meeting of a dozen clerks in the upper story of a London commercial house, for the purpose of spending an hour in religious exercises, in 1844. It was organized by George Williams, one of the clerks, and afterwards became enlarged in its scope and plan so as to meet the wants of the Christian young men of that vicinity. A convention of those who had become interested in the movement was held, and a society was formed on June 6, 1844, for "Improving the Spiritual Condition of Young Men in the Drapery and other Trades." The plan was imitated in other British cities, and found its way across the Channel. Various cities on the Continent attempted similar organizations, and among them Paris. In the French metropolis, however, the consent of the police was required in order to hold any kind of public meeting. This was at length given, and a start was made in the good work. A providential circumstance favored the popularization of the new movement. Just at this time Renan's *Life of Jesus* had appeared, and was producing great excitement among the Parisians. The work was read by thousands. To counteract the infidel influence of this brilliant writer, Protestant lectures were given in reply to him. The lectures were crowded. Thousands became eager listeners, who had hitherto been out of the reach of the churches and other religious movements. This gained for the association the esteem of all the better classes, and gave it a standing which it has ever since maintained.

The movement of London also found its way across the Atlantic in two directions at about the same time. The association of Montreal, Canada, was organized according to the model of the London society, Dec. 9, 1851. Twenty days later, by direct suggestion from London, and without knowledge of the organization at Montreal, the association of Boston, Mass., was organized. On June 30, 1852, the association of New York was organized, and during the same year ten associations, including those of Baltimore and Washington, came into existence. Cincinnati, however, claims a permanent organization since 1848, which is earlier than that of any other American association. Such organizations have greatly multiplied in North America since the time above mentioned, and at an early period of their history united in conventions for aggressive and concerted action. At the First Annual Convention of the Young Men's Christian Associations of the United States and British Provinces, which met at Buffalo, N. Y., June 7 and 8, 1854, a number of the societies, about half of those in existence, formed a Confederation. There were at that time in the countries mentioned 35 societies with about 8000 members. Associations not formally connected with the Confederation were welcomed to seats in the annual meetings, but could have no part in the proceedings except by courtesy of the convention. A second convention was held at Cincinnati in September, 1855, when there were 60 associations with 9000 members. A third convention was held at Montreal in June, 1856, when the reports showed the existence of 67 societies with 10,000 members. This convention accepted and ratified the Paris basis, adopted by the first World's Conference of the associations, held in that city in 1855. It is as follows:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

As a rule, the American associations regulated their membership on this basis. It was deemed advisable to keep their membership within the membership of the evangelical churches. While those outside who are seriously disposed are permitted to enjoy all the general advantages of the association, they are not allowed to vote or to hold office. In the English associations, as a general rule, any person is eligible to membership who gives evidence of his conversion to God. But still it is expected that when such a state exists, the young man will unite with some Church. In Holland there is no restriction as to membership; it is presumed that when a young man presents himself to the association, he is earnestly seeking the kingdom of God, and is worthy of all encouragement. From the period of its organization to the breaking-out of the civil war in 1861, the new movement had made steady and rapid progress, the membership of all the associations having reached 25,000 in April of the preceding year. The work done is in part indicated by an extract from the report of the annual convention held at New Orleans, April 11, 1860:

"Sixty-nine associations have sent in reports. Of these 64 have sustained prayer-meetings; 15 have Bible-classes; 34 conduct mission Sabbath-schools; 30 have had courses of sermons, and 35 courses of lectures; 48 own libraries, and 38 keep open reading-rooms."

But with the fall of Fort Sumter came a terrible shock to the associations. Many of them disbanded; the annual convention could not be called that spring; and the Confederation speedily fell to pieces. The work of the preceding ten years seemed to have been destroyed in a day. But a new field of activity came on with the war. Within a month after the opening of the war the association of New York appointed an Army Committee, who began work among the soldiers gathered in the numerous camps in the neighborhood of that city, and exposed to the demoralizing influences of camp and army life. Devotional meetings were held among the soldiers; a pocket edition of a *Soldier's Hymn-book* was published and circulated; the Christian men of every regiment were organized, as far as possible, for effective work, and public sentiment was aroused in behalf of the momentous interests involved.

The need of co-operation under this new phase of the movement, as under the earlier development, was soon felt, and, by the suggestion of the Army Committee of the New York association, the Central Committee was induced to call a convention to meet in New York. Only forty-two delegates were present, and these represented but fifteen associations; but in their sessions, which lasted a day and a half, a grand beginning was effected. In order to promote the temporal and spiritual welfare of the soldiers and sailors of the army and navy, the United States Christian Commission was appointed. This commission consisted of twelve Christian gentlemen, from eight leading cities, and was to be the organ and executive agent of the Young Men's Christian Associations and of the Christian public. This proved to be a great boon to the soldiers in camps, on battle-fields, and in hospitals. It co-operated with the Sanitary Commission, which was a purely secular agency; but it went further than that commission could go. The Christian public heartily supported its efforts, and made it the medium by which Christian homes, churches, and communities sent spiritual and material comfort to the soldiers in the field and the hospital. This work belonged distinctively to the Young Men's Christian Associations only at its origin. After it was fairly organized it belonged to the whole Christian public. During the four years of the war, the commission sent out 4859 delegates to do hospital and Gospel work; expended in cash $2,513,741.63; received and distributed stores worth $2,839,445.20; received and distributed Bibles and reading-matter valued at $299,576.26; distributed 1,466,748 Bibles and parts of the Bible, 296,816 bound books, 1,370,953 hymn-books, 19,621,103 papers and magazines, 8,308,052 knapsack-books in flexible covers, 39,104,243 pages of tracts; its delegates preached 58,308 sermons, and held 77,744 prayer-meetings.

Similar work was done by some of the associations in the South among the soldiers of the Confederate army, but there was no general organization for that purpose.

The distinctive work of the associations throughout the country during the war was continued on a limited scale. Two general conventions were held during this period; the first met at Chicago, June 4–7, 1863, with 30 associations represented; the second met at Boston, June 1–5, 1864, with 28 associations represented by 136 delegates. Although these meetings were full of enthusiasm, it appeared that the principal activity of the societies was absorbed in army and commission work.

After the close of the war the associations entered upon a new period of progress in their work among young men, which has continued at an increasing rate until the present, and has every appearance of a still greater development of power for good in the years to come. Among the items in which this improvement has been manifested, a few deserve mention. A number of general secretaries have been appointed, who make this work for young men the business of their lives. These secretaries hold an annual meeting for the interchange of views on their common work, and carefully prepared papers are read on topics of vital interest to those present. The greatest advantage accruing from the labors of these officers is the rapid increase of societies, as well as of workers in those already organized. There has been a rapid increase in the amount of property and the number of buildings owned by these associations. A test of membership has been adopted by the International Convention, which has secured a more substantial Christian character to the associations. In 1866, at Albany, N. Y., they reaffirmed the Paris basis adopted in 1855; in 1868, at Detroit, Mich., they adopted the "evangelical Church test;" and in 1869, at Portland, Me., defined the term *evangelical*. The test, as now applied, is as follows:

"*Resolved*, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only-begotten of the Father, King of kings and Lord of lords, in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment."

At the time this resolution was passed about one half of the associations had the same test. It was decided that all associations organized after that date must, in order to be entitled to representation in the International Convention, limit their active voting membership to members of evangelical churches. The associations have thus secured the hearty co-operation of the churches and Christian people of the land. Another important work, not to be overlooked, is the origination by these societies of stringent legislation in the United States for the suppression of obscene literature, and the continuation of those efforts by special organizations for the enforcement of such legislation.

The building of the Pacific Railroad brought together many men of vicious habits, who, in turn, contaminated those who came in contact with them. Here was a new population continually on the move, yet sadly needing the assistance of such an organization as the Young Men's Christian Association. Each new terminus of the road became, for the time being, a town, generally of tents and board shanties; but what was a town today might be a wilderness to-morrow, and another spot in the wilderness be chosen for the town. Churches could not keep pace with this onward march of humanity; and in July, 1868, the Young Men's Christian Association of Omaha organized a movement to meet the demands of this new field. They sent out a company of Christian young men whose duty it was to keep pace with the march of the employés and the attendant means of drawing men into temptation. They held religious meetings wherever they could get a hearing, and organized societies for the perpetuation of these beginnings. After the movement had been fairly started by the Omaha association, and its practicability had been demonstrated, the International Convention of the Young Men's Christian Association took it up, and extended it to other railroads as rapidly as circumstances would permit. Efforts were made to open rooms for railroad workmen at Erie, Altoona, Baltimore, Jersey City, and other important centres, but for various reasons they met with only partial success. In time leading railroad men became interested in these philanthropic labors in behalf of their employés. Such men as Cornelius Vanderbilt, Thomas A. Scott, John W. Garrett, Robert Harris, J. H. Devereux, and others gave encouragement to the movement in various ways. Some of them contributed to the support of secretaries named by the associations, and offered rooms for the holding of meetings. In Indianapolis twelve railway companies unite in supporting the association; and in Chicago the principal railroad officials are members of association committees.

II. *Present Operations.* — There are two prominent characteristics of these associations, which deserve notice: they are associations of *young men;* they embody the youthful enthusiasm and energies of the Church. What constitutes a *young* man, is a problem that has had various solutions. In America a man is considered to have passed his youth when he has reached the age of forty years. After that he ceases to be an active, and becomes a counselling, member. In France marriage serves as the dividing line between the young men and those who have passed young manhood. Young women, as a rule, are not admitted. In one or two organizations women have been admitted to equal or nearly equal privileges with men. This is the case in Brooklyn, where the wisdom of the plan is apparent in the activity and efficiency of the society. In some other cities women have all the privileges of the library and reading-room, and other similar advantages. In Boston they have organized a Young Women's Christian Association. A like association was founded in New York in 1870, and incorporated in 1873. It has for its object the same ends as those to which Young Men's Christian Associations are directed. Generally, however, young women are not admitted to these organizations of young men, except as spectators to certain of the more public meetings.

The second characteristic of these associations is their undenominational character. They profess to be simply *Christian* associations. But it was found necessary to limit the voting membership to Christian young men, and in time it was deemed important to find a common basis of Christian belief. This was found in the evangelical test already mentioned. There is a broad distinction to be noted in the methods and opinions of the evangelical churches and the so-called liberal Christians. The incitements to sinners to lead a new life, the degree of zeal in exhortation, and the methods of instructing inquiring penitents are so widely different in the two systems of belief that it was considered vital to the success of the enterprise to keep them separate in this field of labor. No new creed was desired, and none was needed; a simple declaration of what was already in the symbols of all evangelical churches was sufficient to unite the Christian young men of America into one brotherhood for aggressive Christian work. There is no clashing of theological opinions, for all have united under the one banner of the Divine Christ, to reach out and save fallen humanity from impending ruin.

The work of the associations consists of prayer-meetings, Bible classes, social meetings, educational classes, meetings in jails, hospitals and almshouses, open-air

Library of the Young Men's Christian Association Building in New York City.

services, services of song, neighborhood and cottage prayer-meetings, and the sustaining of reading-rooms, lectures, gymnasiums for physical exercise, and employment bureaus. The extent of this work is indicated in the statistics given at the close of this article.

The great work and rapid growth already indicated, and still more apparent by an examination of the statistics, could not have been secured by the active efforts of individual associations. A very common experience is that of a few young men of a village, who meet and organize an association, obtain a room, meet for a few months, and then disband. Such failures result from a lack of organized superintendence. To counteract such evils, secretaries were employed, who were to give their time to the work and receive remunerative salaries. In 1870 these were 11 in number; while in 1880 there were 133 secretaries, with several assistants.

The system of organization and mutual dependence of these associations is best indicated by an extract from an article by Rev. George R. Crooks, D.D., in *Harper's Weekly* for April 3, 1880. He says:

"First are the local organizations, occupying hired rooms, or in some instances their own buildings, and employing secretaries to conduct the necessary business. Then follow the state and provincial organizations, composed of a State or Canadian province, holding an annual convention and appointing a State committee to exercise due oversight. Their relation to the local bodies, however, is purely advisory; twelve of them employ secretaries. Ascending higher, we have the American International organization, composed of the associations of the United States and Canada. Its executive agent is an International Committee of twenty-five members, having a working quorum in New York city. The committee is a vigorous body, and has taken in hand the fostering of associations among college students, commercial travellers, Germans, colored young men, and railroad men. At the top of all is the International Central Committee, which met in Geneva, Switzerland, in June, 1879."

The work accomplished by the American International organization has exerted a powerful influence upon the associations of the whole country. In 1866 a committee of five was appointed by the convention, and located in New York. This committee has since retained its headquarters, with a working quorum, in that city, but has been increased to twenty-five members, many of whom reside in other parts of the country. This is the executive agent of the International Convention. By it the convention is called to assemble each year, and by it the proceedings are afterwards published. Each year the committee brings up a report of its work, and submits a plan for the coming year. This, after due consideration and such modifications as are considered desirable, is referred back to the committee for execution. In 1868 the convention authorized the employment of a visitor in the West. The field included the states of Indiana, Illinois, Michigan, Wisconsin, Iowa, Minnesota, Missouri, Kansas, Nebraska, Kentucky, and Tennessee. There he has continued to labor with abundant success. When he began his labors there were less than 40 associations, maintained at an annual expense of $29,000. Now there are nearly 300 associations, expending annually more than $100,000. At that time only one general secretary was employed, and not one society owned a building. Now there are 48 general secretaries and eight buildings. The eleven states all have state organizations, and of these six employ state secretaries.

The requirements of the central office had so increased in 1870 that a general secretary of the International Committee was appointed to direct the correspondence, visitation, and editorial work. He has since been retained, and, owing to the increased demands of this department, an assistant has lately been provided.

The work in the South has developed wonderfully within a period of ten years. In 1870 there were between Virginia and Texas only three associations. In that year the visitors of the committee began their labors in that section, and now there are more than 150 associations.

The work among railroad men has already been referred to. Another movement, entirely independent of the Pacific Railroad Mission, was that begun in Cleveland, O., in 1872. In that city, where about 10,000 men are employed by railroad companies, meetings were held to which men of this class only were invited. The idea was taken up and practiced by other railroad cities, and, finally, the International Committee undertook the general supervision of this branch. Since the beginning of 1877 a general railroad secretary has given his entire time to this work, organizing associations, lo-

cating secretaries, visiting associations, and holding conventions. There are now more than forty railroad organizations, with a membership of about 5000.

In 1874 the first meeting of the National Bund of German-speaking Associations was held in Baltimore. A competent secretary was chosen, and the International Committee asked to sustain him. The work of this secretary is to visit German communities and organize associations. The field embraces the young men to be found among the two millions of German-speaking inhabitants in America.

The general work among colleges was begun in 1877, when a visitor was placed in the field. The work has yielded abundant fruit. There are now 96 associations in colleges, with a total membership of 4268.

A secretary has been sent to visit the colored young men of the Southern States, to organize associations, but more especially to instruct them in right methods of Christian endeavor.

A great work has been undertaken in behalf of commercial travellers. A ticket has been issued by the International Committee, which entitles the holder to all the privileges of the associations where he may be travelling. A secretary for commercial travellers has been appointed, and the work of this department receives his attention.

So the work is ever enlarging and reaching out into new fields. In 1868 the committee expended in its entire work $1390. Now, with the recent development of the work in all its departments, $22,000 are required annually to meet the demands upon it.

III. *The Outlook.*—In its *Statement of Work for* 1880, the International Committee has announced the following as its field of labor: "60.000 college students; 100,000 commercial travellers; 500,000 German-speaking young men; 500,000 colored young men; 800,000 railroad men; the young men in the states west of Ohio; the young men at the South; the young men in Canada; the Young Men's Christian Associations of North America." They state that the work "will call for the undivided effort of nine men; the co-operation, for brief periods, of twenty-five members and forty corresponding members of the committee in every state and province; the visitation of more than 550 places; 130,000 miles of travel by these workers; distribution of pamphlets and documents relating to the work, with necessary correspondence. All this can be done with so much economy that $22,000 will cover the total cost." In America the field is almost unlimited, and with its present facilities, the International Executive Committee will go on enlarging the work and gathering power while there are any young men yet unsaved.

IV. *Statistics.*—There have been eight World's Conferences held—beginning with that at Paris in 1855, and ending with that at Geneva, Switzerland, in 1878. Twenty-three American International Conventions have been held—beginning with the one at Buffalo in 1854, and ending with the one at Baltimore in 1879. There were thirty State and Provincial conventions held during the year ending June, 1880. There is, over and above the committees already referred to, an International Central Committee, appointed by the World's Conference at Geneva in 1878. This committee represents eight Christian countries, and has headquarters at Geneva, where the general secretary and one half of the members reside. In America there are 9 International secretaries, 13 State secretaries, 111 general secretaries, and 45 assistants and other agents.

The following table will indicate in some degree the wonderful growth of the Young Men's Christian Associations in this country. The figures, however, do not fully represent the facts. Many associations send in no reports. Their membership, property, libraries, and work must therefore be left out of the account. Much of the work, also, is of such a nature that it cannot be represented in statistical tables. The information about this work in foreign lands is meagre, but enough is known to give some idea of the proportions it has assumed in several countries.

North America.	1860.	1870.	1880.
Whole number of associations	205	802	972
Total number of members	25,000	96,240	100,000
Total annual expenses	.....	$360,000	$400,000
General secretaries	.....	11	178
Number of buildings	.....	14	58
Value of buildings	.....	$399,000	$2,400,350
Associations having building funds	.....	20	30
Amount of building funds	.....	$112,840	$163,556
Associations owning libraries	48	.....	146
Volumes in libraries	.....	.....	150,984
Reading-rooms kept open	38	.....	250
Aggregate average daily attendance	.....	.....	10,126
Number of state and provincial conventions held	.....	17	30
Number of associations represented	.....	300	402
Number of delegates present	.....	1,088	1,461
Points at which work is done for railroad men	.....	.....	72
College associations reporting	.....	.....	96
German-speaking associations reporting	.....	.....	37
Associations providing situations	.....	.....	73
Persons provided with situations	.....	.....	8,473
Associations conducting Bible classes	.....	46	179
Associations conducting daily prayer-meetings	.....	.....	97
Associations conducting weekly prayer-meetings	.....	.....	262
Associations conducting meetings in jails, hospitals, etc.	.....	.....	400

Other Countries.—The latest reports from the British Isles show 281 associations. In 1879 partial returns indicated an average membership of 160 in England. Many societies in Great Britain own the buildings in which they keep open reading-rooms, and employ the same general plans in their work as have already been described.

There are in France 65 associations, but the membership is very small, averaging less than 20.

In Germany the statistics are more encouraging. There are 293 associations in all, of which 173 report a membership of 8035, 113 have libraries aggregating 20,710 volumes, 170 sustain educational classes, and 173 conduct Bible classes.

The total number of associations in Holland is 406; but we have no report of membership or other items.

In Switzerland there are 204 associations, 80 of which report a membership of 1284. There are also 22 Boys' Associations. The most of these societies sustain prayer-meetings, Bible classes, song services, and Sunday-schools; several have courses of lectures, and a few own libraries. The great majority of them have been organized within a few years, and more may be expected in the future than has yet been done.

Sweden has 81 associations, with 3435 members.

The following additional associations in various countries are reported:—Italy, 6; Spain, 8; Austria, 1; Belgium, 16; India, 2; Syria, 4—the one at Beirut, organized in 1870, has 60 members, and a library of 160 volumes; the others are at Damascus, Jaffa, and Nazareth; South Africa, 6; Japan, 2; Madagascar, 1; Sandwich Islands, 1.

There are in the world, so far as reported, 2371 associations.

Most of the information contained in this article has been obtained from documents published by the American International Committee, especially a *Historical Sketch of the Young Men's Christian Associations of the United States*, etc., written by Richard C. Morse, secretary of the International Committee (N. Y. 1878); and the *Year-book* of the International Committee for 1880–81. See also *Harper's Magazine*, Oct. 1870, p. 641 sq.

Z.

Zaan'aïm (Heb. *Tsaana'yim*, צַעֲנַיִם; Sept. πλεονεκτούντων v. r. *ἀναπανομένων*; Vulg. *Sennim*), the name of a "plain" (אֵלוֹן, *elón*), more accurately "the oak by (בְּ) Zaannaim," a tree—probably a sacred tree—mentioned as marking the spot near which Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. iv, 11). Its situation is defined as "near Kedesh," i. e. Kedesh-Naphtali, the name of which still lingers on the high ground north of Safed and west of the lake of el-Huleh, usually identified with the Waters of Merom. The Targum gives as the equivalent of the name *mishór agganiyá*, "the plain of the swamp;" and in the well-known passage of the Talmud (*Megillah Jerush.* ch. i) which contains a list of several of the towns of Galilee with their then identifications, the equivalent for "Elon (or Aijalon) be-Zaannaim" is *Agniya hak-kodesh*. *Agne* appears to signify a swamp, and can hardly refer to anything but the marsh which borders the lake of Huleh on the north side, and which was probably more extensive in the time of Deborah than it now is. See MEROM. On the other hand, Prof. Stanley has pointed out (*Jewish Church*, p. 324; *Localities*, p. 197) how appropriate a situation for this memorable tree is afforded by "a green plain . . . studded with massive terebinths," which adjoins on the south the plain containing the remains of Kedesh. The whole of this upland country is more or less rich in terebinths. One such, larger than usual, and bearing the name of *Sejar em-Messiah*, is marked on the map of Van de Velde as six miles north-west of Kedes. The name Zaanaim, which appears to signify "removings" (as if a camping-ground), has passed away—at least no trace of it has yet been discovered (Porter, *Handbook*, p. 444; Van de Velde, *Travels*, ii, 418). "From the identity of signification, it has been conjectured to be *Bessûn*, a little east of Tabor. In this plain the black tents of the Bedawin, the modern Kenites, may constantly be seen" (Tristram, *Bible Places*, p. 278). See ZAANANNIM.

Za'ănan (Heb. *Tsaanân*, צַאֲנָן; Sept. Σενναάρ; Vulg. *in exitu*), a place named by Micah (i, 11) in his address to the towns of the Shefêlah. This sentence, like others of the same passage, contains a play of words founded on the meaning (or on a possible meaning) of the name Zaanan, as derived from *yatsâ*, to go forth: "The inhabitress of Tsaanan came not forth." Both Gesenius and Fürst, however, connect the word with צֹאן, making it mean a place *abounding with* (or fit for) *flocks*. The division of the passage shown in the Sept. and A. V., by which Zaanan is connected with Beth-ezel, is now generally recognised as inaccurate. It is thus given by Dr. Pusey, in his *Commentary*, "The inhabitant of Zaanan came not forth. The mourning of Beth-ezel shall take from you its standing." So also Ewald, De Wette, and Zunz. The place is doubtless identical with ZENAN (q. v.).

Zaanan'nim (Heb. *Tsaanannim'*, צַעֲנַנִּים; Sept. Βεσενανίμ v. r. Σεεννανίμ; Vulg. *Saananim*), a place mentioned only (in this form) in Josh. xix, 33, and in the Keri or margin of Judg. iv, 11; but usually thought to be the more correct form of *Zaanaim* (q. v.), which occurs in the text of the latter passage. It appears to be derived (if a Hebrew word) from a root (צָנַן, *to migrate*) signifying to load beasts as nomads do when they change their places of residence (Gesenius, *Thesaur.* p. 1177). The rendering of the A. V. is incorrect: "And their coast was from Heleph, *from Allon to Zaananim*." The Hebrew is מֵאֵלוֹן בְּצַעֲנַנִּים, and can only signify "from the oak of (or "in") Zaanannim" (see Keil, *ad loc.*; Reland, *Palæst.* p. 717; Keil and Delitzsch, *On Judg. iv*, 11; Porter, *Giant Cities of Bashan*, p. 268).

Za'avan (Heb. *Tsaavan'*, צַעֲוָן, *migratory*; Sept. Ζουκάμ v. r. Ἰωακάν; Vulg. *Zavan*), a Horite chieftain, second named of the three sons of Ezer (Gen. xxxvi, 27; 1 Chron. i, 42, "Zavan"). B.C. post 1927.

Za'bad (Heb. *Zabad'*, זָבָד, *gift*; Sept. Ζαβέδ v. r. Ζαβέτ or Ζαβάρ, etc.), the name of several Hebrews.

1. One of David's warriors, being son of Nathan and father of Ephlal, in the lineage of Sheshan's daughter Ahlai by the Egyptian slave Jarha (1 Chron. ii, 36, 37; xi, 41). B.C. 1046.

2. An Ephraimite, son of Tahath and father of Shuthelah 2 (1 Chron. vii, 21). B.C. post 1875.

3. The regicide, son of an Ammonitess named Shimeath, who, in conjunction with Jehozabad, the son of a Moabitess, slew king Joash, to whom they were both household officers, in his bed (2 Kings xii, 21; 2 Chron. xxiv, 25, 26). In the first of these texts he is called JOZACHAR (q. v.). The sacred historian does not appear to record the mongrel parentage of these men as suggesting a reason for their being more easily led to this act, but as indicating the sense which was entertained of the enormity of Joash's conduct that even they, though servants to the king, and though only half Jews by birth, were led to conspire against him "for the blood of the sons of Jehoiada the priest." It would seem that their murderous act was not abhorred by the people; for Amaziah, the son of Joash, did not venture to call them to account till he felt himself well established on the throne, when they were both put to death (2 Kings xiv, 5, 6; 2 Chron. xxv, 3, 4). Joash had become unpopular from his idolatries (xxiv, 18), his oppression (ver. 22), and, above all, his calamities (ver. 23–25). The assassins were both put to death by Amaziah, but their children were spared in obedience to the law of Moses (Deut. xxiv, 16). The coincidence between the names *Zechariah* and *Jozachar* is remarkable.

4, 5, 6. Three Israelites, "sons" respectively of Zattu (Ezra, x, 27), Hashum (x, 33), and Nebo (x, 43), who divorced their Gentile wives, married after the return from Babylon. B.C. 458.

Zabadæ'an (Ζαβαδαῖος), the designation of an Arab tribe who were attacked and spoiled by Jonathan, on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1 Macc. xii, 31). Josephus calls them *Nabatæans* (*Ant.* xiii, 5, 10), but he is evidently in error. Nothing certain is known of them. Ewald (*Gesch.* iv, 382) finds a trace of their name in that of the place *Zabda* given by Robinson in his lists; but this is too far south, between the Yarmuk and the Zerka. Michaelis suggests the Arab tribe *Zobeideh*; but they do not appear in the necessary locality. Jonathan had pursued the enemy's army as far as the river Eleutherus (Nahr el-Kebir), and was on his march back to Damascus when he attacked and plundered the Zabadæans. We must look for them, therefore, somewhere to the north-west of Damascus. Accordingly, on the road from Damascus to Baalbek, at a distance of eight and two-third hours (twenty-six miles) from the former place, is the village of *Zebdâny*, standing at the upper end of a plain of the same name, which is the very centre of Antilibanus. The name is possibly a relic of the ancient tribe of the Zabadæans. According to Burckhardt (*Syria*, p. 3), the plain "is about three quarters of an hour in breadth and three hours in length; it is called *Ard Zebdenî*, or the district of Zebdenî; it is watered by the Barrada, one of whose sources is in the midst of it, and by the rivulet called *Moiet Zebdenî*, whose source is in the mountain behind the village of the same name." The plain is "limited on

one side by the eastern part of the Antilibanus, called here Jebel Zebdeni. The village is of considerable size, containing nearly 3000 inhabitants, who breed cattle and the silkworm, and have some dyeing-houses" (*ibid.*). Not far from Zebdâny, on the western slopes of Antilibanus, is another village called *Kefr Zebad*, which again seems to point to this as the district formerly occupied by the Zabadæans.

Zabadai'as (Ζαβαδαίας), the Greek form (1 Esdr. ix, 35) of the Heb. name (Ezra x, 43) ZABAD (q. v.).

Zab'bai (Heb. *Zabbay'*, זַבַּי [prob. an error for זַכַּי, *Zakkay'*]; Sept. Ζαβού; Vulg. *Zabbai* and *Zachaï*), the name of two Hebrews.

1. The father of Baruch, which latter repaired part of the wall of Jerusalem after the Captivity (Neh. iii, 20). B.C. ante 446. He is perhaps the same with ZACCAI (q. v.) of Ezra ii, 9.

2. A descendant of Bebai, who divorced his Gentile wife married after the return from Babylon (Ezra x, 28). B.C. 458.

Zab'bud (Heb. *Zabbud'*, זַבּוּד [prob. an error for זַכּוּר, *Zakkûr*, as in the marg.]: Sept. Ζαβούδ), a "son" of Bigvai who returned from Babylon with Ezra (Ezra viii, 14). B.C. 459. See ZACCUR.

Zabdæ'us (Ζαβδαῖος), the Greek form (1 Esdr. ix, 21) of the Heb. name (Ezra x, 20) ZEBADIAH (q. v.).

Zab'di (Heb. *Zabdi'*, זַבְדִּי, *my gift;* Sept. Ζαβδί, Ζαβρί, Ζαμβρί, etc.; Vulg. *Zabdi, Zabdias*), the name of several Hebrews.

1. Son of Zerah and father of Carmi the son of Achan of the tribe of Judah (Josh. vii, 1, 17, 18). B.C. ante 1618.

2. Third named of the nine sons of Shimhi (Shimei) the Benjamite (1 Chron. viii, 19). B.C. cir. 1612.

3. A Shiphmite (i. e. inhabitant of Shepham), David's commissary of vineyards and wine-cellars (1 Chron. xxvii, 27). B.C. 1043.

4. An Asaphite, father of Micha and grandfather of Mattaniah (Neh. xi, 17); elsewhere called ZACCUR (xii, 35) and ZICHRI (1 Chron. ix, 15). B.C. ante 446.

Zab'diel (Heb. *Zabdiel'*, זַבְדִּיאֵל, *gift of God*), the name of three Jews mentioned in the Old Test. and Apocrypha.

1. (Sept. Ζαβδιήλ.) The father of Jashobeam, the chief of David's warriors (1 Chron. xxvii, 2). B.C. ante 1046.

2. (Sept. Ζοχριήλ v. r. Βαδιήλ.) Son of Haggedolim ("one of the great men") and overseer of 128 of the captives returned from Babylon (Neh. xi, 14). B.C. 459.

3. (Sept. Ζαβδιήλ; Josephus, Ζάβηλος; Vulg. *Zabdiel.*) An Arabian chieftain who put Alexander Balas to death (1 Macc. xi, 17; Josephus, *Ant.* xiii, 4, 8). According to Diodorus, Balas was murdered by two of the officers who accompanied him (Müller, *Fragm. Hist.* ii, 16).

Zabriskie, JOHN LANSING, a venerated clergyman of the Reformed (Dutch) Church in America, was born in 1779 at Albany, N. Y. He graduated at Union College in 1797, studied theology under Dr. Theodoric Romeyn, and was licensed by the Classis of Albany in 1800. His first settlement was in the united churches of Greenbush and Wynantskill, near Albany, in 1800–11. In the latter year he removed to Hillsborough (or Millstone), near New Brunswick, N. J., where he ministered until his death, in 1850. His pulpit and parochial labors were said to be greater than those of any other minister of the region. He was a judicious, sensible, wise man; an excellent "old-fashioned" preacher; evangelical, earnest, and practical; a father to his people, and venerated by the ministry. His career was quietly useful, his character unspotted by the world, and his memory is cherished among the godly people of his large and important charge, upon whom he left the permanent stamp of his faithful teachings. He was in person short and stout, with a large head and face, genial in expression, and easy in his manners. With all his habitual gravity and professional air, at times "in his social intercourse he would astonish and excite you by his wit, his sarcasm, and even drollery." His talents were good, and his attainments in the old theology were respectable. He knew the Gospel, and felt it and preached it with clearness, zeal, and often with great power of immediate impression. See Corwin, *Manual of the Ref. Church in America*, p. 277, 278. (W. J. R. T.)

Za'bud (Heb. *Zabud'*, זָבוּד, *given;* Sept. Ζαβούδ v. r. Ζαββούθ), son of Nathan the prophet (1 Kings iv, 5). B.C. 1012. He is described as a priest (A. V. "principal officer"), and as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David (2 Sam. xv, 37; xvi, 16; 1 Chron. xxvii, 33). This position, if it were an official one, was evidently distinct from that of counsellor, occupied by Ahithophel under David, and had more of the character of private friendship about it, for Absalom conversely calls David the "friend" of Hushai (2 Sam. xvi, 17). Azariah, another son of Nathan, was "over all the (household) officers" of king Solomon; and their advancement may doubtless be ascribed not only to the young king's respect for the venerable prophet, who had been his instructor, but to the friendship he had contracted with his sons during the course of education. The office, or rather honor, of "friend of the king" we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the State necessarily imposes. It implies the possession of the utmost confidence of, and familiar intercourse with, the monarch, to whose person "the friend" at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognised ministers of government. In the Vat. MS. of the Sept. the word "priest" is omitted, and in the Arabic of the London Polyglot it is referred to Nathan. The Peshito-Syriac and several Hebrew MSS. for "Zabud" read "Zaccur." The same occurs in the case of ZABBUD.

Zab'ulon (Ζαβουλών), the Greek form (Matt. iv, 13, 15; Rev. vii, 8) of the Heb. name ZEBULUN (q. v.).

Zac'cai (Heb. *Zakkay'*, זַכַּי, *pure;* Sept. Ζακχαί v. r. Ζακχού), the ancestor of 760 of the Israelites who returned from Babylon (Ezra ii, 9; Neh. vii, 14). B.C. ante 536. See also ZABBAI; ZACCHÆUS.

Zacchæ'us (Ζακχαῖος, for the Heb. *Zaccai* [q. v.]), the name of two Jews, mentioned the one in the Apocrypha, and the other in the New Test.

1. An officer of Judas Maccabæus left with two others to besiege the citadel of Zion (2 Macc. x, 19). Grotius, from a mistaken reference to 1 Macc. v, 56, wishes to read καὶ τὸν τοῦ Ζαχαρίου.

2. The name of a tax-collector near Jericho, who, being short in stature, climbed up into a sycamore-tree, in order to obtain a sight of Jesus as he passed through that place. Luke only has related the incident (xix, 1–10). Zacchæus was a Jew, as may be inferred from his name and from the fact that the Saviour speaks of him expressly as "a son of Abraham" (υἱὸς Ἀβραάμ). So the latter expression should be understood, and not in a spiritual sense; for it was evidently meant to assert that he was one of the chosen race, notwithstanding the prejudice of some of his countrymen that his office under the Roman government made him an alien and outcast from the privileges of the Israelite. The term which designates this office (ἀρχιτελώνης) is unusual, but describes him, no doubt, as the superintendent of customs or tribute in the district of Jericho, where he lived, as one having a commission from his Roman principal (*manceps, publicanus*)

to collect the imposts levied on the Jews by the Romans, and who in the execution of that trust employed subalterns (the ordinary τελῶναι), who were accountable to him, as he in turn was accountable to his superior, whether he resided at Rome, as was more commonly the case, or in the province itself. See PUBLICAN. The office must have been a lucrative one in such a region, and it is not strange that Zacchæus is mentioned by the evangelist as a rich man (οὗτος ἦν πλούσιος). Josephus states (*Ant.* xv, 4, 2) that the palm-groves of Jericho and its gardens of balsam were given as a source of revenue by Antony to Cleopatra, and, on account of their value, were afterwards redeemed by Herod the Great for his own benefit. The sycamore-tree is no longer found in that neighborhood (Robinson, *Bibl. Res.* i, 559); but no one should be surprised at this, since "even the solitary relic of the palm-forest, seen as late as 1838"—which existed near Jericho, has now disappeared (Stanley, *Sinai and Pal.* p. 307). The eagerness of Zacchæus to behold Jesus indicates a deeper interest than that of mere curiosity. He must have had some knowledge, by report at least, of the teachings of Christ, as well as of his wonder-working power, and could thus have been awakened to some just religious feeling, which would make him the more anxious to see the announcer of the good tidings, so important to men as sinners. The readiness of Christ to take up his abode with him, and his declaration that "salvation" had that day come to the house of his entertainer, prove sufficiently that "He who knows what is in man" perceived in him a religious susceptibility which fitted him to be the recipient of spiritual blessings. Reflection upon his conduct on the part of Zacchæus himself appears to have revealed to him deficiencies which disturbed his conscience, and he was ready, on being instructed more fully in regard to the way of life, to engage to "restore fourfold" for the illegal exactions of which he would not venture to deny (εἴ τινός τι ἐσυκοφάντησα) that he might have been guilty. At all events, he had not lived in such a manner as to overcome the prejudice which the Jews entertained against individuals of his class, and their censure fell on him as well as on Christ when they declared that the latter had not scorned to avail himself of the hospitality of "a man that was a sinner." The Saviour spent the night probably (μεῖναι, ver. 5, and καταλῦσαι, ver. 7, are the terms used) in the house of Zacchæus, and the next day pursued his journey to Jerusalem. He was in the caravan from Galilee, which was going up thither to keep the Passover. The entire scene is well illustrated by Oosterzee (Lange, *Bibelwerk*, iii, 285).

We read in the Rabbinic writings also of a Zacchæus who lived at Jericho at this same period, well known on his own account, and especially as the father of the celebrated rabbi Jochanan ben-Zachai (see Sepp, *Leben Jesu*, iii, 166). This person may have been related to the Zacchæus named in the sacred narrative. The family of the Zacchæi was an ancient one, as well as very numerous. They are mentioned in the books of Ezra (ii, 9) and Nehemiah (vii, 14) as among those who returned from the Babylonian captivity under Zerubbabel, when their number amounted to seven hundred and sixty. For the modern traditions respecting Zacchæus's house, see Robinson (*Bibl. Res.* ii, 543). According to ecclesiastical tradition, Zacchæus eventually became bishop of Cæsarea in Palestine (*Const. Nat. Apost.* vii, 46; comp. Clement, *Recogn.* iii, 65 sq.). See Sturemberg, *Zacchæus Illustratus*, in the *Symbol. Duisb.*; Kresse, *De Sycamoro Zacchæi* (Lips. 1694); Crossman, *Hist. of Zacchæus* (Lond. 1854); and the literature referred to by Darling, *Cyclop. Bibliog.* col. 1031, 1032. See JESUS CHRIST.

Zac'chur or **Zac'cur** (Heb. *Zakkur'*, זַכּוּר, *mindful*; Sept. Ζακχούρ v. r. Ζακούρ or Ζακχώρ), the name of several Hebrews. See ZABBUD.

1. A Simeonite, son of Hamuel and father of the Shimei whose posterity became numerous (1 Chron. iv, 26, A. V. "Zacchur"). B.C. considerably ante 1612.

2. The father of Shimea, which latter was the Reubenite "spy" sent out to explore Canaan the second time (Numb. xiii, 4). B.C. ante 1618.

3. A Levite, third named of the four "sons of Merari by Jaaziah" (1 Chron. xxiv, 27). B.C. 1043.

4. First named of the four sons of Asaph as Levitical musicians in the arrangement of David (1 Chron. xxv, 2, 10; Neh. xii, 35). B.C. 1043.

5. Son of Imri and builder of part of the wall of Jerusalem under Nehemiah (Neh. iii, 2). B.C. 446.

6. Son of Mattaniah and father of the Hanan whom Nehemiah appointed to distribute the treasures (Neh. xiii, 13). B.C. ante 410.

7. A Levite who signed the sacred covenant with Nehemiah (Neh. x, 12). B.C. 410.

Zachariä, GOTTHILF TRAUGOTT, a German theologian, was born at Tauchardt, in Thuringia, in 1729, and studied at Königsberg and Halle, being the pupil, associate, and amanuensis in the latter place of the learned Baumgarten. He was called in 1760 to the newly founded University of Bützow, in 1765 to Göttingen, and in 1775 to Kiel, where he died two years afterwards. His reputation as a scholar rests principally upon the *Biblische Theologie, oder Untersuchung des Grundes der vornehmsten biblischen Lehren* (1771–75, 4 pts., 3 sections, with Suppl. by Volborth [1786]). The work occupied the supranaturalistic ground held by Baumgarten, professing a belief in revelation and miracles, but applying the historico-critical method of interpretation to the proofs deduced from Scripture, and either eliminating them altogether or depriving them of any considerable force. The end of the divine economy of redemption is represented as being the blessedness which Christ will bestow, which consists in the fruits of his atonement. The necessity for an atonement is, however, said to conflict with the idea of the freedom of the divine will. A progressive economy of grace is spoken of, but is shown in its outward manifestations in the mere enumeration of historical events only. It is said to have been God's first design to establish faith in the true God, and to reveal nothing respecting Christ until the truth respecting God should have been sufficiently impressed on the minds of men. The work evidently does not deserve the encomiums bestowed on it by Nitzsch, Schenkel, etc. Zachariä published, besides, paraphrastic expositions of the epistles to the Romans, Corinthians, Galatians, Ephesians, Colossians, Thessalonians, Hebrews, etc., which were favorably received and repeatedly published. See Thiess, *Gelehrtengesch. der Universität Kiel*, pt. ii; Döring, *Die gelehrten Theologen Deutschlands*, pt. iv; Schenkel, in *Stud. u. Krit.* (*Aufgabe der Bibl. Theol.*), 1852, No. 1; Herzog, *Real-Encyklop.* s. v.

Zachari'ah (*a*, 2 Kings xiv, 29; xv, 8, 11; *b*, 2 Kings xviii, 2). See ZECHARIAH.

Zachari'as (Ζαχαρίας), the Greek form of the Heb. name *Zechariah*; applied to several men in the Apocrypha and New Test., besides those mentioned in the Old Test.: the priest in Josiah's reign (1 Esdr. i, 8), the lesser prophet (vi, 1; vii, 3), the adviser of Ezra (viii, 44; comp. Ezra viii, 16), the "son" of Pharosh (1 Esdr. viii, 30; comp. Ezra viii, 3), the "son" of Bebai (1 Esdr. viii, 37; comp. Ezra viii, 11), a "son" of Elam (1 Esdr. ix, 27; comp. Ezra x, 26), and one (1 Esdr. i, 15) who is properly called *Heman* (2 Chron. xxxv, 15), and another (Σαραίας, 1 Esdr. v, 8) properly called *Azariah*, or *Seraiah* (Ezra ii, 2; Neh. vii, 7).

1. Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the Temple (Matt. xxiii, 35; Luke xi, 51). There has been much dispute who this Zacharias was. There is no reason to identify him with the Zechariah son of Jeberechiah mentioned in Isa. viii, 2. It is singular that Josephus (*War*, iv, 5, 4) men-

tions another Zacharias, son of Baruch, who was slain by the Jews in the Temple shortly before the last siege of Jerusalem began (see Whiston's note, *ad loc.*). From the time of Origen, who relates that the father of John the Baptist was killed in the Temple, many of the Greek fathers have maintained that this is the person to whom our Lord refers. The name of the father of Zacharias not being mentioned by Luke, some unwarrantably suppose that the name of Barachias crept into the text of Matthew from a marginal gloss, a confusion having been made between Zacharias, the son of Jehoiada, and Zacharias the prophet, the son of Barachias (Berechiah). There can be little or no doubt that the allusion is to Zechariah, the son of Jehoiada (2 Chron. xxiv, 20, 21). As the book of Chronicles—in which the murder of this Zechariah occurs—closes the Hebrew canon, this assassination was the last of the murders of righteous men recorded in the Bible, just as that of Abel was the first (see Renan, *Vie de Jésus*, p. 353). See ZECHARIAH.

2. Father of Joseph, a leader in the first campaign of the Maccabæan war (1 Macc. v, 18, 56–62).

3. Father of John the Baptist (Luke i, 5, etc.). B.C. ante 8.

Zacharias, pope from A.D. 741 to 752. He induced the Lombard king Luitprand to restore the cities taken from Rome in 739, to conclude a truce for twenty years, and subsequently to desist from the siege of Ravenna and restore all the territory taken from the exarchate. He was equally successful in influencing Luitprand's successor, Rachis, as respects the interruption of his conquests, and even received that monarch and his queen and daughter into the number of his clergy (749) after their abdication of the throne. He also consecrated Carloman to the clerical office (747). He advised the Byzantine emperor Copronymus to replace the images in the churches. Boniface, the apostle to the Germans, found in Zacharias an energetic and able manager of the interests of Rome, and became his agent in the elevation of the Carlovingian dynasty. Zacharias held a synod in 743 at which fifty-nine bishops were present, and which dealt with questions of discipline. He translated the *Dialogues* of Gregory the Great into Greek, and purchased the liberty of many slaves destined by the Venetians for Africa. See Jaffé, *Regesta Pontificum;* Migne, *Patrologie*, tom. 89; Würtwein and Giles, collections of Boniface's letters, *St. Bonif. Opera* (Lond. 1845), vol. i; Herzog, *Real-Encyklop.* s v.

Zacharias, Daniel, D.D., an esteemed minister of the German Reformed Church, was born in Washington County, Md., Jan. 14, 1806. He united with the Church under the Rev. James Ross Reily, and soon afterwards commenced his classical studies, preparatory to the ministry, at the Hagerstown Academy, and finished the same in Canonsburg, Pa. Subsequently he entered the Seminary of the Reformed Church, then located in Carlisle, where he completed his theological course under the Rev. Lewis Mayer, D.D. He was licensed and ordained in 1828, and located in York County. In 1830 he took charge of the Reformed Church in Harrisburg, where he continued to labor until 1835, when he removed to Frederick City, Md. Here he labored with great acceptance and success to the close of his long and useful life. He died March 31, 1873. Dr. Zacharias was a man of superior natural endowments, high culture, amiable disposition, and more than ordinary pulpit abilities. "Few men have been so loved by their congregations, or have so grown into the affections of the community in which they lived." As a public speaker he was greatly admired, and universally esteemed as a most excellent pastor, genial companion, and trusty friend. He was chosen president of the District Synod in 1835, and of the General Synod in 1866. He aided materially in compiling the hymn-book of the Reformed Church, and also in getting up its present *Order of Worship*. See *Ref. Church Mess.* April 9, 1873. (D. Y. H.)

X.—X x x

Zach'ary (*Zacharias*), a mode of Anglicizing (2 Esdr. i, 40) the name of the prophet ZECHARIAH.

Za'cher (Heb. *Ze'ker*, זֶכֶר, in pause *Za'ker*, זָכֶר, *memorial;* Sept. Ζαχούρ v. r. Ζακχούρ), last named of the eight sons of Jehiel the founder of Gibeon, by his wife Maachah (1 Chron. viii, 31); elsewhere (ix, 37) called *Zechariah* (q. v.).

Za'dok (Heb. *Tsadok'*, צָדוֹק, *righteous;* Sept. Σαδώκ v. r. Σαδδούκ, Σαδώκ, etc.; Josephus Σάδωκος, *Ant.* vii, 2, 2, etc.), the name of several Hebrews, and one that also appears occasionally in the post-Biblical history. The associate of Judah the Gaulonite, the well-known leader of the agitation against the census of Quirinus, was a certain Pharisee named Zadok (Josephus, *Ant.* xviii, 1, 1), and the sect of the Sadducees (q. v.) is reputed to have derived both its name and origin from a person of the same name, a disciple of Antigonus of Soho. (See Lightfoot, *Hebr. and Talm. Exerc.* on Matt. iii, 8; Renan, *Vie de Jésus*, p. 216.) A "Sadoc" (Σαδώκ) finally occurs in our Saviour's genealogy (Matt. i, 14). It is, moreover, worth noticing that the New-Test. name *Justus* (Acts i, 23; xviii, 7; Col. iv, 11) is the literal translation of Zadok. Zedekiah, Jehozadak, may likewise be compared.

1. Son of Ahitub, and one of the two chief priests in the time of David, Abiathar (q. v.) being the other. B.C. 1023. Zadok was of the house of Eleazar the son of Aaron (1 Chron. xxiv, 3). The first mention of him is in 1 Chron. xii, 28, where we are told that he joined David at Hebron, after Saul's death, with twenty-two captains of his father's house, and apparently with nine hundred men (4600–3700, ver. 26, 27). Up to this time, it may be concluded, he had adhered to the house of Saul. But henceforth his fidelity to David was inviolable. When Absalom revolted, and David fled from Jerusalem, Zadok and all the Levites bearing the ark accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite (2 Sam. xv, xvii). When Absalom was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return (xix, 11). When Adonijah, in David's old age, set up for king, and had persuaded Joab and Abiathar the priest to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 Kings i). For this fidelity he was rewarded by Solomon, who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room (ii, 27, 35). From this time, however, we hear little of him. It is said in general terms, in the enumeration of Solomon's officers of state, that Zadok was the priest (iv, 4; 1 Chron. xxix, 22), but no single act of his is mentioned. Even in the detailed account of the building and dedication of Solomon's Temple his name does not occur, though Josephus says that "Sadoc the high-priest was the first high-priest of the Temple which Solomon built" (*Ant.* x, 8, 6). In 2 Sam. xv, 27 Zadok is named a seer; but we have no further or more particular information as to the revelations which were granted to him. See PRIEST.

We have no means of knowing how the high-priesthood passed out of the line of Phinehas, the son of Eleazar, who was the elder son of Aaron, into the line of Eli, who was descended from Ithamar, Aaron's younger son; but we do know the doom pronounced by Jehovah, that the unworthy house of Eli should be dispossessed. No doubt much confusion had ensued upon the death of Eli's two sons, and the capture of the ark by the Philistines; of this we have abundant evidence: (1) in the unsettled position of the tabernacle, till we find David honoring it at Gibeon; (2) in the want of interest in the ark, till he brought it up to Mount Zion; and (3) in the absence of any fixed centre of worship, so that Samuel sacrificed in different places, according to the irregular manner of that period of transition in

which he presided. Saul apparently attempted to extirpate the high-priestly house of Eli, on account of what he reckoned the treason of Abimelech (1 Sam. xxii, 17–23), so that only his son Abiathar escaped; and the following chapter narrates how this young man came to David, carrying with him the high-priest's ephod, and how Jehovah acknowledged him as the true high-priest, inquiring of God, on behalf of that fugitive, who was the true king of Israel. The only conjecture we feel disposed to make is that king Saul may at this time have declared that Abiathar was an outlaw, who had forfeited the high-priesthood, and may have declared that the office reverted to the house of Eleazar, to which Zadok belonged; there might be a stroke of policy in his thus restoring the constitution of the priesthood according to the law of Moses, analogous to his slaughter of the Gibeonites, "in his zeal to the children of Israel and Judah" (2 Sam. xxi, 2). If so, it is easy to see how the two rival royal houses had their rival priestly houses too; and how, at the end of the civil war, David's policy of gradual and amicable reconstruction would lead him to acknowledge both high-priests, especially after Zadok's hearty adhesion to David's interest. Perhaps, in memory of his early military service, Zadok had a place among the princes of the tribes assigned him by David, as ruler over the Aaronites (1 Chron. xxvii, 17). In later times we usually find two priests, the high-priest and the second priest (2 Kings xxv, 18), and there does not seem to have been any great difference in their dignity. So, too, Luke iii, 2. Zadok and Abiathar were of nearly equal dignity (2 Sam. xv, 35, 36; xix, 11). Hophni and Phinehas, again, and Eleazar and Ithamar, are coupled together, and seem to have been holders of the office, as it were, in commission. The duties of the office, too, were, in the case of Zadok and Abiathar, divided. Zadok ministered before the tabernacle at Gibeon (1 Chron. xvi, 39); Abiathar had the care of the ark at Jerusalem; not, however, exclusively, as appears from 1 Chron. xv, 11; 2 Sam. xv, 24, 25, 29. Hence, perhaps, it may be concluded that from the first there was a tendency to consider the office of the priesthood as somewhat of the nature of a corporate office, although some of its functions were necessarily confined to the chief member of that corporation; and if so, it is very easy to perceive how superior abilities, on the one hand, and infancy or incapacity, on the other, might operate to raise or depress the members of this corporation respectively. Zadok seems to have been succeeded in the priesthood by his son Azariah (1 Kings iv, 2), strictly speaking his son's son, if we observe 1 Chron. vi, 8, 9, and 2 Sam. xv, 27. That it continued without derangement in his family may be inferred by the genealogies, and from the incidental reference to "Azariah, the chief priest, of the house of Zadok," in Hezekiah's time (2 Chron. xxxi, 10). The language in Ezek. xl, 46; xliii, 19; xliv, 15; xlviii, 11 bears high testimony to the faithfulness of the priests, the sons of Zadok; so much so that the prophet takes no notice of any priests besides them. See HIGH-PRIEST.

2. Father of Jerusha, who was the wife of king Uzziah and mother of king Jotham (2 Kings xv, 33; 2 Chron. xxvii, 1). B.C. 755.

3. According to the genealogy of the high-priests in 1 Chron. vi, 12, there was a second Zadok, son of a second Ahitub, son of Amariah; and he is there given as the father of Shallum. B.C. cir. 700. He seems also to be referred to in ix, 11; Neh. xi, 11. Some critics are disposed to regard this name as an interpolation by a copyist's error; but the person in question seems to be the high-priest called *Hosaiah* in the *Seder Olam*, and *Odeas* (Ὠδέας) by Josephus (*Ant.* x, 8, 6). See HIGH-PRIEST.

4. Son of Baana, who repaired a portion of the wall in the time of Nehemiah (Neh. iii, 4). B.C. 446. He is probably the same as is in the list of those that sealed the covenant in Neh. x, 21, as in both cases his name follows that of Meshezabeel. But if so, we know that he was not a priest, as his name would at first sight lead one to suppose, but one of "the chief of the people," or laity. With this agrees his patronymic Baana, which indicates that he was of the tribe of Judah; for Baanah, one of David's mighty men, was a Netophathite (2 Sam. xxiii, 29), i. e. of Netophah, a city of Judah. The men of Tekoah, another city of Judah, worked next to Zadok. Meshullam of the house of Meshezabeel, who preceded him in both lists (Neh. iii, 4 and x, 20, 21) was also of the tribe of Judah (xi, 24). Intermarriages of the priestly house with the tribe of Judah were more frequent than with any other tribe.

5. Son of Immer, a priest who repaired a portion of the wall over against his own house (Neh. iii, 29). B.C. 446. He belonged to the 16th course (1 Chron. xxiv, 14), which was one of those that returned from Babylon (Ezra ii, 37).

6. A scribe, one of the three principal treasurers appointed by Nehemiah (Neh. xiii, 13). B.C. 410. He was perhaps identical with No. 4 or 5 above.

Za'ham (Heb. id., זַחַם, in pause זָחָם, *rancidity* or *fatness;* Sept. Ζαάμ v. r. Ζαλάμ and Ἀμολάμ; Vulg. *Zoom*), last named of the three sons of Rehoboam by one of his wives (2 Chron. xii, 19), named Abihail (q. v.), according to the common version, but, as Keil maintains, (*Comment.* ad loc.) by Mahath (Abihail being the mother of the latter). B.C. 973.

Za'ïr (Heb. *Tsaïr'*, צָעִיר, *small*, as often; Sept. Σιώρ; Vulg. *Seira*), a place named in 2 Kings viii, 21, in the account of Joram's expedition against the Edomites, as one to which he went with all his chariots. There he and his force appear to have been surrounded, and only to have escaped by cutting their way through in the night. This is not, however, the interpretation of the Jewish commentators, who take the word חַצֵּרִים to refer to the neighboring parts of the country of Edom (see Rashi, *On 2 Chron. xxi*, 9). The parallel account in Chronicles (xxi, 9) agrees with this, except that the words "to Zair" are omitted, and the words "with his princes" inserted. This is followed by Josephus (*Ant.* ix, 5, 1). The omitted and inserted words have a certain similarity both in sound and in their component letters, צָעִירָה and עִם־שָׂרָיו; and on this it has been conjectured that the latter were substituted for the former either by the error of a copyist or intentionally, because the name Zair was not elsewhere known (see Keil, *Comment. on 2 Kings viii*, 21). Others, again, as Movers (*Chronik*, p. 218) and Ewald (*Gesch.* iii, 524), suggest that Zair is identical with *Zoar* (צֹעַר or צוֹעַר). Certainly in the Middle Ages the road by which an army passed from Judæa to the country formerly occupied by Edom lay through the place which was then believed to be Zoar, below Kerak, at the south-east quarter of the Dead Sea (Fulcher, *Gesta Dei*, p. 405), and so far this is in favor of the identification; but there is no other support to it in the MS. readings either of the original or the versions. A third conjecture, grounded on the readings of the Vulg. (*Seira*) and the Arab. version (*Sa'ir*), is that Zair is an alteration for *Seir* (שֵׂעִיר), the country itself of the Edomites (Thenius, *Kurzgef. exeget. Handb.*). The objection to this is that the name of Seir appears not to have been known to the author of the book of Kings.

Za'laph (Heb. *Tsalaph'*, צַלָּף, *wound;* Sept. Σελέφ v. r. Σελέ and Ἐλέφ; Vulg. *Seleph*), the father of Hanun, which latter rebuilt part of the wall of Jerusalem after the Exile (Neh. iii, 30). B.C. ante 446.

Zal'mon (Heb. *Tsalmon'*, צַלְמוֹן, *shady;* Sept. Σελμών v. r. Σελλώμ, etc.; Vulg. *Selmon*), the name of a man and of a hill.

1. An Ahohite, one of David's warriors (2 Sam. xxiii, 28), called in the parallel passage (1 Chron. xi, 29) ILAI

(q. v.), which Kennicott prefers (*Dissert.* p. 187). See DAVID.

2. A mountain (הַר) or wooded eminence in the immediate neighborhood of Shechem, from which Abimelech and his people cut down the boughs with which he suffocated and burned the Shechemites who had taken refuge in the citadel (Judg. ix, 48). The reading of the Sept. here (Ἑρμών) is remarkable both in itself and in the fact that the two great MSS. agree in a reading so much removed from the Hebrew; but it is impossible to suppose that *Hermon* (at any rate, the well-known mountain of that name) is referred to in the narrative of Abimelech. The rabbins mention a place of the same name, but evidently far from the necessary position (Schwarz, *Palest.* p. 137). The name *Suleimijjeh* is attached to the S.E. portion of Mount Ebal (see the map of Dr. Rosen, *Zeitschr. der deutschen morgenl. Gesell.* xiv, 634), and Jebel *Sleiman* is the name of a high conspicuous summit S.W. of and linked with Mount Gerizim, having on it a tomb attributed by Mohammedan tradition to Sleiman el-Farsi (Van de Velde, *Memoir*, p. 354). The only high mountains around Shechem are Ebal and Gerizim, and Zalmon may be another name for one of these. The name of *Dalmanutha* has been supposed by some to be a corruption of that of Tsalmon (Otho, *Lex. Rabb.* s. v. "Dalmanutha").

It is usually supposed that this hill is mentioned in Psa. lxviii, 14 (A. V. "Salmon"); and this is probable, though the passage is peculiarly difficult, and the precise allusion intended by the poet seems hopelessly lost. Commentators differ from each other; and Fürst, within 176 pages of his *Handwörterbuch*, differs from himself (see שָׁלַג and צַלְמוֹן). Indeed, of six distinguished modern commentators—De Wette, Hitzig, Ewald, Hengstenberg, Delitzsch, and Hupfeld—no two give distinctly the same meaning; and Mr. Keble, in his admirable version of the Psalms, gives a translation which, though poetical, as was to be expected, differs from any one of those suggested by these six scholars. The literal translation of the words תְּשַׁלֵּג בְּצַלְמוֹן is "Thou wouldst make it snow," or "It would snow," with liberty to use the verb either in the past or in the future sense. As, notwithstanding ingenious attempts, this supplies no satisfactory meaning, recourse is had to a translation of a comparative character, "Thou makest it white as snow," or "It is white as snow"—words to which various metaphorical meanings have been attributed. The allusion which, through the *Lexicon* of Gesenius, is most generally received is that the phrase refers to the ground being snow-white with bones after a defeat of the Canaanitish kings, and this may be accepted by those who will admit that bleaching bones would be left upon a battle-field. At the same time, it is to be remembered that the figure is a very harsh one, and that it is not really justified by passages quoted in illustration of it from Latin classical writers, such as "campique ingentes ossibus albent" (Virgil, *Æn.* xii, 36) and "humanis ossibus albet humus" (Ovid, *Fast.* i, 558), for in these cases the word "bones" is actually used in the text, and is not left to be supplied by the imagination. Granted, however, that an allusion is made to bones of the slain, there is a divergence of opinion as to whether Salmon was mentioned simply because it had been the battle-ground of some great defeat of the Canaanitish kings, or whether it is only introduced as an image of snowy whiteness. Of these two explanations, the first would be, on the whole, most probable; for Salmon cannot have been a very high mountain, as the highest mountains near Shechem are Ebal and Gerizim, and of these Ebal, the highest of the two, is only 1028 feet higher than the city (see Robinson's *Gesenius*, p. 895 a). If the poet had desired to use the image of a snowy mountain, it would have been more natural to select Hermon, which is visible from the eastern brow of Gerizim, is about 10,000 feet high, and is covered with perpetual snow. Still it is not meant that this circumstance by itself would be conclusive, for there may have been particular associations in the mind of the poet unknown to us which led him to prefer Salmon.—Smith. It is perhaps not too great a stretch of fancy in this highly figurative Psalm to suppose that the hill in question, being near Shechem, in the centre of the country, may have been (or conceived as being) the scene of a severe engagement in the conquest of Canaan; and the prostrate bodies of the slain foe, covered with their white Oriental garments, are pictured like snow upon the distant background of the dark mountain-side. The use of the Heb. future points out the conceptual character of the statement, and justifies the translation as a metaphor, "It *seemed* to snow."

Zalmo'nah (Heb. *Tsalmonah'*, צַלְמֹנָה, *shady;* Sept. Σελμωνᾶ; Vulg. *Salmona*), the name of a desert station (the 45th) of the Israelites, which they reached between leaving Mount Hor and camping at Punon, although they must have turned the southern point of Edomitish territory by the way (Numb. xxxiii, 41). It therefore lay on the south-east side of Edom, but hardly so far north as Maan, a few miles east of Petra, as Raumer thinks. More probably Zalmonah may be in the *Wady el-Amrân*, which runs into the Wady Ithm, close to where Elath anciently stood. See EXODE.

Zalmun'na (Heb. *Tsalmunna'*, צַלְמֻנָּע, apparently from צֶל, *shadow*, and מָנַע, *to withhold*, i. e. *deprived of protection;* Sept. and Josephus, Σαλμανά), last named of the two "kings" of Midian, whose capture and death by the hands of Gideon himself formed the last act of his great conflict with Midian (Judg. viii, 5–21; Psa. lxxxiii, 11). B.C. 1361. See ZEBA.

The distinction between the "kings" (מְלָכִים, *melakim*) and the "princes" (שָׂרִים, *sarim*) of the Midianites on this occasion is carefully maintained throughout the narrative (Judg. viii. 5, 12, 26). "Kings" of Midian are also mentioned in Numb. xxxi, 8; but when the same transaction is referred to in Josh. xiii, 21, they are designated by a different title (נְשִׂאִים, *nesiim;* A. V. "princes"). Elsewhere (Numb. xxii, 4, 7) the term *elders* (זְקֵנִים, *zekenim*) is used, answering in signification, if not in etymology, to the Arabic *sheik*. It is difficult, perhaps impossible, to tell how far these distinctions are accurate, and how far they represent the imperfect acquaintance which the Hebrews must have had with the organization of a people with whom, except during the orgies of Shittim, they appear to have been always more or less at strife and warfare (1 Chron. v, 10, 19–22). The unintelligibility of the names is in favor of their being correctly retained rather than the reverse. It should not be overlooked that they are not, like Oreb and Zeeb, attached also to localities, which always throws a doubt on the name when attributed to a person as well. Josephus inverts the distinction. He styles Oreb and Zeeb βασιλεῖς, and Zebah and Zalmunna ἡγεμόνες (*Ant.* v, 7, 5). The vast horde which Gideon repelled must have included many tribes under the general designation of "Midianites, Amalekites, children of the East," and nothing would be easier or more natural than for the Hebrew scribes who chronicled the events to confuse one tribe with another in so minute a point as the title of a chief. In the great Bedawin tribes of the present day, who occupy the place of Midian and Amelek, there is no distinctive appellation answering to the *mélek* and *sâr* of the Hebrew narrative. Differences in rank and power there are as between the great chief, the acknowledged head of the parent tribe, and the lesser chiefs who lead the sub-tribes into which it is divided, and who are, to a great extent, independent of him. But the one word *sheik* is employed for all. The great chief is the *sheik el-kebîr;* the others are *min el-masheik*, "of the sheiks," i. e. of sheik rank. See MIDIANITE.

Zam'bri (Ζαμβρί, Vulg. *Zamri*), the Greek form

(1 Macc. ii, 26) of the Heb. name (Numb. xxv, 14) ZIMRI (q. v.).

Zam'bris (Ζαμβρίς v. r. Ζαμβρί), a corrupt Greek form (1 Esdr. ix, 34) of the Heb. name (Ezra x, 42) AMARIAH (q. v.).

Za'moth (Ζαμώθ v. r. Ζαμόθ, Vulg. *Zathoim*), a corrupt Greek form (1 Esdr. ix, 28) of the Heb. name (Ezra x, 27) ZATTU (q. v.).

Zamzum'mim (Heb. *Zamzummim'*, זַמְזֻמִּים; Sept. Ζομζομμεὶν v. r. Ζοχομμίν, Vulg. *Zomzommim*, A. V. "Zamzummims"), the Ammonitish name for the people who by others (though who they were does not appear) were called Rephaim (q. v.) (Deut. ii, 20 only). They are described as having originally been a powerful and numerous nation of giants—"great, many, and tall"—inhabiting the district which at the time of the Hebrew conquest was in the possession of the Ammonites, by whom the Zamzummim had a long time previously been destroyed. Where this district was it is not, perhaps, possible exactly to define; but it probably lay in the neighborhood of Rabbath-Ammon (the present Ammân), the only city of the Ammonites of which the name or situation is preserved to us, and therefore eastward of that rich undulating country from which Moab had been forced by the Amorites (the modern Belka), and of the numerous towns of that country whose ruins and names are still encountered.

From a slight similarity between the two names, and from the mention of the Emim in connection with each, it is usually assumed that the Zamzummim are identical with the *Zuzim* (q. v.) (Gesenius, *Thesaur.* p. 410 *a*; Ewald, *Gesch.* i, 308, note; Knobel, *On Gen. xiv*, 5). Ewald further supports this by identifying Ham (q. v.), the capital city of the Zuzim (Gen. xiv, 5), with Ammon. But at best the identification is very conjectural.

Various attempts have been made to explain the name: as, by comparison with the Arabic *zamzam*, "long-necked;" or *samsam*, "strong and big" (Simonis, *Onomast.* p. 135); or as "obstinate," from זָמַם (Luther), or as "noisy," from זָמְזַם (Gesenius, *Thesaur.* p. 419), or as onomatopoetic, intended to imitate the unintelligible jabber of foreigners. Michaelis (*Supplem.* No. 629) playfully recalls the likeness of the name to that of the well *Zem-zem* at Mecca, and suggests thereupon that the tribe may have originally come from Southern Arabia. Notwithstanding this banter, however, he ends his article with the following discreet words, "Nihil historiæ, nihil originis populi novimus: fas sit etymologium æque ignorare." See *Journ. Sac. Lit.* 1852, p. 366.

Zano'ah (Heb. *Zano'ach*, זָנוֹחַ [Neh. xi, 30, זָנֹחַ], prob. *marsh*), the name of two towns in the tribe of Judah.

1. (Sept. Ζανώ v. r. Τανώ, Vulg. *Zanoë*.) A place in the lowland (Shephelah), named in connection with Zoreah and Jarmuth (Josh. xv, 34), in the group occupying the north-western corner of the district. See JUDAH. The name recurs in its old connection in the lists of Nehemiah, both of the towns which were reinhabited by the people of Judah after the Captivity (xi, 30), and of those which assisted in repairing the wall of Jerusalem (iii, 13). Jerome says (*Onomast.* s. v. "Zanohua") that it was still called *Zanua* in his day, and lay in the region of Eleutheropolis on the way to Jerusalem. The name and position tolerably correspond to those of *Zanû'a*, a site which was pointed out to Dr. Robinson from Beit Nettîf (*Bibl. Res.* ii, 16), and which in the maps of Van de Velde and of Tobler (*Dritte Wanderung*) is located on the north side of the Wady Ismail, two miles east of Zareah, and four miles north of Yarmuk. Rabbi Schwarz inaccurately calls it *Zamea* (*Palest.* p. 102).

2. (Sept. [in Josh., taking in the following name] Ζανωακείμ v. r. Ζακαναείμ, Vulg. *Zanoël;* in Chron. Ζαμών, Vulg. *Zanoë*.) A town in the highland district, the mountain proper (Josh. xv, 56), named in the same group with Maon, Carmel, Ziph, and other places known to lie south of Hebron. It is (as Van de Velde suggests, *Memoir*, p. 354) not improbably identical with *Sanûte*, which is mentioned by Seetzen (*Reisen*, iii, 29) as below Senuîa, and appears to be about ten miles south of Hebron. At the time of his visit it was the last inhabited place to the south. Robinson (*Bibl. Res.* ii, 204, note) gives the name differently, *Za'nûtah;* and it will be observed that, like Zanu'ah above mentioned, it contains the *Ain*, which the Hebrew name does not. The English engineers found (*Quar. Report.* of the "Pal. Explor. Fund," Jan. 1875, p. 15) an ancient site called *Khirbet Sanût* (written with an *Elif*=א), situated immediately west of Khirbet Yekin (the Cain of the context), which Tristram prefers as the representative of this Zanoah (*Bible Places*, p. 62).

In the genealogical lists of the tribe of Judah in 1 Chron., Jekuthiel is said to have been the father (i. e. founder or rebuilder) of Zanoah (iv, 18); and, as far as the passage can be made out, some connection appears to be intended with "Bithiah, the daughter of Pharaoh." This mention of Bithiah probably points to some colonization of the place by Egyptians or by Israelites directly from Egypt. In Seetzen's account of Sanûte (Za'nûtah) there is a curious token of the influence which events in Egypt still exercised on the place (*Reisen*, iii, 29). Here it is also mentioned with Socho and Eshtemoa, both of which places are recognisable in the neighborhood of Za'nûtah. The Jewish interpreters considered the whole of this passage of 1 Chron. iv to refer to Moses, and interpret each of the names which it contains as titles of him. "He was chief of Zanoach," says the Targum, "because for his sake God *put away* (זָנַח) the sins of Israel."

Zaph'nath-Paäne'äh (Heb. *Tsaphenath' Paane'äch*, צָפְנַת פַּעְנֵחַ; Sept. Ψονθομφανήχ, Vulg. *salvator mundi*), a name given by Pharaoh to Joseph (Gen xli, 45). See JOSEPH.

I. *Form of the Word.*—Various forms of this name, all traceable to the Hebrew or Sept. original, occur in the works of the early Jewish and Christian writers, chiefly Josephus, from different MSS. and editions of whose *Antiquities* (ii, 6, 1) no less than eleven forms have been collected following both originals, some variations being very corrupt; but from the translation given by Josephus it is probable that he transcribed the Hebrew. Philo (*De Nominum Mut.* [ed. Col. 1613], p. 819 c) and Theodoret (i, 106, ed. Schulz) follow the Sept., and Jerome the Hebrew. The Coptic version nearly transcribes the Sept., *psonthomphanek*.

In the Hebrew text the name is divided into two parts. Every such division of Egyptian words being in accordance with the Egyptian orthography—as No-Ammon, Pi-beseth, Poti-Pherah—we cannot, if the name be Egyptian, reasonably propose any change in this case; if the name be Hebrew, the same is certain. There is no *prima facie* reason for any change in the consonants.

The Sept. form seems to indicate the same division, as the latter part, *φανήχ*, is identical with the second part of the Hebrew, while what precedes is different. There is again no *prima facie* reason for any change from the ordinary reading of the name. The cause of the difference from the Hebrew in the earlier part of the name must be discussed when we come to examine its meaning.

II. *Proposed Etymologies of the Word.*—This name has been explained as Hebrew or Egyptian, and always as a proper name. It has not been supposed to be an official title, but this possibility has to be considered.

1. The rabbins interpreted Zaphnath-paaneah as Hebrew, in the sense "revealer of a secret." This expla-

nation is as old as Josephus (*κρυπτῶν εὑρετήν*, *Ant.* ii, 6, 1), and Theodoret also follows it (*τῶν ἀπορρήτων ἑρμηνευτήν*, i,.106, Schulz). Philo offers an explanation, which, though seemingly different, may be the same (*ἐν ἀποκρίσει στόμα κρινον*; but Mangey conjectures the true reading to be *ἐν ἀποκρύψει στόμα ἀποκρινόμενον*, *loc. cit.*). It must be remembered that Josephus perhaps, and Theodoret and Philo certainly, follow the Sept. form of the name. We dismiss the Hebrew interpretation as unsound in itself and demanding the improbable concession that Pharaoh gave Joseph a Hebrew name.

2. Isidore, though mentioning the Hebrew interpretations, remarks that the name should be Egyptian, and offers an Egyptian etymology: "Joseph . . . hunc Pharao Zaphanath Phaaneca appellavit, quod Hebraice absconditorum repertorem sonat . . . tamen quia hoc nomen ab Ægyptio ponitur, ipsius linguæ debet habere rationem. Interpretatur ergo Zaphanath Phaaneca Ægyptio sermone salvator mundi" (*Orig.* vii, 7, vol. iii, p. 327, Arev.). Jerome adopts the same rendering.

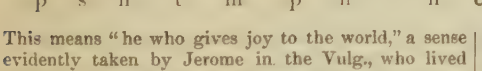
3. Modern scholars have looked to the Coptic for an explanation of this name, Jablonski and others proposing as the Coptic of the Egyptian original *psot-m-phenet*, etc., "the preservation (or preserver) of the age." This is evidently the etymology intended by Isidore and Jerome. — Smith. See Jablonski, *Opusc.* c. 207–216; Rosellini, *Mon. Storici*, i, 185; Champollion, *Gramm.* p. 380; Pezron, *Lex. Copt.* p. 207; Gesenius, *Thesaur.* s. v.

III. *Comparison with Egyptian Elements.*—1. *The Hebrew Form.*—This, after eliminating the Masoretic vowels, is *Z-ph-n-th P-'-n-ch*, which transcribed in hieroglyphics stands thus:

Z ph n th P ' n ch

The first syllable, *zaf*, signifies "provisions;" the second, *nat*, is the preposition "of;" *p* is the definite article "the;" and the last syllable, *ānch*, means "life." The whole name, therefore, may well be translated "food of the living."

2. *The Septuagint Form.*—This is more difficult of rendering. The most literal transcription of the Greek *ψονθομφανήχ*, omitting the vowels as unessential, i. e. *p-s-n-t-m-p-n-'-n-ch*, would be in hieroglyphics thus:



p s n t m p n n ch

This means "he who gives joy to the world," a sense evidently taken by Jerome in the Vulg., who lived while the Egyptian was yet vernacular, and who renders it "saviour of the world" (see the *Speaker's Commentary* [Amer. ed.], i, 480 sq.).

Za'phon (Heb. *Tsaphon'*, צָפוֹן, *north*, as often; Sept. Σαφών v. r. Σαφάν; Vulg. *Saphon*), the name of a place mentioned (in connection with Beth-aram, Beth-nimrah, and Succoth) in the enumeration of the allotment of the tribe of Gad (Josh. xiii, 27). It is one of the places in "the valley" (i. e. of the Jordan), which appear to have constituted the "remainder (יֶתֶר) of the kingdom of Sihon"—apparently referring to the portion of the same kingdom previously allotted to Reuben (ver. 17–21). The enumeration appears to proceed from south to north, and from the mention of the Sea of Chinneroth it is natural to infer that Zaphon was near that lake. The Talmud (Gemara Jerus. *Shebiith*, vi) identifies it with the ancient *Amathus* (q. v.), the remains of which are still called *Amateh* on Wady Rejib (Schwarz, *Palest.* p. 232), and this position is not an improbable one.

In Judg. xii, 1 the word rendered "northward" (*tsaphônah*) may with equal accuracy be rendered "to Zaphon." This rendering is supported by the Alexandrian copy of the Sept. (Κεφεινά) and a host of other MSS., and it has consistency on its side, since the Ephraimites were marching eastward rather than northward. See JEPHTHAH.

Za'ra (Ζαρά), the Greek form (Matt. i, 3) of the Heb. name ZERAH (q. v.), the son of Judah.

Zara. See TALMUD.

Zar'aces (Ζαράκης v. r. Ζαραῖος; Vulg. *Zaraceles*), a corrupt Greek form (1 Esdr. i, 38) of the Heb. name of the brother of Joacim (Jehoiakin), king of Judah, probably ZEDEKIAH (q. v.).

Za'rah (Gen. xxxviii, 30; xlvi, 12). See ZERAH.

Zaraï'as (Ζαραίας), the Greek form of ZERAHIAH (*a*, 1 Esdr. viii, 2; comp. Ezra vii, 1; *b*, 1 Esdr. viii, 31; comp. Ezra viii, 4) or (corruptly) ZEBADIAH (1 Esdr. viii, 34; comp. Ezra viii, 8).

Za'reah (Neh. xi, 29). See ZORAH.

Za'reathite (1 Chron. ii, 53). See ZORATHITE.

Za'red (Numb. xxi, 12). See ZERED.

Zar'ephath (Heb. *Tsarephath'*, צָרְפַת, *smelting* place; Sept. and New Test. Σαρεπτά [in Obad. τὰ Σαρεπτά; v. r. in 1 Kings, Σεφθά]; Josephus, Σαρεφθά; "Sarepta," Luke iv, 26), a town which derives its claim to notice from having been the residence of the prophet Elijah during the latter part of the drought, and where he performed the miracle of multiplying the barrel of meal and cruse of oil, and where he raised the widow's son to life (1 Kings xvii, 9, 10). Beyond stating that it was near to, or dependent on, Zidon (לְצִידוֹן), the Bible gives no clew to its position. It is mentioned by Obadiah (ver. 20), but merely as a Canaanitish (that is, Phœnician) city. Josephus (*Ant.* viii, 13, 2), however, states that it was "not far from Sidon and Tyre, for it lies between them." To this Jerome adds (*Onomast.* s. v. "Sarefta") that it "lay on the public road," that is, the coast-road. Both these conditions are implied in the mention of it in the itinerary of Paula by Jerome (*Epit. Paulæ*, § 8), and both are fulfilled in the situation of the modern village of *Surafend*, a name which, except in its termination, is almost identical with the ancient Phœnician (comp. Pliny, v, 17; Jerome, *Ep.* 108, *ad Eustoch.*). There were many vineyards there (Sidon. Apoll. *Carm.* xvii, 16; Fulgent. *Mythol.* ii, 15). The Crusaders made Sarepta a Latin bishopric in the archiepiscopate of Sidon, and erected near the port a small chapel over the reputed site of Elijah's miracle (William of Tyre, xix, 14; Jacob of Vitry, ch. xliv). In the Middle Ages it was a strongly fortified place (Wilken, *Kreuzzüge*, ii, 208). The locality has been visited and described in recent times by Robinson (*Bibl. Res.* ii, 475), Thomson (*Land and Book*, ch. xii), and others. It appears to have changed its place, at least since the 11th century, for it is now more than a mile from the coast, high up on the slope of a hill (Robinson, p. 474), whereas at the time of the Crusades it was on the shore. Of the old town considerable indications remain. One group of foundations is on a headland called *Ain el-Kentarah;* but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. The Roman road is said to be unusually perfect there (Beamont, *Diary*, etc., ii, 186). The site of the chapel erected by the Crusaders on the spot then reputed to be the site of the widow's house is probably still preserved (see the citations of Robinson). It is near the water's edge, and is now marked by a wely and small khan dedicated to *el-Khudr*, the well-known personage who unites, in the popular Moslem faith, Elijah and St. George. A grotto at the foot of the hill on which the modern village stands is now shown as the residence of Elijah (Van de Velde, *Syr. and Palest.* i, 102). See Maun-

Ruins at Surafend.

drell, *Travels*, p. 63; Korte, *Reis.* p. 307; Nau, *Voyage Nouv.* p. 544; Pococke, *East*, ii, 85; Raumer, *Palästina*, p. 140; Richter, *Wallf.* p. 72; Russegger, iii, 145; Cobius, *De Sarepta* (Viteb. 1728). See PHŒNICIA.

Zar'etan (Heb. *Tsarethan'*, צְרֵתָן, perhaps *splendor;* in Josh. Sept. wholly omits; Vulg. *Sarthan;* in 1 Kings vii, 46 Sept. Σιαράμ v. r. Σειρά; Vulg. *Sarthan;* A. V. "Zarthan;" with ה directive, *Zarethanáh*, זְרֵתָנָה, in iv, 12; Sept. Σαρθάν v. r. Σεραρθάν and Ἐσλιανθάν; Vulg. *Sarthana;* A. V. "Zartanah"), a town or locality mentioned by this name three times, and apparently several times also under similar names. It is first named in the account of the passage of the Jordan by the Israelites (Josh. iii, 16) as defining the position of the city Adam, which was beside (מִצַּד) it. It is next mentioned in the list of Solomon's commissariat districts as "close to" (אֵצֶל) Bethshean, that is, in the upper part of the Jordan valley and "beneath" (מִתַּחַת לְ) Jezreel (1 Kings iv, 12). It is again mentioned in connection with Succoth as a clayey place where Solomon cast metal in the circle (בְּכִכַּר, *kikkár*, "plain," i. e. *ghôr*) of the Jordan (vii, 46). In the parallel passage to this last (2 Chron. iv, 17) ZEREDATHAH (q. v.) is substituted for Zarthan, and this again is not impossibly identical with the ZEREREH (q. v.) of the story of Gideon (Judg. vii, 22). All these spots agree in proximity to the Jordan, and the associated places somewhat aid us in discovering the general locality. Bethshean is the present Beisan, Succoth is probably the present Salkut, and Adam is, doubtless, represented by the modern Adamieh ford. Van de Velde (*Memoir*, p. 354) inclines to identify Zaretan with *Surtabah*, a lofty and isolated hill which projects from the main highlands into the Jordan valley, about seventeen miles north of Jericho (comp. De Saulcy, *Dead Sea*, ii, 31); but the names are not closely alike, and this peak has another ancient appellation. See SARTABA. Schwarz probably refers to the same spot when he declares that the name should be read *Sartaph*, and that the town in question was so called "because it lay near Mount Sartaf, five English miles west of the Jordan" (*Palest.* p. 162). Mr. Drake (in the *Quar. Report* of the "Palestine Explor. Fund," Jan. 1875, p. 31) thinks that the reading *Siaram* (Σιαράμ) of the Alexandrian MS. at 1 Kings vii, 46 points to a "*Tell Sarem*, a very conspicuous and unusually large mound three miles south of Beisan;" but this reading is very precarious. According to Tristram (*Bible Places*, p. 228), "the name lingers in *Aín Zahrah* and *Tullúl Zahrah*, three miles west of Beisan, indicating that Zaretan was the designation of a district rather than a place."

Za'reth-sha'har (Heb. *Tse'reth hash-Sha'char*, צֶרֶת הַשַּׁחַר, *splendor of the dawn;* Sept. Σὰρθ καὶ Σιὼρ v. r. Σεραδὰ καὶ Σιών; Vulg. *Sereth Assahar*), a place in the tribe of Reuben, situated *in the mountain ha-Emek* (A. V. "Mount of the Valley"), i. e. in the abrupt edge of the Jordan or Dead Sea valley (Josh. xiii, 19, where it is mentioned between Sibmah and Beth-peor). Seetzen (*Reisen*, ii, 369) proposes to identify it with a spot called *Sará* at the mouth of the Wady Zerka Main, about a mile from the edge of the Dead Sea. In this Tristram coincides, and he describes the spot as being in keeping with its poetical name, "the inconsiderable ruins of Zara" occupying a little oasis embayed in the shore of the sea, where the river runs through steep banks shaded by oleanders and palms, with numerous hot and somewhat sulphurous springs (*Bible Places*, p. 351). A place *Shakûr* is marked on Van de Velde's map, about six miles south of es-Salt, at the head of the valley of the Wady Seir, which might possibly represent the latter part of the name more exactly.

Zar'hite (Heb. *Zarchi'*, זַרְחִי, Sept. Ζαραΐ v. r. Σαραΐ, A. V. "Zarhites"), the patronymic of the family of Zerah son of Judah (Numb. xxvi, 20; Josh. vii, 17; 1 Chron. xxvii, 11, 13), and also of that descended from Zerah son of Simeon (Numb. xxvi, 13).

Zar'tanah [some *Zarta'nah*] (1 Kings iv, 12). See ZARETAN.

Zar'than (1 Kings vii, 46). See ZARETAN.

Zath'oë (Sept. Ζαθοή; Vulg. *Zachues*), a Greek form (1 Esdr. viii, 32) of the Heb. name ZATTU (which is apparently omitted in Ezra viii, 5).

Zathu'i (Sept. Ζαθουί v. r. Ζαρού; Vulg. *Demu*), a Greek form (1 Esdr. v, 12) of the Heb. name (Ezra ii, 8) ZATTU (q. v.).

Zat'thu (Neh. x, 14). See ZATTU.

Zat'tu (Heb. *Zattu'*, זַתּוּא, *pleasant;* Sept. Ζαθουά v. r. Ζαθουά, Ζαρθουά, etc.; Vulg. *Zethua, Zethu*), an Israelite whose "sons" to the number of 945 (or 845) returned from Babylon with Zerubbabel (Ezra ii, 8; Neh. vii, 13); and another company of them returned with Ezra, although his name has accidentally dropped out of the text in Ezra viii, 5, as we learn from the Sept. and the Apocryphal parallel (1 Esdr. viii, 32), which both read "of the sons of Zathoë, Zechenias son of Aziel [or Jezelus]"—(Keil, *Comment.* ad loc.). B.C. ante 536. Several of these descendants renounced their Gentile wives (Ezra x, 27).

Za'van (1 Chron. i, 42). See ZAAVAN.

Zayit. See OLIVE.

Za'za (Heb. *Zaza'*, זָזָא, perhaps *projection;* Sept. Ζαζάη v. r. Ὀζαζά, Ὀζάμ, etc.; Vulg. *Ziza*), last named of the two sons of Jonathan of the family of Jerahmeel the Judahite (1 Chron. ii, 33). B.C. post 1618.

Zebachim. See TALMUD.

Zebadi'ah (Heb. *Zebaayah'*, זְבַדְיָה [thrice in the prolonged form *Zebadya'hu*, זְבַדְיָהוּ, 1 Chron. xxvi, 2; 2 Chron. xvii, 8; xix, 11], *gift of Jehovah;* Sept. Ζαβαδία or Ζαβαδίας v. r. Ζαβδίας or Ζαββία, etc.), the name of several Israelites. Comp. ZABDIEL.

1. A Benjamite of the "sons" of Beriah (1 Chron. viii, 15). B.C. cir. 1618.

2. A Benjamite of the "sons" of Elpaal (1 Chron. viii, 17). B.C. cir. 1618.

3. One of the two sons of Jeroham of Gedor, a Benjamite who joined the fortunes of David in his retreat at Ziklag (1 Chron. xii, 7). B.C. 1054.

4. A Levite, third son of Meshelemiah the Korhite (1 Chron. xxvi, 2). B.C. 1043.

5. Son of Asahel (Joab's brother), and commander with his father of the fourth contingent of David's troops (1 Chron. xxvii, 7). B.C. 1014.

6. One of the two Levites who were sent with others in the third year of Jehoshaphat to teach the law in the cities of Judah (2 Chron. xvii, 8). B.C. 910.

7. The son of Ishmael and prince of the house of Judah in the reign of Jehoshaphat, who, in conjunction with Amariah the chief priest, was appointed to the superintendence of the Levites, priests and chief men who had to decide all causes, civil and ecclesiastical, which were brought before them (2 Chron. xix, 11). B.C. 895. They possibly may have formed a kind of court of appeal, Zebadiah acting for the interests of the king, and Amariah being the supreme authority in ecclesiastical matters.

8. Son of Michael of the "sons" of Shephatiah, who returned with Ezra from Babylon with eighty male relatives (Ezra viii, 8). B.C. 459.

9. A priest of the "sons" of Immer, who divorced his Gentile wife married after the Exile (Ezra x, 20). B.C. 458.

Ze'bah (Heb. *Ze'bach*, זֶבַח, *sacrifice*, as often; Sept. Ζεβέε; Josephus, Ζεβῆ; Vulg. *Zebee*), first named of the two "kings" of Midian who appear to have commanded the great invasion of Palestine, and who finally fell by the hand of Gideon himself. B.C. 1361. He is always coupled with Zalmunna, and is mentioned in Judg. viii, 5-21; Psa. lxxxiii, 11). See ZALMUNNA.

It is a remarkable instance of the unconscious artlessness of the narrative contained in Judg. vi, 33-viii, 28 that no mention is made of any of the chiefs of the Midianites during the early part of the story, or indeed until Gideon actually comes into contact with them. We then discover (viii, 18) that while the Bedawin were ravaging the crops in the valley of Jezreel, before Gideon's attack, three or more of his brothers had been captured by the Arabs and put to death by the hands of Zebah and Zalmunna themselves. But this material fact is only incidentally mentioned, and is of a piece with the later references by prophets and psalmists to other events in the same struggle, the interest and value of which have been alluded to under OREB (q. v.).

Psa. lxxxiii, 12 purports to have preserved the very words of the cry with which Zebah and Zalmunna rushed up at the head of their hordes from the Jordan into the luxuriant growth of the great plain—"Seize these goodly pastures!"

While Oreb and Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephraimites at the central fords of the Jordan (not improbably those near Jisr Damieh), the two kings had succeeded in making their escape by a passage farther to the north (probably the ford near Bethshean), and thence by the Wady Yabis, through Gilead, to Karkor, a place which is not fixed, but which lay doubtless high up on the Hauran. Here they were reposing with 15,000 men, a mere remnant of their huge horde, when Gideon overtook them. Had they resisted, there is little doubt that they might have easily overcome the little band of "fainting" heroes who had toiled after them up the tremendous passes of the mountains; but the name of Gideon was still full of terror, and the Bedawin were entirely unprepared for his attack: they fled in dismay, and the two kings were taken. See GIDEON.

Then came the return down the long defiles leading to the Jordan. We see the cavalcade of camels, jingling the golden chains and the crescent-shaped collars or trappings hung round their necks. High aloft rode the captive chiefs clad in their brilliant *kefiyehs* and embroidered *abbayehs*, and with their "collars" or "jewels" in nose and ear, on neck and arm. Gideon probably strode on foot by the side of his captives. They passed Penuel, where Jacob had seen the vision of the face of God; they passed Succoth; they crossed the rapid stream of the Jordan; they ascended the highlands west of the river, and at length reached Ophrah, the native village of their captor (Josephus, *Ant.* v, 6, 5). Then, at last, the question which must have been on Gideon's tongue during the whole of the return found a vent. There is no appearance of its having been alluded to before, but it gives, as nothing else could, the key to the whole pursuit. It was the death of his brothers, "the children of his mother," that had supplied the personal motive for that steady perseverance, and had led Gideon on to his goal against hunger, faintness, and obstacles of all kinds. "What manner of men were they which ye slew at Tabor?" Up to this time the sheiks may have believed that they were reserved for ransom; but these words once spoken, there can have been no doubt what their fate was to be. They met it like noble children of the desert, without fear or weakness. One request alone they make—that they may die by the sure blow of the hero himself—"and Gideon arose and slew them;" and not till he had revenged his brothers did any thought of plunder enter his heart—then, and not till then, did he lay hands on the treasures which ornamented their camels. See MIDIANITE.

Zeba'im (Heb. with the art. *hats-Tsebaïm'*, הַצְּבָיִם, *the gazelles*, as often; Sept. *vioi* Ἀσεβωείμ v. r. Ἀσεβωειν; Vulg. *Asebaim;* in Neh. *hats-Tsebayim'*, הַצְּבָיִם; Sept. *vioi* Σαβαειμ; Vulg. *Sabaïm*), apparently the name of the native place of the "sons of Pochereth," who are mentioned in the catalogue of the families of "Solomon's slaves" as having returned from the Captivity with Zerubbabel (Ezra ii, 57; Neh. vii, 59). On the other hand, the compound name Pochereth hat-Tsebaim is considered by some to have no reference to place, but to signify the "snarer or hunter of roes" (Gesenius, *Thesaur.* p. 1102 b; Bertheau, *Exeg. Handb.* Ezra ii, 57), designating doubtless an individual. See POCHERETH.

Zeb'edee, or rather ZEBEDÆ'US (Ζεβεδαῖος, the Greek form apparently of *Zabdi* or *Zebediah*), a fisherman of Galilee, the father of the apostles James the Great and John (Matt. iv, 21), and the husband of Salome (xxvii, 56; Mark xv, 40). He probably lived either at Bethsaida or in its immediate neighborhood. It has been inferred from the mention of his "hired servants" (i, 20), and from the acquaintance between the apostle John and Annas the high-priest (John xviii, 15), that the family of Zebedee were in easy circumstances (comp. xix, 27), although not above manual labor (Matt. iv, 21). While the name of Zebedee frequently occurs as a patronymic, for the sake of distinguishing his two sons from others who bore the same names, he appears only once in the Gospel narrative—namely, in Matt. iv, 21, 22; Mark i, 19, 20—where he is seen in his boat with his two sons mending their nets. A.D. 26. On this occasion he allows his sons to leave him, at the bidding of the Saviour, without raising any objection, although it does not appear that he was himself ever of the number of Christ's disciples. His wife, indeed, appears in the catalogue of the pious women who were in constant attendance on the Saviour towards the close of his ministry, who watched him on the cross, and ministered to him even in the grave (Matt. xxvii, 55, 56; Mark xv, 40; xvi, 1; comp. Matt. xx, 20; Luke viii, 3). It is reasonable to infer that Zebedee was dead before this time. See JOHN (*the Apostle*).

Zebi'na (Heb. *Zebina'*, זְבִינָא, *purchase;* Sept. Ζαβνίν v. r. Ζεβεννάς; Vulg. *Zabina*), one of the "sons" of Nebo, who divorced his Gentile wife taken after the return from Babylon (Ezra x, 43). B.C. 458.

Zebina. See ALEXANDER.

Zeboi'im (Gen. xiv, 2, 8). See ZEBOIM.

Zebo'im, a name which occurs in two distinct forms in the original, denoting different localities.

1. (Heb. *Tseboïm'*, צְבֹאִים, *gazelles*, as often, Hos. xi, 8; or shorter, *Tseboyim'*, צְבוֹיִם [marg. צְבוֹרִים], Gen. x, 19; or צְבוֹרִים [marg. צְבוֹיִם], xiv, 2, 8 [A. V. "Zeboiim"]; Deut. xxix, 23; Sept. Σεβωείμ v. r. Σεβοείμ; Vulg. *Zeboim*), one of the five cities destroyed by divine visitation in the vale of Siddim (Hos. xi, 8), mentioned immediately after Admah (Gen. x, 19; Deut. xxix, 23), and ruled over by a separate king, Shemeber (Gen. xiv, 2, 8). De Saulcy finds the site of Zeboim in the *Talâa Sebâan*, a name which he reports as attached to extensive ruins on the high ground between the Dead Sea and Kerak (*Dead Sea*, i, 383); but the position as well as the elevation is improbable, and the ancient spot is most likely beneath the water of the southern bay of the sea. See SODOM; ZOAR.

2. (Heb. with the art. *hats-Tsebo'im'*, הַצְּבֹעִים, *the hyenas*; Sept. Ζαμαείν v. r. Σαβίμ, Σεβοείμ, etc.; Vulg. *Seboim*), the name of a valley (גֵּי), i. e. a ravine or gorge, apparently east of Michmash, mentioned in 1 Sam. xiii, 18, where it is described with a curious minuteness, which is unfortunately no longer intelligible. The road running from Michmash to the east is specified as "the road of the border that looketh to the ravine of Zeboim towards the wilderness." The wilderness (*midbar*) is no doubt the district of uncultivated mountain tops and sides which lies between the central district of Benjamin and the Jordan valley, and here apparently the ravine of Zeboim should be sought. In that very district there is a wild gorge, bearing the name of *Shuk ed-Duba*, "ravine of the hyena," up which runs the path from Jericho to Mukhmas (Conder, *Tent Work in Palest.* iii, 16). It is represented on the new *Ordnance Map* as running for a short distance N.E. of Ain Dûk. The same place or a town adjacent seems to be mentioned in Neh. xi, 34 (where it occurs without the art. prefixed)—confounding it, nevertheless, with the Zeboim of Genesis—as occupied after the Captivity. Rabbi Schwarz, however, maintains that the two places are different, and, while locating the valley as above (*Palest.* p. 156), he identifies the Zeboim of Nehemiah with "the village *Zuba*, situated on a high mount, three English miles west of Jerusalem" (*ibid.* p. 134). He adds, "In [the Talmudical tract] *Challah*, iv, 10 is mentioned the Mount Zeboim." He doubtless refers to the ruined village *Soba*, about six miles west of Jerusalem, near Eshtaol; but this has little probability.

Zebub. See FLY.

Zebu'dah (Heb *Zebidah'*, זְבִידָה; marg. *Zebudah'*, זְבוּדָה, *bestowed*; Sept. Ἰελδάφ v. r. Εἰελδάφ, Ἰελλά, etc.; Vulg. *Zebida*), the daughter of Pedaiah of Rumah, wife of Josiah and mother of king Jehoiakim (2 Kings xxiii, 36). B.C. 633.

Ze'bul (Heb. *Zebul'*, זְבֻל, *habitation*; Sept. Ζεβούλ; Josephus, Ζέβουλος), the chief man (שַׂר, A. V. "ruler") of the city of Shechem at the time of the contest between Abimelech and the native Canaanites (Judg. ix, 28, 30, 36, 38, 41). B.C. 1319. He governed the town as the "officer" (פָּקִיד; Sept. ἐπίσκοπος; Josephus, ξένος [*Ant.* v, 7, 4]) of Abimelech while the latter was absent; and he took part against the Canaanites by shutting them out of the city when Abimelech was encamped outside it. His conversation with Gaal, the Canaanitish leader, as they stood in the gate of Shechem watching the approach of the armed bands, gives Zebul a certain individuality among the many characters of that time of confusion. See ABIMELECH.

Zeb'ulonite (Heb. *Zebuloni'*, זְבוּלֹנִי; Sept. Ζαβουλωνίτης v. r. Ζαβουνίτης), the patronymic designation of a member of the tribe of Zebulon (Numb. xxvi, 27, "Zebulunite;" Judg. xii, 11, 12).

Zeb'ulun (Heb. *Zebulun'*, once [Judg. i, 30] fully זְבוּלֻן, usually זְבֻלֻן or [Gen. xxx, 20; xxxv, 23; xlvi, 14; Judg. iv, 6; v, 18; vi, 35; 1 Chron. ii, 1; vi, 63, 77; xii, 33, 40; 2 Chron. xxx, 10, 11, 18; Psa. lxviii, 27; Isa. ix, 1] זְבֻלוֹן, *habitation*; Sept., New Test., and Josephus, Ζαβουλών; Vulg. *Zabulon*; A. V. "Zabulon," Matt. iv, 13, 15; Rev. vii, 8), the name of a man and of the tribe descended from him, and also of a city in Palestine.

1. The sixth and last son of Leah, and the tenth born to Jacob (Gen. xxxv, 23; xlvi, 14; 1 Chron. ii, 1). His birth is recorded in Gen. xxx, 19, 20, where the origin of the name is, as usual, ascribed to an exclamation of his mother—"'Now will my husband dwell with me (*yizbelēnī*), for I have borne him six sons!' and she called his name Zebulun." B.C. 1914. This paronomasia is not preserved in the original of the "Blessing of Jacob," though the language of the A. V. implies it. The word rendered "dwell" in xlix, 13 is יִשְׁכֹּן, with no relation to the name Zebulun. The Sept. puts a different point on the exclamation of Leah: "My husband will choose me" (*αἱρετιεῖ με*). This, however, hardly implies any difference in the original text. Josephus (*Ant.* i, 19, 8) gives only a general explanation: "a pledge of goodwill towards her." In the order of birth, Zebulun followed his brother Issachar, with whom, in the history of the tribes and in their allotted territories in Canaan, he was closely connected (Deut. xxxiii, 18). His personal history does not appear to have contained a single incident worthy of record; and his name is not once mentioned except in the genealogical lists. In the Jewish traditions he is named as the first of the five who were presented by Joseph to Pharaoh—Dan, Naphtali, Gad, and Asher being the others (Targ. Pseudo-Jon. *On Gen. xlvii*, 2).

At the time of the descent of Jacob into Egypt, Zebulun had three sons—Sered, Elon, and Jahleel (Gen. xlvi, 14)—who became the founders of the three great families into which the tribe was divided (Numb. xxvi, 26). Though the first generation was so small, this tribe ranked fourth in numbers among the twelve, when the census was taken at Mount Sinai, in the year of the Exode; Judah, Dan, and Simeon being more numerous. During the wilderness journey it increased from 57,400 males to 60,500; but it held just the same relative place among the twelve—Judah, Dan, and Issachar being before it when the census was made on the plains of Moab (ver. 27).

History is almost as silent regarding the acts of the tribe during the long period of Egyptian bondage and the desert march as it is regarding the patriarch Zebulun himself. During the journey from Egypt to Palestine, the tribe of Zebulun formed one of the first camp, with Judah and Issachar (also sons of Leah), marching under the standard of Judah. The head of the tribe at Sinai was Eliab son of Helon (Numb. vii, 24); at Shiloh, Elizaphan son of Parnach (xxxiv, 25). Its representative among the spies was Gaddiel son of Sodi (xiii, 10). The only point worthy of note previous to its settlement in Palestine is the fact that, on the solemn proclamation of the law, Zebulun was among the six tribes stationed on Mount Ebal to pronounce the curses (Deut. xxvii, 13).

The position and physical character of Zebulun's destined territory in the Land of Promise had been sketched in the prophetic blessings of Jacob and Moses. Looking down into a far-distant age, Jacob exclaimed, as his son stood by his bedside, "Zebulun shall dwell on the shore (חוֹף, *chôph*, a *cove*, the modern *Haifa*) of seas; and he shall be for a shore of ships; and his side will be to Zidon" (Gen. xlix, 13). Though Issachar was an elder brother, Jacob seems to have already noticed and acknowledged the political superiority of Zebulun by placing him first in order. This superiority was afterwards more fully displayed in the blessing of Moses,

which, though embracing both tribes, appears as if addressed to Zebulun alone—"And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand" (Deut. xxxiii, 18, 19). Zebulun's territory was one of the richest and most beautiful sections of Western Palestine. Its allotment was the third of the second distribution (Josh. xix, 10). Joshua defines its borders with his usual minuteness, though, in consequence of the disappearance of many old cities, it cannot now be entirely identified. Its position, however, and general extent, are clear enough. Asher and Naphtali bounded it on the north, and Issachar on the south. It stretched nearly across the country from the Sea of Galilee on the east, to the maritime plain of Phœnicia on the west; embracing a strip of Esdraelon, a little of the plain of Akka, the whole of the rich upland plain of Battauf (equal in fertility, and almost equal in extent, to that of Jezreel, and with the immense advantage of not being, as that was, the high-road of the Bedawin); with a part of the fertile table-land between it and the great basin of the Sea of Galilee; and, last, not least, it included sites so strongly fortified by nature that in the later struggles of the nation they proved more impregnable than any in the whole country. The sacred vicinity of Tabor, Zebulun appears to have shared with Issachar (Deut. xxxiii, 19), and it and Rimmon were allotted to the Merarite Levites (1 Chron. vi, 77). The beautiful wooded hills and ridges extending from Tabor, by Nazareth and Sefuriyeh, to the plain of Akka, were also in Zebulun. It touched Carmel on the south-west; and though it did not actually reach to the shore of the Mediterranean, its sides joined the narrow maritime territory of Phœnicia, to which Jacob, according to common Eastern custom, gives the name of its chief city, Zidon—"And his side (יֶרֶךְ, *thigh*, i. e. flank) will be to Zidon." Its opposite extremity resting on the shore of the Sea of Galilee, the words of Jacob were fulfilled: "Zebulun shall dwell on the coast of seas." His fishermen on the Sea of Galilee, and his merchants navigating the Mediterranean, in company with their Phœnician neighbors, illustrate remarkably the other blessings: "He shall be for a shore of ships;" "he shall rejoice in his goings out." Possessing thus a rich agricultural country, abundance of wood, and an outlet for commercial enterprise, both in the Mediterranean and in the Sea of Galilee, the future state and history of Zebulun were influenced and moulded by external circumstances. The four Northern tribes —Zebulun, Issachar, Asher, and Naphtali—were in a great measure isolated from their brethren. The plain of Esdraelon, almost unceasingly swept by the incursions of hostile nations, separated them from Ephraim and Judah; while the deep Jordan valley formed a barrier on the east. Isolation from their brethren, and their peculiar position, threw them into closer intercourse with their Gentile neighbors—the old mountaineers whom they were never able entirely to expel (Judg. i, 30), and especially the commercial Phœnicians. Their national exclusiveness was thus considerably modified; their manners and customs were changed; their language gradually assumed a foreign tone and accent (Matt. xxvi, 73); and even their religion lost much of its original purity (2 Chron. xxx, 10, 18). "Galilee of the Gentiles" and its degenerate inhabitants came at length to be regarded with distrust and scorn by the haughty people of Judah (Isa. ix, 1; Matt. iv, 15; xxvi, 73).

The four Northern tribes formed, as it were, a state by themselves (Stanley, *Jewish Church*, i, 266); and among them Zebulun became distinguished for warlike spirit and devotion. In the great campaign and victory of Barak it bore a prominent part (Judg. iv, 6, 10). Deborah, in her triumphal ode, says, "Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field" (v, 18). It would appear, besides, that their commercial enterprise led them to a closer and fuller study of the arts and sciences than their brethren. "They thus at an early period acquired the reputation of literary accomplishment; and the poet sang of them, 'From Zebulun are the men who handle the pen of the scribe'" (ver. 14; Kalisch, *On Genesis*, p. 753). One of these scribes may have been Elon, the single judge produced by the tribe, who is recorded as having held office for ten years (Judg. xii, 11, 12). This combination of warlike spirit with scientific skill seems to be referred to once again in a more extended field of action. The sacred historian mentions that in David's army there were, "Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; not of double heart" (1 Chron. xii, 33). They were generous, also, and liberal, as well as brave and loyal; for they contributed abundantly of the rich products of their country—meal, figs, raisins, wine, oil, oxen, and sheep—to the wants of the army (ver. 40). The head of the tribe at this time was Ishmaiah ben-Obadiah (xxvii, 19). The "way of the sea" (Isa. ix, 1), the great road from Damascus to the Mediterranean, traversed a good portion of the territory of Zebulun, and must have brought its people into contact with the merchants and the commodities of Syria, Phœnicia, and Egypt. Its inhabitants, in consequence, took part in seafaring concerns (Josephus, *Ant.* v, 1, 22). In the *Testament of Zabulon* (Fabricius, *Pseudepigr. V. T.* i, 630–645) great stress is laid on his skill in fishing, and he is commemorated as the first to navigate a skiff on the sea. It is satisfactory to reflect that the very latest mention of the Zebulunites is the account of the visit of a large number of them to Jerusalem to the passover of Hezekiah, when, by the enlightened liberality of the king, they were enabled to eat the feast, even though, through long neglect of the provisions of the law, they were not cleansed in the manner prescribed by the ceremonial law (2 Chron. xxx, 10, 11, 18).

The tribe of Zebulun, though not mentioned, appears to have shared the fate of the other Northern tribes at the invasion of the country by Tiglath-pileser (2 Kings xvii, 18, 24 sq.). From this time the history of distinct tribes ceases. With the exception of the Levites, the whole were amalgamated into one nation; and, on the return from exile, were called Jews. The land of Zebulun, however, occupied a distinguished place in New-Test. times. It formed the chief scene of our Lord's life and labors. Nazareth and Cana were in it; and it embraced a section of the shore of the Sea of Galilee, where so many of the miracles of Christ were performed, and so many of his discourses and parables spoken. Then was fulfilled the prophecy of Isaiah: "The land Zabulon, and the land Nephthalim, the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up" (ix, 1, 2; Matt. iv, 15, 16). In the visions of Ezekiel (xlviii, 26–33) and of John (Rev. vii, 8) this tribe finds its due mention. See ISRAEL, KINGDOM OF.

The following is a list of all the Biblical local cities in this tribe, with their probable identifications:

Bethlehem.	Town.	*Beit-Lahm.*
Cana.	do.	*Kanah el-Jelil?*
Dabbasheth.	do.	*Jebata.*
Dimnah.	do.	See RIMMON.
Gath-hepher, or Gittah-hepher.	do.	*El-Meshad.*
Hannathon.	do.	*[El-Mugheir]?*
Idalah.	do.	*Jeda?*
Japhia.	do.	*Yafa.*
Kartah, or Kattah.	do.	*El-Harti?*
Kirjathaim.	do.	See KARTAH.
Kitron.	do.	See KARTAH.
Madon.	do.	*Kefr Menda?*
Nahalal, Nahallal, or Nahalol.	do.	*Malul?*

Neah.	Town.	[*Nimrin*]?
Rimmon (Remmon-methoar).	do.	*Rumaneh.*
Rumah.	do.	*Tell Rumah?*
Sarid.	do.	[Ruins N.W. of el-Mezraah]?
Shimron.	do.	*Semunieh?*

2. A place on the eastern border of the tribe of Asher, between Beth-dagon and the valley of Jiphthah-el (Josh. xix, 27); perhaps the modern *Abilin*, a village "perched upon a high and sharp hill, on the south side of the wady of the same name" (Robinson, *Later Res.* p. 103). In this passage the word has usually been regarded as referring to the tribe by that name, as if Asher's boundary at this point coincided with that of Zebulun, whereas they were identical along the whole line named. See TRIBE.

Zeb'ulunite (Numb. xxvi, 27). See ZEBULONITE.

Zechari'ah (Heb. *Zekaryah'*, זְכַרְיָה, *remembered of Jehovah;* occasionally [1 Chron. v, 7; xv, 18, 24; xxiv, 25; xxvi, 2, 11, 14; xxvii, 21; 2 Chron. xx, 14; xxi, 2; xxvi, 5; xxix, 13; xxxv, 8] in the prolonged form *Zekarya'hu*, זְכַרְיָהוּ; Sept., N. T., and Josephus, Ζαχαρίας), the name of many Hebrews, besides Zacharias (q. v.), the father of John the Baptist.

1. (Sept. Ζακχούρ v. r. Ζαχχούρ.) Ninth named of the ten sons of Jehiel, the father or founder of Gibeon (1 Chron. ix, 37). B.C. cir. 1618. In 1 Chron. viii, 31 he is called ZACHER (q. v.).

2. Son of Meshelemiah, or Shelemiah, a Korhite, and keeper of the north gate of the tabernacle of the congregation (1 Chron. ix, 21) in the arrangement of the porters in the reign of David. B.C. 1043. In 1 Chron. xxvi, 2, 14, he is described as "one counselling with understanding."

3. A Levite in the Temple band as arranged by David, appointed to play "with psalteries on Alamoth" (1 Chron. xv, 20; comp. xvi, 5). He was of the second order of Levites (xv, 18), a porter or gate-keeper, and may possibly be the same as the preceding or the following.

4. One of the priests who blew with the trumpets in the procession which accompanied the ark from the house of Obed-edom (1 Chron. xv, 24). B.C. 1043.

5. Son of Isshiah, or Jesiah, a Kohathite Levite descended from Uzziel (1 Chron. xxiv, 25). B.C. 1043.

6. Fourth son of Hosah of the children of Merari (1 Chron. xxvi, 11). B.C. 1043.

7. (Sept. Ζαδίας v. r. Ζαβδίας.) A Manassite, whose son Iddo was chief of his tribe in Gilead in the reign of David (1 Chron. xxvii, 21). B.C. 1014.

8. The son of Benaiah and father of Jahaziel, which last was a Gershonite Levite in the reign of Jehoshaphat (2 Chron. xx, 14). B.C. ante 912.

9. Third named of the five princes of Judah in the reign of Jehoshaphat who were sent with priests and Levites to teach the people the law of Jehovah (2 Chron. xvii, 7). B.C. 910.

10. Fourth named of the seven sons of king Jehoshaphat (2 Chron. xxi, 2). B.C. 887.

11. (Sept. Αζαρίας.) Son of the high-priest Jehoiada, in the reign of Joash, king of Judah (2 Chron. xxiv, 20), and therefore the king's cousin. B.C. 838. After the death of Jehoiada, Zechariah probably succeeded to his office, and in attempting to check the reaction in favor of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned with stones in the court of the Temple. His dying cry was not that of the first Christian martyr, "Lord, lay not this sin to their charge" (Acts vii, 60), but, "The Lord look upon it, and require it" (2 Chron. xxiv, 20–22). The memory of this unrighteous deed lasted long in Jewish tradition. In the Jerusalem Talmud (*Taanith*, fol. 69, quoted by Lightfoot, *Temple Service*, ch. xxxvi) there is a legend told of eighty thousand young priests who were slain by Nebuzaradan for the blood of Zechariah, and the evident hold which the story had taken upon the minds of the people renders it probable that "Zacharias son of Barachias," who was slain between the Temple and the altar (Matt. xxiii, 35), is the same with Zechariah, the son of Jehoiada, and that the name of Barachias as his father crept into the text from a marginal gloss, the writer confusing this Zechariah either with Zechariah the prophet, who was the son of Berechiah, or with another Zechariah, the son of Jeberechiah (Isa. viii, 2). See Casteus, *De Zacharia Berechiæ Filio* (Lips. 1720); Huth, *Cædes Abelis et Zachariæ* (Erlang. 1756); and the *Stud. u. Krit.* 1841, ii, 673. See ZACHARIAS.

12. A prophet in the reign of Uzziah who appears to have acted as the king's counsellor, but of whom nothing is known (2 Chron. xxvi, 5). B.C. 807. The chronicler in describing him makes use of a most remarkable and unique expression—"Zechariah, who understood the seeing of God," or, as our A. V. has it, "who had understanding in the visions of God" (comp. Dan. i, 17). As no such term is ever employed elsewhere in the description of any prophet, it has been questioned whether the reading of the received text is the true one. The Sept., Targum, Syriac, Arabic,

Rashi, and Kimchi, with many of Kennicott's MSS., read בִּרְאַת, "in the fear of," for בִּרְאִית, and their reading is most probably the correct one.—Smith.

13. (Sept. Ζαχαρία.) A chief of the Reubenites at the time of the captivity by Tiglath-pileser (1 Chron. v, 7). B.C. cir. 740.

14. The father of Abijah, or Abi, Hezekiah's mother (2 Chron. xxix, 1); mentioned also in 2 Kings xviii, 2 (Sept. Ζαγχαῖος, A. V. "Zachariah"). B.C. ante 726.

15. Second named of the "sons" of Asaph the minstrel, who in the reign of Hezekiah took part with other Levites in the purification of the Temple (2 Chron. xxix, 13). B.C. 726.

16. The son of Jeberechiah, who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Isa. viii, 2). B.C. 723. He was not the same as Zechariah the prophet, who lived in the time of Uzziah and died before that king, but he may have been the Levite of that name who in the reign of Hezekiah assisted in the purification of the Temple (2 Chron. xxix, 13). As Zechariah the prophet is called the son of Berechiah, with which Jeberechiah is all but identical, Bertholdt (*Einleit.* iv, 1722, 1727) conjectured that some of the prophecies attributed to him, at any rate ch. ix–xi, were really the production of Zechariah, the contemporary of Isaiah, and were appended to the volume of the later prophet of the same name (Gesenius, *Der Proph. Jesaia*, i, 327). Another conjecture is that Zechariah the son of Jeberechiah is the same as Zechariah the father of Abijah, the queen of Ahaz (Poli *Synopsis*, ad loc.); the witnesses summoned by Isaiah being thus men of the highest ecclesiastical and civil rank.

17. The son of Jeroboam II, being the fourteenth king of Israel, and the last of the house of Jehu. There is a difficulty about the date of his reign. We are told that Amaziah ascended the throne of Judah in the second year of Joash king of Israel, and reigned 29 years (2 Kings xiv, 1, 2). He was succeeded by Uzziah or Azariah in the 27th year of Jeroboam II, the successor of Joash (xv, 1), and Uzziah reigned 52 years. On the other hand, Joash king of Israel reigned 16 years (xiii, 10), was succeeded by Jeroboam, who reigned 41 years (xiv, 23), and he by Zechariah, who came to the throne in the 38th year of Uzziah king of Judah (xv, 8). Thus we have (1) from the accession of Amaziah to the 38th of Uzziah 29+38=67 years; but (2) from the second year of Joash to the accession of Zechariah (or at least to the death of Jeroboam) we have 15+41=56 years. Further, the accession of Uzziah, placed in the 27th year of Jeroboam, according to the above reckoning, occurred in the 15th. This latter synchronism is confirmed, and that with the 27th year of Jeroboam contradicted, by 2 Kings xiv, 17, which tells us that Amaziah king of Judah survived Joash king of Israel by 15 years. Most chronologers assume an interregnum of 11 years between Jeroboam's death and Zechariah's accession, during which the kingdom was suffering from the anarchy of a disputed succession, but this does not solve the difference between xiv, 17 and xv, 1. We are reduced to understand the number 27 in xv, 1 as referring to the years of Jeroboam's *viceroyship* on the occasion of his father's war with Syria (xiii, 14–25). See CHRONOLOGY. Josephus (*Ant.* ix, 10, 3) places Uzziah's accession in the 14th year of Jeroboam, a variation of a year in these synchronisms being unavoidable, since the Hebrew annalists in giving their dates do not reckon fractions of years. But in any case we must place Zechariah's accession early in B.C. 770. His reign lasted only six months. He was killed in a conspiracy of which Shallum (q. v.) was the head, and by which the prophecy in x, 30 was accomplished. We are told that during his brief term of power he did evil, and kept up the calf-worship inherited from the first Jeroboam, which his father had maintained in regal splendor at Bethel (Amos vii, 13). See ISRAEL, KINGDOM OF.

In the English version of 2 Kings xv, 10 we read: "And Shallum the son of Jabesh conspired against him, and smote him *before the people*, and slew him, and reigned in his stead." And so the Vulg., "percussitque eum *palam* et interfecit." But in the Sept we find Κεβλαάμ instead of *before the people*, i. e. Shallum and Keblaam killed Zechariah. The common editions read ἐν Κεβλαάμ, meaning that Shallum killed Zechariah in Keblaam; but no place of such a name is known, and there is nothing in the Hebrew to answer to ἐν. The words translated *before the people*, Κεβλαάμ, *palam*, are קֶבֶל עָם. Ewald (*Geschichte*, iii, 598) maintains that קֶבֶל never occurs in prose [Is not the objection rather that the word is Chaldee? It occurs repeatedly in Daniel (ii, 31; iii, 3; v, 1, 5, 10), and also in the Chaldee portions of Ezra (iv, 16; vi, 13)], and that עָם would be הָעָם if the Latin and English translations were correct. He also observes that in 2 Kings xv, 14, 25, 30, where almost the same expression is used of the deaths of Shallum, Pekahiah, and Pekah, the words *before the people* are omitted. Hence he accepts the translation in the Vatican MS. of the Sept., and considers that Kabalam or Κεβλαάμ was a fellow-conspirator or rival of Shallum, of whose subsequent fate we have no information. On the death of Zechariah, Shallum was made king, but, after reigning in Samaria for a month only, was in his turn dethroned and killed by Menahem. To these events Ewald refers the obscure passage in Zech. xi, 8: "Three shepherds also I cut off in one month, and my soul abhorred them"—the three shepherds being Zechariah, Kabalam, and Shallum. This is very ingenious: we must remember, however, that Ewald, like certain English divines (Mede, Hammond, Newcome, Secker, Pye Smith), thinks that the latter chapters of the prophecies of Zechariah belong to an earlier date than the rest of the book. See ZECHARIAH, BOOK OF.

18. A Kohathite Levite in the reign of Josiah, who was one of the overseers of the workmen engaged in the restoration of the Temple (2 Chron. xxxiv, 12). B.C. 628.

19. Second named of the three rulers of the Temple in the reign of Josiah (2 Chron. xxxv, 8). B.C. 628. He was probably, as Bertheau conjectures, "the second priest" (comp. 2 Kings xxv, 18).

20. Son of Shiloni and father of Joiarib among the descendants of Perez (Neh. xi, 5). B.C. long ante 536.

21. A priest, son of Pashur and father of Amzi (Neh. xi, 12). B.C. long ante 536.

22. Son of Amariah and father of Uzziah, of the family of Perez (Neh. xi, 4). B.C. ante 536.

23. The representative of the priestly family of Iddo in the days of Joiakim the son of Jeshua (Neh. xii, 16). B.C. 536. He was possibly the same as Zechariah the prophet the son of Iddo.

24. The eleventh in order of the twelve minor prophets.

1. Of his personal history we know but little. He is called in his prophecy the son of Berechiah and the grandson of Iddo, whereas in the book of Ezra (v, 1; vi, 14) he is said to have been the son of Iddo. Various attempts have been made to reconcile this discrepancy. Cyril of Alexandria (*Pref. Comment. ad Zech.*) supposes that Berechiah was the father of Zechariah according to the flesh, and that Iddo was his instructor, and might be regarded as his spiritual father. Jerome, too, according to some MSS., has in *Zech.* i, 1, "filium Barachiæ, filium Addo," as if he supposed that Berechiah and Iddo were different names of the same person; and the same mistake occurs in the Sept.: τὸν τοῦ Βαραχίου υἱὸν Ἀδδώ. Gesenius (*Lex.* s. v. בֵּן) and Rosenmüller (*On Zech. i*, 1) take בֵּן in the passages in Ezra to mean "grandson," as in Gen. xxix, 5 Laban is termed "the son," i. e. "grandson," of Nahor. Others, again, have suggested that in the text of Ezra no mention is made

of Berechiah, because he was already dead, or because Iddo was the more distinguished person, and the generally recognised head of the family. Knobel thinks that the name of Berechiah has crept into the present text of Zechariah from Isa. viii, 2, where mention is made of a Zechariah "the son of *Jeberechiah*," which is virtually the same name (Sept. Βαραχίου) as Berechiah. His theory is that ch. ix–xi of our present book of Zechariah are really the work of the older Zechariah (Isa. viii, 2); that a later scribe finding the two books, one bearing the name of Zechariah the son of Iddo, and the other that of Zechariah the son of Berechiah, united them into one, and at the same time combined the titles of the two, and that hence arose the confusion which at present exists. This, however, is hardly a probable hypothesis. It is surely more natural to suppose, as the prophet himself mentions his father's name, whereas the historical books of Ezra and Nehemiah mention only Iddo, that Berechiah had died early, and that there was now no intervening link between the grandfather and the grandson. The son, in giving his pedigree, does not omit his father's name: the historian passes it over as of one who was but little known or already forgotten. This view is confirmed if we suppose the Iddo here mentioned to have been the Iddo the priest who, in Neh. xii, 4, is said to have returned from Babylon in company with Zerubbabel and Joshua. He is there said to have had a son Zechariah (ver. 16), who was contemporary with Joiakim the son of Joshua; and this falls in with the hypothesis that owing to some unexplained cause—perhaps the death of his father—Zechariah became the next representative of the family after his grandfather Iddo. Zechariah, according to this view, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (נַעַר, Zech. ii, 4; comp. Jer. i, 6), and must have been born in Babylon, whence he returned with the first caravan of exiles under Zerubbabel and Joshua.

It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. B.C. 519. In this he acted in concert with Haggai, who must have been considerably his senior if, as seems not improbable, Haggai had been carried into captivity, and hence had himself been one of those who had seen "the house" of Jehovah "in her first glory" (Hagg. ii, 3). Both prophets had the same great object before them; both directed all their energies to the building of the second Temple. Haggai seems to have led the way in this work, and then to have left it chiefly in the hands of his younger contemporary. The foundations of the new building had already been laid in the time of Cyrus, but during the reigns of Cambyses and the pseudo-Smerdis the work had been broken off through the jealousies of the Samaritans. When, however, Darius Hystaspis ascended the throne (521) things took a more favorable turn. He seems to have been a large-hearted and gracious prince, and to have been well-disposed towards the Jews. Encouraged by the hopes which his accession held out, the prophets exerted themselves to the utmost to secure the completion of the Temple. From this time, for a space of nearly two years, the prophet's voice was silent, or his words have not been recorded. But in the fourth year of king Darius, in the fourth day of the ninth month, there came a deputation of Jews to the Temple, anxious to know whether the fast-days which had been instituted during the seventy years' captivity were still to be observed. On the one hand, now that the captivity was at an end, and Jerusalem was rising from her ashes, such set times of mourning seemed quite out of place. On the other hand, there was still much ground for serious uneasiness; for some time after their return they had suffered severely from drought and famine (i, 6–11), and who could tell that they would not so suffer again? The hostility of their neighbors had not ceased; they were still regarded with no common jealousy; and large numbers of their brethren had not yet returned from Babylon. It was a question, therefore, that seemed to admit of much debate.

It is impossible not to see of how great moment, under such circumstances, and for the discharge of the special duty with which he was intrusted, would be the priestly origin of Zechariah. Too often the prophet had had to stand forth in direct antagonism to the priest. In an age when the service of God had stiffened into formalism, and the priests' lips no longer kept knowledge, the prophet was the witness for the truth which lay beneath the outward ceremonial, and without which the outward ceremonial was worthless. But the thing to be dreaded now was not superstitious formalism, but cold neglect. There was no fear now lest in a gorgeous temple, amid the splendors of an imposing ritual and the smoke of sacrifices ever ascending to heaven, the heart and life of religion should be lost. The fear was all the other way, lest even the body, the outward form and service, should be suffered to decay. The foundations of the Temple had indeed been laid, but that was all (Ezra v, 16). Discouraged by the opposition which they had encountered at first, the Jewish colony had begun to build, and were not able to finish; and even when the letter came from Darius sanctioning the work, and promising his protection, they showed no hearty disposition to engage in it. At such a time no more fitting instrument could be found to rouse the people, whose heart had grown cold, than one who united to the authority of the prophet the zeal and the traditions of a sacerdotal family. Accordingly, to Zechariah's influence we find the rebuilding of the Temple in a great measure ascribed. "And the elders of the Jews builded," it is said, "and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo" (vi, 14). It is remarkable that in this juxtaposition of the two names both are not styled prophets—not "Haggai and Zechariah the prophets," but "Haggai the prophet and Zechariah *the son of Iddo*." Is it an improbable conjecture that Zechariah is designated by his father's (or grandfather's) name, rather than by his office, in order to remind us of his priestly character? Be this as it may, we find other indications of the close union which now subsisted between the priests and the prophets. Various events connected with the taking of Jerusalem and the captivity in Babylon had led to the institution of solemn fast-days; and we find that when a question arose as to the propriety of observing these fast-days, now that the city and the Temple were rebuilt, the question was referred to "the priests which were in the house of Jehovah, and to the prophets"—a recognition not only of the joint authority, but of the harmony subsisting between the two bodies, without parallel in Jewish history. The manner, too, in which Joshua the high-priest is spoken of in this prophecy shows how lively a sympathy Zechariah felt towards him.

Later traditions assume, what is indeed very probable, that Zechariah took personally an active part in providing for the liturgical service of the Temple. He and Haggai are both said to have composed psalms with this view. According to the Sept., Psa. cxxxvii, cxlv–cxlviii; according to the Peshito, cxxv, cxxvi; according to the Vulg., cxi, are psalms of Haggai and Zechariah. The triumphant "hallelujah," with which many of them open, was supposed to be characteristic of those psalms which were first chanted in the second Temple, and came with an emphasis of meaning from the lips of those who had been restored to their native land. The allusions, moreover, with which these psalms abound, as well as their place in the Psalter, leave us in no doubt as to the time when they were composed, and lend confirmation to the tradition respecting their authorship. If the later Jewish accounts (the Talmudic tract *Megillah*, xvii, 2; xviii, 1; Rashi *ad Baba Bathra*, xv, 1) may be trusted, Zechariah, as well as Haggai, was a member of the great synagogue. The patristic notices of the

prophet are worth nothing. According to these, he exercised his prophetic office in Chaldæa, and wrought many miracles there; returned to Jerusalem at an advanced age, where he discharged the duties of the priesthood, and where he died and was buried by the side of Haggai (Pseudepiph. *De Proph.* c. 21; Dorotheus, p. 144; Isidorus, c. 51).

2. The genuine writings of Zechariah help us but little in our estimation of his character. Some faint traces, however, we may observe in them of his education in Babylon. Less free and independent than he would have been had his feet trodden from childhood the soil

> "Where each old poetic mountain
> Inspiration breathed around,"

he leans avowedly on the authority of the older prophets, and copies their expressions. Jeremiah especially seems to have been his favorite, and hence the Jewish saying that "the spirit of Jeremiah dwelt in Zechariah." But in what may be called the peculiarities of his prophecy he approaches more nearly to Ezekiel and Daniel. Like them, he delights in visions; like them, he uses symbols and allegories rather than the bold figures and metaphors which lend so much force and beauty to the writings of the earlier prophets; like them, he beholds angels ministering before Jehovah and fulfilling his behests on the earth. He is the only one of the prophets who speaks of Satan. That some of these peculiarities are owing to his Chaldæan education can hardly be doubted. It is at least remarkable that both Ezekiel and Daniel, who must have been influenced by the same associations, should in some of these respects so closely resemble Zechariah, widely as they differ from him in others.

Even in the *form* of the visions a careful criticism might perhaps discover some traces of the prophet's early training. Possibly the "valley of myrtles" in the first vision may have been suggested by Chaldæa rather than by Palestine. At any rate, it is a curious fact that myrtles are rarely mentioned in the history of the Jews before the Exile. They are found, besides this passage of Zechariah, in Isa. xli, 19; lv, 13, and in Neh. viii, 15. The forms of trial in the third vision, where Joshua the high-priest is arraigned, seem borrowed from the practice of Persian rather than Jewish courts of law. The filthy garments in which Joshua appears are those which the accused must assume when brought to trial. The white robe put upon him is the caftan or robe of honor, which to this day in the East is put upon the minister of state who has been acquitted of the charges laid against him. The vision of the woman in the Ephah is also Oriental in its character. Ewald refers to a very similar vision in Tod's *Rajasthan*, ii, 688. Finally, the chariots issuing from between two mountains of brass must have been suggested, there can scarcely be any doubt, by some Persian symbolism. See ZECHARIAH, BOOK OF.

25. The leader of the one hundred and fifty "sons" of Pharosh who returned with Ezra (Ezra viii, 3). B.C. 459.

26. The leader of the twenty-eight "sons" of Bebai, who came up from Babylon with Ezra (Ezra viii, 11). B.C. 459,

27. One of the chiefs of the people whom Ezra summoned in council at the river Ahava, before the second caravan returned from Babylon (Ezra viii, 16). B.C. 459. He stood at Ezra's left hand when he expounded the law to the people (Neh. viii, 4).

28. (Sept. Ζαχαρία.) One of the family of Elam, who had married a foreign wife after the Captivity (Ezra x, 26). B.C. 458.

29. One of the priests, son of Jonathan, who blew with the trumpets at the dedication of the city wall by Ezra and Nehemiah (Neh. xii, 35, 41). B.C. 446.

ZECHARIAH, BOOK OF. The time and personal circumstances of the prophet whose name this book bears have been considered above. It remains to discuss the prophecies themselves, and especially their authenticity. Their peculiar character and obscurity of interpretation also call for a somewhat full treatment.

1. *Contents.*—The book naturally falls into two principal divisions, which, as will be seen more fully in the sequel, are marked not only by certain peculiarities of expression, but obviously by the absence of any historical data in the latter portion such as are given in the former.

(I.) The first part, embracing ch. i–viii, divides itself into three sections by the chronological indications given respectively in i, 1, 7, and vii, 1; and these are still further subdivided by the recurrence of the phrase "the word of the Lord came unto me." This part, therefore, consists, first, of a short introduction or preface, in which the prophet announces his commission; then of a series of visions, descriptive of all those hopes and anticipations of which the building of the Temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts.

1. The short introductory oracle (i, 1–6) is a warning voice from the past. The prophet solemnly reminds the people, by an appeal to the experience of their fathers, that no word of God had ever fallen to the ground; and that therefore, if with sluggish indifference they refused to co-operate in the building of the Temple, they must expect the judgments of God. This warning manifestly rests upon the former warnings of Haggai.

2. In a dream of the night there passed before the eyes of the prophet a series of nine (essentially seven) visions, followed by an emblematical scene, descriptive in their different aspects of events, some of them shortly to come to pass, and others losing themselves in the mist of the future (i, 7–vi, 15). These visions are obscure, and accordingly the prophet asks their meaning. The interpretation is given, not as to Amos by Jehovah himself, but by an angel who knows the mind and will of Jehovah, who intercedes with him for others, and by whom Jehovah speaks and issues his commands; at one time he is called "the angel who spake with me" [or "by me"] (i, 9); at another, "the angel of Jehovah" (ver. 11, 12; iii, 1–6).

(1.) In the first vision (i, 8–17) the prophet sees, in a valley of myrtles, a rider upon a roan horse, accompanied by others who, having been sent forth to the four quarters of the earth, had returned with the tidings that the whole earth was at rest (with reference to Hagg. ii, 20). Hereupon the angel asks how long this state of things shall last, and is assured that the indifference of the heathen shall cease, and that the Temple shall be built in Jerusalem. This vision seems to have been partly borrowed from Job i, 7, etc.

(2.) The second vision (ii, 1–17, A. V. i, 18–ii, 13) explains *how* the promise of the first is to be fulfilled, and is composed of three separate emblems. The four horns are the symbols of the different heathen kingdoms in the four quarters of the world, which have hitherto combined against Jerusalem. The four carpenters or smiths symbolize their destruction. The measuring-line betokens the vastly extended area of Jerusalem, owing to the rapid increase of the new population. The old prophets, in foretelling the happiness and glory of the times which should succeed the Captivity in Babylon, had made a great part of that happiness and glory to consist in the gathering together again of the whole dispersed nation in the land given to their fathers. This vision was designed to teach that the expectation thus raised — the return of the dispersed of Israel — should be fulfilled; that Jerusalem should be too large to be compassed about by a wall, but that Jehovah himself would be to her a wall of fire—a light and defence to the holy city, and destruction to her adversaries. A song of joy, in prospect of so bright a future, closes the scene.

The next two visions (ch. iii, iv) are occupied with

the Temple, and with the two principal persons on whom the hopes of the returned exiles rested.

(3.) The permission granted for the rebuilding of the Temple had, no doubt, stirred afresh the malice and the animosity of the enemies of the Jews. Joshua the high-priest had been singled out, it would seem, as the especial object of attack, and perhaps formal accusations had already been laid against him before the Persian court. The prophet, in vision, sees him summoned before a higher tribunal, and solemnly acquitted, despite the charges of the Satan or Adversary. This is done with the forms still usual in an Eastern court. The filthy garments in which the accused is expected to stand are taken away, and the caftan or robe of honor is put upon him in token that his innocence has been established. Acquitted at that bar, he need not fear, it is implied, any earthly accuser. He shall be protected, he shall carry on the building of the Temple, he shall so prepare the way for the coming of the Messiah, and upon the foundation-stone laid before him shall the seven eyes of God, the token of his ever-watchful providence, rest.

(4.) The succeeding vision (ch. iv) supposes that all opposition to the building of the Temple shall be removed. This sees the completion of the work. It has evidently a peculiarly impressive character; for the prophet, though his dream still continues, seems to himself to be awakened out of it by the angel who speaks to him. The candlestick (or, more properly, chandelier) with seven lights (borrowed from the candlestick of the Mosaic tabernacle, Exod. xxv, 31 sq.) supposes that the Temple is already finished. The seven pipes which supply each lamp answer to the seven eyes of Jehovah in the preceding vision (iii, 9), and this sevenfold supply of oil denotes the presence and operation of the Divine Spirit, through whose aid Zerubbabel will overcome all obstacles; so that as his hands had laid the foundation of the house, his hands should also finish it (iv, 9). The two olive-branches of the vision, belonging to the olive-tree standing by the candlestick, are Zerubbabel himself and Joshua.

The next two visions (v, 1–11) signify that the land, in which the sanctuary has just been erected, shall be purged of all its pollutions.

(5.) First, the curse is recorded against wickedness in *the whole land* (not in the *whole earth*, as in the A. V.), v, 3; that due solemnity may be given to it, it is inscribed upon a roll, and the roll is represented as flying, in order to denote the speed with which the curse will execute itself.

(6.) Next, the unclean thing, whether in the form of idolatry or any other abomination, shall be utterly removed. Caught and shut up as it were in a cage, like some savage beast, and pressed down with a weight as of lead upon it so that it cannot escape, it shall be carried into that land where all evil things have long made their dwelling (Isa. xxxiv, 13), the land of Babylon (Shinar, Zech. v, 11), from which Israel had been redeemed.

(7.) The night is now waning fast, and the morning is about to dawn (vi, 1–8). Chariots and horses appear, issuing from between two brazen mountains, the horses like those in the first vision; and these receive their several commands and are sent forth to execute the will of Jehovah in the four quarters of the earth. The four chariots are images of the four winds, which, according to Psa. civ, 4, as servants of God, fulfil his behests; and of the one that goes to the north it is particularly said that it shall let the Spirit of Jehovah rest there: is it a spirit of anger against the nations, Assyria, Babylon, Persia, or is it a spirit of hope and desire of return in the hearts of those of the exiles who still lingered in the land of their captivity? Stähelin, Maurer, and others adopt the former view, which seems to be in accordance with the preceding vision; Ewald gives the latter interpretation, and thinks it is supported by what follows.

Thus the cycle of visions is completed. Scene after scene is unrolled till the whole glowing picture is presented to the eye. All enemies crushed; the land repeopled, and Jerusalem girt as with a wall of fire; the Temple rebuilt, more truly splendid than of old, because more abundantly filled with a Divine Presence; the leaders of the people assured in the most signal manner of the Divine protection; all wickedness solemnly sentenced, and the land forever purged of it: such is the magnificent panorama of hope which the prophet displays to his countrymen. Very consolatory must such a prospect have seemed to the weak and disheartened colony in Jerusalem. For the times were dark and troublous. According to recent interpretations of newly discovered inscriptions, it would appear that Darius I found it no easy task to hold his vast dominions. Province after province had revolted both in the east and in the north, whither, according to the prophet (vi, 8), the winds had carried the wrath of God: and if the reading Mudraja, i. e. Egypt, is correct (Lassen gives Kurdistan), Egypt must have revolted before the outbreak mentioned in Herod. vii, 1, and have again been reduced to subjection. To such revolt there may possibly be an allusion in the reference to "the land of the south" (ver. 6). It would seem that Zechariah anticipated, as a consequence of these perpetual insurrections, the weakening and overthrow of the Persian monarchy and the setting-up of the kingdom of God, for which Judah, in faith and obedience, was to wait (ver. 9–15).

(8.) Immediately on these visions there follows a symbolical act (vi, 9–15). Three Israelites had just returned from Babylon, bringing with them rich gifts to Jerusalem, apparently as contributions to the Temple, and had been received in the house of Josiah the son of Zephaniah. Thither the prophet is commanded to go—whether still in a dream or not is not very clear—and to employ the silver and the gold of their offerings for the service of Jehovah. He is to make of them two crowns, and to place these on the head of Joshua the high-priest—a sign that in the Messiah who should build the Temple the kingly and priestly offices should be united. This, however, is expressed somewhat enigmatically, as if king and priest should be perfectly at one, rather than that the same person should be both king and priest. These crowns, moreover, were to be a memorial in honor of those by whose liberality they had been made, and should serve at the same time to excite other rich Jews still living in Babylon to the like liberality. Hence their symbolical purpose having been accomplished, they were to be laid up in the Temple.

3. It is remarkable, as has already been noticed, that the question relating to the fast days (vii, 1–3) should have been addressed to priests and prophets conjointly in the Temple. This close alliance between two classes hitherto so separate, and often so antagonistic, was one of the most hopeful circumstances of the times. Still Zechariah, as chief of the prophets, has the decision of this question. Some of the priests, it is evident (ver. 7), were inclined to the more gloomy view; but not so the prophet. In language worthy of his position and his office, language which reminds us of one of the most striking passages of his great predecessor (Isa. lviii, 5–7), he lays down the same principle that God loves mercy rather than fasting, and truth and righteousness rather than sackcloth and a sad countenance. If they had perished, he reminds them it was because their hearts were hard while they fasted; if they would dwell safely, they must abstain from fraud and violence, and not from food (Zech. vii, 4–14).

Again, he foretells, but not now in vision, the glorious times that are near at hand when Jehovah shall dwell in the midst of them, and Jerusalem be called a city of truth. He sees her streets thronged by old and young, her exiles returning, her Temple standing in all its beauty, her land rich in fruitfulness, her people a praise and a blessing in the earth (viii, 1–15). Again, he declares that "truth and peace" (ver. 16, 19) are the bul-

warks of national prosperity. And, once more reverting to the question which had been raised concerning the observance of the fasts, he announces, in obedience to the command of Jehovah, not only that the fasts are abolished, but that the days of mourning shall henceforth be days of joy, the fasts be counted for festivals. His prophecy concludes with a prediction that Jerusalem shall be the centre of religious worship to all nations of the earth (ver. 16–23).

(II.) The remainder of the book consists of two sections of about equal length, ch. ix–xi and xii–xiv, each of which has an inscription. They have the general prophetic tone and character, and in subject they so far harmonize with i–viii that the prophet seeks to comfort Judah in a season of depression with the hope of a brighter future.

1. In the first section he threatens Damascus and the sea-coast of Palestine with misfortune; but declares that Jerusalem shall be protected, for Jehovah himself shall encamp about her (where ix, 8 reminds us of ii, 5). Her king shall come to her; he shall speak peace to the heathen, so that all weapons of war shall perish; and his dominion shall be to the ends of the earth. The Jews who are still in captivity shall return to their land; they shall be mightier than Javan (or Greece); and Ephraim and Judah once more united shall vanquish all enemies. The land too shall be fruitful as of old (comp. viii, 12). The Teraphim and the false prophets may indeed have spoken lies; but upon these will the Lord execute judgment, and then he will look with favor upon his people and bring back both Judah and Ephraim from their captivity. The possession of Gilead and Lebanon is again promised as the special portion of Ephraim: and both Egypt and Assyria shall be broken and humbled.

The prophecy now takes a sudden turn. An enemy is seen approaching from the north, who, having forced the narrow passes of Lebanon, the great bulwark of the northern frontier, carries desolation into the country beyond. Hereupon the prophet receives a commission from God to feed his flock, which God himself will no more feed because of their divisions. The prophet undertakes the office, and makes to himself two staves (naming the one Favor and the other Union), in order to tend the flock, and cuts off several evil shepherds whom his soul abhors; but observes, at the same time, that the flock will not be obedient. Hence he throws up his office; he breaks asunder the one crook in token that the covenant of God with Israel was dissolved. A few, the poor of the flock, acknowledged God's hand herein; and the prophet, demanding the wages of his service, receives thirty pieces of silver, and casts it into the house of Jehovah. At the same time, he sees that there is no hope of union between Judah and Israel, whom he had trusted to feed as one flock, and therefore cuts in pieces the other crook, in token that the brotherhood between them is dissolved.

2. The second section (ch. xii–xiv) is entitled "The burden of the word of Jehovah for Israel." But *Israel* is here used of the nation at large, not of Israel as distinct from Judah. Indeed, the prophecy which follows concerns Judah and Jerusalem. In this the prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save them: "the house of David shall be as God, as the angel of Jehovah" (xii, 8), and all the nations which gather themselves against Jerusalem shall be destroyed. At the same time, the deliverance shall not be from outward enemies alone. God will pour out upon them a spirit of grace and supplications, so that they shall bewail their sinfulness with a mourning greater than that with which they bewailed the beloved Josiah in the valley of Megiddo. So deep and so true shall be this repentance, so lively the aversion to all evil, that neither idol nor false prophet shall again be seen in the land. If a man shall pretend to prophesy, "his father and his mother that begat him shall thrust him through when he prophesieth," fired by the same righteous indignation as Phinehas was when he slew those who wrought folly in Israel (xii, 1–xiii, 6).

Then follows a short apostrophe to the sword of the enemy to turn against the shepherds of the people; and a further announcement of searching and purifying judgments; which, however, it must be acknowledged, is somewhat abrupt. Ewald's suggestion that the passage xiii, 7–9 is here out of place, and should be transposed to the end of chap. xi, is certainly ingenious, and does not seem improbable.

The prophecy closes with a grand and stirring picture. All nations are gathered together against Jerusalem, and seem already sure of their prey. Half of their cruel work has been accomplished, when Jehovah himself appears on behalf of his people. At his coming all nature is moved; the Mount of Olives on which his feet rest cleaves asunder; a mighty earthquake heaves the ground, and even the natural succession of day and night is broken. He goes forth to war against the adversaries of his people. He establishes his kingdom over all the earth. Jerusalem is safely inhabited, and becomes rich with the spoils of the nations. All nations that are still left shall come up to Jerusalem, as the great centre of religious worship, there to worship "the King, Jehovah of hosts," and the city from that day forward shall be a holy city.

II. *Integrity.*—Mede was the first to call this in question. The probability that the later chapters (from the 9th to the 14th) were by some other prophet seems first to have been suggested to him by the citation in Matthew. He says (*Epist.* xxxi):

"It may seem the evangelist would inform us that those latter chapters ascribed to Zachary (namely, 9th, 10th, 11th, etc.) are indeed the prophecies of Jeremy, and that the Jews had not rightly attributed them. . . . Certainly, if a man weighs the contents of some of them, they should in likelihood be of an elder date than the time of Zachary—namely, before the Captivity—for the subjects of some of them were scarce in being after that time. And the chapter out of which St. Matthew quotes may seem to have somewhat much unsuitable with Zachary's time; as, a prophecy of the destruction of the Temple, then when he was to encourage them to build it. And how doth the sixth verse of that chapter suit with his time? There is no scripture saith they are Zachary's; but there is scripture saith they are Jeremy's, as this of the evangelist."

He then observes that the mere fact of these being found in the same book as the prophecies of Zechariah does not prove that they were his; difference of authorship being allowable in the same way as in the collection of Agur's Proverbs under one title with those of Solomon, and of Psalms by other authors with those of David. Even the absence of a fresh title is, he argues, no evidence against a change of author. "The Jews wrote in rolls or volumes, and the title was but once. If aught were added to the roll, *ob similitudinem argumenti*, or for some other reason, it had a new title, as that of Agur; or perhaps none, but was *ἀνώνυμον*." The utter disregard of anything like chronological order in the prophecies of Jeremiah, where "sometimes all is ended with Zedekiah; then we are brought back to Jehoiakim, then to Zedekiah again"—makes it probable, he thinks, that they were only hastily and loosely put together in those distracted times. Consequently, some of them might not have been discovered till after the return from the Captivity, when they were approved by Zechariah, and so came to be incorporated with his prophecies. Mede evidently rests his opinion, partly on the authority of Matthew, and partly on the contents of the later chapters, which he considers require a date earlier than the Exile. He says again (*Epist.* xi):

"That which moveth me more than the rest is in ch. xii, which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them to the sword, and have no more pity on them. It is expounded of the destruction by Titus; but methinks such a prophecy was nothing seasonable for Zachary's time (when the city yet,

for a great part, lay in her ruins, and the Temple had not yet recovered hers), nor agreeable to the scope of Zachary's commission, who, together with his colleague Haggai, was sent to encourage the people lately returned from captivity to build their temple, and to instaurate their commonwealth. Was this a fit time to foretell the destruction of both, while they were but yet a-building? and by Zachary, too, who was to encourage them? Would not this better befit the desolation by Nebuchadnezzar?"

Archbishop Newcome went further. He insisted on the great dissimilarity of style as well as subject between the earlier and later chapters. And he was the first who advocated the theory which Bunsen calls one of the triumphs of modern criticism, that the last six chapters of Zechariah are the work of two distinct prophets. His words are:

"The eight first chapters appear by the introductory parts to be the prophecies of Zechariah, stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the six last chapters are not expressly assigned to Zechariah; are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters; and they manifestly break the unity of the prophetical book. . . . I conclude from internal marks in ch. ix, x, xi, that these three chapters were written much earlier than the time of Jeremiah and before the captivity of the tribes. Israel is mentioned in ix, 1; xi, 14 (but that this argument is inconclusive, see Mal. ii, 11); Ephraim ix, 10, 13; x, 7; and Assyria x, 10, 11. . . . They seem to suit Hosea's age and manner. . . . The 12th, 13th, and 14th chapters form a distinct prophecy, and were written after the death of Josiah; but whether before or after the Captivity, and by what prophets, is uncertain, though I incline to think that the author lived before the destruction of Jerusalem by the Babylonians."

In proof of this he refers to xiii, 2, on which he observes that the "prediction that idols and false prophets should cease at the final restoration of the Jews seems to have been uttered when idolatry and groundless pretensions to the spirit of prophecy were common among the Jews, and therefore before the Babylonish Captivity." A large number of critics have followed Mede and archbishop Newcome in denying the later date of the last six chapters of the book. In England, bishop Kidder, Whiston, Hammond, and more recently Pye Smith and Davidson; in Germany, Flügge, Eichhorn, Bauer, Bertholdt, Augusti, Forberg, Rosenmüller, Gramberg, Credner, Ewald, Maurer, Knobel, Hitzig, and Bleek, are agreed in maintaining that these later chapters are not the work of Zechariah the son of Iddo.

On the other hand, the later date of these chapters has been maintained among British writers, by Blayney and Henderson, and on the Continent by Carpzov, Beckhaus, Jahn, Köster, Hengstenberg, Hävernick, Keil, De Wette (in later editions of his *Einleitung;* in the first three he adopted a different view), and Stähelin.

Those who impugn the later date of these chapters of Zechariah rest their arguments on the change in style and subject after the 8th chapter, but differ much in the application of their criticism. Rosenmüller, for instance (*Schol. in Proph. Min.* iv, 257), argues that ch. ix–xiv are so alike in style that they must have been written by one author. He alleges in proof his fondness for images taken from pastoral life (ix, 16; x, 2, 3; xi, 3, 4, 5, 7, 8, 9, 11, 15, 17; xiii, 7, 8). From the allusion to the earthquake (xiv, 5; comp. Amos i, 1), he thinks the author must have lived in the reign of Uzziah. Davidson (in Horne's *Introd.* ii, 982) in like manner declares for one author, but supposes him to have been the Zechariah mentioned in Isa. viii, 2, who lived in the reign of Ahaz. Eichhorn, on the other hand, while also assigning (in his *Einleitung,* iv, 444) the whole of ch. ix–xiv to one writer, is of opinion that they are the work of a *later* prophet who flourished in the time of Alexander. Others again, as Bertholdt, Gesenius, Knobel, Maurer, Bunsen, and Ewald, think that ch. ix–xi (to which Ewald adds xiii, 7–9) are a distinct prophecy from ch. xii–xiv, and separated from them by a considerable interval of time. These critics conclude from internal evidence that the former portion was written by a prophet who lived in the reign of Ahaz (Knobel gives ix and x to the reign of Jotham, and xi to that of Ahaz), and most of them conjecture that he was the Zechariah the son of Jeberechiah (or Berechiah) mentioned in Isa. viii, 2. Ewald, without attempting to identify the prophet with any particular person, contents himself with remarking that he was a subject of the Southern kingdom (as may be inferred from expressions such as that in ix, 7, and from the Messianic hopes which he utters, and in which he resembles his countryman and contemporary Isaiah); and that, like Amos and Hosea before him, though a native of Judah, he directs his prophecies against Ephraim. There is the same general agreement among the last-named critics as to the date of the section xii–xiv. They all assign it to a period immediately previous to the Babylonian Captivity, and hence the author must have been contemporary with the prophet Jeremiah. Bunsen identifies him with Urijah, the son of Shemaiah of Kirjath-jearim (Jer. xxvi, 20–23), who prophesied "in the name of Jehovah" against Judah and Jerusalem.

According to this hypothesis, we have the works of three different prophets collected into one book, and passing under one name: (*a*) Ch. ix–xi, the book of Zechariah I, a contemporary of Isaiah, under Ahaz, about 736; (*b*) ch. xii–xiv, author unknown (or perhaps Urijah, a contemporary of Jeremiah), about 607 or 606; (*c*) ch. i–viii, the work of the son (or grandson) of Iddo, Haggai's contemporary, about 520–518. We have, then, two distinct theories before us. The one merely affirms that the last six chapters of our present book are not from the same author as the first eight. The other carries the dismemberment of the book still further, and maintains that the last six chapters are the work of two distinct authors who lived at two distinct periods of Jewish history. The arguments advanced by the supporters of each theory rest on the same grounds. They are drawn partly from the difference in style, and partly from the difference in the nature of the contents, the historical references, etc., in the different sections of the book; but the one sees this difference only in ch. ix–xiv as compared with ch. i–viii; the other sees it also in ch. xii–xiv as compared with ch. ix–xi. We must accordingly consider (i) the difference generally in the style and contents of ch. ix–xiv as compared with ch. i–viii; (ii) the differences between ch. xii–xiv as compared with ch. ix–xi.

(A.) *Arguments against the Integrity of the Book.*—The difference in point of style between the latter and former portions of the prophecy is admitted by all critics. Rosenmüller characterizes that of the first eight chapters as "prosaic, feeble, poor," and that of the remaining six as "poetic, weighty, concise, glowing." But without admitting so sweeping a criticism, and one which the verdict of abler critics on the former portion has contradicted, there can be no doubt that the general tone and character of the one section are in decided contrast with those of the other. "As he passes from the first half of the prophet to the second," says Eichhorn, "no reader can fail to perceive how strikingly different are the impressions which are made upon him by the two. The manner of writing in the second portion is far loftier and more mysterious; the images employed are grander and more magnificent; the point of view and the horizon are changed. Once the Temple and the ordinances of religion formed the central point from which the prophet's words radiated, and to which they ever returned; now these have vanished. The favorite modes of expression, hitherto so often repeated, are now, as it were, forgotten. The chronological notices which before marked the day on which each several prophecy was uttered now fail us altogether. Could a writer all at once have forgotten so entirely his habits of thought? Could he so completely disguise his innermost feelings? Could the world about him, the mode of expression, the images employed, be so totally different in the case of of one and the same writer?" (*Einleit.* iv, 443, § 605).

(I.) Ch. i–viii are marked by certain peculiarities of idiom and phraseology which do not occur afterwards. Favorite expressions are: "The word of Jehovah came unto," etc. (i, 7; iv, 8; vi, 9; vii, 1, 4, 8; viii, 1, 18): "Thus saith Jehovah (God) of hosts" (i, 4, 16, 17; ii, 11; viii, 2, 4, 6, 7, 9, 14, 18, 20, 23); "And I lifted up mine eyes and saw" (i, 18; ii, 1; v, 1; vi, 1): none of these modes of expression are to be met with in ch. ix–xiv. On the other hand, the phrase "In that day" is entirely confined to the later chapters, in which it occurs frequently. The form of the inscriptions is different. Introductions to the separate oracles, such as those in ix, 1; xii, 1, do not present themselves in the earlier portion. Zechariah, in several instances, states the time at which a particular prophecy was uttered by him (i, 1, 7; vii, 1). He mentions his own name in these passages, and also in vii, 8, and the names of contemporaries in iii, 1; iv, 6; vi, 10; vii, 2: the writer (or writers) of the second portion of the book never does this. It has also been observed that after the first eight chapters we hear nothing of "Satan," or of "the seven eyes of Jehovah;" that there are no more visions; that ch. xi contains no allegory, not a symbolic action; that here are no riddles which need to be solved, no *angelus interpres* to solve them.

(II.) Ch. ix–xi. These chapters, it is alleged, have also their characteristic peculiarities:

1. In point of style, the author resembles Hosea more than any other prophet; such is the verdict both of Knobel and Ewald. He delights to picture Jehovah as the great captain of his people. Jehovah comes to Zion, and pitches his camp there to protect her (ix, 8, 9). He blows the trumpet, marches against his enemies, makes his people his bow, and shoots his arrows (ver. 13, 14); or he rides on Judah as his war-horse, and goes forth thereon to victory (x, 3, 5). Again, he speaks of the people as a flock, and the leaders of the people as their shepherds (ix, 16; x, 2, 3; xi, 4 sq.). He describes himself also, in his character of prophet, as a shepherd in the last passages, and assumes to himself, in a symbolic action (which, however, may have been one only of the imagination), all the guise and the gear of a shepherd. In general he delights in images (ix, 3, 4, 13–17; x, 3, 5, 7, etc.), some of which are striking and forcible.

2. The notes of time are also peculiar:

(1.) It was a time when the pride of Assyria was yet at its height (ch. x, xi), and when the Jews had already suffered from it. This first took place in the time of Menahem (B.C. 772–761).

(2.) The Transjordanic territory had already been swept by the armies of the invader (x, 10), but a still further desolation threatened it (xi, 1–3). The first may have been the invasion of Pul (1 Chron. v, 26), the second that of Tiglath-pileser.

(3.) The kingdoms of Judah and Ephraim are both standing (ix, 10, 13; x, 6), but many Israelites are nevertheless exiles in Egypt and Assyria (ix, 11; x, 6, 8, 10, etc.).

(4.) The struggle between Judah and Israel is supposed to be already begun (xi, 14). At the same time, Damascus is threatened (ix, 1). If so, the reference must be to the alliance formed between Pekah king of Israel and Rezin of Damascus, the consequence of which was the loss of Elath (739).

(5.) Egypt and Assyria are *both* formidable powers (x, 9, 10, 11). The only other prophets to whom these two nations appear as formidable, *at the same time*, are Hosea (vii, 11; xii, 1; xiv, 3) and his contemporary Isaiah (vii, 17, etc.); and that in prophecies which must have been uttered between 743 and 740. The expectation seems to have been that the Assyrians, in order to attack Egypt, would march by way of Syria, Phœnicia, and Philistia, along the coast (Zech. ix, 1–9), as they did afterwards (Isa. xx, 1), and that the kingdom of Israel would suffer chiefly in consequence (Zech. ix, 9–12), and Judah in a smaller degree (ver. 8, 9).

(6.) The kingdom of Israel is described as "a flock for the slaughter" in ch. xi, over which three shepherds have been set in one month. This corresponds with the season of anarchy and confusion which followed immediately on the murder of Zechariah the son of Jeroboam II (760). This son reigned only six months, his murderer Shallum but one (2 Kings xv, 8–15), being put to death in his turn by Menahem. Meanwhile another rival king may have arisen, Bunsen thinks, in some other part of the country, who may have fallen as the murderer did, before Menahem.

(7.) The symbolical action of the breaking of the two shepherds' staves—Favor and Union—points the same way. The breaking of the first showed that God's favor had departed from Israel, that of the second that all hope of union between Judah and Ephraim was at an end.

All these notes of time, it is claimed, point in the same direction, and make it probable that the author of ch. ix–xi was a contemporary of Isaiah, and prophesied during the reign of Ahaz. According to Knobel, ch. ix and x were probably delivered in Jotham's reign, and ch. xi in that of Ahaz, who summoned Tiglath-pileser to his aid. Maurer thinks that ch. ix and x were written between the first (2 Kings xv, 29) and second (2 Kings xvii, 4–6) Assyrian invasions, ch. x during the seven years' interregnum which followed the death of Pekah, and xi in the reign of Hoshea.

(III.) Ch. xii–xiv. By the majority of those critics who assign these chapters to a third author, that author is supposed to have lived shortly before the Babylonian captivity. The grounds for separating these three chapters from ch. ix to xi are as follows:

1. This section opens with its own introductory formula, as the preceding one (ix, 1) does. This, however, only shows that the sections are distinct, not that they were written at different times.

2. The object of the two sections is altogether different. The author of the former (ch. ix–xi) has both Israel and Judah before him; he often speaks of them together (ix, 13; x, 6; xi, 14; comp. x, 7); he directs his prophecy to the Transjordanic territory, and announces the discharge of his office in Israel (xi, 4 sq.). The author of the second section, on the other hand, has only to do with Judah and Jerusalem: he nowhere mentions Israel.

3. The political horizon of the two prophets is different. By the former, mention is made of the Syrians, Phœnicians, Philistines (ix, 1–7), and Greeks (ver. 13), as well as of the Assyrians and Egyptians, the last two being described as at that time the most powerful. It therefore belongs to the earlier time when these two nations were beginning to struggle for supremacy in Western Asia. By the latter, the Egyptians only are mentioned as a hostile nation: not a word is said of the Assyrians. The author consequently must have lived at a time when Egypt was the chief enemy of Judah.

4. The anticipations of the two prophets are different. The first trembles only for Ephraim. He predicts the desolation of the Transjordanic territory, the carrying away captive of the Israelites, but also the return from Assyria and Egypt (x, 7, 10). But for Judah he has no cause of fear. Jehovah will protect her (ix, 8), and bring back those of her sons who in earlier times had gone into captivity (ver. 11). The second prophet, on the other hand, making no mention whatever of the northern kingdom, is full of alarm for Judah. He sees hostile nations gathering together against her, and two thirds of her inhabitants destroyed (xiii, 6); he sees the enemy laying siege to Jerusalem, taking and plundering it, and carrying half of her people captive (xii, 3; xiv, 2, 5). Of any return of the captives nothing is here said.

5. The style of the two prophets is different. The author of this last section is fond of the prophetic formula: וְהָיָה, "And it shall come to pass" (xii, 9; xiii, 2, 3, 4, 8; xiv, 6, 8, 13, 16); בַּיּוֹם הַהוּא, "in that day"

(xii, 3, 4, 6, 8, 9, 11; xiii, 1, 2, 4; xiv, 8, 9, 13, 20, 21); נְאֻם יְהוָה, "saith Jehovah" (xii, 1, 4; xiii, 2, 7, 8). In the section ix–xi the first does not occur at all, the second but once (ix, 16), the third only twice (x, 12; xi, 6). We have, moreover, in this section certain favorite expressions: "all peoples," "all people of the earth," "all nations round about," "all nations that come up against Jerusalem," "the inhabitants of Jerusalem," "the house of David," "family" for nation, "the families of the earth," "the family of Egypt," etc.

6. There are apparently few notes of time in this section. One is the allusion to the death of Josiah in "the mourning of Hadad-rimmon in the valley of Megiddo;" another to the earthquake in the days of Uzziah *king of Judah*. This addition to the name of the king shows, Knobel suggests, that he had been long dead; but the argument, if it is worth anything, would make even more for those who hold a post-exile date. It is certainly remarkable, occurring thus in the body of the prophecy, and not in the inscription as in Isa. i, 1.

(B.) *Arguments in Favor of the Integrity of the Book.*—(I.) As between ch. i–viii and ix–xiv.—1. In reply to all the foregoing arguments, it has been urged by Keil, Stähelin, and others that the difference of style between the two principal divisions of the prophecy is not greater than may reasonably be accounted for by the change of subject. The language in which visions are narrated would, from the nature of the case, be quieter and less animated than that in which prophetic anticipations of future glory are described. They differ as the style of the narrator differs from that of the orator. Thus, for instance, how different is the style of Hosea, ch. i–iii, from the style of the same prophet in ch. iv–xiv! or, again, that of Ezekiel vi, vii, from Ezekiel iv!

But, besides this, even in what may be termed the more oratorical portions of the first eight chapters, the prophet is to a great extent occupied with warnings and exhortations of a practical kind (see i, 4–6; vii, 4–14; viii, 9–23); whereas in the subsequent chapters he is rapt into a far-distant and glorious future. In the one case, therefore, the language would naturally sink down to the level of prose; in the other, it would rise to an elevation worthy of its exalted subject.

In like manner, the notes of time in the former part (i, 1, 7; vii, 1) and the constant reference to the Temple may be explained on the ground that the prophet here busies himself with the events of his own time, whereas afterwards his eye is fixed on a far-distant future.

On the other hand, where predictions do occur in the first section, there is a general similarity between them and the predictions of the second. The scene, so to speak, is the same; the same visions float before the eyes of the seer. The times of the Messiah are the theme of the predictions in ch. i–iv, in ix, x, and in xii–xiii, 6; while the events which are to prepare the way for that time, and especially the sifting of the nation, are dwelt upon in ch. v, in xi, and in xiii, 7–xiv, 2. The same peculiar forms of expression occur in the two divisions of the prophecy. Thus, for instance, we find מְעוֹבֵר וּמָשָׁב not only in vii, 14, but also in ix, 8; חָשַׁבְתִּי, in the sense of "to remove," in iii, 4, and in xiii, 2—elsewhere it occurs in this unusual sense only in later writings (2 Kings xvi, 3; 2 Chron. xv, 8)—"the eye of God," as betokening the divine providence, in iii, 9; iv, 10; and in ix, 1, 8.

In both sections the return of the whole nation after the Exile is the prevailing image of happiness, and in both it is similarly portrayed. As in ii, 10, the exiles are summoned to return to their native land, because now, according to the principles of righteous recompense, they shall rule over their enemies, so also a similar strain occurs in ix, 12, etc. Both in ii, 10 and in ix, 9 the renewed protection wherewith God will favor Zion is represented as an entrance into his holy dwelling; in both his people are called on to rejoice, and in both there is a remarkable agreement in the words. In ii, 14, רְנִי וְשִׂמְחִי בַּת צִיּוֹן כִּי הִנְנִי בָא, and in ix, 9, גִּילִי מְאֹד בַּת צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלִַם הִנֵּה מַלְכֵךְ יָבוֹא לָךְ.

Again, similar forms of expression occur in ii, 9, 11, and xi, 11; the description of the increase in Jerusalem, xiv, 10, may be compared with ii, 4; and the prediction in viii, 20–23 with that in xiv, 16. The resemblance which has been found in some other passages is too slight to strengthen the argument; and the occurrence of Chaldaisms, such as צָבָא (ix, 8), רָאֵמָה (xiv, 10), בֹּהֶל (which occurs besides only in Prov. xx, 21), and the phrase מִבְלִי קֵשׁ (ix, 13), instead of דְּבַר קֵשׁ really prove nothing as to the age of the later chapters of Zechariah. Indeed, generally, as regards these minute comparisons of different passages to prove an identity of authorship, Maurer's remark holds true: "Sed quæ potest vis esse disjectorum quorundam locorum, ubi res judicanda est ex toto?"

2. Of far more weight, however, than the arguments already advanced is the fact that the writer of these last chapters (ix–xiv) shows an acquaintance with the later prophets of the time of the Exile. That there are numerous allusions in it to earlier prophets, such as Joel, Amos, Micah, has been shown by Hitzig (*Comment.* p. 354, 2d ed.); but there are also, it is alleged, allusions to Zephaniah, Jeremiah, Ezekiel, and the latter part of Isaiah (ch. xl–lxvi). If this can be established, it is evidence that this portion of the book, if not written by Zechariah himself, was at least written after the Exile. We find, then, in Zech. ix, 2 an allusion to Ezek. xxviii, 3; in ver. 3 to 1 Kings x, 27; in ver. 5 to Zeph. ii, 4; in ver. 11 to Isa. li, 14; in ver. 12 to Isa. xlix, 9 and Isa. lxi, 7; in x, 3 to Ezek. xxxiv, 17. Zech. xi is derived from Ezek. xxxiv (comp. esp. ver. 4 with Ezek. xxxiv, 4), and Zech. xi, 3 from Jer. xii, 5. Zech. xii, 1 alludes to Isa. li, 13; xiii, 8, 9, to Ezek. v, 12; xiv, 8 to Ezek. xlvii, 1–12; ver. 10, 11, to Jer. xxxi, 38–40; ver. 16–19 to Isa. lxvi, 23 and lx, 12; ver. 20, 21, to Ezek. xliii, 12 and xliv, 9.

This manifest acquaintance on the part of the writer of Zech. ix–xiv with so many of the later prophets seemed so convincing to De Wette that, after having in the first three editions of his *Introduction* declared for two authors, he found himself compelled to change his mind, and to admit that the later chapters must belong to the age of Zechariah, and might have been written by Zechariah himself.

Bleek, on the other hand, has done his best to weaken the force of this argument, first by maintaining that in most instances the alleged agreement is only apparent, and, next, that where there is a real agreement (as in Zech. ix, 12; xi, 3; xii, 1; xiv, 16) with the passages above cited, Zechariah may be the original from whom Isaiah and Jeremiah borrowed. It must be confessed, however, that it is more *probable* that one writer should have allusions to many others than that many others should borrow from one; and this probability approaches certainty in proportion as we multiply the number of quotations or allusions. If there are passages in Zechariah which are manifestly similar to other passages in Zephaniah, in Jeremiah, Ezekiel, and the Deutero-Isaiah, which is the more probable, that they all borrowed from him, or he from them? In ix, 12 especially, as Stähelin argues, the expression is decidedly one to be looked for after the Exile rather than before it; and the passage rests upon Jer. xvi, 18, and has an almost verbal accordance with Isa. lxi, 7.

3. Again, the same critics argue that the *historical references* in the later chapters are perfectly consistent with a post-exile date. This had already been maintained by Eichhorn, although he supposes these chapters to have been written by a *later* prophet than Zechariah. Stähelin puts the case as follows: Even under the Persian rule the political relations of the Jews con-

tinued very nearly the same as they were in earlier times. They still were placed between a huge Eastern power on the one side, and Egypt on the other, the only difference now being that Egypt as well as Judæa was subject to the Persians. But Egypt was an unwilling vassal; and as in earlier times, when threatened by Assyria, she had sought for alliances among her neighbors or had endeavored to turn them to account as a kind of outwork in her own defence, so now she would adopt the same policy in her attempts to cast off the Persian yoke. It would follow, as a matter of course, that Persia would be on the watch to check such efforts, and would wreak her vengeance on those among her own tributary or dependent provinces which should venture to form an alliance with Egypt. Such of these provinces as lay on the sea-coast must indeed suffer in any case, even if they remained true in their allegiance to the Persians. The armies which were destined for the invasion of Egypt would collect in Syria and Phœnicia, and would march by way of the coast; and, whether they came as friends or as foes, they would probably cause sufficient devastation to justify the prophecy in Zech. ix, 1, etc., delivered against Damascus, Phœnicia, and Philistia. Meanwhile the prophet seeks to calm the minds of his own people by assuring them of God's protection, and of the coming of the Messiah, who, at the appointed time, shall again unite the two kingdoms of Judah and Ephraim. It is observable, moreover, that the prophet, throughout his discourses, is anxious not only to tranquillize the minds of his countrymen, but to prevent their engaging in any insurrection against their Persian masters, or forming any alliance with their enemies. In this respect he follows the example of Jeremiah and Ezekiel, and, like these two prophets, he foretells the return of Ephraim, the union of Ephraim and Judah, and the final overthrow both of Assyria (x, 11)—that is, Persia—and of Egypt, the two countries which had, more than all others, vexed and devastated Israel. That a large portion of the nation was still supposed to be in exile is clear from ix, 11, 12, and hence ver. 10 can only be regarded as a reminiscence of Mic. v, 10; and even if x, 9 must be explained of the past (with De Wette, *Einleit.* § 250, 6, note a), still it appears from Josephus (*Ant.* xii, 2, 5) that the Persians carried away Jews into Egypt, and from Syncellus (p. 486, Niebuhr's ed.) that Ochus transplanted large numbers of Jews from Palestine to the east and north: the earlier custom of thus forcibly removing to a distance those conquered nations who, from disaffection or a turbulent spirit, were likely to give occasion for alarm, having not only continued among the Persians, but having become even more common than ever (Heeren, *Ideen*, i, 254, 2d ed.). This well-known policy on the part of their conquerors would be a sufficient ground for the assurance which the prophet gives in x, 9. Even the threats uttered against the false prophets and the shepherds of the people are not inconsistent with the times after the Exile. In Neh. v and vi, we find the nobles and rulers of the people oppressing their brethren, and false prophets active in their opposition to Nehemiah. In like manner "the idols" (עֲצַבִּים) in xiii, 1–5 may be the same as the "Teraphim" of x, 2, where they are mentioned in connection with "the diviners" (הַקּוֹסְמִים). Malachi (iii, 5) speaks of "sorcerers" (מְכַשְּׁפִים), and that such superstition long held its ground among the Jews is evident from Josephus (*Ant.* viii, 2, 5). Nor does xiv, 21 of necessity imply either idol-worship or heathen pollution in the Temple. Ch. xi was spoken by the prophet later than ch. ix and x. In ver. 14 he declares the impossibility of any reunion between Judah and Ephraim, either because the northern territory had already been laid waste, or because the inhabitants of it had shown a disposition to league with Phœnicia in a vain effort to throw off the Persian yoke, which would only involve them in certain destruction. This difficult passage Stähelin admits he cannot solve to his satisfaction, but contends that it may have been designed to teach the new colony that it was not a part of God's purpose to reunite the severed tribes; and in this he sees an argument for the post-exilian date of the prophecy, inasmuch as the union of the ten tribes with the two was ever one of the brightest hopes of the prophets who lived before the Captivity.

Having thus shown that there is no reason why the section ix–xi should not belong to a time subsequent to the return from Babylon, Stähelin proceeds to argue that the prophecy directed against the nations (ix, 1–7) is really more applicable to the Persian æra than to any other. It is only the coast-line which is here threatened; whereas the earlier prophets, whenever they threaten the maritime tribes, unite with them Moab and Ammon, or Edom. Moreover, the nations here mentioned are not spoken of as enemies of Judah; for being Persian subjects they would not venture to attack the Jewish colony when under the special protection of that power. Of Ashdod it is said that a foreigner (מַמְזֵר, A. V. "bastard") shall dwell in it. This, too, might naturally have happened in the time of Zechariah. During the Exile, Arabs had established themselves in Southern Palestine, and the prophet foresees that they would occupy Ashdod; and, accordingly, we learn from Neh. xiii, 24 that the dialect of Ashdod was unintelligible to the Jews, and in iv, 7 the people of Ashdod appear as a distinct tribe united with other Arabians against Judah. The king of Gaza (mentioned in Zech. ix, 5) may have been a Persian vassal, as the kings of Tyre and Sidon were, according to Herod. viii, 67. A king in Gaza would only be in conformity with the Persian custom (see Herod. iii, 15), although this was no longer the case in the time of Alexander. The mention of the "sons of Javan" (ix, 13; A. V. "Greece") is suitable to the Persian period (which is also the view of Eichhorn), as it was then that the Jews were first brought into any close contact with the Greeks. It was, in fact, the fierce struggle between Greece and Persia which gave a peculiar meaning to his words when the prophet promised his own people victory over the Greeks, and so reversed the earlier prediction of Joel iv, 6, 7 (A. V. iii, 6, 7). If, however, we are to understand by Javan Arabia, as some maintain, this again equally suits the period supposed, and the prophecy will refer to the Arabians, of whom we have already spoken.

(II.) We come now to the section xii–xiv. The main proposition here is, that however hard Judah and Jerusalem may be pressed by enemies (of Israel there is no further mention), still with God's help they shall be victorious; and the result shall be that Jehovah will be more truly worshipped both by Jews and Gentiles. That this anticipation of the gathering of hostile armies against Jerusalem was not unnatural in the Persian times may be inferred from what has been said above. Persian hosts were often seen in Judæa. We find an instance of this in Josephus (*Ant.* xi, 7, 1), and Sidon was laid in ashes in consequence of an insurrection against Persia (Diod. xvi, 45). On the other hand, how could a prophet in the time immediately preceding the Exile—the time to which, on account of xii, 12, most critics refer this section—have uttered predictions such as these? Since the time of Zephaniah all the prophets looked upon the fate of Jerusalem as sealed, whereas here, in direct contradiction to such views, the preservation of the city is announced even in the extremest calamities. Any analogy to the general strain of thought in this section is only to be found in Isa. xxix–xxxiii. Besides, no king is here mentioned, but only "the house of David," which, according to Jewish tradition (Herzfeld, *Gesch. des Volkes Israel*, p. 378 sq.), held a high position after the Exile, and accordingly is mentioned (xii, 12, 13) in its different branches (comp. Movers, *Das*

Phönic. Alterth. i, 531), together with the tribe of Levi; the prophet, like the writer of Psa. lxxxix, looking to it with a kind of yearning, which before the Exile, while there was still a king, would have been inconceivable. Again, the manner in which Egypt is alluded to (xiv, 19) almost of necessity leads us to the Persian times; for then Egypt, in consequence of her perpetual efforts to throw off the Persian yoke, was naturally brought into hostility with the Jews, who were under the protection of Persia. Before the Exile this was only the case during the interval between the death of Josiah and the battle of Carchemish. It would seem, then, that there is nothing to compel us to place this section xii–xiv in the times before the Exile; much, on the contrary, which can only be satisfactorily accounted for on the supposition that it was written during the period of the Persian dominion. Nor must it be forgotten that we have here that fuller development of the Messianic idea which at such a time might be expected, and one which, in fact, rests upon all the prophets who flourished before the Exile.

Such are the grounds, critical and historical, on which Stähelin rests his defence of the later date of the second portion of the prophet Zechariah. We have given his arguments at length as the ablest and most complete, as well as the most recent, on his side of the controversy. Some of them, it must be admitted, are full of weight. When critics like Eichhorn maintain that of the whole section ix, 1–x, 17, no explanation is possible, unless we derive it from the history of Alexander the Great; and when De Wette, after having adopted the theory of different authors, felt himself obliged to abandon it for reasons already mentioned, and to vindicate the integrity of the book, the grounds for a post-exile date must be very strong. Indeed, it is not easy to say which way the weight of evidence preponderates.

(C.) With regard to the quotation in Matthew (xxvii, 9, 10; comp. Zech. xi, 12, 13) there seems no good reason for setting aside the received reading. Jerome observes (*Comment. in Evang. Matth.* xxvii, 9, 10),

> "This passage is not found in Jeremiah. But in Zechariah, who is nearly the last of the twelve prophets, something like it occurs; and though there is no great difference in the meaning, yet both the order and the words are different. I read a short time since, in a Hebrew volume, which a Hebrew of the sect of the Nazarenes presented to me, an apocryphal book of Jeremiah, in which I found the passage word for word. But still I am rather inclined to think that the quotation is made from Zechariah, in the usual manner of the evangelists and apostles, who, neglecting the order of the words, only give the general sense of what they cite from the Old Test."

Eusebius (*Evangel. Demonstr.* lib. x) is of opinion that the passage thus quoted stood originally in the prophecy of Jeremiah, but was either erased subsequently by the malice of the Jews [a very improbable supposition, it need hardly be said], or that the name of Zechariah was substituted for that of Jeremiah through the carelessness of copyists. Augustine (*De Cons. Evangel.* iii, 30) testifies that the most ancient Greek copies had *Jeremiah*, and thinks that the mistake was originally Matthew's, but that this was divinely ordered, and that the evangelist would not correct the error even when pointed out, in order that we might thus infer that all the prophets spake by one Spirit, and that what was the work of one was the work of all ("et singula esse omnium, et omnia singulorum"). Some later writers account for the non-appearance of the passage in Jeremiah by the confusion in the Greek MSS. of his prophecies—a confusion, however, it may be remarked, which is not confined to the Greek, but which is found no less in our present Hebrew text. Others, again, suggest that in the Greek autograph of Matthew, ZPIOY may have been written, and that copyists may have taken this for IPIOY. But there is no evidence that abbreviations of this kind were in use so early. Epiphanius and some of the Greek fathers seem to have read ἐν τοῖς προφήταις. The most ancient copy of the Latin version of the Gospels omits the name of Jeremiah, and has merely *dictum est per Prophetam*. It has been conjectured that this represents the original Greek reading τὸ ῥηθὲν διὰ τοῦ Προφήτου, and that some early annotator wrote Ἱερεμίου on the margin, whence it crept into the text. The choice lies between this, and a slip of memory on the part of the evangelist, if we admit the integrity of our present book of Zechariah, unless, indeed, we suppose, with Eichhorn, who follows Jerome, that an Apocryphal book of Jeremiah is quoted. Theophylact proposes to insert a καί, and would read διὰ Ἱερεμίου καὶ τοῦ Προφήτου—ἤγουν Ζαχαρίου. He argues that the quotation is really a fusion of two passages; that concerning the price paid occurring in Zech. xi, and that concerning the field in Jer. xix. But what New-Test. writer would have used such a form of expression "by Jeremy *and* the Prophet?" Such a mode of quotation is without parallel. At the same time, it must be borne in mind that the passage as given in Matthew does not represent exactly either the Hebrew text of Zechariah or the version of the Sept. The other passages of the prophet quoted in the New Test. are ix, 9 (in Matt. xxi, 5; John xii, 15); xii, 10 (in John xix, 37; Rev. i, 7); xiii, 7 (in Matt. xxvi, 31; Mark xiv, 27); but in no instance is the prophet quoted by name.

(D.) The following writers have discussed the question of the integrity of Zechariah: Mede, *Works* (Lond. 1664), p. 786, 884; Kidder [Bp.], *Demonstration of the Messias* (ibid. 1700), ii, 199; Newcome [Archbp.], *Minor Prophets* (ibid. 1785); Blayney, *New Translation of Zechariah* (Oxf. 1797); Carpzov, *Vindic. Crit.* (Lips. 1724); Flügge, *Die Weissagungen des Proph. Zach.* (Hamb. 1784); Bertholdt, *Einleitung*, iv, 1762 sq., 1712 sq.; Eichhorn, *Propheten*, iii, 327–360, 380–392, 415–428, 515–518; id. *Einleitung* (4th ed. 1824), iv, 427 sq.; Bauer, *Einleitung*, p. 510 sq.; Beckhaus, *Integrität der proph. Schrift.* p. 337 sq.; Jahn, *Einleitung*, ii, 675 sq.; Köster, *Meletemata Exeget.* (Götting. 1818); Forberg, *Comm. Exeget.* (Cob. 1824); Gramberg, *Gesch. der Religionsideen*, ii, 520 sq.; Rosenmüller, *Scholia*, vii, 4, 254 sq.; Credner, *Der Prophet Joel*, p. 67 sq.; Hengstenberg, *Beiträge*, i, 361 sq.; id. *Christologie*, vol. iii; id. *Integrity of Zechariah* (Edinb. transl. 1848); De Wette, *Einleitung* (1st to 3d eds. against the *Integrity*, later eds. in favor of it); Keil, *Einleitung;* Hävernick, *Einleitung;* Maurer, *Comment.* ii, 621 sq.; Ewald, *Die Propheten;* id. *Gesch.* vol. iv; Bleek, *Einleitung;* id. *Zeitalter von Zach.*, in the *Stud. und Krit.* 1852, p. 247 sq.; Stähelin, *Einleitung*, 1862, p. 315 sq.; Hitzig, in *Stud. und Krit.* 1830, p. 25 sq., and in *Prophet.;* Henderson, *Minor Prophets* (1830); Davidson, in *Horne's Introd.* (10th ed. 1856), and more recently in his *Introduction to the Old Testament;* Bunsen, *Bibelwerk*, vol. ii, ch. i, pt. ii; id. *Gott in der Geschichte*, i, 449; Sandrock, *Zach. ab uno Autore* (Vratisl. 1856); Ortenberg [disintegratist], *Bestandtheile des Buches Sach.* (Stuttg. 1860); Wright, *Bampton Lect.* for 1878; and the later commentators generally.

III. *Style and Diction.*—Some of Zechariah's peculiarities in these respects have been noticed above. It will have been already perceived that the symbols with which he abounds are obscure, and their prosaic structure is diffuse and unvaried. The ryhthm of his poetry is unequal, and its parallelisms are inharmonious and disjointed. His language has in many phrases a close alliance with that of the other prophets, and occasional imitations of them, especially of Ezekiel, characterize his oracles. He is also peculiar in his introduction of spiritual beings into his prophetic scenes.

In point of phraseology, generally speaking, Zechariah's style is pure and remarkably free from Chaldaisms. As is common with writers in the decline of a language, he seems to have striven to imitate the purity of the earlier models; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age. He writes אִתִּי and דָּיַיר, and employs

אַחַת (v, 7) in its later use as the indefinite article, and אַחֲרוֹת with the fem. termination (iv, 12). A full collection of these peculiarities will be found in Köster, *Meletemata in Zech.* etc.

IV. *Commentaries.*—The following are the exegetical helps on the entire prophecy exclusively, to the most important of which we prefix an asterisk: Jerome, *Commentarii* (in *Opp.* ed. Villars [Veron. 1734], vi); Theodoret, *Interpretatio* (in *Opp.* ed. Schulze [Hal. 1769–74], II, ii); Ephrem Syrus, *Explanatio* (in *Opp.* v, 285); Rupertus Tuitiensis, *In Zech.* (in *Opp.* i, 520); Kimchi, *Commentary* (transl. from the Heb. by McCaul, Lond. 1824, 8vo); Luther, *Auslegung* (Wittenb. 1528, 4to; Erf. eod. 8vo; also in his *Works*, in Lat. and Germ.); Melancthon, *Commentarius* (in *Opp.* ii, 531); Draco, *Explicatio* [includ. Joel and Micah] (Vitemb. 1565, fol.); Chytræus, *Lectiones* (in *Opp.* ii, 397); Stunica [R. C.], *Commentaria* (Salmant. 1577, fol.); Grynæus, *Commentarius* (Genev. 1581, 8vo); Osor [R. C.], *Commentarius* (Colon. 1584, 8vo; also in *Opp.*); Baldwin, *Commentarius* [includ. Hagg. and Mal.] (Vitemb. 1610, 8vo); Sanctius [R. C.], *Commentarius* (Lugd. 1616, 4to); Pemble, *Exposition* [on ch. i–ix] (Lond. 1629, 4to); De Reyroles [R. C.], *Quæstiones* (Par. 1631, fol.); Ursinus, *Commentarius* (Francof. 1652, 8vo); Dorsch, *Synopsis* (ibid. 1653, 1691, 4to); Varenius, *Explicatio* [includ. Hagg. and Mal.] (Rost. 1662, 4to); De Hase, *Analysis* (Brem. 1689, 4to); Biermann, *Erklaaring* (Utrecht, 1699; in Germ. 1706, 4to); Gerbade, *Opgelooten* (Leyd. 1702, 4to); Muilman, *Illustratio* (Franek. 1703, 4to); Meiss, *Erklärung* (Leips. 1706, 8vo); Bohle, *Analysis*, ed. Grape (Rost. 1711, 8vo); Nemethus, *Explicatio* (Ultraj. 1714, 4to); Boekholt, *Verklaaring* (Amst. 1718, 4to); Andala, *Dissertationes* (Franek. 1720, 4to); * Vitringa, *Commentarii* (Leov. 1734, 4to); Mann, *Zergliederung* (Brem. eod. 4to); Opitz, *Anmerk.* (Gött. 1747, 4to); Oporin, *Anmerk.* (ibid. eod. 4to); Herlich, *Erklärung* (Rost. 1764, 8vo); Trinius, *Anmerk.* (Quedlinb. 1780, 8vo); * Flügge, *Erläuterung* (Hamb. 1784, 8vo); * Venema, *Sermones* (Leov. 1789, 4to); Blayney, *Notes* (Oxf. 1797, 4to); Thube, *Erklärung* (Schwerin, 1802, 8vo); Salomon, בְּאוּרִים (Dessau, 1805, 8vo); * Köster, *Meletemata* [on ch. ix–xiv] (Gött. 1818, 8vo); Forberg, *Commentarius* [ibid.] (Cob. 1824, 4to, pt. i); Stouard, *Commentary* (Lond. eod. 8vo); Maller, *Erklärung* (Brem. 1831, 8vo, pt. i); Park, *Explication* (Lond. 1832, 8vo); Bürger, *Études* (Strasb. 1841, 4to); Baumgarten, *Nachtgesichte* (Brunswick, 1854, 2 vols. 8vo); Neumann, *Erklärung* (Stuttg. 1860); Wardlaw, *Lectures* (Lond. 1862, 12mo); * Kliefoth, *Erläuterung* (Schwerin, eod. 8vo); Köhler, *Erklärung* (Erlang. 1862–63, 8vo); Robinson, *Homilies* (Lond. 1865, 8vo); * Moore, *Commentary* [includ. Hagg. and Mal.] (N. Y. 1866, 8vo); Pressel, *Commentar* [ibid.] (Gotha, 1870, 8vo); * Wright, *Commentary* (Lond. 1879, 8vo). See PROPHETS, MINOR.

Ze'dad (Heb. *Tsedad'*, צְדָד [with ה directive, *Tseda'dah*, צְדָדָה], *slope*; Sept. Σαδαδάκ v. r. Σαραδάκ, etc.), one of the landmarks on the north border of the land of Israel, as promised by Moses (Numb. xxxiv, 8) and as restored by Ezekiel (xlvii, 15). In the former passage it occurs between "the entrance of Hamath" and Ziphron, and in the latter between the "road to Hethlon" and Hamath. A place named *Südüd* exists to the east of the northern extremity of the chain of Antilibanus, about fifty miles E.N.E. of Baalbek and thirty-five S.S.E. of Hums (Robinson, *Bibl. Res.* ii, 507; Wetzstein, *Reis. üb. Hauran*, p. 88), which Porter thinks is identical with Zedad (*Five Years in Damascus*, ii, 354–356; *Giant Cities of Bashan*, p. 317); and so also apparently rabbi Schwarz (*Palest.* p. 26); but the boundaries of Palestine proper never extended so far northward. See TRIBE. A trace of the name possibly lingers in the desert plain called *Sahil Judeideh*, on the western slope of Antilibanus, in or near the district of Zebedâny (Robinson, *Later Bibl. Res.* p. 490).

Zedechi'as (Σεδεκίας), the Greek form (1 Esdr. i, 46) of the name of king ZEDEKIAH (q. v.).

Zedeki'ah (Heb. *Tsidkiyah'*, צִדְקִיָּה [but in this simple form only in 1 Kings xxii, 11; Neh. x, 1; Jer. xxvii, 12; xxviii, 1; xxix, 3; elsewhere in the prolonged form *Tsidkiya'hu*, צִדְקִיָּהוּ], *my righteousness is Jah*, or, *righteousness of Jehovah*; Sept. and Josephus, Σεδεκίας), the name of several Hebrews.

1. Son of Chenaanah, a prophet at the court of Ahab, head, or, if not head, virtual leader, of the college. He appears but once, viz., as spokesman when the prophets are consulted by Ahab on the result of his proposed expedition to Ramoth-Gilead (1 Kings xxii; 2 Chron. xviii). B.C. 896. Zedekiah had prepared himself for the interview with a pair of iron horns, after the symbolic custom of the prophets (comp. Jer. xiii, xix), the horns of the *reëm*, or buffalo, which was the recognised emblem of the tribe of Ephraim (Deut. xxxiii, 17). With these, in the interval of Micaiah's arrival, he illustrated the manner in which Ahab should drive the Syrians before him. When Micaiah appeared and had delivered his prophecy, Zedekiah sprang forward and struck him a blow on the face, accompanying it by a taunting sneer. For this he is threatened by Micaiah in terms which are hardly intelligible to us, but which evidently allude to some personal danger to Zedekiah.

The narrative of the Bible does not imply that the blow struck by Zedekiah was prompted by more than sudden anger, or a wish to insult and humiliate the prophet of Jehovah. But Josephus takes a very different view, which he develops at some length (*Ant.* viii, 15, 3). He relates that after Micaiah had spoken, Zedekiah again came forward, and denounced him as false, on the ground that his prophecy contradicted the prediction of Elijah, that Ahab's blood should be licked up by dogs in the field of Naboth of Jezreel; and, as a further proof that he was an impostor, he struck him, daring him to do what Iddo, in somewhat similar circumstances, had done to Jeroboam — viz. wither his hand. This addition is remarkable; but it is related by Josephus with great circumstantiality, and was perhaps drawn by him from that source, now lost, from which he has added so many touches to the outlines of the sacred narrative.

As to the question of what Zedekiah and his followers were, whether prophets of Jehovah or of some false deity, it seems hardly possible to entertain any doubt. True, they use the name of Jehovah, but that was a habit of false prophets (Jer. xxviii, 2; comp. xxix, 21, 31); and there is a vast difference between the casual manner in which they mention the awful name and the full and, as it were, formal style in which Micaiah proclaims and reiterates it. Seeing, also, that Ahab and his queen were professedly worshippers of Baal and Ashtaroth, and that a few years only before this event they had an establishment consisting of two bodies—one of 450, the other of 400—prophets of this false worship, it is difficult to suppose that there could have been also 400 prophets of Jehovah at his court. But the inquiry of the king of Judah seems to decide the point. After hearing the prediction of Zedekiah and his fellows, he asks at once for a prophet of Jehovah: "Is there not here besides (עוֹד) a prophet of *Jehovah* that we may inquire of *him*?" The natural inference seems to be that the others were *not* prophets of Jehovah, but were the 400 prophets of Ashtaroth (A. V. "the groves") who escaped the sword of Elijah (comp. 1 Kings xviii, 19 with 22, 40). They had spoken in his name, but there was something about them—some trait of manner, costume, or gesture—which aroused the suspicions of Jehoshaphat, and, to the practiced eye of one who lived at the centre of Jehovah-worship and was well versed in the marks of the genuine prophet, proclaimed them counterfeits. See MICAIAH.

2. The son of Hananiah, one of the princes of Judah

who were assembled in the scribes' chamber of the king's palace when Micaiah announced that Baruch had read the words of Jeremiah in the ears of the people from the chamber of Gemariah the scribe (Jer. xxxvi, 12). B.C. 605.

3. The last king of Judah and Jerusalem. B.C. 598–588. He was the son of Josiah, and his genealogy is given in 1 Chron. iii, 15, from which it appears that the sons of Josiah were Johanan the first-born (who is never elsewhere mentioned, and therefore probably had died young, or had been set aside by some popular resolution, to which Shallum may have been indebted for the crown in preference to his elder brother, Jehoiakim), the second Jehoiakim, the third Zedekiah, and the fourth Shallum. Since Jehoiakim was twenty-five at his father's death, and Jehoahaz, or Shallum, twenty-three, while Zedekiah was not twenty-one till his accession to the throne, eleven years later, there must be a different order from that of age adopted with the last two sons of Josiah: perhaps it was arranged so as to bring together the two sons of Josiah, who reigned each eleven years, each having been preceded by a king who reigned for only three months. Zedekiah is, indeed, called the *brother* of his predecessor Jehoiachin (2 Chron. xxxvi, 10); but the word must be used in an indefinite sense, for he certainly was his uncle. His mother was Hamutal, the daughter of Jeremiah of Libnah; so that he was full brother of Jehoahaz (2 Kings xxiii, 31; xxiv, 18).

His original name had been *Mattaniah*, which was changed to Zedekiah by Nebuchadnezzar when he carried off his nephew Jehoiachin to Babylon, and left him on the throne of Jerusalem. Zedekiah was but twenty-one years old when he was thus placed in charge of an impoverished kingdom, and a city which, though still strong in its natural and artificial impregnability, was bereft of well-nigh all its defenders. But Jerusalem might have remained the head of the Babylonian province of Judah, and the Temple of Jehovah continued standing, had Zedekiah possessed wisdom and firmness enough to remain true to his allegiance to Babylon. This, however, he could not do (Jer. xxxviii, 5). His history is contained in the short sketch of the events of his reign given in 2 Kings xxiv, 17–xxv, 7, and, with some trifling variations, in Jer. xxxix, 1–7; lii, 1–11, together with the still shorter summary in 2 Chron. xxxvi, 10, etc.; and also in Jer. xxi, xxiv, xxvii, xxviii, xxix, xxxii, xxxiii, xxxiv, xxxvii, xxxviii (being the chapters containing the prophecies delivered by this prophet during this reign, and his relation of various events more or less affecting Zedekiah), and Ezek. xvi, 11–21. To these it is important to add the narrative of Josephus (*Ant.* x, 7, 1–8, 2), which is partly constructed by comparison of the documents enumerated above, but also seems to contain information derived from other and independent sources. From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. He was one of those unfortunate characters, frequent in history, like Charles I of England and Louis XVI of France, who find themselves at the head of affairs during a great crisis, without having the strength of character to enable them to do what they know to be right, and whose infirmity becomes moral guilt. The princes of his court, as he himself pathetically admits in his interview with Jeremiah, described in ch. xxxviii, had him completely under their influence. "Against them," he complains, "it is not the king that can do anything." He was thus driven to disregard the counsels of the prophet, which, as the event proved, were perfectly sound; and he who might have kept the fragments of the kingdom of Judah together, and maintained for some generations longer the worship of Jehovah, brought final ruin on his country, destruction on the Temple, death to his family, and a cruel torment and miserable captivity on himself.

It is evident from Jer. xxvii (in ver. 1 Jehoiakim's name is a copyist's error for that of Zedekiah) and xxviii (apparently the earliest prophecies delivered during this reign) that the earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighboring kingdoms — Tyre, Sidon, Edom, and Moab — at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whither he had gone on some errand, the nature of which is not named, but which may have been an attempt to blind the eyes of Nebuchadnezzar to his contemplated revolt (Jer. li, 59). The project was attacked by Jeremiah with the strongest statement of the folly of such a course—a statement corroborated by the very material fact that a man of Jerusalem named Hananiah, who had opposed him with a declaration in the name of Jehovah, that the spoils of the Temple should be restored within two years, had died, in accordance with Jeremiah's prediction, within two months of its delivery. This, and perhaps also the impossibility of any real alliance between Judah and the surrounding nations, seems to have put a stop, for the time, to the anti-Babylonian movement. On a man of Zedekiah's temperament the sudden death of Hananiah must have produced a strong impression; and we may without improbability accept this as the time at which he procured to be made in silver a set of the vessels of the Temple to replace the golden plate carried off with his predecessor by Nebuchadnezzar (Bar. i, 8).

The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. In fact, according to the statement of Chronicles and Ezekiel, with the expansion of Josephus, it was in direct contravention of the oath of allegiance in the name of Elohim by which Zedekiah was bound by Nebuchadnezzar—namely, that he would keep the kingdom for Nebuchadnezzar, make no innovation, and enter into no league with Egypt (Ezek. xvii, 13; 2 Chron. xxxvi, 13; Joseph. *Ant.* x, 7, 1). As a natural consequence, it brought on Jerusalem an immediate invasion of the Chaldæans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxiv, 21; xxxvii, 5–11, and Ezek. xvii, 15–20; but Josephus (x, 7, 3) relates it more fully, and gives (probably by conjecture) the date of its occurrence as the eighth year of Zedekiah. Probably, also, the denunciations of an Egyptian alliance contained in Jer. ii, 18, 36, have reference to the same time. It appears that Nebuchadnezzar, being made aware of Zedekiah's defection, either by the non-payment of the tribute or by other means, at once sent an army to ravage Judæa. This was done, and the whole country was reduced, except Jerusalem and two strong places in the western plain, Lachish and Azekah, which still held out (Jer. xxxiv, 7). In the panic which followed the appearance of the Chaldæans, Zedekiah succeeded in inducing the princes and other inhabitants of Jerusalem to abolish the odious custom which prevailed of enslaving their countrymen. A solemn rite (ver. 18), recalling in its form that in which the original covenant of the nation had been made with Abram (Gen. xv, 9, etc.), was performed in the Temple (Jer. xxxiv, 15), and a crowd of Israelites of both sexes found themselves released from slavery.

In the meantime Pharaoh had moved to the assistance of his ally. On hearing of his approach, the Chaldæans at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power over the king, and their defiance of Jehovah, by re-enslaving those whom they had so recently manumitted; and the prophet thereupon utters a doom on these miscreants which, in the fierceness of its tone and in some of its expressions, recalls those of Elijah on Ahab (Jer. xxxiv, 20). This encounter was quickly followed

by Jeremiah's capture and imprisonment, which, but for the interference of the king (Jer. xxxvii, 17, 21), would have rapidly put an end to his life (ver. 20). How long the Babylonians were absent from Jerusalem we are not told. It must have required at least several months to move a large army and baggage through the difficult and tortuous country which separates Jerusalem from the Philistine Plain, and to effect the complete repulse of the Egyptian army from Syria, which Josephus affirms was effected. All we certainly know is that on the tenth day of the tenth month of Zedekiah's ninth year, the Chaldæans were again before the walls (lii, 4). From this time forward the siege progressed slowly but surely to its consummation, with the accompaniment of both famine and pestilence (Josephus). Zedekiah again interfered to preserve the life of Jeremiah from the vengeance of the princes (xxxviii, 7–13), and then occurred the interview between the king and the prophet of which mention has already been made, and which affords so good a clew to the condition of abject dependence into which a long course of opposition had brought the weak-minded monarch. It would seem from this conversation that a considerable desertion had already taken place to the besiegers, proving that the prophet's view of the condition of things was shared by many of his countrymen. But the unhappy Zedekiah throws away the chance of preservation for himself and the city which the prophet set before him, in his fear that he would be mocked by those very Jews who had already taken the step Jeremiah was urging him to take (ver. 19). At the same time, his fear of the princes who remained in the city is not diminished, and he even condescends to impose on the prophet a subterfuge, with the view of concealing the real purport of his conversation from these tyrants of his spirit (ver. 24–27).

But while the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The fire of the besiegers had throughout been very destructive (Josephus), but it was now aided by a severe famine. The bread had long been consumed (Jer. xxxviii, 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. Mothers had boiled and eaten the flesh of their own infants (Bar. ii, 3; Lam. iv, 10). Persons of the greatest wealth and station were to be seen searching the dungheaps for a morsel of food. The effeminate nobles, whose fair complexions had been their pride, wandered in the open streets like blackened but living skeletons (ver. 5, 8). Still the king was seen in public, sitting in the gate where justice was administered, that his people might approach him, though indeed he had no help to give them (Jer. xxxviii, 7).

At last, after sixteen dreadful months had dragged on, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with minuteness informs us, that the breach in those stout and venerable walls was effected. The moon, nine days old, had gone down below the hills which form the western edge of the basin of Jerusalem, or was, at any rate, too low to illuminate the utter darkness which reigns in the narrow lanes of an eastern town, where the inhabitants retire early to rest, and where there are but few windows to emit light from within the houses. The wretched remnants of the army, starved and exhausted, had left the walls, and there was nothing to oppose the entrance of the Chaldæans. Passing in through the breach, they made their way, as their custom was, to the centre of the city, and for the first time the Temple was entered by a hostile force, and all the princes of the court of the great king took their seats in state in the middle gate of the hitherto virgin house of Jehovah. The alarm quickly spread through the sleeping city, and Zedekiah, collecting his wives and children (Josephus), and surrounding himself with the few soldiers who had survived the accidents of the siege, made his way out of the city at the opposite end to that at which the Assyrians had entered, by a street which, like the Bein es-Surein at Damascus, ran between two walls (probably those on the east and west sides of the so-called Tyropœon valley), and issued at a gate above the royal gardens and the Fountain of Siloam. Thence he took the road towards the Jordan, perhaps hoping to find refuge, as David had, at some fortified place in the mountains on its eastern side. On the road they were met and recognised by some of the Jews who had formerly deserted to the Chaldæans. By them the intelligence was communicated, with the eager treachery of deserters, to the generals in the city (Josephus), and, as soon as the dawn of day permitted it, swift pursuit was made. The king's party must have had some hours' start, and ought to have had no difficulty in reaching the Jordan; but, either from their being on foot, weak and infirm, while the pursuers were mounted, or perhaps owing to the incumbrance of the women and baggage, they were overtaken near Jericho, when just within sight of the river. A few of the people only remained round the person of the king. The rest fled in all directions, so that he was easily taken.

Nebuchadnezzar himself was then at Riblah, at the upper end of the valley of Lebanon, some thirty-five miles beyond Baalbek, and therefore about ten days' journey from Jerusalem. Thither Zedekiah and his sons were despatched; his daughters were kept at Jerusalem, and shortly after fell into the hands of the notorious Ishmael at Mizpah. When he was brought before Nebuchadnezzar, the great king reproached him in the severest terms, first for breaking his oath of allegiance, and next for ingratitude (Josephus). He then, with a refinement of cruelty characteristic of those cruel times, ordered his sons to be killed before him, and lastly his own eyes to be thrust out. See Eye. He was loaded with brazen fetters, and at a later period taken to Babylon, where he died. We are not told whether he was allowed to communicate with his brother Jehoiachin, who at that time was also in captivity there; nor do we know the time of his death; but from the omission of his name in the statement of Jehoiakim's release by Evil-Merodach, twenty-six years after the fall of Jerusalem, it is natural to infer that by that time Zedekiah's sufferings had ended.

The fact of his interview with Nebuchadnezzar at Riblah, and his being carried blind to Babylon, reconciles two predictions of Jeremiah and Ezekiel, which at the time of their delivery must have appeared conflicting, and which Josephus indeed particularly states Zedekiah alleged as his reason for not giving more heed to Jeremiah. The former of these (Jer. xxxii, 4) states that Zedekiah shall "speak with the king of Babylon mouth to mouth, and his eyes shall behold his eyes;" the latter (Ezek. xii, 13), that "he shall be brought to Babylon, yet shall he not see it, though he die there." The whole of this prediction of Ezekiel, whose prophecies appear to have been delivered at Babylon (i, 1–3; xl, 1), is truly remarkable as describing almost exactly the circumstances of Zedekiah's flight.

4. A son of Jehoiachin or Jeconiah, and grandson of Jehoiakim, king of Judah (1 Chron. iii, 16). B.C. 598 or later. As nothing further is recorded of him, and he is not mentioned subsequently among the royal lineage (ver. 17), Keil conjectures (*Comment.* ad loc.) that he may have died prior to the deportation of the royal family; but in that case he must have been only an infant.

5. The son of Maaseiah, a false prophet in Babylon among the captives who were taken with Jeconiah (Jer. xxix, 21, 22). He was denounced in the letter of Jeremiah (595) for having, with Ahab the son of Kolaiah, buoyed up the people with false hopes, and for profane and flagitious conduct. Their names were to become a by-word, and their terrible fate a warning. Of this fate we have no direct intimation, or of the manner in

which they incurred it; the prophet simply pronounces that they should fall into the hands of Nebuchadnezzar and be burned to death. In the Targum of R. Joseph on 2 Chron. xxviii, 3, the story is told that Joshua the son of Jozadak the high-priest was cast into the furnace of fire with Ahab and Zedekiah, but that, while they were consumed, he was saved for his righteousness' sake.

6. The first named of the princes who sealed the sacred covenant with Nehemiah (Neh. x, 1, A. V. "Zikijah"). B.C. 410.

Zeëb. See WOLF.

Ze'ëb (Heb. *Zeëb'*, זְאֵב, *wolf*, as often; Sept. ὁ Ζήβ, Vulg. *Zeb*), one of the two "princes" (שָׂרִים) of Midian in the great invasion of Israel—inferior to the "kings" Zebah and Zalmunna. He is always named with Oreb (Judg. vii, 25; viii, 3; Psa. lxxxiii, 11). The name signifies in Hebrew "wolf," just as Oreb does "crow," and the two are appropriate enough to the customs of predatory warriors, who delight in conferring such names on their chiefs. Zeeb and Oreb were not slain at the first rout of the Arabs below the spring of Harod, but at a later stage of the struggle, probably in crossing the Jordan at a ford farther down the river, near the passes which descend from Mount Ephraim. An enormous mass of their followers perished with them. See OREB. Zeeb, the wolf, was brought to bay in a winepress which in later times bore his name—"the winepress of Zeeb" (גַּת זְאֵב; Sept. Ἰακεφζήφ v. r. Ἰακεφζηβ, Vulg. *Torcular Zeb*). Down the Jordan valley, overlooking the plain of Jericho, is a sharp peak, still known as *Ash el-Ghorab*, i. e. "the Raven's, or Oreb's, Peak." Five miles north-west of this is a wady and mound known as *Triveel el-Diab*, i. e. "the Wolf's, or Zeeb's, Den," which Tristram accepts as the required localities (*Bible Places*, p. 230). Rabbi Schwarz's suggestion (*Palest.* p. 231) is inapposite.

Zekukith. See CRYSTAL.

Ze'lah (Heb. *Tsela'*, צֵלַע [in pause, צֵלָע, in Sam.], *a rib;* Sept. in Josh. Σηλά, in Sam. Πλευρά), a city in the tribe of Benjamin (Josh. xviii, 28, where it is mentioned in the south-western section between Taralah and Ha-Eleph); it contained the family tomb of Kish, the father of Saul (2 Sam. xxi, 14), in which the bones of Saul and Jonathan, and also apparently of the two sons and five grandsons of Saul sacrificed to Jehovah on the hill of Gibeah, at last found their resting-place (comp. ver. 13). The ancient geographers seem ignorant of the locality (Reland, *Palæst.* p. 1058); but modern travellers are inclined to identify it with *Beit Jala* (Wilson, *Lands of the Bible*, i, 401; Bonar, *Mission*, p. 234), a considerable Christian village opposite Rachel's Tomb (Robinson, *Bibl. Res.* ii, 2 sq.). The suggestion of rabbi Schwarz (*Palest.* p. 128) is too vague. Lieut. Conder's suggestion of *Rummân* is equally a venture (*Tent Work in Palest.* ii, 340). See ZELZAH.

Ze'lek (Heb. *Tse'lek*, צֶלֶק, *fissure;* Sept. Σελλήκ and Σβλεγί v. r. Ἐλέ and Σελή), an Ammonite, one of David's thirty heroes (2 Sam. xxiii, 37; 1 Chron. xi, 39). B.C. 1046. See DAVID.

Zeloph'ehad (Heb. *Tselophchad'*, צְלָפְחָד, of uncertain etymology; Sept. Σαλπαάδ v. r. Σαλφαάδ, etc.), son of Hepher, son of Gilead, son of Machir, son of Manasseh (Josh. xvii, 3). B.C. ante 1618. He was apparently the second son of his father, Hepher (1 Chron. vii, 15); though Simon and others, following the interpretation of the rabbins, and under the impression that the etymology of his name indicates a first-born, explain the term חֲשֵׁנִי as meaning that his lot came up second. Zelophehad came out of Egypt with Moses; and all that we know of him is that he took no part in Korah's rebellion, but that he died in the wilderness, as did the whole of that generation (Numb. xiv, 35; xxvii, 3). On his death without male heirs, his five daughters, just after the second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by divine direction, and a law was promulgated, to be of general application, that if a man died without sons his inheritance should pass to his daughters (xxvi, 33; xxvii, 1–11); and this led to a further enactment (ch. xxxvi), that such heiresses should not marry out of their own tribe—a regulation which the five daughters of Zelophehad complied with, being all married to sons of Manasseh, so that Zelophehad's inheritance continued in the tribe of Manasseh. The law of succession as exemplified in the case of Zelophehad is treated at length by Selden (*De Success.* ch. xxii, xxiii). See INHERITANCE.

Zelo'tès (Ζηλωτής), an epithet of the apostle Simon (Luke vi, 15; Acts i, 13) to distinguish him from Simon Peter. In the parallel lists of Matt. x, 4; Mark iii, 18, he is called Simon *the Cananite* (Κανανίτης, A. V. erroneously "Canaanite"), this being a transliteration of the Heb. or Aramæan קַנָּאִי, *zeal*, of which the Greek title is a translation. The word denotes a *zealot* in general (1 Cor. xiv, 12; Tit. ii, 14; 1 Pet. iii, 13), especially in behalf of Jewish law and institutions (Acts xxi, 20; xxii, 3; Gal. i, 14). Probably there were already extant in the time of Christ, when this epithet was given to Simon, the germs of the sect or party afterwards thus designated, the members of which professed great attachment to Judaism, and, under pretext of punishing by informal trial and execution those guilty of infringing the observances of the national religion, perpetrated great excesses (Josephus, *War*, iv, 3, 9; v, 1, 4; vi, 3; vii, 8, 1). See SIMON.

Zel'zah (Heb. *Tseltsach'*, צֶלְצַח, *shadow* from the *sun*, or, by reduplication from צָלַח, *to send;* Sept. ἀλλόμενος μεγάλα, Vulg. *meridies*), a place in the border of Benjamin, mentioned by Samuel when sending Saul home from Ramah: "Thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, *at Zelzah*" (1 Sam. x, 2). Rachel's sepulchre stands on the side of the road leading from Bethlehem to Jerusalem, about a mile distant from the former. Westward of the sepulchre, in full view across the valley, and not much over half a mile distant, is the village of Beit *Jala*, which may be identical with Zelzah. The names bear considerable resemblance to each other and the position agrees with the sacred narrative (Wilson, *Lands of the Bible*, i, 401). The Sept. rendering of Zelzah is remarkable. It makes it an expression of joy on the part of the men who announced the finding of the asses—"Thou shalt meet two men *leaping violently*." But dean Stanley's remark on this is surely a rash criticism, that the Hebrew text "cannot be relied upon" (*Sin. and Pal.* p. 222). The Greek rendering in this case apparently rests upon a reading צלצל, which indicates a possible etymology of the word = *double shade*. The Talmud has numerous explanations, the favorite one being that Zelzah was Jerusalem—"the shadow (צל) of God." Something of this kind seems to be at the basis of the rendering of the Vulg. The essential part of the name is thus rendered more closely congruent with that of the above Arabic village, aud at the same time with that of ZELAH (q. v.), which must have lain in the same vicinity. Rabbi Schwarz suggests another location less apposite (*Palest.* p. 158). See SAUL.

Zemara'ïm (Heb. *Tsemara'yim*, צְמָרַיִם, *double* fleece of *wool*, or perh. the dual of same base as *Zemarite* [q. v.]), the name of two localities in Palestine.

1. (Sept. Σεμρίμ v. r. Σάρα; Vulg. *Semaraïm.*) One of the ancient towns in the territory allotted to Benjamin (Josh. xviii, 22), where it is grouped in the eastern section of the tribe, and named between Beth-arabah and Bethel; and it would therefore appear to have been

situated either in the Jordan valley (Arabah) or on the mountain declivities between it and Bethel. About five miles north of Jericho, in the western edge of the valley of the Jordan, are the ruins of a small town or village, strewn over a low hill, and called *Khurbet es-Sumrah*, which may be regarded as the modern representative of the old town of Benjamin (Seetzen, *Reisen*, vol. iv, map; Robinson, *Bibl. Res.* i, 569; iii, 292, note; Van de Velde, *Memoir*, p. 355; De Saulcy, *Dead Sea*, ii, 20, 26; Schwarz, *Palest.* p. 125). Though little remains above the ground, there are many extensive quarries of sandstone beneath, which are proofs of large buildings once existing in the vicinity (Tristram, *Bible Places*, p. 103).

2. (Sept. Σομόρων; Vulg. *Semeron.*) A mountain (הַר) or eminence mentioned in 2 Chron. xiii, 4 as being "in Mount Ephraim," that is to say, within the general district of the highlands of that great tribe. It appears to have been close to the scene of the engagement mentioned in the narrative, which again may be inferred to have been south of Bethel and Ephraim (ver. 19). It may be said, in passing, that a position so far south is no contradiction to its being in Mount Ephraim, which extended into the contiguous territory of Benjamin. See RAMAH. It probably lay adjacent to the above-named town, from which it appears to have derived its name (Reland, *Palæst.* p. 1058).

Zem'arite (Heb. with the art. *hats-Tsemari'*, הַצְּמָרִי, evidently a patronymic or rather patrial from *Zemer* [see below]; Sept. ὁ Σαμαραῖος; Vulg. *Samuræus*), the general designation of one of the Hamitic tribes who in the genealogical table of Gen. x (ver. 18) and 1 Chron. i (ver. 16) are represented as "sons of Canaan." They are named between the Arvadite, or people of Ruad, and the Hamathite, or people of Hamah. The old interpreters (Jerusalem Targum, Arabic version, etc.) place them at *Emessa*, the modern *Hums*. Michaelis (*Spicileg.* ii, 51), revolting at the want of similarity between the two names (which is perhaps the strongest argument in favor of the old identification), proposes to locate them at *Sumra*, the *Simyra* (Σιμύρα) or *Simyrus* (Σίμυρος) of the classical geographers (Assemani, *Biblioth. Orient.* i, 504), located on the Phœnician river Eleutherus (Ptolemy, v, 15, 4; Pliny, v, 17; Mela, i, 12, 3), which name is mentioned by Shaw (p. 234) as attached to a site of ruins near Arka, on the west coast of Syria, ten or eleven miles above Tripoli (comp. Buckingham, ii, 415). On the French map of the Lebanon (*Carte du Liban*, etc., 1862) this place appears as *Kobbet oum Shoumra*, and lies between Arka and the Mediterranean, two kilometres from the latter and five and a half from the former. Beyond, however, the resemblance in the names, and the proximity of Ruad and Arka, the probable seats of the Arvadites and Arkites, and the consequent inference that the original seat of the Zemarites must have been somewhere in this direction, there is nothing to prove that Sumra or Shumra has any connection with the Tsemarites of the ancient records. The name is more likely to have sprung from the locality in the eastern declivity of Mount Ephraim or Benjamin, elsewhere designated as ZEMARAIM (q. v.). The identification by the Sept. and Vulg. of both these places with the city of *Samaria* is evidently a mere conjecture or false transliteration.

Zemi'ra (Heb. *Zemirah'*, זְמִירָה, *music*, as in Isa. xxiv, 16, etc.; Sept. Ζεμιρά v. r. Ζαμιρίας and Ἀμαρίας; Vulg. *Zamira*), first named of the nine sons of Becher son of Benjamin (1 Chron. vii, 8). B.C. post 1874.

Ze'nan (Heb. *Tsenan'*, צְנָן, *pointed*, if this be the proper form of the name; Sept. Σεννάμ v. r. Σεννά; Vulg. *Sanan*), a town in the lowland district of Judah (Josh. xv, 37), where it is named before Hadashah and Migdal-gad in the western group of the tribe. See JUDAH. Accordingly, a few miles south of the present Mejdel is a small village called *Jenin*, which is probably the modern representative of Zenan. It is generally supposed that Zenan is the same place which the prophet Micah calls *Zaanan* (Mic. i, 11; see Reland, *Palæst.* p. 1058; Keil and Delitzsch, *On Josh. xv*, 37). Knobel supposes this last to be identical with the ruin of *es-Senat*, near Beit Jibrîn (Tobler, *Dritte Wanderung*, p. 124). Schwarz (*Palest.* p. 103) proposes to identify Zenan with "the village *Zan-abra*, situated two and a half English miles south-east of Mareshah." By this he doubtless intends the place which in the lists of Robinson (*Bibl. Res.* [1st ed.], vol. iii, app. p. 117) is called *es-Senâbirah*, and in Tobler's *Dritte Wanderung* (p. 149), *es-Sennâbereh*. The latter traveller in his map places it about two and a half miles due east of Marash (Maresha). But both these latter identifications are more than doubtful.

Ze'nas (Ζηνᾶς, a contraction from Ζηνόδωρος, as Ἀρτεμᾶς from Ἀρτεμίδωρος, Νυμφᾶς from Νυμφόδωρος, and probably Ἑρμᾶς from Ἑρμόδωρος), a believer, and, as may be inferred from the context, a preacher of the Gospel, who is mentioned in Tit. iii, 13 in connection with Apollos, and, together with him, is there commended by Paul to the care and hospitality of Titus and the Cretan brethren. A.D. cir. 59. He is further described as "the lawyer" (τὸν νομικόν). It is impossible to determine with certainty whether we are to infer from this designation that Zenas was a Roman jurisconsult or a Jewish doctor. Grotius accepts the former alternative, and thinks that he was a Greek who had studied Roman law. The New-Test. usage of νομικός leads rather to the other inference. Tradition has been somewhat busy with the name of Zenas. The *Synopsis de Vita et Morte Prophetarum, Apostolorum, et Discipulorum Domini*, ascribed to Dorotheus of Tyre, makes him to have been one of the "seventy-two" disciples, and subsequently bishop of Diospolis, in Palestine (*Bibl. Patr.* iii, 150). The "seventy-two" disciples of Dorotheus are, however, a mere string of names picked out of salutations and other incidental notices in the New Test. The Greek menologies on the festival of SS. Bartholomew and Titus (Aug. 25) refer to a certain *Life* of Titus, ascribed to Zenas, which is also quoted for the supposed conversion of the younger Pliny (comp. Fabricius, *Codex Apocr. N. T.* ii, 831, 2). The association of Zenas with Titus, in Paul's epistle to the latter, sufficiently accounts for the forgery.

Zeno, a Greek philosopher, was born at Elea, in Southern Italy, about B.C. 490. He was a pupil of Carmenides, and lived at Elea all his life, with the exception of occasional visits to Athens, where he had many of the wealthy citizens for his disciples. He is said to have engaged in a conspiracy against Nearchus, the tyrant of Elea, who captured him and put him to death by cruel torture. For an account of his philosophy, see ELEATIC SCHOOL.

Zeno THE STOIC. See STOICS.

Zephani'ah (Heb. *Tsephanyah'*, צְפַנְיָה [in the prolonged form *Tsephanya'hu*, צְפַנְיָהוּ, 2 Kings xxv, 18], *hidden of Jehovah;* Sept. Σοφονίας v. r. [in 1 Chron.] Σαφανίας, Vulg. *Sophonias*), the name of four Hebrews.

1. A Kohathite Levite, son of Tahath and father of Azariah, in the ancestry of the prophet Samuel (q. v.) and of Heman (1 Chron. vi, 36 [Heb. 21]); the same elsewhere (ver. 24 [9]) called URIEL (q. v.) the father of Uzziah.

2. A prophet of whom we have no information beyond what his book furnishes. In this (Zeph. i, 1) he is said to have been "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah," which last is usually regarded as the same with king Hezekiah. If so, he lived B.C. cir. 620. With this agrees the date of his prophecy there given; namely, in the reign of Josiah. We do not elsewhere, however, read of any such son of Hezekiah as Amariah, and, so far as the

record and probability go, Manasseh was his only son. See ZEPHANIAH, BOOK OF.

3. The son of Maaseiah (Jer. xxi, 1) and *sagan*, or second priest, in the reign of Zedekiah. He succeeded Jehoiada (xxix, 25, 26), and was probably a ruler of the Temple, whose office it was, among others, to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemaiah the Nehelamite, in a letter from Babylon, to punish Jeremiah (ver. 29). Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldæans (xxi, 1), and to implore him to intercede for the people (xxxvii, 3). On the capture of Jerusalem by Nebuzaradan, he was taken with Seraiah the high-priest and others, and slain at Riblah (lii, 24, 27; 2 Kings xxv, 18, 21). B.C. 588.

4. Father of Josiah 2 (Zech. vi, 10), and of Hen, according to the reading of the received text of Zech. vi, 14 as given in the A. V. B.C. ante 519. See JOSIAH.

ZEPHANIAH, BOOK OF, the ninth in order of the minor prophets, both in the Hebrew and Greek copies of the Scriptures (Jerome, *Prolog. ad Paul. et Eustoch.*). Besides his genuine prophecy, there was in the ancient Christian Church an apocryphal book ascribed to Zephaniah the prophet, and quoted by some of the fathers under the name of his Ἀνάληψις or Προφήτεια. See APOCRYPHA.

I. *Author.*—1. The *name* of this prophet has been variously explained. Disputes upon it arose as early as the times of Jerome, for in his *Commentary* on this book he says, "Nomen Sophoniæ, alii speculam, alii arcanum Dei, transtulerunt." The word was thus derived either from צָפָה, *he watched*, or צָפַן, *he hid*, with the common affix יָהּ, i. e. *Jah*. The old father made it a matter of indifference which etymon he adopted, as both, according to him, give virtually the same sense —the commission of a prophet being virtually that of a watchman or seer, and the burden of his message some secret revealed to him by God. Abarbanel (*Præf. in Ezek.*) adheres to the latter mode of derivation, and the Pseudo-Dorotheus, following the former, translates the prophet's name by the Greek participle σκοπεύων. Hiller and Simonis differ also in a similar way; Hiller, taking the term from צָפַן, renders it "abscondidit se, i. e. delituit Jehovah" (*Onomast.* s. v.), as if the name had contained a mystic reference to the character of the age in which the prophet lived, when God had withdrawn himself from his apostate people; but Simonis (*Onomast. V. T.*) gives the true signification, one sanctioned by Gesenius—"abscondidit, i. e. custodivit Jehovah," *Jehovah hath guarded*, the verb צָפַן being used of divine protection in Psa. xxvii, 5 and lxxxiii, 4. The name seems to have been a common one among the Jews.

2. *Parentage.*—Contrary to usual custom, the pedigree of the prophet is traced back for four generations —"the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah." This formal record of his lineage has led many to suppose that Zephaniah had sprung from a noble stock (Cyril, *Præf. ad Zeph.*), and the occurrence of the highest name in the list, which in the Hebrew text is spelled and pointed in the same way as that rendered Hezekiah in the books of Kings and Chronicles, has induced some to identify it with that of the good king Hezekiah, and to pronounce the prophet a cadet of the royal house of Judah. Kimchi is very cautious in his opinion, and leaves the point undecided; but Aben-Ezra, ever ready to magnify his nation, at once concludes that Zephaniah was descended from Hezekiah; and his opinion has been followed by Huet (*Demonstrat. Evangel.* Propos. iv, 303), and partially by Eichhorn (*Einleit.* § 593). The conjecture has little else to recommend it than the mere occurrence of the royal name. But it was not a name confined to royalty; and had it been the name of the pious monarch to which Zephaniah's genealogy is traced, certainly his official designation, "king of Judah," would have been subjoined in order to prevent mistake. Such an addition is found in connection with his name in Prov. xxv, 1 and Isa. xxxviii, 9. It forms no objection to this statement to affirm that the phrase "king of Judah" is added to Josiah, and to avoid repetition may have been omitted after Hizkiah, for such regard to euphony, such finical delicacy, is no feature of Hebrew composition. The argument of Carpzov (*Introd.* p. 414), copied by Rosenmüller (*Proœmium in Zeph.*), against the supposed connection of the prophet with the blood royal is of no great weight. These critics say that from Hezekiah to Josiah, in whose reign Zephaniah flourished, are only three generations, while from Hezekiah to Zephaniah four are reckoned in the first verse of the prophecy. But as Hezekiah reigned twenty-nine years, and his successor sat on the throne no less than fifty-five years, there is room enough in such a period for the four specified descents; and Amariah, though not heir to the crown, may have been much older than his youthful brother Manasseh, who was crowned at the age of twelve. As there was at least another Zephaniah, a conspicuous personage at the time of the Captivity, the parentage of the prophet may have been recounted so minutely to prevent any reader from confounding the two individuals. The descent of the prophet from king Hezekiah, therefore, is not in itself improbable, and the fact that the pedigree terminates with that name points to a personage of rank and importance. Late critics and commentators generally acquiesce in this hypothesis, viz. Eichhorn, Hitzig, F. Ad. Strauss (*Vaticinia Zephaniæ* [Berlin, 1843]), Hävernick, Keil, and Bleek (*Einleitung in das Alte Testament*).

The Jews absurdly reckon that here, as in other superscriptions, the persons recorded as a prophet's ancestors were themselves endowed with the prophetic spirit. The so-called Epiphanius (*De Vitis Prophet.* ch. xix) asserts that Zephaniah was of the tribe of Simeon, of the hill Sarabatha, ἀπὸ ὄρους Σαραβαθά. The existence of the prophet is known only from his oracles, and these have no biographical sketches; so that our knowledge of this man of God comprises only the fact and the results of his inspiration. It may be safely inferred, however, that he labored with Josiah in the pious work of re-establishing the worship of Jehovah in the land.

II. *Date.*—It is recorded (ch. i) that the word of the Lord came to him "in the days of Josiah the son of Amon, king of Judah." We have reason for supposing that he flourished during the earlier portion of Josiah's reign. In the second chapter (ver. 13-15) he foretells the doom of Nineveh, and the fall of that ancient city happened about the eighteenth year of Josiah. In the commencement of his oracles, also, he denounces various forms of idolatry, and specially the remnant of Baal. The reformation of Josiah began in the twelfth and was completed in the eighteenth year of his reign. So thorough was his extirpation of the idolatrous rites and hierarchy which defiled his kingdom that he burned down the groves, dismissed the priesthood, threw down the altars, and made dust of the images of Baalim. Zephaniah must have prophesied prior to this religious revolution, while some remains of Baal were yet secreted in the land, or between the twelfth and eighteenth years of the royal reformer. So Hitzig (*Die 12 kleinen Prophet.*) and Movers (*Chronik*, p. 234) place him; while Eichhorn, Bertholdt, and Jäger incline to give him a somewhat later date. At all events, he flourished between the years B.C. 642 and 611; and the portion of his prophecy which refers to the destruction of the Assyrian empire must have been delivered prior to the year B.C. 625, the year in which Nineveh fell (Henderson, *On the Minor Prophets*, p. 326). The publication of these oracles was therefore contemporary with a portion of those of Jeremiah, for the word of the Lord came to him in the thirteenth year of the reign of Josiah.

Indeed, the Jewish tradition is, that Zephaniah had for his colleagues Jeremiah and the prophetess Huldah, the former fixing his sphere of labor in the thoroughfares and market-places, the latter exercising her honorable vocation in the college in Jerusalem (Carpzov, *Introd.* p. 415). Köster (*Die Propheten*, iii) endeavors to prove that Zephaniah was posterior to Habakkuk. His arguments from similarity of diction are very trivial, and the more so when we reflect that all circumstances combine in inducing us to fix the period of Habakkuk (q. v.) in the reign of Jehoiakim, immediately before the Chaldæan invasion. In the present book Nineveh is represented as in a state of peace and prosperity, while the notices of Jerusalem touch upon the same tendencies to idolatry and crime which are condemned by the contemporary Jeremiah. It is not impossible, moreover, that the prophecy was delivered about the time when the Scythians overran the empires of Western Asia, extending their devastations to Palestine. The king's children, who are spoken of in ch. i, 8 as addicted to foreign habits, could not have been sons of Josiah, who was but eight years old at his accession, but were probably his brothers or near relatives. The remnant of Baal (ch. i, 4) implies that some partial reformation had previously taken place, while the notices of open idolatry are incompatible with the state of Judah after the discovery of the Book of the Law.

III. *Contents.*—In ch. i the utter desolation of Judæa is predicted as a judgment for idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (ver. 3–9). The prosperity, security, and insolence of the people are contrasted with the horrors of the day of wrath; the assaults upon the fenced cities and high towers, and the slaughter of the people (ver. 10–18). Ch. ii is a call to repentance (ver. 1–3), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after the visitation (ver. 4–7). Other enemies of Judah, Moab, Ammon, are threatened with perpetual destruction, Ethiopia with a great slaughter, and Nineveh, the capital of Assyria, with desolation (ver. 8–15). In ch. iii the prophet addresses Jerusalem, which he reproves sharply for vice and disobedience, the cruelty of the princes and the treachery of the priests, and for their general disregard of warnings and visitations (ver. 1–7). He then concludes with a series of promises, the destruction of the enemies of God's people, the restoration of exiles, the extirpation of the proud and violent, and the permanent peace and blessedness of the poor and afflicted remnant who shall trust in the name of the Lord. These exhortations to rejoicing and exertion are mingled with intimations of a complete manifestation of God's righteousness and love in the restoration of his people (ver. 8–20).

It has been disputed what the enemies are with whose desolating inroads he threatens Judah. The ordinary and most probable opinion is that the foes whose period of invasion was "a day of the trumpet and alarm against the fenced cities and against the high towers" (ch. i, 16), were the Chaldæans. Hitzig especially, Cramer too, and Eichhorn, supposed the prophet to refer to a Scythian invasion, the history of which they imagine has been preserved by Herodotus (i, 105). But the general style of the oracle, and the sweeping vengeance which it menaces against Assyria, Philistia, Ammon, and Cush, as well as against Judah, by some great and unnamed power, point to the Chaldæan expedition which, under Nebuchadnezzar, laid Jerusalem waste, and carried to Babylon its enslaved population. The contemporary prophecies of Jeremiah contemplate the musterings, onset, and devastations of the same victorious hosts, The former part of Zephaniah's prediction is "a day of clouds and of thick darkness," but in the closing section of it light is sown for the righteous: "The king of Israel, the Lord, is in the midst of thee; he will rejoice over thee with joy; he will rest in his love."

IV. *Style.*—We cannot by any means award so low a character to Zephaniah's style as is done by De Wette (*Einleit.* § 245), who describes it as being often heavy and tedious. It has not the sustained majesty of Isaiah, or the sublime and original energy of Joel: it has no prominent feature of distinction; yet its delineations are graphic, and many of its touches are bold and striking. For example, in the first chapter the prophet groups together in his descriptions of the national idolatry several characteristic exhibitions of its forms and worship. The verses are not tame and prosaic portraiture, but form a series of vivid sketches. The poet seizes on the more strange peculiarities of the heathen worship—uttering denunciations on the remnant of Baal, the worshippers of Chemarim—the star-adorers, the devotees of Malcham, the fanatics who clad themselves in strange apparel, and those who in some superstitious mummery leaped upon the threshold (Bochart, *Hieroz.* c. 36). Not a few verses occur in the course of the prophecy which, in tone and dignity, are not unworthy to be associated with the more distinguished effusions of the Hebrew bards. A few paronomasiæ occur (i, 15 and ii, 1–4), and occasionally there is a peculiar repetition of a leading word in the formation of a climax (ii, 15).

Jahn (*Introd.* § 132) and Eichhorn assert that Zephaniah has borrowed to a considerable extent from the earlier prophets, especially from Isaiah; yet the similarity of such passages as Isa. xxxiv, 11 to Zeph. ii, 14, or Isa. xlvii, 8 to Zeph. ii, 15, or Isa. xviii, 1 to Zeph. iii, 10, or Isa. xvi, 6 to Zeph. ii, 8, is not sufficient evidence that Zephaniah was Isaiah's imitator. The clauses of resemblance are idiomatic in nature, and seem to have been of proverbial force and currency, so that both prophets may have taken them from the national *usus loquendi*. Coincidences of expression have also been noted between Zephaniah and some of his contemporaries, particularly Jeremiah (Eichhorn, *Einleit.* § 595; Rosenmüller, *Procem.* vi). Between Zeph. i, 5 and Jer. viii, 2 we can perceive little similarity of language, though the same superstitious custom is referred to, and a comparison of Zeph. i, 12 with Jer. xlviii, 11 leads to such a conclusion as we have already stated, as the phrase common to both passages—"settled on the lees"—must have been one in wide circulation in a wine country like Judæa. It was altogether groundless, therefore, in some of the older critics, such as Isidore and Schmidius (*Prolegom. in Sophon.*), to style Zephaniah the abbreviator of Jeremiah. Resemblances have also been traced between Zephaniah and Amos, and between him and his successor Ezekiel; but to call these imitations is rash indeed, if we reflect on the similarity of the topics discussed, and the peculiar range of imagery and phraseology which is common to Hebrew prophetic poetry, and which was the stereotyped language of the inspired brotherhood. The language of Zephaniah is pure: it has not the classic ease and elegance of the earlier compositions, but it wants the degenerate feebleness and Aramaic corruption of the succeeding æra. Zephaniah is not expressly quoted in the New Test.; but clauses and expressions occur which seem to have been formed from his prophecy (Zeph. iii, 9; Rom. xv, 6, etc.). He was, in fine, as Cyril of Alexandria terms him (*Præfat. in Soph.* tom. iii), "a true prophet, and filled with the Holy Ghost, and bringing his oracles from the mouth of God."

The chief characteristics of this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. Its prophetical import is chiefly shown in the accurate predictions of the desolation which has fallen upon each of the nations denounced for their crimes; Ethiopia, which is menaced with a terrible invasion, being alone exempted from the doom of perpetual ruin. The general tone of the last portion is Messianic, but without any specific reference to the person of our Lord.

There has often been noticed in this prophecy a general or universal character, rather than specific predic-

tions, though these are not entirely wanting. This tendency is in harmony with the position which Zephaniah was called to occupy in the course of divine providence; for he lived at the commencement of the period of the universal empires, which are represented by Daniel in detail, and exhibited as introductory to the kingdom of the Son of man. The Chaldæan monarchy was rising with marvellous rapidity to universal empire, and was in preparation by the Lord to be the scourge of his own people as well as of the heathen nations; and in connection with their work Zephaniah saw the coming of the day of the Lord, the day of judgment, when all the earth should be devoured with the fire of his jealousy (ch. i, 18; iii, 8). But as earlier prophets, especially Joel and Isaiah, had already foreseen and declared this in connection with the work of the Assyrian monarchy, which only made a commencement and left the completion to its rival and heir at Babylon, we find the language and imagery of these earlier prophets continually referred to, adopted, or elaborated anew by Zephaniah and his contemporary Jeremiah, with whom he has much in common.

V. *Commentaries.*—The following are the special exegetical helps on this entire book exclusively: Luther, *Commentarius* (in *Opp.* vol. iv; also in Germ. in *Werke*); Bucer, *Commentarius* (Argent. 1528, 8vo); Selnecker, *Auslegung* (Leips. 1566, 4to); Cäsar, *Predigten* (Wittenb. 1603, 8vo); Tarnovius, *Commentarius* (Rost. 1623, 4to); Larenus, *Tuba* (Mediob. 1653, 8vo); Gebhardus, *Vindicatio* (Gryphan. 1701–2, 4to); Höcke, *Auslegung* [includ. Nah. and Hab.] (Frankf. 1710, 4to); Noltenius, *Commentariolus* [on ch. i] (Fr. ad O. 1719–24, 4to); Gebhardi, *Erklärung* (Fr. am O. 1728, 4to); Cramer, *Scythische Denkmäler* (Kiel, 1777, 8vo); Anton, *Interpretatio* [on ch. iii] (Gorl. 1811, 4to); Cölln, *Observationes* (Vratisl. 1818, 4to); Ewald, *Erklärung* (Erlang. 1827, 8vo); Strauss, *Commentarius* (Berol. 1843, 8vo); Robinson, *Homilies* (Lond. 1865, 8vo); Reinke, *Erläuterung* (Leips. 1868). See PROPHETS, MINOR.

Ze'phath (Heb. *Tsephath'*, צְפַת, *watch-tower*; Sept. Σεφέθ v. r. Σεφέκ and Σεφέρ; Vulg. *Sephaath*), the earlier name (according to the notice of Judg. i, 17) of a Canaanitish town, which after its capture and destruction was called by the Israelites HORMAH (q. v.). According to rabbi Schwarz (*Palest.* p. 186), it is likewise mentioned in the Jerus. Talmud (*Rosh hash-Shanah*, ch. ii). See also ZIPH. Two identifications have been proposed for Zephath—that of Dr. Robinson with the well-known pass *es-Sufâ*, by which the ascent is made from the borders of the Arabah to the higher level of the "south country" (*Bibl. Res.* ii, 181), and that of Mr. Rowlands (Williams, *Holy City*, i, 464) with *Sebâta*, two and a half hours beyond Khalasa, on the road to Suez, and a quarter of an hour north of Rohébeh, or Ruheibeh. See also ZEPHATHAH.

1. The former of these Mr. Wilton (*The Negeb*, etc., p. 199, 200) has challenged, on account of the impracticability of the pass for the approach of the Israelites, and the inappropriateness of so rugged and desolate a spot for the position of a city of any importance. The question really forms part of a much larger one, which this is not the place to discuss—viz. the route by which the Israelites approached the Holy Land. See EXODE. But, in the meantime, it should not be overlooked that the attempt of the Israelites in question was an unsuccessful one, which is so far in favor of the steepness of the pass. It should also be borne in mind that both in ancient and modern times such difficult passes have in many cases been the chief thoroughfares in Palestine, and this one in particular has remained such to the present day. The argument from the nature of the site is one which might be brought with equal force against the existence of many others of the towns in this region.

2. On the identification of Mr. Rowlands some doubt has been thrown by the want of certainty as to the name and exact locality. Dr. Stewart (*Tent and Khan*, p. 205) heard of the name, but east of Khalasa instead of south, and this was in answer to a leading question—always a dangerous experiment with Arabs. The English engineers of the Ordnance Survey, however, found *Sebaita* in the vicinity indicated; namely, about fifteen miles south of Khalasah. Prof. Palmer gives a full description of the extensive ruins of the place (*Desert of the Exodus*, p. 315 sq.), and a plan of the town, with other details, may be found in the *Quarterly Statement* of the "Palestine Explor. Fund," Jan. 1871, p. 3–73. Preferring, as we decidedly do, the location of Kadesh-barnea, on the edge of the Arabah, we should decide

Pass of Sufâ. (From a photograph by the Editor. The dark spot half-way up the mountain is the travellers' caravan climbing the ascent.)

Ruined Town of Sebaita.

against the claims of this spot to be the Zephath of Scripture, notwithstanding the agreement in name and remains. See KADESH.

Zeph'athah (Heb. *Tsepha'thah*, צְפָתָה, *watch-tower*; Sept. κατὰ βορρᾶν; Josephus, Σαφθά, *Ant.* viii, 12, 1; Vulg. *Sephata*), the name of a valley (גֵּיא) where Asa joined battle with Zerah the Ethiopian (2 Chron. xiv, 10). It was "at," or rather "belonging to," Mareshah (לְמָרֵשָׁה; Josephus, οὐκ ἄπωθεν). This would seem to exclude the possibility of its being, as suggested by Robinson (*Bibl. Res.* ii, 31), at *Tell es-Safieh*, which is not less than eight miles from Marash, the modern representative of Mareshah. There is a deep valley which runs past the latter place down to Beit Jibrin, and thence into the plain of Philistia. This, perhaps, may be the valley of Zephathah (Porter, *Handbook*, p. 258). Some, however, understand the name Zephathah to be only that of *Zephath* (q. v.), with ה directive, and render it "the valley towards Zephath."

Zepheth. See PITCH.

Ze'phi (1 Chron. i, 36). See ZEPHO.

Ze'pho (Heb. *Tsepho'*, צְפוֹ, *watch-tower*; Sept. Σωφάρ; Vulg. *Sephu*), third named of the five sons of Eliphaz the son of Esau (Gen. xxxvi, 11), and one of the Idumæan "dukes" (ver. 15). B.C. considerably post 1927. In the parallel passage (1 Chron. i, 36) the name is written *Zephi* (Heb. *Tsephi'*, צְפִי; Sept. Σωφάρ; Vulg. *Sephi*).

Ze'phon (Heb. *Tsephon'*, צְפוֹן, *watch*; Sept. Σαφών; Vulg. *Sephon*), first named of the seven sons of Gad (Numb. xxvi, 15) and progenitor of the family of the *Zephonites* (Heb. with the art. *hats-Tsephoni'*, הַצְּפוֹנִי; Sept. ὁ Σαφωνί; Vulg. *Sephonitæ*). In Gen. xlvi, 16 his name is written *Ziphion* (Heb. *Tsiphyon'*, צִפְיוֹן; Sept. Σαφών; Vulg. *Sephion*). B.C. 1874.

Zephyrīnus, bishop of Rome, succeeded Victor about A.D. 199–201, and filled his office (according to Eusebius) during eighteen years. He died in 217. His pontificate falls in the period when Montanistic and Monarchian influences were struggling to obtain control of the Church; and although his own personality was by no means imposing, his rule became important through the unlimited power which he permitted Calixtus I (q. v.) to acquire. Zephyrinus's original attitude was hostile towards Montanism; and though the influence of Hippolytus (q. v.) compelled the gradual exclusion of the Monarchians from the Church, they were accorded kindly treatment. The peace of the Church was in this way preserved, in outward appearance, while Zephyrinus lived. The more energetic administration of his successor, Calixtus, produced a formal breach, and thus conferred prominence upon Zephyrinus's pontificate as being the close of the first period of the greatness of the Roman Church. Eusebius furnishes a few scanty notices on Zephyrinus in the *Hist. Eccles.* (bk. v and vi), which are supplemented by the ninth book of Hippolytus (*Contr. Hæres.*). The latter work called forth Bunsen's book *Hippolytus u. seine Zeit*, a production of but little value, and Döllinger's *Hippolytus u. Callistus*, which is not impartial. Greater importance attaches to Baur's brief remarks in his work on the Christianity of the first three centuries, and to Ritschl, in *Entstehung der altkatholischen Kirche* (2d ed.). See also Herzog, *Real-Encyklop.* s. v.

Ze'rah (Heb. *Ze'rach*, זֶרַח [in pause *Za'rach*, זָרַח, 1 Chron. ii, 4; "Zarah," Gen. xxxviii, 30], *rising* of the sun; Sept. usually Ζαρά, but sometimes Ζαρέ, Ζαρές, etc.), the name of several Hebrews and one foreigner.

1. Second named of the three sons of Reuel, son of Esau (Gen. xxxvi, 13; 1 Chron. i, 37), and one of the "dukes" or phylarchs of the Edomites (Gen. xxxvi, 17). B.C. considerably post 1927. Jobab of Bozrah, one of the early kings of Edom, perhaps belonged to his family (ver. 33; 1 Chron. i, 44).

2. Twin son with his elder brother Pharez of Judah and Tamar (Gen. xxxviii, 30; 1 Chron. ii, 6; "Zara,"

Matt. i, 3). B.C. cir. 1895. His descendants were called Zarhites, Ezrahites, and Izrahites (Numb. xxvi, 20; 1 Kings iv, 31; 1 Chron. xxvii, 8, 11), and continued at least down to the time of Zerubbabel (ix, 6; Neh. xi, 24). Nothing is related of Zerah individually beyond the peculiar circumstances of his birth (Gen. xxxviii, 27–30), concerning which see Heidegger, *Hist. Patriarch.* xviii, 28; Geddes, *Critical Remarks*, p. 126, 127.

3. Fourth named of the five sons of Simeon (1 Chron. iv, 24), and founder of the family of Zarhites (Numb. xxvi, 13). B.C. 1874. In Gen. xlvi, 10 he is called Zohar.

4. A Gershonite Levite, son of Iddo (or Adaiah) and father of Jeaterai (1 Chron. vi, 21, 41 [Heb. vi, 26]). B.C. ante 1043.

5. The Ethiopian or Cushite (הַכּוּשִׁי) king who invaded Judah, and was defeated by Asa (2 Chron. xiv, 9). The incident derives great importance from the synchronism thus afforded between Biblical and other history.

1. *The Name.*—In its form Zerah is identical with the Hebrew proper name above. It has been supposed to represent the Egyptian *Usarken*, possibly pronounced *Usarchen*, a name almost certainly of Shemitic origin. See Shishak. The difference is great, but may be partly accounted for if we suppose that the Egyptian deviates from the original Shemitic form and that the Hebrew represents that form, or that a further deviation than would have been made was the result of the similarity of the Hebrew proper name Zerah. *So*, סוֹא, even if pronounced *Sewa* or *Seva*, is more remote from *Shebek* or *Shebetek* than Zerah from *Usarken*. It may be conjectured that these forms resemble those of Memphis, Moph, Noph, which evidently represent current pronunciation, probably of Shemites.

2. *The Date.*—The war between Asa and Zerah appears to have taken place soon after the tenth (2 Chron. xiv, 1) or early in the fifteenth year of Asa (xv, 10). It therefore occurred in about the same year of Usarken II, fourth king of the twenty-second dynasty, who began to reign about the same time as the king of Judah. We may therefore date the invasion in B.C. 939.

3. *The Event.*—The first ten years of Asa's reign were undisturbed by war. Then Asa took counsel with his subjects, and walled and fortified the cities of Judah. He also maintained an army of 580,000 men, 300,000 spearmen of Judah, and 280,000 archers of Benjamin. This great force was probably the whole number of men able to bear arms (2 Chron. xiv, 1–8). At length the anticipated danger came. Zerah the Ethiopian, with a mighty army of a million, Cushim and Lubim, with three hundred chariots, invaded the kingdom, and advanced unopposed in the field as far as Mareshah. As the invaders afterwards retreated by way of Gerar, and Mareshah lay on the west of the hill-country of Judah, where it rises out of the Philistine plain, in the line of march from Egypt to Jerusalem, it cannot be doubted that they came out of Egypt. Between the border on the side of Gerar and Mareshah lay no important city but Gath. Gath and Mareshah were both fortified by Rehoboam before the invasion of Shishak (xi, 8), and were no doubt captured and probably dismantled by that king (comp. xii, 4), whose list of conquered towns, etc., shows that he not only took some strong towns, but that he subdued the country in detail. A delay in the capture of Gath, where the warlike Philistines may have opposed a stubborn resistance, would have removed the only obstacle on the way to Mareshah, thus securing the retreat that was afterwards made by this route. From Mareshah or its immediate neighborhood was a route to Jerusalem, presenting no difficulties but those of a hilly country; for not one important town is known to have lain between the capital and this outpost of the tribe of Judah. The invading army had swarmed across the border and devoured the Philistine fields before Asa could march to meet it. The distance from Gerar, or the southwestern border of Palestine, to Mareshah was not much greater than from Mareshah to Jerusalem, and, considering the nature of the tracts, would have taken about the same time to traverse; and only such delay as would have been caused by the sieges of Gath and Mareshah could have enabled Asa hastily to collect a levy and march to relieve the beleaguered town or hold the passes. "In the valley of Zephathah at Mareshah" the two armies met. We cannot perfectly determine the site of the battle. Mareshah, according to the *Onomasticon*, lay within two miles of Eleutheropolis, and Dr. Robinson has reasonably conjectured its position to be marked by a remarkable "tell," or artificial mound, a mile and a half south of the site of the latter town. Its signification, "that which is at the head," would scarcely suit a position at the opening of a valley. But it seems that a narrow valley terminates, and a broad one commences, at the supposed site. The valley of Zephathah, "the watch-tower," is supposed by Dr. Robinson to be the latter, a broad wady, descending from Eleutheropolis in a northwesterly direction towards *Tell es-Safieh*, in which last name he is disposed to trace the old appellation (*Bibl. Res.* ii, 31). The two have no connection whatever, and Robinson's conjecture is extremely hazardous. See Zephathah. If this identification be correct, we must suppose that Zerah retired from before Mareshah towards the plain, that he might use his "chariots and horsemen" with effect, instead of entangling them in the narrow valleys leading towards Jerusalem. From the prayer of Asa we may judge that, when he came upon the invading army, he saw its hugeness, and so that, as he descended through a valley, it lay spread out beneath him. The Egyptian monuments enable us to picture the general disposition of Zerah's army. The chariots formed the first corps in a single or double line; behind them, massed in phalanxes, were heavy-armed troops; probably on the flanks stood archers and horsemen in lighter formations. Asa, marching down a valley, must have attacked in a heavy column; for none but the most highly disciplined troops can form line from column in the face of an enemy. His spearmen of Judah would have composed this column: each bank of the valley would have been occupied by the Benjamite archers, like those who came to David, "helpers of the war, armed with bows, and [who] could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow" (1 Chron. xii, 1, 2). No doubt the Ethiopian, confident in his numbers, disdained to attack the Hebrews or clear the heights, but waited in the broad valley, or the plain. Asa's prayer before the battle is full of the noble faith of the age of the Judges: "Lord [it is] alike to thee to help, whether the strong or the weak: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou [art] our God; let not man prevail against thee." From the account of Abijah's defeat of Jeroboam, we may suppose that the priests sounded their trumpets, and the men of Judah descended with a shout (2 Chron. xiii, 14, 15). The hills and mountains were the favorite camping-places of the Hebrews, who usually rushed down upon their more numerous or better-disciplined enemies in the plains and valleys. If the battle were deliberately set in array, it would have begun early in the morning, according to the usual practice of these times, when there was not a night-surprise, as when Goliath challenged the Israelites (1 Sam. xvii, 20–23), and when Thothmes III fought the Canaanites at Megiddo; and, as we may judge from the long pursuits at this period, the sun would have been in the eyes of the army of Zerah, and its archers would thus have been useless. The chariots, broken by the charge and with horses made unmanageable by flights of arrows, must have been forced back upon the cumbrous host behind. "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that [were] with him pursued them unto Gerar:

and [or "for"] the Ethiopians were overthrown, that they could not recover themselves." This last clause seems to relate to an irremediable overthrow at the first; and, indeed, had it not been so, the pursuit would not have been carried, and, as it seems, at once, beyond the frontier. So complete was the overthrow that the Hebrews could capture and spoil the cities around Gerar, which must have been in alliance with Zerah. From these cities they took very much spoil, and they also smote "the tents of cattle, and carried away sheep and camels in abundance" (2 Chron. xiv, 9–15). More seems to have been captured from the Arabs than from the army of Zerah: probably the army consisted of a nucleus of regular troops, and a great body of tributaries, who would have scattered in all directions, leaving their country open to reprisals. On his return to Jerusalem, Asa was met by Azariah, who exhorted him and the people to be faithful to God. Accordingly Asa made a second reformation, and collected his subjects at Jerusalem in the third month of the fifteenth year, and made a covenant, and offered of the spoil "seven hundred oxen and seven thousand sheep" (xv, 1–15). From this it would appear that the battle was fought in the preceding winter. The success of Asa, and the manifest blessing that attended him, drew to him Ephraimites, Manassites, and Simeonites. His father had already captured cities in the Israelitish territory (xiii, 19), and he held cities in Mount Ephraim (xv, 8), and then was at peace with Israel. Simeon, always at the mercy of a powerful king of Judah, would have naturally turned to him. Never was the house of David stronger after the defection of the ten tribes; but soon the king fell into the wicked error, so constantly to be repeated, of calling the heathen to aid him against the kindred Israelites, and hired Ben-hadad, king of Syria-Damascus, to lay their cities waste, when Hanani the prophet recalled to him the great victory he had achieved when he trusted in God (xvi, 1–9). The after-years of Asa were troubled with wars (ver. 9); but they were with Baasha (1 Kings xv, 16, 32). Zerah and his people had been too signally crushed to attack him again. See ASA.

4. *The identification* of Zera has occasioned some difference of opinion. The term Cushite or Ethiopian may imply that he was of Arabian Cush; the principal objection to which is that history affords no indication that Arabia had at that epoch, or from its system of government could well have, any king so powerful as Zerah. That he was of Abyssinia or African Ethiopia, is resisted by the difficulty of seeing how this "huge host" could have obtained a passage through Egypt, as it must have done to reach Judæa. If we could suppose, with Champollion (*Précis*, p. 257), whom Coquerel follows (*Biog. Sacr.* s. v.), that Zerah the Cushite was the then king of Egypt, of an Ethiopian dynasty, this difficulty would be satisfactorily met. But lately it has been supposed that Zerah is the Hebrew name of Usarken I, second king of the Egyptian twenty-second dynasty; or perhaps more probably Usarken II, his second successor. This is a tempting explanation, but cannot be received without question, and it is not deemed satisfactory by Rosellini, Wilkinson, Sharpe, and others. Jahn hazards an ingenious conjecture, that Zerah was king of Cush on *both* sides of the Red Sea, that is, of both the Arabian and African Ethiopia; and thus provides him a sufficient power without subjecting him to the necessity of passing through Egypt. There are two other suppositions which are not destitute of probability. It is conceived either that he was a native Ethiopian general who, on this occasion, commanded the armies of Egypt, or that he was an Ethiopian general who led an Ethiopian army through Egypt, now separate from Ethiopia, and invaded Judah through Egypt. This question is a wider one than seems at first sight. We have to inquire whether the army of Zerah was that of an Egyptian king, and, if the reply be affirmative, whether it was led by either Usarken I or II.

The war of Shishak had reduced the angle of Arabia that divided Egypt from Palestine. Probably Shishak was unable to attack the Assyrians, and endeavored, by securing this tract, to guard the approach to Egypt. If the army of Zerah were Egyptian, this would account for its connection with the people of Gerar and the pastoral tribes of the neighborhood. The sudden decline of the power of Egypt after the reign of Shishak would be explained by the overthrow of the Egyptian army about thirty years later.

The composition of the army of Zerah, of Cushim and Lubim (2 Chron. xvi, 8), closely resembles that of Shishak, of Lubim, Sukkim, and Cushim (xii, 3): both armies also had chariots and horsemen (xii, 3; xvi, 8). The Cushim might have been of an Asiatic Cush, but the Lubim can only have been Africans. The army, therefore, must have been of a king of Egypt, or Ethiopia above Egypt. The uncertainty is removed by our finding that the kings of the twenty-second dynasty employed mercenaries of the *Mashuwasha*, a Libyan tribe, which apparently supplied the most important part of their hired force. The army, moreover, as consisting partly, if not wholly, of a mercenary force, and with chariots and horsemen, is, save in the horsemen, exactly what the Egyptian army of the empire would have been, with the one change of the increased importance given to the mercenaries, which we know marked it under the twenty-second dynasty. That the army was that of an Egyptian king therefore cannot be doubted.

As to the identification of Zerah with a Usarken, we speak diffidently. That he is called a Cushite must be compared with the occurrence of the name *Namuret*, Nimrod, in the line of the Usarkens, but that line seems rather to have been of Eastern than of Western Ethiopians. The name Usarken has been thought to be Sargon, in which case it is unlikely, but not impossible, that another Hebrew or Shemitic name should have been adopted to represent the Egyptian form. On the other hand, the kings of the twenty-second dynasty were of a warlike family, and their sons constantly held military commands. It is unlikely that an important army would have been intrusted to any but a king or prince. Usarken is less remote from Zerah than seems at first sight, and, according to our computation, Zerah might have been Usarken II, but according to Dr. Hincks's, Usarken I.

5. *Preternatural Character of the Deliverance.*—The defeat of the Egyptian army by Asa is without parallel in the history of the Jews. On no other occasion did an Israelitish army meet an army of one of the great powers on either side and defeat it. Shishak was unopposed; Sennacherib was not met in the field; Necho was so met, and overthrew Josiah's army; Nebuchadnezzar, like Shishak, was only delayed by fortifications. The defeat of Zerah thus is a solitary instance, more of the power of faith than of the bravery of the Hebrews, a single witness that the God of Israel was still the same who had led his people through the Red Sea, and would give them the same aid if they trusted in him. We have, indeed, no distinct statement that the defeat of Zerah was a miracle, but we have proof enough that God providentially enabled the Hebrews to vanquish a force greater in number, stronger in the appliances of war, with horsemen and chariots, more accurate in discipline, no raw levies hastily equipped from the king's armory, but a seasoned standing militia, strengthened and more terrible by the addition of swarms of hungry Arabs, bred to war, and whose whole life was a time of pillage. This great deliverance is one of the many proofs that God is to his people ever the same, whether he bids them stand still and behold his salvation, or nerves them with that courage that has wrought great things in his name in our later age; thus it bridges over a chasm between two periods outwardly unlike, and bids us see in history the immutability of the divine actions. See EGYPT.

Zerahi'ah (Heb. *Zerachyah'*, זְרַחְיָה, *Jehovah has risen;* Sept. Σαραΐα v. r. Ζαραΐα), the name of two Hebrews.

1. A priest, son of Uzzi and father of Meraioth, in the ancestry of the later Jewish pontiffs (1 Chron. vi, 6, 51 [Heb. v, 32; vi, 30]), and of Ezra (Ezra vii, 4). B.C. cir. 1350. See HIGH-PRIEST.

2. Father of Elihoenai "of the sons of Pahath-moab" (Ezra viii, 4). B.C. ante 459.

Zeraïm. See TALMUD.

Ze'red (Heb. *id.* זֶרֶד [in pause *Za'red*, זָרֶד], Deut. ii, 13; "Zared," Numb. xxi, 12], *osier*-brook; Sept. Ζαρέδ v. r. Ζαρέρ and Ζαρί), the name of a brook or valley (נַחַל) on the border between Moab and Edom (Deut. ii, 13), where the Israelites encamped before crossing the Arnon (Numb. xxi, 12). It seems to be the same with the *Wady el-Ahsy*, which runs into the Dead Sea near its S.E. corner (Robinson, *Bibl. Res.* ii, 157). Laborde, arguing from the distance, thinks that the source of the *Wady Ghŭrŭndel* in the Arabah is the site, as from Mount Hor to el-Ahsy is by way of Ezion-geber sixty-five leagues, in which only four stages occur—a rate of progress quite beyond their power. This argument, however, is feeble, since it is clear that the march-stations mentioned indicate not daily stages, but more permanent encampments. He also thinks the palm-trees of Wady Ghŭrŭndel would have attracted notice, and that Wady Jethum (el-Ithm) could not have been the way consistently with the precept of Deut. ii, 3. The camping station in the catalogue of Numb. xxiii, which corresponds to the "pitching in the valley of Zered" of xxi, 12, is probably Dibon-gad, as it stands next to Ije-abarim (comp. xxxiii, 44, 45 with xxi, 12). The Wady el-Ahsy forms the boundary between the districts of Jebal and Kerak. Taking its rise near the castle of el-Ahsy, on the route of the Syrian Haj, upon the high eastern desert, it breaks down through the whole chain of mountains (Burckhardt, *Travels*, p. 400) in a very deep ravine, and contains a hot spring which the Arabs call the "Bath of Solomon son of David" (Irby, May 29). The Israelites doubtless crossed it near its upper end, where it would present no difficulty. See EXODE.

The Jewish interpreters translate the name in the first case "osiers," and in the second "baskets" (Targum of Pseudo-Jonathan), which recalls the "brook of the willows" of Isaiah (xv, 7). The name *Sufsaf* (willow) is attached to the valley which runs down from Kerak to the Dead Sea; but this appears to be too far north for the Zered. See WILLOWS, BROOK OF THE.

Zer'eda (Heb. with the art. *hats-Tseredah'*, הַצְּרֵדָה, *the fortress* [Fürst] or *the cool* [Gesen.]; Sept. ἡ Σαριδά v. r. Σαριρά; Vulg. *Sareda*), a town in Mount Ephraim, the birthplace of Jeroboam the son of Nebat (1 Kings xi, 26). In an addition made by the Sept. to ch. xii, *Sarira* (as this place is called by some MSS.) is said to have been built by Jeroboam for Solomon, and it is stated that to it Jeroboam returned when he came out of Egypt. The same passage further substitutes it for *Tirzah*. It seems to have been located as a fastness on some strong position. On this account, as well as because of its connection with Mount Ephraim, it cannot be (as many think) the same with *Zeredatha*, *Zerrath*, or *Zarthan*, which lay in the Jordan valley. Lieut. Conder (*Tent Work in Palest.* ii, 340) identifies it with *Surdah*, a village little more than a mile south of Jufna (Tristram, *Bible Places*, p. 110).

Zered'athah (Heb. *Tsereda'thah*, צְרֵדָתָה, which is the same word with *Zereda* above, with ה local added; Sept. Σιρδαθά v. r. Σαρηδαθά and Σαδαθά; Vulg. *Saredathus*), mentioned as the place of Solomon's brass-foundry (2 Chron. iv, 17), in place of the ZARTHAN (q. v.) of the parallel passage (1 Kings vii, 46).

Zer'erath [some *Zere'rath*], or rather ZER'ERAH (Heb. *Tserera'h*, צְרֵרָה, with ה local added, *Tserera'thah*, צְרֵרָתָה, *to Zererah*, perh. an interchange for *Zeredah*, as some MSS. and versions read; Sept. Ταγαραγαθά v. r. καὶ συνηγμένη; Vulg. omits), a place mentioned (Judg. vii, 22) in describing the rout of the Midianites before Gideon: "And the host [camp] fled to [as far as] Beth-shittah in [towards] Zererath [Zererah], and [i. e. even] to [as far as] the border of Abel-meholah, unto [upon] Tabbath." It appears to have been the same place in the Jordan valley elsewhere called *Zeredathah* (q. v.) or *Zaretan* (q. v.), but not *Zereda* (q. v.).

Ze'resh (Heb. *id.* זֶרֶשׁ, Persian for *gold;* Sept. Ζωσαρά v. r. Σωσαρά; Josephus, Ζάρρα, *Ant.* xi, 6, 10; Vulg. *Zares*), the wife of Haman the Agagite (Esth. v, 10), who advised him to prepare the gallows for Mordecai (ver. 14), but predicted his fall on learning that Mordecai was a Jew (vi, 13). B.C. 474. See ESTHER.

Zereth. See SPAN.

Ze'reth (Heb. *Tse'reth*, צֶרֶת, prob. *splendor;* Sept. Σερέθ v. r. Σαρέθ and Ἀρέθ; Vulg. *Sereth*), first named of the three sons of Ashur (the Judahite and founder of Tekoa) by one of his wives, Helah (1 Chron. iv, 7). B.C. cir. 1612.

Ze'ri (Heb. *Tseri'*, צֶרִי; Sept. Σουρί; Vulg. *Sori*), second named of the six sons and assistants of Jeduthun in the Levitical music (1 Chron. xxv, 3); probably the same elsewhere (ver. 11) called by the equivalent name of IZRI (q. v.).

Ze'ror (Heb. *Tseror'*, צְרוֹר, a *bunch*, as often; Sept. Σαράρ v. r. Ἀρέδ and Ἰαρέδ; Vulg. *Seror*), a Benjamite, son of Bechorath and father of Abiel in the ancestry of king Saul (1 Sam. ix, 1). B.C. cir. 1230.

Zeru'ah (Heb. *Tseruah'*, צְרוּעָה, *smitten* with leprosy [Gesen.] or *full-breasted* [Fürst]; Sept. Σαρουά; Vulg. *Sarua*), the widowed mother of Jeroboam the son of Nebat (1 Kings xi, 26). B.C. 973. In the additional narrative of the Sept. inserted after 1 Kings xii, 24, she is called *Sarira* (a corruption of Zereda, Jeroboam's native place), and is said to have been a harlot.

Zerub'babel (Heb. *Zerubbabel'*, זְרֻבָּבֶל, *sown* in *Babylon;* Sept. Ζοροβάβελ; Josephus, Ζοροβάβελος), the phylarch or head of the tribe of Judah at the time of the return from the Babylonian captivity in the first year of Cyrus. B.C. 536. His exact parentage is a little obscure from his being always called the son of Shealtiel (Ezra iii, 2, 8; v, 2, etc.; Hag. i, 1, 12, 14, etc.), and appearing as such in the genealogies ("Zorobabel," Matt. i, 12; Luke iii, 27), whereas in 1 Chron. iii, 19 he is represented as the son of Pedaiah, Shealtiel's or Salathiel's brother, and consequently as Salathiel's nephew. Probably the genealogy in 1 Chron. exhibits his legal parentage, and he succeeded his uncle as head of the house of Judah—a supposition which tallies with the facts that Salathiel appears as the first-born, and that no children are assigned to him. It is worth noting that Josephus speaks of Zorobabel as "the son of Salathiel of the posterity of David and of the tribe of Judah" (*Ant.* xi, 3, 10). Had he believed him to be the son of Jeconiah, of whom he had spoken (x, 11, 2), he could hardly have failed to say so (comp. x, 7, 1). (See below.)

1. *Canonical History.*—In the first year of Cyrus, Zerubbabel was living at Babylon, and was the recognised prince (נָשִׂיא) of Judah in the Captivity, what in later times was called רֹאשׁ הַגּוֹלָה, or "the Prince of the Captivity." On the issuing of Cyrus's decree, he immediately availed himself of it, and placed himself at the head of those of his countrymen "whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem." It is probable that he was in the king

of Babylon's service, both from his having, like Daniel and the three children, received a Chaldee name (*Sheshbazzar*), and from his receiving from Cyrus the office of governor (פֶּחָה) of Judæa. The restoration of the sacred vessels which Nebuchadnezzar had brought from the Temple having been effected, and copious presents of silver and gold and goods and beasts having been bestowed upon the captives, Zerubbabel went forth at the head of the returning colony, accompanied by Jeshua the high-priest, and perhaps by the prophets Haggai and Zechariah, and a considerable number of priests, Levites, and heads of houses of Judah and Benjamin, with their followers. On arriving at Jerusalem, Zerubbabel's first care was to build the altar on its old site, and to restore the daily sacrifice. Perhaps, also, they kept the Feast of Tabernacles, as it is said they did in Ezra iii, 4. But his great work, which he set about immediately, was the rebuilding of the Temple. Being armed with a grant from Cyrus of timber and stone for the building, and of money for the expenses of the builders (Ezra vi, 4), he had collected the materials, including cedar-trees brought from Lebanon to Joppa, according to the precedent in the time of Solomon (2 Chron. ii, 16), and got together masons and carpenters to do the work by the opening of the second year of their return to Jerusalem. Accordingly, in the second month of the second year of their return, the foundation of the Temple was laid with all the pomp which they could command: the priests in their vestments with trumpets, and the sons of Asaph with cymbals, singing the very same psalm of praise for God's unfailing mercy to Israel which was sung when Solomon dedicated his Temple (v, 11–14); while the people responded with a great shout of joy "because the foundation of the house of the Lord was laid." How strange must have been the emotions of Zerubbabel at this moment! As he stood upon Mount Zion and beheld from its summit the desolations of Jerusalem, the site of the Temple blank, David's palace a heap of ashes, his father's sepulchres defiled and overlaid with rubbish, and the silence of desertion and emptiness hanging oppressively over the streets and waste places of what was once the joyous city; and then remembered how his great ancestor David had brought up the ark in triumph to the very spot where he was then standing, how Solomon had reigned there in all his magnificence and power, and how the petty kings and potentates of the neighboring nations had been his vassals and tributaries—how must his heart alternately have swelled with pride, and throbbed with anguish, and sunk in humiliation! In the midst of these mighty memories he was but the officer of a foreign heathen despot, the head of a feeble remnant of half-emancipated slaves, the captain of a band hardly able to hold up their heads in the presence of their hostile and jealous neighbors; and yet there he was, the son of David, the heir of great and mysterious promises, returned by a wonderful providence to the home of his ancestors. At his bidding the daily sacrifice had been restored after a cessation of half a century, and now the foundations of the Temple were actually laid, amid the songs of the Levites singing according to David's ordinance, and the shouts of the tribe of Judah. It was a heart-stirring situation; and, despite all the discouragements attending it, we cannot doubt that Zerubbabel's faith and hope were kindled by it into fresh life.

But there were many hindrances and delays to be encountered before the work was finished. The Samaritans or Cutheans put in a claim to join with the Jews in rebuilding the Temple; and when Zerubbabel and his companions refused to admit them into partnership, they tried to hinder them from building, and hired counsellors to frustrate their purpose. They probably contrived, in the first instance, to intercept the supplies of timber and stone, and the wages of the workmen, which were paid out of the king's revenue, and then by misrepresentation to calumniate them at the court of Persia. Thus they were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the Temple were not such as need have stopped the work; and during this long suspension of sixteen years, Zerubbabel and the rest of the people had been busy in building costly houses for themselves, and one might even suspect that the cedar-wood which had been brought for the Temple had been used to decorate private dwellings (comp. the use of סָפַן in Hagg. i, 4, and 1 Kings vii, 3, 7). They had, in fact, ceased to care for the desolation of the Temple (Hagg. i, 2–4), and had not noticed that God was rebuking their lukewarmness by withholding his blessing from their labors (ver. 5–11). But in the second year of Darius light dawned upon the darkness of the colony from Babylon. In that year—it was the most memorable event in Zerubbabel's life—the spirit of prophecy suddenly blazed up with a most brilliant light among the returned captives; and the long silence which was to ensue till the ministry of John the Baptist was preceded by the stirring utterances of Haggai and Zechariah. Their words fell like sparks upon tinder. In a moment Zerubbabel, roused from his apathy, threw his whole strength into the work, zealously seconded by Jeshua and all the people. Undeterred by a fresh attempt of their enemies to hinder the progress of the building, they went on with the work even while a reference was made to Darius; and when, after the original decree of Cyrus had been found at Ecbatana, a most gracious and favorable decree was issued by Darius, enjoining Tatnai and Shetharboznai to assist the Jews with whatsoever they had need of at the king's expense, the work advanced so rapidly that on the third day of the month Adar, in the sixth year of Darius, the Temple was finished, and was forthwith dedicated with much pomp and rejoicing. It is difficult to calculate how great was the effect of the prophecies of Haggai and Zechariah in sustaining the courage and energy of Zerubbabel in carrying his work to completion. Addressed, as many of them were, directly to Zerubbabel by name; speaking, as they did, most glorious things of the Temple which he was building; conveying to Zerubbabel himself extraordinary assurances of divine favor, and coupling with them magnificent and consolatory predictions of the future glory of Jerusalem and Judah and of the conversion of the Gentiles, they necessarily exercised an immense influence upon his mind (Hagg. i, 13, 14; ii, 4–9, 21–23; Zech. iv, 6–10; viii, 3–8, 9, 18–23). It is not too much to say that these prophecies upon Zerubbabel were the immediate instrument by which the Church and commonwealth of Judah were preserved from destruction and received a life which endured till the coming of Christ.

The only other works of Zerubbabel which we learn from the Scripture history are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezra vi, 18; Neh. xii, 47); the registering of the returned captives according to their genealogies (vii, 5); and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel the son of Shealtiel—a man inferior to few of the great characters of Scripture, whether we consider the perilous undertaking to which he devoted himself, the importance in the economy of the divine government of his work, his courageous faith, or the singular distinction of being the object of so many and such remarkable prophetic utterances.

2. The *Apocryphal history* of Zerubbabel, which, as usual, Josephus follows, may be summed up in a few words. The story told in 1 Esdr. iii–vii is that on the occasion of a great feast made by Darius on his acces-

sion, three young men of his body-guard had a contest who should write the wisest sentence. One of the three (Zerubbabel) writing "Women are strongest, but above all things Truth beareth away the victory," and afterwards defending his sentence with much eloquence, was declared by acclamation to be the wisest, and claimed for his reward at the king's hand that the king should perform his vow which he had vowed to rebuild Jerusalem and the Temple. Upon this the king gave him letters to all his treasurers and governors on the other side the river, with grants of money and exemption from taxes, and sent him to rebuild Jerusalem and the Temple, accompanied by the families of which the list is given in Ezra ii, Neh. vii; and then follows, in utter confusion, the history of Zerubbabel as given in Scripture. Apparently, too, the compiler did not perceive that *Sanabasar* (Sheshbazzar) was the same person as Zerubbabel. Josephus, indeed, seems to identify Sheshbazzar with Zerubbabel, and tries to reconcile the story in 1 Esdras by saying, "Now it so fell out that about this time Zorobabel, who had been made governor of the Jews that had been in captivity, came to Darius from Jerusalem, for there had been an old friendship between him and the king," etc. (*Ant.* xi, 3). But it is obvious on the face of it that this is simply Josephus's invention to reconcile 1 Esdr. with the canonical Ezra. Josephus has also another story (*ibid.* xi, 4, 9) which is not found in 1 Esdras, of Zorobabel going on an embassy to Darius to accuse the Samaritan governors and hipparchs of withholding from the Jews the grants made by Darius out of the royal treasury for the offering of sacrifices and other Temple expenses, and of his obtaining a decree from the king commanding his officers in Samaria to supply the high-priest with all that he required. But that this is not authentic history seems pretty certain from the names of the governors, *Sambabas* being an imitation or corruption of *Sanballat*, *Tanganes* of *Tatnai* (or Thauthanai, as in Sept.), *Sadraces* of Sathrabouzanes, confused with *Shadrach*, *Bobelo* of Zorobabel; and the names of the ambassadors, which are manifestly copied from the list in 1 Esdr. v, 8, where Zorobabel, Enenius, and Mardochæus correspond to Zorobabel, Ananias, and Mardochæus of Josephus. Moreover, the letter or decree of Darius as given by Josephus is as manifestly copied from the decree of Darius in Ezra vi, 6–10. In all probability, therefore, the document used by Josephus was one of those numerous Apocryphal religious romances of which the Hellenistic Jews were so fond about the 4th and 3d century before Christ, and was written partly to explain Zorobabel's presence at the court of Darius, as spoken of in 1 Esdras, partly to explain that of Mordecai at the court of Ahasuerus, though he was in the list of those who were Zorobabel's companions (as it seemed), and partly to give an opportunity for reviling and humiliating the Samaritans. It also gratified the favorite taste for embellishing and corroborating, and giving, as was thought, additional probability to, the Scripture narrative, and dwelling upon bygone times of Jewish triumphs.

3. The list of Zerubbabel's *posterity* in 1 Chron. iii, 19–24 is somewhat confused. Perhaps its statements may be harmonized with themselves and with the New-Test. genealogies, if the entire passage read thus: [ver. 19] "The issue of Pedaiah were *Zerubbabel* (by his brother Salathiel's widow), Shimei (to whom may be added Zerubbabel's children, Meshullam, *Hananiah*, and a daughter Shelomith), [ver. 20] Hashubah, Ohel, Berechiah, and Hasadiah (called also Jushab-hesed), making in all five sons (besides Zerubbabel, who was reckoned as Salathiel's heir [Ezra iii, 2]). [Ver. 21] The descendants of the above Hananiah were Pelatiah and Jesaiah, besides the children of a third son *Rephaiah*, together with those of *Arnan* (one of the last-mentioned children), and in like manner the issue again of his son *Obadiah* and grandson *Shechaniah*. [Ver. 22] The family of this last consisted of six descendants, namely, his son *Shemaiah*, and grandchildren Hattush, Igeal, Bariah, *Neariah*, and Shaphat. [Ver. 23] Neariah had three sons, *Elioenai*, Hezekiah, and *Azrikam*; [ver. 24] and Elioenai again seven, namely, Hodaiah, Eliashib, Pelaiah, Akkub, *Johanan*, Delaiah, and Anani." An objection, it must be admitted, lies against this arrangement, namely, that it brings down the list to a later date than the close of the Old-Test. canon (B.C. 406), requiring the supposition of the addition of some of the last names by a subsequent hand. Another view, which condenses the lineage within earlier limits, is given under DARIUS 2. The above adjustment, however, is not only conformed to the natural view of the text, but is also confirmed by not a few striking coincidences in names and descent with the genealogies of our Lord as given by the evangelists. The following table will exhibit these at a glance (see Strong, *Harmony and Exposition of the Gospels*, § 9). See GENEALOGY (OF CHRIST).

Generation.	1 Chron. iii.	Matt. i, 12–17.	1 Chron. iii.	Luke iii, 27–33.	Born B.C.
1	ZERUBBABEL	ZOROBABEL	ZERUBBABEL	ZOROBABEL	c. 560
2	Hananiah		Hananiah		? 530
3	Rephaiah		*Rephaiah*	*Rhesa*	? 505
4	Arnan		Arnan	Joanna	? 475
5	*Obadiah*	*Abiud*	*Obadiah*	Juda	? 445
6	Shechaniah	Eliakim ?	Shechaniah	Joseph ?	? 415
7	*Shemaiah*		*Shemaiah*	*Semei*	? 385
				Mattathias	
				Maath	
8	*Neariah*		*Neariah*	*Nagge*	? 355
9	*Azrikam.*	*Azor*	*Elioenai*	*Esli*	? 325
10			*Johanan*	*Naum*	? 295
11				Amos	? 265
12		Sadoc		Mattathias	? 235
13		Achim		Joseph	? 205
14		Eliud		Janna	? 175
15		Eleazar		Melchi	? 145
16		Matthan		Levi	? 105
17		Jacob		Matthat	? 85
18		Joseph		Heli	? 55
19				Mary	c. 25
20		JESUS		JESUS	6

Zeruï'ah (Heb. *Tseruyah'*, צְרוּיָה [1 Sam. xiv, 1 צְרוּיָה], *wounded* [Gesen.] or *balsam* [Fürst]; Sept. and Josephus, Σαρουΐα; Vulg. *Sarvia*), a woman noted as the mother of the three leading heroes of David's army—Abishai, Joab, and Asahel—the "sons of Zeruiah" (1 Sam. xxvi, 6; 2 Sam. ii, 18; 1 Kings i, 7, etc.). B.C. ante 1046. She and Abigail are specified in the genealogy of David's family in 1 Chron. ii, 13–17 as "sisters of the sons of Jesse" (ver. 16; comp. Josephus, *Ant.* vi, 10, 1). The expression is in itself enough to raise a suspicion that she was not a daughter of Jesse, a suspicion which is corroborated by the statement of 2 Sam. xvii, 25, that Abigail was the daughter of Nahash. Abigail being apparently the younger of the two women, it is a probable inference that they were both the daughters of Nahash, but whether this Nahash be—as Prof. Stanley has ingeniously conjectured—the king of the Ammonites, and the former husband of Jesse's wife, or some other person unknown, must forever remain a mere conjecture. See DAVID; NAHASH. Her relation to Jesse (in the original Ishai) is expressed in the name of her son Ab-ishai. Of Zeruiah's husband there is no mention in the Bible. Josephus (*Ant.* vii, 1, 3) explicitly states that his name was *Souri* (Σουρί), but no corroboration of the statement appears to have been discovered in the Jewish traditions, nor does Josephus himself refer to it again. The mother of such remarkable sons must herself have been a remarkable woman, and this may account for the fact, unusual if not unique, that the family is always called after her, and that her

husband's name has not been considered worthy of preservation in the sacred records.

Ze'tham (Heb. *Zetham'*, זֵתָם, prob. i. q. *Zethan* [q. v.]; Sept. Ζεθόμ v. r. Ζοθόμ, Ζηθάν, etc.; Vulg. *Zetham, Zatham*), a grandson of Laadan, a Gershonite Levite (1 Chron. xxiii, 8), associated with his father, Jehiel or Jehieli, and his brother Joel, in charge of the Temple treasury (xxvi, 22). B.C. 1043.

Ze'than (Heb. *Zeythan'*, זֵיתָן, *olive* [Gesen.] or *shining* [Fürst]; Sept. Ζαιθάν v. r. Ἠθάν; Vulg. *Zethan*), fifth named of the seven sons of Bilhan, a Benjamite (1 Chron. vii, 10). B.C. prob. 1014.

Ze'thar (Heb. *Zethar'*, זֵתַר, prob. Persian, either *star* [Gesen.] or *sacrifice* [Fürst]; Sept. Ἀβαταξάς; Vulg. *Zethar*), sixth named of the seven eunuchs of Ahasuerus who attended upon the king, and were commanded to bring Vashti into his presence (Esth. i, 10). B.C. 483.

Zi'a (Heb. id. זִיעַ, *motion* [Gesen.] or *terrified* [Fürst]; Sept. Ζιά v. r. Ζουέ; Vulg. *Zie*), sixth named of the seven Gadite chiefs resident in Bashan (1 Chron. v, 13). B.C. prob. 1014.

Zi'ba (Heb. *Tsiba'*, צִיבָא [briefly צִבְא, 2 Sam. xvi, 4], *plantation* [Fürst], or *statue* [Gesen.]; Sept. Σιβά v. r. Σιββά; Josephus, Σιβᾶς; Vulg. *Siba*), a person who plays a prominent part, though with doubtful credit to himself, in one of the episodes of David's history (2 Sam. ix, 2–12; xvi, 1–4; xix, 17, 29). He had been a slave (עֶבֶד) of the house of Saul before the overthrow of his kingdom, and (probably at the time of the great Philistine incursion which proved so fatal to his master's family) had been set free (Josephus, *Ant.* vii, 5, 5). It was of him that David inquired if there was any one left of the house of Saul to whom the monarch might show favor. B.C. 1044. Mephibosheth was in consequence found, and having been certified of David's friendship, Ziba was appointed to till the land for the prince, and generally to constitute his household and do him service (2 Sam. ix, 2–10). The opportunities thus afforded him he had so far improved that when first encountered in the history he is head of an establishment of fifteen sons and twenty slaves. David's reception of Mephibosheth had the effect of throwing Ziba with his whole establishment back into the state of bondage from which he had so long been free. It reduced him from being an independent landholder to the position of a mere dependent. When David had to fly from Jerusalem in consequence of the rebellion of Absalom, Ziba met the king with a large and acceptable present: "But where is Mephibosheth?" asked the fugitive monarch. "In Jerusalem," was the answer; "for he said, To-day shall the house of Israel restore me the kingdom of my father." Enraged at this, which looked like ingratitude as well as treachery, David thereupon gave to Ziba all the property of Mephibosheth (xvi, 1 sq.). On David's return to his metropolis an explanation took place, when Mephibosheth accused Ziba of having slandered him; and David, apparently not being perfectly satisfied with the defence, gave his final award, that the land should be divided between the master and his servant (xix, 24 sq.). B.C. 1023. See Mephibosheth.

Zib'eon (Heb. *Tsibon'*, צִבְעוֹן, *dyed* [Gesen.] or *robber* [Fürst]; Sept. Σεβεγών; Vulg. *Sebeon*), the father of Anah, whose daughter Aholibamah was Esau's wife (Gen. xxxvi, 2). B.C. ante 1963. Although called a Hivite, he is probably the same as Zibeon the son of Seir the Horite (ver. 20, 24, 29; 1 Chron. i, 38, 40), the latter signifying "cave-dweller" and the former being the name of his tribe, for we know nothing of the race of the Troglodytes; or perhaps חַחִוִּי (the Hivite) is a mistranscription for הַחֹרִי (the Horite). See Esau.

Another difficulty connected with this Zibeon is that Anah in Gen. xxxvi, 2 is called his daughter, and in ver. 24 his son; but this difficulty appears to be easily explained by supposing that בת refers to Aholibamah, and not to the name next preceding it. The Samaritan, it should be observed, has בן. An allusion is made to some unrecorded fact in the history of the Horites in the passage "This [was that] Anah that found the mules in the wilderness as he fed the asses of Zibeon his father" (ver. 24). The word rendered "mules" (q. v.) in the A. V. is the Heb. יְמִים, *yemim*, perhaps the Emim, or giants, as in the reading of the Sam. הָאֵימִים, and so also Onkelos and Pseudo-Jonathan; Gesenius prefers "hot-springs," following the Vulg. rendering. Zibeon was also one of the dukes or phylarchs of the Horites (ver. 29). For the identification with Beeri, father of Judith the Hittite (xxvi, 34), see Beeri, and also Anah.

Zib'ia (Heb. *Tsibya'*, צִבְיָא, *roe;* Sept. Σεβιά v. r. Ἰεβιά; Vulg. *Sebia*), a Benjamite, second named of the seven sons of Shaharaim (q. v.) by one of his two wives, Hodesh (1 Chron. viii, 9). B.C. post 1612.

Zib'iah (Heb. *Tsibyah'*, צִבְיָה, *roe;* Sept. Σαβιά v. r. Ἀβιά; Vulg. *Sebia*), a native of Beer-sheba, mother of king Jehoash of Judah (2 Kings xii, 1; 2 Chron. xxiv, 1), and consequently wife (or concubine) of his father, Ahaziah. B.C. 876.

Zich'ri (Heb. *Zikri'*, זִכְרִי, *my memorial* or *memorable;* Sept. Ζεχρί v. r. Ζαχρί, Ζοχρί, Ζαρί, and even sometimes Ζαχαρίας, Ἐζεχρί; Vulg. *Zechri*), the name of numerous Hebrews.

1. Last named of the three sons of Izhar the son of Kohath of the tribe of Levi (Exod. vi, 21, where most editions of the A. V. incorrectly have "Zithri"). B.C. cir. 1658.

2. Second named of the nine sons of Shimhi of the tribe of Benjamin (1 Chron. viii, 19). B.C. cir. 1612.

3. Fifth named of the eleven sons of Shashak of the tribe of Benjamin (1 Chron. viii, 23). B.C. cir. 1612.

4. Last named of the six sons of Jeroham of the tribe of Benjamin (1 Chron. viii, 27). B.C. cir. 1612.

5. A "son" of Asaph and father of Micah (1 Chron. ix, 15); elsewhere called *Zabdi* (Neh. xi, 17) and *Zaccur* (xii, 35).

6. A descendant of Eliezer the son of Moses, being son of Joram and father of the treasurer Shelomith (1 Chron. xxvi, 25). B.C. ante 1043.

7. The father of Eliezer, which latter was chief of the Reubenites in David's reign (1 Chron. xxvii, 16). B.C. ante 1043.

8. A Judahite whose son Amasiah volunteered at the head of 200,000 men in Jehoshaphat's army (2 Chron. xvii, 16). B.C. 909.

9. Father of Elishaphat, which latter was one of the conspirators with Jehoiada to restore Joash (2 Chron. xxiii, 1). B.C. ante 876.

10. An Ephraimitish chief in the invading army of Pekah the son of Remaliah (2 Chron. xxviii, 7). B.C. cir. 734. It seems that he took advantage of the victory of this monarch over the army of Judah to penetrate into Jerusalem, where he slew one of the sons of Ahaz, the governor of the palace, and the king's chief minister or favorite. See Ahaz; Pekah. There is some probability in the conjecture that he was the "Tabael's son" whom Pekah and Rezin designed to set upon the throne of Judah (Isa. vii, 6). See Tabael.

11. Father of Joel, which latter was superintendent of the Benjamites after the return from Babylon (Neh. xi, 9). B.C. ante 536.

12. A priest of the family of Abijah in the days of the high-priest Joiakim the son of Jeshua (Neh. xii, 17). B.C. cir. 480.

Zid'dim (Heb. with the art. *hats-Tsiddim'*, הַצִּדִּים, *the declivities;* Sept. τῶν Τυρίων [apparently reading ד

for ד]; Vulg. *Assedim*), the first named of the fortified towns of the tribe of Naphtali (Josh. xix, 35), Zer being mentioned next; but the two names are probably to be connected as one. See ZER. The Sept. (as above) identifies the place with *Tyre* and the Syriac with *Zidon*, but both these are quite beyond the bounds of Naphtali. The Jerusalem Talmud (*Megillah*, ch. i) is probably nearer the mark in identifying hats-Tsiddim with *Kefr Chittai*, which Schwarz (*Palest.* p. 182) with much probability takes to be the present *Hattin*, at the northern foot of the well-known Kurn Hattîn, or "Horns of Hattin," a few miles west of Tiberias. This identification falls in with the fact that the next names in the list are all known to have been connected with the lake. "The village has several traces of antiquity in its tombs, and is, compared with many others, a clean and thriving place" (Tristram, *Bible Places*, p. 258).

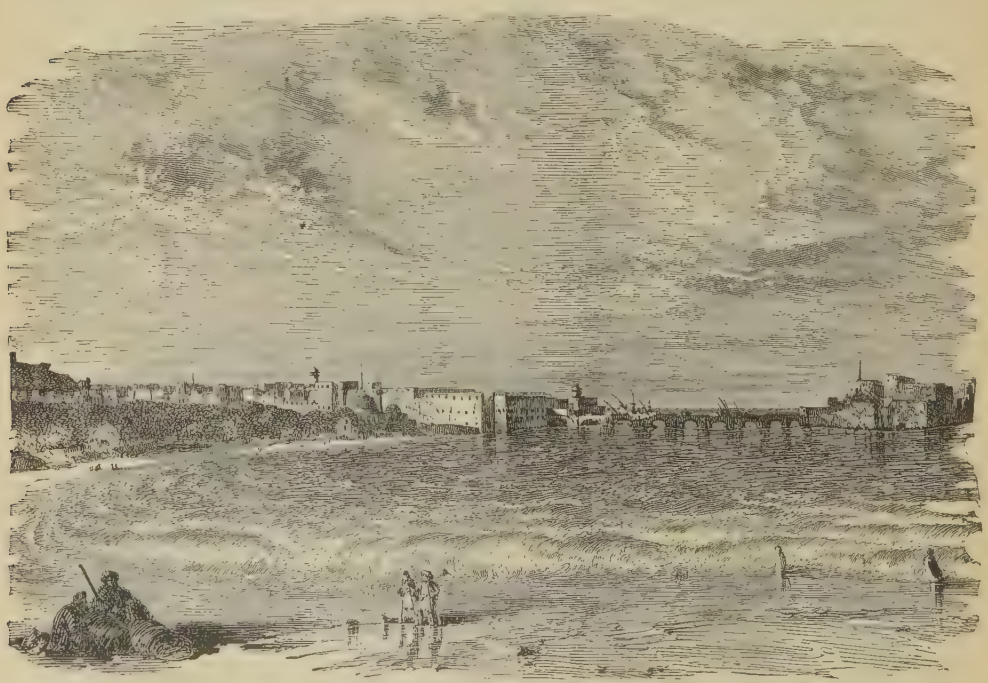
Zidki'jah (Neh. x, 1). See ZEDEKIAH.

Zi'don (Heb. *Tsidon'*, צִידוֹן [or briefer צִידֹן, Gen. x, 15, 19; xlix, 13], *fishery* [Gesen.] or *fortress* [Fürst]; Sept. [usually], New Test., and classical writers generally, Σιδών; A. V. "Sidon" in ver. 15, 19, and New Test.), the name of a man and of a place. They have a mutual bearing in relation to origin and birthplace of the Punic race which figured so conspicuously in later times and in Roman history.

1. The eldest son of Canaan (Gen. x, 15; 1 Chron. i, 13). B.C. considerably post 2514. See ETHNOGRAPHY.

2. One of the most ancient cities of Phœnicia (Gen. x, 19; xlix. 13; Josh. xi, 8; xix, 28; Judg. i, 31; x, 6; xviii, 28; 2 Sam. xxiv, 6; 1 Kings xvii, 9; Isa. xxiii, 2, 4, 12; Jer. xxv, 22; xxvii, 3; xlvii, 4; Ezek. xxvii, 8; xxviii, 21, 22; Joel ii, 4 [Heb. iv, 4]; Zech. ix, 2; Matt. xi, 21, 22; xv, 21; Mark iii, 8; vii, 24, 31; Luke iv, 26; vi, 17; x, 13, 14; Acts xii, 20, xxvii, 3), which still retains its ancient appellation (Phœn. צדן) in the Arabic from *Saida*. Justin Martyr (who lived in Palestine) derives the name from the Phœnician word for *fish*, "piscem Phœnices *sidon* vocant" (xviii, 3); but Josephus, from the son of Canaan (*Ant.* vi, 2).

1. *Situation and Importance.*—Zidon lies on the eastern coast of the Mediterranean Sea, in lat. 33° 34′ 5″ N., less than twenty English miles to the north of Tyre. It is situated in the narrow plain between the Lebanon and the sea, to which it once gave its own name (Josephus, *Ant.* v, 3, 1, τὸ μέγα πεδίον Σιδῶνος πόλεως) at a point where the mountains recede to a distance of two miles (Kenrick, *Phœnicia*, p. 19). Adjoining the city there are luxuriant gardens and orchards, in which there is a profusion of the finest fruit trees suited to the climate. "The plain is flat and low," says Mr. Porter, author of the *Handbook for Syria and Palestine*, "but near the coast line rises a little hill, a spur from which shoots out a few hundred yards into the sea in a southwestern direction. On the northern slope of the promontory thus formed stands the old city of Zidon. The hill behind on the south is covered by the citadel" (*Encyclop. Britannica*, 8th ed. s. v.). It had a very commodious harbor, which is now nearly choked up with sand (Strabo, xvi, 756; Josephus, *Ant.* xiv, 10, 6). It was distant one day's journey from the fountains of the Jordan (*ibid.* v, 3, 1), and four hundred stadia from Berytus (Strabo, xvi, 756, 757). It was situated in the allotment of the tribe of Asher, but never conquered (Judg. i, 31); on the contrary, it was sometimes a formidable enemy (x, 12). Even in Joshua's time it was called Tsidon-rabba, or Great Zidon (Josh. xi, 8; xix, 28), or Zidon the Metropolis, scil. of Zidonia. This district appears to have embraced the states of Zidon, Tyre, and Aradas, and its inhabitants are always distinguished from the inhabitants of the city itself (called "dwellers [יושבי] of Zidon") as צדונים, "Zidonians," or dwellers in the districts: and it seems in those early times to have extended northward to the Giblites, southward to the Carmel (Zebulun's border, Gen. xlix, 13). At a later period the boundaries south were determined by the fluctuating issue of the struggle for the hegemony between Zidon and Tyre, while northward the river Tamyrus divided it from the State of Berytus. To the east, where it never had extended very far (Dan, a Zidonian colony, being described as being "far from the Zidonians," Judg. xviii, 7) in early days, it touched, at a later period, the territory of Damascus. The assumption, however, drawn by some writers from the inexact way in which the appellation Zidonian is used by



Modern Zidon.

ancient writers—viz. that this name stood for "Phœnician," and Zidonia itself for the whole of Phœnicia, of which it formed only an important part—is incorrect. Tyre, of later origin than Zidon, if not indeed founded by it, in the same way styles itself on coins אם צרנם, "Metropolis of Zidonia," in the sense of its momentary hegemony over Zidon only, possibly also with a secondary reference to the nationality of its inhabitants, mostly immigrants from Zidon.

The frequent allusions to the skilfulness of the Zidonians in arts and manufactures, the extent of their commerce, their nautical information and prowess, in ancient writers, are well known (see Homer, *Il.* vi, 290; xxiii, 743; *Odys.* iv, 617; xiii, 285; xv, 117, 425). Of the trade of the "Zidonian merchants" (Isa. xxiii, 2; Ezek. xxvii, 8), both by land and sea, we hear in Diod. Sic. (xvi, 41, 45); of their glass, linen, and other manufactories, in Pliny (v, 20), Virgil, Strabo (xvi, 10), and other classical writers. The best vessels in the fleet of Xerxes were Zidonian (Herod. vii, 99, 128). In Hasselquist's time (1750) its exports to France were considerable (*Travels*, p. 166); but at present its traffic is chiefly confined to the neighboring towns (Mannert, *Geographie*, i, 291; Kitto, *Pictorial Bible*, notes on Deut. xxxiii and Josh. xix).

2. *History.*—The antiquity of Zidon is evident from the ethnological assertion that Zidon was the first-born of Canaan, though Berytus and Byblus, as towns founded by Cronos, claimed a high mythological antiquity. Tyre is not mentioned in the Pentateuch at all; but Zidon is referred to in terms that give it the pre-eminence among Phœnician cities. From a Biblical point of view, this city is inferior in interest to its neighbor Tyre, with which its name is so often associated. Indeed, in all the passages above referred to in which the two cities are mentioned together, Tyre is named first—a circumstance which might at once be deemed accidental, or the mere result of Tyre's being the nearest of the two cities to Palestine, were it not that some doubt on this point is raised by the order being reversed in two works which were written at a period after Zidon had enjoyed a long temporary superiority (Ezra iii, 7; 1 Chron. xxii, 4). However this may be, it is certain that, of the two, Tyre is of the greater importance in reference to the writings of the most celebrated Hebrew prophets; and the splendid prophecies directed against Tyre, as a single colossal power (Ezek. xxvi; xxvii; xxviii, 1–19; Isa. xxiii), have no parallel in the shorter and vaguer utterances against Zidon (Ezek. xxviii, 21–23). The predominant Biblical interest of Tyre arises from the prophecies relating to its destiny.

If we could believe Justin (xviii, 3), there would be no doubt that Zidon was of greater antiquity than Tyre, as he says that the inhabitants of Zidon, when their city had been reduced by the king of Ashkelon, founded Tyre the year before the capture of Troy. Justin, however, is such a weak authority for any disputed historical fact, and his account of the early history of the Jews, wherein we have some means of testing his accuracy, seems to be so much in the nature of a romance (xxxvi, 2), that, without laying stress on the unreasonableness of any one's assuming to know the precise time when Troy was taken, he cannot be accepted as an authority for the early history of the Phœnicians. In contradiction of this statement, it has been further insisted on that the relation between a colony and the mother city among the Phœnicians was sacred, and that as the Tyrians never acknowledged this relation towards Zidon, the supposed connection between Tyre and Zidon is morally impossible. This is a very strong point; but, perhaps, not absolutely conclusive, as no one can prove that this was the custom of the Phœnicians at the very distant period when, alone, the Zidonians would have built Tyre, if they founded it at all; or that it would have applied not only to the conscious and deliberate founding of a colony, but likewise to such an almost accidental founding of a city as is implied in the account of Justin. Certainly there is otherwise nothing improbable in Zidonians having founded Tyre, as the Tyrians are called Zidonians; but the Zidonians are never called Tyrians. At any rate, this circumstance tends to show that in early times Zidon was the most influential of the two cities. This is shadowed forth in the book of Genesis by the statement that Zidon was the first-born of Canaan (x, 15), and is implied in the name of "Great Zidon," or "the metropolis Zidon," which is twice given to it in Joshua (xi, 8; xix, 28). It is confirmed, likewise, by Zidonians being used as the generic name of the Phœnicians, or Canaanites (xiii, 6; Judg. xviii, 7); and by the reason assigned for there being no deliverer to Laish when its peaceable inhabitants were massacred, that "it was *far from Zidon;*" whereas, if Tyre had been then of equal importance, it would have been more natural to mention Tyre, which professed substantially the same religion, and was almost twenty miles nearer (ver. 28). It is in accordance with the inference to be drawn from these circumstances that in the Homeric poems Tyre is not named, while there is mention both of Zidon and the Zidonians (*Odys.* xv, 425; *Il.* xxiii, 743); and the land of the Zidonians is called "Sidonia" (*Odys.* xiii, 285). One point, however, in the Homeric poems deserves to be specially noted concerning the Zidonians, that they are never here mentioned as *traders*, or praised for their nautical skill, for which they were afterwards so celebrated (Herod. vii, 44, 96). The traders are invariably known by the general name of Phœnicians, which would, indeed, include the Zidonians; but still the special praise of Zidonians was as skilled workmen. When Achilles distributed prizes at the games in honor of Patroclus, he gave as the prize of the swiftest runner a large silver bowl for mixing wine with water, which had been cunningly made by the skilful Zidonians, but which Phœnicians had brought over the sea (Homer, *Il.* xxiii, 743, 744). When Menelaus wished to give to Telemachus what was most beautiful and most valuable, he presented him with a similar mixing-bowl of silver, with golden rim—a divine work, the work of Hephæstus—which had been a gift to Menelaus himself from Phædimus, king of the Zidonians (*Odys.* iv, 614–618; xv, 425). Again, all the beautifully embroidered robes of Andromache, from which she selected one as an offering to Athene, were the productions of Zidonian women, which Paris, when coming to Troy with Helen, had brought from Sidonia (*Il.* vi, 289–295). But in no case is anything mentioned as having been brought from Zidon in Zidonian vessels or by Zidonian sailors. Perhaps at this time the Phœnician vessels were principally fitted out at seaports of Phœnicia to the north of Zidon.

But very soon after that period the splendor and power of Zidon began to pale before Tyre, which existed already at the time of Joshua, but as a dependency of Zidon. After the memorable defeat which the Zidonians suffered in the war with the king of Ashkelon (13th century B.C.), reported by Justin, when the Zidonians are said to have "retired to their ships and to have founded [? refounded] Tyre," Zidon almost disappears from history for a time, so utterly enfeebled and insignificant had it become through the sudden and brilliant rise of its own daughter and rival, to whom all the noblest and most skilful of her children had fled. Its fate was almost the same as was that of Tyre herself when Dido-Elissa had founded Carthage, and drew all the most important elements from the old city to the "new town," which, it must not be forgotten, had originally been a Zidonian settlement under the name of Kakkabe.

From the time of Solomon to the invasion of Nebuchadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called "Zidonians" is mentioned, it sometimes seems that the Phœnicians of the plain of Zidon are meant; as, for example, when Solomon said

to Hiram that there was none among the Jews that could skill to hew timber like the Zidonians (1 Kings v, 6); and, possibly, when Ethbaal, the father of Jezebel, is called their king (xvi, 31), who, according to Menander, in Josephus (*Ant.* viii, 13, 2), was king of the Tyrians. This may likewise be the meaning when Ashtoreth is called the goddess, or abomination, of the Zidonians (1 Kings xi, 5, 33; 2 Kings xxiii, 13); or when women of the Zidonians are mentioned in reference to Solomon (1 Kings xi, 1). And this seems to be equally true of the phrases "daughter of Zidon," and "merchants of Zidon," and even once of "Zidon" itself (Isa. xxiii, 2, 4, 12) in the prophecy of Isaiah against Tyre. There is no doubt, however, that Zidon itself, the city properly so called, was threatened by Joel (iii, 4) and Jeremiah (xxvii, 3). Still, all that is known respecting it during this epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves, in which the inhabitants did not shrink from selling inhabitants of Palestine; that the city was governed by kings (ibid.; xxv, 22); that, previous to the invasion of Nebuchadnezzar, it had furnished mariners to Tyre (Ezek. xxvii, 8); that, at one period, it was subject, in some sense or other, to Tyre; and that, when Shalmaneser, king of Assyria, invaded Phœnicia, Zidon seized the opportunity to revolt. It seems strange to hear of the subjection of one great city to another great city only twenty miles off, inhabited by men of the same race, language, and religion; but the fact is rendered conceivable by the relation of Athens to its allies after the Persian war, and by the history of the Italian republics in the Middle Ages. It is not improbable that its rivalry with Tyre may have been influential in inducing Zidon, more than a century later, to submit to Nebuchadnezzar, apparently without offering any serious resistance.

During the Persian domination, Zidon seems to have attained its highest point of prosperity; and it is recorded that, towards the close of that period, it far excelled all other Phœnician cities in wealth and importance (Diod. Sic. xvi, 44; Mela, i, 12). It is very probable that the long siege of Tyre by Nebuchadnezzar had tended not only to weaken and impoverish Tyre, but likewise to enrich Zidon at the expense of Tyre; as it was an obvious expedient for any Tyrian merchants, artisans, and sailors, who deemed resistance useless or unwise, to transfer their residence to Zidon. However this may be, in the expedition of Xerxes against Greece, the Zidonians were highly favored, and were a pre-eminently important element of his naval power. When, from a hill near Abydos, Xerxes witnessed a boat-race in his fleet, the prize was gained by the Zidonians (Herod. vii, 44); when he reviewed his fleet, he sat beneath a golden canopy in a Zidonian galley (ibid. vii, 100); when he wished to examine the mouths of the river Peneus, he intrusted himself to a Zidonian galley, as was his wont on similar occasions (ibid. vii, 128); and when the Tyrants and general officers of his great expedition sat in order of honor, the king of the Zidonians sat first (ibid. viii, 67). Again, Herodotus states that the Phœnicians supplied the best vessels of the whole fleet; and of the Phœnicians, the Zidonians (vii, 96). Lastly, as Homer gives a vivid idea of the beauty of Achilles by saying that Nireus (thrice-named) was the most beautiful of all the Greeks who went to Troy, after the son of Peleus, so Herodotus completes the triumph of the Zidonians when he praises the vessels of Artemisia (probably for the daring of their crews) by saying that they were the most renowned of the whole fleet, "after the Zidonians" (vii, 9).

The prosperity of Zidon was suddenly cut short by an unsuccessful revolt against Persia, which led to one of the most disastrous catastrophes recorded in history. Unlike the siege and capture of Tyre by Alexander the Great, which is narrated by several writers, and which is of commanding interest through its relation to such a renowned conqueror, the fate of Zidon is only known through the history of Diodorus (xvi, 42–45), and is mainly connected with Artaxerxes Ochus (B.C. 359–338), a monarch who is justly regarded with mingled aversion and contempt. Hence the calamitous overthrow of Zidon has not, perhaps, attracted so much attention as it deserves. The principal circumstances were these. While the Persians were making preparations in Phœnicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Zidonians in the Zidonian division of the city of Tripolis. On this the Zidonian people projected a revolt; and, having first concerted arrangements with other Phœnician cities and made a treaty with Nectanebus, they put their designs into execution. They commenced by committing outrages in a residence and park (παράδεισος) of the Persian king; they burned a large store of fodder which had been collected for the Persian cavalry; and they seized and put to death the Persians who had been guilty of insults towards the Zidonians. Afterwards, under their king Tennes, with the assistance from Egypt of four thousand Greek mercenaries under Mentor, they expelled the Persian satraps from Phœnicia; they strengthened the defences of their city; they equipped a fleet of one hundred triremes; and prepared for a desperate resistance. But their king Tennes proved a traitor to their cause; and, in performance of a compact with Ochus, he betrayed into the king's power one hundred of the most distinguished citizens of Zidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of supplication, shared the same fate; and, by concert between Tennes and Mentor, the Persian troops were admitted within the gates and occupied the city walls. The Zidonians, before the arrival of Ochus, had burned their vessels to prevent any one leaving the town; and when they saw themselves surrounded by the Persian troops, they adopted the desperate resolution of shutting themselves up with their families, and setting fire each man to his own house (B.C. 351). Forty thousand persons are said to have perished in the flames. Tennes himself did not save his own life, as Ochus, notwithstanding his promise to the contrary, put him to death. The privilege of searching the ruins was sold for money.

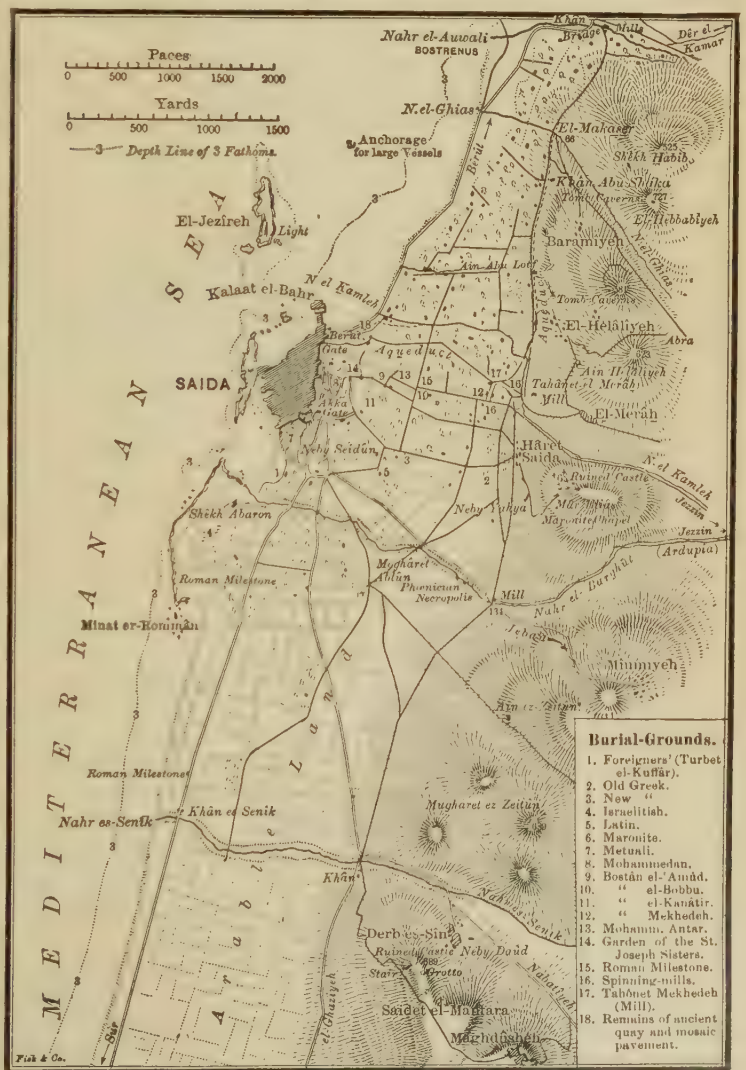
After this dismal tragedy Zidon gradually recovered from the blow; fresh immigrants from other cities must have settled in it; and probably many Zidonian sailors survived who had been plying their trade elsewhere in merchant vessels at the time of the capture of the city. The battle of Issus was fought about eighteen years afterwards (B.C. 333); and then the inhabitants of the restored city opened their gates to Alexander of their own accord, from hatred, as is expressly stated, of Darius and the Persians (Arrian, *Anab. Al.* ii, 15). The impolicy as well as the cruelty of Ochus in his mode of dealing with the revolt of Zidon now became apparent; for the Zidonian fleet, in joining Alexander, was an essential element of his success against Tyre. After aiding to bring upon Tyre as great a calamity as had afflicted their own city, they were so far merciful that they saved the lives of many Tyrians by concealing them in their ships and then transporting them to Zidon (Quint. Curtius, iv, 4, 15). From this time Zidon, being dependent on the fortunes of war in the contests between the successors of Alexander, ceases to play any important political

Greek Coin of Zidon.

part in history. It became, however, again a flourishing town; and Polybius (v, 70) incidentally mentions that Antiochus, in his war with Ptolemy Philopator, encamped over against Zidon (B.C. 218), but did not venture to attack it from the abundance of its resources and the great number of its inhabitants, either natives or refugees. Subsequently, according to Josephus (*Ant.* xiv, 10, 2), Julius Cæsar wrote a letter respecting Hyrcanus, which he addressed to the "*Magistrates, Council, and Demos* of Sidon." This shows that up to that time the Zidonians enjoyed the forms of liberty, though Dion Cassius says (lxiv, 7) that Augustus, on his arrival in the East, deprived them of it for seditious conduct. Not long after Strabo, in his account of Phœnicia, says of Tyre and Sidon, "Both were illustrious and splendid formerly, *and now*; but which should be called the capital of Phœnicia is a matter of dispute between the inhabitants" (xvi, 756). He adds that it is situated on the mainland, on a fine, naturally formed harbor. He speaks of the inhabitants as cultivating the sciences of arithmetic and astronomy; and says that the best opportunities were afforded in Zidon for acquiring a knowledge of these and of all other branches of philosophy. He adds that in his time there were distinguished philosophers — natives of Zidon — as Boethus, with whom he studied the philosophy of Aristotle, and his brother Diodotus. It is to be observed that both these names were Greek; and it is to be presumed that in Strabo's time Greek was the language of the educated classes at least, both in Tyre and Zidon. This is nearly all that is known of the state of Zidon when it was visited by Christ. It is about fifty miles distant from Nazareth, and is the most northern city which is mentioned in connection with his journeys. Pliny notes the manufacture of glass at Zidon (*Nat. Hist.* v, 17, 19); and during the Roman period we may conceive Tyre and Zidon as two thriving cities, each having an extensive trade, and each having its staple manufacture — the latter of glass, and Tyre of purple dyes from shell-fish.

Zidon is mentioned several times in the New Test. Jesus went once to the coasts of Tyre and Zidon (Matt. xv, 21); Sarepta, a city of Sidon, is referred to (Luke iv, 26); and Paul touched at Zidon on his voyage from Cæsarea to Rome (Acts xxvii, 3). Whatever be the doom of Tyre and Zidon, it shall be "more tolerable in the day of judgment" than that of Chorazin and Bethsaida, which saw the Saviour's mighty works, but were unconvinced by them; for had these towns been so privileged, "they would have repented long ago in sackcloth and ashes."

Zidon was sometimes dignified with the Greek title of *Nauarchis* (commander of ships), and was also called by the Romans *Colonia Augusta* and *Metropolis*. Christianity appears to have been introduced here at an early period (Acts xxvii, 3), and a bishop of Zidon attended the Council of Nicæa in 325. After the conquest of Syria by the Moslems (in 636), Zidon surrendered to her new masters without resistance, and it was then in an enfeebled condition. It shared generally the fortunes of Tyre, with the exception that it was several times taken and retaken during the wars of the Crusades, and suffered, accordingly, more than Tyre previous to the fatal year B.C. 1291. Since that time it never seems to have fallen quite so low as Tyre. Through Fakhr ed-Dîn, emir of the Druses between 1594 and 1634, and the settlement at Saida of French commercial houses, it had a revival of trade in the 17th and part of the 18th century, and became the principal city on the Syrian coast for commerce between the East and the West (see *Mémoires du Chevalier d'Ar-*



Map of the Environs of Zidon.

vieux [Paris, 1735], i, 294–379). This was put an end to at the close of last century by violence and oppression (Ritter, *Erdkunde*, 17. Theil, 1. Abth. 3. Buch. p. 405, 406), closing a period of prosperity in which the population of the city was at one time estimated at 20,000 inhabitants. Under the Egyptian rule the place again somewhat revived, but in 1840 its fortress was destroyed by the European allies.

3. *Present Condition.*—The town still shows signs of former wealth, and the houses are better constructed and more solid than those at Tyre, being many of them built of stone. Its chief exports are silk, cotton, and nutgalls (Robinson, *Bibl. Res.* iii, 418, 419). The trade between Syria and Europe, however, now mainly passes through Beirût, as its most important commercial centre; and the natural advantages of Beirût, in this respect, for the purposes of modern navigation, are so decided that it is certain to maintain its present superiority over Zidon and Tyre.

The modern Saida has thus lost all and everything, and has once more become a poor miserable place, without trade or manufactures worthy of the name. To add to its desolation, an earthquake, which took place in 1837, destroyed about one hundred of its insignificant houses. Yet such is its favorable natural position, and the fruitfulness of the surrounding country, that in 1840 the district of Saida contained about 70,000 inhabitants (above 36,000 Christians and Jews), whose annual tax amounted to about $570,000. It only requires some favorable turn in the tide of its affairs to make it once more lift up its head again as of yore. The population of Saida is estimated at 10,000, of whom about 7000 are Moslems, 500 Jews, and the rest Catholics, Maronites, and Protestants. The city that once divided with Tyre the empire of the seas is now almost without a vessel, and its commerce is so insignificant that it would not repay even a periodical call of one of the passing steamers. Silk and fruit are its staple products; the latter is not surpassed in variety or quality by any other place in Syria. The harbor was formed by a low ridge of rocks running out from the northern point of the peninsula, parallel to the shore line. On one of these stands an old castle, which is connected with the town by a bridge of nine arches, forming the picturesque group so well known from engravings. The harbor was counted large in the days of ancient commerce, being sufficient to contain fifty galleys; but the Druse chief Fakhr ed-Dîn, fearing the Turks, caused it to be filled up with stones and earth, so that now only small boats can enter. Larger vessels, when they come here at all, anchor off to the northward, sheltered only from the south and east winds.

4. *Antiquities.*—Around the island, on which stand the ruins of the mediæval castle, particularly on the south-west side, are remains of quays built of large hewn stones, and similar remains flank the whole of the ridge which forms the northern harbor. The broad tongue of land which bounds the harbor on the west also bears remains of ancient walls, and on the east side there are two artificial square basins. Antiquities, chiefly of the Christian period, consisting of sarcophagi, cippi, statuettes, trinkets, and tear-vessels, are frequently dug up in the gardens around the town. The necropolis, situated in the limestone rocks adjacent, contains tombs of various plans and styles, which are minutely described by Renan (*Mission en Phénicie*, p. 117). Saida, however, possesses another most vital interest, apart from its faded historical memories. It is the only spot in Phœnicia where Phœnician monuments with Phœnician inscriptions have been found as yet. While the great bulk of palæographical relics of this most important people had been found in its colonies, Saida alone has furnished no less than three of the most ancient and lengthy inscriptions extant. On Jan. 19, 1855, one of the many sepulchral caves near the city was opened by chance, and there was discovered in it a sarcophagus, the lid of which represented the form of a mummy with the uncovered face of a man. Twenty-two lines of Phœnician writing were found engraved upon the chest of the royal personage—king Ashmanezer II—whom it represents. A smaller, abbreviated inscription runs round the neck. The age of this monument has variously been conjectured as of the 11th century B.C. (Ewald), which is unquestionably wrong; further, as of the 7th, 6th, or 4th respectively by Hitzig, the duc de Luynes, Levy, and others. The inscriptions contain principally a solemn injunction, or rather an adjuration, not to disturb the royal remains. Besides this, there is an enumeration of the temples erected by the defunct in honor of the gods. This sarcophagus is now in the Nineveh division of the sculptures in the Louvre. At first sight the material of which it is composed may be easily mistaken, and it has been supposed to be black marble. On the authority, however, of M. Suchard of Paris, who has examined it very closely, it may be stated that the sarcophagus is of black syenite, which, as far as is known, is more abundant in Egypt than elsewhere. It may be added that the features of the countenance on the lid are decidedly of the Egyptian type, and the head-dress is Egyptian, with the head of a bird sculptured on what might seem the place of the right and left shoulder. There can therefore be little reason to doubt that this sarcophagus was either made in Egypt and sent thence to Zidon, or that it was made in Phœnicia in imitation of similar works of art in Egypt. The inscriptions themselves are the longest Phœnician inscriptions which have come down to our times. A translation of them was published by Prof. Dietrich at Marburg in 1855, and by Ewald at Göttingen in 1856. The king's title is "king of the Zidonians;" and, as is the case with Ethbaal, mentioned in the book of Kings (1 Kings xvi, 31), there must remain a certain doubt whether this was a title ordinarily assumed by kings of Zidon, or whether it had a wider signification. We learn from the inscription that the king's mother was a priestess of Ashtoreth.

The following is a portion of the most remarkable (larger) inscription divided into words (there is no division even of the letters in the original) according to the sense—in some instances merely conjectured—and transcribed into Hebrew characters, to which is subjoined a translation, principally following Munk and Levy, but occasionally differing from either:

1. ארן בל בשנת עסר וארבע ד֯וו ו למלכי
מלך אשמנעזר מלך צדנם
2. בן מלך תבנת מלך צדנם דבר מלך אשמנעזר
מלך צדנם לאמר נגזלת
3. בל עתי בן מסך ימם אז רם יתם בן אל מת
ושכב אנך בחלת ז ובקבר ז
4. במרם אש בנת קנמיאת כל ממלכת וכל אדם
אל יפתח אית משכב ז ו
5. אל יבקש בן מנם כ אי שם בן מנם ואל ישא
אית חלת משכבי ואל יעמ
6. סן במשכב ז עלת משכב שני אף אם אדמם
ידבירך אל תשמע בדנם כ כל ממלכת ו
7. כל אדם אש יפתח עלת משכב ז אם אש ישא
אית חלת משכבי אם אש יעמסן במ
8. שכב ז אל ירן לם משכב את רפאם ואל יקבר
בקבר ואל ירן לם בן וזרע
9. תחתנם וסגרנם האלנם חקדשם אתם מלך אדר
אש משל בנם לק
10. צתנם אית ממלכת אם אדם הא אש יפתח עלת
משכב ז אם אש ישא אית
11. חלת ז ואית זרע ממל[כ]ת הא אם אדם מחמת
אל ירן לם שרש למט ו
12. סר למעל ותאר בחים תחת חשמש . . .

(1.) In the month of Bul, in the year 14 (XIV) of my reigning, [I,] king Ashmanezer, king of the Zidonians, (2) son of king Tabnith, king of the Zidonians: spake king Ashmanezer, king of the Zidonians, saying, "I have been stolen away (3) before my time—a son of the flood [?] of days. The whilom Great is dumb—the Son of God is dead. And I rest in this grave, even in this tomb, (4) in the place which I have built. My adjuration to all the ruling powers and all men: Let no one open this resting-place, and (5) not search with us for treasure, for there is no treasure with us; and *let him not bear away the couch of my rest*, and not trouble (6) us on this resting-place by disturbing the couch of my slumbers. Even if people should persuade thee, do not listen to their speech. For all the ruling powers and (7) all men who should open the tomb of this my rest, or any man who should *carry away the couch of my rest*, or any man who troubles me or (8) this my couch, unto them there shall be no rest with the departed; they shall not be buried in a grave, and there shall be to them neither son nor seed (9) in their stead, and the holy gods will send over them a mighty king who will rule over them, and (10) cut them off with their dynasty. If any human being should open this resting-place, and any man should carry away (11) this tomb—be he of royal seed or a man of the people—there shall be unto them neither root below nor (12) fruit above, nor honor among the living under the sun. . . ."

The shorter inscription—round the king's neck—contains seven lines, as follows:

1. בירחבלבשנתעסריארבערו . . . צדנם
2. לאמרנגזלתבלעתיבנמסכימאז . . . אלתפתחאי . . .
3. משכבואליבקשבנמנמכאימי . . . אלתשמע
4. בדנמכבלממל[כ]תיבלאדמאשתפתחעל . . . בקבר
5. אלתבלמבניזרעתחתנמויסגרנמהאלנם . . . ישאאית
6. . . . מתזואיתזרעמלכתהאאדמתחמת . . . מתאנכ
7. כאנכאשמנע . . .

The third inscription we have mentioned was discovered a few years ago by consul Moore on another locality near Saida. It is found on a block sixty-nine centimetres in height, thirty-eight in length, which evidently was once used for building purposes. It is now in the possession of count de Vogué. The inscription reads as follows:

בירח . . . מ . . . בשת . . .
ימלכדמשתמלך
צדנכבנדמשתמ
מלכצדנמאיתשרנאר . . .
. . . לולמשתמת

The fragmentary nature of this inscription allows of little certainty in its deciphering, save with respect to a few proper names. See Phœnicia.

Zidon'ian (Heb. sing. *Tsidoni'*, צִדֹנִי, Ezek. xxxii, 30; plur. *Tsidonim'*, צִידֹנִים, צִדֹנִים [the full form], or צִרנִים [Ezra iii, 7, "they of Zidon"]; and [1 Kings xi, 5, 33] *Tsidonin'*, צִידֹנִין; Sept. Σιδώνιοι [except Ezek. xxxii, 30, *στρατηγοὶ Ἀσσούρ*]; Vulg. *Sidonii* [except ver. 30, *venatores*]; A. V. "Sidonians, 2 Kings xxiii, 13), the inhabitants of Zidon. They were among the nations of Canaan left to practice the Israelites in the art of war (Judg. iii, 3), and colonies of them appear to have spread up into the hill country from Lebanon to Misrephoth-maim (Josh. xiii, 4, 6), whence in later times they hewed cedar-trees for David and Solomon (1 Chron. xxii, 4). They oppressed the Israelites on their first entrance into the country (Judg. x, 12), and appear to have lived a luxurious, reckless life (xviii, 7); they were skilful in hewing timber (1 Kings v, 6), and were employed for this purpose by Solomon. They were idolaters, and worshipped Ashtoreth as their tutelary goddess (xi, 5, 33; 2 Kings xxiii, 13), as well as the sun-god Baal, from whom their king was named (1 Kings xvi, 31). The term Zidonian among the Hebrews appears to have been extended in meaning as that of Phœnician among the Greeks. Zidonian women (*Tsedeniyoth'*, צִדֹנִיוֹת; Sept. Σύραι; Vulg. *Sidoniæ*) were in Solomon's harem (xi, 1). See Zidon.

Ziegelbauer, Magnoald, a Roman Catholic theologian of Germany, was born in 1696 at Elwangen, Suabia. In 1707 he entered the brotherhood of the Benedictine friars, and taught philosophy and theology at the convent of Zwiefalten and that of Reichenau. After having resided for a time near the learned priest Bessel of Gottenich, who had been appointed to instruct the young friars, he passed many years at Vienna, and at Braunau and Prague, in Bohemia, and assisted in reorganizing the academic college at the last-named place. In 1747 he went to occupy the position of secretary of the Academy of the Unknown at Olmütz. Here he prepared a book in which he wished to call the attention of the pope to numerous abuses introduced among the clergy of these countries. Those interested in suppressing the publication of this work administered to him a poison powder by a physician. He died June 4, 1750, at Olmütz. We have from Ziegelbauer, *Historische Nachricht von der S. Georgenfahne* (Vienna, 1735):—*Acta S. Stephani Protomartyris* (ibid. 1736), in German:—*Novus Rei Litterariæ Ord. S. Benedicti Conspectus* (Ratisbon, 1739), a prospectus of a large and excellent collection which was published by Légipont after his death under the title *Historia Rei Litter. Ord. S. Benedicti* (Augsburg, 1754):—*Epitome Historica Monasterii Brennoniensis prope Pragam* (Cologne, 1740):—*Sponsalia Virginis* (Königshofen, 1740):—*Historia Didactica de Crucis Cultu in Ord. S. Benedicti* (Vienna, 1746):—*Centifolium Camaldulense* (ibid. 1750), which is a prospectus of the historical library of the Camaldules. Ziegelbauer left in manuscript several works, such as *Olomucium Sacrum* and *Bibliotheca Bohemica*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Zif (Heb. *Zîv*, זִו, *bloom;* Sept. Ζιού v. r. Νεισώ, Vulg. *Zio*), the early name (1 Kings vi, 1, 37) of the second Hebrew month Iyar (q. v.), corresponding to April or May. See Calendar.

Zi'ha (Heb. *Tsicha'*, צִיחָא, *parched;* Sept. Σιαά v. r. Σηά, Σουαά, Σουθιά, etc.; Vulg. *Siha, Soha, Soaha*), the name of two Hebrews.

1. One of the Nethinim whose "children" returned from Babylon with Zerubbabel (Ezra ii, 43; Neh. vii, 46). B.C. ante 536.

2. First named of the two chief Nethinim resident in Ophel after the Captivity (Neh. xi, 21). B.C. 536.

Ziim. See Tsiyim.

Zik'lag (Heb. *Tsiklag'*, צִקְלַג [in pause צִקְלָג, fully *Tsikelag'*, צִיקְלַג, 1 Chron. xii, 1, 20], *winding* [Fürst]; Sept. Σεκελάκ or Σικελάγ v. r. Σικελά, etc.; Josephus, Σικελλα, *Ant.* vi, 13, 10; 14, 6; Steph. Byz. Σίκελα; Vulg. *Siceleg*), a place which possesses a special interest from its having been the residence and the private property of David. It is first mentioned in the catalogue of the towns of Judah in Josh. xv, where it is enumerated (ver. 31) among those of the extreme south, between Hormah (or Zephath) and Madmannah (possibly Beth-marcaboth). It next occurs, in the same connection, among the places which were allotted out of the territory of Judah to Simeon (xix, 5). We next encounter it in the possession of the Philistines (1 Sam. xxvii, 6), when it was, at David's request, bestowed upon him by Achish king of Gath. He resided there for a year and four months (ver. 7; xxxi, 14, 26; 1 Chron. xii, 1, 20; Josephus [*Ant.* vi, 13, 10] gives this as one month and twenty days). It was there he received the news of Saul's death (2 Sam. i, 1; iv, 10). He then relinquished it for Hebron (ii, 1). Ziklag is finally mentioned, in company with Beer-sheba, Hazar-shual, and other towns of the south, as being reinhabited by the people of Judah after their return from the Captivity (Neh. xi, 28).

The situation of the town is difficult to determine, notwithstanding so many notices. On the one hand, that it was in "the south" (*Négeb*) seems certain, both from the towns named with it, and also from its mention with "the south of the Cherethites" and "the south of Caleb," some of whose descendants we know were at Ziph and Maon, perhaps even at Paran (1 Sam. xxv, 1). On the other hand, this is difficult to reconcile with its connection with the Philistines, and with the fact—which follows from the narrative of 1 Sam. xxx (see ver. 9, 10, 21)—that it was north of the brook Besor. The word employed in xxvii, 5, 7, 11, to denote the region in which it stood is peculiar. It is not *hash-Shephelah*, as it must have been had Ziklag stood in the ordinary lowland of Philistia, but *has-Sâdeh*, which Prof. Stanley (*Sin. and Pal.* App. § 15) renders "the field." On the whole, though the temptation is strong to suppose (as some have suggested) that there were two places of the same name, the only conclusion seems to be that Ziklag was in the south country, with a portion of which the Philistines had a connection, which may have lasted from the time of their residence there in the days of Abraham and Isaac.

Ziklag does not appear to have been known to Eusebius and Jerome, or to any of the older travellers. Mr. Rowlands, however, in his journey from Gaza to Suez in 1842 (in Williams, *Holy City*, i, 463-468), was told of "an ancient site called *Aslûj*, or *Kaslûj*, with some ancient walls," three hours east of Sebâta, which again was two hours and a half south of Khalasa. This he considers as identical with Ziklag. Dr. Robinson had previously (in 1838) heard of *Aslûj* as lying south-west of Milh, on the way to Abdeh (*Bibl. Res.* ii, 201), a position not discordant with that of Mr. Rowlands. The identification is supported by Mr. Wilton (*Negeb*, p. 209); but in the Arabic form of the name the similarity which prompted Mr. Rowlands's conjecture almost entirely disappears (צקלג, צשלג).—Smith. The English engineers think that they have discovered the name and site of Ziklag in the ruins still called *Khirbet Zuheilikah*, occupying three small hills, nearly half a mile apart, in the form of an equilateral triangle, together with ancient cities, situated in an open, rolling plain eleven miles east-southeast of Gaza, and nineteen south-west of Beit-Jibrîn (*Quar. Report* of "Pal. Explor. Fund," Jan. 1878, p. 12 sq.). See SIMEON.

Zil'lah (Heb. *Tsillah'*, צִלָּה, *shade;* Sept. Σελλά; Vulg. *Sella*), last named of the two wives of Lamech the Cainite, to whom he addressed his song (Gen. iv, 19, 22, 23). B.C. cir. 3500. She was the mother of Tubal-Cain and Naamah. Dr. Kalisch (*Comm. on Gen.*) regards the names of Lamech's wives and of his daughters as significant of the transition into the period of art which took place in his time, and the corresponding change in the position of the woman. "Naamah signifies the lovely, beautiful woman; while the wife of the first man was simply Eve, the life-giving. . . . The women were, in the age of Lamech, no more regarded merely as the propagators of the human family; beauty and gracefulness began to command homage. . . . Even the wives of Lamech manifest the transition into this epoch of beauty; for while one wife, Zillah, reminds still of assistance and protection ('shadow'), the other, Adah, bears a name almost synonymous with Naamah, and likewise signifying ornament and loveliness." In the apocryphal book of Jashar, Adah and Zillah are both daughters of Cainan. Adah bare children, but Zillah was barren till her old age, in consequence of some noxious draught which her husband gave her to preserve her beauty and to prevent her from bearing. See LAMECH.

Zil'pah (Heb. *Tsilpah'*, זִלְפָּה, *a trickling;* Sept. Ζελφά v. r. Ζελφάν; Josephus, Ζελφά, *Ant.* i, 19, 7; Vulg. *Zelpha*), a female servant of Laban, whom he gave to Leah on her marriage with Jacob (Gen. xxix, 24), and whom Leah eventually induced him to take as a concubine wife, in which capacity she became the mother of Gad and Asher (xxx, 9-13; xxxv, 26; xxxvii, 2; xlvi, 18). B.C. 1919.

Zil'thai (Heb. *Tsilthay'*, צִלְתַּי, *shady* or *my shadows;* Sept. Σαλαθί v. r. Σαλεί and Σαμαθί; Vulg. *Salathi* and *Selathaï*), the name of two Hebrews.

1. Fifth named of the nine "sons" of Shimhi, and one of the Benjamite chiefs resident at Jerusalem (1 Chron. viii, 20). B.C. post 1612.

2. Last named of the seven Manassite captains who joined David at Ziklag (1 Chron. xii, 20). B.C. 1054.

Zim'mah (Heb. *Zimmah'*, זִמָּה, *purpose;* Sept. Ζεμμά v. r. Ζαμμάμ and Ζεμάθ; Vulg. *Zemma* or *Zamma*), the name of two or three Levites.

1. A Gershonite, "son" of Jahath and father of Joah (1 Chron. vi, 20): probably the same with the "son" of Shimei and father of Jahath (ver. 42). B.C. post 1874.

2. Father or ancestor of Joah, which latter was a Gershonite in the reign of Hezekiah (2 Chron. xxix, 12). B.C. ante 726. At a much earlier period we find the same collocation of names, Zimmah and Joah as father and son (1 Chron. vi, 20). This is but an evidence of the frequent recurrence of the same names in a family (comp. "Mahath the son of Amasai" in 2 Chron. xxix, 12 with the same in 1 Chron. vi, 35; "Joel the son of Azariah" in 2 Chron. xxix, 12 and 1 Chron. vi, 36; and "Kish the son of Abdi" in 2 Chron. xxix, 12 with "Kishi the son of Abdi" in 1 Chron. vi, 44).

Zim'ran (Heb. *Zimraa'*, זִמְרָן, *celebrated;* Sept. Σομβρᾶν v. r. Ζεμβράμ, Σεβράν, etc.; Vulg. *Zama* and *Zamram*), first named of the nine sons of Abraham by Keturah (Gen. xxv, 2; 1 Chron. i, 32). B.C. cir. 2020. His descendants are not mentioned, nor is any hint given that he was the founder of a tribe; the contrary would rather appear to be the case. Some would identify Zimran with the *Zimri* of Jer. xxv, 25, but these lay too far to the north. The Greek form of the name, as found in the Sept., has suggested a comparison with Ζαβράμ, the chief city of the Cinædocolpitæ, who dwelt on the Red Sea, west of Mecca. But this is extremely doubtful, for this tribe, probably the same with the ancient Kenda, was a branch of the Joktanite Arabs, who in the most ancient times occupied Yemen, and may only have come into possession of Zabram at a later period (Knobel, *Gen.*). Hitzig and Lengerke propose to connect the name Zimran with *Zimiris*, a district of Ethiopia mentioned by Pliny (xxxvi, 25); but Grotius, with more plausibility, finds a trace of it in the *Zamereni*, a tribe of the interior of Arabia (Pliny, vi, 32). The identification of Zimran with the modern *Beni Omran* and the *Bani Zomaneis* of Diodorus, proposed by Mr. Forster (*Geogr. of Arabia*, i, 431), cannot be seriously maintained. Winer (*Handw.* s. v.) suggests the *Zimara* of Asia Minor (Ptolemy, v, 7, 2; Pliny, x, 20) or *Zimyra* (Ζιμύρα) of Asia (Ptolemy, vi, 17, 8). See ARABIA.

Zim'ri (Heb. *Zimri'*, זִמְרִי, *my song* or *celebrated;* Sept. Ζαμβρί; Josephus, Ζαμάρης, *Ant.* viii, 12, 5; Vulg. *Zambri*), the name of several Hebrews, and apparently one foreign tribe.

1. First named of the five sons of Zerah the son of Judah (1 Chron. ii, 6). B.C. post 1874.

2. The son of Salu, a Simeonitish chieftain, slain by Phinehas with the Midianitish princess Cozbi (Numb. xxv, 14). B.C. 1618. When the Israelites at Shittim were smitten with plagues for their impure worship of Baal Peor, and were weeping before the tabernacle, Zimri, with a shameless disregard of his own high position and the sufferings of his tribe, brought into their presence the Midianitess, in the sight of Moses and in the sight of the whole congregation. The fierce anger of Phinehas was aroused, and in the swift vengeance with which he pursued the offenders, he gave the first indication of that uncompromising spirit which charac-

terized him in later life. The whole circumstance is much softened in the narrative of Josephus (*Ant.* iv, 6, 10–12), and in the hands of the apologist is divested of all its vigor and point. In the Targum of Jonathan ben-Uzziel several traditional details are added. Zimri retorts upon Moses that he himself had taken to wife a Midianitess, and twelve miraculous signs attend the vengeance of Phinehas. See PHINEHAS.

In describing the scene of this tragedy an unusual word is employed, the force of which is lost in the rendering "tent" of the A. V. of Numb. xxv, 8. It was not the *ôhel*, or ordinary tent of the encampment, but the קֻבָּה, *kubbâh* (whence Span. *alcoba* and our *alcove*), or dome-shaped tent, to which Phinehas pursued his victims. Whether this was the tent which Zimri occupied as chief of his tribe, and which was in consequence more elaborate and highly ornamented than the rest, or whether it was, as Gesenius suggests, one of the tents which the Midianites used for the worship of Peor, is not to be determined, though the latter is favored by the rendering of the Vulg. *lupanar*. The word does not occur elsewhere in Hebrew. In the Syriac it is rendered a "cell," or inner apartment of the tent. See HAREM.

3. The son of Azmaveth (rather Jehoadah or Jarah) and father of Moza in the lineage of king Saul (1 Chron. viii. 36; ix, 42). B.C. cir. 945.

4. The fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days in the year B.C. 926. Originally in command of half the chariots in the royal army, he gained the crown by the murder of king Elah son of Baasha, who, after reigning for something more than a year (comp. 1 Kings xvi, 8, 10), was indulging in a drunken revel in the house of his steward Arza at Tirzah, then the capital. In the midst of this festivity Zimri killed him, and immediately afterwards all the rest of Baasha's family. But the army which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched against Tirzah and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire, and perished in the ruins (ver. 9–20). Ewald's inference from Jezebel's speech to Jehu (2 Kings ix, 31) that on Elah's death the queen-mother welcomed his murderer with smiles and blandishments seems rather arbitrary and far-fetched. The word is אַרְמוֹן, which Ewald (after J. D. Michaelis) in both the above passages insists on translating "harem," with which word he thinks that it is etymologically connected, and hence seeks confirmation of his view that Zimri was a voluptuous slave of women. But its root seems to be אָרַם, "to be high" (Gesenius); and in other passages, especially Prov. xviii, 19, the meaning is "a lofty fortress," rather than "a harem." Ewald, in his sketch of Zimri, is perhaps somewhat led astray by the desire of finding a historical parallel with Sardanapalus. See ISRAEL.

5. An obscure name, mentioned (Jer. xxv, 25) in probable connection with Dedan, Tema, Buz, Arabia (עֲרָב), the mingled people "'ereb" (הָעֲרֹב), all of which immediately precede it, besides other peoples, and followed by Elam, the Medes, and others. The passage is of wide comprehension, but the reference, as indicated above, seems to be to a tribe of the sons of the East, the Beni-Kedem. Nothing further is known respecting Zimri, but it may possibly be the same as, or derived from, ZIMRAN (q. v.).

Zin (Heb. *Tsin*, צִן [with ה directive, *Tsinah*, צִנָה, Numb. xxxiv, 4; or *Tsin'nah*, צַנָּה, Josh. xv, 3], a *flat* [plain or palm-tree]; Sept. Σίν v. r. Σινά, etc.; Vulg. *Sin*), a wilderness (מִדְבַּר) or open, uncultivated region on the south of Palestine and westward from Idumæa, in which was situated the city of Kadesh-barnea (Numb. xiii, 22; xx, 1; xxvii, 14; xxxiii, 36; xxxiv, 3; Deut. xxxii, 51; Josh. xv, 1). It evidently was a portion of the desert tract between the Dead Sea, Ghôr, and Arabah (possibly including the two latter, or portions of them) on the east, and the general plateau of the Tîh which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle (like stairs where there is a turn in the flight) at the Dead Sea's southern verge, towards which also they slope. Here the drainage finds its chief vent by the Wady el-Fikreh into the Ghôr, the remaining waters running by smaller channels into the Arabah, and ultimately by the Wady el-Jeib also to the Ghôr. Judging from natural features in the vagueness of authority, it is likely that the portion between and drained by these wadies is the region in question; but where it ended westward, whether at any of the above-named terraces or blending imperceptibly with that of Paran, is quite uncertain. Josephus (*Ant.* iv, 4, 6) speaks of a "hill called Sin" (Σίν) where Miriam, who died in Kadesh, when the people had "come to the desert of Zin," was buried. This "Sin" of Josephus may recall the name Zin, and, being applied to a hill, may, perhaps, indicate the most singular and wholly isolated conical acclivity named Moderah (Madura, or Madara), standing a little south of the Wady Fikreh, near its outlet into the Ghôr. This would precisely agree with the tract of country above indicated (Numb. xx, 1; see Seetzen, *Reisen*, iii, *Hebron to Madara;* Wilton, *Negeb*, p. 127, 134). See KADESH.

Zi'na (Heb. *Zina'*, זִינָא, perhaps *abundance;* Sept. Ζιζά, Vulg. *Ziza*), second named of the four sons of Shimei the Gershonite (1 Chron. xxiii, 10). B.C. 1043. In ver. 11 he is called ZIZAH (q. v.), and some MSS. here have *Ziza* (זִיזָא), like the Sept. and Vulg.

Zinzendorf, NICHOLAS LEWIS, *Count von*, D.D., founder of the Herrnhuters, or Moravian Brethren, was born at Dresden, May 26, 1700. According to his own account (in his *Natural Reflections on Various Subjects*), he aspired to form a society of believers from his boyhood. On coming of age in 1721, he settled, with this object in view, on his estate at Berthelsdorf, in Upper Lusatia, and was there joined by several proselytes from Bohemia. By 1732 the numbers who had flocked around him amounted to six hundred, and all these were subject to a species of ecclesiastical discipline or monastic despotism which brought them in spirit and body, or was intended so to do, under the most absolute control of their leader. From an adjacent hill called the *Huthberg* was derived the name of the colony, Huth des Herrn, contracted to Herrnhut, and from this the name of the sect. The appellation Moravian Brethren was assumed for his party by count Zinzendorf for the sake of connection with the separatists of Bohemia and Moravia, partly derived from Valdo, the forerunner of Luther: some of these, indeed, were among his colonists. Zinzendorf assumed various titles as the chief of the Herrnhuters, all of which really pointed to a *pontificate* as his function. From 1733 his missionaries began to spread, not only over parts of Europe, but in Greenland and North America; even Africa and China were not forgotten. To him, in fact, Wesley was directly indebted both for his religious organization and his missionary plans which became so eminently successful, that indefatigable laborer having passed some time with count Zinzendorf at Herrnhut. The interference of the government with the count's projects can hardly be regarded as a measure of persecution, as secret doctrines were undoubtedly held by him, and thus motives given to his followers, and objects sought, of which, whether good or evil, the established authorities could take no cognizance. The history of the sect is curious and interesting. Next to its organization in classes, the use of singing, which furnished the Wesleys with a valuable hint, is one of its most remarkable

characteristics; under this head some singular details might be given. Something might be said also on the connection of a certain marriage-rite with the theory of regeneration, the efficacy of which was probably tried by the Herrnhuters in common with the Quakers. Count Zinzendorf died among his people, May 9, 1760. See MORAVIANS. (W. P. S.)

Zi'on (Heb. *Tsiyon'*, צִיּוֹן, *sunny* [Gesen.] or *fort* [Fürst]; Sept. [usually] and New. Test. Σιών, Vulg. *Sion;* A. V. "Sion" in New. Test.), a prominent hill (הַר) of Jerusalem, being generally regarded as the south-westernmost and the highest of those on which the city was built. It included the most ancient part of the city with the citadel, and, as first occupied for a palace, was called the *city of David* (2 Chron. v, 2). Being the original site of the tabernacle pitched by David for the reception of the ark, it was also called the *holy hill*, or *hill of the sanctuary* (Psa. ii, 6). By the Hebrew prophets the name is often put for Jerusalem itself (Isa. viii, 18; x, 24; xxx, 19; xxxiii, 14; Psa. xlviii, 2, 11, 12; comp. Rom. ix, 33; xi, 26; 1 Pet. ii, 6; Rev. xiv, 1); also for its inhabitants, sometimes called *sons* or *daughters* of Zion (Isa. i, 27; xii, 6; xl, 9; xlix, 14; lii, 1; Psa. ix, 14; xcvii, 8; Zech. ii, 7, 10; ix, 9, 13; Zeph. iii, 14, 16; Joel ii, 23; Matt. xxi, 5; John xii, 15); and for the spiritual Sion, the church or city of the living God (Heb. xii, 22, 28; Gal. iv, 26; Rev. iii, 12; xxi, 2, 10).

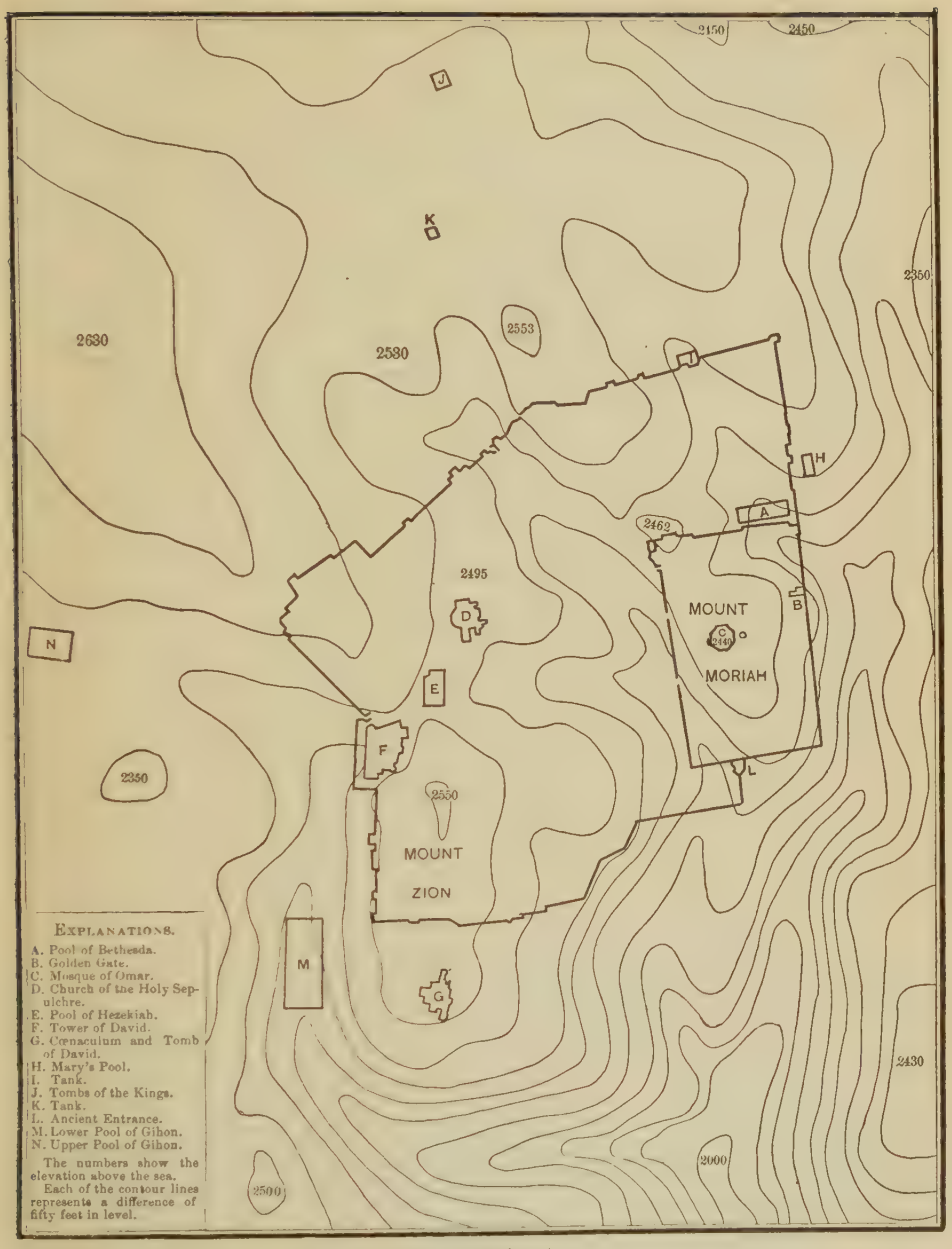
There never has been any considerable doubt as to the identity of this hill. Josephus, indeed, singularly enough appears to ignore the name Zion; but he evidently calls the same hill the site of the Upper City. In modern times Fergusson has attempted to identify it with Mount Moriah (*Jerusalem Revisited; the Temple*, etc.), and Capt. Warren, with equal futility, has contended for its identity with Akra (*The Temple or the Tomb* [Lond. 1880]). The mistake of the latter has originated from not observing that Josephus uses ἄκρα, *the summit*, in two senses: (*a*) the *citadel* on Mount Zion (*Ant.* vii, 3, 1, where it is clearly distinguished from "the lower city"), and (*b*) the hill *Akra* (*ibid.* 2, where it is clearly distinguished from "the upper city"). See ACRA.

Of the several hills on which Jerusalem was built, Zion is the largest and, in many respects, the most interesting. It extends considerably farther south than the opposite ridge of Moriah and Ophel. The western and southern sides rise abruptly from the bed of the valley of Hinnom, and appear to have originally consisted of a series of rocky precipices rising one above another like stairs; but now they are partially, and in some places deeply, covered with loose soil and the débris of buildings. The southern brow of Zion is bold and prominent; and its position, separated from other heights and surrounded by deep valleys, makes it seem loftier than any other point in the city, though it is in reality lower than the ground at the north-west corner of the wall. The elevation of the hill above the valley of Hinnom at the point where it bends eastward is 300 feet, and above the Kidron, at en-Rogel, 500 feet. On the south-east, Zion slopes down in a series of cultivated terraces steeply, though not abruptly, to the site of the "King's Gardens," where Hinnom, the Tyropœon, and the Kidron unite. Here and round to the south the declivities are sprinkled with olive-trees, which grow luxuriantly among narrow strips of corn. The scene cannot but recall the words of Micah, "Zion shall be ploughed like a field" (Jer. xxvi, 18). On the east, the descent to the Tyropœon is at first gradual, but as we proceed northward to the modern wall it becomes steeper; and about 300 yards within the wall, directly facing the south-west angle of the Haram, there is a precipice of rock from twenty to thirty feet high. The declivity is here encumbered with heaps of filth and rubbish, overgrown in places with prickly-pear. The Tyropœon was anciently much deeper at this point than it is now; it has been filled up by the ruins of the bridge, the Temple walls, and the palaces of Zion to a depth of more than 130 feet. The best view of the eastern slopes of Zion and the southern section of the Tyropœon is obtained from the top of the wall in descending from Zion Gate to the Dung Gate.

From the descriptions and incidental notices of Josephus the following facts may be gathered: that the "Upper City," built on Zion, was surrounded by ravines; that it was separated from the "Lower City" (*Akra*) by a valley called the Tyropœon; that upon a crest of rock thirty cubits high on the northern brow of Zion stood three great towers—Hippicus, Phasaelus, and Mariamne; that the wall enclosing the Upper City on the north ran by these towers to a place called the Xystus and joined the western wall of the Temple area; that there was a gate in that western wall northward of this point of junction opening into Akra; that the Xystus was near to and commanded by the western wall of the Temple area, though not united to it, and that the royal palace adjoined and overlooked the Xystus on the west, while it was also attached to the great towers above mentioned; and, lastly, that both the Xystus and palace were connected at their southern end by a bridge with the Temple area (see Josephus, *War*, v, 4; vi, 6, 2; ii, 16, 3; *Ant.* xv, 11, 5).

On the summit of Zion there is a level tract extending in length from the citadel to the Tomb of David, about 600 yards; and in breadth from the city wall to

Mount Zion as seen from the Hill of Evil Counsel. (From a photograph.)



Map of the Original Surface of Jerusalem. (Reduced from Schick's plan.)

the eastern side of the Armenian convent, about 250 yards. A much larger space, however, was available for building purposes, and was at one time occupied. Now not more than one half of this space is enclosed by the modern wall, while fully one third of that enclosed is taken up with the barrack-yards, the convent gardens, and the waste ground at the city gate. All without the wall, with the exception of the cemeteries and the cluster of houses round the Tomb of David, is now cultivated in terraces and thinly sprinkled with olive-trees.

Zion was the first spot in Jerusalem occupied by buildings. Upon it stood the stronghold of the Jebusites, which so long defied the Israelites, and was at last captured by king David (Numb. xiii, 29; Josh. xv, 63; Jud. i, 21; 2 Sam. v, 5–8). Upon it that monarch built his palace, and there for more than a thousand years the kings and princes of Israel lived and ruled (ver. 9 etc.). In Zion, too, was David buried, and fourteen of his successors on the throne were laid near him in the royal tomb (1 Kings ii, 10; xi, 43; xiv, 31, etc.). Zion was the last spot that held out when the Romans under Titus captured the city. When the rest of Jerusalem was in ruins, when the enemy occupied the courts of the Temple, the remnant of the Jews from the walls of Zion haughtily refused the terms of the conqueror, and perished in thousands around and within the palace of their princes.

The city which stood on Zion was called successively by several names. It was probably the *Salem* of Melchizedek (comp. Gen. xiv, 18 with Psa. lxxvi, 2); then it became *Jebus* under the Jebusites, so called from a son of Canaan (Gen. x, 16; 1 Chron. xi, 4, 5); then the "city of David" and *Jerusalem* (2 Sam. v, 7). Josephus, as above stated, calls it the "Upper City," adding that it was known also in his day as the "Upper Market." See JERUSALEM.

Zi'or (Heb. *Tsior'*, צִעִר, *smallness;* Sept. Σιώρ v. r. Σωραίδ; Vulg. *Sior*), a town in the highland district of Judah (Josh. xv, 54), where it is mentioned in the group around Hebron to the south. See JUDAH, TRIBE OF. Eusebius and Jerome (*Onomast.* s. v. Σιώρ) call it a village between Jerusalem and Eleutheropolis. It probably corresponds to the small village still called *Sair* on the road about six miles north-east of Hebron towards Tekoa (Robinson, *Bibl. Res.* i, 488), traditionally pointed out as the site of the grave of Esau (Schwarz, *Palest.* p. 106).

Ziph (Heb. *id.* זִיף, *battlement* [Gesen.] or *melting-place* [Fürst]; Sept. Ζιβ or Ζιφ, with many v. rr.; Vulg. *Ziph* or *Siph*), the name of a man and of one or two places in Judah.

1. First named of the four sons of Jehaleleel of the tribe of Judah (1 Chron. iv, 16). B.C. post 1618.

2. A town apparently in the south or Simeonitish part of Judah (Josh. xv, 24), where it is mentioned between Ithnan and Telem; but the enumeration and the absence of the copula require us to join it with the former, i. e. Ithnan-ziph, and in that case it may be an appendage retaining a trace of the *Zephath* (q. v.) of that region. See ITHNAN.

3. A town in the mountain district of Judah (Josh. xv, 55), where it is mentioned between Carmel and Juttah, in the south-east group. See JUDAH, TRIBE OF. The place is immortalized by its connection with David, some of whose greatest perils and happiest escapes took place in its neighborhood (1 Sam. xxiii, 14, 15, 24; xxvi, 2). It had been built by Mesha the son of Caleb (1 Chron. ii, 42), and was eventually fortified by Rehoboam (2 Chron. xi, 8). "Zib" is mentioned in the *Onomasticon* as eight miles east of Hebron; "the village," adds Jerome, "in which David hid is still shown." This can hardly be the spot above referred to, unless the distance and direction have been stated at random, or the passage is corrupt both in Eusebius and Jerome. Elsewhere (under "Zeib" and "Ziph") they place it near Carmel, and connect it with Ziph the descendant of Caleb. The place in question is doubtless the *Tell Zif*, about three miles south of Hebron, a rounded hill of some hundred feet in height, with a spring adjacent. About half a mile east of the tell are some considerable ruins, standing at the head of two small wadies, which, commencing here, run off towards the Dead Sea. These ruins are pronounced by Robinson (*Bibl. Res.* i, 492) to be those of the ancient Ziph. There was originally a *desert* (מִדְבָּר) and a *wood* (חֹרֶשׁ, *chôresh*, 1 Sam. xxiii, 15) attached to the place, traces of the latter of which have been supposed to exist in the present *Khirbet Khoreisa*, about one mile south of Tell Zif (*Quar. Statement of the* "Palest. Explor. Fund," Jan. 1875, p. 45). See HACHILAH.

Zi'phah (Heb. *Ziphah'*, זִיפָה, fem. of *Ziph* [*lent*, Fürst]; Sept. Ζεφά v. r. Ζαφά or Ζαιφά; Vulg. *Zipha*), second named of the four "sons" of Jehaleleel of the tribe of Judah (1 Chron. iv, 16). B.C. post 1618.

Ziph'im (Psa. liv, title). See ZIPHITE.

Ziph'ion (Gen. xlvi, 16). See ZEPHON.

Ziph'ite (Heb. with the art. [except 1 Sam. xxiii, 19] *haz-Ziphi*, הַזִּיפִי [always in the plur., but abbreviated זִפִּים in ver. 19; xxvi, 1]; Sept. Ζειφαῖοι; Vulg. *Ziphæi;* A. V. "Ziphites," but "Ziphims" in Psa. liv, title), the patrial designation of the inhabitants of the town of ZIPH (q. v.).

Zi'phron [some *Ziph'ron*] (Heb. *Ziphron'*, זִפְרֹן, *fragrance* [Gesen.] or beautiful *top* [Fürst]; Sept. Ζεφρωνά v. r. Διεφρωνά; Vulg. *Zephrona*, both from the directive ה of the Heb.), a place on the northern boundary of the Promised Land, and consequently also of Naphtali (Numb. xxxiv, 9, where it is mentioned between Zedad and Hazar-enan; possibly the present *Kaukaba*, a village high up the western slope of Wady et-Teim (Robinson, *Later Res.* p. 385). In the parallel passage (Ezek. xlvii, 16), Hazar-hatticon (q. v.) occurs in a similar connection. According to Jerome (ad loc. *Ezech.*), it was the *Zephyrium Ciliciæ* (Mannert, VII, ii, 66, 76). But this is too far away. Wetzstein thinks it is the extensive river *Zifran*, fourteen hours north-east of Damascus (*Reisebericht über Hauran*, p. 88); but this is equally out of the question (comp. Schwarz, *Palest.* p. 27). See TRIBE.

Zip'por (Heb. *Tsippor'*, צִפּוֹר [briefly צִפֹּר, Numb. xxii, 10; xxiii, 18], *sparrow* [comp. *Zipporah*]; Sept. Σεπφώρ; Vulg. *Sephor*), father of Balak, king of Moab, who is always designated by this patronymic title (xxii, 2, 4, 10, 16; xxiii, 18; Josh. xxiv, 9; Judg. xi, 25). B.C. ante 1618. He is possibly the king referred to in Numb. xxi, 26. See BALAK; MOAB.

Zippo'rah (Heb. *Tsipporah'*, צִפֹּרָה, fem. of *Zippor;* Sept. Σεπφώρα; Josephus, Σαπφώρα, *Ant.* iii, 3, 1; Vulg.

Tell Zif. (From a photograph by the Editor.)

Sephora), one of the seven daughters of Reuel or Jethro, the priest of Midian, who became the wife of Moses and mother of his two sons Gershom and Eliezer (Exod. ii, 21; iv, 25; xviii, 2; comp. ver. 6). The most noteworthy incident in her life is the account of the circumcision of the former, who had remained for some time after his birth uncircumcised; but an illness into which Moses fell in a khan when on his way to Pharaoh, being accounted a token of the divine displeasure, led to the circumcision of the child, when Zipporah, having, it appears, reluctantly yielded to the ceremony, exclaimed, "Surely a bloody husband thou art to me" (iv, 26; see Frischmuth, *De Circumcisione Zipporæ* [Jen. 1663]; Hase, *De Sponso Sanguineo* [Hal. 1753]). This event seems to have caused some alienation of feeling, for Moses sent his wife back to her father, by whom she was again brought to her husband while in the desert, when a reconciliation took place, which was ratified by religious rites (Gen. xviii, 1 sq.). B.C. 1658. It has been suggested that Zipporah was the Cushite (A. V. "Ethiopian") wife who furnished Miriam and Aaron with the pretext for their attack on Moses (Numb. xii, 1, etc.). A slight confirmation for this appears to be that in a passage of Habakkuk (iii, 7) the names of Cushan and Midian are mentioned together. Another suggestion is that of Ewald (*Gesch.* ii, 229, note), namely, that the Cushite was a second wife, or a concubine, taken by Moses during the march through the wilderness—whether after the death of Zipporah (which is not mentioned) or from other circumstances must be uncertain. See Moses.

Ziz (Heb. with the art. *hats-Tsîts*, הַצִּיץ, *the projection*; Sept. Ἀσαέ v. r. Ἀσσείς; Vulg. *Sis*), the name of a cliff (מַעֲלֵה, *ascent*) or pass by which the band of Moabites, Ammonites, and Mehunim who attacked Jehoshaphat made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chron. xx, 16; comp. ver. 20). There can be very little doubt that it was the pass of *Ain Jidy*—"the very same route," as Robinson remarks, "which is taken by the Arabs in their marauding expeditions at the present day; along the shore as far as to Ain Jidy, and then up the pass, and so northward below Tekûa" (*Bibl. Res.* i, 508, 530). The pass, although exceedingly precipitous, is still a great thoroughfare (Tristram, *Land of Moab*, p. 41). The name haz-Ziz may perhaps be still traceable in *el-Husâsah*, which is attached to a large tract of table-land lying immediately above the pass of Ain Jidy, between it and Tekûa, and bounded on the north by a wady of the same name (*Bibl. Res.* i, 527). Lieut. Conder remarks that there is a ruin called *Khirbet 'Aziz* south of Yutta (*Quar. Statement* of the "Palest. Explor. Fund," Jan. 1875, p. 15).

Zi'za (Heb. *Ziza'*, זִזָא, *abundance* [Gesen.] or *shining* [Fürst]; Sept. Ζιζά or Ζουζά), the name of two men. See also Zizah.

1. Third named of the four sons of Rehoboam by Maachah the granddaughter of Absalom (2 Chron. xi, 20). B.C. post 973.

2. Son of Shiphi and one of the chiefs of the Simeonites, who in the reign of Hezekiah made a raid upon the peaceable Hamite shepherds of Gedor and smote them, "because there was pasture there for their flocks" (1 Chron. iv, 37). B.C. cir. 725.

Zi'zah (Heb. *Zizah'*, זִזָה, i. q. *Ziza*; Sept. Ζιζά; Vulg. *Ziza*), a Gershonite Levite, second son of Shimei (1 Chron. xxiii, 11); elsewhere (ver. 10) called Zina (q. v.).

Zizanion. See Tare.

Zju-gwats (or **Zju-gen**), in Japanese mythology, is the New-year festival, which takes place on the first day of the first month (February).

Zlata Baba, in Slavonic mythology, was a goddess worshipped by the Poles, whose golden statue (whence her name, *golden woman*) is said to have stood in a temple on the Obi River. Many sacrifices were made to her because she announced oracles to those desiring them.

Zlebog [pron. *Zliebog*], in Slavonic mythology, is the supreme evil deity, and at the same time a surname of all evil black deities, as the reverse of Dobribog. *Czernebog* is identical with Zlebog.

Znicz, in Slavonic mythology, is a deity of the Russians that was worshipped at Kiev through an eternal

Ain Jidy and the Cliff of Ziz. (From a photograph by the Editor. The faint line in the background to the left is the pass up the cliff.)

fire. It is thought that Znicz signifies *fire*. The priests of this god gave to the sick and suffering their advice in exchange for rich offerings.

Zo'ăn (Heb. *Tso'ăn*, צֹעַן; Sept. Τανίς; Vulg. *Tanis*), an ancient city of Lower Egypt, situated on the eastern side of the Tanitic branch of the Nile, and mentioned several times in the Old Test. (Numb. xiii, 22; Psa. lxxviii, 12, 43; Isa. xix, 11, 13; xxx, 4; Ezek. xxx, 14). Its ruins have lately been carefully explored (Petrie, *Tanis*, in "Mem. of Eg. Expl. Fund," Lond. 1884–8).

I. The *name*, preserved in the Coptic *Janè*, the Arabic *San* (a village still on the site), and the classical Τάνις, *Tanis* (whence the Coptic transcription *Taneos*), comes from the root צָעַן, "he moved tents" (Isa. xxxiii, 20), cognate with טָעַן, "he loaded a beast of burden;" and thus signifies "a place of departure" (like Zaanannim, Josh. xix, 33, or Zaanaim, Judg. iv, 11, on a similar thoroughfare). Zoan lay near the eastern border of Lower Egypt. The sense of departure or removing, therefore, would seem not to indicate a mere resting-place of caravans, but a place of departure from a country. The Egyptian name *Ha-awar* or *Pa-awar* (*Avaris*, Ἀουαρίς) means "the abode" or "house" of "going out" or "departure." Its more precise sense fixes that of the Shemitic equivalent.

II. *History.*—1. *From Manetho.*—At a remote period, between the age when the pyramids were built and that of the empire, Egypt was invaded, overrun, and subdued by the strangers known as the Shepherds, who, or at least their first race, appear to have been Arabs cognate with the Phœnicians. How they entered Egypt does not appear. After a time they made one of themselves king, a certain Salatis, who reigned at Memphis, exacting tribute of Upper and Lower Egypt, and garrisoning the fittest places with especial regard to the safety of the eastern provinces, which he foresaw the Assyrians would desire to invade. With this view, finding in the Saïte (better elsewhere Sethroïte) nome, on the east of the Bubastite branch, a very fit city called Avaris, he rebuilt and very strongly walled it, garrisoning it with 240,000 men. He came hither in harvest-time (about the vernal equinox), to give corn and pay to the troops, and exercise them so as to terrify foreigners.

The position of Tanis explains the case. Like the other principal cities of this tract—Pelusium, Bubastis, and Heliopolis—it lay on the east bank of the river, towards Syria. It was thus outside a great line of defence, and afforded a protection to the cultivated lands to the east and an obstacle to an invader, while to retreat from it was always possible, so long as the Egyptians held the river. But Tanis, though doubtless fortified partly with the object of repelling an invader, was too far inland to be the frontier fortress. It was near enough to be the place of departure for caravans, perhaps was the last town in the Shepherd period, but not near enough to command the entrance of Egypt. Pelusium lay upon the great road to Palestine—it has been until lately placed too far north [see SIN]—and the plain was here narrow from north to south, so that no invader could safely pass the fortress; but it soon became broader, and, by turning in a south-westerly direction, an advancing enemy would leave Tanis far to the northward, and a bold general would detach a force to keep its garrison in check and march upon Heliopolis and Memphis. An enormous standing militia, settled in the Bucolia, as the Egyptian militia afterwards was in neighboring tracts of the delta, and with its headquarters at Tanis, would have overawed Egypt, and secured a retreat in case of disaster, besides maintaining hold of some of the most productive land in the country, and mainly for the former two objects we believe Avaris to have been fortified.

2. *From the Egyptian Monuments.*—Apipi, probably Apophis of the fifteenth dynasty, a Shepherd-king who reigned shortly before the eighteenth dynasty, built a temple here to Set, the Egyptian Baal, and worshipped no other god. According to Manetho, the Shepherds, after 511 years of rule, were expelled from all Egypt and shut up in Avaris, whence they were allowed to depart by capitulation by either Amosis or Thummosis (Aahmes or Thothmes IV), the first and seventh kings of the eighteenth dynasty. The monuments show that the honor of ridding Egypt of the Shepherds belongs to Aahmes. Rameses II embellished the great temple of Tanis, and was followed by his son Menptah.

After the fall of the empire, the first dynasty is the twenty-first, called by Manetho that of Tanites. Its history is obscure, and it fell before the stronger line of Bubastites, the twenty-second dynasty, founded by Shishak. The expulsion of Set from the pantheon, under the twenty-second dynasty, must have been a blow to Tanis, and perhaps a religious war occasioned the rise of the twenty-third. The twenty-third dynasty is called Tanite, and its last king is probably Sethos, the contemporary of Tirhakah, mentioned by Herodotus. See EGYPT.

3. *From the Bible* we learn that Zoan was one of the oldest cities in Egypt, having been built seven years after Hebron, which already existed in the time of Abraham (Numb. xiii, 22; comp. Gen. xxii, 2). It seems also to have been one of the principal capitals, or royal abodes, of the Pharaohs (Isa. xix, 11, 13); and accordingly "the field of Zoan," or the fine alluvial plain around the city, is described as the scene of the marvellous works which God wrought in the time of Moses (Psa. lxxviii, 12, 33). Tanis once more appears in sacred history as a place to which came ambassadors, either of Hoshea or Ahaz, or else possibly Hezekiah: "For his princes were at Zoan, and his messengers came to Hanes" (Isa. xxx, 4). As mentioned with the frontier town Tahpanhes, Tanis is not necessarily the capital. But the same prophet perhaps more distinctly points to a Tanite line when saying, in "the burden of Egypt," "The princes of Zoan are become fools; the princes of Noph are deceived" (xix, 13). The doom of Tanis is foretold by Ezekiel: "I will set fire in Zoan" (Ezek. xxx, 14), where it occurs among the cities to be taken by Nebuchadnezzar.

III. *Description and Remains.*—Anciently a rich plain extended due east as far as Pelusium, about thirty miles distant, gradually narrowing towards the east, so that in a south-easterly direction from Tanis it was not more than half this breadth. The whole of this plain, about as far south and west as Tanis, was anciently known as "the Fields" or "Plains," "the Marshes" (τὰ Ἕλη, Ἑλεαρχία), or "the pasture-lands" (Βουκολία). Through the subsidence of the Mediterranean coast, it is now almost covered by the great lake Menzaleh. Of old it was a rich marsh-land, watered by four of the seven branches of the Nile, the Pathmitic, Mendesian, Tanitic, and Pelusiac, and swept by the cool breezes of the Mediterranean.

At present "the plain of San is very extensive, but thinly inhabited; no village exists in the immediate vicinity of the ancient Tanis; and, when looking from the mounds of this once splendid city towards the distant palms of indistinct villages, we perceive the desolation spread around it. The 'field' of Zoan is now a barren waste; a canal passes through it without being able to fertilize the soil; 'fire' has been set in 'Zoan;' and one of the principal capitals or royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers." It is "remarkable for the height and extent of its mounds, which are upwards of a mile from north to south, and nearly three quarters of a mile from east to west. The area in which the sacred enclosure of the temple stood is about 1500 feet by 1250, surrounded by mounds of fallen houses. The temple was adorned by Rameses II with numerous obelisks and most of its sculptures. It is very ruinous, but its remains prove its former grandeur. The number of its obelisks, ten or twelve, all now fallen, is unequalled, and the labor of

Zoan (now San).

transporting them from Syene shows the lavish magnificence of the Egyptian kings. The oldest name found here is that of Sesertesen III of the twelfth dynasty, the latest that of Tirhakah" (Wilkinson, *Handbook*, p. 221, 222). Two black statues and a granite sphinx, with blocks of hewn and occasionally sculptured granite, are among the objects which engage the attention of the few travellers who visit this desolate place. The modern village of San consists of mere huts, with the exception of a ruined kasr of modern date (id. *Modern Egypt*, i, 449–452; *Narrative of the Scottish Deputation*, p. 72–76). Recently M. Mariette has made excavations on this site and discovered remains of the Shepherd period, showing a markedly characteristic style, especially in the representation of face and figure, but of Egyptian art, and therefore afterwards appropriated by the Egyptian kings. The bilingual or rather trilingual inscription of Ptolemy III (Euergetes I) is of very great interest. See Lepsius, *Das bilingue Decret von Kanopus* (Bel. 1867); Reinisch und Rösler, *Die zweisprachige Inschrift von Tanis* (Vienna, eod.); *Proceedings of the Amer. Oriental Society*, May, 1870, p. viii; *Bibliotheca Sacra*, xxiv, 771; xxvi, 581.

Zo'ăr (Heb. *Tso'ăr*, צֹעַר [fully צוֹעַר, Gen. xix, 22, 23, 30], *smallness;* Sept. Σηγώρ, Ζογόρ, or Ζόγορα; Josephus Ζοώρ, τὰ Ζόαρα or Ζώαρα; Vulg. *Segor*), one of the cities of the Jordan and Dead-Sea valley, and apparently, from the way in which it is mentioned, the most distant from the western highlands of Palestine (xiii, 10). Its original name was BELA, and it was still so called at the time of Abram's first residence in Canaan (xiv, 2, 8). It was then in intimate connection with the cities of the "plain of Jordan"—Sodom, Gomorrah, Admah, and Zeboiim (see also xiii, 10; but not x, 19)—and its king took part with the kings of those towns in the battle with the Assyrian host which ended in their defeat and the capture of Lot. The change is thus explained in the narrative of Lot's escape from Sodom. When urged by the angel to flee to the mountain, he pointed to Bela, and said, "This city is near to flee unto, and it is *a little one* (מִצְעָר). Oh, let me escape thither (is it not *a little one?*) and my soul shall live." The angel consented; and the incident proved a new baptism to the place—"Therefore the name of the city was called *Zoar*," that is, "little" (v, 22). This incident further tends to fix its site, at least relatively to Sodom. It must have been nearer than the mountains, and yet outside the boundary of the plain or vale of Siddim, which was destroyed during the conflagration. It would seem from ver. 30 that it lay at the foot of the mountain into which Lot subsequently went up, and where he dwelt. That mountain was most probably the western declivity of Moab, overlooking the Dead Sea. In Deut. xxxiv, 3 there is another slight indication of the position of Zoar. From the top of Pisgah Moses obtained his view of the Promised Land. The east, the north, and the west he viewed, and lastly "the south, and the plain of the valley of Jericho, unto Zoar." This is not quite definite; but, considering the scope of the passage, it may be safely concluded that the general basin of the Dead Sea is meant, and that Zoar was near its southern end. Isaiah reckons Zoar among the cities of Moab, but does not describe its position. It would seem, however, from the way in which it is mentioned, that it must have been on the utmost border (Isa. xv, 5). Jeremiah is the only other sacred writer who mentions it, and his words are less definite than those of Isaiah (Jer. xlviii, 34).

In early Christian times Josephus says that it retained its name (Ζοώρ) to his day (*Ant.* i, 11, 4), that it was at the farther end of the Asphaltic Lake, in Arabia—by which he means the country lying southeast of the lake, whose capital was Petra (*War*, iv, 8, 4; *Ant.* xiv, 1, 4). The notices of Eusebius are to the same tenor: the Dead Sea extended from Jericho to Zoar (Ζοορῶν; *Onomast.* s. v. Θάλασσα ἡ ἁλυκή). Phæno lay between Petra and Zoar (*ibid.* s. v. Φινών). It still retained its name (Ζωαρά), lay close to (παρακειμένη) the Dead Sea, was crowded with inhabitants, and contained a garrison of Roman soldiers; the palm and the balsam still flourished, and testified to its ancient fertility (*ibid.* s. v. Βαλά). To these notices of Eusebius, Jerome adds little or nothing. Paula, in her journey, beholds Segor (which Jerome gives on several occasions as the Hebrew form of the name, in opposition to Zoora, or Zoara, the Syrian form) from Caphar Barucha (possibly Beni Naim, near Hebron), at the same time with Engedi, and the land where once stood the four cities; but the terms of the statement are too vague to allow of any inference as to its position (*Epist.* cviii, § 11). In his commentary on Isa. xv, 5, Jerome says that it was "in the boundary of the Moabites, dividing them from the land of the Philistines," and thus justifies his use of the word *vectis* to translate בְּרִיחָהּ (A. V. "his fugitives," marg. "borders;" Gesen. *Flüchtlinge*). The *terra Philisthiim*, unless the words are corrupt, can only mean the land of Palestine—i. e. (according to the inaccurate usage of later times) of Israel—as opposed to Moab. In his *Quæstiones Hebraicæ*, on Gen. xix, 30 (comp. xiv, 3), Jerome goes so far as to affirm the accuracy of the Jewish conjecture, that the later name of Zoar was Shalisha—"Bale primum et postea Salisa appellata" (comp. also his comment on Isa. xv, 5). But this is probably grounded merely on an interpretation of *shalishiyeh* in Isa. xv, 5, as connected with *bela*, and as denoting the "third" destruction of the town by "earthquakes."

Zoar was included in the province of Palestina Tertia, which contained also Kerak and Areopolis. It was an episcopal see, in the patriarchate of Jerusalem and archbishopric of Petra; at the Council of Chalcedon (A.D. 451) it was represented by its bishop, Musonius, and at the Synod of Constantinople (A. D. 536) by John (Le Quien, *Oriens Christ.* iii, 743–746).

Among the statements of mediæval travellers there are two remarkable ones. (1.) Brocardus (cir. A.D. 1290), the author of the *Descriptio Terræ Sanctæ*, the standard "Handbook to Palestine" of the Middle Ages, the work of an able and intelligent resident in the country, states (c. vii) that "five leagues (leucæ) to the south of Jericho is the city Segor, situated beneath the mountain of Engaddi, between which mountain and the Dead Sea is the statue of salt." True, he confesses that all his efforts to visit the spot had been frustrated by the Saracens; but the passage bears marks of the greatest desire to obtain correct information, and he must have nearly approached the place, because he saw

with his own eyes the "pyramids" which covered the "wells of bitumen," which he supposes to have been those of the vale of Siddim. This is in curious agreement with the connection between Engedi and Zoar implied in Jerome's *Itinerary of Paula*. (2.) The statement of Thietmar (A.D. 1217) is even more singular. It is contained in the 11th and 12th chapters of his *Peregrinatio* (ed. Laurent, Hamburg, 1857). After visiting Jericho and Gilgal, he arrives at the "fords of Jordan" (xi, 20), where Israel crossed and where Christ was baptized, and where then, as now, the pilgrims bathed (22). Crossing this ford (33), he arrives at "the field and the spot where the Lord overthrew Sodom and Gomorrah." After a description of the lake come the following words: "On the shore of this lake, about a mile (*ad miliare*) from the spot at which the Lord was baptized, is the statue of salt into which Lot's wife was turned" (47). "Hence I came from the lake of Sodom and Gomorrah, and arrived at Segor, where Lot took refuge after the overthrow of Sodom; which is now called in the Syrian tongue Zora, but in Latin the City of Palms. In the mountain hard by this Lot sinned with his daughters (xii, 1–3). After this I passed the vineyard of Benjamin (?) and of Engaddi. . . . Next I came into the land of Moab and to the mountain in which was the cave where David hid, . . . leaving on my left hand Sethim (Shittim), where the children of Israel tarried. . . . At last I came to the plains of Moab, which abound in cattle and grain. . . . A plain country, delightfully covered with herbage, but without either woods or single trees; hardly even a twig or shrub (4–15). . . . After this I came to the torrent Jabbok" (xiv, 1).

Zoar is very distinctly mentioned by the Crusading historians. Fulcher (*Gesta Dei*, p. 405, quoted by Raumer, p. 239) states that, "having encircled (*girato*) the southern part of the lake on the road from Hebron to Petra, we found there a large village which was said to be Segor, in a charming situation, and abounding with dates. Here we began to enter the mountains of Arabia." The palms are mentioned also by William of Tyre (xxii, 30) as being so abundant as to cause the place to be called *Villa Palmarum*, and *Palmer* (i. e. probably *Paumier*). Abulfeda (cir. A.D. 1320) does not specify its position more nearly than that it was adjacent to the lake and the Ghôr, but he testifies to its then importance by calling the lake after it—Bahretzeghor (see, too, Ibn-Idris, in Reland, p. 272). The natural inference from the description of Fulcher is that Segor lay in the Wady Kerak, the ordinary road, then and now, from the south of the Dead Sea to the eastern highlands. The conjecture of Irby and Mangles (June 1, and see May 9), that the extensive ruins which they found in the lower part of this Wady were those of Zoar, is therefore probably accurate. The name *Dra'a* or *Dera'ah*, which they, Poole (*Geogr. Journ.* xxvi, 63), and Burckhardt (July 15), give to the valley, may even without violence be accepted as a corruption of Zoar. The ruins have likewise been described by De Saulcy (*Journey*, i, 307).

M. de Saulcy himself, however, places Zoar in the *Wady Zuweirah*, the pass leading from Hebron to the Dead Sea. But the names Zuweirah and Zoar are not nearly so similar in the originals as they are in their Western forms, and there is the fatal obstacle to the proposal that it places Zoar on the west of the lake, away from what appears to have been the original cradle of Moab and Ammon. If we are to look for Zoar in this neighborhood, it would surely be better to place it at the *Tell um-Zoghal*, the latter part of which name is almost literally the same as the Hebrew Zoar. The proximity of this name and that of Usdum, so like Sodom, and the presence of the salt mountain—to this day splitting off in pillars which show a rude resemblance to the human form—are certainly remarkable facts. Other writers locate Zoar in the plain at the northern end of the Dead Sea. An insuperable objection to this is that in that case Lot must have crossed the Jordan in his flight; for Sodom was on the west side of the plain, and Zoar on the east. Mr. Birch (in the *Quarterly Statement* of the "Palest. Explor. Fund," Jan. 1879, p. 15 sq.) is confident that the name and site are those of *Tell es-Shagûr*, at the foot of Wady Hesbân; but his arguments lack weight. Tristram's attempt (*Land of Moab*, p. 343) to identify Zoar with *Ziara* on Mount Nebo is based upon an error as to the latter name, which is properly *Siaghah*; the position on a mountain, moreover, is preposterous. For the different views held regarding the site of Zoar, see Robinson, *Bibl. Res.* ii, 517; Reland, *Palæst.* p. 1064; De Saulcy, *Travels*, i, 481; Tristram, *Land of Israel*, p. 360; *Bibliotheca Sacra*, 1868, p. 136 sq. See SODOM.

Zoarites. See SEPARATISTS OF ZOAR.

Zo'ba (Heb. *Tsoba'*, צוֹבָא, 2 Sam. x, 6, 8) or **Zo'bah** (Heb. *Tsobah'*, צוֹבָה [briefly צָבָה, 2 Sam. xxiii, 36], *station*; Sept. Σώβα v. r. Σωβάλ, etc.; Vulg. usually *Soba*), the name of a portion of Aram or Syria, which formed a separate kingdom in the time of the Jewish monarchs Saul, David, and Solomon. It is difficult to fix its exact position and limits; but there seem to be grounds for regarding it as lying chiefly eastward of Cœle-Syria, and extending thence northeast and east towards, if not even to, the Euphrates (see 1 Chron. xviii, 3–9; xix, 6). It would thus have included the eastern flank of the mountain chain which shuts in Cœle-Syria on that side, the high land about Aleppo, and the more northern portion of the Syrian desert. The Syriac interpreters take Zobah to be *Nisibis*, in Mesopotamia, and they have been followed by Michaelis (*De Syria Sobæa*, in the *Comment. Soc. Gotting.* p. 57 sq.). Others would identify it with the classic *Chalcis*. It was so closely connected with Hamath that that great city was sometimes distinguished as Hamath-zobah (2 Chron. viii, 3). Among the cities of Zobah were also a place called Tibhath or Betah (2 Sam. viii, 8; 1 Chron. xviii, 8), which is, perhaps, *Taibeh*, between Palmyra and Aleppo; and another called Berothai, which has been supposed to be Beirût, but with little probability, for the kingdom of Hamath must have intervened between Zobah and the coast. See BEROTHAH. Zobah was a wide, arid plain intersected by several ranges of bare, white mountains, but having also a few fertile valleys. The inhabitants were probably semi-nomads, and chiefly shepherds. Like the modern Bedawin of that region, they were rich in horses (Ritter, *Pal. und Syr.* iv, 1700; Porter, *Handbook for Pal.* p. 614). See SYRIA.

We first hear of Zobah in the time of Saul, when we find it mentioned as a separate country, governed apparently by a number of kings who own no common head or chief (1 Sam. xiv, 47). Saul engaged in war with these kings and "vexed them," as he did his other neighbors. Some forty years later than this we find Zobah under a single ruler, Hadadezer, son of Rehob, who seems to have been a powerful sovereign. He had wars with Toi, king of Hamath (2 Sam. viii, 10), while he lived in close relations of amity with the kings of Damascus, Beth-rehob, Ish-tob, etc., and held various petty Syrian princes as vassals under his yoke (x, 19). He had even considerable influence in Mesopotamia, beyond the Euphrates, and was able on one occasion to obtain an important auxiliary force from that quarter (ver. 16; comp. title to Psa. lx). David, having resolved to take full possession of the tract of territory originally promised to the posterity of Abraham (2 Sam. viii, 3; comp. Gen. xv, 18), attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chron. xviii, 4) horsemen, and twenty thousand footmen. Hadadezer's allies, the Syrians of Damascus, having marched to his assistance, David defeated them in a great battle, in which they lost twenty-two

thousand men. The wealth of Zobah is very apparent in the narrative of this campaign. Several of the officers of Hadadezer's army carried "shields of gold" (2 Sam. viii, 7), by which we are probably to understand iron or wooden frames overlaid with plates of the precious metal. The cities, moreover, which David took, Betah (or Tibhath) and Berothai, yielded him "exceeding much brass" (ver. 8). It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate, a few years later they were again in arms against David. This time the Jewish king acted on the defensive. The war was provoked by the Ammonites, who hired the services of the Syrians of Zobah among others to help them against the people of Israel, and obtained in this way auxiliaries to the amount of thirty-three thousand men. The allies were defeated in a great battle by Joab, who engaged the Syrians in person with the flower of his troops (x, 9). Hadadezer, upon this, made a last effort. He sent across the Euphrates into Mesopotamia and "drew forth the Syrians that were beyond the river" (1 Chron. xix, 16), who had hitherto taken no part in the war. With these allies and his own troops, he once more renewed the struggle with the Israelites, who were now commanded by David himself, the crisis being such as seemed to demand the presence of the king. A battle was fought near Helam—a place the situation of which is uncertain—where the Syrians of Zobah and their new allies were defeated with great slaughter, losing between forty thousand and fifty thousand men. After this we hear of no more hostilities. The petty princes hitherto tributary to Hadadezer transferred their allegiance to the king of Israel, and it is probable that he himself became a vassal to David. Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, one of the subjects of Hadadezer—Rezon, son of Eliadah—having escaped from the battle of Helam and "gathered a band" (i. e. a body of irregular marauders), marched southward, and contrived to make himself master of Damascus, where he reigned (apparently) for some fifty years, proving a fierce adversary to Israel all through the reign of Solomon (1 Kings xi, 23–25). Solomon also was (it would seem) engaged in a war with Zobah itself. The Hamath-zobah against which he "went up" (2 Chron. viii, 3) was probably a town in that country which resisted his authority, and which he accordingly attacked and subdued. This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus, falling thus into the regular line of march of the Assyrian armies. Several Assyrian monarchs relate that they took tribute from Zobah, while others speak of having traversed it on their way to or from Palestine.

Zobe'bah (Heb. with the article, *hats-Tsobebah'*, הַצֹּבֵבָה, *the slow* [Gesenius] or *affable* [Fürst]; Sept. Σωβηβά v. r. Σαβαθά; Vulg. *Sobeba*), last named of the two sons (or perhaps a daughter, as the word is feminine) of Coz (q. v.) of the tribe of Judah (1 Chron. iv, 8). B.C. post 1618. Rabbi Schwarz regards it as the name of a town, "the village *Beth-zaphapha*, two and a half English miles south of Jerusalem" (*Palest.* p. 116).

Zo'har (Heb. *Tso'char*, צֹחַר, *light;* Sept. Σαάρ), the name of two or three men.

1. The father of Ephron the Hittite, from which latter Abraham purchased the cave of Machpelah (Gen. xxiii, 8; xxv, 9). B.C. ante 2026.

2. Last named but one of the six sons of Simeon (Gen. xlvi, 10; Exod. vi, 15); elsewhere (1 Chron. iv, 24) called ZERAH (q. v.).

3. A marginal reading in 1 Chron. iv, 7 for JEZOAR (Heb. rather *Yitschar'*, יִצְחָר, which [as usual] takes the pointing of the Keri וְזֹחַר, *and Zohar;* the A. V. of 1611 has "Zoar"), second named of the three sons of Helah of the tribe of Judah. B.C. post 1618.

Zo'heleth (Heb. with the art. *haz-Zoche'leth* הַזֹּחֶלֶת, a fem. participial form; Sept. Ζωελέθ v. r. Ζωελεθί; Vulg. *Zoheleth*), the name of a stone (אֶבֶן) which was "by" (אֵצֶל, *beside*) En-rogel, and "by" (עִם, *along with*) which Adonijah offered his coronation sacrifices (1 Kings i, 9). If En-rogel be the present Bir-Eyûb in the valley of the Kidron, the stone in question may be any of the boulders in that vicinity.

As to the signification of the name, the Targumists translate it "the rolling stone;" and Jarchi affirms that it was a large stone on which the young men tried their strength in attempting to roll it. Others make it "the serpent stone" (Gesenius and Fürst), as if from the root זחל, "to creep." Jerome simply says, "Zoelet tractum sive protractum." Others connect it with running water; but there is nothing strained in making it "the stone of the conduit" (מִזְחִילָה, *Mazchilah*), from its proximity to the great rock conduit or conduits that poured into Siloam. Bochart's idea is that the Hebrew word *zôhel* denotes "a slow motion" (*Hieroz.* I, i, 9): "The fullers here pressing out the water which dropped from the clothes that they had washed in the well called Rogel." If this be the case, then we have some relics of this ancient custom at the massive breastwork below the present Birket el-Hamra, where the donkeys wait for their load of skins from the well, and where the Arab washerwomen may be seen to this day beating their clothes.

The practice of placing stones, and naming them from a person or an event, is very common. Jacob did so at Bethel (Gen. xxviii, 22; xxxv, 14; see Bochart, *Canaan*, p. 785, 786); and he did it again when parting from Laban (Gen. xxxi, 45). Joshua set up stones in Jordan and Gilgal, at the command of God (Josh. iv, 9–20), and again in Shechem (xxiv, 26). Near Bethshemesh there was the *Eben-gedolâh* ("great stone," 1 Sam. vi, 14), called also *Abél-gedolâh* ("the great weeping," ver. 18). There was the *Eben-Bohân*, south of Jericho, in the plains of Jordan (Josh. xv, 6; xviii, 17), "the stone of Bohan the son of Reuben," the Ehrenbreitstein of the *Ciccar*, or "plain," of Jordan, a memorial of the son or grandson of Jacob's eldest-born, for which travellers have looked in vain, but which Felix Fabri, in the 15th century (*Evagat.* ii, 82), professes to have seen. The rabbins preserve the memory of this stone in a book called *Eben-Bohan*, or the touchstone (*Chron. of Rabbi Joseph*, transl. by Bialloblotzky, i, 192). There was the stone set up by Samuel between Mizpeh and Shen, *Eben-Ézer*, "the stone of help" (1 Sam. vii, 11, 12). There was the *Great Stone* on which Samuel slew the sacrifices, after the great battle of Saul with the Philistines (xiv, 33). There was the *Eben-Ézel* ("lapis discessus vel abitus, a discessu Jonathanis et Davidis" [Simonis, *Onomast.* p. 156]), where David hid himself, and which some Talmudists identify with Zoheleth. Large stones have always obtained for themselves peculiar names, from their shape, their position, their connection with a person or an event. In the Sinaitic desert may be found the *Hajar el-Rekab* ("stone of the rider"), *Hajar el-Ful* ("stone of the bean"), *Hajar Musa* ("stone of Moses"). The subject of *stones* is by no means uninteresting, and has not in any respect been exhausted. (See the notes of De Sola and Lindenthal in their edition of *Genesis*, p. 175. 226; Bochart, *Canaan*, p. 785; Vossius, *De Idololatr.* vi, 38; Scaliger, *On Eusebius*, p. 198; Heraldus, *On Arnobius*, bk. vii; and Elmenhorstius, *On Arnobius;* also a long note of Ouzelius, in his edition of *Minucius Felix*, p. 15; Calmet, *Fragments*, Nos. 166, 735, 736; Kitto, *Palestine.* See, besides, the works of antiquaries on stones and stone circles; and an interesting account of the curious Phœnician *Hajar Chem* in Malta,

in Tallack's recent volume on that island, p. 115–127). See STONE.

M. Clermont Ganneau, of the French consulate at Jerusalem, has found what he deems a strong confirmation of the name in question in *ez-Zehwele*, a rocky plateau along the edge of the village of Silwân (*Quar. Statement* of the "Palest. Explor. Fund," Jan. 1871, p. 252 sq.). This is adopted by Tristram (*Bible Places*, p. 124) and Lieut. Conder (*Tent Work*, ii, 313). The boundary-line of Judah passed near this. See TRIBE.

Zo'heth (Heb. *Zocheth'*, זֹחֵת, *strong* [Fürst]; Sept. Ζωχάθ v. r. Ζωάν; Vulg. *Zoheth*), first named of the two "sons of Ishi" of the tribe of Judah (1 Chron. iv, 20), the other being called Ben-zoheth (q. v.). B.C. post 1618.

Zollikofer, GEORG JOACHIM, a famous preacher of Leipsic, was born at Saint Gall, Aug. 5, 1730. He attended the gymnasia of Saint Gall and Bremen, and afterwards the University of Utrecht; giving attention rather to literature than theology at the latter place, and cultivating a finished diction. He became a family tutor at Frankfort-on-the-Main in 1749. In 1753 he returned to Saint Gall, and vainly sought employment there and in other Swiss towns; but earned, in the meantime, a reputation which obtained for him a call to become the pastor of the Reformed congregation at Leipsic. He served that congregation during thirty years, and until his death, which occurred Jan. 22, 1788.

Zollikofer's tendency was in some measure in harmony with the spirit of his times. He was given to the exaltation of virtue, and loved to discuss the dignity of man, the ways of righteousness which alone lead to God, and which Jesus opened by teaching and example. He asserted that persons who have always been virtuous need no conversion, but simply a perfecting of their characters. Christianity was to him God's own best means for the instructing, comforting, and improving of men, through which progress they may attain to blessedness. He was not, however, an exponent of the "enlightenment" of that period; for Christ's resurrection, ascension, and eternal glory were held by him as positive facts. Christ was to him the only-begotten Son of the Highest, though the atonement was regarded as simply an expression of God's readiness to forgive. As a preacher, he may be ranked with Reinhard, though superior to him as an expositor and in the definite aim of his discourse, as well as in the joyous fervor with which it was usually pervaded. Leipsic regarded it as an evidence of inferior culture and poor taste not to prefer him above the contemporary preachers. He wrote prayers which are mere reflections preceded by an address to God; e. g. *Anreden u. Gebete bei dem gemeinschaftl. u. häuslichen Gottesdienste* (1777):—*Andachtsübungen u. Gebete*, etc. (new ed. 1804, 4 pts.). He also prepared a hymn-book, *Sammlung geistl. Lieder u. Gesänge* (1766). His sermons were repeatedly published; in 15 vols. in 1798–1804. His personal character was thoroughly upright and manly, and also kindly and benevolent. He was self-possessed and of an equitable temper. The care with which he chose the precise word he needed made him eloquent in the pulpit, but reticent in ordinary intercourse with men.

The sources for Zollikofer's life are, Fischer, *A Memorial Discourse;* Hirsching, *Hist.-lit. Handbuch* (Ernesti's supplement, Leips. 1815), xvii, 272 sq.; Döring, *Deutsche Kanzelredner d. 18. u. 19. Jahrhunderts* (Neustadt an d. Oder, 1830), p. 586 sq.; Larve, *Charakterization* (Leips. 1788); Lentz, *Gesch. d. Homiletik*, ii, 327 sq.; Hagenbach, *Kirchengesch. d. 18. u. 19. Jahrh.* i, 366 sq. See also Herzog, *Real-Encyklop.* s. v.

Zo'phah (Heb. *Tsophach'*, צוֹפַח [in pause צוֹפָח], a *cruse* [Gesen.]; Sept. Ζωφά v. r. Ζωφάρ and Ζωχάθ; Vulg. *Supha*), an Asherite, first named of the four sons of Helam or Hotham (1 Chron. vii, 35; comp. ver. 32), and father of many sons (ver. 36). B.C. cir. 1618.

Zo'phai (Heb. *Tsophay'*, צוֹפַי, patronymic from *Zuph* [Fürst]; Sept. Ζουφί; Vulg. *Sophaï*), a Kohathite Levite, son of Elkanah and father of Nahath (1 Chron. vi, 26 [Heb. 11]); elsewhere (ver. 35) called simply ZUPH (q. v.).

Zo'phar (Heb. *Tsophar'*, צוֹפַר, *sparrow* [Gesen.] or *shaggy* [Fürst]; Sept. Ζωφά; Vulg. *Sophar*), the last named of Job's three friends and opponents in argument (Job ii, 11; xi, 1; xx, 1; xlii, 9). B.C. cir. 2000. He is called a Naamathite, or inhabitant of Naamah, a place whose situation is unknown, as it could not be the Naamah mentioned in Josh. xv, 41. Wemyss, in his *Job and his Times* (p. 111), well characterizes this interlocutor: "Zophar exceeds the other two, if possible, in severity of censure; he is the most inveterate of the accusers, and speaks without feeling or pity. He does little more than repeat and exaggerate the arguments of Bildad. He unfeelingly alludes (Job xi, 15) to the effects of Job's disease as appearing in his countenance. This is cruel and invidious. Yet in the same discourse how nobly does he treat of the divine attributes, showing that any inquiry into them is far beyond the grasp of the human mind! And though the hortatory part of the first discourse bears some resemblance to that of Eliphaz, yet it is diversified by the fine imagery which he employs. He seems to have had a full conviction of the providence of God as regulating and controlling the actions of men; but he limits all his reasonings to the present life, and makes no reference to a future world. This circumstance alone accounts for the weakness and fallacy of these men's judgments. In his second discourse there is much poetical beauty in the selection of images, and the general doctrine is founded in truth; its fallacy lies in its application to Job's peculiar case. The whole indicates great warmth of temper, inflamed by misapprehension of its object and by mistaken zeal." It is to be observed that Zophar has but two speeches, whereas the others have three each. When Job had replied (ch. xxvi–xxxi) to the short address of Bildad (ch. xxv), a rejoinder might have been expected from Zophar; but he said nothing, the three friends, by common consent, then giving up the contest in despair (xxxii, 1). See JOB.

Zo'phim (Heb. *Tsophim'*, צוֹפִים [briefly צְפִים in Numb.], *watchers*, as often; but Fürst thinks, *fertile*), the name either in whole or part of two places in Palestine.

1. (Sept. σκοπιάν; Vulg. *sublimis.*) The designation of a field (שָׂדֵה) or spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Numb. xxiii, 14). If the word *sadéh* ("field") may be taken in its usual sense, then the "field of Zophim" was a cultivated spot high up on the top of the range of Pisgah. But that word is the almost invariable term for a portion of the upper district of Moab, and therefore may have had some local sense which has hitherto escaped notice, and in which it is employed in reference to the spot in question. The position of the field of Zophim is not defined; it is only said that it commanded merely a portion of the encampment of Israel. Neither do the ancient versions afford any clew. The Targum of Onkelos, the Sept., and the Peshito-Syriac take Zophim in the sense of "watchers" or "lookers-out," and translate it accordingly. But it is probably a Hebrew version of an aboriginal name, related to that which, in other places of the present records, appears as Mizpeh or Mizpah. Mount Nebo, or Pisgah, is now undoubtedly identified as Jebel Neba, near Hesbân. See NEBO. De Saulcy appears to have even heard the ancient name given to it by the Bedawin (*Voyage en Terre Sainte*, i, 289). Along its eastern side, and reaching from the ruins of Maan to Hesbân, is a plateau of arable land, still cultivated in part by the Arabs, which appears to be the place in question (Porter, *Handbook for Palestine*, p. 300). In this

view Tristram at length concurs (*Bible Places*, p. 346). Prof. Paine, of the American Exploring Party, regards it as *Wady Haisa*, on the south-east of Jebel Neba. See PISGAH.

2. (Sept. Σωφίμ v. r. Σιφά; Vulg. *Sophim.*) Ramathaim-zophim was Samuel's birthplace (1 Sam. i, 1). The dual form of the first term, according to some, signifies one of the two Ramahs: to wit, that of the Zophites (Lightfoot, ii, 162, ed. 1832); and the second term, according to others, means *speculatores*, i. e. *prophets*, and denoting that at this place was a school of the prophets—a hypothesis supported by the Chaldee paraphrast, who renders it "Elkanah, a man of Ramatha, a disciple of the prophets." Others find in the dual form of *Ramathaim* a reference to the shape of the city, which was built on the sides of two hills; and in the word Zophim see an allusion to some watch-towers, or places of observation, which the high situation of the city might favor (Clerici *Opera*, ii, 175). Others, again, affirm that the word *Zophim* is added because Ramah or Ramatha was inhabited by a clan of Levites of the family of *Zuph* (Calmet, s. v.). Winer asserts (*Realwört.* art. "Samuel") that the first verse of the book declares Samuel to be an Ephraimite. This term, however, if the genealogy in Chronicles remain undisturbed, must signify not an Ephraimite by birth, but by abode. We find that the Kohathites, to whom Samuel belonged, had their lot in Mount Ephraim (Josh. xxi, 5–20), where not the hill of Ephraim is meant, but the hill country of Ephraim (Gesenius, *Thesaur.* s. v.). The family of Zoph, living in the hill country of Ephraim, might be termed Ephrathite, while their ancestor's name distinguished their special locality as Ramathaim-zophim. The geography of this place has been disputed. See RAMAH. Eusebius and Jerome confound it with Arimathæa of the New Test. (*Onomast.* art. "Armatha Sophim"). The Sept. renders it Ἀρμαθαὶμ Σωφίμ, Cod. A, or Cod. B, Ἀρμαθὶμ Σιφά. For an account of the place now, and for long called Neby Samwîl, and the impossibility of its being the ancient Ramah, see Robinson, *Palestine*, ii, 141; and for an interesting discussion as to the site of Ramath-zophim, the latter name being yet retained in the Arabic term Sôbah, the curious reader may consult the same work (p. 830), or *Biblioth. Sacra* (p. 46). The hilly range of Ephraim extended southward into other cantons, while it bore its original name of Mount Ephraim: and so the inhabitants of Ramathaim-zophim might be termed Ephrathites, just as Mahlon and Chilion are called "Ephrathites of Beth-lehem-judah" (Ruth i, 2). See RAMATHAIM; ZUPH.

Zo'rah (Heb. *Tsorah'*, צָרְעָה, *hornet;* Sept. Σαραά v. r. Σορά, Σαράλ, Σαρά, etc.; Josephus, Σαρασά, *Ant.* v, 8, 12; Vulg. *Sarau;* A. V. "Zareah," Neh. xi, 29; "Zoreah," Josh. xv, 33), one of the towns near the border of the tribe of Dan (xix, 41), but really within the limits of Judah, being in the north-western corner of the "valley district" (xv, 33). It is almost always mentioned in connection with Eshtaol (see also Judg. xiii, 25; xvi, 31; xviii, 2, 8, 11; and comp. 1 Chron. ii, 53). Zorah was the residence of Manoah and the native place of Samson. The place both of his birth and his burial is specified with a curious minuteness as "between Zorah and Eshtaol," "in Mahaneh-Dan" (Judg. xiii, 25; xvi, 31). In the genealogical records of 1 Chron. (ii, 53; iv, 2) the "Zareathites and Eshtaulites" are given as descended from (i. e. colonized by) Kirjath-jearim. Zorah is mentioned among the places fortified by Rehoboam (2 Chron. xi, 10), and it was re-inhabited by the men of Judah after the return from the Captivity (Neh. xi, 29). In the *Onomasticon* (s. v. Σαρδά and "Saara") it is mentioned as lying some ten miles north of Eleutheropolis on the road to Nicopolis. By the Jewish traveller Hap-Parchi (Zunz, *Benjamin of Tud.* ii, 441) it is specified as three hours south-east of Lydd. These notices agree in direction—though in neither is the distance nearly sufficient—with the modern village of *Sŭr'ah*, which has been visited by Robinson (*Bibl. Res.* iii, 153) and Tobler (*Dritte Wand*, p. 181–183). It lies just below the brow of a sharp-pointed conical hill, at the shoulder of the ranges which there meet and form the north side of the Wady Ghurâb, the northernmost of the two branches which unite just below Sŭr'ah, and form the great wady Surar. Near it are to be seen the remains of Zanoah, Bethshemesh, Timnath, and other places more or less frequently mentioned with it in the narrative. Eshtaol, however, has not yet been identified. The position of Sŭr'ah at the entrance of the valley, which forms one of the inlets from the great lowland, explains its fortification by Rehoboam. The spring is a short distance below the village, "a noble fountain" —this was at the end of April—"walled up square with large hewn stones and gushing over with fine water. As we passed on," continues Robinson, with a more poetical tone than is his wont, "we overtook no less than twelve women toiling upwards to the village, each with her jar of water on her head. The village, the fountain, the fields, the mountain, the females bearing water, all transported us back to ancient times, when in all probability the mother of Samson often in like manner visited the fountain and toiled homeward with her jar of water." See also Schwarz, *Palestine*, p. 102; Thomson, *Land and Book*, ii, 361; Porter, *Handbook for Pal.* p. 285; Tristram, *Bible Places*, p. 46; Conder, *Tent Work*, i, 274.

Zo'rathite (Heb. *Tsorathi'*, צָרְעָתִי, patronymic from *Zorah;* Sept. Σαραθί v. r. Ἀραθί; Vulg. *Sorathi;* A. V. "Zorathites"), a designation of the inhabitants of *Zorah* (q. v.), mentioned in 1 Chron. iv, 2 as descended from Shobal, one of the sons of Judah, who in ii, 52 is stated to have founded Kirjath-jearim, from which again "the Zareathites and the Eshtaulites" were colonized. See ZAREATHITE; ZORITE.

Zo'reah (Josh. xv, 33). See ZORAH.

Zo'rite (Heb. *Tsori'*, צָרְעִי, a patronymic; Sept. Σαραΐ v. r. Ἡσαρί; Vulg. *Sarai;* A. V. "Zorites"), the designation apparently of the inhabitants of *Zorah* (q. v.), mentioned in 1 Chron. ii, 54 as descended from Salma the brother of Shobal, and hence classed with the descendants of the latter the "Zareathites and the Eshtaulites" (ver. 53).

Zosĭmus, pope in A.D. 417–418, successor to Innocent I, was by birth a Greek, and is noteworthy as a participant in the doctrinal controversies of his time, in which he first endorsed and then rejected doctrines regarded as heretical, and also for his assertion of authority and his energetic labors in behalf of the supremacy of the Roman see. He countermanded the condemnation of Pelagius and Cœlestius, denounced by Innocent and the African synods; and in a letter to bishop Aurelius of Carthage and others he censured the treatment they had received, declared them orthodox, and warned the bishops against sophistries in speculation. He also cited before his bar Paulinus, the accuser of Pelagius. The African bishops, however, held another synod (418), which defended their course and censured Zosimus for reopening a settled case, besides forbidding the departure of Paulinus for Rome. Zosimus endeavored to fortify his position by a reference to the ecclesiastical authority derived by his see from Peter; but when the Africans obtained a *sacrum rescriptum* against the Pelagians from the emperor Honorius, he gave way, and for his part pronounced the condemnation of Pelagius and Cœlestius in an *Epistola Tractatoria*. This time he was opposed by eighteen Italian bishops, whom he at once declared deposed. The deposition of the presbyter Apiarius of Sicca, in Numidia, and his appeal to Zosimus against his bishop, Urbanus, led to fresh disputes with the Africans. Zosimus refused to recognise the deposition, and sent three delegates to a synod convened at Carthage to demand the restoration of Apiarius.

Zosimus also interfered in the affairs of the Gallican bishops by appointing bishop Patroclus of Arelate his vicar in Gaul, and conferring upon him the rights of metropolitan over the province of Vienne. His course excited much opposition; but death put an end to his plans for aggrandizement in 418. See Schröckh, *Kirchengesch.* (Leips. 1782), viii, 148 sq.; Gieseler, *Kirchengesch.* (4th ed. Bonn. 1845), i, 2, 111 sq.—Herzog, *Real-Encyklop.* s. v.

Zouch, Thomas, D.D., a learned English divine, was born at Sandal, near Wakefield, Yorkshire, in 1737. He was educated at Wakefield School and at Trinity College, Cambridge, where he graduated in 1761. He became a fellow of his college in 1763, and was appointed assistant tutor. In 1770 he became rector of Wycliffe, in the North Riding of Yorkshire, where he remained until 1793. In 1791 he was appointed deputy commissary of the archdeaconry of Richmond, and in 1793 was chaplain to the Master of the Rolls and rector of Scrayingham. By the death of his elder brother, the Rev. Henry Zouch, in 1795, he succeeded to an estate at Sandal, where he resided until his death. He became prebendary of Durham in 1805; declined the bishopric of Carlisle in 1808; and died in 1816. He was the author of, *The Crucifixion* (Canterbury, 1765), a Seaton prize poem:—*An Inquiry into the Prophetic Character of the Romans as Described in Dan. viii*, 23–25 (1792):—*Memoirs of the Life and Writings of Sir Philip Sidney* (York, 1808):—and other works. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Zu'ar (Heb. *Tsuar'*, צוּעַר, *littleness;* Sept. Σωράρ; Vulg. *Suar*), the father of Nethaneel, which latter was the chief of the tribe of Issachar at the time of the Exode (Numb. i, 8; ii, 5; vii, 18, 23; x, 15). B.C. ante 1658.

Zubly, John Joachim, D.D., a Presbyterian divine, was born at St. Gall, Switzerland, Aug. 27, 1724. He was ordained to the ministry Aug. 19, 1744; took charge of the Independent Presbyterian Church of Savannah, Ga., in 1760; and was a delegate from Georgia to the Constitutional Congress in 1775–76, but opposed separation from England, and returned to Savannah, which his unpopularity forced him to leave. He died July 23, 1781. Dr. Zubly was a man of great learning and unaffected piety, devoted to his call as a preacher of the Gospel, and zealous for the success of his labors. He published, *The Real Christian's Hope in Death*, etc. (Charlestown, 1756, 12mo), with a Preface by the Rev. Richard Clarke:—*Sermon on the Repeal of the Stamp Act* (Savannah, 1766, 8vo):—*An Humble Inquiry into the Nature of the Dependency of the American Colonies upon the Parliament of Great Britain, and the Right of Parliament to Lay Taxes on the said Colonies, by a Freeholder of South Carolina* (1769, 4to):—*Sermon on the Value of that Faith without which it is Impossible to Please God* (1772):—*Sermon on the Death of Rev. John Osgood, of Midway* (1773):—*The Law of Liberty* (Phila. 1775, 8vo; Lond. eod. 8vo; Phila. 1778, 8vo), a sermon on American affairs. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Sprague, *Annals of the Amer. Pulpit*, iii, 219; *London Monthly Review*, Feb. 1776, p. 167; *Georgia Analytic Repository*, i, 49. (J. L. S.)

Zuph (Heb. *Tsûph*, צוּף, *honey-comb* [Gesen.] or *moist* [Fürst]; Sept. Σούφ v. r. Σώφ and Σούπ; but in 1 Sam. ix, 5 Σίφ, apparently reading צִיף, *Tsiph*, as the text of the Heb. there does), the name of a man and of a place.

1. A Kohathite Levite, the son of Elkanah and father of Tohu, or Toah, or Nahath in the ancestry of the prophet Samuel (1 Sam. i, 1; 1 Chron. vi, 35 [Heb. 20]). B.C. cir. 1310. In the parallel passage (1 Chron. vi, 26) he is called Zophai.

2. A district (אֶרֶץ, *land*) at which Saul and his servant arrived after passing through those of Shalisha, of Shalim, and of the Benjamites (1 Sam. ix, 5). It evidently contained the city in which they encountered Samuel (ver. 6), and that, again, if the conditions of the narrative are to be accepted, was certainly not far from the "tomb of Rachel," probably the spot to which that name is still attached, a short distance north of Bethlehem. The name Zuph is connected in a singular manner with Samuel. One of his ancestors (see above) was named Zuph (i, 1; 1 Chron. vi, 35) or Zophai (ver. 26), and his native place was called Ramathaim-zophim (1 Sam. i, 1). The name, too, in its various forms of Zophim, Mizpeh, Mizpah, Zephathah, was common in the Holy Land, on both sides of the Jordan.

The only possible trace of the name of Zuph in modern Palestine, in any suitable locality, is to be found in *Soba*, a well-known place about seven miles due west of Jerusalem, and five miles south-west of Naby Samwil. This Dr. Robinson (*Bibl. Res.* ii, 8, 9) once proposed as the representative of Ramathaim-zophim; and although on topographical grounds he virtually renounces the idea (see the foot-note to the same pages), yet those grounds need not similarly affect its identity with Zuph, provided other considerations do not interfere. If Shalim and Shalisha were to the north-east of Jerusalem, near Taiyibeh, then Saul's route to the land of Benjamin would be south or south-west, and pursuing the same direction he would arrive at the neighborhood of Soba. But this is at the best no more than conjecture, and unless the land of Zuph extended a good distance east of Soba, the city in which the meeting with Samuel took place could hardly be sufficiently near to Rachel's sepulchre. The signification of the name Zuph is too doubtful to be of use in identifying the place. Zophim is usually considered to signify watchmen or lookers-out, hence prophets, in which sense the author of the Targum has actually rendered 1 Sam. ix. 5—"they came into the land in which was a prophet of Jehovah." Rabbi Schwarz regards the name Zuph as having the same root (from צָפָה, *to spy out*), and thinks it denotes an eminence or look-out. He also (*Palest.* p. 156) ingeniously traces Saul's route, and seeks to identify "the land of Zuph" with Ramathaim-zophim itself. Wolcott (in the *Biblioth. Sacra*, i, 604) suggests that the city of *Ziph* (so the name reads in the Kethib and Sept.) gave its name to this whole region; but this town was too far south for that. It is probable that the district in question was a wide one, at least from north to south, and extended from the hills of Ephraim to the vicinity of Bethlehem. See Ramah.

Zur (Heb. *Tsûr*, צוּר, a *rock*, being substantially the same as the Heb. name of *Tyre* [q. v.]; Sept. Σούρ v. r. Ἰσούρ; Vulg. *Sur*), the name of two men.

1. Third named of the five princes of Midian who were slain by the Israelites when Balaam fell (Numb. xxxi, 8). B.C. 1618. His daughter Cozbi was killed by Phinehas, together with her paramour Zimri, the Simeonitish chieftain (xxv, 15). He appears to have been in some way subject to Sihon king of the Amorites (Josh. xiii, 21).

2. Second named of the eight sons of Jehiel (the founder of Gibeon) by his wife Maachah (1 Chron. viii, 30; ix, 36). B.C. post 1612.

Zu'riel (Heb. *Tsuriel'*, צוּרִיאֵל, *my rock* is *God;* Sept. Ζουριήλ; Vulg. *Suriel*), the son of Abihail and chief of the Merarite Levites at the time of the Exode (Numb. iii, 35). B.C. 1658.

Zurishad'daï (Heb. *Tsurishadday'*, צוּרִישַׁדַּי, *my rock* is the *Almighty*=*Zuriel* [comp. Ammishaddai in the context]; Sept. Σουρισαδδαί; Vulg. *Surisaddai*), the father of Shelumiel, which latter was chief of the tribe of Simeon at the time of the Exode (Numb. i, 6; ii, 12; vii, 36, 41; x, 19). B.C. ante 1658.

Zu'zim (Heb. only in the plur. and with the art.

haz-Zuzim', הַזּוּזִים, *the Zuzites;* Sept. translates ἔθνη ἰσχυρά, like Jerome in *Quæst. Heb.* "gentes fortes;" but the Vulg. has *Zuzim;* A. V. "the Zuzims"), the name of an ancient people, who, lying in the path of Chedorlaomer and his allies, were attacked and overthrown by them (Gen. xiv, 5 only). Of the etymology or signification of the name nothing is known. The Sept., Targum of Onkelos, and Samar. version (perhaps reading or mistaking for זַנְזֻמִּים) render it "strong people." The Arabic version of Saadiah (in Walton's *Polyglot*) gives *ed-Dahakin*, by which it is uncertain whether a proper name or an appellative is intended. Others understand by it "the wanderers" (Le Clerc, from זוּז) or "dwarfs" (Michaelis, *Suppl.* No. 606). Hardly more ascertainable is the situation which the Zuzim occupied. The progress of the invaders was from north to south. They first encountered the Rephaim in Ashteroth-karnaim (near the Leja, in the north of the Hauran); next the Zuzim in Ham; and next the Emim in Shaveh-kiriathaim. The last-named place has not been identified, but was probably not far north of the Arnon. There is therefore some plausibility in the suggestion of Ewald (*Gesch.* i, 308, note), provided it is etymologically correct, that Ham, חָם, is עַם, Am, i. e. Ammon; and thus that the Zuzim inhabited the country of the Ammonites, and were identical with the *Zamzummim* (q. v.), who are known to have been exterminated and succeeded in their land by the Ammonites. See *Journal of Sacred Literature*, Jan. 1852, p. 363. See CANAANITE.

Zwick, JOHANN, preacher and Reformer in the city and region of Constance, Switzerland, was born about 1496. He studied theology and jurisprudence, being made doctor of laws at Padua, and priest about 1518. He then came under the influence of Luther and Zwingli, married, and entered on a pastorate at Riedlingen in 1522; from which he was expelled, on account of his evangelical tendencies, by the Nuremberg Diet of 1525. After a time he was associated with Ambrose Blarer as preacher, and in the conduct of the Reformation at Constance, which was brought to a successful consummation in 1531. Zwick was especially concerned with the settling of plans for the education of the young, and with the introduction of an order of discipline in the Church. After the completion of such labors, the preachers of Constance engaged in the work of extending the Reformation over surrounding regions in Würtemberg and Switzerland, Blarer being prominent in such service, while Zwick was by that fact obliged to restrict his efforts to more limited areas. He gave twelve years of most arduous and exacting toil to the Church, and exhausted his entire patrimony before he applied to the council (1538) that provision might be made for his support. The union efforts of Bucer engaged the attention of Zwick in common with the Protestant clergy in general, but did not commend themselves to his judgment, though Luther's personality had somewhat impressed him at the Wittenberg Concord (May, 1536); and he thought that some concessions might be made to a man so eminent, especially since a meaning which the Swiss churches could endorse might be found in the great Reformer's doctrine of the bodily presence in the sacrament. He was eventually, however, constrained to see that no true agreement was possible upon this question; and his influence, joined with that of the other clergymen of Constance, gave to that city the unpleasant notoriety of being the only one which had not replied to Luther's agreement with Bucer. Zwick was also involved in the Schwenkfeldian disputes. He obtained possession of manuscripts written by Schwenkfeld, circulated them among friends, and aided in bringing the writings of Vadian against that agitator before the public. Zwick died as the clouds of the Smalcald war began looming in the distance. After being repeatedly unwell, he went to Bischoffszell, in Thurgovia, to minister to an orphaned congregation, in which the ravages of pestilence were carrying away from ten to thirty adults, and as many children, in each week to the grave. He was himself attacked, and lay for several weeks rejoicing in the triumphs of faith, and died Oct. 23, 1542. Dr. Voegeli, the physician whom Constance had sent to care for her favorite preacher, came away from the sick-bed, where, he said, he had learned how to die, and soon followed his friend into the other world. Zwick was constantly busy with his pen; but he preferred to publish the works of others rather than his own productions. He caused the publication of a *Latin-German New Testament* at Zurich in 1535, and wrote a preface for it. He also prepared a number of catechisms. His principal importance to literature lies, however, in the field of hymnology. He issued a hymn-book in 1536 (?), and a second enlarged edition in 1540. A collection of Latin hymns and prayers for educated young people, entitled *Rhapsodiæ*, whose date and authorship were long unknown, has recently been found attributed to Zwick in a note of the 16th century written in the Zurich copy of the *Rhapsodiæ*. See Zwick, *Works* and *Letters*, generally unpublished; Schelhorn, *Sammlungen für d. Geschichte*, i, 41 sq.; the more recent biographies of Blarer; and Herzog, *Real-Encyklop.* s. v.

Zwingli (**Zwingle**, or **Zuingli**; Lat. *Zwinglius* or *Zuinglius*), ULRICH, the prime mover in the Reformation in Switzerland nearly as much as Luther in Germany, was born Jan. 1, 1484, in Wildhaus, a village in the upper valley of the Toggenburg, in the Canton of St. Gall. Such was the precocity which he displayed in his youth that his father resolved to send him to Basel to be educated. He made such rapid progress in his studies that he soon accomplished the work upon the prosecution of which he had entered at Basel, and he was removed to Berne, and placed under the tuition of Lupulus, a distinguished scholar of his day, with whom he studied for some time. The Dominican monks in this place, attracted by his talents and rising reputation, sought to entrap him into their order; but his father, in order to remove him from the scene of temptation, sent him off to Vienna. Here he remained for a brief period and then returned to Basel, where he pursued his theological studies. Under the instruction of Thomas Wyttenbach, he was led into a more liberal course of study than theological students had been wont to pursue. The charms of the classics were unfolded to him under the tuition of his learned master, and were cheerfully substituted for the dry husks of scholastic theology. In 1506 he became a pastor in Glarus, not far from his native village. Here he devoted himself most diligently to the study of God's Word, copying with his own hand the original of Paul's Epistles, and transferring it to memory. During the same period he mingled in the strife of arms against the French. Influences which we will not stop to explain induced him to leave Glarus and become pastor in Einsiedeln, a famous spot in popish pilgrimage and superstition, where he preached doctrines which he had drawn from his study of the Holy Scriptures; and when, in 1519, he was called to the Cathedral Church of Zurich, he proclaimed the same truths which he had preached in the Church of the Virgin of the Hermitage in Einsiedeln. Multitudes flocked to hear him, attracted by the novelty of the doctrines he taught and the eloquence with which he spoke. He delivered expository discourses on Matthew and the Epistles of Paul and of Peter. The effect of his honest preaching of the Gospel soon became apparent in the city and country, and his general character and opinions produced a deep and universal sensation. While this state of transition was so marked, the crisis was hastened, in 1518, by the arrival of Samson, the seller of indulgences. The traffic in these "Roman wares" roused the indignation of Zwingli, and led to a keen exposure and a successful resistance. Luther's writings were, at the same time, largely circulated at the recommendation of the Reformer. The

plague broke out, and, during its continuance, though weak himself from exhaustion, Zwingli assiduously tended the sick and dying. His zealous labors grew in number and results, the simplicity of the Gospel was more distinctly apprehended by him; but the friends of the popedom were enraged, and Zwingli was tried, in January, 1523, on a charge of heresy. Rome gained nothing by the trial. Zwingli presented sixty-seven propositions, and defended them from Scripture. The Reformer gathered courage with growing difficulties, and in 1524 the Council of Zurich remodelled the public worship according to the views and wishes of Zwingli. Pictures, statues, and relics were removed from the churches, and mass was abolished. Opposition to the Reformed doctrines was meanwhile gathering in the other cantons. The question arose, whether each canton was free to choose its own form of religion, or whether the Confederation should interfere; Zurich contended for its individual liberty and independence, but was opposed by the Waldstätter, or the primitive democratic cantons of Schwytz, Unterwald, Uri, and Lucerne. The triumph of the Reformation at Berne and other places threw those forest cantons into wilder commotion, and, in consonance with their views of their federal polity, they took up arms for Rome. Zurich, encouraged by Zwingli, called out its troops and put itself into a posture of defence. Efforts were made to maintain peace, but it was of no long duration, and after various diplomatic negotiations, hostilities finally commenced. Zurich had also lost somewhat of its earlier evangelical purity, while the neighboring states were conspiring for its ruin. In the awful emergency, when the public mind was alarmed by a series of omens and prodigies, the Reformer maintained tranquillity. The war began. Zurich was cowardly, dilatory, and far from being prepared; but the horn of the enemy echoed among their hills, and the devoted Zwingli mounted his caparisoned horse, took farewell of his wife and children, and went forth as a patriot and warrior to share in the common danger. His official position in the army, however, was that of chaplain, according to Swiss custom. The Zurichers marched to meet the Waldstätter, but were defeated at Cappel with great slaughter, Oct. 11, 1531. Zwingli was found, after the battle, lying on his back and his eyes upturned to heaven, with his helmet on his head, and his battle-axe in his hand. He had been struck near the commencement of the engagement, and then as he fell and reeled, he was several times pierced with a lance. According to some accounts, he was wounded while stooping to comfort a dying soldier. His last audible words were, "What of that? They can indeed kill the body, but they cannot kill the soul." He was living when discovered in the evening; but the infuriated fanatics soon despatched him. Next day his dead body was barbarously quartered and burned. Thus perished this heromartyr. A plain monument in granite, erected in 1838, marks the spot where he died.

But the Protestant faith gained the victory not in Zurich alone, nor was Zwingli the only Swiss reformer. Œcolampadius did a good work at Basel. In Berne, also, the Reformation was successful. The Reformation being not only a religious movement, but in some respects a political one, it attracted to its support many persons who were contending for the spread of more liberal opinions throughout Switzerland. Zwingli was a patriot, and those who were immediately associated with him were patriots, and he believed that there could be no influence so potent to reach and transform the characters of his countrymen as the Gospel. There was substantial agreement between Luther and Zwingli on all the cardinal doctrines of the Protestant faith. On the doctrine of the eucharist there was, however, a radical difference of opinion. Luther held to "consubstantiation," declaring that there were present, in some mysterious way, the body and the blood of the Lord Jesus in the elements administered at the Lord's supper; while Zwingli contended that the sacrament was designed to be merely a reminder of the sufferings and death of the Saviour. The controversy was a bitter one. Neither party could convince the other. All that could be done was to lay down fourteen articles of faith which were to be received by both parties on the basis of the Augsburg Confession. But these minor controversies, for such they seem to us to be, must have lost all their interest in the presence of the grave dangers which threatened the very existence itself of the Reformation in Switzerland. Zwingli led the Reform movement in the other German cantons of Switzerland, and attended the conference at Berne in 1528, which resulted in the abolition of the mass. He was invited to a personal conference with Luther and Melancthon at Marburg, September, 1529, to adjust the only serious doctrinal difference between them on the eucharistic Presence. He counselled energetic measures for the promotion of the Reform in his native land, but was defeated by the policy of hesitation which prevailed in Berne. He also entered into bold political combinations with Philip of Hesse for the triumph of the Protestant cause in Germany, and addressed the emperor of Germany and the king of France with a confession of his faith. Zwingli was a bold Reformer, an able scholar, an eloquent preacher, a patriotic republican, and farsighted statesman. He lacked the genius and depth of Luther and Calvin, the learning of Melancthon and Œcolampadius; but he was their equal in honesty of purpose, integrity of character, heroic courage, and devotion to the cause of Reformation, and surpassed them in liberality. His prominent intellectual trait was clear, strong common-sense.

Zwingli's principal works are a *Commentary on the True and False Religion* (1525):—a sermon *On Providence* (preached at Marburg, 1529):—his *Confession of Faith*, addressed to Charles V of Germany (1530):—a similar *Exposition of Faith*, addressed to Francis I of France (July, 1531, three months before his death). This last document is clear, bold, spirited, and full of hope for the triumph of the truth; warns the king against the slanderous misrepresentations of Protestant doctrines, and entreats him to give free course to the Gospel, and to forgive the boldness with which he dared to approach his majesty. A few years afterwards (1536) Calvin dedicated, in a most eloquent preface, his famous *Christian Institutes* to the same monarch, but with equal want of direct success. Zwingli represents only the first stage in the history of the Reformed Church. His work was completed after his death by his successor, Bullinger, at Zurich, and still more by Calvin at Geneva. See *H. Zwinglii Opera*, edit. Schuler and Schulthess (Zurich, 1828–42, 8 vols.); a popular edition of his *Works* by Christoffel (ibid. 1843 sq. 15 vols.); *Biographies of Zwingli*, by Myconius (1536), Nüscheler (1776), Hess (1811; transl. by Aikin, Lond. 1812), Schuler (1819), Hottinger (1843; transl. by Thomas C. Porter, Harrisburg, 1856), Robins (in *Bibliotheca Sacra* for 1851), Röder (1855), Christoffel (1857; transl. by John Cochran, Edinburgh, 1858), Güder (in Herzog's *Real-Encyklop.* 1864), and especially Mörikofer (*Ulrich Zwingli nach den Quellen* [Leipsic, 1867–69, 2 vols.]). On the theological system of Zwingli, see Zeller, *Das theol. System Zwingli's* (1583); Siegwart, *Ulrich Zwingli: der Charakter seiner Theologie* (1855); Spärri, *Zwingli-Studien* (1866). Compare also D'Aubigné, *History of the Reformation*, vol. iv; Hagenbach, *Geschichte der Reformation* (1870), p. 183 sq.; and Fisher, *The Reformation* (1873), p. 137 sq.

THE END.

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